

American Presbyterian and Genesee Evangelist.

THURSDAY, JUNE 12, 1862.

JOHN W. MEARS, Editor. MEMPHIS FALLEN!

Another of the centres of rebellion in the wicked and violent Southwest has fallen before the advance of our all-conquering navy.

The Mississippi is enfranchised, from the lakes past Columbus, past Island No. 10, past Fort Wright and Fort Beadolph, past Memphis, past Vicksburg, past Natchez, Baton Rouge and New Orleans, past Fort Jackson and St. Philip, out to the Gulf.

CORNER-STONE Laid.—On Monday afternoon the corner-stone of the NORTH BROAD STREET CHURCH was laid in the presence of a large assemblage, with appropriate and highly interesting ceremonies.

THE ATLANTIC, THE CONTINENTAL and the KNOCKERBROOKER Magazines for the present month were duly laid on our table.

THE ATLANTIC opens with an article, understood to be from the pen of the late H. D. Thoreau, on Walking. Mr. Thoreau's style of thought and writing abounds in the peculiarities, good and bad, of R. W. Emerson's.

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In the article on "Walking" we find the following language: "As a true patriot I should be ashamed to think that Adam in Paradise was more favorably situated, on the whole, than the backwoodsman in this country."

LANE SEMINARY. The catalogue recently received reports 75 students. The faculty proper is reduced, by the removal of Prof. Smith, to two—Professors Allen and Day.

LITTLE'S LIVING AGE, for this week, contains Jesse's Memoirs of Richard 3, from the Edinburgh; Sister Anna's Probation; Chronicles of Carlingford—both continuations; Death of Dr. Bethune, from the Independent; with choice selections of poetry and short articles.

In the succeeding article—War and Literature—the question is argued, whether there can be such a thing as a religious war; when, with evident allusion to the wars of the Reformation, it is said, "there can be wars to transfer the tradition of infallibility from a pope to a book," and it is claimed that the present is "the first truly religious war ever waged."

THE CONTINENTAL, a new and an able competitor for the public favor, seems to be following in the same odious track. True, it has contained some specimens of genuine Christian poetry and articles on the Huguenots, from which we have largely borrowed into our own columns.

In exactly this spirit opens Mr. Kimball's new romance, "Was he Successful?" the first two chapters of which are given in this number. Of this story we were informed before-hand, by the publisher's announcement, that the chief character is a "bright and shining light, in the church."

A friend recently from Norfolk, has sent us a copy of the Christian Observer and Presbyterian Witness, published at Richmond, Va., May 8th, 1862, by A. Converse, editor and proprietor. T. Bartlett Converse, associate editor.

THE DOCTOR'S PROMOTES PEACE AT THE SOUTH.—He says: "These prayers must be accompanied with the most determined effort, skillfully directed, to conquer a peace. The united forces of the South have not yet entered the field. Let every man haste to the rescue, and the deadly conflict will not be long continued."

THE DOCTOR COMFORTS THE REBELS UNDER DEFEAT. His love of the Union. He says: "This is not the hour for desponding, but for earnest, unceasing prayer, and united and undaunted effort in defence of our homes and of rights dearer than life. The fall of New Orleans and the threatened attack upon our city, should dishearten no one, and create no panic among our citizens."

THE DOCTOR'S INSTRUCTIONS TO THE REBELS AS TO THE SUFFERINGS OF THE NORTH BY WAR.—A BILLION DOLLARS! In a year of war the United States has accumulated a national debt of a thousand million dollars. The war debt of the government alone thus far amounts to a thousand million dollars.

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THE REV. A. CONVERSE AND HIS 'CHRISTIAN OBSERVER.'

It is with no pleasant feelings that we call our readers' attention once more, and we hope finally to the Rev. Dr. Converse and his Richmond Christian Observer.

Dr. Converse, by his boldness, industry, plausibility, softness of manner, apparent piety and candor—by his skillful reiteration of partial facts and sophistical arguments—all garnished with professed reverence for the Bible and love of his country—by his readiness to pray for peace and union in Church and State, had succeeded in

He professed to be loyal, and hung out the Stars and Stripes from his office; he was every day at the "Union prayer-meeting," surrounded by some of his own stripes, exhorting peace and praying for peace.

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Up to the time of its suppression in Philadelphia, by order of the President of the United States, it was the ONLY PAPER OF ANY KIND in that city, and the ONLY RELIGIOUS PAPER, with one exception, in the United States, which opposed the unholy war which that power is now waging against the Southern Confederacy.

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discussions on the floor of the Washington House of Representatives on the frauds of officials, that "the Federal Government has been plundered in the first year of Black Republican misrule in a greater amount than the entire annual expenditures of the Buchanan administration."

What the Doctor thinks of the "Stars and Stripes." Sad omens!—"THE UNITED STATES FLAG IN THE REVOLUTION OF 1861."—The beginning of this war was marked by many curious coincidences which it is pleasant to revert to at a time when the black clouds of war obscure so large a portion of the heavens.

We observe that since the election of Mr. Lincoln to the Presidency of the United States, there has been a remarkable fatality attending the "Stars and Stripes" at his hands.

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really and disastrously perverted, as it was in the days when the Puritans in both Old and New England persecuted and hung obnoxious women for witches."

Why was Col. Ellsworth's Death Just?—The Doctor says: "Southern soil was first invaded in the occupation of Alexandria. The first act of Colonel Ellsworth, on entering the city, was to tear down the Confederate flag upon the Marshall House—but he paid the penalty of his life."

We will make no more extracts from this Christian Observer. Can any doubt that the paper is most malignant in its wholesale, unblushing treason, and most dangerous to our religious parlance and halva. Yet the old maxim in this case holds true.

Dr. Converse here, at heart, was what he now is openly and malignantly in Richmond. We knew it to be so at the time, and were therefore prepared for his whole subsequent conduct.

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ADDRESSES AT THE HISTORICAL SOCIETY.

THE REV. PROFESSOR T. W. J. WYLLIE next addressed the meeting as follows: Mr. President: I beg leave to offer the following resolution:

WHEREAS, Presbyterianism has a noble history, and its records are therefore worthy of perpetual preservation.

Resolved, That the Presbyterian Historical Society deserves and shall receive the encouragement of all who desire the welfare of the Church or of the world.

At this late hour and after the eloquent addresses to which we have been listening, it would be unparliamentary in me to detain this audience by any extended remarks. It is principally because I desire to manifest my cordial interest in the Presbyterian Historical Society, that I say a word.

The first question which the resolution suggests to us, is, What is Presbyterianism? Here we do not mean to refer to it in regard to the great doctrines of Evangelical Faith, which it cherishes, but as a system of Church government and order. Viewed in this aspect it is simply Administrative and ecclesiastical.

Presbyterianism implies that all ministers of the Gospel are equal in grade and authority. We have no popes, no prelates, although if there is any value or honor in the name of bishops, we possess that to the full. We consider that all ministers are Presbyters, and that all Presbyters have charge of congregations as Bishops.

Now the resolution asserts that Presbyterianism has a noble history, and this is so because really its history is connected more or less with the struggles which man has been making for emancipation from oppression and moral and political freedom, wherever the Christian religion has prevailed.

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these noble men made, whom we all rejoice to claim as our common parentage. Our country is now engaged in a momentous struggle, and when the history of this contest is written, it is to be hoped that some records may be preserved which will show what part Presbyterianism has in sustaining the cause of liberty and law.

The Rev. Thomas Brainerd, D. D., rose to second the resolution offered by the Rev. Dr. Wyllie. He said he knew not why he was appointed to speak last, unless it was because his denomination was the youngest child of the Presbyterian family.

This has saved us from making little things great and great things little. This has saved us from appealing from God's council, to the council of tradition which were not God's own. To convert and sanctify men we have not been able to avail ourselves of a hereditary apostleship; of baptismal regeneration; of priestly absolution; of grace on the heart, received sacramentally, through the atonement.

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Executive Committee, Rev. John C. Backus, D. D., Baltimore, Md.; Rev. Alfred Nevil, D. D., Sateuel Hazard, Esq., Rev. Benjamin J. Wallace, D. D., Rev. Thomas J. Shepherd, Henry J. Williams, Esq., Rev. John B. Dales, D. D., Rev. Joseph L. Cooper, D. D., and Rev. Samuel O. Wylie, Philadelphia, Pa.

New Publications.

The Sermons of Rev. Messrs. Rice, Hague, Gause, Adams and Vinton, on the Sabbath, delivered last winter in New York city, under the auspices of the indefatigable Sabbath Committee, have been collected and published in a handsome 12mo. volume, under the title of the CHRISTIAN SABBATH.

THE PULPIT AND OUR NATIONAL CRISIS, is the title of a sermon recently preached and published, by Rev. Dr. Rice, in which he seeks to clear himself from sympathy with the enemies of his country. Dr. Rice makes some very fair statements, but inasmuch as he consents reluctantly to speak on the subject at all, and as not one passage in the sermon breathes a hearty sympathy with the Government, but stops short at a necessary acquiescence in its policy, and inasmuch as we find a great deal of lamentation about the dreadful evils of war, and prognostics—much in the style of the London Times—of difficulties yet to come in managing the revolted inhabitants when they are subdued, we must pronounce the defence, in most respects, a failure.

Dr. Rice, with all concealed egotism, intimates, at the close, that only the labors and spirit of such ministers as, like himself, have ignored the whole question of public duty in this crisis, can save us in the greater civil troubles which we imagine are yet to come. On the contrary, it is morally certain that if the lawfully inclined people be saved universally under the influence of such lukewarm pastors as Dr. Rice has professed himself to be, even in this sermon, we would never have had nerve to face the awful struggle, but would now have been under the moral and political rule of Davis, Polk, Thorwell, Palmer & Co.

Dr. Rice has one characteristic which has always been a prominent symptom of clerical proslaveryism and lukewarm patriotism—an extraordinary anxiety for the utter divorce of things secular and things spiritual in the pulpit. Dr. Robinson, of the True Presbyterian, may be cited as the self-chosen apostle of this new gospel. We commend to them, and to all like-minded, the following language, found in the Princeton Review, for January, 1861: "The doctrine that Christian ministers, as such, and church courts, have nothing to do with politics, as all other theories either false or half true, has given way like to the touch of fire, when the last question comes: * * * The misfortune is, that the clergy and the church have not hitherto faithfully discharged their duty in this matter. * * * It may be one of the gracious ends of God designs to answer by our present affections to rouse the church to a higher estimate of her vocation; to make her feel that it is the prerogative and duty, as God's witness on the earth, to testify in behalf of all truth, and against all sin, whether in magistrates or people, whether in legislation or private conduct, and to teach publicly and effectively that States as well as individuals are bound to make the law of God the rule of their conduct."

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