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DOMINION OF CANADA—TWO IMPORTANT GATHERINGS.

Montreal, July 20, 1876.

Dear Evangelist: Two very important meetings have just closed their sessions in the Dominion of Canada, a brief account of which will, no doubt, interest your readers. They assembled on the same day, the 12th instant, and continued in session five days each. One was the International Convention of the Young Men's Christian Association of the United States and the British Provinces, which met in Toronto, Province of Ontario, the other the General Council of the Reformed Episcopal Church, which met in Ottawa, the capital of the Dominion of Canada. I was a member of the former and witnessed its proceedings, and as, in coming down the St. Lawrence, on my way to Montreal, I fell in with Bishops Cheney and Fallows, of Chicago, just from the Council, (the latter having been elected and consecrated Bishop at this Council), I am enabled to give you an authentic account of both.

The International Convention held its twenty-first annual meeting in Toronto, and was attended by 490 delegates, coming from Associations located in every Province of British North America, and from some thirty States and Territories of the United States. The retiring President, Major Hardie, of Selma, Ala., presided at the opening, and Russell Sturgis Jr., Esq., of Boston, was chosen President for the present year. On the platform was the venerable Dr. Plumer of South Carolina, and Dr. Stuart Robinson of Kentucky, and a few other American notabilities; also Daniel Wilson, Esq., LL.D., Professor in the University of Toronto, Dr. Topp, pastor of Knox church, Toronto (a member of the Pan-Presbyterian Conference in London, a year ago), and George Williams, Esq., of London, England, the father and founder of an institution (the Y. M. C. A.) which now extends into every civilized land, and embraces many thousands of the most earnest workers in all departments of Christian philanthropy. This institution was founded thirty-two years ago, and yet Mr. Williams appears to be just in the prime of life, and speaks with the vigor of youth. The oldest Y. M. C. A. on this side of the Atlantic was organized in Montreal, and the next, only nine days later (each without the knowledge of the other), was formed in Boston. It is just to add, however, that Cincinnati claims to have been a little earlier in the field than either. This was twenty-five years ago.

The exercises of the Convention have been pervaded with the best spirit. The meeting for the addresses of welcome was held on the evening of the first day in the Metropolitan (M. E.) church, a building whose seating capacity is 3,000. Each evening meeting was held here, and the house was packed every time. The business meetings were held in Shaftesbury Hall, the building of the Toronto Y. M. C. A.

At the welcome meeting, the Hon. John Macdonald presided. He is a member of the Provincial Parliament, representing Toronto, and is the President of the Y. M. C. A. of Toronto. He is a dry goods merchant, a man of wealth and benevolence, and withal a local preacher of the Wesleyan Methodist Church. The addresses of welcome were very Centennial. All the speakers thought it a happy thing that in this Centennial Year the Convention should meet in the British Dominions, and they vied with each other in the expression of sentiments of international patriotism. Mr. Macdonald gave the address of welcome on behalf of the Toronto Association, Rev. John Potts, late pastor of the Metropolitan church, on behalf of the churches, and Prof. Daniel Wilson on behalf of the citizens. Prof. Wilson said our Declaration of Independence was as much British as American, as it was but an enunciation of the principles of old King John's magna charta. He also said that he did not think there was an Englishman now living who would not say that in the contest of 1776 between England and her American Colonies the latter were right and the former wrong. This is but a sample of many patriotic sentiments. In Shaftesbury Hall the American and British flags are gracefully folded, side by side.

A good deal of routine work occupied the Convention. Reports were made from every Association represented, and all agree that there never has been a year of greater prosperity. The President, in summing up results at his close, said that this had been the largest Convention attended; that a more full and thorough report of work had been made than ever before; that a much larger number of conversions and additions to the churches, through the efforts of the Y. M. C. A., had been made than in any former year; that more money had been raised than ever before; that the danger now was, as the institution was strong, that it might become proud of its power, and, therefore, humility, prayer, and labor, should be the watchwords.

On Saturday afternoon, Hon. John Macdonald entertained the delegates at his residence in the suburbs of Toronto, where the tables were spread upon his green lawns and under the ample shade surrounding his palatial home. Singing, prayer, and many stirring addresses were the order of the day, and three or four very agreeable and profitable hours were spent upon the grounds which overlooked the city of Toronto and Lake Ontario.

On Sunday many meetings by the delegates were held, several of the churches being occupied by them. All the charitable and reformatory institutions were also visited.

Dr. Stuart Robinson preached for Dr. Topp, in Knox church, in the morning, and Dr. R. L. Stanton of Cincinnati, in the same church in the evening.

The Sabbath evening services in Toronto begin at seven o'clock. At nine o'clock the farewell meeting was held in the Metropolitan church, and it overflowed till it filled Shaftesbury Hall, the First Baptist church, and other places. Several addresses were made, by the President, Thane Miller of Cincinnati, George Williams of London, and others. The final ceremony was very affecting—when all the delegates arose, filling the platform and many of the aisles—clasped hands and sang

"Blest be the tie that binds
Our hearts in Christian love."

Prayer and the Apostolic benediction closed the Convention, and on Monday morning the five hundred earnest workers for Christ separated, never again to meet until they shall assemble around the great white throne in the heavens!

The General Council of the Reformed Episcopal Church, which met at Ottawa, was quite a different body. About eighty delegates were in attendance. Bishop Nicholson opened the Council with a sermon on the "Priesthood of Believers," paying also an affectionate tribute to the lately deceased and much lamented Bishop Cummins. Bishop Cheney was elected Presiding Bishop, the position having become vacant by the death of Bishop Cummins. Rev. Dr. Ten Eyck presented the fraternal address from the American Reformed Church. Rev. Dr. Boardman, fraternal delegate from the General Assembly of the Presbyterian Church, being unable to be present, sent a letter of earnest and cordial Christian greeting. Bishop Carman and the Rev. John Young of the Methodist Episcopal Church in Canada, made addresses on behalf of that Church. All the addresses were enthusiastically given and received. Rev. Samuel Fallows, D.D., rector of St. Paul's church, Chicago, and editor of "The Appeal," was elected Missionary Bishop. He and Rev. Dean Cridge of British Columbia, who had been elected at the previous Council, were consecrated Bishops on Sunday evening. Among those assisting Bishops Cheney and Nicholson in the laying on of hands were Bishop Carman of the Methodist Episcopal Church, the Rev. Mr. Hunter of the Wesleyan Methodist Church, and the Rev. Mr. Morris of the Presbyterian Church.

It seems, from the manner of this consecration service, that these Reformed Episcopalians are not afraid of being contaminated by associating with them in the highest offices of ecclesiastical administration, ministers of denominations which a genuine high-churchman would not recognize as forming any part of the true Church of Christ. Their fraternal union in this service with Methodist and Presbyterian ministers, is a full carrying out of one of the great principles on which the Reformed Episcopal Church was founded, and upon which it asks, and will undoubtedly receive, the support of the public.

Bishop Fallows informs me that the sessions of the Council were very harmonious. Although the loss of Bishop Cummins was severely felt, the Council was determined to heed his dying words, and "Go forward and do a great work." A most earnest spirit to do this, prevailed. The devotional services before and during the meetings of the Council were of a deep spiritual character. The Church is growing rapidly. Over seventy ministers are now in its communion, and about one hundred churches with eight thousand communicants. This is good success for the time covered by the organization.

It seems that this General Council, or rather the Reformed Episcopal Church of which it is the representative, is likely, from what I can learn, to have considerable influence in Canada. It will absorb a goodly number of the people and some of the ministers now connected with the Episcopal Church of England, in the several Provinces, who are dissatisfied with the Romanizing tendencies of the Mother Church. Dean Cridge is an example of others that will follow.

It is a little singular that so many of those who went early into this movement came into the Episcopal from the Methodist Church. Bishop Cummins was originally a Methodist minister, and so was Bishop Nicholson. I have known the latter since and during the time he was pastor of the Poychas street church, then the leading Methodist church in New Orleans. He was then a young man of very fine presence, a popular speaker, and often eloquent. He is the son of the late Judge Nicholson of Mississippi. He was for several years rector of St. John's church, Cincinnati, afterwards of a church in Boston; and when he joined the Reformed body, he had charge of a church in Newark, N. J. He left it and became rector of the first church in Philadelphia which was identified with the Reformed Episcopal Church, and while there was chosen Bishop. The sudden death of Bishop Cummins is felt by these brethren to be a severe blow to the infant Church, but they are determined to "Go forward and do a great work." Tox.

The Rev. D. W. Poor, D.D., has been elected Secretary of Ministerial Education, to fill the post vacated by Dr. Wm. Spear. Dr. Poor is widely and very favorably known here and on the Pacific Coast, where he has been laboring for the past few years.

SARATOGA BEFORE BREAKFAST.

By Rev. Theodore L. Cuyler.

Dr. Strong's Institute, July 21, 1876.

A cool fresh breeze was blowing through Congress Park this morning. The grateful rain of yesterday has turned the tawny herbage into bright green again. When I stopped to look at the deer munching their early breakfast of succulent grass, they seemed cool and happy. The sweet tones of an air played by Hall's fine Boston Band in the music stand of the park, filled the grounds with melody. I halted to see the fish playing about in the new fish-tank, and in the artificial lake; the verbenas and the geraniums are in full flame in the new flower-beds. After a stroll through the park, I came back for a draught of Congress water in the gorgeous edifice just constructed over the spring.

All this description will strike the old frequenters of Saratoga as something "new under the sun." Even so; the old Congress Park of the last fifty years has been turned into a brilliant Parisian pleasure-garden, with tickets of admission at the gate! The proprietors defend the necessity of this change on the ground that they have spent \$150,000 in reconstructing and adorning what is perhaps the finest bit of pleasure-ground in the land. Whether they get their money back, is very doubtful. A wiser plan, it strikes me, would have been for Saratoga to have purchased or rented the beautiful spot and kept it as a free public park for their own citizens, and for their thousands of guests.

Thus far, this has not been a prosperous season for the large and costly hotels. It is not so easy to pay four or five dollars a day as it was when greenbacks were naught accounted of for abundance. Carriages are not as plenty as they used to be; fashion has somewhat lowered her top-sails; diamonds are not quite as thick as blackberries, and so many people do not wax wanton with luxuries. Over all these patent facts, sensible folk shed no tears.

I met some well known faces at the springs before breakfast. Everts, Stoughton and Van Cott represent the bar in the gathered groups. Dr. Burghard, Dr. Burlington, Dr. Fawcett and a score or two more, represent the pulpit. Gen. Hancock's fine martial figure represents the army. Solid merchants are seen among the squads of college-boys with the ribbons of their college-uniform on their hats. By the way, these same young collegians have had a hot time of it with their boat-races and athletic games, this week. Some have fainted away, and others looked as if they wanted to. A diminished crowd from last year has assembled to witness these Olympic games. Princeton has redeemed her good name for muscular vim by carrying off several prizes for running and throwing heavy weights &c. Her boys seem to do better on land than on the water—especially when they practice rowing on a stupid canal. But intercollegiate regattas are fast dying out. This is a fact also over which sensible people will shed no tears.

While the fashionable hotels are as yet but sparsely occupied, Dr. Strong's quiet establishment was never better conducted or better patronized. The parlor was crowded at family worship this morning—Rev. Mr. Platt of North Adams conducting the service. At our table we enjoy the good company of Dr. Pierce (of Zion's Herald), Dr. Holdich, Dr. Deems and Judge Reynolds. We make a good turn-out before breakfast at the Hathorn and Congress Springs; for Dr. Strong has not many in his house of the "Potiphar family" sort who go to balls all night, and sleep over next morning. People who come here once are apt to come again.

Saratoga is getting to be scholarly. I observe in one street an exhibition of "educated fleas," and in another street an exhibition of an "educated pig." This speaks well for the diffusion of popular culture in our Centennial year. But why a flea should need education, I cannot conceive; for I never saw one who was not quite smart enough already.

Speaking of fleas reminds me of Indians, who are about as hard to catch. If any one wants to get a good idea, in few words, of our wretched difficulty with the Sioux let him read an article in the "Nation" of July 20th, by the Hon. Lewis H. Morgan of Rochester. Mr. Morgan is one of our "Aurora boys," and has devoted a busy life to a thorough study of Indian character, and has written very able treatises on the Indian tribes. He makes it very clear that "for the good name of our country we ought not to have many such wars" as the present disastrous one, which has already cost us Gen. Custer and his gallant band. Never yet have we as a Christian nation, dealt wisely with the aborigines. "According to their light," the savages have not suffered in comparison with the civilized in point of behavior. Is it yet too late to reform our policy?

The completion of Rev. Newman Hall's noble new church-edifice in London, brings before the public some striking figures in regard to the wonderful spiritual work wrought by him and his Surrey chapel congregation. They have thirteen Sunday-schools, with 5000 scholars and 400 teachers, a "Christian Instruction Society" which holds Sabbath evening services in seventeen lodging-houses, a Temperance Society which meets twice a week and has reclaimed hundreds of sots, and a whole group of Dorcas, Tract and City Missionary societies are kept running beside! Open-air

meetings are held every evening for six months, and about forty services for the poor are conducted every week! Truly Brother Hall is a spiritual giant. Where can America show such a record of successes achieved by a single congregation?

And so Brother Field is home again. It is not very polite to tell such an agreeable friend that we are sorry to see him. But how we shall all miss his delightful letters! Cannot he be induced to shake hands with us all, and then try one more trip into some new "enchanted ground" and give us the cream of it in your columns?

MORAL USES OF THE GREAT EXPOSITION.

By Prof. Sears of Hamilton College.

That we have chosen to celebrate our Centennial by an International demonstration, has its significance both before and after the event. Conscientious strength, fearless manhood, well established public character, readiness for comparisons on the broadest scale before all mankind, were implied in the proposal. We have said to the nations "Come and see us in this the conclusion of the first century of our existence as a nation and the beginning of the second. Though all exceeding us in national age, though counting your years by thousands or even by fabulous cycles and dynasties, come and bring the best you can do, and we in our juvenility will not blush to meet it." But other and higher implications were not wanting. Doubtless there was an unselfish desire to take all mankind into the joy of our great anniversary. The rise and progress of America is ungrudging, unenvied by the nations. Willingly will they bring their tributes of every kind to crown and grace our festival. Our joy shall be theirs. It shall be the birthday celebration of the youngest sister in the family of mankind. Although the work was undertaken with no purpose to advertise republicanism, it was felt that the people everywhere would respond to the call as coming from a nation which was successfully dealing with a problem of the profoundest interest to them all. We could not therefore rejoice alone. Our celebration would be incomplete if England herself, our old foe, were absent. We are but the legitimate development of one of her best tendencies, which could not find room at home. "Through America," says Sir Charles Dilke, "England is speaking to the world; if two small islands are by courtesy styled 'Great,' America, Australia, India must form a 'Greater Britain.'" In the United States all the world is at home, for all the world has some relative or friend among our people. One leading moral effect therefore of this Exposition, is the realizing of the cosmopolitan character of our nation, the broadening of our sympathies, the lighting of the fraternal bond by which we, peculiarly, are linked with all mankind. Only Great Britain, of all existing nations, can rival us in the broad scope of our relations. She does it by sending her sons abroad over all the earth, by colonizing every continent on the globe. We receive into our own borders not only her Irish, Scotch, and Welsh, but not only some of her own colonists, but vast masses of nearly all the leading races of mankind.

We are certainly receiving and giving a lesson in behalf of universal peace. The gathering of the nations upon one great field of industrial display and peaceful and honorable rivalry, promotes concord in a way too plain to need comment. We are apparently very far from the final triumph of the Prince of Peace, and the state of the world is such that we are compelled to admit that there may be far greater evils than war itself. But what American is not glad at heart that his country's Centennial celebration is both an illustration of the state of widespread amity among the nations, and a grand contribution to the strength of that bond, a new alliance of the industrial and outside elements of the world's population?

It is much to be hoped that such lessons of comity, brotherhood, and peace, will be kept prominently before the mind. Otherwise the "Vanity Fair" side of the Exhibition will usurp the field. For such a display of the world's treasures wrought into works of utility and luxury, was never before witnessed by the eye of man. What the ingenuity of man can do to exalt the material side of human existence, is to be seen here in almost its entire range. And necessarily those material objects and works in which the spiritual side of humanity is most effectively expressed, such as great works in architecture, temples of worship, genuine masterpieces of statuary and painting, great thoughts embodied in literature and methods of higher education, are not here, or cannot be made matters of exhibition. Few of the works of art on exhibition appeal strongly to the higher sensibilities of the observer. Many of them, in fact an unusual number of them, are of a school of art which has deliberately sacrificed every higher consideration to the vulgar display of material beauty, and is at open war with the simplest considerations of prudence and morality. Not imagination, but fancy, and often an impure fancy at that, is the genius of Memorial Hall and its annexes. The chief exceptions to this assertion are in the field of landscape painting, where the grandeur of nature, the imagination of the Creator, has been before the artist, and has found in him a fit vehicle for its inspiration.

The musical entertainments have been of a high order. The landscape gardening, the artistic cultivation of beauty that lives and grows, and that is in immediate dependence upon the large world of beauty and life without, the general beauty of the Exhibition Grounds and their surroundings in the great park, form higher elements; and to them and to the music must be granted a share in counteracting the obtrusive materialistic tendencies of the Exhibition. But the other class of objects, in which man deals with dead matter or with material forces for material ends, bulk out so enormously that they completely overshadow their competitors and bear down the soul with an almost irresistible

weight of worldliness. It is almost as if we stood with Jesus on the "exceeding high mountain" and beheld "all the kingdoms of the world and all the glory of them" spread out to dazzle and overwhelm our higher sensibilities.

We can apply parts of the rich description of Milton in the Fourth Book of Paradise Regained:

Statues and trophies and triumphal arcs,
Gardens and groves presented to the eye. . . .
Pillars and roofs,
Carved work, the brand of famed artificers,
In cedar, marble, ivory, and gold.
. . . .
Gorgeous feasts
On citron tables or Atlantic stone; . . . gold,
Crystal, and myrrhine cups, embossed with gems
And studs of pearl.

Immense and rare tapestries; the richest laces in lavish profusion; luxurious furniture of rare and costly wood; treasures of the potter's art in endless variety; furs, the spoils of the whole animal kingdom in the Arctic zone; gold, silver, and velvet, woven and embroidered stuffs, gorgeous to behold; enormous and elaborate pieces of machinery, holding the vast powers of nature in thrall, working out the most complicated and subtle processes with accuracy and swiftness exceeding the wildest dreams of magic; deadly weapons and instruments of war, on which the utmost cunning of man had been bestowed; huge guns fit to be handled by warring Titans, only manageable by man by the aid of ingenious mechanical contrivances.

And in nearly all of these articles a brisk traffic is constantly going on. "Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of varieties are to be sold." The costly bronze vases of Japan, curiously inlaid with silver and with gold; the multitude of objects, large and small, of lacquered ware, held at exorbitant prices; the embroidered screens and intricately-carved ivory of China; the precious malachite and lapis lazuli and jasper of Russia, rich as Arabian fables; the less costly but elegant filigree work of Italy; the jewelry of Germany, and the brilliant and famous glass ware of Bohemia, with many other classes of articles, from the opening day, began to find purchasers; and it is asserted that little will be left unsold at the close.

What influences then are abroad to counteract the dominant material tendencies of so vast and so powerful an appeal to the senses? There is, indeed, the thought, not foreign to any reflecting person, that it is mind that has suggested the shaping and the assembling of all these objects; that the Aladdin Lamp which has brought them into being, is his human skill and human will. There is the thought, not kept very prominent, indeed, of the great national epoch, with its wonderful providences, which the Exhibition is designed to celebrate. There is an air of refinement and courtesy pervading all the external management, that is in clear distinction from Bunyan's or any other Vanity Fair. Every one is ready to guide, to inform, to assist his neighbor. No rude jostling, no coarse or profane speech, no drunkenness, disturb the wonderful order of the great crowd. A certain tone, distinct from that of vulgar sightseers, the borrowed, perhaps unconsciously, the dignity and joy of the occasion, pervades exhibitors, guards, and visitors. The sight, too, of so many jealous and erewhile warring nations, assembled by their representatives for the most peaceful purposes under one roof, raises every mind above the merely material considerations of the occasion. There is a deep pathos in the friendly crossing of the standards of Great Britain and America, over the display cases of the former, in honor of the hundredth anniversary of the successful rebellion of the latter.

But after all, the grand corrective to any materializing tendency in such an enormous aggregation of fascinating worldly objects is found in the complete subjection of the whole to the Law of the Sabbath. The great Exhibition recognizes a spiritual fact, superior to its material magnificence, the Law of God. It recognizes spiritual necessities which are above even its ample means to supply. It recognizes a time too sacred to be employed in inspecting even its treasures. The managers in refusing repeated and even vehement solicitations to open the doors of the Exhibition on the Lord's Day, have made this recognition the more emphatic and conspicuous. They have told it to all the world. They have made the Exhibition the true exponent of that Christian America, which, amid the absorbing material enterprises of a new country and a vigorous race of men, is asserting the supremacy of religion, and defending, for the sake of our higher nature, the sanctity of the Sabbath day. They have made the Great Exhibition a fitting close of the first century of our national life, and a beautiful omen for the opening of the second. They have lifted the burden of material cares from the shoulders of nearly ten thousand laboring men, employees and exhibitors, for one day in the week, saying to them You have higher concerns than those which occupy you here; whether you choose to attend to them or not, is not our affair, but at least we dare not take the responsibility of hindering you. They have said firmly to grasping law-breaking corporations, to dealers in intoxicating drinks, to infidels, atheists and false prating humanitarians, "You shall not turn this Exhibition, designed to be a blessing, into the greatest curse that has ever befallen a nation, by making it the most conspicuous example of Sabbath-breaking ever witnessed in the history of the New World." And so they have closed its many gates and doorways, they have hidden its lustrous fabrics, its precious jewels, its Oriental splendors, its bronzes and mosaics and marbles and pictures; they have laid an arrest upon the ponderous machinery, and bid the whirl and clang and rush to cease. And that Sabbath suspension, that calm broken only by the flapping of the flags so significant, so instructive, so monitory to all the world, of the reality and supremacy above everything else of spiritual things, that the Great Exhibition must be set down as among the most potent of moral influences in our era.

THE LATE HON. JOSEPH W. EDWARDS.

[Note from Herrick Johnson, D.D.]

Dear Evangelist: You, and many of your readers, will be interested in some account of Elder Jos. W. Edwards of Marquette, Mich., who was lost on the steamer St. Clair, on Lake Superior, about midnight, July 8. He had taken passage from Ontonagon for Houghton. Of thirty-two on board five only were saved. The rest were drowned, and among them was Mr. Edwards. His body has not yet been found, and there is now little hope of its recovery until "the sea shall give up the dead which are in it," when as the legitimate and recognizable successor of the earthly body, it will be fitted for heaven, and made "like unto the glorious body of the Son of God."

Both parents of Mr. Edwards were grandchildren of Dr. Jonathan Edwards, and were born in Stockbridge, Mass. Mr. J. W. Edwards was born at Binghamton, N. Y. He was born to God at Pittsburgh when some twenty years of age, under the preaching of Dr. Herron. He was married in Ohio, and after some years spent in business as a merchant at Youngstown, he came to Ontonagon on Lake Superior. He was chiefly influential in securing the organization of a Presbyterian church at that point, and was there ordained as an elder. He made Marquette his permanent residence in 1863, and ever since this place has been his home. At the great gathering of the descendants of Jonathan Edwards, held in Stockbridge some four years ago, Mr. J. W. Edwards was called upon to preside. He inherited a great deal of the good old stock. He was a true Edwards in strength of character, resoluteness of purpose, clear intellectual and moral convictions, and staunch adherence to the truth. He was an ardent lover of the Presbyterian Church, and a conscientious and liberal advocate of her various evangelistic agencies. His favorite Boards were Foreign Missions and Church Erection, though he felt it to be a duty and a privilege to give to them all. He sounded no trumpet before him, but the records will show that in his death, the great missionary work of our beloved Zion loses one of its most loyal and liberal supporters.

Here in Marquette, where for twelve years he has been a ruling elder in the church, and a prominent and influential citizen, his loss is irreparable. He has been alive to every good interest. He has been forward in every good work. He has been intense in his attachment to sound doctrine. He has been generously, yet unostentatiously, considerate of the poor. Wise in counsel, active in effort, bold in defence of principle, affectionate in his home, beneath an exterior seeming sometimes stern, carrying a heart full of tenderness and charity, he is mourned to-day by a large circle as one whose place it will be hard to fill. "Mark the perfect man and behold the upright, for the end of that man is peace."

If he who gives a cup of cold water unto in the name of a disciple shall not lose his reward, what must be the reward of him who gave so royally for his Lord? H. J.

"NOT A REBEL'S PARDON, BUT A FATHER'S KISS."

By a Presbyterian Woman.

One of the warm evenings of this warm Summer, I went into what is known as 'the Gospel Tent.' The speaker was a young man of comely countenance, and among many things that he said, the connection of which was not very apparent, was the eloquent sentence that stands at the head of this article.

The specious fallacy has haunted me ever since, and I take this opportunity of calling attention to the loose manner in which everything is termed 'Gospel preaching,' without considering whether there is any 'Gospel' at all in it. 'Not a rebel's pardon!' What means that, the prostrate form in Gethsemane? What mean those bloody sweat-drops at that midnight hour? What means the agonizing prayer 'Father, if thou be willing, let this cup pass from me?' Possible it is not, if a single rebellious child of Adam is to be saved from 'the lowest hell.' But above all, what means that terrible cry from Calvary's Cross, 'My God, my God, why hast thou forsaken me?' Why, indeed! If not to secure 'a rebel's pardon' for Adam's race? Why this forsaking in the hour of sorest need, if not because the sins of man had every one to be atoned for in the person of their Redeemer? It was an hour of stern reality; no simpering sentimentality then. Not with smiling face and graceful gestures, but with cruel scourgings and with bitter tears, did the Son of God carry the sins of the world. No light matter did man's rebellion prove to the Lord of Glory. And I would like to say to that young man, as to every son and daughter of Adam, Hold in your hand 'a rebel's pardon,' signed and sealed in Immanuel's blood, or else you can never know the sweetness of 'a father's kiss.'

My heart swells with indignation at thus belittling the great work of man's salvation, as if 'a father's kiss' was all that was necessary. Do these modern preachers, who prate about the 'good father' and similar phrases that are very frequently used by the self-styled liberal preachers, ever read such passages as 'Awake, O sword against my Shepherd, and against the man that is my fellow,' &c.? Is there no beauty for them in justice? Does the assurance that 'justice and judgment are the habitation of His throne' bring no sweet and blessed rest to their hearts? Is there a sweeter assurance under every circumstance than that 'The Judge of all the earth shall do right'? Call me a narrow-minded Presbyterian, call me uncharitable, call me what you please, but let my right hand no longer wield a pen, when I shall cease to warn souls, who shall live as long as the eternal God liveth, against going on to a judgment seat without a pardon for all their sins, signed by Him who gave Himself a ransom for the sins of His people.

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HENRY M. FIELD, Editor and Proprietor.



THURSDAY, JULY 27, 1876.

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ABOUT JOINING THE CHURCH.

Now that the subject of church-membership is up, or rather the feasibility, under certain circumstances, of dispensing with that relation as a preliminary to the chief privilege of the Christian—that of communing with the risen Lord and his open followers—it may be well to give place to some suggestions or reasons, quite apart from any incidental bearings of the matter, adapted to constrain young converts and others who may have long meditated the subject, to the right course.

It is not, in the first place, because we think this is the respectable thing to do. Some, among the would-be leaders of society, seem to have an idea that it is well to patronize religion. They would keep the Church up as a sort of police arrangement, a means of moral restraint upon the community.

Again, we should join the Church, not because we expect that the act or connection will in some mysterious way save our souls. There are many, doubtless, who think that membership in the external organization which Christ has founded establishes for them a claim upon him; that God has agreed to favor such, or that sacramental grace will avail them.

We may not identify ourselves with the Church because we regard ourselves as better than other people. There may be some in the Church who have this idea; who think their scrupulous attention to religious duties has made them better than ordinary sinners, and who desire some mark of distinction.

So far from all this, those who join the Church do it because instead of thinking themselves better than other people, they think themselves very likely the contrary, and in their weakness and liability to fall, in great need of the help and strength which results from an open committal of themselves to a course of life which has the approval and help of God and likewise of all good men.

Those who thus identify themselves do not ask to gain a secret benefit from him. They feel the need of that fellowship and moral support which Christians, banded together, can render to one another. They

know the difficulties offered by the world, and by their own deceitful hearts, to living a truly Christian life. They would surround themselves by godly companionships, by religious influences, and would gain from the privileges of the Church the help so much needed.

Again: They would become Church members, because they desire to do what they can to win their fellows to Christ; and they see the need of organized, associated effort to this end. The Church is an institution indispensable to the progress of the Gospel.

For these reasons, and many others which might be named, we would advise all worthy inquirers to join the Church which Christ himself founded for those who love him. We urge all who love the Saviour, and who are thus committed to his service, to join with us. None who truly love him should stand apart, and thereby throw their influence against his Church, the great family of true believers.

DANIEL WEBSTER.

It is well, in this happy Centennial time, to call to remembrance not only the men who founded the Republic one hundred years ago, but those who have made it illustrious, while its first century has been passing.

We are indebted to Mr. W. C. Wilkinson, in the July number of Scribner's Monthly, for a calm and considerate attempt to vindicate the most celebrated of our Senatorial orators from a reproach which has obscured his fame during the quarter of a century since he made his last speech in the Senate.

As those measures included the cruel and infamous Fugitive Slave Law, Mr. Webster incurred great odium in his own State of Massachusetts and throughout the North, by upholding it. Very extensively he was accused of having in that speech, bartered his principles for the hope of being made President. Mr. Wilkinson, without justifying that cruel law, gives reasons for believing that Mr. Webster was opposed to its most hateful features; that he felt bound by his oath of office to consent to a fugitive slave law in some form, in fulfillment of a constitutional requirement; that, the actual law being part of a set of compromise measures, he felt bound to support it, though disapproving some features of it; and especially that instead of being governed by the selfish motive ascribed to him, he deliberately and consciously sacrificed his long-cherished hope of sitting in the chair of Chief-magistracy, to the performance of what he honestly thought a patriotic duty.

We do not wish to enter at large into the discussion, but we gladly call our readers' attention to this article in Scribner's Monthly Magazine, as a good example of what is too unusual in our literature, an attempt to explain the acts of public men which we do not approve, without ascribing to them the worst motives which could account for their action.

There have been some of his countrymen who have always held the view of Mr. Webster which Mr. Wilkinson so ably presents. The following words were spoken in a Presbyterian pulpit, on the next Sabbath after the Sabbath on which Mr. Webster died, viz: on Oct. 31, 1852: "Mr. Webster was distinguished by his patriotism. Throughout his long and brilliant career, he evinced a steady and earnest devotion to the welfare of his country. The speeches in which, upon various occasions, he commemorated the great events of our early history, and the illustrious deeds of the men who founded this Republic, and those which he delivered in the Senate upon the great national questions that enlisted his mighty powers of argument, will abide not less as monuments of his patriotism than as illustrations of his amazing eloquence.

"I know that Mr. Webster has been charged (as that prominent statesman has not,) with being governed in some of his most important actions by motives of sordid selfishness, and with deliberately preferring his own personal advancement to his country's welfare.

"That he was wholly free from personal ambition, that the love of power, and the desire for distinction had no place in his mind, it would be folly to believe. That he was liable to be influenced by these more than he himself was aware, that these might affect his opinions respecting the course best to be pursued for the sake of the country, that they may have made his character less nobly consistent, and his career less gloriously useful than they would otherwise have been, probably his best friends ought to admit. But that Daniel Webster was a vulgar demagogue, and the deliberate barterer of his own principles for office, which of late he has been extensively represented, I have never believed. And when (with that larger charity which men estimate the dead, and free from the influence of that partisan detraction which has no motive for pursuing men into their graves,) the public shall calmly review his actions, and read over his writings, I believe it will cease to be popular to bring such sweeping charges against him.

"Without endorsing all his sentiments, or

approving all his actions, or claiming for him a complete and uniform exemption from the influence of selfish motives, I still say that if we may not speak of the great man for whom we now mourn, as a sincere and a distinguished patriot, I know not when we shall have that privilege, to console us under a national bereavement.

"Closely connected with Mr. Webster's patriotism, was his attachment to the Union of the States. One of his most celebrated speeches, delivered early in his senatorial career, contains a representation of the priceless value of this Union, which is perhaps unsurpassed in eloquence, and who can doubt that the whole soul of the orator was in that fearful passage in which he refused to contemplate the dissolution of the Union, and shrank back with horror from the dismal 'abyss beyond'?

"His last effort in the Senate was in the same cause, and I see no reason to question the sincerity of his profession, that in his view imminent peril to the Union demanded the course which he pursued. I have deeply lamented that course, and have not ceased to regard one of the laws at that time enacted as contravening several most important fundamental principles of civil government, as well as the law of God. I will not deny that I should contemplate the career of our distinguished countryman with more unalloyed satisfaction, if he had thrown the whole weight of his influence and the whole power of his eloquence against that law. I do not hesitate to say that I would not wish any statesman to seek the perpetuity of our Union by any enactment that enjoins upon citizens any sinful act, or takes away from them any of the old and consecrated safeguards of their individual liberty.

"I allude to this subject thus distinctly, not so much for the purpose of defending the illustrious dead, as for the purpose of inculcating the duty of exercising greater charity in regard to the motives of public men. It is too common to attribute to them the worst motives that would account for their actions, and I do believe that many of them are made more subject to the influence of such evil motives from that very fact.

"I have already said that I would not claim for Mr. Webster an entire exemption from ambition and selfishness. I have feared that he might have been influenced by selfish considerations in that very case. "But is it for me to judge him, in that respect? Is it not incumbent on us to extend to our public men more of that charity without which we could have no private friendships, and no peace nor comfort in private intercourse."

THE FIRST PRESBYTERIAN CHURCH OF SYRACUSE.

This being the semi-centennial year of the organization of this church, services appropriate to the occasion were held in the church on Sabbath, July 16th. Notice having been given that the pastor, Rev. Nelson Millard, D.D., would preach a historic discourse in the morning, a very large congregation assembled at an early hour. The house was beautifully decorated, and the music composed by Prof. Hinton, the organist, was admirably rendered. Many were present from other congregations. After the usual opening exercises the pastor, Dr. Millard, took his text from Hebrews x. 32. "Call to remembrance the former days," and almost at once entered upon the early history of the church.

An affecting feature of the discourse was the tribute paid to the lovely Christian character and clerical talent of the three former pastors of this church, the Rev. Dr. John W. Adams from 1826 to 1850, the Rev. Dr. Charles K. McFarq from 1851 to 1852, and the Rev. Dr. Sherman B. Caswell from 1854 to 1870. Those who had sat under their preaching seemed to hear them again, though the lips of two of them were long since sealed in death.

Since its organization five colonies have gone out from this to form new churches in the city of Syracuse, and yet the present membership is larger than ever before. The whole membership since the organization numbers about twenty-two hundred. The whole sum of money raised in the same time for church, society, and benevolent purposes, amounts to about \$350,000.

Of the twenty-six members of the church at the time of its organization, but two remain in the church at the present time, namely, Elder Pliny Dickinson and Mrs. E. Van Buren. In the evening another congregation, which fairly tested the capacity of the house, assembled to listen to the exercises. Park church, Rev. E. G. Thurber pastor, the Presbyterian church of the First Ward, Rev. A. H. Fahnestock pastor, and the Fourth Presbyterian church, Rev. J. S. Bacon's, all had decided to unite with the First church in this service.

The evening's special proceedings were begun by Dr. Millard's calling for a few remarks from Mr. Dickinson, the only surviving member of the original church presiding. The invitation was responded to very appropriately by the venerable man. The principal paper of the evening followed.

Judge I. S. Spencer said he was to glean where the harvesters had already passed. In the year 1824 a few persons drawn together by chance, had made up the village of Syracuse. Among this number were those sympathizing with each other in religious faith and impressed with the necessity of having the new settlement based upon correct religious principles. These formed the "First Presbyterian Society of Syracuse." In the face of many discouragements they had resolved to erect a "meeting-house" which should cost \$3,000.

While yet under the shadows caused by the death of the loved Caswell, another pastoral committee was appointed, on whose recommendation the church and society, in May, 1872, extended a unanimous call to the Rev. Dr. Nelson Millard of Peekskill, N. Y., who in December of that year was installed pastor of this church. Then those clouds gave way, and songs of joy and gladness again resounded through the congregation. But here I think I hear you say, Stop; you have arrived at your limit; gather not the living with the dead. The past, and not the present, is history. We have entered upon a new half century, of which I may speak only to express the trust and hope that those whose names shall illumine the pages of its history, shall, when they too are gathered to their rest, be met companions for those whose memories we all revere and love.

The audience was then addressed by Elder E. T. Hayden from the Fourth church, the Rev. Mr. Thurber, pastor of the Park, and Rev. Mr. Fahnestock, pastor of the First Ward church, and A. J. Northrop, Esq. The latter gentleman spoke particularly of the school and lay work. The musical portion of the evening's exercises was quite superior, and thoroughly enjoyed by all.

THE PRINCETON COLLEGE COMMUNION.

I am unwilling to enter into the controversy between two such excellent journals as the Observer and EVANGELIST. I am sure that were I to do so I would get the usual reward of an intermeddler. I am anxious, however, that the readers of both journals should know what I have done. Having obtained the sanction of the faculty, I announced that in consequence of a strong desire expressed on the part of the students who had got good in the late gracious revival, the Sacrament of the Supper would be dispensed in the college chapel. I stated that all who were members of any evangelical church would be admitted to the table of the Lord on their giving their names to me.

By the will of Mrs. Harriet B. Leutz of Philadelphia, the Presbyterian Theological Seminary of California gets \$1,000, the Presbyterian Home for Friendless Old Women, and the Home of the Presbyterian Church, both of St. Louis, \$500 each. The friends of Moody's Tabernacle, Chicago, having paid off the remainder of the debt incurred in building, the house was formally dedicated on Sunday, the 16th, with appropriate services. The sermon on the occasion was by the Rev. Dr. Brooks of St. Louis. Mr. Moody is now at his home in Northfield, Mass., where he expects to remain, and ought to be let alone, for the present. The Old South church of Boston is not yet given into the hands of those who would hasten to "remove the ancient landmark." The ladies, headed by Mrs. Charles Francis Adams, have come to the rescue, and a score of them have purchased the edifice for \$3500. Sixty days will be granted in which to remove the building, provided the necessary money is not meantime raised to purchase the land on which the building now stands. Architects express the opinion that the removal and reconstruction of the building, with all its ancient features restored, can be effected without difficulty. Should it be removed, it will probably be reerected somewhere on the Back Bay. The property has been placed in the hands of three gentlemen, who will act as trustees. "Many (says the Boston Globe) still hope that the society will yet grant an extension of time till January next, and that the building will be saved intact in its present location."

EDITORIAL NOTES.

The disaster by which five individuals lost their lives in our harbor on Thursday afternoon last, was a most remarkable one. On any doctrine of chances, most persons would have regarded the safety of Mr. William T. Garner and those who perished with him as quite beyond a peradventure. The Mohawk, the largest and best appointed yacht of her class in the world, was, however, ere she could get under way, or relieve her canvas from the pressure of a sudden and powerful thrust of wind, overturned, and Mr. and Mrs. Garner, Mr. Frost Thorne, brother of the latter, Miss Hunter, and a cabin-boy named Sullivan, met a watery grave. The destruction of life would apparently have been less serious, but for the fact that the floor of the principal cabin was not sufficient for the unanticipated service which it might, had it been properly secured, have rendered. The heavy lead ballast laid just under it appears to have instantly broken through when the vessel went under on her beam-ends, and this falling upon the skirts

of the ladies with the incoming flood, and the furniture at the same time breaking from its fastenings, the ladies were borne down and involved beyond extrication. The event is sadly admonitory of the uncertainty of life, even at the moment when it appears to be most secure. Explain the causes and allot the culpability of the terrible disaster as we may, we yet know that the prevention of such is beyond human prudence. And on the very day, and just at the hour of this calamity, which has both shocked and solemnized this community, five more lives were sacrificed on the Upper Hudson, near Troy, by the swamping, from the waves of a passing steamer, of a little steam-yacht. We are told that the Stella was a small boat, measuring but twenty-three feet on the keel. There were nine persons, young men, on board of her at the time she sank, four only of whom swam to the shore in safety.

Now that cooler weather has set in, it may be well for churches to remember that one of the uses of the Centennial Exhibition is to furnish a place unto which churches may send their pastors with profit to them, and pleasure to the people who send them. Every pastor who has dealt faithfully with the local history of his church, should be sent to Philadelphia as the bearer of his sermon and collection. Why not?

The Alliance, Chicago, publishes a handsome cover for each of its issues. Its last gives great prominence thereon to a certain "exposition building," which, for aught we know, may be a strictly Sabbath-observing concern. If so, the announcement "Matinee every afternoon, concert each evening," is unfortunate, and adapted to do the concern injury in the eyes of law-abiding people.

Elsewhere may be found a brief account of the explorations and discoveries by the last American Expedition operating in the Jordan Valley and the contiguous region on the East. It will abundantly repay a perusal, and at the same time whet the appetite of all Biblical students for the fuller report promised. We congratulate the Society and its more than intrepid explorers on the very great success already achieved, and in prospect. Surely no organization of kindred design has carried forward its work at once so thoroughly, expeditiously, and economically. It has earned the right to a more liberal and enthusiastic support.

The American Philological Association held its annual sessions in this city last week, and adjourned to meet next year at Baltimore.

The Presbyterians of the Cumberland Valley, Pa., have for several years held an annual reunion on the camping place. They will hold one this year near Washington, Aug. 31st.

Ex-Gov. Bross of Illinois is to print his reminiscences of old Chicago—if the word can be applied to that youthful city—under the title of "What I Remember of Early Chicago." Jansen, McClurg & Co. have the book in press.

The United Presbyterian Mission Board, at their July meeting, resolved, in view of their diminished receipts, not to send the Rev. Messrs. Harvey and Johnston, with their families, back to Egypt. The indebtedness of the Board is now \$18,600. It is to be hoped that the early Fall will put a more cheerful face on this untoward condition of things.

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The Magazines are at their best estate this year in August. Warm weather is favorable for the clear rendering of the printed or pictured page, and the heat has not toned the contents. Harper's has, among other attractions an account of the "Battle of Long Island," by Mr. Chadwick. Scribner's illustrations of Niagara are exceedingly fine, while its general contents and attractions are worthy of this, the "Midsummer Holiday Number." The second (August) number of Appleton's Journal is an improvement on the first of the new series; while the Atlantic and Galaxy hold on their way with no abatements in ability or timeliness.

The annual meeting of the Palestine Exploration Fund Society of England, was held in London June 27. The Report of the Executive Committee stated that the map of Palestine which is in course of preparation will be published in 26 parts. Major Wilson, R.E., who had charge of the ordnance surveys of Jerusalem and Sinai, and Mr. George Grove, have been appointed editors of the map. Its publication will occupy about eighteen months after it is made ready for engraving. The survey of Western Palestine, it is expected, will be resumed next Spring, and pushed to a completion.

A NEW COLLEGE PRESIDENT.

Amherst College has rapidly risen to her present enviable position. She cannot in fairness be omitted when the list of our foremost half dozen literary institutions is called for, and we trust that she is to be set forward to higher rank and influence. Yet lamenting the loss of her beloved and wise President, she has now filled the vacant office to the great satisfaction of all her well wishers. The following remarks of the Brooklyn Union, in view of this auspicious event, will, we are sure, well express the sentiments of many of our readers:

"The news will everywhere be received with satisfaction by the friends of that institution that Hon. Julius H. Seelye accepts the Presidency of Amherst College. The duties of his Professorship in that college he has throughout retained, so that it is for him a return to familiar duties in a broader sphere, for which his varied and rich experience of the past few years has most admirably fitted him. Mr. Seelye was a graduate of Amherst in the class of 1849, a classmate and intimate friend of the lamented missionary Lobdell, whose family now reside in Brooklyn. Mr. Seelye very early gave proofs of deep and earnest scholarship, and strong convictions, such as qualify him to be a leader of thought. It is rare that natural fitness so strongly points out the college President. He is a clergyman whose pulpit qualities are of the highest. He has been a world-wide traveller, his recent tour around the globe having enriched him with the fruits of observation and research of life-long value to him. His connection with public affairs has been honorable to him, and to Massachusetts, and it is no secret that in accepting the call of his Alma Mater he plausibly lays aside a career just opened to him with possibilities rarely offered to public men. Amherst will be the gainer by seeing at the head of her affairs a President so richly endowed, and her students will, we trust, for many years be the gainers by contact with, and the guiding influence of, the new President."

A GLANCE BACKWARD.

Littlejohn and Joseph. The allusion of my esteemed successor at Perry, in his historical discourse, to certain church records which brought to light the fact of a change in my ecclesiastical views and relations, has set memory to work among the things of the past, so that if you, Mr. Editor, are disposed to humor the garrulity of age, some of your readers may be interested in the reminiscences touched upon. Brother Dibble endorsed my Presbyterianism as according to the "straightest sect." He would find some to dissent from him, and agree with a sturdy Scotchman, who was an habitual hearer when I first went to Perry. He possessed the characteristics of his countrymen in a marked degree, and had not escaped the curse which has been fatal to so many of them. I met him one morning in a store, when whiskey had loosed his tongue, without muddling his brain. His criticisms of my pulpit efforts were equally free and shrewd. "I heard you," said the old man, "with a good degree of satisfaction. You present the general outline of Gospel truth very fairly. But then its mere surface work. You never go down into the depths of a profound theology and exhibit a hearty sympathy with the great lights of the Church." He was right, my theology was not of the Scotch School. Nor have my views of Church polity been cast in that mould. My early education was neither Congregational nor Presbyterian. Among the former Providence led me into the ministry; a licentiate of the Association of New York city; ordained by Onondaga Association.

Two things made me reluctant to unite with the Presbytery of Genesee when I went to Perry, viz: my personal attachments, and my dislike to entering a Church in the situation of the Presbyterian Church at that time. It was just after the exciting act. The air was full of the sounds of battle. To the lover of peace there was nothing to draw one in that direction. Nor were truth and righteousness altogether on one side. There were serious evils existing among the churches in the region. With some of them I early became acquainted. Soon after I commenced my ministry there were indications of a revival. At that time Littlejohn, a member of the Presbytery of Angelica, Synod of Genesee, was holding a meeting in Dansville, productive of no little excitement. The pastor of the church there, Rev. E. H. Walker, and many of its members, decidedly opposed his course, others as warmly favored it. Some in Perry decided to secure his labors among them. My consent was asked to the invitation. The reply was that I was not sufficiently acquainted with him or his work to act intelligently. He was invited to visit in Perry for the purpose of learning his views and methods. The family by whom he was entertained had formerly lived in Dansville, and their relatives were among his strongest supporters there. At family worship the morning after his arrival, his prayer abounded in irreverence and presumption. The family consisted of some eight or ten, each of whom was prayed for by name, except the domestic, who was alluded to as "this other one," with the sentence interjected, "you know her name, I don't."

During the day I had a long interview with him. We talked upon subjects that drew him out, and the more I learned of his sentiments and measures, the less confidence I had in him and his efforts. On the agency of the Spirit in renewing the heart, I remember he