

THE AMERICAN PRESBYTERIAN
AND
GENESEE EVANGELIST.
A Religious and Family Newspaper,
IN THE INTEREST OF THE
Constitutional Presbyterian Church.
PUBLISHED EVERY THURSDAY.
AT THE PRESBYTERIAN HOUSE,
1334 Chestnut Street, (2d story), Philadelphia.
Rev. John W. Mears, Editor and Publisher.
Rev. E. B. Hotchkiss, Editor of News and
Family Departments.
Rev. C. P. Bush, Corresponding Editor,
Rochester, N. Y.

American Presbyterian.

New Series, Vol. II, No. 38.

Genesee Evangelist, No. 1009.

PHILADELPHIA, THURSDAY, SEPTEMBER 21, 1865.

American Presbyterian.

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CONTENTS OF INSIDE PAGES.

SECOND PAGE—THE FAMILY CIRCLE:

Abraham Lincoln—What a Few Oracles Cost—A Time-keeping Dog—Rest—Watch, Mother, Watch—The Industrious Fly-catcher—Early Conversions—The Hour of Peril—Taking him at his Word—Pray for the Afflicted—He knows His Own—Religious Festing.

THIRD PAGE—EDITOR'S TABLE:

McCosh's "Intuitions of the Mind Inductively Considered"—"My New Home"—Kelly's "Arthur Merton; or, Sining and Sorrowing"—Periodicals and Pamphlets—Literary Intelligence.
Rural Economy: An Educated Housekeeper's Views—Best Eggs—Almonds—Whom to Select Seed Potatoes—Fruit Growing in Illinois—What is Salariaus—A Western Institution.

SIXTH PAGE—CORRESPONDENCE:

Different Classes of Rebels—Noisy Meetings—Meditations in the Middle West—The Prey taken from the Mighty—Death of Professor Ayton—The Planter and the Negro School—The Character of Christ.

SEVENTH PAGE—RELIGIOUS INTELLIGENCE:

Presbyterian—Congregational—Episcopal—Methodist—Baptist—Reformed Dutch—German Reformed—Roman Catholic—Foreign—Miscellaneous.

LARGENESS OF HEART.

There is no reason that this quality be limited to the emotional nature. The word "heart" is employed in Scripture and out of it, in too broad a sense to justify such an exclusive application of the phrase. We therefore regard it as descriptive of true greatness of soul, as nearly equivalent to CHRISTIAN MAGNANIMITY.* We suppose some of the main elements in this characteristic are:

1st. Breadth of view; appreciation and love for the great cardinal doctrines of the Gospel; habitual delight in contemplating the great attributes of the Divine nature; a lively recognition of God as present in nature, in the affairs of men, and in the every-day concerns of one's own life. Without largeness of heart, a man is lost amid the minor relations of things; he exaggerates the importance of subordinate truths; he exalts the differences between denominations, and spends life and strength in drawing party lines and establishing Shibboleths. Amid the changeful course of human events he is confused and bewildered; he is fretful and discontented; he walks by the narrow, limited guidance of sight, not by faith. He takes no large views of human life and destiny as stretching into eternity; or, if the immortality of the soul is part of his creed, it exerts no expansive influence upon his thoughts and conduct. Religion is a narrow, irksome round of duties; life is a burden, or a scene of trivial enjoyments and pursuits, to one without largeness of heart.

2d. It involves large measures of confidence in God and expectation of good from him. He who has experienced the wonder of a pardoned soul at the abundance of God's grace, has begun his training in largeness of heart. As to any future relations with God, he can say with the apostle: "For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by His life." "He that spared not his own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?" Largeness of heart is the disposition fully to recognize the infinite goodness, grace, and condescension of God, to rely implicitly upon his exceeding great and precious promises, to approach Him as an infallible hearer and answerer of prayer, as more ready, in His glorious goodness, to give than we are to ask; it looks for large blessings at His hands, it expects great outpourings of the Spirit, marvelous displays of converting grace, wonderful, widespread triumphs of His truth over sin, superstition and error. The large-hearted believe with all their souls in the promises of the future triumph of God's kingdom. The splendid anticipations, the glowing imagery, the grand conceptions of the prophets, exactly meet the expanded views they cherish. The Kingdom of Christ is the stone, out of the mountains without hands, growing, spreading, grinding all opposition to dust, and filling the whole earth. The raging of the heathen, the vain imaginations of the people, the Kings of this earth setting themselves and the rulers counselling together against the Lord and against His anointed, the profane and vain babblings of unbelief and the oppositions of science falsely so-called, do not disturb or alarm the soul accustomed to view God upon the throne, and filled, enlarged and exalted with the expectation of the time, when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father.

3d. Largeness of heart leads to largeness of plan for God. Confidence in Divine help will kindle boldness in the Divine service. Cordial belief in the wide adaptedness and unlimited freeness of the Gospel

will encourage to a general, personal, earnest, application of its benefits. Expectation of great revival will lead to deeper consecration, more importunate prayer, expansion of plan and multiplication of effort. The large-hearted laborer expects the world to be converted to Christ, expects the Spirit to be glorified in overcoming great obstacles and in making trophies of the most violent opposers, expects heathenism to be broken down and supplanted by the truth, and He lays his plans broadly. He admits no impossibility. He knows no such word as fail.

The large-hearted Christian parent expects the children whom he has dedicated to God to be converted, the teacher expects his scholars to come to Christ, the pastor, the missionary expects the gospel to win souls and to transform and bless the community. They are not timid experimenters, cautiously feeling their way. Their work lies before them, like the statue in the un-hewn stone. The statue is there. Their work is but to reach it and divest it of its unsightly incumbrances.

Among large-hearted Christian men, none known to this generation equalled THOMAS CHALMERS. His great soul thrilled with confidence in the fitness of the Gospel to raise the ignorant and degraded masses of his countrymen. He believed in the readiness of God to bestow his Spirit, in large measures, for the renovation and elevation of the guilty, the fallen, and the blind. He established himself among the poor of Glasgow, and made ten thousand personal visits to their homes. He grappled with the monstrous evil of old-world pauperism, and triumphed in the might of that Gospel, in whose inherent efficacy he so firmly believed. He gave his co-workers the motto which the missionary Elliot wrote upon the last page of his translation of the Bible into the uncouth language of the Indians: "Prayer and Pains, with the blessing of God will accomplish anything." He cherished the great project of sending the Gospel, with all its blessings for time and eternity, to every family throughout the whole of Scotland; and in the single year in which he was placed at the head of the Church Extension machinery of the General Assembly, as many churches were built or put in process of erection as had been erected in the whole preceding century, and in six years, two hundred and twenty churches had been built, at a cost of more than one and a half million dollars.

Some may reply, that the natural endowments of Chalmers gave him eminence in usefulness which ordinary Christians cannot hope to reach. Yet there have been ordinary men, like George Mueller at Bristol, England, who have had no special facilities for great usefulness,—have rather labored under positive disadvantages,—with nothing but this large confidence in God as a hearer of prayer and in God's plans for saving the world, to sustain them. In bold reliance upon these supports, they have formed large schemes of usefulness, and prosecuted them, until, for example, George Mueller provides for over a thousand orphans, besides pushing several other departments of Christian usefulness—distribution of books and tracts, the support of missionaries and evangelists, etc. Wichern began his work of love and light for the perishing youth of the cities of Germany, with three wild street-boys of the vicious city of Hamburg; Gossner at sixty-five, began to pray and send out missionaries to the heathen, and the wonderful work of God among the Kholis followed their labors. It was largeness of heart which led to the organization of the great societies for the evangelization of the world in this country and in Europe, at the commencement of the century, most of which have been wide channels of blessing to the world ever since.

It behoves every one in the service of the Divine Master, to cherish that largeness of heart that springs from hope, and that shows itself in elastic energy, and in liberal and large plans for the Church and for the world. In prayer, and in labor, we must beware of being straitened in our own bowels (or heart), which is the very reverse of large-heartedness.

"We are coming to a king
Large petitions with us bring."

4th. The large-hearted man, it is almost needless to say, is liberal in his gifts. He is infinitely above that meanness of soul, which calculates with how little he can satisfy conscience and the expectations of his brethren. He is far above him, too, who gives lavishly but indolently, who waits invariably until he is called upon. The large-hearted man feels it part of his daily business, part of his enjoyment, of his life, of his religion, to give. It is with a view to giving that he seeks to make money. If he is blest with abundance, he seeks out channels in which he may most

effectually bestow it. He plans schemes of beneficence, he founds new enterprises, he rejoices at new openings where he may effectually aid the cause of his Master. On what a pinnacle stands the truly large-hearted Christian man of wealth! What a grand, exhilarating sense of power he must have! How great the joy he must experience in giving the Gospel to needy communities, in sustaining great interests in the Church, in founding and strengthening Christian institutions of learning, in leading the way in the forward movements of the Church and in stimulating to new forms and developments of Christian activity! Such large-hearted men are known, honored, and remembered.

Surely he shall not be removed forever:
The righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings:
His heart is fixed, trusting in the Lord.
He hath dispersed, he hath given to the poor;
His righteousness endureth forever;
His horn shall be exalted with honor.

THE ARGUMENT FOR LENIENCY SHOWN TO BE ABSURD AND CONTRADICTIONARY.

The man, or set of men, who causelessly attempt, by force of arms, to overthrow a peaceful, happy, and just government, are guilty of the highest crime and are deserving of the severest punishment. This plain principle may not be overlooked, dare not be ignored by any government. Not only must rebellion be promptly met and vigorously and totally put down, but the guilty authors must be punished as they deserve. To save the country, at unexampled expense, from ruin, and to grant impunity to the spoilers, is to encourage them, or others after them, to repeat the attempt.

It seems necessary to reiterate these plain propositions, for the advocates of the halting, Buchanan-like policy of the Government, are growing bold and numerous. A favorite method with these milk-and-water moralists is to quote hateful precedents of punishment for political crimes from the annals of despotic Governments, and apply them, with a most singular confusion of ideas, to our own position. Thus, in the recent opening address before the American Institute in New York, by a well-known politician, who has earned not a little reputation for bravery in the war, we have the following extraordinary jumble of precedents quoted to point an exhortation to magnanimity:—

"The proscription of the Huguenots cost France a million of her most industrious and loyal citizens, arrayed the Protestant Powers of Europe against her in long and exhausting wars, and more than a century elapsed before the successors of Louis XIV. regained the position and power lost by persecution. The expulsion of the Moors and Jews from Spain, the rigor of the Inquisition and the sanguinary policy of Philip II. in the Spanish Netherlands, were followed by the declining prosperity and rank of Spain among nations. The cruel legislation of the British Parliament has driven two millions of the population of Ireland to this country. Austria requires three hundred thousand soldiers to counteract the effect of severe administration in her Italian and Hungarian possessions."

These comparisons are not only erroneous, they are absurd, they are shocking. To bring the proscription of the Huguenots, the horrid barbarities of Alva in the Netherlands and of the inquisition in Spain, and the oppressions of Austria in Italy and Hungary into comparison with any possible punishment, which the general sentiment of the loyal people of this country might demand in the case of the rebel leaders, is really too gross to be felt as an insult. But it well illustrates the indiscriminate manner in which many minds regard and write about political crimes and punishments. When men are severely or outrageously treated by their rulers on some political charge, it would seem appropriate first to ask for the grounds of the treatment, before we make it a plea against all severe punishment for political crimes. Because history records many instances of unjust punishment in such cases, shall we conclude that all political punishments are unjust and will become odious to posterity? Or have we come to the conclusion that there is no such a thing as a crime on a great scale against a Government; or that, if there is, it differs from all other great crimes, in that it ought not to be punished? Is a mob of a dozen or of a few hundred a dreadful thing, whose ringleaders should suffer the full penalty of the law, and a mob of millions, with no justifiable cause of uprising, to be regarded as guiltless?

That political offences in many instances have been punished excessively, and that frequently they have been almost no crimes at all, or rather that they have often been the outburst of a vehement and honest indignation against intolerable crime is true; and that such outbreaks, instead of being criminal, are often in the highest degree commendable cannot be questioned. The very salvation of a race, and of civilization itself, the whole question of the progress

of humanity, may be bound up in a justifiable revolution. In such a case, the rebellion and the criminality are all the other way. Arnold defines kingly tyranny to be "a royal rebellion against society." Society rising against such tyranny is not disorderly or criminal; it is merely asserting its faithfulness to a right order of things.

Our own independence as a nation is the result of a righteous revolution, and yet it has been absurdly used to justify one utterly without cause and in the interest of Slavery. And because the capture and execution of our patriot leaders, as felons, by Great Britain would have been infamous, though she did put a price on the head of John Hancock, and held Henry Laurens prisoner in the Tower for many months,—we are, therefore, warned lest we earn like infamy in dealing with rebel leaders. The misapprehension implied in this sort of loose talk is measureless. It reaches the very roots of justice, national life, human liberty and progress.

What was the meaning and aim of all justifiable revolutions that ever occurred, in civilized history? What was the aim of Cromwell and his contemporaries? What of the lords and people who invited William and Mary to supplant the imbecile James? What of Tell, when he sent the fatal arrow through Gessler's heart? What of the Huguenots, when they joined the popular movements against Catharine de Medici and the Guises in France? What of the first rising of the French representatives against Louis XVI? What of Hungary and all the oppressed nationalities of Europe in the stirring times of 1848? Was it not to gain a fair amount of political liberty; to realize some of the noblest aspirations of the human heart; to popularize the governments under which they lived; to crush tyranny and to rescue from privileged classes some of the simplest but long-withheld rights of humanity? And is it not this grand and noble aim, which alone can justify their rebellion, and stamp with infamy those who persecuted and cruelly punished them for their political crime?

But there is country, there is a government in which these aims at improvement are embodied; these aspirations after liberty are realized; in which are preserved all the precious results of these bloody movements, often frustrated in the countries where they occurred. All that men rebelled to gain, all that could justify rebellion is here; all that they chafed to have removed, is here taken away. God, in his infinite goodness, has given room and shelter for those equitable political conditions—the denial of which has stirred men elsewhere to revolts in this free country of ours. Here, therefore, in all the world, the reasons for justifiable revolts are NULL, and the reasons for acquiescence in the social order are supreme. Here is the rational liberty for which Tell fought. Who could play the part of a Tell where there is no Gessler? Shall any one think himself another Tell, when rising against the very order which Tell sought to establish? Here is the toleration for which the Huguenots of France and Geneva fought and perished. Here is the republicanism which the French populace have vainly sought to establish. Here is the great and prosperous nationality of freemen which Poland and Hungary have sought to become. The ends of legitimate rebellion are all gained, secured and embodied here on the grandest scale.

Can any possible plea in defence of rebellion be raised in such a country? Whatever justified rebellion elsewhere, that becomes but its condemnation here. Here, it is a thousandfold more criminal than in all the world beside. There can be no rebellion here but in sympathy with despotism and tyranny, for its tendency must be to overthrow the great national result of all the patriotic movements in the world's history. Surely to compare any of the authors of the pro-slavery revolt in our country, with the patriot leaders, who have thrilled the world with their deeds and sufferings for liberty, were enough to make them turn in their graves. Rather may we imagine their spirits appealing to us sacredly to guard the liberties which they toiled and bled to gain, but which we are privileged to enjoy; solemnly charging us to protect them by the gravest penalties, and to make memorable in all the annals of time, the folly and criminality of any rebellious attempt to overthrow them, by our treatment of the offenders. "Columbia," we may think them saying, "art thou worthy of the great, the magnificent charge of the world's realized hopes of political liberty? Behold our wounds, contemplate our sorrows, see us on the scaffold and the rack, in the dungeon and in dreary exile; see the bitter enmity, the cruelty prompted by arrogance and by

fear that have been poured out upon us in every barbarous and horrible form; the dear earnings of all these sufferings are committed to thee. And dost thou make light of the nearly successful attempt to wrest them from thee? Because we suffered foul and cruel wrongs in gaining these liberties, shall it be a like cruel wrong severely to punish those who would destroy these liberties, and throw away the result of these ages of suffering? Such lamentable confusion, such perversion of the plainest principles of justice would prove thee utterly incompetent to the high trust imposed upon thee. Nay, it cannot be, that such gross falsehood shall become the guide of clear-eyed, eagle-winged Columbia, in this critical hour. Rise and discharge thy solemn responsibilities to liberty and to man! Sternly and righteously reckon with the authors of a rebellion against a truly free and popular Government, a rebellion against all the valuable ends aimed at in all the justifiable rebellions of history, a rebellion against liberty in the interest of despotism and of slavery. Stamp it with endless infamy. Crush out the last spark of its baleful fires. O let not liberty, victorious at last over all that hindered its progress, and enthroned in power and prosperity in the Western world, fail by the weakness, the blindness, the criminal leniency of her own sons to her last, her worst, and yet vanquished foes!"

CONTRIBUTIONS TO FOREIGN MISSIONS.

RELATIONS OF OUR CHURCH TO THE WORK.

The contributions to the treasury of the American Board in August, it is stated, were very large; so much so that the apprehensions of heavy indebtedness which prevailed for several months are at least greatly relieved. Our own churches have not been behindhand. Harrisburgh Church, as reported in the last number of this paper, contributed over a thousand dollars, a very liberal amount indeed.

But it must be conceded that in the Foreign Missionary work, our Church is very much behind her ability and her privileges; more than that, she is behind both the other large branches of the Presbyterian Church in this country, if a tabular statement copied in our last from the *Presbyterian Banner* can be relied on. It there appears that, while our members contributed last year, on an average, 78 cents each to this cause, the United Presbyterians gave 98 cents each; and the members of the "Old School" \$1 17 each, these latter exceeding us exactly fifty per cent. Still more remarkable is the contrast on this point, when by looking a little further, we find that in Home Missions the case is almost exactly reversed. There, we are at the head of the list, being 50 per cent in advance of our brethren of the "other" branch, and still further beyond our "United" brethren. In education, in publication, and for Congregational purposes our contributions are also considerably in advance of both; so that Foreign Missions actually appears as the one exceptional case in the comparison. (Ministerial Relief not having been before our churches for the entire year.) As a denomination, we are indeed giving something more to Foreign Missions than to other causes, but our interest in this leading and grand object of Christian beneficence as shown in our contributions is remarkably below that of our brethren in other Presbyterian bodies in this country.

We fear, too, that we are retrograding, or that at best we are at a stand still, while the other branches of the Presbyterian Church have been making rapid advances in this direction. According to the report presented by the Permanent Committee on Foreign Missions to the General Assembly of 1859, our contributions to this cause were 78 cents per member, while those of the Old School were but 63 cents, scarcely half of the amount lately reached.

These facts cannot be explained on the ground of a lack of vital interest on our part, in the progress of Christ's Kingdom, or of an inferiority to the two branches of the Presbyterian Church, just mentioned, in an intelligent estimate of the supreme importance of the Foreign Missionary work. Nor can it be that our means are so limited, that liberality in one direction precludes large contributions in another. This might be considered probable, if the gifts of our people appeared to be limited to one or two benevolent causes. The United Presbyterians, for example, gave, according to the schedule referred to, fifty per cent. more to foreign missions than to all other outside causes put together; hence that may be viewed as a kind of hobby for them; leaving them little to spare for other objects. But in our list of charities there is no such sign of exhaustion in a single channel. The simple

By Mail, \$3. Per annum, in advance.
Fifty cents additional, after three months.
Clubs.—Ten or more papers, sent to one address, payable strictly in advance, and in our remittance.
By Mail, \$2 50 per annum. By Carriers, \$3 per annum.
Ministers and Ministers' Widows, \$2 50 per annum.
Home Missionaries, \$1 50 in advance.
Fifty cents additional after three months.
Remittances by mail are at our risk.
Postage.—Five cents quarterly, in advance, paid by subscribers at the office of delivery.
Advertisements.—12 1/2 cents per line for the first, and 10 cents for the second insertion.
One square (one month)..... \$3 00
" two months..... 5 50
" 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, 33 1/2 per cent. off.

truth seems to be, that all other causes are more efficiently worked among us, are in close organic connection with us, are part and parcel of our church life. The "Old School" and the United Presbyterians excel in this department of effort, as it seems to us, because they carry on Foreign Missions, as we do Home Missions, under their own management and direction. The marked difference in the relations of this branch of Christian effort to those denominations and to our own, is a simple and sufficient reason for the difference in results, so unfavorable to ourselves. And as we, by the Divine blessing, not only equal, but excel in liberality in the other branches of effort, where we act through our own church organization, why may we not expect in like manner to excel upon the important field of Foreign Missions, if we but resolve to act as a denomination there also? Has not the time come to move in this matter, so important to the vital piety and welfare of the church itself, as well as to the world of perishing heathens?

OUR PUBLICATION COMMITTEE'S INVESTMENTS.

We are gratified to be able to state that a second edition of the new "Social Hymn and Tune Book" has already been called for and is going through the press, making five thousand copies in all. The sales of the "Church Psalmist" since it has been the property of the Committee reach seventy thousand copies. It will be seen that the Committee's investments are not injudicious or idle.

PRESBYTERY OF CHICAGO.—The semi-annual meeting was held in the Eighth Presbyterian Church of Chicago, beginning Monday evening, September 11th, with a sermon by the retiring Moderator, Rev. Edward A. Pierce, of Westminster Church. Rev. Glen Wood, District Secretary of the American Tract Society, was chosen Moderator.

The chief item of business was the examination of Mr. Bradford Y. Arell, a licentiate of the Presbytery, and recently a graduate of Andover, for ordination and installation as pastor of the Presbyterian Church in Hyde Park, to which he has been unanimously called. It was in all respects well sustained, and highly creditable to the candidate. The installation will take place at no distant day. The church has been vacant for several months.

Rev. Asahel L. Brooks, whose pastoral relations with the Edwards Church had been dissolved, was dismissed to the Presbytery of Knox, having gone to Peoria to labor with the church of that place. Two of the Chicago churches are now vacant—the Edwards and Calvary, Mr. Trowbridge having resigned the pastorate of the latter in the spring.

One new member was received by the Presbytery, James Y. Matthews, from the District Convention of Milwaukee. He is in charge of the Eighth Church. This is a new enterprise on the "West Side," and is fast justifying the anticipations of its projectors. They are soon to build another edifice, the present, with sittings for about two hundred, being far too small. This part of the city is rapidly growing, some six hundred houses being in process of erection. They are mainly residences; and the class of people among whom the church stands is the kind from which our churches derive their principal strength. There is every prospect of a large and thrifty church.

Presbytery appointed Rev. W. C. Dickinson, of Lake Forest, to look after the wants of disabled ministers, and of the widows and orphans of those deceased, within its borders, according to the recommendation of the Assembly.

The second evening of the session is set apart for religious exercises, and we listened to the trial sermon of Mr. Arell.

The next stated meeting was appointed at Lake Forest, April next.
E. J. HILL, Clerk Pro Tem.

ITALY AND THE POPE.—The Cabinet of Victor Emmanuel has undergone a significant change since the failure of the late negotiations with the Pope. The following item appears in the *resume of the Pall Mall Gazette*: "The withdrawal of Signor Lanza from the Italian Ministry of the Interior, and the appointment of Signor Natoli as his successor, will probably result in an indefinite postponement of the policy of reconciliation with Rome, Signor Lanza having been almost the only determined advocate in the Cabinet of such a policy."

MISPLACED.—Our neighbor, *The Presbyterian*, locates one of its items—the resignation of the Oberlin President Finney—incorrectly, when it places it under the "Presbyterian, New School" heading.

* In 1 Kings, iv, 29, where it is applied to Solomon, Genesius translates it, *amplitudo animi*.