The American Presbyterian

GENESEE EVANGELIST.

RELIGIOUS AND FAMILY NEWSPAPER,

IN THE INTEREST OF THE Constitutional Presbyterian Church.

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CONTENTS OF INSIDE PAGES.

CONGREGATIONALISM IN PHILADEL-PHIA.

The Independent of June 23d admits to its columns an attempted reply, by a ern part of the city. It was so shortcorrespondent, to our article of June 9th, on the above subject, the spirit of which is so bad that we confess to a deep reluctance, as Christian journalists, to engage in any controversy with the avalanche, taking the hospitable people author. If any one not acquainted with there utterly by surprise. Something the facts wished for an explanation of like a hundred clerical and lay delegates our attitude towards recent Congregational movements in this city, he would need to know nothing more than is spirit, and which requires such a style of defence, may well be expected to alienate all who have the honour of

Christ's cause at heart. It is the percistent effort of this writer, and of others on the same side, to show that all we have written upon the recent effort to establish Congregationalism here, springs from opposition to, and jealousy of, Congregationalism itself. This is altogether a mistake. While we have no idea that Congregationalism is needed here, any more than New School Presbyterianism is needed in Boston, we could not find it in our Home Missionary Society in some poshearts to oppose a natural, genuine sible future attempt to organize a church developement of orthodox Congregationalism here, or any where. We should be false to some of our best memories and happiest associations, and to some cused of jealousy and petty fear, we of the noblest traditions in the history of the church and the country. No lit is this spurious representative usurping an honored name, this sectarian fever To part of their work we may apply that hells once with the sectarian fever the country line of Vin that boils over with animosity to New | the celebrated fragmentary line of Vir School Presbyterianism every where, gil: this unscrupulous welcomer of all creeds and of no creed, so that it can make a leaving it to their best remembrances, show of success,-it is this against which and to their classical ingenuity to comwe feel it our duty to contend in its noisy demonstrations. In proportion Jealousy? This is an emotion which as we love and revere the true, we must | sees in its object something aspiringprotest against the false. This sectarian something ambitious of the same ends movement claims to represent the with itself. We can never be jenlous of healthful and sober Congregationalism that which aims lower than ourselves, of New England, and domains our and which exults in attaining and recognition as such. We cannot give it which we disdain to seek. The late

And why should we be expected to welcome this phase of Congregationalism among us? If it were the genuine thing it professes to be, it would be more closely allied in doctrine and spirit to our branch of the church than Such movements astonish and grieve any other, and would comport itself as such. In fact, it has shown no special regard for us, but has been just as ready to affiliate with every other evangelical denomination in the city as our own. It made equally friendly demonstrations to Methodists, Baptists and Episcopalians as to us. Evidently, it was not conscious of any "elective affinity" towards our branch. It was a widely different body from those who, thirty years ago, inaugurated Congregationalism in our city. They came to the lecture room of the First Presbyterian Church, freely offered them for the purpose of organization. This council goes into an opera house, submitting, for the sake of cclat, to the uncongenial associations of a place of worldly amusement. They chose our ministry as their natural associates. These seek to gather every shade of opinion around their council, and actually, in their first letters missive, were so awkward as to put their council in danger of falling mainly into the hands of a mixture of Presbyterian, Baptist, Lutheran, German Roformed and other delegates, whom they had invited on the same footing with their own. This blunder was so great and the exigency so important, that when discovered by Dr. Bacon, he required a supplementary note to be addressed to each of these outside parties, rian Church with only half a heart. It politely admonishing them that they were not expected to vote on this occasion !* This section of the Congregational body evidently has quite a different selfconsciousness from that which we once things, was working unfairly and to the

to welcome again. Again, the past history of efforts to plant Congregationalism, even of the the American Home Missionary Society and of which we are sure the food men better sort, at and below this latitude, into a sectarian institution, and which, might well relieve us of any suspicion all through the West, has ever since of fear or jealousy. Is "B. H." aware

*The following is a copy of one of these

supplementary notes:

MEBOANTILE LIBRARY COMPANY OF PHILADELPHIA, }

125 South Fifth Street, May 23d, 1864. }

REV. ———; Dear Sir:—In the letter addressed to the church of which you are the pastor, by committee of the three Congrega-tional Churches here, it was not stated, as it should have been, that the churches of the

city were invited as honorary members of the It was not supposed that these churches would wish to take any action on the proper ecclesiastical recognition of Congregational Churches, while at the same time it was churches, while at the same white the he have written the following:

the right hand of welcome into the great family of Christ's friends.

metican

Presinterian

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THURSDAY, JULY 7, 1864. PHILADELPHIA.

kind in Philadelphia? Thirty years our money, our zeal, our education, our life, ago the beginning was made under favourable auspices. One of the best St. Church." A handsome edifice was erected in a most eligible part of the city. The church was soon disbanded, and the building is now in the hands of our own denomination. Five or six years ago, an effort was made to start a church organization in the northwestlived, that it has been found agreeable to ignore the undertaking entirely. A few years ago the Congregationalists came down upon Washington city like an from a distance responded to the call for a council to organize a church in that city. The newspaper announcerevealed in the animus of this article. ments of this enterprise were quite as That which is impregnated with such a boastful, quite as sensational, as those which have heralded the movement in our city. Where is Congregationalism in Washington city now? Let the Boston Congregationalist of June 17th, give answer :--

It is now represented almost altogether by a few members of Congress, and by some twenty to thirty clerks in the departments, with a few reporters. Not half a dozen resident families have as yet volunteered to identify themselves with an effort to establish

a Congregational Church there. And so on; the article closing with an appeal for help from the American and sustain a pastor there.

We are far, very far, from exulting in these failures; but as we have been ac-

Sic vos, non vobis-

has such an insatiable craving for success as well as pervaded by a healthful Christian not, ardent partizan that he is, emthat momentous questions of creeds, of tone. It is doing good service for the famipersonal character, of respectable ante- lies and churches in our denomination: and cedents are ignored in the eagerness to appreciated, as I have occasion to know in swell the numbers of its adherents. us: they excite our pity; they are not within the scope of our jealousy. We

are not rivals on such a field. Nay, since "B. H." has presumed to give the philosophy of our state of mind, we may be excused if we undertake to explain his. Why is he so intensely bitter? Why is the Independent so steadily, so unscrupulously, anti-Presbyterian? Why so specially opposed to the New School Presbyterian Church, that we think it has somewhere been said, that "the original sin of the Indedendent is hatred to New School Presbyterianism?" For no other reason than because good Congregationalists, when emigrating into New School Presbyterian neighborhoods, will, to such a great extent, commit the grievous offence of oining our churches and becoming true. oyal, working members who cannot afterwards be detached. Because good Congregational ministers will accept calls to our churches and professor's chairs, and ally themselves with all their hearts with our denomination. and become convinced of the superiority of its grand polity. Because the Independent cannot dragoon these men and ministers into the policy of standing aloof, or of at least, retaining their preferences for Congregationalism in their new positions, and serving the Presbytetwelve years ago, cried out that the plan of union, for which our branch of the Church endured the loss of all welcomed among us and are prepared advantage of Presbyterianism; which movement. It was his zeal procured the vote of the Albany Convention for its appeal; which perverted embarrassing position which the been seeking to eliminate the New England elements from our churches, and to run a sharp line of demarcation between Congregationalists and ourselves. If we mistake not, "B. H." himself, has had a share in this very work in the Northwest, where he established his reputation as a vehement and unscrupulous partizan, and trained himself for the work he is now attempt-

New School Presbyterianism, wants Congregationalists from New England and else-Yery truly, John Edwards, Sec'y. | glogandlands from New England and else-

ticle under consideration is disappoint-

that this is the third attempt of the have so long done. It wants our influence, our best men, all for itself. . . Then, with majestic self-complacency, it adds, "In the ravourable auspices. One of the best men in all New England was sent to and most valuable New England men retake the place of pastor to the "Clinton main contentedly in their former connection." tions." If New England men, Congregationalists in principle, do remain contentedly in connection with this editor, after reading his false and reckless assaults upon their own kindred in blood and faith and order; if they show no family feeling, and forget still the cost and worth of their own principles; if such an exhibition of overdone partisanmost lamb-like temper, which wil suggest heir pledges to another organization! endurance of the hardship and exposure the millenium; for we read that then "the who kes the Christian confidence frankly of millen and secure pastrousin by their ship does not disgust them; it will show a wolf also shall dwell with the lamb"-contentedly.

Under what other feeling could he have written as he has done of the American Presbyterian, which he had England minister, and of which commendation he says, in a burst of world expose the actors to discipline concentrated bitterness, which has and disgrace. B. H. says it is within transported him out of all bounds of his knowledge that not a Presbyterian truth and of propriety:

must have "The American Presbyterian" that beggar for a life, thrust into our faces out of their pulpits, once in three months, and we be put under pains and penalties if we will not support it!

It is from the very depths of a disapcointed soul that this language comes. He could not bear it that a Congregational minister should not only accept a position in a Presbyterian pulpit, but should be loval and true in upholding all the interests of the denomination he espoused. Doubtless "B. H." expected him to recommend the Inaependent. That would have accorded fully with his notions of ecclesiastical fidelity and honor, as we shall have, perhaps, occasion to show hereafter.

Not so, thinks this pastor. Not in his bosom do the mists of partizan zeal and rancour so obscure the principles of Christian manliness. And the spectacle is viewed by "B. H." with hagrin. While writing this article, we have received from the pastor in question a note, indited in entire ignorance of our present intentions, dated among the granite cliffs of New England, which, at the extreme risk of increasing "B. H's." disappointment to an inconsolable degree, as well as aggravating the sinfulness of that estate into which the Independent has fallen, we insert in this connection.

households of other religious persuasions. Its advent, weekly, to my rural door, is a refreshment and a joy, both on account of its reminders of past relationship, and of its inherent worth and interest.

It gives me much pleasure to see that our church has done so much for missions, and that the General Assembly has taken such promising steps toward the true and comlete direction of our children in Sabbath schools. The resolutions please me.

Go on, dear brother, in your editorial work. You are touching chords in many hearts; you are influencing the springs of action in the church. Remember me with deep affection to the brethren of the Association, am of them, though not with them. We shall be together again. I love our church better for my absence. It is my prayer that I may yet serve it with greater effia purer zeal. The Lord bless you and yours, my own dear people, and our whole church. Yours, in Christian brotherhood,

We venture to say that this is one of the many true men among us from New England, who are glad to go away from any identification with the ly fixed in their present relations by the and its friends on such occasions. But we cannot lay aside our without paying some particular attention to the correspondent himself. What we have to say of him will hel explain the animus of the movement and to justify our attitude towards it. It is to "B. H." that the Independent has B. H. is the leading spirit in ... haste that dragged the others among them will, as the Colpregationalist has already suggested, be "ever-lastingly sorry" His glowing representations lured them on, an naturally enough, the others hold him responsible.

"B. H." doubtless is or tands for, a Congregational minister, last aside from the active duties of his office, and following a secular calling in this city. He has been a member—s is the wont of Congregational ministers at homeing in Philadelphia. At all events, the of one of our churches (tle North Broad explanation of his bitterness in the ar- street) for two or three years. As degree of A. M. was conferred on Rev. representing an honord and kindred ment. Under what other feeling could branch of the church, and as a man of decided ability, he was cordially received and afforded every social facility Granite and Ridgeville Churches, Maryin a congregation containing many New land-a merited compliment to a truly England families, and injoying the min- estimable brother.

for the difficulties of the road

istrations of a pastor originally from New England. He was welcomed to the pulpits of this and other churches in such services as his health would admit of; we ourselves freely commended those in charge of our own vacant pupits to him for assistance. Conceive the extreme indelicacy and hardihood of the man, who, while holding such a osition, stealthily insinuated himseif mong the families of the church, with which he is connected and whose peace he is solemnly bound to study, and strove to detach them from it and secure who sees the Christian confidence frankly yielded him by an entire denomination to work it mischief! This is the very antiodes of Christian manliness; the essence of the ethics of bigotry and propagandism. Such conduct would family nor a Presbyterian man has been We like the preachers—but what if we asked to join this enterprise. We do wonder he says so. His membership of a Presbyterian church certainly sat very lightly upon his conscience. had not hindered him from proving imself bitterly anti-Presbyterian. From his point of view, no Congregationalist, matter how long he has been united the most solemn bonds with a Presbyterian church, can be a Presbyterian. He ought to belong to such a church only that he may at the opportune moment use his position to the advantage of his own sect. Volla tout! Behold the ethics of "B. H.," of the Inde-

pendent, and of Jesuits generally.
Why did not B. H. take a manly course in his endeavors to extend Congregationalism in this city? He is very severe upon such New Englanders as forget, in reaching this latitude, the qualities peculiar to their original character. He summons them to the counter of his shop in Philadelphia to learn from his lips, and revive from his example, the qualities of the New England regards himself as having escaped the transforming influence in his emigration. Unfortunate man! the one trait which, in all these transactions, he has made it conspicuously certain he has brought along with him, is that quality of dunning and adroitness, which, when it overmasters the nobler, grander brace the earliest opportunity afforded by the organization of the Congregational Church in this city, under Mr. Gear, to ally himself with the struggling enterprise, instead of remaining for nearly a year afterwards, in his old connection. "B. H." and his friends may insist as they please, that it is the advent of Congregationalism only that annoys us; certainly there has been that in the mode of planting it, that might well throw suspicion, in the eyes of honest men, upon the thing itself. Those who wish to destroy, in Presbyterian hearts, the lingering affection and esteem they still cherish for their old associates in the Congregational Church, need but send such propagand-

ists as this "B. H." to plant it by our side. PROGRESS IN THE WEST.

and otherwise, of four churches in the of shame at the remotest thought of West to our body. One of these is the weakly shrinking from the burdens Church of Palmyra, Mo., which has necessary to be borne in the deliverance Independent, and who are the more firm returned to our ranks after an absence and regeneration of this great Nation. of five years among associations that What is the comfort, what is the life of very tone and policy of the Independent savoured too strongly of disloyalty and an individual, compared with the salvapro-slavery. The others are newly-tion of the country? No one is a true organized churches at Canton and Rolla, patriot who hesitates at the alternative. in the same State—which is now one of No one is a true patriot who regards his to the most promising fields for home mis- fortune or his life as too precious a thing sionary effort open to our church; and to give in its defence. the First Church, also just organized, of is precisely the same spirit which, turned over the work of defending the Lawrence, Kansas. These are impor- should more extensively pervade the recent proceedings in inaugurating Con- tont movements and full of encourage- people of the North. We have, thank Philadelphia. And justly enable gains at the all interested in the extension B. H. is the leading the state of the state o filling anne Redeemer's kingdom. In each art? sti the organizations are complete, bered. But it must become the prevailtion of in Lawrence material was at hand ing temper of the public mind, before the in the formation of a session of five our Nation will be permanently beneelders, each of whom has been previously fitted by the present struggle. As a ordained to that office.
These are but a few of the early re-

ary policy. Our churches will see in them additional reason for sustaining the committee with liberal contributions and earnest prayers.

HONORARY DEGREE. .

At the recent commencement. of Princeton College, N. J., the honorary W. B. Evans, of the Presbytery of the District of Columbia, and pastor of the FOURTH OF JULY THOUGHTS.

BUT ONE SORT OF PATRIOTISM. The true test of the sincerity and strength of all our principles and affections is, readiness to undergo sacrifices for them. Multitudes of our volunteer their devotion to country. They have esteemed the preservation of the nation's life as above their own lives. They have proved their patriotism by their of military life, and by their heroic deaths in the hospitals or the battlefield while fighting in its defence. They have borne their unexampled sufferings without murmuring. They are martyrs heard warmly recommended by a New not be tolerated in an effort to form a in the holy cause of national life and to bear them on the part of the North. church of the same denomination, but human liberty. And blessed and honored is the age and the land we live examples of the noble, unselfish, heroic spirit, without which no degree of wealth, or commercial prosperity, or literary distinction can make a nation truly great or insure its permanence.

But how is it with those of us who

under various circumstances, remain at home-who are spectators, merely, of the trials, disasters and triumphs of our brave men-and who read or hear of their wearying marches on dusty roads their short rations; their night manœu their lonely and perilous picketing; their toilsome and perilous raids; their suffer this nation to perish! charges upon bristling entrenchments; their three, and six, and eight days' fighting; their wounds, their maining, their deaths, their unburied ghastly corpses; -all this borne for us and for our children; that we may abide unmolested under the roofs of our own happy character which they have lost. He homes; that we may pursue our avocations undisturbed and carry on the far different pursuits of peace-how is it with us? Do we ask ourselves seriously, why this difference? Is it any more the duty of these men in the field than ours, to risk their lives, to suffer and recognition as such. We cannot give it which we disdain to seek. The late look have read the fable of the ass in the lion's skin. We have heard the awful attempt of this creature to roar in the preparation of its materials, I can impartially pronounce on its merits. It is, at a late of the country? Has Providence, when it overmasters the notice, grant with the country? Has Providence, which we disdain to seek. The late which we for the country? Has Providence, when it overmasters the notice, grant with the country? Has Providence, which we disdain to seek. The late which we disdain to seek. The late which we for the country? Has Providence, when it overmasters the notice, grant with the country? Has Providence, when it overmasters the notice, grant which we disdain to seek. The late which we for the country? Has Providence, when it overmasters the notice, grant which we disdain to seek. The late which we for the country? Has Providence, when the overmasters the notice, grant which we have the country? attempt of this creature to roar in the columns of the Independent, and if we had any doubt remaining before, we are now sure that the lion of New England orthodoxy is not under his skin.

The should we have deviced to be available creating for success. upon is, the need of the same noble spirit in those who stay as in those who go. We must be willing to be martyrs for our country, wherever and whoever

> we are. We must share in the same spirit which has made the patriot soldier ready to volunteer, so that we too. when indications of duty are clear, shall be fully prepared to go, and endure the same toils and perils, and die, if necessary, his death. At home, we must be ready to bear suffering and privation. in whatever shape it comes upon us We must hush the notes of murmuring, and cultivate a manly spirit of endurance. We must rise with every new sense of the solemn importance and the We chronicled in last week's paper, historic grandeur of the strife through

It is necessary that this heroic mood God, already witnessed many cheering examples of it; more than can be numwhole people, we must heed the solemn call of duty, and offer ourselves upon chastise us, and to expel more comnational heart. Within the past fortnight he has suffered us to be attacked in our finances in a manner unparalleled during the war, and ominous of still greater evil. Do we not need, as a grasping, money-making people, to be chastened just here? Especially do not those enemies of our country, and those heartless men who have been diligently borers have recently gone into the wide and and adroitly using this time of great needy field of this Presbytery.

excitement to stimulate prices and to weaken the credit of the Government for their own advantage, need to be chastened; do not the business circles of our country need to be purged of such noxious elements; or if that may soldiers have given this high proof of not be, is it not necessary that our whole eager business community be strikingly convinced that we are in the midst of a struggle demanding the martyr devotion of every class in the land, before we can hope for success, or before it will be safe for us to be successful?

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We do not know whether more or greater sacrifices will be required; we are no prophets of evil; but we are sure it is appropriate to counsel a readiness There is no surer way of averting them than by cultivating beforehand the brave in, that it could produce such countless spirit by which they must be met. Might we but see our business and financial circles rallying to the support of the national credit; the people abstaining from imported luxuries and freely yielding the taxes required in our great expenditure; the armies recruited by real volunteers without recourse to an extravagant system of bounties; and one true, simultaneous, unwavering, identical swell and outflow of practical patriotism from every quarter of the land and every class of the vres, followed by their day's fighting; community, resolved to do, and to endure, and to lose everything rather than

"BOLDNESS,"

HERREW 10: 19,-AND 4: 16. The original word is rather a singular one, and might be rendered free-spokenness. Robinson says, "It is characteristic of a frank and fearless mind." In a great many translations it is rendered Liberty," but it is the liberty which a frank and fearless mind possesses. You see an illustration of the word, in the conduct of a little child, which has entire confidence in, and most heartily loves, its parent. There you see real freespokenness. It is not afraid to say any thing which it wishes, to its parent. It can open up its whole heart to its parent. It can tell all that it desires, and all that it fears, to its parent. It holds back nothing. It feels the utmost liberty; but not one iota more than the child of God ought to feel in the presence of his beavenly father.

Confidence and love cast out the fear of the confiding child. So it is with the child of God. "There is no fear in love." except the fear of offending the one loved. "Perfect love casteth out fear." Hence confidence and love beget freespokenness.

There is a translation which renders it confidence, but that is implied in free-spokenness. There must be confidence, where there is freedom of speech. The lack of confidence seals the lips. You are cautious about your language when in the presence of those in whom demand made upon us, with a growing to open your heart to a stranger, and sense of the solemn importance and the tell him your joys and sorrows, hopes and fears. Confidence in God opens the the recent accession, by organization which we are passing, and with a sense lips and the heart to him. Reader, does it open yours? You need not fear to tell him your heart's joys and sorrowsyou need not fear to trust him. He will not betray your confidence. He will not disappoint you. If we take our own excellent translation, "Boldness," we must of course understand the word in its good sense. It is used for forward, rude, impudent, &c., which is farthest from being proper in the presence of God. Indeed it is in no sense the characteristic of the child of God. But the primary meaning of the word is openness; and then also it means courage, bravery, fearlessness, &c. We can be open and frank in the presence of those in whom we have confidence. Where we can be free-spoken we can be bold. Paul using this word says, "For we have not a high priest which cannot be touched with the feeling of our insults of our invigorated Home Mission- the altar of our country. It may be firmities, but was in all points tempted that God designs still more severely to as we are, yet without sin. Let us therefore come boldly to the throne of pletely the devil of selfishness from the grace, that we may obtain mercy and find grace to help in time of need." Heb. iv: 15, 16, If there is any place where we should be free-spoken-have boldness, confidence, and frankness, it is in spiritual things. There is no place where we should be so free-spoken, as before God, and in coming to him.

SALEM PRESBYTERY, IND.—Three new la-