

American Presbyterian.

THURSDAY, DECEMBER 30, 1869.

REV. JOHN W. BEARS, D. D., Editor.

THE EDITORIAL COMMITTEE.

- Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church.
Rev. Herrick Johnson, D.D., Pastor of the First Church.
Rev. Danl. March, D.D., Pastor of Clinton St. Church.
Rev. Peter Stryker, D.D., Pastor of N. Broad St. Church.
Rev. George F. Wiswell, D.D., Pastor of Green Hill Church.
Rev. E. E. Adams, D.D., Prof. in Lincoln University.
Mr. Robert E. Thompson will continue to act as Editor of the News Department.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

OUR POSITION—A CARD.

Earnest efforts have recently been made by interested parties, including ministers and laymen of the highest standing in both of the former branches of the church, to procure the consolidation of the two papers in this field, upon an honorable basis. These efforts have failed. Without intending in the slightest degree to criticize or complain of others, we need only say that the failure is due to no reluctance on our part.

There is work for our men of means to do in establishing a truly representative paper, one embodying and cultivating the progressive, enterprising and liberal spirit of the reunited Church, soundly Calvinistic, yet popular, vigorous, able, readable; a great educator of the people, concentrating and developing the talent of her writers, and commanding the regard of the public.

Fraud, swindling, counterfeiting and corruption crowd upon us. The columns of the newspapers are burdened with the details; behind the old cases, new ones, like Alps on Alps arise. Wall Street itself is not sharp enough to escape the operators. The reporters bring out their expletives which have long ago lost their force from familiarity, and tell us of "one of the most bold and successful swindling devices that have started the street in years."

We have not the slightest idea that these principles are to be unwelcome, or the advocacy of them to be counted unsuitable for the public prints of the church. Nay, in these halcyon days, this time of honeymoon, it will be quite unnecessary to make them prominent matters of discussion.

We shall therefore present ourselves in the opening number of the New Year in an entire new dress,—a wedding dress, from the foundry of L. Johnson & Co., of this city. We shall gather a wider range of correspondence, from writers in both the former schools. Our foreign correspondence, embracing letters from our gifted associate, Dr. March, will be at least as valuable as heretofore.

Above all, we hope both to enjoy and to communicate to our readers, no small measure of that spirit of renewed consecration and deepened spirituality which alone can bring increase of strength and efficiency to the reunited church.

WEEK OF PRAYER.

The Presbyterian Ministerial Association of this city, appointed a committee last week to consider and report arrangements for the Week of Prayer among our churches.

The Committee appointed to arrange for meetings by our churches during the Week of Prayer would respectfully report:

- 1. That they find it impracticable to hold other meetings than those usually held at such time, and known as "Union Meetings of all Christian denominations."
2. That a Presbyterian Union Meeting be held in the Arch Street Presbyterian Church, Arch street above Tenth, on Thursday, January 6th, at 4 P. M., in accordance with the views

expressed in the letter of the Moderators of the last General Assemblies.

—Pastors will please read the second Resolution to their congregations.

A REPRESENTATIVE PAPER WANTED. THE PLACE NOT YET OCCUPIED.

We fear that we spoke prematurely of the newspaper revival a week or two ago. The omens, after all, are not so favorable as we at first interpreted them. The Chicago enterprise, although making encouraging progress, will not be in shape so early as the first of the year.

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THE ERA OF FRAUDS.

Fraud, swindling, counterfeiting and corruption crowd upon us. The columns of the newspapers are burdened with the details; behind the old cases, new ones, like Alps on Alps arise. Wall Street itself is not sharp enough to escape the operators.

We could do it. A thousand teachers sent to the South in six months would give us the field. And we don't believe other denominations would be jealous of us for such a truly Christian and undenominational work.

As Irish Catholics, we want to bring up our children in our own way, and teach them to be good Catholics. This we cannot do in mixed schools, and we want to educate them in the true faith, with our own books, and by good Catholic teachers.

Let us pray for a contented mind, and not to be led into temptation. Let us be willing to make our living in the steady methods of legitimate business. Let apprenticeships and handicrafts of the simplest kind be held in honor.

The hereditary priesthood recently abolished in Russia, embraces seven hundred and fifty thousand families, to which the right of officiating as priest is restricted, and the male children of which could not engage in secular pursuits.

A NATIONAL WORK FOR THE CHURCH.

The reunited Church comes before the public in a favorable attitude. Having taken the precedence of others in healing the divisions of Zion, it will be regarded as appropriate that it should take the precedence of all in some national work.

To educate and evangelize the four million Freedmen of our land; to fit the lately trampled and degraded slaves for freedom and Christian citizenship; to raise them up to intelligence and virtue and character, not only for their own sakes, but for ours; to shape them into a moral and political force which may soon be needed to turn the scale in the conflict between Atheism and Godliness in the government and the public opinion of our country.

These freedmen are already raised, by the most sacred and inviolable compacts, to citizenship; they are framing laws and governing States. Such rights and privileges can be made safe only by education and religion.

Our Church is popular among the Freedmen. Their own tropic natures demand the balance-wheel of our liberal Calvinism. Our systematic training in theology has made us a teaching Church.

We could do it. A thousand teachers sent to the South in six months would give us the field. And we don't believe other denominations would be jealous of us for such a truly Christian and undenominational work.

The hostility of Romanists to our entire public school system is exhibited in a communication from one of them, published in the N. Y. Tribune of December 15th.

"This is what we are striving to obtain, and from our past success in getting what we want, we know we shall get our proportion of the school money and have our own schools."

He frankly declares that: "As Irish Catholics, we want to bring up our children in our own way, and teach them to be good Catholics. This we cannot do in mixed schools, and we want to educate them in the true faith, with our own books, and by good Catholic teachers."

Now, since Roman Catholics alone are dissatisfied with the present public school system, and wish to go by themselves, we propose that all tax payers of that persuasion, shall have the privilege of filing a declaration, upon payment

of their school-taxes, setting forth their wishes as to the disposition of said moneys; and that the whole amount of the school-tax paid by these parties—no less and no more—be appropriated according to their wishes, the extra expense for such an apportionment to be defrayed from these taxes alone.

WHITHER ARE WE DRIFTING?

A friend connected with the Reformed (Dutch) Church, a week or two ago enclosed us an extract from the New York Times of Oct. 21, stating that the Right Rev. J. T. Durycy, D. D., of Brooklyn preached the sermon before the Synod lately convened in Poughkeepsie.

—We have no idea that the reunion is such a namby pamby affair, that it can be disturbed or jeopardized by any frank and honorable reference to the times of division, or by a recognition of the great guiding impulses and tendencies which are now animating and shaping the body, in contrast with those of the past.

FIRST FRUITS OF THE UNION.

Mr. Editor:—You will be happy, I know, to spread good news, and encourage the united Church to love and good works.

A movement has been on foot for some time, both in the New and Old School branch, to establish a first class literary institution in this State. It was felt to be a necessity for the far West.

A hopeful commencement has been made at Highland. The subject has been agitated and discussed at public meetings. At a recent meeting, \$16,000 was pledged, and a purpose avowed to run it up to some \$35,000.

I send you these facts, because every eye, as we are aware, is turned to see what are to be the results of the Union—one of the great events of the century.

JOHN S. CHAPMAN. Troy, Kansas, Dec. 23d, 1869.

WALNUT STREET CHURCH.

The S. S. Anniversary of the Walnut street Church took place last Wednesday evening, (December 22d). The church was beautifully decorated with flowers and evergreens, and at an early hour was filled with the school and its friends.

The only thing to mar the pleasure of the occasion was the retiring of the superintendent, Rev. J. W. Dulles. For thirteen years he has held this position and has endeared himself to all, both old and young.

LESSONS ON THE LIFE OF PAUL NO. 15.

Notes.—In the preparation of these questions, which are mere outlines, originality is not sought, but free use is made of all materials within reach, especially of Conybeare and Howson's great work, "The Life and Epistles of St. Paul."

- Has any age of Christianity been without controversies or corruptions?
How early did these difficulties commence?
Where did we leave Paul in our last lesson?
Was his return to Antioch followed by a controversy?
Did this involve serious consequences to the church?
Were the Jews now scattered everywhere? Acts xv. 21.
Though their synagogues were in every city where were their sacrifices offered?
In their dispersion were they surrounded by idolatry?
And by the false philosophy of Greece and Rome?
Would this make a line of separation between the Jews and Gentiles throughout the Roman Empire?
Was this separation both religious and social?
How long did Paul and Barnabas remain in Antioch? Chap. xiv. 28.
Who came from Judea to Antioch?
What does Paul call them in Galatians ii. 4?
Did they come as open antagonists or clandestinely?
What did they teach?
Was this all they taught? Chap. xv. 5.
Would Paul be likely to oppose such a doctrine?
What was Peter's experience under similar circumstances? Acts xi. 2.
Was this a question of expediency or of fundamental truth and duty to Paul and Barnabas?
How did they receive it?
What was the result of the dissension and dispute?
Who determined that Paul and Barnabas should go to Jerusalem?
Why go to Jerusalem?
Had Paul any other authority for going? Gal. ii. 2.
Had not Peter equal authority for going to Caesarea?
Who were Paul's companions in this journey to Jerusalem? Acts xv. 2; Gal. ii. 2.
Why these two?
What do we know about Titus?

THE MISTAKE OF CLERGYMEN.

Sra.—We take up the newspaper on any Saturday and notice many sermons are to be preached on the following day. We go to hear some of them and find the announcement an error. They are not preached—they are read. Why is it that a body of men so intelligent and so full of knowledge as the clergymen of our city should make this great mistake? Are they not aware that the vital influence of a sermon is marred, if not altogether lost, by so doing? The power of the gospel is from and upon the heart, and the hearer must so feel it, else it has no effect upon him.