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DOCTRINE AND DUTY, BELIEF AND PRACTICE.

As a man thinketh in his heart, so is he. The true belief of a man is the rule of his actions. The fact that men often contradict their professed and speculative belief, does not disprove the fact that only in something which they do conscientiously believe, lies the spring of all their actions. There is a doctrine, or set of doctrines, to which they have given full credence, and from which the whole course of their conduct flows. The worldly man believes in the sufficiency of wealth, household comforts, pleasure, fame, to satisfy his wants: he carries out the belief in his life. He does not—except in a mere speculative manner, believe that the service of God is better, and he discards it. When at length his mind is enlightened by the Holy Spirit to see the folly of his choice, the guilt of his sins, the danger of his condition, his lost, undone, miserable state under the law, and the way of escape through Christ, then, and only then, are found the logical conditions of conversion which the Holy Spirit never ignores or contravenes in his regenerating work in the heart. How, asks the apostle, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? In the course pronounced upon the chosen people through Isaiah, the conversion and salvation of the incorrigible were described as impossible, because of the grossness of their heart, the heaviness of their ears and the blindness of their eyes, to which they were given over by divine justice; "lest they should see with their eyes and hear with their ears, and understand with their hearts, and convert and be healed." "He that believeth shall be saved, but he that believeth not shall be damned," is a solemn oracle, which would seem to bar all question and cavil as to the prime necessity of a right belief to the very beginnings of an acceptable life.

Doctrine and duty are as closely connected together as premise and conclusion in logic. The duty is the inference from the doctrine. "I beseech you therefore," says Paul, as he turns from the doctrinal to the practical part of his great epistle, in the beginning of the twelfth chapter. His demand for such a great practical act of devotion and service as the presenting ourselves a living sacrifice, is based on his previous revelations through eleven chapters, of the sovereign grace of God in the atonement. The high duty is based upon the great doctrine. No one can be expected sincerely and intelligently to address himself to such a duty, unless he receives the doctrine in its length and breadth. The truly accepted creed measures the life. Commune with the apostle; be carried away by the force of his lofty reasonings; look with him into the depths of the Divine purposes of grace; exclaim with him "O the depth of the riches both of the wisdom and knowledge of God; for of him, and through him, and to him, are all things; to whom be glory forever, Amen!" and you shall be swept along, by inevitable processes, to an inward and urgent sense of the reasonableness of the service he demands of us.

There is an important lesson for the ministry in these facts. It is one that, especially in our day, needs to be taken to heart. Popular writers are decrying the necessity of creeds, as obsolete. Portions of the Christian church regarded as orthodox, are contributing to strengthen this error by their conduct on critical occasions. It is part of the polity of a great denomination to leave the framing of a creed to the individual churches. And in ecclesiastical councils, in the examination of candidates for the high office of teacher of the people of God, and in the organizing and receiving of churches, most lamentable encouragement has been given to the notion, abroad in the community, of the secondary importance of doctrines, and of the entire compatibility of a loose creed with a Christian life. It is a gross and dangerous error, and one which men who have made the processes of

the human mind as well as the teachings of Scripture their study, should not merely reject, but oppose with all their might. We say to the minister who is asking by what means he may most efficiently labor for the conversion of souls: Do not allow yourself to be absorbed in the practical aspects of things. Do not spend your whole strength in appeals, exhortations, reproofs and denunciations. But study and preach the doctrines which lie at the foundation of all duty. Imbue your mind with them. Converse with them, ponder their greatness, their proportions, their interdependence; stand in their majestic presence, till like Moses, when you return to your people, your face shall shine, and your discourse shall echo their solemn and exalted import. Indoctrinate your people. Study simplicity and perspicuity. Avail yourself of all means of illustrating and impressing the truth. Take a form more or less methodical, as you may find most to your purpose. Avoid dry, tame, and soulless disquisitions. From a heart interested in the greatest of all truths, and a mind familiarized with their scriptural foundations, their import, and their supports in reason and philosophy, you will be able, with freshness and interest, as well as profit to your people, to inculcate the great doctrines of the gospel, as a regular and a fundamental part of your pulpit teachings.

Among the helps which will not be overlooked by those who desire to give this part of their ministrations freshness and variety, are those treatises on the HISTORY OF DOCTRINES which have lately been added to our Theological Literature. A most gratifying surprise awaits those who have yet to consider the doctrines of Christianity in this aspect. But we can do no more now than indicate these sources as rich in confirmation and illustration of all the established principles of the Christian system.

DR. DUFF'S ADDRESS OF WELCOME.

Our readers will not overlook the address of Dr. Duff before the Free Church Commission, of which we have copied into our columns about all that would be interesting to American Christians. It is providential to the cause of Missions in its home relations, especially, that Dr. Duff, disabled for the work abroad, is able to take charge of the Foreign Mission Committee of his church at home. Such an advocate of the cause as the eloquent, devout, and experienced doctor, is greatly needed in Scotland. The great Presbyterian bodies of that enlightened and eminently Christian country, numbering probably three-quarters of a million of communicants, are all together, from some cause, contributing less than one-half of the income of the American Board to the cause of Foreign Missions, twelve thousand pounds being about the maximum of the annual contributions of the Free Church! The English Churches also are far in advance of their Scotch brethren on this subject. We trust, by the blessing of God, Dr. Duff may bring about an entire revolution in the minds of his countrymen and ecclesiastical associates, as to the claims of Foreign Missions upon their support. And when the time comes for the Presbyterian church, (N. S.), to organize its own energies independently for this field, it is to be hoped that we may find some earnest, devout, gifted man, fresh from the experience of the missionary work; to be placed at the head of our Committee; to call forth the liberality and the prayers of the church, and to persuade her sons to devote themselves in sufficient numbers to the arduous but honorable service.

Dr. Duff's remarks about Presbyterian Union in South Africa, and upon the general subject of Union, should not be overlooked. It would seem that the cause of Union among the Presbyterians of Scotland has gained a warm and a powerful advocate in the venerable ex-missionary. The truly liberal tone of his remarks in this address, is honorable to the speaker and may be commended for general imitation.

But the broad and liberal spirit of Dr. Duff is seen, most remarkably, in his generous reference to the Dutch and the Episcopal churches of the Cape, whose staunch orthodoxy he so warmly endorses. The doctor was present during the trial of Colenso by his Metropolitan at Cape Town; he also had prolonged con-

versations with this prelate, and notwithstanding the reputed High Churchism of the latter, the Scotch Presbyterian divine forgot the hatred of prelacy instinctive in his race, found many points of sympathy with the stern vindicator of orthodoxy, and discovered intimations that the bold conduct and the martyr spirit of the Free Church, at the disruption, was a matter of comparison and of study with the Bishop in the circumstances of his own church. The Scotchman winds up by actually proposing to the Commission of the Presbyterian Assembly of Scotland, the sending of a testimonial of "sympathy, admiration and support" to this High Church Bishop, (as also to the Dutch Synod,) for their maintenance of "the grand, primitive, apostolic doctrines, which constitute the basis of our faith!" The proposition was received with applause by the Committee.

Not only the strictest Presbyterians, but all denominations of Christians will greatly rejoice and send warm and fraternal salutations to the clergy of the Established Church, High and Low, whenever they learn that they are preparing to follow the noble example of the Free Church of Scotland, in sacrificing everything rather than subject the purity of the church to civil control.

Should the projected testimonial to the Bishop of Cape Town be carried into effect, there would be many Presbyterians doubtless in this country ready and anxious to participate in it. We hope they may have the opportunity.

FOR DISABLED MINISTERS.

We earnestly solicit the attention of pastors, sessions, and individual readers, to the call, contained in another column, in behalf of the fund for ministers laid aside by infirmities, and the families of those deceased. Hitherto in this matter, our church has not been true to its own general character for active well-doing. In most of the enterprises which are expected to secure the sympathy of a Christian body, our record will stand without blush beside that of any other denomination. But it is not to our credit that we are far behind others, especially the Methodists, Episcopalians, and our Old School brethren, in our care of those whom long labor, at a barely living compensation, has left in old age without any visible means of support.

But there is a higher principle than that of a wholesome church rivalry which should at once secure our liberal response to this call. Common honor demands that those who have given the strength of their lives to the church, should become the care of the church when that strength is wrecked and thrown upon the dry beach. This is the world's estimate of the claims of faithful service: Railroad companies, banks and corporations, generally take upon themselves the support of supernannated employees whose circumstances require it. Many individual firms and men adopt the same just principle, in their own business. It is right, not as a pitiful charity, but as the just requirement of honor. On this principle our church has just inaugurated this, its last, and we confidently predict, not least popular enterprise. We shall be astonished if there is any hesitation in accepting the responsibility.

CONDITIONS OF A RIGHTEOUS PEACE.

While half-hearted politicians and "conservative" journals are endeavoring to reconcile the Christian people and the masses of the free North, to the idea of a peace, which should leave slavery untouched in a large portion of rebel territory, it is refreshing to hear such decided utterances of devotion to the principles of freedom, as we are permitted to give in another part of the paper, under the heading "A Righteous Peace." Coming from the pulpit of a border State, which but recently has entered upon the path of emancipation, and which is still claimed by the rebels as a part of the slave-holding "confederacy," they are the most significant and welcome. We will only add to them the words of Gen. Grant, uttered soon after the fall of Vicksburg:

"It became patent to my mind very early in the rebellion, that the North and South could never live at peace with each other, except as one nation, and that without slavery. As anxious as I am to see peace established, I would not, therefore, be willing to see any settlement until this question is forever settled."

HUMILIATION AND THANKSGIVING.

It is remarkable that in a little more than a month from the day of National Humiliation and Prayer, called for by Congress and appointed by the President, a Day of Thanksgiving should be called for by Providence itself, with indications happily too plain to be misunderstood. And that series of most gratifying events, which we last Sabbath celebrated, began with the very morning after the day of Humiliation, with the passage, by the indomitable Farragut and his fleet, of the rebel forts at the mouth of Mobile Bay, over hidden torpedoes, and in the face of a rebel fleet containing one of the most formidable vessels that a navy ever had to confront. Who can doubt but that Farragut, bearing the emblems of lawful government, of justice, of Christian civilization and of freedom, was wafted through those secret and open perils triumphantly, by the breath of the prayers of the preceding day? In the rapidity and comparative ease with which those most formidable instruments of rebellion, upon land and water, were overcome, and appropriated to the national use—vessels capitulating, flying, sinking to the bottom; huge forts assailed with such overwhelming force that their inmates were compelled, in unresisting silence, to hear their defenses tumble about their ears—until the whole lower bay is in undisputed possession of our army and navy—who can but see in all this, God himself fighting for us and leading us to victory? And Sherman's unparalleled campaign, which has borne him irresistibly 150 miles into the heart of hostile territory, time and again bewildering the too-confident enemy, and never more so than when he executed the movement that compelled the evacuation of the city, and enabled him to say ATLANTA IS OURS, AND FAIRLY WON! He has not indeed destroyed the rebel army, which has steadily slunk behind trenches, and met his flank movements ever by timely retreat, but by the steadiness of his advance, the maintenance of his long and exposed line of communications to the Ohio river, and by the crowning success of his strategy, he has demonstrated its incurable weakness, and the weakness of the rebel cause generally, since it cannot confront us with two great armies at once, but must sacrifice its interests in the South-West, to the one arduous, and all-sufficient duty of maintaining its foothold and prestige at Richmond.

These are great causes for thanksgiving. And we may add to them such indications of the temper of the people, as the rapid and numerous volunteer enlistments all over the country, amounting to so many as six thousand in a single day; and the greatly increased majorities by which, so far, our voters are expressing their preference for the only safe and practicable mode of settling our difficulties, the sharp, severe, expensive, but conclusive policy of war. We may well give thanks that the prospect, so comforting to Jeff. Davis, of a divided North, is now faint and declining, and that the faction which talked so loudly and counted so strongly on the weakness, the cowardice, the covetousness and lack of noble Christian manliness of the North, is likely to be more crushingly disappointed and discomfited than ever.

TO SYNODS AND PRESBYTERIES.

MINISTERIAL RELIEF FUND.
The General Assembly, in session at Dayton, Ohio, constituted the Trustees of the Presbyterian House an agency to collect and disburse a fund for the relief of disabled ministers, and the families of deceased ministers in our connection. The action of the Assembly on this subject will be found on pp. 497-502, of its minutes for 1864, where the plan is fully drawn out and well discussed.
Presuming that the members of the respective Presbyteries have read the Assembly's views on this subject, it may be necessary in this place merely to refer to a few particulars for the purpose of securing action in the Synods and Presbyteries.

It appears that in every other branch of the Church of Christ some measures have been adopted for the relief of disabled ministers and their families, while we alone (until the present) have failed to make any suitable provision for this suffering class.

If the law of Christ, "Do good unto all men," imposes an obligation on His people to help all classes of sufferers, even those who are outside of the pale of the Church, much more are they required to aid those who are of the "household of faith," and of that household such as have been solemnly set apart for the work of the ministry. The divine ordination is, "that they who preach the gospel should live of the gospel." The priests of the temple were consecrated and supported for life—not merely during their term of active service. So Christ's ministers are consecrated to the work of the church for life. All their preparations are for that work alone. To this they devote themselves in solemn compact with the church which accepts their services, and tacitly agrees to sustain them through life. If there be an obligation resting on the State honorably to retire and provide for its disabled life-servants, and to extend such provision to their families, equally imperative is the duty of the church to do the same for her dependent ministers and their families. No Christian State fails to meet this obligation in some measure; no branch of Christ's spiritual kingdom should occupy a less honorable position. It should also be considered that the church needs efficient men for her ministry. But men that are young, inexperienced, and only partially sanctified, need at least the ordinary inducements in reference to future provision. If they give themselves to this work, and forego all other means of support, they should feel and know that they will not be left in the future to penury and its consequent suffering. In order to secure the means necessary to meet the wants of disabled ministers the Assembly recommends the "Plan of annual collections in all its Churches, together with a standing request for special contributions and legacies toward the creation of a small permanent fund, the principal of which as well as the interest, may be drawn upon to meet unanticipated exigencies."

Among the reasons urged by the Assembly for the plan of annual collections, is its uniform success where it has had a trial. The Moravian Brethren, the Methodists, and the Protestant Episcopal churches have from the beginning adopted it, and report it as working well. The other branch of our own church, after many years of discussion, finally adopted this plan, and now report that it produces yearly an amount in excess of the demand.
As it respects the agency and method by which the Fund so gathered shall be disbursed, the Assembly decided that it should be entrusted to the care of the Trustees of the Presbyterian House, and by them should be disbursed, upon the recommendations of the Presbyteries within whose bounds its deserving claimants may reside, and that the principles and rules of distribution be left to the consideration of the Board.

In accordance with the provisions of the General Assembly, and by the action of the Trustees of the Presbyterian House, the undersigned have been appointed a Committee to carry out the intentions of the Ministerial Relief Fund. We therefore respectfully invite the attention of the Synods and Presbyteries to this subject, earnestly desiring that measures may be immediately adopted by which this cause may be brought fairly before the churches. While it is expected that the Synods will recommend such measures, as shall seem to them most wise and efficient, it may be proper to suggest, that this cause would be greatly promoted, were each Presbytery to appoint a committee, whose duty it should be, 1st to ascertain whether there be within their bounds, any ministers, or their families, needing aid from the Fund; and 2d, to stimulate the churches to make collections for it. Signed, THOS. J. SHEPHERD, Wm. T. Iva, JOHN C. FARR, JOHN A. BROWN, M. W. BALDWIN, Committee.

Rev. Charles Brown, Secretary, 1334 Chestnut street, Philadelphia; John C. Farr, Esq., Treasurer, 324 Chestnut street, Philadelphia.
September, 1864.

Mr. J. E. Long was ordained at the recent meeting of Harrisburg Presbytery, as an Evangelist. He takes charge of Hublersburg and Spring Mills Churches.

TERMS.
By mail \$2.50 per annum in advance
" 3.00 " " after 3 months.
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PRICES AGAIN.

In response to our inquiry, propounded some weeks since, in which we asked our subscribers to help us decide between the alternatives of again raising the price or diminishing the size of our paper, we have received a number of opinions leading us to the conclusion that a further increase of price would be the better course of the two. And we regret to say that in the face of a great decline in gold, prices of leading articles in the newspaper business have continued to rise. Type foundries added 25 per cent. to their charges on the 1st of the present month. The paper upon which this issue is printed cost from 25 to 26 cents per pound, nearly three cents for each white sheet, and we learn from one of our manufacturers, that the next lot will be 28 cents.

Under these circumstances, therefore, our subscribers will doubtless cordially sustain us in adding another 50 cents to our annual charge, making the price of the paper \$3.00 per annum in advance, with 50 cents additional for delivery by carriers. These terms to take effect on the 1st of October, provided the price of paper has not fallen meanwhile considerably below 20 cents a pound, and other articles in similar proportion.

Ministers will be charged \$2.00, and Home Missionaries \$1.50, in advance; carrier's charge 50 cents per annum.

The N. Y. *Evangelist* has already raised its price to \$3.00. The *German Reformed Messenger*, a single sheet not much above half the size of the *AMERICAN PRESBYTERIAN*, asks \$3.00. The *Presbyterian* of this city, after coming out as a double sheet, has been cut down temporarily one-half, and is now much smaller than it was before the enlargement. The price is \$2.50. *Littell's Living Age* has recently advanced from \$6.00 to \$8.00 per annum.

But we do not need to multiply precedents. We shall be but too happy to find, as the appointed day approaches, that the necessity for such action, in the good providence of God, is withdrawn.

DELAWARE BIBLE SOCIETY.

This venerable society held its 52d annual meeting in St. George's church, on Thursday, September 8th. The loyal Governor Cannon, who is a most worthy and efficient member of the Methodist church, was present and took part in the deliberations. Hon. Willard Hall, of Wilmington, presided. Rev. Geo. Sheldon, of New Jersey, as agent for that State and Delaware, was also present, with Rev. Messrs. Emerson, Foot, Gaylord, Mallory and Mears. The distribution of Bibles and Testaments in the army is the principal business of the society at present, and it is proposed to enter more vigorously upon this work in future.

It is much to be wished that the interest of the clergy of other denominations in the State could be more generally awakened on the subject. It should not be left to the ministers of a single branch of the Presbyterian church to sustain this eminently Catholic enterprise, especially as they are by no means the most numerous body. We are surprised at the lukewarmness felt of late years towards a society which stands among the very earliest organizations for the distribution of the Bible in this country, antedating, by a number of years, the American Bible Society, and having, it is believed, only a single representative in the Philadelphia Bible Society. We earnestly hope that another year will show a decided improvement.

A CAUSE OF THANKSGIVING.

The following gratifying announcement comes to us from the central office of the American Board:

MISSIONARY HOUSE, Boston, Sept. 9, 1864.
TO THE EDITOR OF THE AMERICAN PRESBYTERIAN—Dear Sir: Many friends of the Board are anxious, doubtless, to know how our financial year has closed. The treasurer is not able to state his balance just now, but he expects to have the pleasure of saying at Worcester, "There is no debt." The August receipts are larger than any of us dared to anticipate. Indeed, the churches have given us more than we asked! Is it too much to request that there may be abundant thanksgivings to the God of missions for his great goodness toward us? Very truly yours,
S. B. TREAT.