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PHILADELPHIA, THURSDAY, NOVEMBER 11, 1869.

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—The General Assemblies hold their adjourned meetings in Pittsburg this week.

—Father Hyacinthe declines the invitation of the Boston Evangelical Clergy, to a public reception, in a note closing with the following noble sentiment:—"The future is dark and uncertain, but I shall obey my conscience to the end."

—The contest in regard to the Bible in the public schools of Cincinnati is still in progress. An injunction against the action of the Board, in so excluding the Bible, has been asked from the courts, and is under consideration.

—The Fifth R. P. church of this city—Rev. Dr. McAuley's—had an accession of thirty three members at their Autumn Communion, last Sabbath. Seventeen of these were on profession. They have greatly enlarged and improved their house of worship on York St., near Amber, and have finished the basement for their immediate use. Since Dr. Wylie's church lost so many by the secession of those who proscribed hymn-singers, Dr. McAuley's has become the largest R. P. church in the city, if not in the whole denomination. They and their beloved pastor deserve great praise for the Zerubbabel spirit in which they have built a house for the Lord in times of trouble and perplexity.

We neglected to say that several of the members received at Dr. Wylie's last communion were of the number who withdrew from his church at the order of the Commission of General Synod in June, 1868. They now return to their old home. Notice of the suit for the church property has been served, and it is to come before our District Supreme Court in January, 1870. The small minority who have left the Second R. P. church (Rev. Dr. Sterrett's) have also given notice of a lawsuit for the property, and have opened a "Mission" in Milton Hall, on Coates Street.

PLANS OF CHURCH BENEFICENCE.

Let us admit at the outset, that no plans can take the place of, or do a particle more than furnish a channel for, the spirit of consecration in the Church. All planning, of necessity, takes this spirit for granted, as all building of machinery takes for granted the existence of power. But what a clumsy thing is mere power, without arrangements for bringing it to bear upon some useful object! How much power in nature goes unused for want of storage and proper mechanical contrivance! How the spring and autumn floods upon our Schuylkill rush by us, carrying wreck and devastation in their path, and leaving us to pine in summer drought, just because we have no reservoir to store the small portion of the surplus that would suffice for our wants! What avail the countless waterfalls of the rivers of Maine, hid away in her wilderness forests, untrodden by the foot of man? With all its remaining and abounding covetousness, we may be sure there are fountains of true, consecrated affection in the Church, which need only the application of a right method to produce the most wonderful and blessed results; there are seemingly hopeless deserts, which need only the skillful opening up of subterranean streams to change the barren waste into a fruitful field and a garden of the Lord.

On the other hand, it is one of the clearest proofs of the want of a spirit of consecration in a church, or a family, or an individual, that they have no plan of giving. Certainly, the want of plan has been as wide spread an evil as the want of a disposition to give. Plans have not gone much in advance of the disposition. When we complain of a want of a system in giving, we get pretty close to the heart of the matter. It is understood, in a general way, that we are aiming to stir up the spirit, as well as regulate the channels, of giving. At all events, it is high time that every church, without a plan for bringing out the benevolence of its members, should understand that it is just as derelict in duty as if it failed to provide religious instruction for the young, or ceased to discipline its members for downright dishonesty or drunkenness. To let the whole matter of benevolence go at loose ends from year to year; to confine it to an occasional collection made up of such contributions as thoughtless, untrained church-goers happen at the moment to find convenient; to deliberately put aside all and every effort for the recognized causes of the whole church, on plea of poverty, or of some local necessity; to put a violent but temporary pressure upon the giving disposition, and then suffer it to react into a state of exhaustion if hot of disgust; to give over the whole field of the Church's benevolence to the cropping of chance-coiners,—all these are scandalous neglects, which we believe are, or until recently

have not unfrequently been found, in connection with true piety and efficiency, in other respects, in pastor and people.

It may be unpopular, but it is the clear duty of the pastor, in the face of opposition and covetous grumblings, to labor for the promotion of the grace of giving among his people. There is a right and a wrong way of doing this, as of everything else; but in some way it must be done. At what an early date in the history of the Mosaic economy, do we hear of liberal and systematic giving—tithing in fact. And how soon in the history of the Christian church is the same thing prominent. The apostles and early workers did not think prudence required them to wait until their converts had attained, maturity, before enlisting them in schemes of beneficence. Paul's missionary journeys were also collecting tours for the poor saints at Jerusalem. How largely, how lovingly, and with what admirable, politic address, does he handle the subject in the second letter to the Corinthians. His alarming difficulties with that church did not make it inopportune, but only brought into play his versatility, caution and astuteness in treating it. Paul knew that giving was itself a grace and a means of Christian growth, that could not be commended too early to the churches.

But commending the duty in a general way, from the pulpit is not enough. Nor is presenting even a specific plan, the whole of the duty of the church officers. The matter must be earnestly and steadfastly prosecuted, in a thorough business way. The springs of giving must not only be found, they must be developed. They must be cleared of rubbish, and enlarged. The waste water, must be caught, the flow must be made steady. Every member of the congregation should be reached. It is part of the redeeming power of the gospel which every soul has a right to have applied to him—the training of his benevolence and self-denial. As much as any other part of the Gospel, it should be brought home to him personally. He is in danger of perishing in covetousness and selfishness if passed by. Do not only preach to him, therefore, but go in person, or by some member of the church. Even children and the lowliest persons can and should, for their own sakes, do something. Roman Catholics have taught us how servants' pitiances can be made to rear cathedrals, and prop the sinking papal throne. And this is by the working of another principle of giving—regularity. Paul preached that, too, to the Corinthians. Let all give. Let all be personally reached. Let all give, or reckon what they can give, at regular brief intervals. Preach and put in practice these three rules of giving. Set in motion some "live" men, with some kind of machinery. Put out of countenance, as a deadly sin, the pride that gives nothing because it can give but little, and you will, with the blessing of God, witness such results as will amaze you.

THE RATIONALIST RABBIS.

Thirteen Jewish Rabbis, from the cities of New York, Chicago, Baltimore, Cincinnati, St. Louis, Detroit, Selma, and Philadelphia, met in this city last week, and formally declared, in a series of resolutions, what Christian interpreters have long held, that modern Judaism is something distinct from, and antagonistic to, the Judaism of the Old Testament. The historic life of genuine Old Testament Judaism, remains with Christianity. These Rabbis eschew the Messianic hopes of their Scriptures: They will not see them fulfilled in Jesus Christ; what wonder that they evaporate them into mere humanitarian generalities and vague hopes, which only God's Anointed One, the desire of all nations can fulfill? Thus, they resolve, "That the Messianic aim of Israel is not the restoration of the old Jewish state under a Son of David, the renewed segregation from the nations, but the union of all men as children of God on the confession of the one and only God, of the unity of all rational beings and their vocation for moral purity."

Equally contradictory to the express teachings of their Scriptures is another of their propositions, to the effect, that the destruction of the Jewish state is not a punishment for the sins of Israel, but results from the divine purpose to make the Jews the high priestly leaders of all nations to the true knowledge and worship of God. Unless these Rabbis mean to include the Christian development of Judaism as part of Judaism itself, the world is still waiting for the accomplishment of the divine purpose in the destruction of the Jewish state, as they understand it. Jesus Christ, Paul and the Apostles, with their Jewish converts, are the only Jews the world knows of, who have really exercised the grand high-priestly function of the nation, which these rationalist Rabbis can talk of so glibly,

but no more. But if they hear not Moses and the prophets, threatening the overthrow of their nation as a punishment for their sins, much less will they recognize the claims of Christ and the Apostles as fulfilling its high priestly character. How these Rabbis can claim that this is fulfilled in any missionary activity, past or present, of their people, since or before the destruction of Jerusalem, it passes our powers to explain. Indeed, their fifth resolution intimates some mild sense of possible deficiency in the matter, and shows us what an utter abstraction and airy nothing the sense of this high-priestly function is, in the hearts of the religious leaders of the people. Read it.

Fifth—The selection of Israel as a religious people, as bearer of the highest idea of humanity, must now, as ever, be emphatically expressed, and on that very account shall the world-embracing mission of Israel and the equal love of God towards all His children be just as distinctly enunciated.

"Enunniated!"

Not many foreign missionary societies will grow out of that!

These Rabbis also resolve, in the sixth place, that "the belief in a bodily resurrection has no religious foundation, and only the continued spiritual existence is to be expressed." In other words, they deny the historical verity of the Old Testament miracles of Elijah and Elisha, and its intimations of a bodily resurrection found in the Psalms, in Isaiah, Ezekiel, &c., as well as the truth the resurrection of Jesus Christ. They have landed, if land it may be called, in the dreary regions of advanced rationalism. Of course they represent but one type—that may be called the Sadducean—of their people. There remains a kernel of rigid orthodoxy among them, a party of veritable Pharisees, strongly adhering to pretty much the same system from which Paul was converted. We presume the latter class will have some counter-demonstration to make; but how much longer can a strenuous zeal for the Old Testament, as an inspired book, be maintained by those who reject the New?

PEN PICTURES—IV.

THE FAIRWEATHER HEARER.

When it is very pleasant, Mr. Easy-Christian always goes to church on Sabbath. He regards it as respectable, and feels proud as well as devotional as he takes his seat in the sanctuary. His wife and children are beside him, all nicely dressed, looking as gay as butterflies. In all the exercises he is greatly interested, and wonders why all well-to-do people do not imitate him in this particular—attending church.

But how when it storms? Where then is our friend? His pew is vacant. Not a soul in it, unless it may be some stranger who pities its emptiness.

"Another rainy Sunday! Well, really the rain all comes now-a-days on the Sabbath," exclaims Mr. Easy-Christian as he swings open his window-shutter after a long night's repose. For two Sabbaths he has not left his house on account of the rain, and he begins to think it would be good again to enter the sanctuary. But it rains. He would surely go to his business on a wet day, no matter how violently it stormed, and he knows his wife and daughter would not suffer him to stay away from a concert or a Poneyville lecture, or one of Herman's Prestidigitateur performances, especially if he had tickets, even if the rain came in torrents.

"But church you know, my dear sir, is a different thing," argues this not very astute reasoner. "Why church—well, yes, it is important, very, but it is open you know every Sunday, and then you pay by the quarter. We don't have tickets for every service. Then, too, there is this difference.—We attend Madam Parepa Rosa's performances, because we are *dying* to hear the popular singer; but we take a pew because it is expected, because it would be esteemed mean if we did not, in a word because we regard it as our duty. But the minister don't expect to see us on rainy Sundays. Of course Elder Goodman and Deacon Earnest will be present, and the aged widow of our former pastor, and our present minister's family—no doubt they and some others will go. But as for me, the people would be greatly astonished if they should see me in a thin audience on a rainy Sunday. And yet I have half a mind to go too. I am tired of staying home."

Thus Mr. Easy-Christian soliloquizes, and by and by his inward thoughts find outward expression.

"Wife, what shall we do to day? Shan't we go to church this morning? It does not rain very hard!"

"Why, Mr. Easy-Christian, how you talk! Do you think I am going to ruin my new hat, and catch my death cold in the bargain? You surely don't imagine I am going to church in a storm?"

"Well, how about the children? Shall they go to Sunday-school?"

"Why no, my dear," replies the spouse, becoming more affectionate as she reflects her new hat is not to be endangered,—they would not look well in their week day clothes, and I am afraid Maggie would spoil her new gaiters if she wore them in the rain."

This decides the matter. The husband and father is a good natured man. His conscience tells him he ought to go to church, but he does not want to go alone—this would make him too conspicuous, cause people to think he was making a show of his religion. He concludes, therefore, to stay at home, and is quite satisfied to let his family enjoy the same privilege. In other words, Mr. Easy-Christian is a *fair-weather hearer*.

So he and his wife and children eat, and drink, and sleep, and smoke, and crimp their hair and play and tease each other, and scold, by turns, each one as he feels inclined. The day proves to all very tiresome. They are an unhappy family. And, when night comes, with a hasty and slovenly prayer, they seek for rest from themselves in their beds.

Who does not feel very sorry for Mr. Easy-Christian, the fair-weather hearer? His picture is anything but handsome. Oftentimes on these rainy Sabbaths he looks the very personification of despair. The fact is if there should be one or two more such Sabbaths coming in close proximity to those past, he is likely to grow desperate, and may rush out of doors unprepared, and thus risk his health.

We venture to make a few suggestions to him and his household which may help their pictures in the future. That we may be short and pointed, we will number them.

1. God sends the rain. It is a most marvellous blessing. Every drop is full of mercy, and it comes always just at the right time and place. This no doubt you will admit is sound Theology.

2. Going to church is both a *duty* and a *privilege*. If your heart is right, you will derive more pleasure, as well as profit from it, than from any worldly amusement, or from the discharge of any merely secular duty, no matter what that amusement or duty may be; and until your heart is right you ought to go just as you would to business. The fact is, you cannot afford to stay away. For

3. The minister is very apt to preach his best sermons on rainy days. Somehow the good man is more practical. His heart is moistened, and he speaks as if by a special inspiration. Every one who goes feels he is doubly paid.

4. Sensible people always conform to circumstances. They have water-proof cloaks, and overcoats, and shawls and over-shoes and hats which are not affected by the weather. They take good care of themselves, and then they go, and they do not get injured any more by the rain of Sunday than by the rain of Monday. This is just as true of the children, as of their parents.

O, my dear Mr. Easy-Christian, you want a little of the rain of grace in your heart, and so do your wife and children. Pray God for it, and when it comes, and you feel spiritually quickened, it will be no hardship for you to go to church in a storm. And when you get there the wrinkles will leave your face. Your picture will look a hundred per cent better, and so with your family group. They will all be enlivened and beautified. And your radiant faces will carry sunshine with them on the cloudy day, to the joy of your pastor and all the faithful ones who gather around him in the sanctuary. P. S.

GEORGE PEABODY.

The death of this distinguished American, whose residence, citizenship and business, were in England, took place on last Thursday, in the 75th year of his age. He was among the most illustrious examples of wise and large beneficence, in the use of wealth, known to history. Especially as preferring to be, himself, the living founder of his charities, instead of exposing them to the uncertainties of a last will and testament, is his example important. Thus his benefactions, up to the time of his death, including a million and a half given to his relatives, approached the sum of ten millions of dollars. The largest part of this sum was given for educational purposes in the United States, two and a half millions going to the Southern States. To provide dwellings for the London poor, a million and three quarters were donated, and two thousand persons are now accommodated in the model lodging houses erected with these funds. Mr. Peabody's name and gifts will long remain as a witness to the fact that the commercial classes of our day are not entirely governed by sordid motives; and his international position will make his name a powerful bond of union between the two nations which equally revere his memory.

MAYOR FOX VISITED.

The fact that our present personally worthy Chief Magistrate, Mayor Fox, was elected by the party avowedly opposed to Temperance and Sabbath reform, has naturally kept away from him that class of counsellors, whom he would find in sympathy with his own religious views and moral principles, and ready to stimulate and second him in any earnest efforts for the improvement of the public morals. For a time, too, it was quite uncertain whether he would be allowed by the courts to retain his office. But now, since his position has been guaranteed, it has seemed worth while to some of our leading temperance men, to put themselves in communication with him. Last week, a Committee of the old City Temperance Society, Mr. John Wanamaker, Chairman, having previously secured an appointment for the purpose, paid him a visit, to urge upon him the better enforcement of the existing laws restricting the sale of liquor in reference to minors, and upon the Sabbath. The Mayor received the Committee with the utmost cordiality; he intimated plainly that they were of the sort of citizens whom he preferred to see, whose counsel he would prefer to have, and whose support he felt to be needful in the right discharge of his duty. He promised to take immediate measures for carrying out the suggestions of the Committee, and we believe the last Sabbath showed considerable improvement over its predecessors in the less open and glaring violation of the laws.

We trust this is but the beginning. If the chief municipal officer of a great American city, with perhaps, 800,000 inhabitants, as large as half-a-dozen German principalities, nearly twice as populous as the whole State of California, or Connecticut, exceeding in population each of twenty-three of the States of our Union, could but realize the grandeur of his position, and use to the full measure his powers and opportunities for doing good; if he could but cast aside the crutches and shackles of party, and act in the strength of Christian manhood, what a benefactor he might be; what a breath of moral vitality he might send through every department of our civic life; what multitudes of our youth he might rescue from temporal and eternal death; what wholesome terror he might send to the inmost recesses of every haunt of crime; what lustre pour upon our city, and with what enviable, imperishable honors crown his own head! Assured now of his seat, and of the hearty and practical sympathy of all good citizens, we wait for a demonstration of whatever heroic Christian qualities Mayor Fox has at command.

THE WESTERN COLLEGE SOCIETY.

The Western College Society holds its annual meeting at Newton, Mass., this week. The appearance of the notice calls to mind a good intention formed six months ago, on reading the report of the quarter-century anniversary of the society. The good intention was to tell the readers of THE PRESBYTERIAN how good a thing it would be for every minister, every moneyed man, and every friend of education in the United States, to get that report, study it carefully, and lay it by for reference in future years. It is a noble record of devotion to the sacred interests of intellectual and moral culture in this land, and every true American of every denomination of Christians, and every shade of political affinity, will be instructed and gratified by seeing what the society has done in twenty-five years. According to its name and charter, the West has been the special field of its benefactions, but the happy results of its work have been national and world-wide. The name of the Secretary, who has been the principal organ of the society, should be cherished with grateful remembrance by the American people, as one who has deserved well of the Republic. The report of last year is a document of nearly two hundred pages, and it contains a vast amount of information in regard to the whole subject of collegiate and theological education in this land. It shows in a very affecting and instructive manner, what struggles and trials have been endured, what sacrifices have been made, what talents and resources employed, what benefactions have been offered, what faith and hope have been cherished by the generous, the cultivated, and the good, that sound learning and pure morals and evangelical truth might be the safeguard and inheritance of the American people. At this late hour, I beg to commend the last year's report of the society to the especial attention of all educated and moneyed men, as a most interesting and instructive document, showing how intellectual culture and pecuniary resources may be employed for the highest and most enduring welfare of the nation and the world. D. M.

The Methodists have laid the corner stone of a new church at Fifth and Erie Avenue.