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THE IDEAL OF CHRISTIAN EXPERI-ENCE.

The highest of all arts is characterbuilding. The true beauty is the beauty of holiness. Higher than poet, or painter, or sculptor, or architect is the faithful Christian, dealing with his own heart, and disciplining his character upon the principles and patterns of the Gospel. A genuine Christian experience is a process as interesting, as truely aesthetic. as worthy, and as wide a field for the exercise of the artistic faculty, as the painting of a fine picture, the shaping of a noble statue, or the rearing of a goodly structure. All other forms of art are but symbols, copies, faint reflections of this art of self-culture, in which the soul is both the artist and the plastic substance, Divinity incarnate the model and teacher, Providence the guide, the Holy Spirit the source of inspiration and eternity the scene of full development.

Some there are who regard the experience of the practical Christian as mere superstition; as a weak surrender of the intellect to the vagaries of an unhinged imagination, or to the authority of an propriating knowledge of spiritual things. antiquated unlovely volume, or to obsolete prejudices. Some regard it as step- and gives us treasures in heaven. It puts ping quite out of the line of human progress, as narrow, bigoted, unmanly; as the next, saves us from the delusions of the growth of fear excited by priestcraft; as an interference with the free development of the intellectual powers and the enterprising impulses of the soul. Some view it as gloomy and monastic, as dyspeptic and hypochondriac.

But a true Christian experience is a progress in the noblest elements of human character, an artist's daily advance towards the realizing of his loftiest life. In communion with God, and in ideal. True, in many Christians the marks of this advance are few, and only a very faint resemblance to the great ideal may be traced, but this is because so much had to be done. The material being a fallen soul, was too ruinous, was too far removed from the glory and beauty of the divine image, to warrant an early approximation to that standard. And, alas! one of the discouraging features of its fallen condition, is its utterly false notions of beauty and perfection, which blind it to the true, and which lead it to pursue and applaud perverse methods of culture. Even where these evidences are present, therefore, the unregenerate man is incapable of recognizing or appreciating them. And the Christian himself, only partially rescued from his blindness and apathy, discerns but little of the glory and dignity of the object he has chosen, is often dazzled and drawn aside by false schemes of living, and rarely labors after his ideal faith. It is He in whose vicarious death finding there, here, or in Canada, suitwith the zeal and the enthusiasm worthy in the common cares of life and can see but a handbreadth beyond the immediate pressing concerns of the hour. That he is engaged in any thing more than an ordinary effort to discharge the duties and meet the cares and burdens which Providence assigns him, seldom enters his busy thoughts. For all that. ing away at the material of character placed under his hand, and bringing out a result which shall shine in the last day

nity of the work he, in that humble way is doing, made known to him. Over the common-place, every-day cares of life, in the household, in the workshop, in the counting-room and in the more public walks of life, as encountered by the true Christian, this conviction would flash a new light and significance, a worth which he never saw before. He is in God's school of art. Providence shapes his circumstances into a system of training for his soul. And he is every day putting touches on a piece of work, which it is but half trifling to say, will outlast all the obelisks and sphinxes and pyramids and domes, the Apollo Belvideres, the Venus de Medicis, the Dying Gladiators, the mosaics, and frescoes, and glowing canvasses of ancient or modern art.

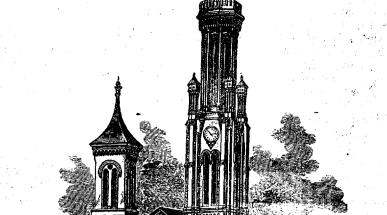
What are the elements of a genuine Christian experience, which justify our high estimate of its esthetic value? What constitutes it the ennobling pro gress we have described?

We answer: it is a work in the affections, and moral nature of the mana field greatly neglected in the world's processes of training, yet the most important and most worthy part of man's complex nature. It is the purification and enlargement of the affections to comprehend the riches of Divine love. It is the awakening of conscience to the great problem of man's guilt and God's remedy. It cultivates the moral sense by showing the difficulties of man's position by nature, by pressing home upon him his sin, and by exhibiting to him the perfect, glorious, unparalleled triumph of the Gospel over the difficulties.

A still higher sphere of the inner life

is opened, a loftier capacity than the moral sense is called into play in a genuine Christian experience. It is FAITH. Not only is a whole exalted class of objects, unknown to any other faculty, brought within our range by faith, but our own relation to them becomes personal, practical, endearing. Faith is an ap-It is a trust which links us to God us in right relations to this world and sense, raises us above the fear of man puts large, elevating, purifying hope as a bright and boundless atmosphere around the soul It shows us an Advocate and Intercessor at the right hand of God, and teaches us to PRAY. Prayer is the chief act and glory of the genuine Christian experience. Believing prayer is almost another name for the Christian submission to God, the Christian aims to live and to act. He learns how to offer true prayer. He accounts it to be, and it is, the supreme accomplishment of man to pray aright. To wrestle in prayer and to prevail, is to be a Prince of God. To have power with God in prayer, as a settled element of character, is to have a more than princely endow-

The excellence of the Christian life consists not only in having the perfect Jesus for a model, but in being united to him by faith. The Christian's life opens up into the personal life of Christ. The strength, the beauty, the purity, the divine merit of that perfect character becomes ours by the appropriating act of threat uttered by the Richmond Examifaith, and by the in-dwelling of Christ's ner, a little previous to the late attempt Spirit. The divine ideal, after which we strive, is not a mere ideal. Nor is it merely an embodied and glorious reality. The men to execute the work are already It is the Author and Finisher of our there. There would be no difficulty in we die, and in whose resurrection we of its greatness. He is often entangled rise to newness of life. He has experienced our conflicts, we triumph in his victories. Faith in Him is the living, formative principle of the true Christian experience. It is the root, the germ from which must be evolved all the possible developments of the Christian life. By this we are made "partakers of the Divine nature." To faith we add manly he may be an artist in the school of virtue; to virtue, knowledge; to knowspiritual self-culture, unconsciously work- ledge, temperance; to temperance, patience; to patience, or noble endurance, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity. with heavenly lustre and symmetry, and A beautiful sisterhood, a harmonious shall receive the prize of the high calling choir of graces spring from the fruitful of God in Jesus. Yet, it would relieve source of a living faith in Christ. And



character; takes from them their pride | CENTRAL CHURCH. ROCHESTER. N.Y. and their selfishness; makes them living, growing elements of a living, advancing character; saves them from wreck amid temptation and preserves their unity and their repose without the sacrifice of energy and the sinking into formality.

Christian artist! apply thyself courageously to thy daily work! It is no common place, no dull undertaking. Steadily, as the long patient painter or sculptor, unfold trait after trait, in increasing elder in the present organization. distinctness and beauty, of the glorious at last shall shine. Christ, the Archetype and the Master Workman is with thee. ambition. Thou art encompassed about with a great cloud of witnesses. Press toward the mark for the prize of the nigh calling of God in Christ Jesus.

"When I consider," says Dr. Gillett, adoption of which are implied in a July, 1842. Christian profession, I feel that he who would build upon them in justice to their true proportions, will rear such a struc- location. ture of religious doing and enduring, of heavenly-minded beneficence and of saintly purity and love, as can find nothing but the merest and feeblest symof grandeur into which the marble has been piled, and I feel that no architect. of however exalted a name, can be compared for a single moment with him, who, in the humbleness of the obscurest lot, cuts the years of his probation into living stones, that will but shine in a brighter and more lasting beauty, when the fires of the last conflagration shall have helped time to do his work of destruction on the crumbling palaces of the kings and the nobles of the earth.*

* Life Lessons, p. 205.

WHAT OF THE LATE FIRE IN THIS CITY?—Perhaps more than has yet been developed. Next to no doubt remains that it had an incendiary origin. We are not alarmists, but we regard it worth to burn New York.

"A million of dollars would lay the proudest city of the enemy in ashes. able persons to take charge of the enterprise and arrange the details. Twenty night, might fire New York, Philadelphia, or Boston, in a hundred places, and wrap it in flames from centre to suburb.

So it appeared in the Examiner, word for word. It would be well for Philafell purpose is accomplished.

THE FUTURE OF THE AMERICAN his zeal, were the nature and dig- graces; gives them their superhuman we have marked for insertion next week. It will thus be seen, that the edifice is precipitate the hesitating South into open street, Philadelphia, Pa.

The Central Presbyterian Church, of Rochester, was organized in 1836; first called the Bethel Free Church, and established as a missionary enterprise. Its first house of worship, a substantial stone edifice, was erected on Washington street, adjacent to the Erie Canal, during "Looking unto Jesus" is its watch- the autumn and winter following, at an expense of \$15,000.

The first elders were Geo. A. Avery, since gone to heaven; Walter S. Griffith, since an honored and useful elder in the South Church, Brooklyn; and Preston Smith, who is still here, and still an

The church embraced thirty-nine memspiritual image in which thy perfected soul bers at its beginning; all having received letters of dismission from the First Presbyterian Church, of Rochester, to enter upon this enterprise. Of those His Spirit is thine to inspire thee with thirty-nine, who entered into this organizeal, with enthusiasm, with Christian zation twenty-nine years ago, only five still remain members, and only seventeen are still supposed to be living.

Rev. Geo. S. Boardman, since Dr. Boardman, pastor of the Presbyterian Church in Cazenovia, was its first minister. He was installed in October, 1837; mor of faith to meet the grave assaults "for the relief of disabled ministers in the several doctrines the reception and and continued to hold the office until

ington Street Church, according to its

The church had no settled pastor from July, 1842, to February, 1845: during which time the pulpit was supplied by Rev. John T. Avery, now of Cleveland; Rev. Mr. Bassett; Rev. G. bol of it all in the shapes of beauty and R. H. Shumway, now of Newark, in this State; Rev. F. W. Graves, recently deceased; and Rev. P. C. Hastings, now a prosperous business man in New York.

In February, 1845, Rev. Milo J. Hickok, (now Dr. Hickok, of Scranton, Pennsylvania,) became its pastor, and tions, great and precious revivals may have approved, the following principles continued in that relation until April,

1854. Rev. F. F. Ellinwood_succeeded him, in that relation, in November of the same year; and it has been under his prosperous and happy administration, that the church edifice, of which we give the outline above, was erected, in a more central and desirable location. It was and dedicated in April, 1858; built of land, an earnest, humble, thoroughlywhole length of the building is one hun- other sphere of labour or influence, acting ages of the orphaned children. dred and forty-six feet; width of front, as a powerful leaven of godliness, a supoutside of tower, sixty-eight feet; height the while, in this connection, for our of principal tower one hundred and people to take review of the devilish forty-four feet; smaller tower one hundred and fifteen feet. The audience enter through the right tower, and by the big doors in front.

tower. The infant class-room, also on and inexpressibly guilty city, has at last the recommendation of Presbyteries will the left, and the prayer-room, or smaller been achieved by strategy and without a be always regarded with great respect hall, (which is fifty feet by twelve) lead- shed in its final defence. It is not mittee reserves to itself, in each case, a ing into the audience-room; and the merely the weakness of the rebellion final decision, to be regulated by the men, with plans preconcerted, and means larger lecture-room, or Sabbath-school now, even for defensive operations, that urgency of the applicant's necessities, the provided, selecting some dry, windy room, which is forty-five by fifty-eight is revealed by this silent and unfeet, is in the second story, over these resisting surrender. It not only shows smaller rooms, and the great hall.

quite unique in its structure, not wanting in some peculiar advantages. But the best part of the church is the people The building furnishes for the Sabbath Sabbath to Sabbath, with an earnest, united, happy, useful people. It is one of the strongest and best church organizations anywhere to be found. It has been blessed with powerful revivals of religion. It has often received large accessions to its numbers; as many as one hundred and fifty-six at one time, only two years ago. It is a church peculiarly well satisfied and happy in its minister. And certainly Mr. Ellinwood has been greatly blessed in his labors among them; and now while he is far away, in quest of health, he is constantly remembered in their conversation, and their prayers, with an interest and affecthis holy calling might earnestly covet.

PRAYER FOR COLLEGES AND INSTI-TUTIONS OF LEARNING.

To-day is eminently the day of pious parents and their children, of the Church and her sons and daughters. The eyes and heart of God's people are to-day upon their choicest treasures; those who, under God, are their hope for the perpetuation and prosperity of the Church; those who are to be the ornament and delight of their old age; those to whom the highest interests of man are, for this life and the next, to be entrusted. To-day culminates the feeling of constant regard in the church, for her youth under tutors and professors, in a public and solemn demonstration. She commits them to God in an especial manner; she humbly, fervently, unitedly pleads for their conversion and consecration to his service. She asks that in them the line of chosen witnesses for the truth may be perpetuated, and that a sufficient supply for the ever enlarging wants of the world may arise from their number; that a spirit of devotion and self-denial may be poured upon them such as shall dispose many of them, in answer to the call for the increase of the ministry, to devote themselves to the work. She asks for those already happily devoted to the ministry, ardent, prayerful piety; en larged views of their work; thorough as changed, and it was called Wash- istry in this land of ours, by patriotism, by sympathy with the great movements of the age proceeding so triumphantly under the manifest leadings of Provimean prejudices of race or color, prepared to advocate justice and to apply the gospublic, social, or private: fit guides to a be received. people whose destiny is so manifestly onward, to be a blessing, an example and a stimulus to the nations of mankind.

God grant that as in past days, so toappear amid our youth in colleges, schools and seminaries; that they may be led by the Spirit to turn their noble enthusiasm and their high and elastic purposes into the alone worthy channel of devotion to Christ; that they may receive into their expanding souls the sublime principles of the gospel, and that we may yet live to see them worthily commenced in July, 1856; completed filling the high places of power in the circumstances; in the case of a deceased brick at a cost of about \$45,000. The trained manly ministry; or, in whatever port to the church, and a restraint to wickedness throughout the community.

CHARLESTON EVACUATED! A BLOOD-LESS VICTORY.

the main entrance, in the base of the the fall of this pre-eminently rebellious however, clearly understood that while lecture-room, on the right of the great blow being struck or a drop of blood and confidence, yet the Executive Comthat their entire strength is in the single | state of the treasury. It will thus be seen that about fifty army of Virginia; it is not only a shamefeet of the front portion of the building ful and humiliating sacrifice; but it are devoted to the Sabbath-school and proves that the spirit of desperate re- the renewal of an appropriation be delecture rooms, and to smaller rooms for in- resistance which can put on the very sired, the application must be again endelphia and all our Northern cities, to fant and Bible classes, and pastor's study. guise of heroism and of martyrdom, and dorsed by the Presbytery or Presbytereflect that men who are capable of de- The main audience room, in the rear of of which the South have always been rial Committee. liberately starving Union prisoners, have these, and approached by a broad pas- claiming to be largely possessed, has in them enough of the demon to follow sage-way under the lecture room, is loozed away. Charleston was the very quarterly, on the third Tuesday of June, up such a threat, watching their oppor- eighty-two by fifty-eight feet, with gal- city in which this spirit of defiance tunity from month to month, and, if leries upon three sides. The pulpit is should have made the most determined cations should be sent in full time to be necessary, from year to year, until their in the back end of the building. The and deadly manifestations. Here, where presented at one of these meetings; choir gallery is so situated, in the oppo- the spirit of foul revolt has been nursed otherwise action thereon may be delayed site end of the audience room, that the for half a century; here, where the nul- for more than two months.

rebellion and the North into open resistance; here, where proud fleets and armies have for nearly four years been successfully held at bay,—we should congregation about a thousand sittings, have expected the most signal exhibiand they are ordinarily well filled from tion of that spirit which made every block of houses in Saragossa and in Puebla a citadel, and which gave the Spanish and Mexican people a name for vehement obstinacy that will live in all

history. It was even given out that the

elegant ladies of the Southern cities

would join in the desperate defence of

And Charleston is ours without a

their homes.

ministers under the months.

battle! To-day, doubtless, the insulted stars and stripes wave over the battlefringed shores of its harbor, and float above the shattered walls of Fort Sumpter. Would that the brave and pious Anderson and his chaplain had been there to consecrate that new act of national trition, such as the greatest and best in umph with preyer. Would that Crawford and Doubleday, and the survivors of that gallant band, had witnessed the unfolding of that banner, which they raised in trembling faith, but which now waves with a lustre and an authority and a majesty that a long career of triumph, inaugurated at that solemn and critical moment, has poured upon it. Then dark were the omens of the future, while the ship of State swept, like an unmoored helmless bark, into the angry sea of civil strife; imbecility and party divisions on the one hand, and defiant well-organized and vastly ramified rebellion on the other. Now rising, as if new created amid the blinding war of the elements, the Great Republic throbs with new strength, glows with new beauty, and looks grandly down at the triumphs of her sons, as city after city, fort after fort, and State after State are laid at her feet, in token of her resistless might, and in vindication of her affronted dignity and violated laws. Charleston is ours, God and the right are vindicated.

MINISTERIAL RELIEF FUND.

rinciples and Rules to govern the distribution of the Ministerial Relief Fund, adopted by the Executive Committee of the Fund, Dec. 29, 1864, and approved by the Trustees of the Presbyterian House, Jan. 9, 1865.

The Ministerial Relief Fund, established preparation of mind and heart to meet | by the General Assembly, meeting in its great responsibilities; an inward ar- Dayton, Ohio, May, 1864, is intended of scientific unbelief for which our day is good and regular standing in connection so badly-eminent. She asks that they with said Assembly, and the families of In 1841 the name of the organization may be fitted to fill the place of the min- ministers who have deceased while in this connection.'

While the fund is to be sacredly guarded against every species of imposition, the Assembly would hereby invite dence; that they may be men above those whose circumstances bring them within the rules, to avail themselves of its benefits, as an aid most justly pel fearlessly to every remaining iniquity | bestowed, and that can most honorably

In order to give effect to the benevolent intentions of the Assembly, the Executive Committee of the Ministerial Relief Fund Agency have adopted, and day in answer to our united supplica- the Trustees of the Presbyterian House and rules of distribution :

1. Every applicant for relief must be recommended by the Presbytery to which the claimant belongs. To facilitate applications, Presbyteries are earnestly requested to appoint standing committees with authority to act.

2. Every application for aid must, in the case of a minister, state his age and minister's family, the circumstances of the widow and the number, sex, and

3. Every Presbytery, or Presbyterial Committee, endorsing an application, will be expected to inquire into the circumstances of the applicant, to assume the responsibility of recommending the case to the Executive Committee, and to state specifically what amount of relief should, The pastor's study is at the left of It is of God, we must all exclaim, that in their judgment. be given. It is. which the application is based, and the

4. No appropriation will be made for a period exceeding one year, and should

5. As the Executive Committee meet September, December, and March, appli-

great organ, having two faces, can be lification movement culminated thirty 6. All applications and letters per-Soldier.—The Army and Navy Journal played in the church proper or in the years ago; here, where the first gun of taining to the general business of the of Feb. 11th, contains a fine and well lecture room, directly in front of the au- the present war was fired at our flag, Fund, should be addressed to the Rev. the tedium of his cares and new-kindle faith still walks hand in hand with these considered article on this subject, which dience room, and over the main entrance. With wicked and delibdrate design to Charles Brown, Secretary, 1334 Chesnut.