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—Sixty-five schools, we are told, in New York City, have applied for a share of the fund, which by act of the preceding State legislature was set apart for denominational schools. It was understood that the appropriation was made at the instigation of the Roman Catholics, and for their use solely, but from the wording of the law, it was plain that other denominations might avail themselves of its provisions. This we are glad to know, they are determined to do, and among the sixty-five schools whose case the commission under the law is examining, quite a variety of denominations are included.

—HARPER'S WEEKLY continues to do excellent service in putting vividly before the public eye such facts, in the current history of Romanism, as are capable of illustration. A recent number gave a portrait picture of the Polish nun, Barbara Ubryk, as she appeared after her merciless imprisonment of a score of years. A humorous caricature is given of the Pope, as a large old woman, standing across a railroad track and trying to frighten back the locomotive of modern progress by a huge outspread umbrella, labeled "Ecumenical Council." Last week's issue opens with a timely article on Father Hyacinthe, with a large and elegantly engraved head of the famous preacher, and may we not add—Protestant, of France.

DROUGHT AND FLOOD.

After a period of prolonged and destructive drought, we, in this section of the country, are visited with excessive and equally destructive freshets. In the month of August, less than an inch of rain fell in the City of Philadelphia; upon the last three Sabbaths alone, we presume as much as ten inches were poured from the overcharged clouds upon our soil. And from the Potomac River, through the whole Atlantic slope of country, to Maine and Nova Scotia, the ravages of the flood of the third and fourth of this month, have formed a leading topic of our daily news. One whole town of considerable importance in Maine, Eastport, has been nearly swept away; and the less in one small section of the small State of New Hampshire, has been put at three millions of dollars. In Philadelphia, the angry floods have rolled through the paved streets, have driven the inhabitants to boats, have put railroad tracks for miles under water, and swept away great freight cars from the track; and water-works and factories, which had been nearly at a stand still from drought, were put entirely hors du combat from excess of the needed supply.

These excesses of nature are worthy of our study. If they occurred only in worlds destitute of moral beings, with only material interests at stake, their meaning would be as unimportant as many naturalists among us would even now have us believe. But man as a moral being; as a creature conscious of subjection to a higher than physical law, cannot but feel that these disastrous extremes of nature are disorders and derangements. They are reflections in the outward world, of the disorder within him. They show that man and nature belong together to one world, and that a fallen world, in which things are going amiss. The slumbering moral sense in man, which is proof against many sermons, will be roused by these awful discourses of nature, preaching now from the brazen sky, the rainless clouds, the parched crops and the shrunken streams; and now with thunderbolts, with stormy winds, with floods lifting up their voice, and deep answering to deep at the noise of their waterspouts. It is because this is a fallen world that these things are so. In a world of purity and perfection, it is inconceivable to his mind that such excesses and calamities should mark the course of nature.

But not less plain than the fact of excess and contradiction in nature, is the fact that restraint is laid upon the irregular movements of her vast powers. The most consuming drought, the most terrible storm, the most devastating earthquake, are so limited in their scope and duration, that the race, as a whole, rarely suffer, even in a remote degree, from their effects. Even the frequent and terrible earthquakes of South America do not prevent the existence of flourishing cities over the very centres of subterranean activity. The storm rages; the winds blow; the floods rush forth, but ere long a hand interposes; a "Peace, be still!" is uttered, which nature, in her wildest moods, never fails to obey. The elementary forces which seem perfectly capable, and often on the road, to wrack the habitable globe, and sweep man and his works into oblivion, never do it. Always the storm comes to an end. The smiling face of the heavens reappears, and God sets His bow in the cloud in token of the covenant, to which the powers of nature are pledged, to keep fully within those limits which the safety and stability of the race demand.

Thus, if the disorders of nature remind us that

we are in a fallen world, and under the government of a God who punishes sin, the limits to these disorders prove that the element of mercy enters largely into the conduct of its affairs; nay, gives it character by its predominance. The drought at last is succeeded by the needed rain; the rain that comes down in such enormous quantities, that the fall on the surface of two counties in the State of New York during the 3d and 4th of the month, would, if collected, suffice to quench the thirst of all the inhabitants of the earth for two years, is stayed before the damage has materially affected the prosperity of these counties, or destroyed a single human life. To pestilence, to fire, to tornado, a voice of mercy is ever calling: "Thus far shalt thou go and no farther." It is grace prevailing over nature. It is a mediatorial hand that lays the curb upon the vast and brute forces of the universe. The world is a redeemed world, and therefore it is not given over to devastation. We see Jesus, crowned with glory and honor; He it is who has dominion over the works of the divine hand. All things are put under His feet.

Behold the goodness and the severity of God! Despise not, O man! the riches of the goodness and forbearance and long-suffering of God; but know that the goodness of God leadeth thee to repentance.

—It has always been understood that Speaker Colfax, like every other pure-minded man, is not only the uncompromising foe of the iniquity of Mormonism, but regards it as a nuisance which can and ought to be abated. In his lecture delivered to vast audiences all over the country, soon after his return from an early visit to the Pacific coast, he put himself as a legislator, squarely upon the platform of opposition to the toleration of a community practising the crime of polygamy, within our borders. If he has actually done nothing to fulfill his pledges then made, we rejoice at the recent telling proofs which he has given, that his repugnance to the system is as deep as ever. In his recent visit to Utah, he not only refused a public reception from the perverse and shameless authorities of the place, but he took the opportunity of urging the Mormons to the voluntary abandonment of polygamy. However startling this illustration of the American right of free discussion, we have no doubt the leaders were wise enough to let it pass, without giving any dark hints to their Danites—or whatever other bands of Thugs they have at command. But the majesty of law is insulted, if to enforce some of her most sacred commands, she consents to wait the result of mere persuasion on the part of one of her chief executive officers. Mr. Colfax has done his whole duty as a citizen; he and his chief owe something more than this to the law which they administer. If no more, they are bound, pointedly, to urge the matter upon Congress.

MATERNAL ASSOCIATION.

The Maternal Association of Philadelphia held its 10th anniversary last Wednesday afternoon in the North Broad Street Presbyterian Church. The exercises were full of interest. From the report made, it appears that several Bible readers have been successfully engaged in missionary labor in connection with the Association, and sustained by their contributions. Several of the ladies also have been very zealous in the distribution of tracts, and in visiting those who are ready to perish. These efforts have been owned of God, and, doubtless, many have thus been rescued from the hands of the great enemy of souls.

It is also interesting to know that these godly women, connected with the different Evangelical churches of our city, hold a monthly meeting for conference and prayer. This is attended not only by mothers, but by their children, and by any Christian females who choose to come. Formerly these monthly meetings were held in different churches; but now, on the first Wednesday of every month, at 3 o'clock, these mothers in Israel assemble in the lecture room of the church on the corner of Broad and Green (Rev. Dr. Stryker's).

At the anniversary, short and encouraging addresses were delivered by Rev. David Cunningham, Rev. James Y. Mitchell, and the pastor of the church, Rev. Peter Stryker, D.D.

This Association is the offspring of a similar society existing in New York City; and the monthly meetings are held in concert with theirs, and also those of other Maternal Associations. It is interesting to know that the Hannahs, and Marys, and Lydias, and the Christian mothers of our land, are thus in concert every month pleading with God and consulting with each other about the highest welfare of their children, and ours. God bless them! May they have large meetings! Above all, may they ever have the

presence of Him who dwelt between the cherubim, to cheer and instruct and animate them!

Next Sabbath evening Rev. Dr. Stryker, by request, is to preach a sermon before this Association in the North Broad Street Church. He ought to have a full house. If the mothers are interested to hear his words they will go and take with them the fathers and the children.

THE NATIONAL DEBT AND THE HERO OF LIQUIDATION.

Secretary Boutwell addressed a crowded audience at Horticultural Hall, in this city, on Saturday night last. Most heartily was he welcomed by all the friends of a policy of honesty, thrift, and correct business principles in the management of national, as well as personal affairs; and most signal and clear was his testimony to the necessity, importance, and practicability of such a course. The entire policy of the administration, as he understood it, in regard to the public debt, was that it is to be paid, principal and interest, according to the terms of the contract, and in coin, or that which men will receive as the equivalent of coin, without any abatement whatever. And this, he continued (after the applause following this announcement had subsided), not so much—though that indeed would be sufficient—because they have intrusted their property to this country upon the pledge given, but because the opposite course would develop in forty millions of people such a disregard of right, and the principles which underlie individual and public prosperity, as to render them the scorn of the nations through all ages.

In the course of his remarks, Mr. Boutwell showed how the poor, the depositors in savings banks, and those who would be compelled to handle a greatly depreciated currency, would suffer even more than the rich, by the proposed payment of the debt in an enormous issue of greenbacks; and added: "I would say, never was a more insidious and dangerous delusion submitted to the laboring people of this country, than that there is any safe way for them, except to maintain the doctrine that the public debt is to be honestly paid."

He showed that the existing debt is much less in proportion to population and property, than the seventy-five millions debt of the Revolution, which our fathers did not hesitate manfully to assume and honestly to pay. During the eight years of Mr. Jefferson's administration twenty-six millions of debt were paid; an example which was much and deservedly applauded, and which we are abundantly able to follow. Our ability to pay the present debt is proven by what we have already done. Instead of owing some three thousand three hundred millions, as we should be, if no payments had been made since 1865, we owe to-day less than two thousand five hundred millions, having actually paid twenty-five to thirty-three per cent. of our vast debt, in the four years of exhaustion immediately following the war. (And as the Secretary, we believe, did not add, we have been able to pay very nearly in gold, too, for loans received in an extremely inflated currency. The difference between the currency price of bonds which the Secretary is now buying, and gold, is scarcely ten per cent., while the currency for which the bonds were sold, at a depreciation from par value, was worth on an average, scarcely one-half as much as gold.) In the seven months of the present administration we have paid off fifty-six millions of the debt; or at the rate of one hundred millions a year.

If we were to pay a hundred millions of dollars a year, which we can pay if the present system of taxation be permitted to remain, the public debt will be extinguished in less than fourteen years. If we pay fifty millions a year, which we can pay and annually reduce taxation, the interest-bearing public debt will be extinguished in less than twenty-two years. And if we pay but twenty-six millions a year, and reduce taxation, as we may, to a very large degree, the interest-bearing debt will be extinguished in about thirty years.

The question of our ability may be considered settled, all over the world. Why should there be the difference of one per cent. against our credit, as compared with that of any other nation? It can only be due to want of faith in our disposition to pay our just debts. Let that doubt be removed, and our debt could be funded at probably four and a half per cent., and thus our burdens of taxation largely diminished, without retarding the day of final payment.

These are wholesome and cheering words. And their impression will not be lessened by the announcement, thus early made, that the next monthly statement from the Treasury will show a further reduction of ten millions.

WASHINGTON CITY—MEMORIAL CHURCH PROPOSED.

The Presbytery of the District of Columbia, in session October 6th, agreed to the plan of Reunion by a vote of fifteen yeas to one nay.

The Presbytery of the Potomac (O. S.), also agreed to the plan by a vote of fifteen yeas to four nays.

We propose to build in this city a large church edifice commemorative of the Reunion.

We deem it of great importance to the interests of our whole Church in this land, that Presbyterianism should be well and respectfully maintained at the seat of Government, and that our cause here keep pace with other denominations and with the growing population of the metropolis. We deem it due to Presbyterianism to have a Church edifice which will attract the strangers, who in increasing numbers from every State, visit the national capital, and impress them with our denominational zeal and devotion to the cause of our common Lord.

Other denominations are far ahead of us in this respect. The Roman Catholics are making gigantic efforts to control the religious sentiment of the capital by the erection of magnificent cathedrals. The Protestant Episcopalians have, in the past two years, erected three fine churches. The Methodist Episcopalians have their great Metropolitan church, which attracts great crowds, besides other fine buildings.

Washington has doubled its population since 1861, and it is still growing and increasing. In the Northwestern part of the city—near to the Presidential mansion—there is now a pressing necessity for a church. This part of the city will undoubtedly become, in the near future, the most important section of the capital. Whole blocks of first-class residences are now in course of erection. Here, too, is Mr. Corcoran's great Arlington hotel, now nearly completed; and other public buildings, and a population of about eight thousand, with but one small church, Episcopal, in the neighborhood.

We desire to raise \$150,000 to carry out this enterprise; but owing to the absence of wealth among our own membership, the fluctuating character of a large portion of our population, and other obstacles peculiar to the capital, we must depend greatly upon the liberal men and women throughout the whole Church, for the funds adequate.

The work will be undertaken as a speciality in connection with the General Board of Church Erection, and secured to that Board by a reversionary lien.

Rev. John C. Smith, D.D., and Byron Sunderland, D.D., have entered into this enterprise with great zeal and hopefulness, and we are determined that the work must go forward.

Yours, truly,
T. B. McFALLS.

REV. A. M. STEWART'S LETTERS. XLVI. TREASURY CITY, Nev., Oct. 1869.

FUNERALS AND SERMONS.

An ancient wholesome maxim was: "De mortuis nil nisi bonum"—"Say nothing about the dead but good." Charity with her generous instincts, prompts that when one is dead—laid helpless in the coffin, a freedom should be granted from earthly strifes as well as earthly censures. It may be lawful to give the dead a shaking and an airing, in order to vindicate the living. On no other grounds can Mrs. Stowe be justified in dragging up to light and for a funeral sermon, the putrid, debased and morally loathsome carcass of Lord Byron; and thereby so to offend anew the nostrils of the living. Was it needed to vindicate history?

But while we are not to censure the dead without the fullest occasion, surely, by the same rule; we are not to praise beyond what the plainest facts justify. As a minister of Christ, commissioned to preach the simple, earnest, living truth, I have never yet stood beside an open coffin, with its lifeless tenant, whose funeral sermon, as the term is generally understood, it was my desire to preach. The first funeral sermon proper is yet to be preached, nor is an earthly occasion likely to occur for its delivery.

"LIE LIKE A TOMBSTONE."

More lies are told by inscriptions in our cemeteries than in a New York police-court. What enormous falsehoods are also too often uttered by professed ambassadors of Christ, over and above the dead?

"Even ministers, they have been kenn'd,
In holy rapture;
A rousing wind at times to vend
—And nail't wi' Scripture."

By lying prophets the soul of many a one is sent to heaven, whom Christ will never likely know—persons whose whole lives belied the Christian profession and character—persons from

whom neither earnest word or action ever gave the least indication that they were, while in the flesh, on Christ's side. The blasphemies of Popery on this subject should not be enacted by those outside the Roman Catholic Church.

The lying profanities of making saints of open and filthy sinners in life are notorious at the funeral, of various secret and other so-called benevolent societies.

FUNERALS IN WHITE PINE.

Notwithstanding the above negative discourse on funeral sermons, your correspondent has become quite noted for his often preaching at funerals since coming into this wonderful mining community.

Owing to the unsettled condition of society, and the ill-defined legal tenure of property, deaths by violence are sadly common. From the many blasted hopes, utter wrecks and total failures in life, suicides are far too common. Deaths from drunkenness and from accident are of almost daily occurrence. Deaths from exposure and ill accommodations for living are more in proportion to the population than in more settled communities. Death also makes his inroads, here as elsewhere, by ordinary causes. And although this conglomerate of twenty thousand people, is seemingly farther estranged from God, than any the earth elsewhere sustains; yet does there exist a very general desire—a religious feeling, a superstition,—a something, which prompts the living to have religious services at the funeral of even the most abandoned. Being the only Protestant minister within hundreds of miles, calls to attend funerals have multiplied from every side. My custom is, if possible, to go and preach. I preached four times, at four different funerals lately, in one day. I never preach to or about the dead, but always to the living. I was called, a few days since, to the funeral of a noted suicide, about whose coffin, when arriving, numerous candles were burning. I preached to the people of faith, repentance and a judgment to come—and especially against the sin of self-murder. At the funeral of one killed in a broil, I inveighed against the cowardly habit of secretly carrying deadly weapons; yet knowing that a large portion of my audience had Bowie-knives and loaded Colt's revolvers in their pockets. At the burying of a public functionary, who had died from drunkenness, I preached strongly against the habit of using intoxicating drinks. Yet in these and every other instance, I have had an attentive and most respectful hearing. The seed of the Word has thus been cast upon the waters which may be found after many days. Not a few have been preached to from whom a hearing could have been had under, perhaps, no other conditions.

An old Catholic priest has, for some time past, been operating in these diggings. What the ideas or the order of the scarlet woman are about burying the dead, are not fully known to me. But for some cause the irreverent father has refused to attend the funerals of quite a number of professed Catholics. In three instances I have been invited to hold religious services at their funerals, and enjoyed thus an unexpected opportunity of preaching the truth as it is in Jesus to Catholic assemblies. A. M. STEWART.

Presbyteries.—The Presbytery of Catskill has approved Reunion on the last Assembly's basis, *namine contradicente*. They received Rev. Andrew Montgomery from the Presbytery of Delaware, who is engaged as supply of the church at Jewett. Dismissed Rev. W. S. Drysdale to the Presbytery of Wellsborough. Recommended the cause of the Freedmen earnestly to the churches to be placed on the list of objects for benevolent contributions. Resolved to seek to raise, not less than one dollar a member from all our churches for the cause of Home Missions. Also Resolved, That it is regarded as exceedingly desirable that contiguous congregations should, when practicable, form themselves into joint pastorates for the economy of our too meager ministerial force. On this subject there was a very earnest discussion, if that can be called a discussion when all are on one side. It seemed to be regarded as a matter vital to the interest of the Presbyterian Church.

With a view to facilitate such an arrangement between the First and Second churches of Durham, located only three miles apart, Rev. Alvin Cooper resigns the charge of the latter, after laboring in it for ten years with much comfort, and with marked attachments strengthening from year to year.

This is not (as you had got it from some source) in order to a union of the churches, which would be, by no means, desirable. But in the hope that both being left vacant together, they might agree upon a man to serve both churches, and thus, in effect, give one man more, to the work of the ministry. If this can be accomplished I shall cheerfully leave a pleasant home and a people to whom I am more strongly attached than I expect ever to be to any other, and go forth to seek a new field of labor. I understand the First church of Durham have voted a call to the Rev. Charles Boynton, from Wisconsin. I hope the Second may act in concert with them.

The church at Windham Centre have just reconstructed the interior of their house of worship at a cost of \$3,000, and the architect has certainly done his part well toward rendering it an attractive place. A. C.