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THE CRY FOR PEACE.

Anything for political capital—anything to break down Mr. Lincoln—anything to galvanize the *caput mortuum* of the pro-slavery Democracy—this, reader, be assured, is the meaning of the peace-cry lately sounded in New York. Let us only recollect that we are on the eve of an important election, and we shall be prepared to appreciate the sounding phrases, the show of gospel unction, the denunciation of usurpation and the hypocritical cant upon the unconstitutional acts of the government which garnish the speeches and documents of the so-called peace party. They have a case to make out, an axe to grind. They are led by able, astute and unscrupulous politicians, who, before the war broke out, were conspicuous for want of principle, whose moral obliquity and political prejudices are among the crooked things which cannot be made straight, and who sound the cry of peace solely because they hope it will take with the multitude and carry them to power.

There is no gospel in this specious cry, unless it be the mock gospel of "Phernandiwud." The men who lead the movement are notoriously ignorant of the power of the gospel. They are the known friends of the violent, the immoral, and the protane; who trade in the prejudices and passions of the ignorant, the drunken, the lawless, the raw foreigner and the Papist, as political capital, who publicly address mobs of plunderers and murderers while reeking with the blood and smoke of their atrocities, as "friends." It is upon the suffrages of the vilest classes of our city population that these men depend for their elevation to power, and instead of being friends of peace, they are the recognized representatives of the elements of lawlessness and anarchy in the North. Their pretensions to a sincere advocacy of peace for peace sake are absurd. It is self-aggrandizement at any cost that they want; and such a toleration of the elements of disorder and misrule, North and South, as will give them a chance to reorganize them into the ruling power of the land once more.

But turning away from the men, let us look at the cause they profess to defend. Peace! What an idle talk is it, what mere insane maudering, what a transparent delusion to speak of peace to unconquered, defiant, desperate rebels; to the miscreants of Fort Pillow, of Lawrence, of Chambersburg; to the jail-keepers of Libby and Belle Isle! *The first condition of peace, in God's and in man's government, is submission to rightful authority.* But these men would have the insulted and assailed government itself compromise this only basis, by offering to treat with those who insolently persist in defying her power and renouncing her authority. In the very act of offering peace, they would have us fling away all security for future peace. The spoiled, refractory children of our national house, forsooth, are to be indulged and petted into a show of obedience for the sake of peace! Each concession to such characters, each dis-covery of irresolution and weariness in maintaining rightful authority, is but a new premium on rebellion, a new promise of impunity in violence. Nay! This government must vindicate itself; must show itself able to cope with its refractory subjects; must assert the majesty of its laws, or resign itself to chronic disorders and to final disintegration. It must conquer a peace, or it must bid eternal farewell to peace. It must crush rebellion, or it must abdicate in favour of the violent and anarchical clan led by Vallandigham and the Woods in the North, and by Jeff. Davis and his associates in the South.

Peace? It is a truism to claim for the loyal masses of the North that they are for peace. We are for war as, and only as, a means of achieving a lasting, genuine, salutary, peace. The friends of the war in the North no more deserve to be taunted as blood-thirsty and cruel, than are the officers of justice who fine, imprison and hang the individual offenders against law. Is a police-man to be set down as opposed

to peace because he continues arresting and knocking down refractory and desperate offenders at our street-corners, as long as they persist in their disturbances; and is Fernando Wood, or Governor Seymour, appearing on the scene and endeavoring to abate the rigour of the police-man's measures towards his "friends," alone entitled to the gospel epithet? Are governors and presidents who make a practice of pardoning notorious offenders, friends of peace? Was not the stringency of Gen. Butler's rule in New Orleans the only way to peace in that rebellious city? And would not a taste of the same stringency in the government of New York city, a year ago, have contributed greatly to maintaining peace among that great peacemaking party of which Wood is the apostle? And is it not likely that peace would be easier preserved in New York city during the next few weeks, and would it not much sooner be spread over the whole land, if these false apostles had a taste of Fort Lafayette, and if their hypocritical, snake-like hisses were no longer heard? Nay, what was it but this very peace-policy, this hesitation to assert the national authority under James Buchanan, that encouraged the rebels to the overt act, and plunged us into all the dire necessities and woes of war? Would not the stern and prompt course of Andrew Jackson have been the true peace policy for that crisis? The very horrors of the war we are suffering admonish us against anything like uncertainty, timidity or vacillation in maintaining the authority and dignity of the government.

Hed not the false and delusive calls of those who cry peace, peace! when there is no peace. For every degree of influence which we yield them we shall smart in the future. Let every lower thing be sacrificed—life, wealth, business-prosperity; let the national treasury be bankrupt—all the blessings we yield in such a contest will return again, and be enhanced a hundred fold, if we maintain the national authority on which they depend; sacrifice, compromise that authority, and never again will they be secure. The foundations will be destroyed and every structure of national prosperity will be built upon the sand.

PROF. HENRY H. HADLEY.

We have not had so keen a sense of the costliness of the war we are waging for Union and Liberty, as upon hearing, recently, the announcement of the death of Prof. Hadley, Assistant Professor of Hebrew in Union Seminary. This accomplished and accurate scholar died of typhoid fever about the 1st of August, while passing from City Point to Washington. He had been in the service of the Sanitary Commission at the former place, whither he had gone two months previously, accompanied by about a dozen of the students of Union Seminary.

A personal acquaintance of four years' duration with Prof. Hadley, which was not long in ripening into friendship, and which covered one of the most delightful periods of our student life, brings home to us in a peculiar manner this great loss. We have a vivid recollection of the interesting nature of our intercourse with him in those years of earnest study; how his bright, keen intellect; his deep devotion to science; his unflinching zeal, quickened all his associates; how his strong good sense guided him to the truth, when others were misled by phantoms; how boldly he pushed forward whithersoever truth led the way; yet not without a wise conservatism developing in his character; and steadying him upon the foundations of inspiration. We remember well his fine promise of eminence in Hebrew studies, now amply fulfilled in his six years of acceptable service in Union Seminary. We remember how, not satisfied with the regular Hebrew course of Yale Seminary, ably conducted as it was by the lamented Prof. Gibbs, he, in connection with other active students of the class, improvised an extra course, over which one of their own number was placed, and in which careful recitations were made, and animated discussions of all leading questions of Old Testament exegesis took place. Mr. Hadley took an active part in these exercises, and the "Exegetical Club" owed much of its usefulness to his able and

very mature contributions; to say nothing of the quaint sallies of his wit, which helped to keep at a distance all idea of task-work.

We had accustomed ourselves to think of Prof. Hadley as a mere scholar, though an elegant one. Yet his known love of truth, and sound judgment, to say nothing of his Christian principles, might have prepared us to hear of his decided stand for the country, and his personal interest in the conflict. It is a noble ornament to that scholar's character, that he did not regard himself, finally educated and accomplished as he was, as too precious to be risked in the service of his country, and of her suffering soldiers. That devotion will put a deeper green upon the chaplet with which a grateful people will delight to encircle his brow. The youthful scholar, who has died the death of the patriot, will be cherished with affection; while the brilliant accomplishments of the selfish—"whose hearts are dry as summer dust," and who "burn to the socket"—are forgotten. We submit part of an article in the *Evangelist* upon this topic.

"We believe Prof. Hadley spent his early youth in Geneva, N. Y., where his father moved a score of years ago, from the East, and ably discharged the duties of Professor of Chemistry in the Geneva Medical College. The deceased graduated at Yale College, where an elder brother holds the Greek professorship with eminent fitness. The fine intellectual traits alluded to in the communication quoted below, were rather a family inheritance than an individual peculiarity.

"Prof. Hadley was one of those men whom this country can poorly spare. He was a scholar in the highest sense; with a mind so sensitive to truth, a judgment so candid and unbiassed on all questions brought before it, with such patient powers of acquisition and such rich acquisitions, that all who knew him expected noble fruits in his future gatherings in the field of knowledge. Whatever opinion he settled upon, one felt it was formed under the pure influence of truth itself, and with no possible regard to any other consideration. He was but young, and has left behind no permanent memorial of himself, except in the lessons impressed upon the minds of his pupils in the Union Theological Seminary, and the affection and admiration of his friends. His great learning and long-polished and sharpened intellect have been laid down in the service of his country, and shall appear no more among men. He had long desired most ardently to take part in this war for human rights, and had even attempted to enlist, but was prevented by various obstacles. Since June he has been laboring in the service of the Sanitary Commission, at the front, for the benefit of the sick and wounded soldiers. In this noble work he was stricken down, and died—as he would have prayed to die—at the post of duty. His death leaves a great gap in his wide circle of friends. It is a sore loss to American scholars."

CUMBERLAND PRESBYTERIAN DOCTRINES.

The *Cumberland Presbyterian* in an article on "Our Doctrinal Position," says:

"On the doctrine of the Extent of the Atonement, Arminians and Calvinists hold to views that are contradictory. One must be right, and the other must be wrong. We elect our doctrine from the Arminian side. Again, on the doctrine of depravity, they occupy different ground, and we elect our doctrine from the Calvinistic side. Now is there in the nature of the case anything antagonistic in the Arminian view of a general atonement and the Calvinistic view of depravity? Would these doctrines be discordant elements if located in the same system?

"Again: On the question of the Freedom of the Will, we occupy Arminian ground; on the question of the Perseverance of the Saints we are with the Calvinists; as to the fact of perseverance. Are those two principles, a general atonement and the freedom of the will incompatible? Is it impossible to harmonize them in a system? If so we cannot see it. Nor do we know any one who has been able to see it.

"It would appear then that there may be a 'middle way' in theology, an eclectic system, whose foundations are laid in plain, harmonious divine truth; and those who reject such a system simply on the ground of its being 'intermediate,' act very unphilosophically, and from groundless prejudice; while those who, in default of argument with which to disprove our system, attempt to set it aside by ridiculing it as a 'patched-up,' 'ragged' system, simply render themselves ridiculous in the eyes of candid men."

Taking our theology from the Bible, which gives it to us mainly fragmentary, and not in a scientific system, we have not been in the habit of holding any clearly revealed doctrine responsible

for its supposed corollaries, or of maintaining any alleged truth simply on the ground of its supposed necessary deduction from a superior one. Still, if we should undertake to eclecticize a *system* for which we designed to hold a whole denomination responsible, or to systematize a promiscuously selected mass from other systems, we should regard a reasonable amount of coherency as desirable. We know not the exact views which our Cumberland brethren attach to the terms Calvinism and Arminianism. Each of them has practically, at least, in this day, a pretty wide margin of definition for the points named in the above extract. We judge, however, that the writer intended for each its most stringent construction; and if so, the juxtaposition in which he would place such doctrines as the Calvinistic one of depravity, and the atonement according to Arminian teaching; or free will as taught by the latter, and perseverance by the former, would look to us a little queer. To say the least, each would find itself in rather strange association. Time might reconcile it to its new yoke-fellow, but we confess we do not exactly see how.

The Calvinistic depravity, in its stiffest phase, opens no door of salvation to the sinner without an atonement, which makes the Redeemer both theoretically and practically his personal substitute. We do not say that a *limited* atonement, as that term is generally understood, is an unavoidable deduction, from even those premises; but we should certainly give over the task, if asked to reconcile them with strictly Arminian teachings respecting the nature of that great sacrifice. The reconciling of the Freedom of the Will with the Calvinistic views "as to the *fact* of Perseverance," might be less awkward if we knew exactly what idea the last italicized word was meant to express—how much of the Calvinistic doctrine of the Saints' Perseverance was meant to be included, and *how much left out*. But the inquiry would arise at this point, whether the fact, that all who are renewed in Christ do persevere unto the end, is to be set down simply as an occurrence which God takes care to bring about, or whether it is an inherent part of God's fully proportioned system of redemption.

As we have said, we accept of Theology, as an expression of our personal faith and hopes, only as it comes from the Word of God, and we take upon ourselves no responsibility for supposed inferences from any explicit teaching of that Word. Still we are sure that in the Divine mind there is a fully extended and cohering system of redemption, and when theologians give us their systems, we have a clue by which to judge of their conformity to God's plan. Doubtless all these human theories of divinity, dealing more or less, as they necessarily must, in logical connections and deductions—matters belonging to infirm human reason—must always admit of some breadth of construction. We do not claim for Calvinism that it is any exception to this rule; but its long trial in the arena of conflict has very satisfactorily demonstrated that in its main features there can be no disintegration. In those particulars from which it receives its distinctness, and which constitute its genius, united it stands; divided it falls.

We are happy to state that our good Cumberland brethren are winning the confidence and affection of our whole Christian brotherhood, and that their *Presbyterian* is an earnest and useful advocate of the one great truth, dear alike to them and us, that "Christ Jesus came into the world to save sinners."

Dr. Livingston, the distinguished African Missionary and Explorer, who has recently been announced as on his way home to England, arrived at London on the 25th ult. His health is good, and he is entirely sanguine respecting the result of his severe and intrepid labors towards African discovery, civilization, and moral regeneration. On the Sabbath following his return, public thanks were offered for his safety.

THE CHURCH IN WELLSBOROUGH, in this State, is being supplied, during the absence of its pastor, who has taken a chaplaincy in the army, by Rev. W. K. Boggs, a licentiate of the Fourth Presbytery of Philadelphia.

FROM OUR ROCHESTER CORRESPONDENT

THE WARD CABINET.

It may not be generally known that the Rochester University possesses one of the finest Cabinets of Geology and Mineralogy to be found in any literary institute of the land; but such, we believe, is the fact. Prof. Ward is at home among the rocks and fossils, perfectly acquainted with the Megatherium and other gigantic animals of the antediluvian period, and has roamed over almost the whole of Europe and our own country to gather his specimens.

And the arrangement of the Cabinet seems in the highest degree admirable. Nearly one entire story of the large University building is devoted to it; embracing in its different rooms no less than forty thousand specimens; all carefully arranged, classified and labelled. The glass cases, containing but a part of these things, are about seven hundred feet in length.

In the same building there is also quite a museum; embracing stuffed animals, birds and reptiles from different and distant parts of the world; conspicuous among which is a huge, genuine gorilla, from his native jungle in Africa; with arms and chest indicative of his enormous strength. This University therefore, is a good place, for the student of science and natural history.

NORMAL MUSICAL INSTITUTE.

A session of this school is now being held in Attica, under the direction of Prof. Lowell Mason, Musical Doctor, and Mr. G. B. Loomis, assisted by Mr. O. D. Adams. It commenced on Monday, the 8th of this month; and is to continue its daily sessions for three weeks, until Saturday, the 27th. The object of this school is—1. To give instruction in the art of teaching music, training classes and choirs; and conducting the services of song in the sanctuary. 2. Vocal training, or the more advanced culture of the voice; and 3. Chorus singing, consisting of practice of glees, anthems, choruses, &c.

It will thus be seen that it is a school for teachers and amateurs, in the divine art of music. That Dr. Mason, so long an acknowledged master of this art, is capable of teaching common mortals no one will doubt; but the number in attendance upon this school is not large. We fear the Doctor is not fully appreciated in this region, or else is regarded as having passed his day.

Last Sabbath, however, at the regular hour of afternoon service, the Doctor delivered an excellent address in the Presbyterian Church of Attica (Rev. Mr. Wickes'), upon the subject of Church Music, or song worship, which was listened to with great interest. Many valuable suggestions were made in regard to congregational singing, which will not soon be forgotten. And next Sabbath he is to speak on the same subject in Dr. Heacock's church in Buffalo. In the absence of the Divinity Doctor, on his usual summer vacation, the Musical Doctor is to supply the desk; and we have no doubt he will do it well. Dr. Heacock's church already believe in congregational singing, and have made excellent attainment in the practice. Dr. Mason will speak to willing ears, and his suggestions will doubtless help on towards a higher state of excellence in this sacred art. Other churches might also receive great benefit from his lectures.

SPEAKING OF BUFFALO.

Reminds us that Rev. Dr. Smith has returned to his pastoral charge (the North Church), after having passed his vacation amidst the health-giving and mind-invigorating scenes of his native state, Vermont. And this also reminds us that the North Church is coming up in Christian life and activity. It is yielding to vigorous culture. It is feeling the magic influences of a strong character, a great heart, and an eloquent tongue, in the person of the beloved pastor. This, at least, or something else, has greatly increased their contributions to benevolent causes, as they give over a thousand dollars this year to each of the great central objects, Home and Foreign Missions.

Passing a few hours this week in this busy city, we met with one or two other matters of interest. The First Church (Dr. Clarke's) are enlarging and improving their Sunday School quarters. Additional rooms are being finished off in

the basement, to accommodate the Infant and Bible Classes; which will relieve the pressure on the larger room, where all have been somewhat crowded. We found our excellent friend, Elder Kingsley, affectionately overlooking the work, as though he meant to have at least a life interest in it. Indeed, he "belongs" to the First Church; and a considerable part of the First Church is much beholden, at least, to him.

THE BUFFALO FEMALE ACADEMY, under the charge of Rev. Dr. Chester, as principal, and with an able corps of assistant teachers, is enjoying the highest prosperity. The accomplished principal accommodates about twenty-five boarders in his family, and his rooms are all engaged already for the coming year. Beside these, about two hundred day scholars are in constant attendance. The school is located on Delaware avenue, in one of the very finest parts of the city, and Goodell Hall, the academy proper, which fronts one of the city parks, is conceded to be, in all respects, a model building—in every way adapted to the convenience and comfort of a large school. If any one wishes to know the touching and romantic history of one of its able and accomplished teachers, let him look into Harper's Monthly Magazine for June last, at the story commencing on the ninety-fourth page, "Why I Wrote it." She has charge of the compositions and of some classes in mathematics, for both of which she is eminently qualified, and her own strange story will lend a charm to her instructions.

STEAM CARRIAGE.

We saw another thing in Buffalo which interested us. Two men were riding up and down the street in a little steam carriage, about the size and shape of a common buggy wagon. There were no thills and no horse. The engine was located just back of the seat upon which the gentlemen sat. The carriage moved like a thing of life. The gentlemen seemed to have no difficulty in going forward, or backward, or sideways, or turning round, as they pleased. And we noticed that the thing was not frightened at all by sights or noises in the street; a most excellent qualification for city use, where horse flesh is so often running away and making wreck of things generally. We advise those who have unmanageable steeds to exchange them for the steam carriage. Sell your frantic animals to the government; they can tame them at Richmond and Atlanta; and take to something that is tractable when you go out for an airing. Perhaps seriously—this is a discovery which may be turned to some good account, as the demand for horses seems to exceed the supply.

PAINTING UP AT BROCKPORT.

The Presbyterian church at Brockport is undergoing a pleasant renovation. It did not look very badly before, but in a few weeks it will be sweeter and cleaner outside and in, by the value of four or five hundred dollars worth of paint. So much for the edifice. The church organization still stands neutral between the Old School and the New, belonging to neither—an independent Presbyterian church, waiting for the grand reunion of the two branches, when she will swell their ranks with one more large, intelligent and interesting congregation.

PRICE OF THE PAPER.

Your correspondent does not wonder that the proprietor has been constrained by these fearful times to advance the price of the *Presbyterian*. We have only been surprised that you have not been compelled to do so before; and we are sure that no reasonable subscriber can object to the new terms, which even now are cheaper than the old were when the war began. It is only yielding reluctantly and at last to a positive necessity, which the intelligent and generous readers of the paper will not fail to appreciate. May their number be greatly increased.

GENESEE.
ROCHESTER, August 20, 1864.

BISHOP MCLIVAIN IN LONDON.—A London paper says: "This venerable prelate has arrived in London, and was present (at the foot of the throne) in the House of Lords to-night. He was observed to be in conversation with the Earl of Shaftsbury and Lord Stratford de Redcliffe."