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transaction; the simple object is to give wider circulation to the paper and the Committee's Publications. Hence pastors and others may the more freely engage in the work.

NEW ENGLAND THEOLOGY. SECOND ARTICLE.

Following pretty closely the lead of Rev. D. T. Fiske, of Newburyport, the second and last of whose very satisfactory and valuable articles on the above subject appeared in the *Bibliotheca Sacra* for October, we also conclude what we have to say on the subject of *New England Theology* at the present. We have already presented the views of this school, commencing with its great founder, Jonathan Edwards, on the Nature of Virtue, Original Sin, and Ability and Inability. It remains to speak of Regeneration, the Atonement and the Decrees. These half a dozen points will cover all the important distinctive features of the system.

On the subject of Regeneration it is important to remember that the doctrine usually ascribed to Dr. Emmons, that the soul is nothing more than a series of states or exercises, must not be charged upon New England theologians generally. Indeed it is not absolutely certain that Dr. Emmons himself held the doctrine. Prof. Smith, in his valuable additions to Hagenbach says that "he, [Emmons,] was understood as affirming that it (the soul) is a series of exercises." But Professor Park, in his recent memoirs, attempts to show that Dr. Emmons did believe that the soul was a reality, apart from its varying phenomena, but that he chose to say little of it in this aspect, lest he should withdraw attention from divine sovereign efficacy. Such a superficial view of the human spirit is not only utterly unphilosophical, but it must be followed by the shallowest views of the transactions between God and the individual sinner. Perhaps all the originators of the New England Theology held to a nature back of the separate acts, exercises and phenomena of the soul. Hence the most illustrious of them all, Edwards, says that regeneration is "a foundation laid in the nature of the soul for a new kind of exercises of the understanding and the will." He calls this a "holy disposition," a "holy principle." Hopkins speaks of a good taste, temper or disposition, which the Spirit begets in regeneration, and which lays a foundation for holy exercises in the heart. This is as far in scientific definition of the process as the older New England divines appear to go. Dr. Dwight, in Ser. 74, says that regeneration is "a relish for spiritual objects communicated to the heart by the power of the Holy Spirit." He expressly declines, page 422, describing the metaphysical nature of the work, confessing that he has not sufficiently distinct and comprehensive views, to undertake it with any satisfactory hope of success. The action of the Spirit upon the nature of man, and not merely upon the states and exercises of the soul, is freely admitted, though left unexplained. Edwards, however, insists that the new disposition thus implanted has no moral character. All goodness consists in voluntary action. Even a "holy principle" by itself, does not constitute fitness for Heaven. Therefore regeneration, as a complete act, includes conversion; or, in the language of the reviewer, involves two things; "a change of nature, and a change in the moral acts or exercises of the soul consequent upon the change of nature, the whole change to be ascribed to the Holy Spirit as its primary efficient cause."

How far the sinner is active in regeneration, is a question whose answer depends upon the prominence given to one or the other element in the process. Conceding that there is only a logical and never a chronological distinction between these elements—regeneration strictly so called and conversion—and that the whole process is synthetic, we are compelled to say that man is both passive and active in the process; passive so far as a change is made in the nature of his soul; active, so far as that change consists in the exercising of holy instead of unholy affections. All these New England divines agree in denying that the sinner is passive in the sense that he passively receives a nature, which, irrespective of all voluntary exercises is holy, in the place of a nature, which irrespective of all voluntary exercises was sinful; and they all agree in teaching that the sinner cannot have a new holy heart, without himself actively putting forth those holy affections in which a new heart consists; and they all agree in teaching that he never does (though he has the natural ability) put forth those holy affections except under the special influences of the Holy Spirit.

divines and since, is whether the spirit acts directly, or by means of truth in regeneration. Edwards and Hopkins plainly teach a direct, immediate operation of the Spirit as absolutely before all agencies or instrumentalities. Emmons, of course, ascribes regeneration to the immediate efficiency of the Spirit. Mr. Fiske gives the following statement as a fair presentation of the present position of the New England theology on this point: "In regenerating men, God, in some respects acts directly and immediately on the soul, and in some respects he acts in connection with and by means of the truth. His mediate and his immediate influences cannot be distinguished by consciousness, nor can their respective spheres be determined by reason."

In its teachings on the Atonement, the New England Theology lays stress upon the sufferings and not upon the obedience of Christ. In gaining a proper view of the design of these sufferings, it draws a distinction between "distributive" and "general justice." The former, in the language of President Dwight, "denotes exactly that treatment of the subject which his personal conduct merits." General justice according to the same authority "denotes doing that which is right upon the whole in all cases, in other words, that which will most promote the universal good." The atonement is not designed to satisfy distributive justice, but general justice; it was not a literal fulfillment of the penalty of law, nor an exact equivalent for the penalty, but it accomplished as much for the general good as the infliction of the penalty or its equivalent would have done. It was not a substituted penalty, but a substitute for the penalty.

The atonement has a close relation to law, just as close as punishment itself. The only way in which it works for the general good and fulfills general justice is by sustaining law. It is vicarious, but in a wider sense than held by those who would make it a literal fulfillment of the penalty. It takes the place of the sinner's sufferings and of penalty itself. "The atonement," says Dr. Edwards, "is the substitute for the punishment threatened in the law, and was designed to answer the same ends of supporting the authority of law, the dignity of the divine moral government and the consistency of the divine conduct in legislation and execution." It was designed to be, says the reviewer, "not punishment but sufferings equivalent to punishment, i. e. equivalent in respect to the ultimate end of punishment, viz: the good of the universe through the support of law and government." Says Mr. Barnes in his little treatise on *Justification*, page 87, speaking of the Atonement: "Jesus Christ becomes the surety that under this arrangement as great good shall result to the universe by our being saved as would be by our punishment forever." The same authority in his "Defence," admits, that in a certain sense, the sufferings of Christ are penal. "If by penal ills be meant such sufferings inflicted by a moral Governor as are a proper expression of his sense of the evil of transgression, I admit and hold that Christ endured such ills."

We confess that just here, especially if we omit the last quoted remark of Mr. Barnes, the New England Theology has an unsatisfactory appearance. The human conscience burdened with sin requires, as it seems to us, a remedy clear of vagueness, and derives comfort mainly from passages of Scripture and modes of statement which represent the work of Christ in the closest relation to the law. In fact it is to the younger Edwards we owe this reference of the atonement so distinctively to the general justice of God, while the older divines of this school use language and figures of speech which tie the work of Christ more closely and distinctly to the sinner's immediate necessity. The elder Edwards has already been quoted in favor of one view; take another passage from his works: "The justice of God is exceedingly glorified in this work. God is so strictly and immutably just that he would not spare his own Son when he took upon him the guilt of men's sins and was substituted in the room of sinners. He would not abate him the least mite of that debt which justice demanded." Nor does Samuel Hopkins come short of a theory of strict satisfaction, in using such language as this: "One important and necessary part of the work of the Redeemer of men was to make atonement for their sins by suffering in his own person the penalty or curse of the law. The sufferings of Christ were therefore for sin, and consequently must be the evil which sin deserves, and that which he must have suffered had not Christ suffered it in his stead, or that which is equivalent."

Indeed Hopkins appears to have pushed his views on this point quite out of harmony with the general teachings of his school. The best form of the New England Theology is that which avoids the repulsive commercial or *quid pro quo* theory of the Atonement, without falling into the vagueness of Bushnell, and without losing that distinct idea of a sacrifice and substitute before the law, towards which the convicted sinner instinctively turns, and which once well apprehended, is such a living, perennial spring of personal holiness and devotedness.

Another objection which might lie against this system of theology, just here, is that, as well known, it resolves all right character into benevolence, and makes justice but a derived form or phase of that quality. The conception of justice as a divine attribute is lowered by making it a secondary instead of a primary quality, and room is scarcely left in the working of the divine mind for that holy indignation against sin in itself considered, which is so important to a profound view of the Atonement. Something is due, says a writer in the *Presbyterian Quarterly Review*, III, 244, "to the divine feeling of hatred to sin, and would be due to it, if He had no kingdom of moral beings, and He were alone in the universe with the sinner."

On the Decrees, there is not much requiring notice save the stoutness and unflinching boldness with which the New England divines cling to these iron pillars in their system, and the mode in which they met the difficulties in this part of the subject. Upon the place of sin in a world governed by a Sovereign, such as they loved to conceive God to be, the conclusion generally acquiesced in after generations of powerful controversy may be stated to be that "God decreed the best system, and that included the permission of sin."

What is to be the fate of the New England Theology? Its radical principle, the happiness or benevolence theory of virtue, is certainly shared in by few. In one shape or other, that theory of virtue which Dr. Hickok so felicitously indicates by the term *spirit-worthiness* seems to be taking its place. Yet the system has exerted and still exerts a powerful influence in American theology and metaphysics. It has proved itself congenial to the common-sense, active mind of the country. It has given freer play to thought on theological subjects, and has put far up on the heights the beacon of progress within the limits of a sound interpretation of Scripture. It has made its mark perhaps indelibly upon the history of the Presbyterian Church in this country. It has paved the way for those ideas of God, humanity and liberty, which have made at least one Branch of that Church an anchorage in the most troublous hours of the Republic. The attitude of East Tennessee, in Church and State, is due in part to the teachings of men whose attachment to "New School Theology" was as marked as their hatred of oppression. Should the tomes of its great writers die, there are results of their work which are imperishable. But its principal contributions to theology can hardly be outlived by those of Augustine and Calvin. And leading features of the system must, we think, continue to assert themselves, in the face of all the modifying and positively hostile influences that can be brought to bear upon them for generations to come.

ALMOST AS BAD.

The next worst thing to crime, is indifference to crime. Frightful as it is in itself, it becomes far more so when it falls to stir the public conscience, when it calls forth indignant response, when its punishment is but languidly sought or mildly laid on. Such a state of things argues nothing less than a wide diffusion of the *virus* of crime, and forebodes its outbreak in increasing violence and malignity. An atmosphere of honest indignation is stifling to crime, and it is the part of teachers of public morals and of rulers of a people to guard and cultivate its capacity of sound and virtuous indignation against every undermining influence.

Unspeakably bad as have been some of the demonstrations of rebel malignity during the war, we are in danger of adding largely to their mischievousness. The starving, and torturing, and slow murder of thousands of our prisoners, was beyond doubt, the worst of all the outrageous acts of the rebellion. It was long continued, it was deliberate, it was a matter of malignant, Satanic exultation to those engaged in it, it was effectual. There is no sign of regret, no acknowledgement of its fearful enormity as yet on the part of the South. Beyond doubt, some of those responsible, more or less for it, are held in honor by the

of power and trust. Will the nation consent to forget these unparalleled atrocities upon her brave defenders? Will she weary of the search for the real authors of these crimes, and content herself with the punishment of one or two wretched underlings? Nay, it is well nigh three weeks since the trial of one of these was concluded,—the only person in the whole "Confederacy" who has been called to account for this perfectly gigantic wickedness,—and yet the mind of the Executive has not been revealed as to his doom. We really feel that for this people to fail in properly estimating such a crime, to want indignation against its perpetrators, to be not unwilling that the crime should share in the white-washing seemingly going on in regard to the whole rebellion, to show a languor in working up the case which would discredit a detective on the track of a pickpocket, would be only less scandalous and less mischievous than it was to commit the crime itself. In the name of the two myriads of victims at Andersonville, in the name of the cargoes of living skeletons landed at Annapolis, in the name of the noble defenders of the Union turned into naked, war, pining, imbruted, demented wretches to whom the dead line was a blessing; in the name of common humanity and simple justice let us press the inquiry into the whole reach of this tremendous iniquity, postpone every act of clemency, and hold every rebel leader responsible, until the truth is disclosed and the righteous wrath of the people and the awful claim of justice are appeased.

THE BRITISH GOVERNMENT AND FOREIGN MISSIONS.

Time was when the British Government was regarded in every part of the world as the friend of Protestant missions. Its interposition was invoked by the victims of persecution with confident expectation of relief. Missionaries turned to its representatives in remote parts of the earth when every other human resource failed. Great Britain was the honored Chief Advocate of liberty of conscience all over the world. Especially was this the case in Turkey, where important concessions to the spirit of religious freedom were obtained through their Christian Ambassador, De Redcliffe, and which, while he continued to occupy the position, were not suffered to become a dead letter.

The conduct of Sir Henry Bulwer, now about to return home from his position as British minister at Constantinople, will long be remembered as encouraging the opposite policy on the part of the Ottoman Government. Our readers have not forgotten how, when more than a year ago, the Sultan took violent measures against the converted Turks and closed the offices of the Bible and Missionary Societies, Sir Henry was discovered rather to lean towards the persecuting Sultan than towards his unoffending subjects and the missionaries themselves. They have since learned that Missions need explicit countenance from him in his official capacity. Only a few weeks ago he refused to interfere when the Censor condemned a little book containing nothing but a brief compendium of the Bible. "It is a matter of great congratulation," says a Constantinople correspondent, "that Lord Lyons is expected here next week to take Sir Henry Bulwer's place."

In India, the Government refuse to put the Bible in the established schools among the natives; they contribute from the public treasury in support of heathen priests and idol temples, and when the civil courts are appealed to in questions arising from the altered position of the native converts, there is no certainty but that as in the case of Judge Mordaunt Wells and the Hindoo youth, who wished to escape from heathen associates, the decision will be altogether adverse to the progress of Christianity or the execution of justice. And in cases of petty persecution for conscience sake, the officials, instead of protecting the converts, have actually allowed themselves to be made instruments of accomplishing the cruel purposes of the persecutors, sometimes even aggravating, by their decisions, the hardships of the case. Such is the testimony of Missionary Tracy, published in our last issue, in regard to instances occurring in the Madura Mission of the American Board.

Even among the tribes of South Africa, the interference of the English is dreaded by the Missionaries. A war of violence and wrong is being waged by the Dutch Boers against the Basutos, a native tribe, among whom the French Protestants have had a prosperous mission, now in imminent danger of being overthrown. The missionaries were in hourly dread lest the British Colony at the Cape should take sides with the Boers and so seal the fate of the Basutos and of the mission at once.

We trust that these indications are but temporary, and that the British Government will prove itself once more a friend of religious progress and a protector of the victims of heathen persecution in every land.

REV. J. S. C. ABBOTT has determined to resume the charge of the Howe Street Church in New Haven, which he re-

PASTORAL LETTER.

CANDIDATES FOR THE MINISTRY.

[The following Pastoral on the subject contained, was issued by the Synod of Pennsylvania, and ordered to be read in the churches and distributed to the families of the congregations.]

The Synod of Pennsylvania, in session in Philadelphia, October 18, 1865, to the churches, under its care, greeting:—

DEAR BRETHREN!—During our present sessions, amid many causes for congratulation, and many reports cheering to the cause of Christ at large, and to our own branch of the church in particular, we have had before us one painful subject of contemplation. Our church, so often in the past embarrassed for the want of pecuniary means for following the openings of Divine Providence for extension, now finds its enterprises in that direction imperilled for the want of men. In our own country, our General Assembly has undertaken to push our evangelizing work along the track of advancing population, laying in the new settlements foundations for churches and pastoral settlements, so that generations to arise may grow up in the ordinances of God, and under the holy influences of Christian institutions.

To the country at large—to the new settlements where the shock of this neglect would be first felt, and to the older States upon which the moral influence would react in desolating power, no public measure can be more important than that which our Assembly proposes. It could not set for its enterprise any lower mark, without becoming derelict to the calls of Providence in the great movements of the hour.

Fields, both missionary and pastoral, abound. Imporing crises call upon us to hasten with the Gospel of salvation to extending communities, largely living in sin and dying without hope. These fields, in general are of a character which require the sternest self-denial, the most patient endurance, and the most unconditional consecration to Christ and his work. But their needs are in almost exact inverse ratio to their inviting aspect to those who seek worldly comfort in the ministry. To earnest and self-devoted men they commend themselves as affording noble spheres for ministerial zeal and for enduring records of faithfulness and usefulness.

But the men fail to come. But one is found where scores are wanted. Candidates for the ministry are few, and their number does not increase. The prospects of wealth in secular vocations are brilliant. Our Christian young men are dazzled by them, and their Christian parents know not how to consecrate their sons to the ministry, with its hazards of poverty and lowliness, when in a worldly career they may spring with a bound to opulence and position. So young men who, by parental consecration and personal profession, are under solemn vows to be the Lord's, whom the Lord needs in the ministry, and who ought to be there, are withheld from the work to temporal avocations.

We commend these statements to our pastors and sessions. We urge them to look out from the young men of their churches, those who by grace and gifts, seem fitted for the Gospel ministry, and to urge upon their consciences, and upon the consciences of their parents, the solemn call to go and work in the Lord's vineyard. We affectionately address the parents of Christian young men, or those who stand to them in the place of parents. We affectionately remind such of them as profess religion of their solemnly expressed purpose to give up all for Christ. It is offering the lame, the sick and the torn, to say to the Lord, "Take my money, but ask me not for my son." We ask what should be the fair meaning of the first consecration of the Samuel bronze left behind when the mother of Samson brought her best gift to the altar, she said, "I have left him to the Lord; as long as he liveth, he shall be lent to the Lord." Did you mean any less when, with consecrating vows, you gave to the Lord that which he gave you, not as your own, but in trust for his service? Our pastoral exhortation to you is, that you can answer for this dread responsibility only by an honest carrying out of this consecration in the letter and spirit.

We appeal to young men upon whom God has bestowed his forgiving grace, and whose gifts are sufficient for service, and remind them of God's ownership of them in the covenant of redemption. Ye are not your own; ye are bought with a price. Therefore glorify God with your bodies, as well as your spirits. Both, and each alike, are the Lord's. If God has a place for you in the Gospel ministry, you will be out of your place anywhere else. In some secular employment or worldly position, you may acquire wealth and fame. But against all these advantages stands the oppressive fact that you are living in a false position, and that, so far as meeting the first claims of heaven upon your existence is concerned, you are spending a lost life. Special duties are shaped by the hour. When the country was in struggle for political life, then arose calls for self-consecration which belonged only to such times. The crisis in the world's religious life hastens. Men who might not have been wanted once are most pressing needed now. Beloved young men, we beseech you heed the call of heaven!

Finally we approach candidates for the ministry with our affectionate admonition, that no common consecration will be likely to sustain them in the work now opening for the Christian ministry. There may be throngs of recruits without constituting a supply. The ministry that we want is a soul-saving ministry. The work spread before the Church is one which makes the self-denying spirit an indispensable point of fitness for the ministry. We commend this view to our candidates with the more cheerfulness, because this way of the cross is the surest and best way to the crown. The richest laurel is for the soldier who comes out of the war soiled and scarred by well-fought battles for the right. So, beloved young brethren, it will be in the distribution of the crowns in heaven, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

B. B. HOTCHKISS, } Committee.
G. F. WISWELL, }
WILLIAM T. EVA. }

OUR EAST TENNESSEE LETTER has ar-