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## A FRESH START.

The ministry and people of Christ are resuming the regular course of work which, in nearly every part of the city or country, suffers some interruption during the summer. If they have spent their vacations wisely, they and the cause are clear gainers by them. Those who have acted as if the Christian profession were a matter of convenience, to be laid aside as a hindrance in times of recreation, and to be resumed when the watering season is over; and they who, with better views, compromise their convictions by a course of worldliness and gaiety, will be of little service at any rate. They are not to be reckoned among the available forces of the Church in the campaign about to open, unless they repent. But those to whom, with all their confessed faults and imperfections, the cause of Christ is dearer than anything else,—those we look to see equipped and moving for vigorous, hopeful, prayerful effort in their different spheres of labor. To such we say

1. Waste no time, but commence working at once for positive spiritual results among your people, your Sunday School class, your friends. To calculate upon a season of spiritual prosperity in the indefinite future, and to excuse oneself for listlessness and inefficiency to-day, is unpardonable and unchristian. All ease in Zion should be banished; our attitude should be one of wakeful response to the pressing demands of the hour upon every follower of Christ. You have had your rest; this is the working time. You have had your relief as a sentinel. Now grasp your weapons and mark every movement of the foe.

2. Be not dazzled or embarrassed by the multitude of side issues that press for recognition, and seek to usurp your functions as a minister of Christ, or as a worker for His cause. In so many ways are the affairs of the world interwoven with religious interests; so many questions are raised on topics allied to those of the Christian pulpit; there is so much excitement about moral reform; science has fallen into such bad hands and parades itself with such growing hostility to the Bible, that the patient culture of heart religion, and the authoritative proclamation of the central truths of the Gospel are in danger of neglect. There is something for Christians to do, in reference to every one of these matters. The world is given to the Church to transform. But her power to do it lies in the gift of the Holy Spirit, and the fulcrum of her lever is the grand central truths of Christianity. Preach Christ. Live in the Spirit. Reform and convince men by reaching their hearts and consciences. The crucified and risen Redeemer will conquer the world by revealing to conscious sinners His pardoning love.

Not that the crying sins of the time, or the special forms of opposition to the gospel, or the specious schemes of reformers and the peculiar characteristics of the age are to be unnoticed by Christian workers. The special challenges of evil must be met by specific responses. Some men's sins are open beforehand, going to judgment; and there are popular sins that veil their deformities and sweep multitudes of thoughtless souls into their vortex. There are offences, corruptions, perils to good morals and social order, which only a twice-dead Christianity could behold without indignation, and which only such organs of opinion, pulpits or presses, as are bought and sold, could fail to denounce. Such an insane and criminal frenzy of covetousness, such a godless rage of speculation as has run riot in the stock-board of New York City, should set the ministry and people of God, everywhere, to considering that whole tendency of business in the great centres to mere gambling and to utter rottenness down to its lowest foundations. We do not believe such practices could be maintained in the face of a resolute and general onset of the pulpit upon them.

But it is not only matters outside of the Church which may divert us from our proper work. Questions of inward organization and re-organization may have an unspiritual effect. Our minds may be fixed too intently upon the great outward act of Reunion, to consist with due zeal for the best interests of both Churches. It is a great act, and worthy the devout regards of the most pious; but the best adornment of the Reunion, next spring, would be a brilliant record of revivals and accessions from the world, and a gathering of representatives of churches glowing with fresh consecration to the cause of Christ. That, indeed, would make the united Church a crown of glory in the hand of the Lord, and a diadem in the hand of our God.

3. Begin in hope. Cherish large expectations. Your own strength and fitness may be nothing. Your field may be hard and unpromising. But your strength is in God and the truth. Faith in that is the real power that sways the world, and builds up the Church from the worst victims of

sin and Satan. Do not admit the possibility of failure: Plan for success. We have rarely been more cheered than lately, in dropping into the Wednesday evening service of one of our city pastors, to find him, ere the lingering heats of summer were gone, addressing himself, and summoning his congregation to the prayer of faith for a large measure of success in the work of the Church. The whole spirit of the exercise was one of Christian expectancy and confidence. His plans, thus early laid, and entered upon, had almost caught the pre-ventist glow of coming success. Perhaps many another servant of Christ is thus kindling up his own zealous affections, and bearing his own people onward on the current of his exalted hopes, to great and glorious achievements for Christ. Soon may we hear signal answering to signal from the various divisions of the Lord's great army, joyfully proclaiming new and decisive advantages against the enemy, strongholds of sin captured and dismantled, and a permanent and victorious advance of the whole line accomplished.

## THE PRINCIPLE IN THE CHENEY CASE.

Some of our contemporaries are either very sincerely alarmed at the decision of Judge Jamieson in this famous case, or they are trying to make public opinion on the subject by persistent iteration and declamation. We say declamation, for we see very little said by them on the subject that deserves the name of reasoning. *The N. Y. Observer*, for instance, has had leading articles and items, week after week, full of the most curious misapprehensions and misrepresentations of the views of those who take the opposite side, and of the circumstances in which the decision pleases our churches. Without pretending to discuss all the side issues raised, we may briefly say in regard to the views expressed by Judge Jamieson: I. That decision does not go upon the assumption that civil courts may interfere at pleasure in Church matters; or with no good reason. It is only maintained that when a Church has received members on the terms of a written constitution, that constitution acquires the binding force of a civil contract. Members of the Church can only be legally deprived of the privileges of their position in accordance with its terms. If any court, either in its constitution or its proceedings, violates those terms, the State may justly interfere, as it does when the officers of any other beneficial society break through their charter and by-laws to the prejudice of any member.

But what protection have we, then, from the lawlessness of our elective judiciary? If the community to which *The Observer* has been preaching godliness for so many years, will elect Barnards, McCanns, and Lots to the Bench, then the churches among which *The Observer* circulates, must suffer the insecurity consequent. The case is hard enough, but the remedy does not lie in denying that the State is supreme over all temporalities. This branding of the names of bad judges in the eyes of the religious public, is an illogical and faulty style of argument which does *The Observer* no credit. It works both ways. Philadelphians can look at the matter calmly. Some of us would rather be brought on any charge before such judges as Allison or Williams, than before the churchmen who gave our Ranstead Court such a bad name in 1837, or John Neil McLeod and his associates in the P. E. General Synod of 1837, when Geo. H. Stuart was "cast out." Courts held in the name of the State only, are often models which courts held in the name of Christ might profitably copy after.

II. That decision is not upheld in the belief that the Church ought to have no discipline. The Erastian Establishment of England has no really ecclesiastical courts at all. The Church cannot bring heretics to trial before her tribunal. The State almost invariably acquiesces when brought before her. Those who believe that the State ought to require the Church to proceed according to her published and self-adopted constitution, when civil rights are involved, neither approve of the English system nor desire its introduction here. Yet *The Observer* gravely assures *The Protestant Churchman* that it has no right to complain of the failure to secure Bishop Colenso's deposition, if it approves of Judge Jamieson's decision.

III. We pronounce no decision upon the main question in Mr. Cheney's case. Whether he is, or is not, right in changing the wording of the baptismal service, depends upon a great many other points of which we know very little. But we have yet to see the attempt at proof that the canons of the P. E. Church were not grossly violated in the organization and the proceedings of the court which met to try him. That is the only question at issue.

IV. To come nearer home, let us take a parallel case in a Presbyterian body. Mr. George H. Stuart has been suspended from office and

membership by the General Synod of the R. P. Church. His friends claimed that, that action was in contravention of the discipline, and was not required by the doctrine of the Church. They refused to recognize its binding force, and "suspended relations" to Synod until its repeal. Synod therefore declared them out of the Church, and recognized minorities who adhered to it as the true congregations. Do *The Observer* and *The Presbyterian* and *The Presbyterian Banner* think that the only duty before the Supreme Court of this Commonwealth, if these minorities bring suit against them, will be to ascertain what, and in whose favor, the General Synod decided, and to register the decree? Will the Court not have the right to consider whether Mr. Stuart's suspension was regular, whether it justified the suspension of relations, and whether that suspension was a withdrawal from the Synod's jurisdiction? Synod has decided on all these points already. Are the congregations to which Mr. Stuart belongs to give up their valuable house of worship, just because the ecclesiastical authorities have decided thus and so? If then, a Pennsylvania court may investigate the ecclesiastical issues, pending in this case, why may not the Chicago judges claim jurisdiction in the Cheney case? And if the Court may proceed by investigation after the injustice has been done, may not the other proceed by injunction before it?

It seems to us that it is our Conservative friends who are venturing on dangerous ground in this matter. They are revisiting the old Hildebrandist Romanist dogma, that whatever the Church touches or claims becomes therefore sacred, and exempt from civil jurisdiction. If their views were to become universal, they would hand over the rights of their people to a set of judges, who in time past have been, and who in the future possible may again be, far more to be dreaded than even the Barnards and the McCanns.

## ALEXANDER VON HUMBOLDT.

The civilized and scientific world has just been pouring forth its most elaborate and eloquent eulogies upon the life and work of one extraordinary man. The most gifted in speech and the most renowned in science have vied with each other in exalting his name and perpetuating his memory, as the prince of philosophers in the nineteenth century. And beyond all question he was a most extraordinary man. He slept but four hours of the twenty-four, and he lived ninety years. Never sick, never idle, never weary, he traveled and read and wrote and studied enough to wear out half a dozen ordinary men. He mastered many languages. He was familiar with every department of science. He explored vast libraries. He knew the scientific ideas of all nations. His correspondence extended to every quarter of the globe. He is said to have received a hundred thousand letters in a year. He held posts of high responsibility under government. Princes and kings delighted to do him reverence. Titles and diplomas, degrees and badges of honor were scattered like rubbish about his room. Ministers of State, generals in the army, officers of Kingly courts, professors in colleges, travelers, academicians, students, citizens, all counted it a privilege to have seen his face; an honor to have known him.

And yet this unwearied and wonderful mind ranged through all the departments of nature, science and philosophy, and found no God. His greatest living eulogist and his most admiring friend, his equal in philosophy and his superior in faith, confesses that "the modern school of atheists claim him for their leader." He found no place in scientific discussion to consider the intervention of a Creator. He considered it a mistake to ascribe the common occurrences and phenomena of nature to the agency of a Supreme power. He would not give his countenance to any creed based upon the Bible. He made it a distinct aim in life to free our modern civilization from every feeling of obligation to accept the guidance of the sacred Scriptures. To him the grand system of Christian doctrine was an "abomination," a "mere carnival buffoonery." He spoke of the inspired record of the Gospels as a historical romance, a collection of myths. He ridiculed the idea of propagating Christianity among all nations. To him, the most common and familiar words of Christian teaching were myths and deceits, which flow into nothingness before the man of natural science.

All thanks for the gift of such a mind to the world and for the light which he poured upon the varied departments of science and human cultivation. But in all earnestness and sadness may we ask, is this the highest attainment of human intellect in the nineteenth century? Was it an evidence of severe and accurate discrimination in that lofty mind, to find in all the boundless

kingdom of nature, no place for the intervention of a Creator? Has the time not yet come for the prince of philosophers to raise the question, Who made the world? Must we believe in myths and fables, and geological dreams, if we say that God clothes the lilies with beauty, when they bloom, and our Father in heaven feeds the birds of the air when they cry? Would not the "Cosmos" have been more complete, and philosophical, if its wonderful author had found a God in every department of nature, and made the whole creation vocal with his praise? D. M.

## THE METHODIST BOOK CONCERN.

The Christian public were grieved to learn last week that this "great, prosperous, and useful publication house, the largest in the world belonging to a religious denomination, had been suffering from the concealed depredations of trusted employees, for some six to ten years past, but recently brought to light. As far as the facts have been made public, it appears that the heads of the departments of binding and printing had been purchasing supplies, not directly of manufacturers or recognized dealers, but from third parties, to whom the dealers were referred, and who have been reaping a perfect harvest of commissions for their needless services. It is plain that no one ought to be at the head of a printing or binding department, who is not, or does not soon become, entirely competent to attend personally to the purchase of articles needed in his branch. And his salary, doubtless, is designed to cover his services as purchaser, no less than as superintendent of the process through which the material afterwards goes. At all events, these heads of departments have been discharged, and the vast business of the Concern is undergoing a thorough examination, that the extent of the mal-administration may be reached. It is already estimated that the commissions paid have amounted to ten or twenty thousand dollars a year, for the period named; and there are fears that the facts, when finally sifted out, may prove even worse.

Most sincerely do we hope the contrary may appear. The reputation of the whole American Church is involved in the matter. Confidence in the management of all the great organized charities and business departments of our denominations will be shaken. And, whether the charges are exaggerated or extenuated, it is plain that some more rigorous methods of accountability must be devised, in order to prevent the recurrence of the mischief both there and in other branches of the Church. Perhaps if our Methodist brethren had admitted laymen into their Church courts, and had had the full benefit of their superior business experience and sagacity, it would never have occurred. And yet, when we call to mind numerous bank defalcations, which could only have arisen from superficial inspection or over-confidence in the subordinates, we may well doubt whether the result would have been so different after all, than now, when ministers alone hold the ultimate responsibility.

## THE GUBERNATORIAL ELECTION.

The fact that honest men in the Republican party had lost nearly all their interest in the coming city election, will not, of course, be allowed to lessen their interest in the re-election of the present Chief Magistrate of the Commonwealth—Governor Geary. It will much rather increase and intensify it. We in this city owe him a debt of gratitude which can never be calculated, for the unflinching firmness with which he repulsed the crowd of pardon-seekers who, last winter, besieged him with importunities to save the worst criminals from the penalties of the law. It is wonderful how suddenly the passions of the violent cooled down when justice had taken its course. For months not a deed of blood-stained our city annals. And we cannot but suspect that the recent outbreak of violence in our city, has some connection in the minds of the transgressors—conscious or unconscious—with the approaching elections and the possible prevalence of a more lenient policy by the time their trials come on. At all events, they and we have tested Governor Geary, the community can safely trust the execution of the laws in his hands. He is a strict temperance man of long standing; became so when a Democrat; he is an obedient, humble Christian, who keeps a conscience although he is poor; the hills of Gettysburg are monuments of his devotion, skill, and glorious success as a soldier of his country; his administration has witnessed a decline of millions in the State debt, and a removal of onerous State taxes. Pennsylvania will honor herself and add lustre to her political annals by prolonging his term of office. And our citizen will be doing not a little to guard themselves from the evil consequences of bad local government by helping to

retain an officer of character and integrity in the chair of the Chief Magistrate at Harrisburg.

## FATHER HYACINTHE.

Not very surprising is the information received last week of the virtual withdrawal of the bold and eloquent Father Hyacinthe from the Romish Church. His famous sermons in the churches of the Madeleine and Notre Dame have almost repeated in our time the triumphs of the French pulpit of the seventeenth century, so that he has been called the "peer of Bossuet and Bourdaloue." But even the great eloquence of his sermons was not nearly so wonderful as their tone of hearty sympathy towards Evangelical truth, their frank and admiring recognition of the advantages enjoyed by Protestant countries; and their entire independence of the trammels of priestly rule. Summoned to Rome last summer, in all probability to answer for his leanings towards the Bible of Protestantism, the scenes he witnessed there may have affected him as they once did Luther; and have aided in bringing him to the decision announced by telegraph, on the 21st of this month. He declares his conviction that the doctrines and practices of the Romish Church are not in accordance with the principles of Christianity; he leaves his convent; his eloquent voice is no longer heard in the great churches of Paris; and he retires to his own home.

It is true, in one view of the case, such withdrawals have a discouraging aspect. The existence and the toleration of such brave and pure and powerful witnesses against the corruptions and errors of the Church within its own bosom, have given some faint ground to hope in the possibility of reform. In these days, when anathemas can no longer terrify, or temporal penalties be inflicted, and when even the infliction of spiritual penalties arouses a popular reaction that dare not be overlooked, it does not seem altogether a visionary expectation that the liberal German, French, English, and American prelates, with such leaders as Dollinger and Hyacinthe, might have been modified under their influence, and the body, which, with its hierarchy, formalism and secular ambition, has fallen utterly away from the line of Christian progress, might be approximated to the simplicity and spirituality of Scripture, and take its place once more among the true promoters of the welfare of the race. But the withdrawal of such a man as Father Hyacinthe, like the defection of the equally eloquent and more effective Passaglia, brands such fond hopes as vain. It is a confession that error and bigotry and carnal ambition and thick-headed obstinacy, as embodied in ultramontaniam, are yet in the upper hand in the Church of Rome. What, then? Plainly, they that will not bend must break. If Rome will not reform she must be revolutionized. If she hugs her preposterous delusions, she is doomed. If she continues to load the consciences of her followers with man-made dogmas and will worship; if she persists in burdening herself with the rags and trumpery of effects superstitions; if she insists on usurping the rights of God in the family, the State, the Church and the conscience of man, she must fall like a mill-stone flung from the hands of some messenger of God's anger; or with her worn-out disguises stripped off, she must be reckoned among the heathen systems with which her affinities are already so manifest.

Possibly the result may be otherwise. The reformatory leaven that remains may prove more powerful than is now generally believed. Truth is allowed freer play than in the days of Huss and Savonarola, of Luther and Calvin, of Philip and of Alva, and of Catherine de Medicis. But one feature of this withdrawal is encouraging. It is no infidel revolt, as there is always too much ground to fear in such cases; but, as we have every reason to believe, the hopeful upward movement of a soul enamored of the truth as it is in Jesus, breaking loose from the fetters of a merely human authority, taking the Bible for its guide, and seeking the advancement of the kingdom of Christ on earth. The particulars of the change are yet unknown, but we can imagine what a blessed and wonderful effect upon France and upon Europe, so banefully overshadowed by Romanism and Rationalism, would be the appearance of this celebrated man, as a preacher to the masses, of the pure gospel of Christ. It would seem to be just the thing needed to rouse them from their melancholy indifference, worldliness, materialism and sensuality; and to keep them, in quitting the delusions and mummeries of Romanism, from falling into the fathomless gulf of unbelief and despair. Let our prayers for the guidance of this interesting man to such a course of life be fervent and importunate.