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Rev. JOHN W. MEARS, Editor and Publisher

CONTENTS OF INSIDE PAGES.

SECOND PAGE—FAMILY:
Christ and the Little Ones—The Soft Summer Showe:
—Building Castles in the Air—A Lie of Honor—Ar
Economical Fump—Profanity a Sign of Ignorance—
The Last Hours of Prince Albert—The Sabbath ,
Boon—In Season—Daniel Webster—Moral Courage. THIRD PAGE-EDITOR'S TABLE :

D'Aubigne's History—Warner's Hard Maple an Sybil and Chryssa—Schneck's Burning of Chambers burg—Fanny Fern's New Story Book. The Eduse tional Literature of America—U. S. Christian Comm'r

SIXIH Page-Correspondence: Open Air Meetings, No. 1—The Cil Regions of Penn sylvania—What Must the God of the Heavens Be?—Religious Intelligence.

SHVENTH PAGE-MISCELLANEOUS The Painter and the Monk—Scenes and Incidents of the Time of Calvin—None Other Name.

OUR NEW TERMS.

In our issue of three weeks ago, we stated the necessity we were under of advancing the price of the paper to \$3 per annum in advance. This step we declared would be necessary, provided paper did not meanwhile fall to less than 20 cents a pound and other things in proportion. Up to this date, October 3d, neither paper nor other articles of newspaper use have declined in price. and we are compelled to put our charge at the figures named. Our scale of prices, therefore, until further notice, will be

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MORE DOOTRINES FOR THE TIMES.

Said Dr. Robert Breckenridge, in a speech made in Kentucky a few days ago:

"This thing of revolt, secession, or rebellion, whatever it may be, must be exterminated root and branch. It is not necessary that every man should be killed, but the rebellious spirit must be crushed out and removed. In this dies the only safety of the country."

This is the true doctrine. Rebellion this monstrous wrong.

Already the popular mind, to a great of the case. A leading instinct of the Anglo-Saxon character is for social order, and a murderous assault against that order must inevitably stir up the keenest indignation of a people so largely Anglo-Saxon as ours. We firmly believe that all the efforts now making by base men-well organized and vigor ous as they are-to abate that indignation and lower the moral tone of the people, will be found unavailing. In spite of appeals to the lowest, meanest principles of our nature-to a covetouswhich might be expected to shrink from taxation; to cowardice which might be expected to shrink from military service: to false and licentious notions of ders from his boly and blessed presence liberty which might be expected to rebel forever. He will shut them up in an against the unavoidable strictness and abode of indescribable darkness and severity of government measures in a horror "and thrice three-fold the gates time of civil strife, the people will main. of brass and adamant and iron." They tain their uncompromising attitude towards rebels in arms against a good government like our own. They will still consent to pay the necessary taxes; they will still freely give their sons, themselves, for the defence of the national life; they will still peaceably submit to drafts, to the suspension of habeas corpus, to restrictions on trade, to high prices of living; nay, they will demand, through their representatives and executive officers, every energetic, prompt, decisive measure, at whatever cost, to crush so foul a crime as rebellion, and punish adequately so malignant a class of offenders as the traitors and pirates of the South. Rebellion must be crushed, and its causes extirpated; this is the simple common sense demand of every thinking, unprejudiced mind in

the community. Here is a sentiment which must go far to prepare the mind for the reception

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evangelical teaching. It is a strong, positive, sweeping sentiment against rebellion. It is one ready for the severest retributive measures. It is deeply concerned for the maintenance of Law and Government. It opens springs of the most ardent sympathy for assailed and jeopardized authority. Precisely such is the authority of God in this world. Though supreme, though infinitely just and beneficent, though the source and fountain of all other legitimate authority in the world and the security for all the order, peace and happiness of the whole moral creation. it is assailed by causeless, wicked and wide-spread rebellion. God's commandments are broken, his name is taken in vain, his Sabbaths are profaned, his word is disbelieved, his Holy Spirit is grieved, his Son is rejected, his grace is derided. The heathen rage, the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying: Let us break their bands asunder and cast away their cords from us! Unjustifiable rebellion against a human government is but one of the forms of rebellion against God who ordained human government. We cannot regard the one offence as dangerous and malignant beyond description, and not be easily led to look upon the other in the same light. We cannot demand for a human government what we would not ask for the divine government. If one is sacred, much more is the other from which i springs. If one should be sustained with all the power and resources which can be commanded, much more the other. If one has a right to our ardent sympathies; if it is infamous for us to waver and shuffle in our attitude towards the one; if property, friends and life itself should be sacrificed in promoting the one, much more are these things true of the other. And if it is right for us to urge the condign punishment of incorrigible rebels against a human government, and to be indignant at undue leniency on the part of those in authority, towards such offenders, much more is a capital crime against society, and should we expect from the all-seeing, must be dealt with in the most vigorous | the infinitely just and Almighty Ruler, and uncompromising manner. Its wick- the exercise of like severity towards ofedness and its noxiousness must be boldly fenders against his holy, perfect and exposed by the religious teachers of the universal government. If we demand community. Now is the time, perhaps, | that rebellion against an earthly auof all others in the world's history, to thority be utterly crushed, much more inculcate the truth, to inform and imbue chould we look to the Deity for the the public conscience with just and utter suppression of rebellion against wholesome sentiment, and to kindle the himself. It should not startle us to soul to a rightcous indignation against know that he has determined to break the rebellious with a rod of iron, and to dash them in pieces like a potter's vessel. degree, has settled upon this correct view | Such a purpose on the part of an assailed human government, gives us deep satisfaction and a sense of security; ought we to feel differently when it is avowed by the Supreme and Universal Ruler? Of what avail, indeed, were our puny efforts to stay the tide of anarchy and maintain civil order, if He in whom rest all Law and Order and Authority, even slightly wavered in his purpose to maintain them? The very sternness of his purpose severely to punish rebellion must bring peace to every well regulat-

Yes! He does and will visit incorrigible rebellion with the severest of all his judgments. He will banish the offenshall be abandoned to the gnawings of their own guilty consciences, and to the society of those equally wretched, lost and wicked with themselves. God will crush rebellion against his government. He will vindicate the majesty of assailed law. He will make plain to the Universe his unalterable, eternal purpose to sustain the grandeur and permanence of his moral government, if it requires a place of unending torment for the finally impenitent, and the sacrifice of his own co-equal Son, in the flesh, for the salvation of those that repent and

receive the terms of pardon. Now is the time to preach these doctrines. Now is the time to draw off the public mind from merely sentimental views of religion, and from contemplating God simply and weakly as an indulgent Father. Now is the time to explode forever such sickly views of the divine character and government as in the view of the Recorder, this failure that this was done under the immediate or permit. Christians might proclaim their

humblest human official. Now is the unsoundness of the church on the points imprisoned brethren were subjected to untime to draw, with bold hand and in in question, but to other causes which usual rigor; that for a long time-up to strong colors, the great features of the were specified. We presume this exdivine sovereignty and justice; now planation is correct. Our confidence in you may tear away, like cobwebs, the that paper would lead us to accept it, flimsy sophistries under which men seek and it corresponds with all the little to bury the doctrine of Eternal Punish- | personal knowledge we have on the subishment. Now, more forcibly than ject. We believe that Colensoism has ever, you may insist on Obedience; you thus far made no very alarming promay proclaim man's responsibility to gress in the Episcopal church in this the Law; you may bring home to him the hopelessness of his condition as a sinner and may shut him up to Christ.

COLENSOISM.

It is hardly to be expected that the covert infidelity of this country will fail to avail itself of the heresy on the subect of inspiration, which has proved itself so unmanageable an element in the English establishment. For this reason the strifes of that church against it are a subject of importance to us on this side of the Atlantic.

The doctrines of Bishop Colenso and of the "Essays and Reviews" are no radical improvement upon the semi-infidelity of the continent. They are at best but a re-hash-an Anglicised German rationalism, with just enough of modification to avail themselves of the charm of novelty in their strife for popularity; but in their substantials, the same stripe of skepticism which, through the whole period of the revival of learning, the church has often met, foiled, lived through, and lived down. Notwithstanding the alarming progress they have recently been making in the English church, there is unquestionably a sufficient amount of vital faith in the establishment to cast off their propagators, and throw them where any decent amount of honor would long since have led them to go voluntarily—to the outside -were it not for one thing. That thing is, it is an establishment, and as such, is impotent of power for spiritual jurisdiction in the last resort. It is a church in bondage to the throne; one from whose most solemn judgment of doctrine or discipline of men, an appeal may be taken to the civil tribunal for

review and final sentence. This, as we understand the case, is chuarch has come in its effort to purge itself from complicity in the recent attacks upon divine inspiration. And so the authors of those attacks, in their labors against the faith, continue to command the influence of their ecclesiastical standing-for example, Colenrevenues of his bishopric in South Afriin the English church.

We see for the many good prelates and clergy of that church no remedy for this deplorable, not to say disgraceful state of things, short of that offered in the example of the noble and holy exodus of the Free Church in Scotland. It is now not far from a quarter of a century since the question between the Presbyterian establishment in Scotland, and their Lord Christ, came squarely up. They stood up before it with unblenching front, and accepted the issue with a martyr spirit. We fear that we cannot yet expect the orthodox element in the English church to come up to this mark of moral intrepidity. Perhaps indeed a right and true policy would dictate a campaign of effort, in their present connection, to disenthral their church as a whole from this enslavement to the civil courts. But without one or the other of these reforms, we expect to see them as helpless of power in their strife against the present corruption, as they were when attacked by another deadly error-Puseyism. In their present political relations, the vaunted idea of a fullmanned Episcopacy as a defence against heresy and a "pillar and ground of the faith," is fast running to a mortifying

But what of the Episcopal church in this country? In a recent number of this paper it was stated, on the authority of the Episcopal Recorder, that the attempt to get up from the bishops and clergy of that church, a great American declaration against the odious sentiments of the "Essays and Reviews." was likely to prove a signal failure. We read, however, with pleasure that,

country, and that aside from the danger which grows out of its natural sympathies with the English church, it is in no peculiar peril from this heresy-none but what is common to us all.

Yet we would have rejoiced, could the Recorder have given us a still lower estimate of its probable minimum of advance. We confess to a slight nervousness as we read, "Among our clergy there are not probably twenty who do not repudiate the Essays and Reviews.' We would have rejoiced could this exception have been reduced to naught, or, if it must remain, to have been assured that it did not include a single prelate.

We allude to this matter chiefly for the purpose of saying that, in this country, there is no impediment in the way of the Episcopal church making for itself a clean record in the matter. We say this in honest congratulation. It has a free track; and a wholesome disobsta principis principle, would do the whole work of the Declaration, and do it without any "gratuitous intermeddling with a sister church." If a Pennsylvania Bishop finds one of his clergy writing or preaching that the Bible is full of gross chronological and historical errors, inspired only in certain portions can degrade him from the ministry, and there is no crown Chancellor to re-instate him in the teeth of the spiritual judgment. So also if the House of Bishops find the same derilection in one of their own number, they can pass a judgment over which no earthly court can have control.

The Episcopal church has a sound creed upon the subject of inspiration and a compact judicial system for the protection of that creed. In this newest just the dead wall against which that phase of apostacy we had feared more for the soundness of denominations most trouble from men whose amenability is to the loosest system of church pathizing with the former of these parties, government-men who, like George so, living in England and writing Beecher—can snap their fingers at the ciliate the turbulent spirits of the old regime. against the Bible, yet holding on to the most solemn resolves of a council, and fling defiance at all spiritual authority, ca, and wearing the mitre of a Bishop and do it all without any disturbance to their ecclesiastical relations. The Ameriwash her own hands of both the heresy and the heretic. Twenty anti-inspiration clergy in her bosom are enough for Declaration against the infidel tendencies which are now periling the life of her trans-atlantic sister.

THE CONSTANTINOPLE PERSECU-

TION. We believe the facts respecting the late stipulations, are now pretty well established. ment occupying over six pages of the Octo- to that of the Porte itself.' ber number of the Missionary Herald. For

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July 30 it had been ten days-no access whatever was allowed to them, "not even for conveying a change of linen, or a gar ment to protect one of them from the cold and damp of the prison at night. And this was true while prisoners convicted of murder, and awaiting their execution, were not denied communication with their friends." Rev. Mr. Curtis, of the Propagation Society was, at the same time, arrested without a warrant, by the Turklish police, and subsequently released.

Two violations of political rights are involved in this proceedings. The first relates to the arrest of a foreigner. It appears

"Foreign residents in Turkey are not sub ject to Turkish laws, neither are they in any way under the control of the Turkish police. This is the fundamental principle which regulates the relations of foreign resi dents to the Turkish Government. At an annual expense of many thousand pounds, the English Government maintains a system of consular courts to administer to English subjects English law, and no Turkish police officer has any more right to arrest the person or enter the house of an Englishman in Constantinople, than he would to do the same thing in London. If the Turkish Government has any complaint to make against any English subject, they must do it through the consular court. The same rights are guaranteed by treaty to all other foreign residents."

The other political offence is equally against the foreigners and subjects of the Sultan. A few years since, overborne by the demands of civilization, the Porte found itcipline, especially if administered on the self compelled to abandon the barbarous system of intolerance, which made it a crime of the highest degree for a Mussulman to become a christian, or for a christian to be instrumental in the conversion of a Mussulman. Christian missions had been tolerated only among the nominally christian sects or the Jews. At the period referred to, a Hatti Sherif, or imperial edict, guaranteed alike to Mahomedans and other subjects of the emand a limited sense, and commanding pire, religious toleration, reserving to Maour faith only to a certain extent, he homedanism the ascendancy as the national religion. This opened the doors to christian labors among the Mahomedans, and gave full permission to the latter to profess Chris-

The animus of the proceeding is probably referable to an "irrepressible conflict" in the heart of Islamism itself-a part of the universal strife between progress and resistance to improvement. The Mahomedan population of Turkey is divided into two parties—the one disposed to introduce into all comers in their respective chapels and private houses, but not in the khans or the empire the civilization and general cultivation of the West, and, as a necessary part | sale of them in book stores is permitted, but of the improvement, to relax the bonds of not the colportage about the capital, nor religious bigotry, still keeping up the form of controversial works attacking Mohamof the old religion as bound up with the State; medanism. The native converts under which have no ecclesiastical remedy for open contempt of their traditional faith. The other is jealous of all progress which has arrest are, for their own protection, and as open contempt of their traditional faith. The other is jealous of all progress which has arrest are, for their own protection, and as open contempt of their traditional faith. The native converts under the other is jealous of all progress which has arrest are, for their own protection, and as open contempt of their traditional faith. We had expected and still expect the the extirpation of Christianity itself. The excitement, to be temporarily removed but has latterly found it convenient to con-A stertling measure of unmistakable concession to the spirit of the ancient Islamism was just the thing for the occasion.

But how was he to answer to the civilized can Episcopal church, it is true, has no decree of toleration, and that without one power to stop a heretic's mouth: no note of warning? Especially, how was he church should have that. But she has to answer to the British government, which power to disabuse herself of all suspicion is supposed to be the special protector of the of complicity in the case—power to rights of Protestants in Turkey? Just here occurs the darkest page in the history of the occurs the darkest page in the history of the to invite or persuade any one else to change transaction. The British Ambassador in their former faith for his. If, however, any Constantinople is Sir Henry Bulwer, a man person, without invitation or persuasion, who has exhibited an unmistakable hostility scandal and enough for mischief. If to all attempts toward the conversion of scandal and enough for mischief. If to all attempts toward the conversion of the twenty, or if one of them be there, Mahomedans, regarding it as an unfriendly him, "for his own protection," but not as a and show incorrigibility of temper, let interference with the religion of a friendly punishment! her make prompt application of this State. Long experience of his policy topower, and, as we have said, she will ward the missions forbids any hope of inter-thus put forth the most influential ference on his part, any further than it tive of Protestantism. The Jesuit missions should be forced from him by the severest requirements of duty, and renders it probable that, when compelled to interfere, it would be in such way as would afford as much aid and comfort to the aggressors as to the sufferers. And so we shall directly see the event has proved. It is certain that there is in the minds of people in Constantiviolent proceedings at Constantinople against nople a dark suspicion that he had a pre-Mahomedan converts to Christianity and the cognizance of the transaction, and that the Protestant missions, in violation of treaty authorities went about it with a perfect feeling of safety, to far as his agency was con-The American Board at Boston has, with cerned. How he met the occasion after the great labor, gathered from various sources, outbreak, shows for itself. As the matter a full amount of information on the subject, now stands, this ambassador lies under a rewhich it has condensed into a luminous state- | sponsibility in the present case, second only Of course, it is not to be expected that the

the use of those of our readers who do not Sultan will make a square confession of the see the Herald, we shall compress into the violation of his Hatti Sherif. There is alpresent article, the main points of the state- | ways some ready subterfuge for wrong done, and nowhere does it come into better play The facts of the sudden and unexpected than in diplomacy. And so when Sir Henry arrest and imprisonment of seven or eight comes officially into the affair, he informs Mahomedan converts, the closing of the the missionaries, from the Sultan, that their establishment occupied in common by the brethren have not been persecuted for re-British and Foreign Bible Society, the Amer- ligion's sake-not at all !-but the complaint that I will strive faithfully to preach its ican Bible Society, and the American Board is that the work of the missionaries was beof Missions, turn out to be just as they were ing pursued at a place and in a manner. stated in the first reports of the outrage, as which amounted to an open attack against published by us at the time. What was then the Mahomedan religion. This the imperial given as a supposed fact, also proves true- edict of toleration was never intended to of some of the cardinal principles of would excite pity or contempt in the was not attributable to any extensive der of the Sultan. It also appears that the own religion, but not expose Mahomedan making a wry face about it either.

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ism to scandal. Mahomedans might become Christians, but not opponents of their former religion. As regards the plan, the missionaries had taken rooms in Khans, in the Mussulman quarters of the city-really the quarters for general business.

It was further said that the reason for closing the Bible room was, that the Porte believed the establishment to be a depot of controversial books, and the missionaries above mentioned to be connected with the Bible Society. When satisfied on this point, those rooms were re-opened, with an apology as the Porte does not object to the sale and distribution of Bibles, in Turkish even, in bookstores. It does not, moreover, mean or wish to interfere with regular Protestant worship, in churches or private houses.

"But it will not allow any attempts, pub-lic or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mohamme-

Sir Henry then

"Records his strong disapprobation of every form of attack upon Mohamdanism in Turkey, as imprudent, impolitic, and an ungrateful return, as Englishmen and as Protestants, for the hospitality and the religious liberty afforded by the Ottoman Government.

In reply to so much of Sir Henry's statement as relates to the imprisoned Turks, the missionaries say:

"The 'head and front of their offending' is, that those of them who have really changed their religion have told their former co-religionists that they were Christians and why they were such; and for this they were thrown into prison. Is this, we humbly ask, religious liberty? We have reason to believe that stories about the inflammatory character of the conduct of these men were mainly raised, and exaggerated and circulated by those, -not alone Mussulmans,--who are inimical as well to the Government as to ourselves. We believe that fears of danger from their being at large, were manufactured fears, to be made real only by just such violent measures as have been taken, which at once rouse the attention of the people, and enable them to point to these Christian Turks as taken in hand for discipline, by the Government."

The present position of the case is as follows. Sir Henry has patched up with the Porte a so-called "arrangement of the difficulty." The substance of this arrangement, as stated in the Levant Herald, in an article which bears the impress of the ambassador's authority, is---

"The book-stores and offices of the several societies have been re-opened, and full liberty given to their agents to preach to other public places of Stamboul. The free from the capital to some English consular

In relation to this arrangement, the Missionary Herald justly remarks:

"It may be said in brief, that it puts an end at once to religious liberty in Turkey, so far as Protestantism is concerned, and will make missionary labor for Greeks, Arworld for so flagrant a breach of the solemn | menians, Turks and Jews, at once imprac-

The principle of religious liberty now laid down by the Turkish Government, and ap-proved by the British Ambassador, is this: Every man is at liberty to continue quietly in the profession of the fath of his fathers. whatever it may be, but he is not at liberty desires to change his religion quietly, he is at liberty to do so; but the Porte, in this

It should be born in mind, that this surrender of religious liberty is made only by are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselyte in all directions, and their converts are secure from all persecution. They are not even exiled "for their own safety." The Turkish Government would as soon dor, they have taken a step against Protestant missions which places them in a worse position than that which they occupied be-fore the publication of the Hatti Sherif."

A CREED AT LAST.

An exchange says:--"To check the growing tendency to rationalism among the liberal ministers, the New York association of Universalists has recently adopted a confession of faith, excluding from fellowship all who do not accept it. Its essential statement is:

'I sincerely declare that I receive the Bible as containing a special and sufficient revelation from God, which is the rule of Christian faith and practice: and doctrines and inculcate its principles."

We doubt whether the "liberal ministers" will feel any great embarrassment from this confession. We presume Bishop Colenso would swallow it, not