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—The American branch of the Evangelical Alliance, in calling the churches to the celebration of the week of prayer, have issued a revised schedule of subjects, which we shall print next week.

—We are requested by Dr. Fowler to say that the respective Chairmen of the Joint Committees on the various Benevolent causes of the Church, are expected to put themselves in communication with each other, and arrange for getting the Committees to work.

The Presbyterians of Philadelphia are requested to meet in a social reunion at Horticultural Hall, on Monday evening, December 6th, between the hours of seven and ten o'clock p. m. Tickets can be procured gratuitously at the Board of Publication, 821 Chestnut street, and at the Presbyterian House, 1334 Chestnut street, on Saturday the 4th, and Monday 6th of December.

—The Joint Communion services were attended by full—not crowded—congregations last Sabbath afternoon. They were full of solemn enjoyment total who participated in them, and they aided most appropriately to express as well as to heighten the feeling of Christian brotherhood among the churches. In North Broad Street church, elders from twelve different churches aided in dispensing the elements, and, besides Drs. Stryker, Reed, Cunningham and Wiswell, appointed for the purpose, Rev. Messrs. Mitchell and Newkirk and Drs. Schenck, Greer and Mears took part; thus both the newspapers were represented, with the churches. The union meeting of Wednesday night will be reported in full, in our next issue.

When the deficiencies in the Methodist Book Concern were first mentioned we expressed our earnest hope that the facts might not prove so bad as at first was feared. Now that the investigation is complete and the report of the committee published, we feel compelled to take a different tone. We refer to the remarkable vagueness with which the whole matter is treated by the committee. While serious losses in one department and mismanagement in another are admitted, no amounts are named, no particulars of the wrong are given, and no intimation breathed of a purpose to bring any party to justice. In this brief report, made up of four short resolutions, everything that truth, or the importance of the affair demands may be contained; but considering the great notoriety the matter has acquired, there was not enough in it to escape the appearance of evil or of sheltering wrong. Frauds in religious institutions and in church officers are scandalous and humiliating enough; but the whitewashing and covering of a fraud, in such relations, is simply outrageous; and every approach to such an act, and every attitude towards fraud which could, with any show of fairness, be construed as an attempt to whitewash it, should be avoided with religious horror. We think our Methodist brethren owe it to the public, whose attention they so widely aroused, and to their brethren of every name, who are sincerely concerned for their honor, to make a full and frank statement of the facts, and to prove unmistakably either the falseness or the triviality of the charges, or their own purpose to pursue a policy of unswerving justice.

We publish in full, on our second page, the so-called "Syllabus of Errors," which, at various times, have been stigmatized by Pope Pius IXth. It is a condensed, compact view of the opinions of the Pontiff upon almost every point on which the age is at variance with the Romish Church. Of course, many of these points, particularly those among the first fourteen, are aimed equally against all true religion, and the censures of the Pope, so far, represent the general sentiment of the Christian world. There are also veritable errors in regard to a godless education of the masses, described and denounced, in sections 45 to 48, but they are conjoined, in the statement, with those wise and just conclusions which are now leading all governments, to shut out sectarianism of every kind, from the system of public education.

The most serious mistakes made by the Pope, however, are those pertaining to the relations of Church and State,—the rendering to Caesar the things that are Caesar's. The reader will find the true doctrine of the rightful independence of nations and society, of the Romish Church, condemned as errors, from the nineteenth section of the Syllabus to the end. But it was in the long Encyclical Letter, which was sent forth with the Syllabus and dated December 8th, 1869, that the utter antagonism between the Pope and modern society and civilization was most clearly and offensively stated. Note especially the sentence quoted approving from his predecessor, Gregory

XVI: "The insanity," namely "that liberty of conscience and of worship is the right of every man; and that this right ought, in every well-governed State, to be proclaimed and asserted by the law."

Our readers, doubtless, remember the intense excitement which the issue of the Encyclical and the Syllabus kindled, especially among the governments and secular press of Roman Catholic countries. Almost unanimously they were regarded as hostile and dangerous; and instead of meeting deference and obedience in such quarters, they were outlawed. In the Church itself, on the contrary, so far as represented by the hierarchy and the denominational press, the documents were received with almost unanimous acquiescence. Ultramontanism grew in power everywhere in the Church. Passaglia's eloquent voice was silenced in Italy. And only when Father Hyacinthe appeared with his bold, independent, evangelical utterances, and a few notes of dissent from Döllinger and other German Bishops were heard did any exception appear to the general course of the current.

And so it has seemed likely that the Ecumenical Council would not advance beyond the positions of the Encyclical and Syllabus of 1864; and that the assemblage would prove one of the most abject to the Papal Supremacy, the most intolerant of heresy, and the most thorough exposition yet known of the intensest shade of Romanism—scarlet double-dyed. But this remains to be seen.

THE FRATERNAL SENTIMENT.

Purity is before peace, and truth must be maintained at any cost of feeling. And a healthful freedom of thought must never be surrendered, although the bonds be silken, and the knots be tied in the sacred name of Christian charity. But when purity and truth and liberty give consent, then the renewing of old ties and the full flow of fraternal affection are matters of unalloyed and universal joy. Such a happy glow pervades all the members of the reunited Presbyterian Church, with scarce noticeable exceptions. It is a raised Christian experience: a real growth in grace. While we pray, somewhat anxiously, that fruits proportionate to the magnitude of the movement may grow from the Re union, it should not be forgotten that true Christian union, on such a large scale, is already one of the choicest of God's spiritual gifts. It already proves that prayer has been heard for the advance of the Church. The kingdom of Christ, which is the kingdom of love, joy, and peace, has made progress, in intension if not extension. Stumbling-blocks have been taken out of the way. The stimulus of mere denominational rivalry, always in danger of becoming worldly and of leading to results more showy than sound, is removed. The union, which must be looked upon not as the work of scheming men, but of divine Providence working in the hearts of the masses of both branches, with its flowing together of deep and tender sympathies—why may not this be regarded as Pentecost? Why fail to discern its blessed and present significance? Why cry to God anxiously for a blessing, without full and grateful recognition of what we have? Why not confidently see in this very work of divine grace, the guarantee of greater works to come? There seems to us every reason for laboring with the elasticity and energy of a joyous hopefulness in this Church, which has been enabled to give such a conspicuous example of the grace of brotherly kindness. We confess that we could not, and did not, express ourselves thus freely a few weeks ago, when it seemed to us that great revivals must follow this union, in order to create warmth enough to weld the two branches into one. Now so many proofs have been given that the needful degree of heat actually exists, that we recognize a revival as already in progress, with unwonted and precious manifestations, and giving promise of the abundant converting influences of the Spirit.

We cannot but believe that the fraternal sentiment itself will spread. Not that we are thinking of new denominational unions, although they are bound to come; but we look for a still deeper decline of mere sectarian feeling among the various branches of Christ's people, who already have made such rapid progress in spiritual unity. We expect to see the downfall of exclusivism, as a denominational characteristic, among all bodies claiming to be evangelical. Suspicion and jealousy and disparagement of other bodies of true Christians, must no longer be taught along with the first lessons of repentance and faith. Propagandism, proselytism, and sectarian rivalry must be superseded by that cordial co-operation and healthful zeal, which the different divisions of the same army may cherish in executing their own shares of one grand work. Christian men will be more ashamed than ever

of division and alienation. A conscientious stubbornness upon forms and ceremonies and the vehicles of praise, and nice points in philosophical theology, and all matters not plainly prescribed in God's word as belonging to the essence of godliness, will be crowded into a narrower corner than ever.

In individual churches, in Christian families, and between Christian brethren, we expect to see a marked growth of brotherly kindness. In the name of this greater Re-union, we rebuke all discord, division and strife at home. Choose this auspicious time for the settling of church and family and personal quarrels. Strike out all discordant notes in this Peace Jubilee. The quarrel of thirty years, involving the standing of hundreds of thousands of Christians and touching questions of historic magnitude, is magnanimously settled; what business have you to keep alive your petty, miserable strifes? Lay off that pride, which is mostly of the devil, and which keeps you apart. Come to an understanding. If you cannot explain the past to mutual satisfaction, mutually bury the past, and start out, hand in hand, and abreast of this great movement, in a new life of revived Christian brotherhood. Let not this favorable hour go by; let not the sun of this bright Re-union go down upon your wrath. To godliness add brotherly kindness, and let brotherly kindness continue.

WOMEN AT THE CLINICS.

We deem it most unfortunate that our women candidates for medical honors and duties should have so compromised the delicacy of their sex, as to thrust themselves upon the clinical lectures of the Pennsylvania Hospital, hitherto attended solely by persons of the opposite sex. In the estimation of all people, with whom modesty is a jewel, they have done serious damage to their own cause. Their very plea, that such attendance is necessary to acquiring professional knowledge, will confirm people in the conclusion, which they were strongly inclined to hold before, that the medical profession is one incompatible with the female character. That which requires the sacrifice of delicacy, refinement, modesty is not fit for man, much less for woman, who is fallen as soon as she ceases to be modest. Only in a world completely upside-down, must woman sacrifice modesty, in order to work out her destiny.

Undoubtedly the students of the Medical Colleges were boorish in their treatment of these women visitors; their conduct is not to be commended. But when women defy the universally recognized laws of propriety, when in fact they unsex themselves, what else can they expect? Chivalry towards the bold eyed, unblushing observers of miscellaneous surgical operations, in open view of hundreds of young men? In the nature of things, it was impossible. Nothing is more certain to abolish the lingering remnants of chivalry from our age, than this rude brushing away of virgin delicacy and reserve, the womanliness, in fact, from the nature of woman. That refined sentiment of courtesy and deference which even the rudest of our countrymen feels and shows to persons of the opposite sex, and which is one of the crowning proofs of civilization, is a tribute from the coarser to the gentler, tenderer, finer nature. Let but the woman disappear, and nothing deserving such deference remains.

Shall the medical profession then be closed against women? We leave it to themselves to answer. If they cannot acquire sufficient knowledge of the profession without offending against the great cardinal instincts of nature, then nature and nature's God are against the attempt. It is rebellion against their ordained position. They are false to themselves, and it is the calling of no one to be that. If, however, they can pursue their studies without scandal or sacrifice of delicacy, as we had supposed they might until their recent visit to the hospital, then we are inclined to think that they will prove eminently fitted for many branches of a profession, which is so interwoven with family life. We can see, too, how a woman with a medical training could be eminently useful in missionary work. And though there is much in the position of a female physician which seems at war with a right standard of female character, the community at large is, we imagine, somewhat eager to have the experiment fairly tried. And the truest friends of woman's elevation regret most deeply that the women themselves, by this demonstration at the hospital, have put their cause in such an unlovely light. They thought it necessary, and they went into it bravely. But if it be necessary, then so much the worse for their cause. The deliberate judgment of the public must go with the unanimous declaration of the Faculties of our two medical colleges, the medical staffs of various

hospitals and the profession at large in our city, numbering nearly two hundred physicians, who say that the privileges which these women students ask for, are an offense against decency and perilous to the morals of society. And all must regret that the conduct of any individuals, otherwise deserving the name of ladies, compelled men of true delicacy and refinement to write so disagreeable an explanation as they felt constrained to do, or made it incumbent upon editors to discuss the matter at all in their columns.

REVISION OF THE STANDARDS.

In London, the Standards of the Presbyterian Church were composed. From London comes the first public proposal for their revision or abridgement. The ministers and elders of the Presbyterian churches hold monthly meetings for the discussion of topics of Church interest. At these, an essay on some such subject is read by a person assigned to write it, and discussed by the rest. At the November meeting Rev. Mr. Murray, pastor in Croydon church, London, read a paper on "Our Attitude towards Other Churches," towards the close of which he said:

"Those who think that, in placing the Confession so high as we do, we forget the precept to 'call no man master' will be silenced if even after attempting to revise it, we should find very little requiring excision or alteration. Men made it, and men can alter it. The Spirit is with us as with them, and we should at least let it be known that we could be orthodox, scriptural Presbyterians still, if it were found that some points could be better stated than by the great and good Westminster divines. (Applause.) Whether for popular use a shorter Confession might be made in order to present our reading of Bible truth more easily to inquirers is a not unimportant thought. Granting even its perfection, is it not too cumbersome for ordinary service? (Hear, hear.) If to the doctrinal statements of the Shorter Catechism, with some alterations such as that proposed by Dr. Candlish the other day, a summary of principles of government and matters omitted from the Catechism were added, a useful manual might be made. For the great work before us we need handy, ready instruments. Our success hitherto has depended much on the fact that we have gone out little encumbered with human paraphernalia as compared with some others, and this may perhaps be carried farther, till, as Christ's soldiers, we learn to dispense with human modifications of Divine weapons, and stand armed with the whole armor of God. (Applause.) Meantime as a remedy against the not impossible deficiency of office bearers who may be equally unable to accept cordially the Confession, or to sign it unaccepted, we might adopt the form of question put to elders and deacons by the American Presbyterian Churches. Ours is this: 'Do you sincerely own and declare the Westminster Confession of Faith as approved by the General Assembly of the Church of Scotland in 1647, to be the confession of your faith, and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?' Theirs is: 'Do you sincerely believe and adopt the Confession of Faith of this Church as containing the system of doctrines taught in the Holy Scriptures?' To this might be added a negative question."

Of the nine speakers who commented upon Mr. Murray's paper, four referred to his suggestions in regard to the Standards. Mr. J. R. Robertson thought the Confession of Faith was too long, and that there were things in it which ought not to be there in the present day, however much adapted for the time when it was prepared. He believed every word of the Confession; but for other people's sake, he said they ought not to put stumbling-blocks in the way. As Mr. Murray had said, the less of baggage they had the better in their onward march as soldiers of the Lord Jesus Christ. Professor Chalmers admired the clearness and comprehensiveness of Mr. Murray's address, and also the courage he had shown in some of his statements. He had been taken to task at one time for having given utterance to opinions of the same kind; and he was glad to find others sharing them.

In a conversation which he had in London fifteen or eighteen years ago with the late Dr. Cunningham, that distinguished man stated that he had also difficulties in asking elders to sign the Confession of Faith. He was struck the other day find in a work of Dr. Cunningham's this statement: "This is a subject to which the minds of men must be devoted." The question was not as to the truth of the Confession, but as to its adaptation to the present day. If they were to make progress in England, they must not present anything that was only characteristic of a particular type of Presbyterianism. Mr. Michael stated that the subscription which elders were required to take in the United Presbyterian Church was not the same as was required in the English Presbyterian; but something like the American. It was:—"Do you acknowledge the Westminster Confession of Faith, and the Catechisms, Longer and Shorter, to be an exhibition of the sense in which you understand the Holy

Scriptures?" Dr. A. P. Stewart looked somewhat with suspicion and apprehension on some of the views in the paper, while he approved of others. This was the third time he had heard at these meetings changes advocated in the Confession of Faith, and it was ministers who always led the cry. One thing which always struck him was that they were never told in what respect the changes were to be made. (Hear, hear.) He deprecated these attempts to create dissatisfaction with that which had hitherto been and still was a barrier against all kinds of errors and heresies, for it was the Confession which had enabled Presbyterians to preserve the purity of their faith.

We give these expressions of opinion to show that theological thought is not stagnant in the older Presbyterian Churches of Europe. The special topic has not been much discussed on our side of the ocean, and we presume that most Presbyterians are content *quieta non moventur*. But in Churches where a rigid adherence to the Standards is required, their revision will be urged as a matter of course.

The Fifteenth Anniversary of the Y. M. C. A. of this city, was held Tuesday evening, in the Academy of Music. Addresses were delivered by Judge Strong, Rev. Dr. Wiswell, Geo. H. Stuart, Esq., and others. The Report shows a total membership of 2,951. The agencies employed to attract young men within the circle of religious influences have been as varied as a Christian ingenuity, which is all things to all men, could suggest. They embrace a Reading Room furnished with newspapers, periodicals, and a library of several thousand volumes, which is now receiving additions; a weekly Bible Lecture; and weekly Prayer-meeting; a course of Scientific Lectures during the season; monthly meetings with Essays, Discussions, &c.; classes for instruction in Penmanship, &c., and a Lyceum for the younger members. Upwards of fifty sermons have been preached to young men during the last year, at the request of the Association; and the very best effort yet made in our city in the way of open-air services, is due to the Association, which for a time kept eighteen such meetings in operation in as many different localities, reaching, it is estimated, as many as ten thousand persons every Sabbath afternoon. Destitute young men have been furnished with lodgings and meals, employment has been secured for many, and a list of good boarding houses is kept for the accommodation of strangers. Circulars have been sent to country pastors and newspapers, asking their aid in bringing young men, coming from the country, into immediate relations with the Association. Over \$26,000 have been received in contributions, members' dues, rents, &c., and the entire cost of the building, No. 1210 Chestnut street, has been paid during the year, which must certainly be reckoned one of the most prosperous in the history of the Association. Too much credit cannot be given to the indefatigable Secretary, Mr. Thomas Marshall.

The particulars of the excommunication of the Mormon editors and proprietors of the *Utah Magazine* have been reported by a correspondent of the *Chicago Evening Journal*. Their offence was the expression, in their journal, of independent views on the development of the mineral wealth of the territory and on keeping up the price of labor. On these points, Brigham Young had promulgated his opinions in the negative, and these editors, for advocating the opposite side in their journal, were brought to trial, on the 23d of October. During the trial, the question was put by the editors to Elder Cannon, one of the Council, whether it was apostasy to differ honestly with Brigham Young? To which he replied: "It is apostasy to differ honestly with Brigham Young. A man may be honest even in hell." D. H. Wells, also one of the Council, said, in relation to the above question, "You might as well ask the question whether a man had a right to differ honestly with the Almighty." The editors were expelled, and their magazine proscribed. One of the Council, who ventured to vote against the sentence, was instantly cut off. The decree of proscription will doubtless prove sufficiently effective to destroy the business and ruin the prospects of the proprietors. They are said to be thorough Mormons otherwise, one of them having four wives, and their magazine being accustomed to advocate the system. We have little sympathy with these victims of their own superstition, but such instances of flagrant oppression call for vigorous measures against the whole intolerable abomination.

Since writing the above, we learn that the magazine is still published and that its tone is defiant and even exultant, in view of a better day coming to Mormonism.