

American Presbyterian.

New Series, Vol. II, No. 2.

Genesee Evangelist, No. 973.

PHILADELPHIA, THURSDAY, JANUARY 12, 1865.

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THE ARMY AS A FIELD FOR REVIVAL EFFORT.

Where wickedness comes in like a flood, the Spirit lifts up a standard against it. Not unfrequently the very worst and the very best aspects of human character are brought out side by side, under the pressure of great temptation and trial. The brightest examples of Christian experience are found in the same recesses of poverty and darkness which abound with every species of depravity and crime. Sometimes the hardening influence of circumstances unfriendly to piety are but superficial, while but a little way beneath the rude and profane exterior which they have produced, the conscience is tender and active, and the religious susceptibilities are ready to spring into the most lively exercise when the right mode of reaching them is used. The inner man is not hardened, no, not half so much as are those who, for half a lifetime, have studiously conformed to all the external requirements of morality and religion without yielding the heart. The gospel-hardened are hardened through and through, heart and conscience and sensibilities. The process has been slow, steady, thorough; little, or no alarm having been given at any one stage. They are a stiff-necked, obdurate race, with hearts hard as the nether millstone. The Kingswood colliers, regarded by the Christian people of Whitefield's day as an utterly abandoned class, were really more open to the truth, presented in the earnest direct manner of Whitefield and his co-laborers, than the regular attendants upon public worship of that day, to whom the doctrine of regeneration was "highly offensive and insulting."

Once break through the crust, which long exposure to danger and seclusion from ordinary religious restraints have formed in the outer circle of the soldier's and sailor's experience, and you may be tolerably sure of finding a soul all alive to the great interests of religion and of the great realities of the future. You are likely to meet with frankness, promptness, and decision. Refinements and quibbles, and the multiplication of excuses, and long processes of conviction, are the exception. The work is speedy, the fruits instantaneous, and sometimes the calling, the justification, the sanctification, and the glory are crowded into the space of a few hours.

Hence, if preachers and laborers are sufficiently bold, direct, earnest and believing, there is no reason why they should not expect revivals in the army. They dare not regard it as abandoned to irreligious influences, and closed against Evangelical effort. With all the peculiar difficulties of the service, they must view it as promising abundant returns. They must lay aside unbelief; they must enlarge their expectations and multiply their prayers and efforts. They must be prepared to see the Holy Spirit glorify himself in turning a camp into a Bethel, in reaching readily among these untoward surroundings, hearts that had resisted his influence under a lifetime of religious privileges, in pouring forth streams of life and health and peace amid all the enginery of mortal strife.

And almost every argument used to rouse us to revival effort in general, applies with tenfold force to the soldier and the sailor. If it pains us and fills us with inexpressible anxiety to see the mass of the ungodly going down to destruction, much more should we be affected by the sight of these multitudes whose very calling it is to hazard their

lives, and who are yielding them up in the vigour of youth and health every day. If we are grieved at the seeming inefficiency of the means of grace among the masses of our Christian countries, much more should we grieve for those of our population who are debarr'd from these means, to so large an extent, by the necessities of war. If we dread the growth of vice and irreligion, and look with trembling at the prospect of a still greater advantage in point of numbers and influence to be gained by them over virtue and piety, it is here in the army and navy especially that we shall see that disproportion most broadly exemplified, and, if unchecked by wise and extensive evangelizing agencies, it will soon be transferred from the army, as an active poison to work in all the civil and domestic relations of life. As we wish to save society and the church from the catastrophe of a whole disbanded army thrown into the already frightfully loaded scale of irreligion, we must labor and pray for an extended, powerful, health-giving revival of the work of the Spirit in the army. If we wish the whole vast historic movement through which our country is passing, rescued from mere shallow worldliness, and baptized with ennobling heavenly influences until it becomes a spiritual power and fact, and a great step forward and upward—the very renovation, in fact, of our national life—then the officers and men who are the instruments under God of accomplishing the work, and who will be the honored exponents of the new policy of the nation, must be reached by widespread and profound movements of the Spirit. The army must be conspicuous as a theatre of these hallowing influences. The light must be visible to the people at home, and they must respond with answering beacon-fires, and army and people stimulating and responding to each other, shall prepare the way of the Lord, and make straight in the desert a path for our God.

The encouragements to this work are indeed most extraordinary. Everywhere through the army the men are more than ready, are eager for the Gospel. The places opened among them for regular worship are densely crowded and entirely insufficient. Such earnest attention as they give to the truth, would of itself be regarded as a revival at home. The field is wide as the army, and is ripe for the harvest. It is workmen only that are needed, laborers of the hearty, earnest, direct sort, to go forth and gather in. If only a sufficient number of evangelists—say five hundred—could be sent into the various divisions to cooperate with, or supply the destitution of chaplains, we have reason to believe that a wide-spread, wonderful and glorious revival would be the result. It is a grand, an almost unparalleled opportunity. The very best, most valuable, most coveted material—the picked men of the nation—its youth, its manly strength, its patriots and heroes, the hopes of its homes and firesides, its future leaders and recipients of its honors and applause, are there; on high and solemn and perilous errands; conscious of the hazards they run and of the one only support they must have; sitting, as one with a keen sense of the situation has remarked, in their grave-clothes—waiting for the bread of life, the sacred truth through which the Holy Spirit operates—waiting to be prepared for death, or to be transformed into the brightest, most precious of the nation's jewels, polished by trial, in a righteous cause, and changed to living stones by the power of the Spirit. It is one of those opportunities which present themselves but once in a generation; which mark an epoch; which, when neglected, can never be re-called or made good; which can turn the scourge and horror of war into a rich and otherwise unattainable blessing. It has perhaps more possibilities of good in it, than the opening of a heathen empire to the preaching of the Gospel, or the conversion of a feeble, uninfluential, decaying heathen race to the truth, or the sending of a dozen home missionaries to the sparsely-settled frontier. It calls for deep heart-searching in the church, for fresh consecration to God, for more fervent prayer.

And while the church appreciate the crisis; in her labors, self-denials, lib-

erality, prayers, will she rise to its greatness, meet its extraordinary wants, and reap its great and untold rewards? Are our faith and zeal adequate to the occasion? Are we observant of the motions of Providence marking out to us the field of our Home Missionary work in America just at this season? Can it be possible that, from lukewarmness, unbelief, worldliness, blindness to the facts, the Evangelical Churches of America will suffer this great, may we not say, unparalleled, opportunity to slip by to their irrecoverable damage? Will they lose this best surety of revivals at home, and of that great and general revival which they are anticipating, to heal the wounds of war and to qualify the nation for a happy period of unity and peace to follow? Will they deny the ministry the admirable training, which they would get from contact with men, to whom the verities of religion and of the eternal world are facts staring them in the face, and who will not tolerate that circumlocution and those refinements of speech and of argument, which are encouraged by the worldliness, the skepticism and the conventionalities of our congregations at home? Will the ministry forego those deeply instructive views of human nature which will enrich their experience, quicken all their energies, and increase their efficiency all their lives long? Shall the men who have for our sakes, denied themselves the privileges of church-going, sermon-hearing, Sabbath-keeping, and all the ordinary means of grace, be left in their dreary and destitute condition, even when awake to its privations and hungering for the bread of life; while sharpers and swindlers and gamblers and mere mercenaries, flock around them to rob them of their earnings, and precipitate their descent to the depths of vice and ruin?

We trust the church will heed the call. If we see but little of the special cheering indications of the Spirit at home, let that be an additional motive for turning to the army as the true, divinely designated field of effort at this time. TO EVANGELIZE THE ARMY, that is the great duty of the church to-day. By providing and by sustaining efficient men as chaplains, by sending from home, through the excellent arrangements of the Christian Commission, men to supplement the great deficiencies of regular labor, and by united, importunate prayer, in which all denominations of Christians may be associated, the church everywhere, in all its branches, should labor for this high object, this paramount duty of the hour.

CHAPLAIN STEWART'S BOOK.

We take pleasure in announcing the appearance of Chaplain Stewart's new book, entitled, "CAMP, MARCH, AND BATTLEFIELD, or Three Years and a Half with the Army of the Potomac." It is composed substantially of those fresh, stirring, genial, and sharp-witted letters which, for all that time, were the spice of the columns of the BANNER OF THE COVENANT, and latterly of the AMERICAN PRESBYTERIAN also. They give some of the very best, most entertaining, and most accurate views of the three phases of military life mentioned in the title, anywhere to be found. They are descriptions from the pen of one who was there, who took part in the perils and hardships described, and who had keen powers of observation and appreciation of the circumstances which give life and character to the scenes which he attempts to portray to the reader. A wholesome and manly tone of independence pervades the letters. Especially is a sound judgment of the rebel capacity exhibited. Chaplain Stewart always ridiculed the idea of starving out the rebel army or population, and always judged calmly the difficulties of the situation. In fact, one misses from the volume any very marked or enthusiastic tone of hopefulness as to the conclusion of the struggle; its present realities, its fearful cost, its varying phases are detailed with fidelity, and probably from the most natural point of view of an officer of the famous Sixth Corps, which has seen more of the actual tug of war, has more frequently tested the rebel mettle, and has more often been called to bear the brunt of critical occasions than almost any corps in the army. The religious element in this corps, fostered by such faithful and competent chaplains as our author, undoubtedly contributed not a little to its formidable and efficient character. Deeply interesting accounts of the power of truth in his regiment, the

One Hundred and Second Pennsylvania Volunteers, are given. The work is elegantly printed and bound in 12mo., pp. 413, from the press of J. B. Rodgers, in this city, and may be had of J. B. Lipincott & Co.'s, Smith & English, W. S. Kentoul, and at the Presbyterian Bookstore, 1334 Chestnut street. Copies from the two latter places can be had by mail without increase in price, which is \$2.00.

THE QUESTION ANSWERED.

A leading divine of this city saw fit, on last Thanksgiving day, to draw a very dark picture of the difficulties to be encountered in solving the political and social problems of the South. The most formidable of these, in his judgment, is the "social problem." He asks, and makes a most unfortunate assumption in putting the question, "Can these two peoples ever again become one nation?" He says, "I do not know whether it will ever be accomplished."

This question was asked, and this grave doubt uttered, in the face of all the evidence to the contrary given in the re-conquered territory of East Tennessee, Louisiana and Arkansas; in fact, wherever the authority of the nation has been firmly re-established. But scarcely had the sermon been issued from the press and announced to the public, when a more conspicuous example of the easy solution of these problems than had yet been given, appeared in the case of the conquered city of Savannah. This great prize is not more splendid as the fruit of military daring and success, than as illustrating the substantial unity of the American people, and as exploding all the fictions of mortal and instinctive antipathy concocted in rebel imaginations, and reiterated by pro-slavery sympathizers in the North. General Foster's dispatch announcing the fall of Savannah on the 21st of December, speaks of its 20,000 citizens as "quiet and well-disposed." Later advices fully confirm this statement.

The correspondent of the *New York Times* says:

"The citizens here submit gracefully to the rule of the successful invaders, and, from the first hour of the occupation by our troops till now, have wisely abstained from every kind of aggressive demonstration. That the people of Savannah are ready to re-unite their fortunes with those of their Northern brethren, I need mention one circumstance only. A number of merchants, formerly largely connected with the business community of New York, are making ready to proceed North by the next steamer, for the purpose of settling up old accounts and starting anew on the old basis. They hope to win back the commerce of which the rebellion robbed their fair city, and to restore it to more than its former prosperity."

But the action of a meeting of influential citizens called by the Mayor, and held precisely one week from the day of occupation, shows conclusively the absence not only of all vindictive hostile feeling, but even of any soreness or bitterness such as for a time might be pardoned in a population so situated. The resolutions adopted by this meeting formally "accept the position," acquiesce in the terms of the President's amnesty proclamation, declare that all differences being laid aside, and all by-gones buried in the graves of the past, the best endeavors of the citizens will be directed to matters of business and the welfare of the city. In the third resolution, such reference is made to the declared and unalterable policy of the President as well as to congressional legislation, as proves that the influential people of Savannah understand fully what is meant by "accepting the position." This and the fourth resolution we insert entire:

"Resolved, 3. That we do not put ourselves in the position of a conquered city asking terms of a conqueror, but we claim the immunities and privileges contained in the proclamation and message of the President of the United States, and in all the legislation of Congress in reference to a people situated as we are; and while we owe our part a strict obedience to the laws of the United States, we ask the protection over our persons, lives and property recognized by those laws.

"Resolved, 4. That we respectfully request his Excellency, the Governor, to call a convention of the people of Georgia, by any constitutional means in his power, to give them an opportunity of voting upon the question whether they wish the war between the two sections of the country to continue."

Copies of the resolutions were ordered to be sent to the President of the United States, the Governor of Georgia, General Sherman, and to each of the Mayors of Augusta, Columbus, Macon and Atlanta. It is said that they were adopted with three times three cheers! But with or without the cheers, the earnest tone and cheerful, complete and final acquiescence which they indicate on the part of their authors, are unmistakable. We have no reason to believe these men were concealed unionists; they are doubtless convinced and converted rebels, who feel

that their cause is lost, and whose judgment has been sobered and tempered, cooled, by the collapse of their wild and wicked dream of independence.

So it has been with others, so it will be with all but the knot of intense traitors whose necks are preparing for the halter, whose eyes are blind, and whose hearts are maddened with unnatural spite and rage. They are reckless, and implacable, because they have nothing to lose. They have long ago transcended the bounds of mercy, and they cannot aggravate the shame and the severity of their punishment by prolonging the conflict. To take examples for social problems from these ruined and desperate men, from political and newspaper leaders deeply compromised by their positions and past course, and to hold them up before the people of the North as specimens of the people with whom we are to re-establish friendly relations, is almost as unfair as to propose to us to live in peace with the transported convicts of Botany Bay and Cayenne. We do not expect to do it, we shall not try to do it. Such men we shall dispose of in a way that will effectually prevent them from any longer being an obstacle to peace. The social problem in which they are concerned, is one which was solved as long ago as when the first laws against incorrigible enemies of their country were enacted; and the overwhelming majority of the white population of the South will gladly join us in administering those laws.

The citizens of Savannah have, no doubt, their share of guilt in this mad and unjustifiable rebellion. Upon their skirts are stains of brothers' blood. By their aid many Northern homes have been made desolate, many grievous burdens laid upon the nation, many fields have been causelessly drenched in blood, many perils brought upon the cause of liberty and republican institutions, here and throughout the world. Of them, too, we might well demand reparation in their measure, for these mighty wrongs and woes. But their sons and brethren, too, have fallen; their homes have been shrouded in mourning; their commerce has dwindled to stealthy blockade running. They have brought heavy retribution on their own heads. As well as if they had suffered additional punishment at the hands of the victors, are they convinced of the supreme purpose and power of this nation to maintain its own existence. Nothing more that we could do, would more thoroughly convince them of the folly of rebellion, or disincite them to repeat the experiment. Nothing more is needed to impress the world with the guilt and madness and impolicy of unjustifiable rebellion, or to convince them of the moral soundness of our people; or of the strength and stability of free institutions founded on Christian principles. Therefore on our side, there can be forgiveness. Therefore we too can let by-gones be by-gones, and clasp the hand of amity held out to us by our redeemed sister city, and once more hear music in the name SAVANNAH.

A WORD TO YOUNG CONVERTS.

A word of welcome and a word of admonition. We greet you joyfully on your entrance into the Kingdom of Christ. We congratulate you most heartily on your escape, through divine grace, from the bonds and toils of the great enemy of souls, from the governing, blinding, hardening influence of sin, and from the controlling influence of the world. Welcome to the Church of Christ, welcome to its privileges, its sacraments, its protection, its training, its high objects and occupations. Welcome to its sacred fellowship, its brotherhood in the Holy Spirit. May you find them all living sources of joy, encouragement, and blessing. Welcome you that have begun the new year with this decisive step in the new life—a new year, indeed, in which the old nature is cast off and a new relationship with the Saviour and all divine things is formed. May you enjoy abundantly the presence of the dear Saviour, and your heart be filled with his love.

We counsel you to live close to your religious privileges, in private, in the family, and in the house of God. Make a due regard to them your first business. In spite of other engagements, see that you find time for attention to your soul's interests. It is a mistake to think you have not time. You will do everything else better for first, in a reasonable degree, attending to your spiritual nature. Without feeling under obligation to spend hours in religious duties, or to go to every religious meeting in your reach, you should esteem highly, and use thankfully and faithfully, every opportunity fairly presented of cherishing the fires of devotion and strengthening your newly formed religious principles.

Take a text of Scripture and a simple scriptural thought with you all the day. Turn to it when your mind is not otherwise occupied. It will keep out disturbing thoughts and anticipate anxiety.

TERMS.

Per annum, in advance:	By Carrier, \$3 50.
By Mail, \$3 00.	
Five cents additional, after three months.	
Clubs—Ten or more papers, sent to one address, payable strictly in advance and in one remittance:	
By Mail, \$2 50 per annum.	By Carrier, \$3 per annum.
Ministers and Ministers' Widows, \$2 in advance.	
Home Missionaries, \$1 50 in advance.	
Fifty cents additional after three months.	
Resistances by mail sent at our risk.	
Postage—Five cents quarterly, in advance, paid by subscribers at the office of delivery.	
Advertisements—25¢ cents per line for the first, and 10 cents for the second insertion.	
One square (one month).....	\$3 00
Two months.....	5 00
Three.....	7 50
Six.....	12 00
One year.....	25 00
The following discount on long advertisements, inserted for three months and upwards is allowed:—	
Over 20 lines, 10 per cent. off; over 50 lines, 20 per cent.; over 100 lines, 35 per cent. off.	

The same may be accomplished by a verse of a hymn or psalm. Let there be some method and definite purpose in your piety. Simple expedients are often most effective.

Be not discouraged by varying frames of feeling. Do not compare your experience with that of others, as if yours must be like it to be genuine. Maintain calmness and steadiness of purpose. You must not count on singing joyful songs all the way to heaven. Think not your hope a delusion and your soul in the gall of bitterness if your song ceases. Keep up a stout heart; look to Jesus and not to frames of feeling as your surety; keep in the beaten path of duty; listen not to doubt; seek not comfort in yourself or in your works; when you have no sight live by faith. When the stars are hidden and the way is dark, when feeling is no longer satisfactory, look at the steady needle of principle, and go by that less inspiring but more trusty guide.

Be an active Christian. Let not your piety be inoperative. Be not content with the standard of Christians around you. Draw your standards not from your fellow-men, but from Scripture and from the life of Christ. Do not shrink from being singular, if duty plainly calls you to it. Many true Christians are guilty of a criminal degree of conformity to the world; but be you transformed by the renewing of your minds, and let the transformation be such as in all proper ways to show itself. Shrink not from duty that imposes self-denial. Taking up the cross will always bring a reward and a delight with it. Let your piety be a vital, genuine, stirring principle, a real leaven to all with whom you come in contact. Put your standard high at once. Take up the cross, do the hard duty now which lies in your way; delay will but make it harder. See that it is not in vain for some companion, some former associate, some poor, forlorn, suffering, perishing soul, that you have been brought into the kingdom of joy and peace.

And may God graciously sustain and quicken you more and more in his blessed service.

REV. W. T. WYLLIE, principal of Milton Classical Institute in this state, is engaged upon a work of much interest and value to Christian instructors, a specimen of which has been submitted to our inspection. It is a book of Scripture lessons, with appropriate psalms or hymns set to music accompanying each, for the opening service of the school. A leading religious topic is selected, and passages without note or comment are gathered from various parts of Scripture as they bear on the topic, forming a continuous, interesting and instructive lesson. The idea and plan of the work is excellent, the execution of the specimen page was exceedingly handsome and tasteful. We sincerely hope Mr. Wyllie will be able to carry it into execution.

THE WEEK OF PRAYER.—This solemn and delightful season was observed by the Evangelical Churches of our city last week, by union meetings in Epiphany, First Baptist, and Seventh Presbyterian Churches. The inclemency of the weather, and perilous condition of the sidewalks, interfered with the attendance somewhat, but the meetings exhibited a good spirit, and were calculated to be profitable. It is to be regretted that fuller notice was not given beforehand, through the religious press and the pulpits of the city, and that so little preparation of any kind seems to have been attempted; certainly, the best possible use of this occasion for the edification of the churches was not made this year in our city.

U. S. CHRISTIAN COMMISSION.

TEACHERS WANTED FOR COLORED TROOPS IN THE ARMY OF THE POTOMAC.

An urgent call comes to the U. S. Christian Commission for fifty delegates as teachers in the army of the James. Earnest Christian men, who are willing to give their services for six weeks within army lines, without pay, are wanted. The soldiers are eager to learn. School-houses and books will be provided. The Commission will defray expenses to and from the field, and furnish subsistence while there. Every facility and encouragement will be afforded by the military authorities. An unexampled opportunity to do good is afforded to those who love the Saviour. The men are gathered together. Long oppression, and sudden exaltation to position as soldiers, make them ambitious for knowledge. Their readiness to hear the Gospel is remarkable, and everything seems to be favorable.

Let those who wish to avail themselves of this opportunity report in person or by letter to the central office, 11 Bank Street, Philadelphia. Good recommendations are required. References cause delay for correspondence; written testimonials are best.

GEORGE H. STUART, Chairman, U. S. C. C.