

# The American Presbyterian.

New Series, Vol. VI No. 47.

Strictly in Advance \$2.50. otherwise 75c. Postage 20cts, to be paid where delivered.

Jan 70

PHILADELPHIA, THURSDAY, NOVEMBER 25, 1869.

Genesee Evangelist, No. 1227

Home & Foreign Miss. \$200. Address:—133 1/2 Chestnut Street.

## UNION SERVICES.

The Committee of the Ministers' Meeting having the matter in charge, have arranged for the following services in commemoration of the Reunion:

On next Sabbath, the 28th, two communion services at 3 o'clock, P. M. One in the North Broad street church, corner of Broad and Green streets; the other in the West Spruce street church, corner of Spruce and Seventeenth Sts. The pastors of these churches are to interchange in presiding in the services—Rev. Dr. Breed in the North Broad street, and Rev. Dr. Stryker in the West Spruce street. The following brethren are requested to take part:

In the North Broad St., beside Dr. Breed, Rev. Drs. Wiswell and Reed, and Rev. D. A. Cunningham.

In the West Spruce St. church, beside Dr. Stryker, Rev. Albert Barnes, Rev. Drs. Shepherd and Beadle. The sessions of the two churches are requested to invite elders from different churches, on the union principle, to distribute the elements.

A mass-meeting union service of all the churches has also been appointed for Wednesday evening of next week, Dec. 1st, at half past 7 o'clock to be held in the First church, Washington Square: the pastor, Rev. Dr. Johnson, to preside, and Rev. Drs. Willetts and March to address the meeting,—the other exercises to be voluntary.

The first monthly meeting of the newly formed Young Men's Association of the First Church was held on Friday evening last, in the lecture room. The association is for the purpose of organizing the young men of the church and congregation for active efforts, especially in behalf of the multitudes of young men in business, places and boarding-houses, comparative strangers, in that part of the city. A weekly Saturday night prayer-meeting is held in the basement of the church, committees on strangers, on neighborhood prayer-meetings and on temperance meetings have been formed; invitations have been extended to the medical students to attend preaching, and other labors have been undertaken, the whole work as yet being only begun. The next monthly meeting, on the third Friday of December, will be, in part, devoted to temperance. Stirring addresses were made by ex-Governor Pollock, Mr. John Wanamaker and the pastor, Dr. Johnson.

The sight of an organization of young men in the old First Church is most reviving. As was well remarked, some of the young men of a former generation in that church have refused to grow old, and they have done much, by the divine blessing, to keep up the energy and hopefulness of the body; but the appearance of a youthful element large enough for concerted labors, is a novel and cheering sign in its later history. May it rival the strength and the success of the society of an earlier day, which was a city mission in itself, and which trained some of the greatest benefactors which our churches and church causes ever enjoyed.

Thanksgiving day was observed so generally, so heartily and with so few of the perversions that have scandalized it heretofore, as to call out inquiry and remark. We never saw the First Church so full on a Thanksgiving occasion as on last Thursday. Mr. Barnes preached with the freedom and vigor which, of late years, have been superadded to the thoughtfulness and comprehensiveness of his earlier style. He showed that the very idea of thanksgiving was at war, not only with Atheism and Pantheism, but with those views of nature now so popular, which undertake to exclude all direct providential interposition in the affairs of the world. For such interposition, as an actual fact, he argued with great ingenuity and force. He showed how the laws of nature were interfered with by nature's self, and by the human will, and made it clear how the divine will, in the way of miracle and of providence, might with just as little inconsistency, do the same. He then referred to the events of our national history which might properly be ascribed to the interposition of providence. He easily held the great audience for an hour. In North Broad Street Church, the pastor preached on the blessings of reunion, and had a good congregation, the Alexander Church having united in the service. The singing by the choir, who had prepared carefully for the occasion, was of the highest order. The Second Church, Dr. Beadle's, united with Calvary Church, and heard a sermon from Dr. Humphrey. Dr. March preached in Clinton St. church, on the tendencies to unity abroad in the world. Roman Catholic churches and Jewish Synagogues advertized services for the day,

which was bright and exhilarating. Doubtless the increasing public interest which religious questions have acquired, and the large space given to them in the columns of our secular papers, especially such points as: the Bible in our common schools, the approaching Ecumenical Council and the relation of the Romish Church to our own public affairs and those of other nations, the interest excited by Father Hyacinthe's position and his presence among us, and, last of all, the union of the Presbyterian Churches, have caused a certain religious awakening among the people, and have turned their feet to the house of God as to a place where they will be likely to hear something on matters of fresh and present interest. We hope it is an omen of a still deeper awakening and of more profound and blessed results.

## JESUIT MISSIONS.

Rome began the work of Foreign Missions sooner than Protestants did. The revival and missionary work of the Moravian Church during the last century, may be regarded as the first impulse imparted to Protestant Christendom, to carry the Gospel to foreign lands. But the little company that gathered around Loyola in the very days of the Reformation, and which was organized into the Society of Jesus to resist and overthrow the great revolution that had begun in Germany, contained a Francis Xavier, who was to preach the Gospel—as Rome knows it—to the heathen of China and Japan. Romish missionaries—especially the Jesuits—have been so long at work, in every field, have labored with so much of zeal and of outward success, that the question for us is not “What have they accomplished?” but, “Why have they not accomplished everything? Why is there a single unconverted heathen in the world?” Yet with all their zeal they have effected next to nothing; they have been “as men that beat the air.” Field after field—Japan, China, our American Indians,—they have apparently conquered and occupied, winning the favor of kings and chiefs and gathering in hosts of converts. And then a great change has come. While they continue to build on the foundation they have laid, the people rise and drive them out, and stamp out every trace of their work. The whole history of their labors is one of the most curious parts of Church History. What is the secret of their failure?

I. Their theory of Christian conversion has been the shallow Ritualistic one. “Submit to baptism, do penance for subsequent sin and obey your director,” is the form in which they preach “Repent, for the kingdom of heaven is at hand!” They make converts by hosts, their converts judging of this new formal religion as they did of their old formal paganism. The rite makes the Christian, in the view of both converter and convert. On these terms, conquests are easily won. The deeper heart-work, the Spirit's conviction of sin and righteousness, is kept out of sight. Hence the easy and rapid gains in the extent of the work, and the readiness with which the Gospel of Jesuitism takes the field. The Madonna and the Child take the place of the old idols; the new processions and feasts are put for those of paganism, and then when the test comes, the seed sown on stony ground which has sprung up immediately, withers away immediately, because it has no root in itself, when the sun is up,—when affliction or persecution ariseth for the Word's sake.

II. Jesuit Missionaries systematically suppress “the offence of the cross.” We are making no rash assertion here; we but repeat charges hurled at them by the Popes, Conclaves and Synods of the Romish Church. Christ, crucified, the offence of a God made subject unto death, the death of the cross, they kept in the background. They presented to their converts Christ, not the crucified, but the Child in the Madonna's arms. To the heathen mind, which always associates dignity and majesty with self-assertion and strength, never with self-sacrifice and submission, the offence of the cross is as real as when it was “to the Greeks foolishness; to the Jews a stumbling-block.”

Jesuit policy began by presenting the unessential facts of the Christian faith, and keeping the great essential fact in the background. They thought to prepare the minds of their converts for the great surprise, but by and by, when they tried to preach the death of Christ as their second lesson, the deceived, indignant and really pagan people rose in indignation and drove them out. Almost to our own day, the Japanese annually trampled on the cross of Christ, a ceremony which was the last memento of the fact that the Jesuits had at one time converted almost all Japan.

III. Even when no outward disaster interfered with their plans, and when they had the field for long ages to themselves, they never succeeded in

implanting any true spiritual life in their converts. The Republic of Paraguay, for instance, stood for centuries as the greatest monument of their missionary zeal: There, they boasted, they had created a civilized nation out of a handful of barbarous tribes. The boast was true enough, after a fashion, but what was the kind of civilization? The formal ceremonialism of China, compared with it, was freedom itself. The slightest and least important act of life was prescribed by formal rules, and performed at a preconceived signal. Every body lived at the nod and beck of the Jesuit fathers. No intellectual or social life was evoked; no spontaneity of action or character was either desired or tolerated.

When, at last, the Jesuits were driven out, they left behind a community which had just two social marks of a civilized people—plodding industry and abject submission,—both of them characteristic of an imperfect civilization. The citizen who submits to another's will without question, or does the work set before him in the way he is bidden, is not an ideal citizen. As might be expected, the Jesuits were succeeded by secular tyrants. The two Franciscans, and Lopez have ruled Paraguay as Dictators, and were such in the most emphatic sense. The last of the three has been driven out by his neighbors of Brazil, and the other States of the La-Plata, in resisting whom the Paraguayans showed their old qualities to the last. They refused to take quarter when defeated, “for,” they said, “we have no such orders.” They, for hours, resisted the Allies when the latter were ten to one, and died with shouts of “Lopez!” on their lips. It may be, that God will overrule the wicked rapacity of Brazil and her allies, to waken Paraguay to a higher grade of national life, and thereby wipe away in Paraguay, as elsewhere, the traces of Jesuit mission work.

What the Jesuits did for Paraguay, they would fain do for Christendom,—extinguish freedom of thought and aspiration, and establish everywhere, a social uniformity, corresponding in its rigidity and its pettiness, to the despotic rule. They would make the whole civilized world one great monastery. They seem not unlikely to succeed, so far as the Church of Rome is concerned. They have built up a powerful party, who would add to the old dogma of the infallibility of the Church—the laity and clergy of all degrees under the guidance of the Holy Ghost, and in agreement with each other—the new dogma of the infallibility of the Bishop of Rome. They have secured the ear of the feeble, harmless old man who wears the tiara, and a council will soon be held to proclaim that the nations must receive his words as the truth revealed by the Holy Ghost for the guidance of men. So far they have succeeded, and the Council will probably promulgate the decree, which will oblige all good Catholics, at the peril of their salvation, to submit.

## THE AMERICAN PRESBYTERIAN CHURCH.

The Presbyterian Church formed by the late union consists, according to the reports made to the Assemblies last May, of fifty-one Synods and two hundred and fifty-six Presbyteries; it has nine hundred and eighty-two licentiates and candidates for the ministry, 4,229 ministers, 431,463 members, and nearly as many Sunday School children.

They raised in the year for congregational purposes: \$6,047,042; for Ministerial Relief, \$56,162; for the four causes of Education, Home and Foreign Missions, Church Erection and Publication, \$1,214,310; for contingent expenses of the Assemblies, \$38,706; for miscellaneous purposes, \$760,690; being a total of \$8,166,814. This is much below the truth, as it includes almost nothing but church collections, omitting legacies, individual donations, income from invested funds, &c., which will probably make the total year's income nine or ten millions, two and a half millions of which, doubtless, went for purely benevolent purposes.

Without doubt, this is the largest and most powerful Presbyterian organization in the English-speaking portion of the human family, and the largest voluntary Presbyterian Church in the world. In our own country, it is exceeded in numbers by the Methodists and Baptists alone; viz, by the M. E. Church, the M. E. Church South, the regular Baptists and the Campbellites, the numbers of whom, however, do not seem to be accurately ascertained. Taking into account the wealth and social influence of the Presbyterian Church as thus constituted, its zeal for home and foreign missionary efforts, the vastness of its contributions for benevolent objects, and the value of its church property, it is second to none in the Union. It has about 1100 missionaries on the home field and 114 on the foreign field. The next larger denominations in the country are the Lutherans, numbering 350,000;

Congregationalists, about 300,000; the Episcopalians about 200,000.

The total Presbyterian strength of this country, if united, including German Reformed, (Dutch) Reformed, Cumberland, U. P., &c., would be about 915,000.

These facts are not stated in a boastful spirit, but rather to aid in bringing home to us, more impressively, the weight of our responsibilities and the solemnity of our stewardship. It is very certain, that, as a whole, the Presbyterianism of this western world, though far in advance of the original branches, in vigor, expansiveness and wise adaptedness to the demands of the times, has by no means wielded the influence for Christ which, from its resources and position, might well have been expected. It needs greater pliancy and versatility, less creaking of machinery, more free consecration of men and money, a clearer eye and a wider grasp of the problems set before it, deeper prayerfulness and a larger measure of the Holy Spirit.

## IS OURS A PROTESTANT OR CHRISTIAN COUNTRY?

Shall this country continue to be so far Christian and Protestant as to recognize and employ the Bible in its common schools? It seems to us this is the real question involved in the dispute now going on, upon this subject. Where Protestantism and Christianity are virtually renounced, as in the government of the city of New York, there the Bible is banished from the common schools. And we believe that throughout the country generally, the exclusion of the Bible from the schools will be regarded as a surrender of the claim that this is a Protestant or even a Christian country. Are we ready to do it? That is the question. We have no doubt that if Protestants were united, they could everywhere secure the continued use of the Book of God in the public training of the young, as we think they should. But faint-heartedness and a spirit of compromise on the part of not a few bearing the Protestant name are discouraging symptoms, in the opening of the conflict.

Thus, Henry Ward Beecher, in his late Thanksgiving sermon, is reported to have said:

He would be willing even to exclude the reading of the Bible in our schools, if by that means any class of our people would be better satisfied and more zealous in supporting the system. And certainly he, the son of a Puritan and a Puritan himself, could not be suspected of depreciating the importance of Bible reading. The Puritans took their stand on religious toleration; let them stick to their text, and never abandon the principle of perfect, free religious toleration, nor suffer others to impose a different principle upon them. “What,” says the Catholic, “do you think it proper to encourage infidelity—to bring up children without religious instruction?” Not at all. We do not teach husbandry in the common schools, but it does not, therefore, follow that we wish to make lazy children. Everything in its place. Let the Church teach dogmas. Let the common school give intelligence. Let religious instruction be taught in the household, in the Sunday School, in the church. Therefore, by all means, let our people guard and cherish the common schools of the country.

Our object is not to expose the fallacy of this reasoning or the incorrectness of the statements. The declaration which Mr. Beecher makes of his Puritanism in the midst of this argument, points to a more than half-conscious suspicion in the speaker of serious defection from the standard of his forefathers.

Another Puritan divine, Rev. Dr. Cheever, upon the same occasion, held forth widely different sentiments on the same subject:

There was, he said, no such duty imposed upon the State to protect railroad kings, as there was to protect the youth in securing a proper religious education. If the State taxed its citizens for education, it was bound to educate according to God's law. To exclude the Bible from our common schools, would be as bad as to exclude Christ from our churches. For ages, rulers had attempted to govern without the Bible and without God. France was an instance, and what was the result? God says now, as to that nation, “let the people rule.” But they will do no better, if the governmental affairs of that nation are carried on without the Word of God as a chart and compass. For any ruler or any nation to do without that, would be like making all the sailors captains on board a ship, and throwing the chart, compass and helmsman overboard. This government ought no more to allow the children to grow up without the Bible in the common schools, than it would allow nitroglycerine or gunpowder to be stored in every dwelling. Half a million or more of people from Europe, Asia and other lands are yearly immigrating to our shores. No nation ever had such a conglomeration of races and religions as ours has, within its borders. Without the Bible as a guide book universal suffrage would prove a snare and delusion among us. Let them all come, he said, but let them come under such laws as the Christian religion dictates. No sect had a right to interdict the Bible any more than the Commissioners of the Croton Board had a

right to put whisky or other poison into the reservoir. And yet we were now witnessing an effort to put the Word of God out of our common schools. The Romish Church says it is not safe to take the pure milk of the Word. It was deemed necessary to pass the pure fluid under a Papal pump before it was fit for use. Thank you, said the speaker, if the Word must be watered, we prefer to dilute it ourselves.

Even the Unitarian, Dr. A. P. Putnam, appears to have been truer to his Puritan antecedents than Mr. Beecher, as will be seen by a reference to a recent discourse of his in another part of the paper.

The unanimity with which the late N. S. Assembly adopted Dr. Darling's paper, protesting against the removal of the Bible from the public schools, shows how the Presbyterian heart is affected on this subject. We think the united Church is eager to bring all the weight of her great influence to bear on the same side of the subject.

## THE TWO EVENTS OF THE YEAR.

Did ever a single year witness two events of such magnitude and importance in the peaceful progress of the race as the completion of the Pacific Railroad and the opening of the Suez Canal? The one celebrated in May and the other in November, mark such a shortening of great routes of travel and trade, as had scarcely been more than dreamed of before they were undertaken. In either case, the doubling of a whole continent is avoided, and a complete route is for the first time established, very nearly upon a single line of latitude around the world; the deflection being reduced from nearly one hundred, to less than forty degrees, and tens of thousands of miles, and months of time being saved in the journey. The various races and nations of the human family are being brought together and made to feel the unity of their natures and interests in the very spirit of the Gospel. To quote from Dr. March's Thanksgiving discourse:

We have read this morning what was done yesterday in the grand inauguration of universal brotherhood, under the auspices of a government which, within our memory, was the most intensely exclusive and bigoted of all the powers of the earth. Day before yesterday, a Christian church and a Mohammedan mosque were dedicated, side by side, in Port Said, on the Mediterranean, and men of all creeds and nations were freely invited to attend both services; and Moslems and Christians were equally wild with joy at the opening of the gates for the commerce of the world between East and West, and the breaking down of the stronger barriers of prejudice and hostility between followers of the Crescent and the Cross.

The religious exercises which marked the opening of both of these great lines of travel show us how trifling, after all, is the impression which unbelief has made upon the popular heart in the East or the West. The omission of such services at the landing of the Atlantic Cable, the union of the two Pacific Railroads, and the opening of the Suez Canal, would have left a deep sense of vacancy in the public mind, such as was felt at the Sabbath-breaking launch of the Great Eastern, and in which an omen of her subsequent ill-fortune was contained. Man, in his grandest triumphs over nature, feels impelled to recognize his own and nature's Lord.

—The wrong in the relative positions of men is frequently so great as to outrage our sentiment of justice, and to prove that the affairs of the world are in a fearful state of disorder. The idea of the pure and holy Jesus standing as a culprit before the cruel and profane Pilate! The idea of Barabbas, a murderer, being preferred and set at liberty, rather than the heavenly teacher and benefactor of men! And what a world is this which would suffer a Paul to lie in the Mamertine dungeon, and a Nero to occupy the throne of universal dominion! But not less extraordinary than the wrong, is the righting that often comes, and that by its completeness proves the supremacy of justice and the government of a righteous God in the affairs of the world. Pilate has perished as a miserable suicide. His prisoner founded the mightiest kingdom the world has ever seen—the stone cut out of the mountain without hands and filling the whole earth. Nero is remembered only to be execrated. The iron kingdom which he ruled has vanished, centuries ago, from the earth; while the name and the works of the unnoticed victim of his cruelty are fresher and more influential for good than ever,—a living stream of inspiration and instruction for all mankind.

—The Oberkirchenrath, the highest ecclesiastical authority of the Protestant Church in Prussia, has summoned extraordinary Provisional Synods for the eastern provinces of the kingdom in which the lay element will be largely represented. The principal subject of discussion will be some reforms in the constitution of the Church.