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### PREACHING CHRIST

Somehow, directly or indirectly, Christ should be the central object in all our preaching. Whatever be the ostensible theme, the real one in the preacher's purpose should be Christ. All the lines of our preaching, near and remote, should converge in Christ. If the living Jesus is in the heart of the preacher, Christ will be unavoidably in his preaching. The very assaults of infidelity, now-a-days, compel believers to draw closer to His person. What think ye of Christ? is the great inquiry within and without the camp. And it seems to us that the closer, simpler, and clearer the connection of our preaching with Christ, the better. A grand circumlocution which first traverses heaven and earth, which affords room for great learning and great display of imaginative power, which shows us pretty, decisively where Christ is not, before it comes to where Christ is, to say the least is needless. Not but that there is room and a great demand for learning and culture of the highest sort, as a preparation for the duties of the pulpit. But let all the stores of learning and logic and imagination and genius be brought, like the gold and frankincense and myrrh of the wise men from the East, and laid devoutly and reverently at the feet of Christ. Let all be used in explaining, illustrating, and commending his glorious character, his pure precepts and his finished work of redemption to perishing men. All doctrine and all duty can be best explained and enforced in their relations to the cross. All true personal religion, in its beginning, progress, and completion, is described in the words of Hebrews 12: 2: "Looking to Jesus, the Author and Finisher of our faith." The constraining motive to pious activity, the relief to the wounded conscience, the way of access to the impendent sinner's heart, the best ground of appeal to old and to young, are found in the uplifted Redeemer, the God in human flesh, bearing in his wounded, dying body, and overwhelmed spirit, the penalty of the sins of the world.

We do not mean to urge that other themes of evangelical preaching should be dropped, but rather that all should see how other themes, when properly handled, are not other, but still linked with and subordinated to the cross. We would have all feel how rich, fruitful, comprehensive, is the one central truth of the world's Redemption by faith in a divine sacrifice.

We would not cease to preach the Law, as if it were something antagonistic to the Gospel. We would rather cast upon the Law the new light and the more awful sanctions it derives from the Gospel. We would go to Calvary as the best pulpit in all the world from which to preach the Law. Here, better than in any philosophical or moral disquisitions, better than by the accumulation of bare mandates or the piling up of threatened penalties, the description of God's judgment upon offenders in the past or the fearful apprehension of judgment to come, can we learn the inexorable character of God to magnify it and make it honorable. Here is suspended no human, no angelic sufferer, no guilty, no innocent subject of the law, but a divine victim, an infinite sacrifice, GOD HIMSELF bearing the penalty of his own law, in the place of pardoned sinners. Neither Sinai nor the bottomless pit itself is so great a support of the Law as Calvary. Neither of them so conclusively vindicates God's character as a righteous law-giver. Would we expatiate upon the nature and enormity of sin? Definition and analysis can avail but little. Philosophical treatises on the "Doctrine of Sin," are not indeed without importance and value in the history of thought; and their teachings may slowly percolate from the more cultivated to the great mass of minds; but after all, the great dependence of the preacher, under God, in the work of bringing both the cultivated and the rude sinner in his congregation to conviction of

sin; is in the fact that he has a self-accusing conscience, and in placing before him those broad and concrete views of the nature of sin which are presented in the sufferings of the Redeemer. Such a sacrifice, O sinner, was required for the pardon of thy guilt! So deep, so dreadful was the stain of thy sins, that nothing less than the blood of a dying victim suffices to wash them out. Look at that illustrious Sufferer, that Lord of life and glory! Thy sins helped to nail him there! It was even such a spirit as thine, raging in the breasts of Jews and Gentiles, that demanded the degradation and murder, the shame and ignominy and torture of infinite Blessedness, condescending to the relief and salvation of our perishing race. There all human wickedness concentrated and culminated, and thou, O unrepenting sinner, wast not unfairly represented in the hideous, ungrateful, mad cry, Crucify Him! Crucify Him! Not this man, but Barabbas!

Nor do we know any appeal to the conscience so powerful as that which seems to come right from this cross to every delaying heart; the appeal to every one's natural sense of gratitude based upon these sufferings and this shame, voluntarily endured in the sinner's place. It seems to us that no amount of labor can be better or more economically expended by the ministry than in elaborating, illustrating, and enforcing, out of full hearts this point. To bring home to every man's conscience, in the most effective manner, the personal obligation to Christ as the suffering and dying Redeemer, would seem in our view, the best possible means of awakening him to a sense of his guilt, and afford the surest and speediest means of leading him to surrender his heart to one whose claims upon his service and his gratitude were so inconceivably broad, deep, and tender.

Says Mr. Barnes, in his sermon, "How can the Sinner be made to feel his Guilt?" published in 1833:—

The only scheme is to place before the sinner the innocent Lamb of God bleeding for his sins. Thus it was said of him, "He shall be set for the fall and rising again of many in Israel, and for a sign to the people." He is to be revealed. And thus also it was prophesied, "They shall look upon him whom they have pierced, and shall mourn." Hence the apostles met with such success, whose preaching was little more than a simple statement of the truth that Jesus died, and rose. And, however it is to be accounted for, it is this which in all ages has been attended with the convictions of guilt among men. Gossner, the Bavarian Catholic priest, and present a Protestant clergyman in Berlin, who has probably been the means of the immediate conversion of more souls than any man living, is said seldom to vary in his manner of preaching. The love of Christ is almost his constant theme, and his preaching is almost a constant pouring out of the warm effusions of the heart on the love of God, the preciousness of the Saviour, and the desirableness of heaven. The affecting experience of the Moravian missionaries in Greenland is well known.

Here was illustrated anew the principle of the gospel adapted to all ages and people, that the account of a suffering Redeemer is to be the grand means of teaching sinners everywhere their guilt; and of drawing forth tears of repentance from eyes that, but for this, would never weep. Our own experience in the ministry has been short. But we may, perhaps, be allowed to say, that the only revival of religion in which we, as a pastor, have been permitted to engage, began in the progress of a series of sermons on the work of Christ; and that the effect of that truth was visible through the series, till almost the entire congregation bowed at once before the cross, and a deep and awful solemnity prevailed all ranks of the community. Nor do we doubt that this is the way in which men must be taught to feel their guilt, as the gospel spreads over the world.

like a cloud from the bottomless pit and shrouded a continent in mourning; and in dismal apprehension, almost blotting out the sun in the heavens? In little more than three weeks, we have beheld it dissolve like a troubled dream. Its leaders are vagabonds surrendered prisoners; its "President" is a hunted, disguised fugitive, the next candidate for the halter; its great army has surrendered, and not an end for which the whole damnable conspiracy was undertaken, but is buried as deep as if the weight of ten centuries of the world's reprobation lay upon it.

Never was the American Union greater, stronger, more immovably consolidated than in the overthrow of this rebellion, which sought its disintegration. Never was the tide of national life fuller, more buoyant than at this hour. Never did the Constitution wear a sterner or more majestic than since its bloody and triumphant vindication. Never was slavery more deeply, more widely execrated, never were its near the great goal of a mutual and universal recognition of the inherent equality and political rights of all the successful close of this grand four-year struggle in maintenance of these ends, what can come from the awful exhibition of malignity with which the rebellion has thus far yielded up the ghost, but a keener and wider detestation of its principles, moulding, into sharper forms of animosity, the torrent of fiery indignation which our people are fusing? The only thing that destroys itself more thoroughly than these last displays of an impotent tyrant.

The work is substantially done. It is included in those words, the history of which will be generations in unfolding. The month of April, 1865, will be written by the side of those great eras of time which will be part of the education of the nations to know.

### HOPEFUL INDICATIONS.

The opinion of the Attorney General of the United States, as to the construction to be put upon the terms of General Lee's surrender, relieves them of all that calculated to excite the fears of loyalty. No right of return to homes or loyal or reconquered territory is granted to the surrendered army. They have no "homes" outside of the contracting "federation" as their country, they have no part or lot any where else. This is a righteous and most overwhelming decision. It saves Maryland and the Capital from a deluge of whipped and unrepentant rebels who would corrupt the whole social and political atmosphere. What is to become of these lately defiant, but now crushed wretches, whose "country" is at least as far off as Texas, and likely ere long to still further, we do not know. But to made their bed, so they must lie. This country which they struggled so manfully to murderously to destroy, naturally ejects them from her territory. If they deserve to live at all, it is only as vagabonds on the earth.

We also note that proceedings are in progress in the Franklin County Court, in that the inhuman and unchristian destroyers of Chambersburg, late victims to trial for their crime. The leaders in outrage, McCausland and Harry Gilmore, belonged to Lee's army, and are somewhere in Virginia. As the viceroy Pierepoint has been recognized by the national authorities, and is exercising his functions in Richmond, he will render every assistance in bringing these high criminals to justice. Do we not feel satisfied that the judgments of God should be made in dealing with leading rebels in this crushed and shattered land? All share in the guilt of every transaction which has marked the progress of this rebellion, and unless they had distinctly declared their loyalty to Lee, nor Jeff Davis, nor rebel Cabinet or Congress, nor officers, can escape the guilt of the low massacre, the murder of the eight loyal North Carolinians at Plymouth, the starvation of our prisoners, the merciless treatment of Union men in the South, whites and Indians, of the land or the piracy on the Lakes and seas. And the single stupendous crime, persisting for four years in a blind, lion, is enough to dig for them the convict's grave that was ever open. Nevertheless, in the difficulty of meeting justice to so many, and in the hope that some will escape, it might be well to make examples first of those who are conspicuous in crime, whose boldness in villainy has called for the aid of the framers and voters of ordinances, who first dragged the

people of State after State, into the attitude of open rebellion; the self-constituted vigilance committees, or regular authorities, who hunted, dragged, and murdered the Union men of the South; the authors of the massacre of Fort Pillow and Plymouth, the tortures of our captured soldiers in the prison-pen of Andersonville, Salisbury, Millen, Beale. Besides these, the prominent civil and military leaders, who gave heart and hope to the rebellion, prolonged the country with debt, and opened hundreds of thousands of untimely graves, should be held responsible for their awful crime, and should meet such an end as will prove a warning to men of like ambition so long as our country shall endure.

Let liberal rewards be offered for the delivery of the public criminals to justice, and their outlawed neighbors and former schools will soon place them in reach of the power ordained as a terror to evil-doers, and the land will be cleansed of its great crime. Had President Johnson signalled the first hour of his term of office by a proclamation of outlawry to the leading traitors and an offer of suitable reward for their apprehension, he would have electrified the country, and done a great service in steady public sentiment, north and south. The South is patiently, yet steadfastly, waiting the movement of the Executive more decisive than it has yet seen—more decisive than the appointment of General Halleck to the rebel army, and fragments of armies, or than requiring an oath of allegiance from men who are dyed through and through with four years of perjury which they will justify in the same breath with the new oath itself. General Lee himself related his honor(?) and threw away the protection of his parole by his parting address to the soldiers whom he had just surrendered; an address which breathed the very essence of the spirit of unyielding rebellion to national law. We ask from President Johnson some bold, unmistakable indication of a practical purpose fully to vindicate the dishonored law of the land in his policy to the conquered leaders of the rebellion. Let Lee and Davis be hanged, and the South be exterminated, and that is our only hope.

### COLORED PEOPLE'S RIGHTS VINDICATED.

Thanks to an upright and God-fearing man, we last week had a decision in favor of the right of decent colored people to share the conveniences of our public mode of transportation over the thoroughfares of the city. The coming passenger railroad committee, whose unmanly deference to the indices of rebel sympathizers and negro agents at the North, has done more to perpetuate these prejudices alive than anything that has occurred for the past four years. It is now made to feel that there is nothing stronger even than their dogged obstinacy in an unrighteous policy. They are probably, by the aid of Judge Allison's opinion, learn that the rebellion is over, and that the inhuman and unchristian destroyers of Chambersburg, late victims to trial for their crime. The leaders in outrage, McCausland and Harry Gilmore, belonged to Lee's army, and are somewhere in Virginia. As the viceroy Pierepoint has been recognized by the national authorities, and is exercising his functions in Richmond, he will render every assistance in bringing these high criminals to justice. Do we not feel satisfied that the judgments of God should be made in dealing with leading rebels in this crushed and shattered land? All share in the guilt of every transaction which has marked the progress of this rebellion, and unless they had distinctly declared their loyalty to Lee, nor Jeff Davis, nor rebel Cabinet or Congress, nor officers, can escape the guilt of the low massacre, the murder of the eight loyal North Carolinians at Plymouth, the starvation of our prisoners, the merciless treatment of Union men in the South, whites and Indians, of the land or the piracy on the Lakes and seas. And the single stupendous crime, persisting for four years in a blind, lion, is enough to dig for them the convict's grave that was ever open. Nevertheless, in the difficulty of meeting justice to so many, and in the hope that some will escape, it might be well to make examples first of those who are conspicuous in crime, whose boldness in villainy has called for the aid of the framers and voters of ordinances, who first dragged the

signal for the entire overthrow of the scandalous practice against which it is directed. We verily believe that in six weeks' time from the inauguration of a different policy, the people and the Railroad Companies will wonder how they could have been so blind and obstinate in refusing a common right to so peaceable, so decent, so worthy a class of our community.

### FROM OUR CORRESPONDING EDITOR.

PRESBYTERY OF GENESEE. The annual meeting of this body was held in Byron, commencing on Tuesday evening, 25th ultimo. The opening sermon was preached by Rev. Alfred North, after which, Rev. Charles F. Mussey, of Batavia, was elected Moderator, and E. H. Stratton, of Johnsonburgh, Clerk. Among the items of business, Rev. C. R. Burdick was granted a letter of dismission, to join the Presbytery of Niagara, as he is now preaching at Youngstown, within their bounds. Rev. J. M. Ballou, of Byron, and Elder Stephen Ives, of Batavia, were appointed Commissioners to Auburn Seminary. Rev. E. H. Stratton, of Johnsonburgh, and Elder Eli Harroun, of Corfu, were appointed Commissioners to the General Assembly, and Rev. Alfred North and Elder Alonzo Dunham, Alternate. The various causes of benevolence were under consideration, and the usual Presbytery business transacted. The church of Le Roy, of Elba, for Home Missions; Rev. Alfred North, of Le Roy, for Foreign Missions; Rev. Charles F. Mussey, of Batavia, for Education; Rev. John Wickes, of Attica, for Publication; and Rev. J. M. Ballou, of Byron, for Ministerial Relief Fund. The advantage of appointing such committees in each Presbytery, was very manifest by the action at this time. The subject of benevolence was under discussion; the importance of the subjects presented, was considered; the action or delinquency of the churches inquired into, and exhortations to faithfulness came not from outside influences, but from the Presbytery itself. The system of statistical reports, also is manifestly exerting a powerful influence, in stimulating the benevolence of the church. When the pastors and elders are expected to come into Presbytery with the figures to show how much they have given to each great cause of benevolence, to show much they have also done for themselves, as in our later reports, it makes them anxious to have something to say, and if they have failed, and have to show their leanness, they will try to do better next time. Some of the churches of Genesee Presbytery are doing nobly; some have room for improvement. In the afternoon of Wednesday, Presbytery attended to the administration of the Lord's Supper. Sermon by Rev. M. B. Gregg, of Orangeville; breaking of the bread by Rev. Charles A. Keeler, Lewiston and Avon; giving the cup by Rev. C. C. Kimball, of Le Roy. In presence of the afternoon congregation, Rev. C. P. Bush, was also heard in behalf of Foreign Missions, urging the importance of a prompt and thorough support of the American Board, in this, its time of need. Some of our missions must suffer fearfully, and some of our missionaries will doubtless be broken down, unless the churches come up speedily to the help of this great institution. Reference was especially made to Diarbekir and Mardin, in Turkey, two stations that must soon be reinforced, or be abandoned, as illustrations of the need of constant and prompt contributions to the cause. A liberal collection is needed from every church. In the same connection, Stephen Ives, an elder in the church in Batavia, who has labored in the Army of the Potomac a good part of the past year, in the service of the Christian Commission, gave a statement of his labors and observations in behalf of that noble institution. Among the changes transpiring within the bounds of this Presbytery, Rev. John Wickes, who is acting pastor of the church at Attica, was received by letter from the Ontario Association. Rev. Allen Traver, recently of Philmont, has been engaged as Stated supply of the church in Corfu, where Mr. Burdick was before going to Youngstown. Two of the ministers of this Presbytery were taken away by death in the past year; Rev. Isaac Chichester, of Bennington, who finished his earthly course on the 27th of last August, aged seventy-seven years, and Rev. John Dodd, who died in Arcade, some four or five months ago, aged, we believe, about fifty years. As the latter had passed away since the last meeting of

Presbytery, suitable notice was taken of the event. Resolutions highly commendatory of the man, and expressing a deep sense of the loss felt by the Presbytery in his death, and tender sympathy for his bereaved widow, were unanimously passed. Mr. Dodd had formerly served as pastor to the church in Byron, where Presbytery were in session, and was so affectionately remembered by them, that their liberality has abounded toward the widow left in needy circumstances. Byron,—we know not how this place got its name, but it is a place around which some very pleasant Missionary associations cluster. One of the elders of the church, a man advanced in years and venerable in appearance, as well as esteemed and excellent in life, is a brother of the lamented Phineas Fiske, and uncle of the late gifted and saintly Fidelity Fiske. It was pleasant to be entertained, as we were, at the house of one so nearly connected with those worthies of the missionary cause. And this place, too, was the early home of Rev. George W. Coan, now missionary among the Nestorians of Persia. A church so represented in the glorious missionary work, and so allied to faithful and illustrious laborers who have gone to their rest, would be expected to take a deep interest in the missionary cause. In the reports from the churches, we noticed that a revival has been in progress recently in Pavilion. The church of Le Roy, having been added in the last year on profession, and eighteen by letter. Some churches have been a little disturbed, and yet, perhaps, have suffered no real loss by the withdrawal of some from the congregations, who have not liked the outspoken, earnest loyalty of our ministers. They prefer to go where they can have dead quiet on the subject of the country, even though the country were on the brink of destruction. In one church, a deacon has been disciplined and suspended for intemperate and abusive language on subjects connected with the war. Perhaps when we get peace and liberty, he will regret some of the words of useless sympathy he has expended upon the South and her favorite institutions.

FUNERAL OF THE PRESIDENT. The mortal remains of our late beloved President, ABRAHAM LINCOLN, passed through this city between three and four o'clock, on Thursday morning; but even at that early hour, and though the cortege was to stop but fifteen minutes, thousands of people were assembled at the depot to see it. Military companies were also out, and minute guns were fired as the train approached the city. Many of our citizens also went down to Buffalo, where the corpse was taken from the cars and exposed to view in St. James' Hall, to get a last look at the face of the venerated dead. What an illustration of avenged justice, that before the remains of our Chief Magistrate had accomplished much more than half their journey to their last resting place, the dead body of the infamous assassin who struck him down, was buried in disgrace, by order of the wicked in the short.

PERSONAL. Mrs. Louisa N. Bates, widow of the late Rev. Chandler Bates, of Parma Centre, died on Monday, 17th instant, aged sixty-one. She had suffered much for many years, and yet had borne all with exemplary patience and Christian fortitude. In spite of much feebleness and suffering, she was constant in her attendance upon the ordinances of the gospel; and when she died, it was found that she had made arrangements to continue her subscription for twenty years after her death, for the support of the minister of the place. Plainly she loved the sanctuary. Rev. S. T. Richards has resigned the charge of the Congregational Church, in Spencerport. The health of his wife is such as to make necessary a change of climate, and he is talking of going West. Rev. W. A. Fox, who has been fourteen years pastor of the Presbyterian Church in Ogden, has received a unanimous and earnest call to the Presbyterian Church in Dunkirk. C. P. B. ROCHESTER, April 29, 1865.

THE UNITY OF CHRISTIANS.—This problem was discussed in the Arch St. Presbyterian church, on Monday evening, May 1st. The question was, "The Necessity of Harmony of Action or Organization among Christians, in order to convert the world, and how to promote such a union." John xvii. 21-23. Rev. Drs. Brainerd, J. Wheaton Smith, Howe, Wylie, Bomberger, Krauth, Bishop Simpson, and others were expected to speak.