GENESEE J.VANGELIST.

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## American Aresbyterian.

THURSDAY, JANUARY 4, 1866.

### THE NEW YEAR.

We have entered upon another of those eriods which mark the course of human ife and history. 1865 is past and gone orever; 1866 is the designation of the pening, unspent, unknown period just beore us. What has been accomplished or uffered, gained or lost, in the former, we now. Some of the boldest and best marked eatures of human history belong to that ear. The crushing of the greatest of ebellions, the extinction of American slavery, which had endured two centuries, nd the re-establishment of the American lepublic, in righteousness and in unparaleled power, will make the past year famous n all time. How more than famous, how recious, will be its memories to all the riends of liberty and humanity-the world ver! And how four long-oppressed milions, with their children, in all coming renerations, with a thrill of indescribable lelight and gratitude, will pronounce the numbers of the year that brought them leliverance at last! 1865 and Emancipaion-that is an association that cannot be

roken while time endures. We know the immediate past; it is full of great, encouraging, inspiring results. The plots of a generation of traitors and ppressors have been utterly frustrated; the lopes and aims of a generation of the riends of liberty have been gloriously accomplished. Treason, falsehood, rebellion, parbarous cruelty and apostate Christianity lave met truth, honor, patriotism and a genuine faith, in a long and often doubtful conflict; but, thank God! his seal of complete approval was given to the right, and t has prevailed.

With such a renewal of hope and cour gige and thankfulness as is rarely, in the iges, vouchsafed to the friends of humanity nd of truth, we can enter upon the new ear with its new questions, new duties, and new conflicts. What evil may we not 10pe to see done away, since the giant evil of the age, American Slavery, with all its props in Church and State, in the base passions and interests of men, has been werthrown? What good work, what irduous enterprise may not be achieved, has been so completely crushed? Why despond in the darkest hours of a good ause, after such providential interpolitions as we saw in Hampton Roads and Getsysburg? Why doubt of resources and neans for carrying out any great and needful undertaking, after the seventy millions of voluntary contributions, and the loan of nearly three thousand millions, so cheerfully made by the people for the expenses of the war? Why distrust the heart of the Amecican people, whom all the arts of unprincioled politicians, all the heavy burdens of war, all appeals to love of ease, of personal safety, of gain, or of old party feelings, could not swerve from their heroic purpose to save this Republic, and to reconsecrate kits soil to freedom, at every personal cost and hazard? Why speak any more regretfully of past ages of chivalry, of the self-sacrifice and devotion and martyrdoms of of a present capacity of endurance, and of a spirit of unreserved consecration to country and to humanity never surpassed? Why question the safe and wholesome tendencies of republican institutions under the guidance of Christianity, which, out of the ranks of the people, have raised up such a ruler as Abraham Lincoln, such military leaders as Grant, Sherman, Sheridan, our choicest sympathy, our support and Thomas, Meade, and Farragut, and which our prayers. We shall perhaps, first of have maintained themselves unharmed, nay, all, labor for the enlargement of its Home rather have gained new strength and lustre,

times? If God's ways are mysterious to us, the mystery is one of joy and of hope. The Huguenots of France, with as righteous a cause, and with leaders as sincere and as able as ours, were entrapped, defeated, massacred, and driven into exile, and France to day has no refuge from the godless revolutionary mob, but in a godless despotism. Cromwell established the English Commonwealth with soldiers of world-renowned piety and valor. His death was the signal for the return of the Stuarts, and the disappearance of republican liberty from England. Gustavus Adolphus was slain at the battle of Lutzen when but thirty-eight years old, and after scarcely more than two years contest for Protestantism. We are told that a cry of anguish went up from all Reformed the minds of enterprising friends of our everything is risked by depending on the hitherto to be respectable, and to be con-Europe at the tidings; and well there Church, and the year will bring its usual growth of the congregation for the remote ducted with an honest regard to the good might, for after more than two hundred round of miscellaneous calls and opportuaccomplishment of the work. Our Church of the community. and thirty years, the toleration of the doc- nities, which it is in vain to attempt to Erection policy decidedly needs expansion. trines of the Reformation for which he specify, or anticipate.

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## PHILADELPHIA, THURSDAY, JANUARY 4, 1866.

fought, is not tully gained, though rivers of marter blood have flowed. How bloody and abortive were the blind upheavings of the European peoples in 1848! How impotent and fatal the last Polish insurrection!

But here, the new year shines on a rescued, strengthened, glorified Republic, on righteous laws vindicated, on a nationality of free men perpetuated, on tour millions of slaves emancipated at a blow. Here, a broad basis for happiness, for prosperity, for efforts to cation Committee is endowed. Our work prayers and vows, in tears and blood. Here, stretches out a new and wide field for educational and evangelizing efforts, for the introduction of right ideas of liberty and of an unmutilated Gospel among white and black. Walls of exclusion as formidable, laws as severe, and persecutions as cruel, as those of China and Japan, which once shut us out from almost twelve millions of people, are utterly broken down.

Grave duties are before us: New enemies and new forms of opposition to the truth are to be encountered. New fields are to be won for Christ. New trials of fidelity are to be met. But we are not the same men that we were, and it is not the same world that it was, at the beginning of means to this end are placed in our hands the order and peace of its Sabbaths—a other years. With a fresh baptism of joy by earnest prayer, by a renewal and a deepand thankfulness; with a new sense of the ening of self-consecration, by cherishing Lured on by covetousness, emboldened by have borrowed the severe epithet of in the world; with new patience in the de- expectations, by a reliance on the simple followers of Christ, basely using the stand- it is where truth and goodness are sneered ferred triumph of the right and stronger Gospel of Christ in preaching, by evangeliconfidence that it will come at last; with higher courage to meet privation, danger and death for the righteous cause; with recompromise with wrong, and of the expediency of frank and manly and positive for special efforts. The venerable Gardiner advance to meet the duties, the opportuni- beautified, and perpetuated by them." We ties, the trials and the unknown vicissitudes

"Happy days
Roll onward, leading up the golden year;

When wealth no more shall rest in mounded heaps, But smit with freer light shall slowly melt

And light shall spread and man be liker man Through all the season of the golden year. Fly, happy, happy sails, and bear the Press Fly happy with the mission of the Cross; Knit land to land, and blowing havenward, With silks, and fruits, and spices, clear

toll, Enrich the markets of the golden year."

'For I dipt into the future, far as human eye Saw the vision of the world, and all the won-

der that would be; Till the war-drum throbbed no longer, and the

battle flags were furled In the Parliament of man, the Federation

the world. There the common sense of most shall hold

fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

And I doubt not through the ages one increas ing purpose runs, 238
And the thoughts of men are widened with

the process of the suns.'

THE WORK BEFORE US. As the deep spiritual need of man, and the supply for it in the Gospel, remain the same from year to year, the main features ot our work, in and for the kingdom of Christ, remain the same. We shall still need in the present year, as in the past, to preach and to live the Gospsl. We shall still need to hold up the cross of Christ, as the vindication of Divine justice and the generations gone, amid the splendid proofs only hope of dying sinners. We shall still need to illustrate the purifying, blessed influence of the love of Christ, and to commend and adorn the doctrines of the Gospel, in our daily lives. Our own denomination, in its various organized modes of working for the instruction and salvation of men, will demand our peculiar filial regard. We shall, as heretofore, most naturally give it Missionary operations in the South, in the in the most tremendous conflicts of modern territories and mining regions, in the West and in the destitute regions nearer home. Next, we shall think of its missionaries in foreign fields, and perhaps, feel the time to be come in which to plan for the organic union of this branch of the work with ourselves. Then we shall renew our prayers, our efforts, and our contributions, to secure from the Lord of the Harvest, a sufficient This is indispensable, if we would give supply of faithful laborers for the Harvest. the highest degree of efficiency to our We shall feel it a duty and a pleasure to Home Missionary enterprises, and if we spread widely the admirable issues of the would keep pace with other denominations, Publication Committee, and to sustain and who are ready with a church edifice almost extend the circulation of our denominational as one of the preliminaries of a new enter organs. Nor will the needs of the disabled prise. Some of the most promising fieldsservants of the Church, or of their depen- fields most certain to become self-supportdent families, be forgotten. Various ing at an early date—are those in which

principle are concerned. We are compact. homogeneous, cordially confiding in each other, fully organized, save in foreign missions, for our Church-work. Our Publicorrect and their working is satisfactory. communications of Divine power now, than at any former period of our history.

In the future development of our denominational and spiritual life, there is no doubt that we should place first of all instrumentalities, the culture of the true revival spirit. We should aim, so far as in this city at least—renowned hitherto for nearness and providential oversight of God and inculcating large views and confident the faithlessness of some of the professed cal humility, by personal effort for the loud professions of patriotism during the ble. We have been shocked to see evidence salvation of souls, to make this a year of revival through our churches. We should newed convictions of the folly of timorous accept the wide-spread expectation of revival as a ground of hope and a warrant avowal of principle, and advocacy of right; | Spring, in his "Personal Reminiscences," with wider views and richer experience, says of revivals:-"The Church of God respectability shall be yielded to a Sunday the popular reverence for the combination with confidence and humble hope, we from the beginning has been enlarged, Church to compare in efficiency with the cultivation of a revival spirit.

> There are some fields of denominational activity which it still remains for us to enter, or more effectually occupy, and to which the attention of our readers may be with a very large and respectable class of profitably directed during the present year. There is the matter of a Sustentation minimum, of which such a prosperous ex- | commencing with the Papal usurpation and ample is given by the Free Church of the rise of Mahomet, about A. D. 606, end Scotland. We have no doubt it would with this year. Some signal judgment work well here and would contribute vastly to the stability, usefulness, and comfort of the pastoral relation. The ranks of the ministry would not be so difficult to fill, nor to guard from depletion by the temptations of lucrative secular callings, addressed to men with dependent families, running hopelessly into debt, on the scandalously meagre salaries they draw from their pastoral charges. It ought to be a rule with our Church, that her ministry shall really live by the Gospel. instead of being driven into oil and land and map-peddling; Government clerkships, | wait for their Lord. Blessed is that serhope the facts, humiliating as they are, will | shall find so doing." be sufficiently developed to show what needs to be done, and then that we shall manfully attack the evil. We cannot remove it perhaps, but we should at least feel

responsible for its material abatement. Missions, for want of an organization and field of its own. We are not, by any means, doing our share of the work of evangelizing the heathen world. Our people are not giving as they can and would; our Sabbathschools and our families are not interested in the degree they would, if it were more intimately associated with the polity and the life of the Church. To say nothing of the loss to the heathen world, it is a great evil, and perilous to the best interests of vital piety, for a Church to be without the largest attainable measure of the reflex influence of Foreign Missions.

Erection is demanded of our denomination. The revival of sectional feeling and or- Names of Fiction.

Some parts of our work, as a Church, are ganizations in the South, consequent upon done. Our position with regard to great the peculiar policy of the Executive, has and agitating questions in the public mind, multiplied the difficulties of the work of is taken. So far as our influence extends, we evangelization there. But that work in its are among the leaders of public sentiment length and breadth, among white and black, in the land, where matters of justice and of including bodily and spiritual necessities, is still before us, and must command the best | Times gave a careful resume of the whole, wisdom, energy and liberality of the churches during the current year. Common schools must be given to the entire South; perhaps the churches of the North save and to bless mankind, is laid anew, in in founding and endowing colleges and will feel most interested in training intelliseminaries, east of the Rocky Mountains, gent men of color, as preachers, for the reis perhaps complete. Our various bureaus ligious instruction, evangelization and true and committees may need some further de- elevation of their race in this country. velopment, but their grand principles are One thing is certain, no legislation, or reconstruction, or government policy toward What we most need in and through at, the South, will be tolerated by the true now, is the reviving influence of the Holy friends of the Union in the North, which Spirit. We trust we are so prepared that does not forever secure them from unwe could better economize and utilize such righteous interference on the part of the late slave-drivers of the South, in all proper efforts to elevate the white and black masses, whom they have kept for generations in ignorance and degradation, and whom they

will still keep there, if they can. The enemies of the Sabbath have made, fresh attack upon the sanctity of the day. ing they have gained with good people by at, and so far as practicable, made contemptiwar, we see them settled in business arrangements of the most public kind, covering the entire seven days of the week. We shall be called in Philadelphia, this year, to decide whether the Sunday liquor traffic freed slaves, the Times grossly offended the shall be pursued with impunity; whether press, and whether the quiet of the day shall be broken by the incessant tumult can do nothing for the advancement of our of the passenger railway cars; in short, whether or not a long stride shall be made towards all the mischief, the demoralization, and the terrible omens of a Continental

Sabbath among us. This is the year 1866—a significant year the students of prophecy. In their view, "the time, times, and the dividing of a of the book of Providence and of judgment-may, in this year, be expected. Something of the kind we have already been privileged to witness in the recent overthrow of the great rebellion and of the Anti-Christ of American Slavery. It may be we are on the verge of still more conspicuous and decisive revealings of the Divine purpose, and of still clearer fulfillment of prophecy. It behoves us to have "our loins girded about and our lamps

## THE SATANIC PRESS.

In this fallen world, facilities for good become also facilities for evil. Improvements in science and in art, which con-We think it is becoming clearer every year | tribute to the advancement of civilization, that our Church is losing ground in Foreign | are quickly seized and appropriated by the agents of the evil one, for the more effectual corruption and final damnation of men. No spectacle is sadder to contemplate than the wide and terrible perversion of that grand engine of enlightenment, that lever of public elevation—the newspaper press as they might be, and our children are not It is melancholy to think that the paper of led to look seriously upon the Missionary's widest circulation and greatest enterprise calling as having claims upon themselves, on the continent, long ago, was, by common consent, awarded the title of "Satanic Press." Of late, indeed, we have seldom seen or heard that term applied,\* yet cer tainly not because it is less deserved, but perhaps for other and more startling reasons. We fear that the satanic quality of disregard of divine laws and of public decency, has become so diffused and inter-A far more liberal policy in Church mingled with better qualities, that it can no longer be justly restricted to a single journal. Other journals seem to have found it "pay" to mingle some of these satanic elements with those more respectable and edifying, that formerly were alone admitted to their columns. At any rate, the publication of the detailed, literally exact reports of the foulest cases of scandal, is no longer confined to the single notorious example, which men hesitated to bring to schemes of Church erection and of Semin- the means for a building should be in hand fire-sides, but is unshrinkingly practiced by ary or College endowment, are perhaps in at the commencement, and where almost journals in New York city, claiming

\* Mr. Wheeler does not give it in his " Noted

For weeks, the columns of the N. Y. Times and Tribune have been burdened with the disgusting details of such a case, which to the infinite relief of their decent readers closed last week. Indeed, when the evidence was concluded, the N. Y. dividing it into paragraphs, with sensation headings, in regular ad captandum style, readers lose the taste of so enjoyable a morsuppose that the heads of families, who tors of that journal. subscribe to them for their superior respectability, feel no concern to have these revolting details of crime thus spread before the tenderer members of their families, or are without a deep feeling of wrong done themselves by such pandering to the tastes of the vile?

amazing to those who once put confidence in its editor. During the war, it began to appear seven days in the week. The hourly call for news in those anxious times made men oblivious to the sin of Sabbathbreaking involved, but now that the plea of necessity is removed, the Times has not for a moment ceased its Sabbath-breaking course; it is a seven day paper still. We "satanic." If it is anywhere appropriate, that the N. Y. Times is falling into this practice. When Gen. Howard declared that the love of Christ was the only thing that could secure a right treatment of the religious community, and sought to destroy of piety and generalship so much admired, especially in that noble Christian patriot, by holding up his language to ridicule. Neither the eminent services nor the wounds of Gen. Howard shielded him from a most ungenerous, unchristian attack.

In a similar scoffing spirit does it treat the purpose of a rescued and grateful nation, to commemorate its deliverance by placing upon our larger coins the highly appropriate motto: "In God we trust." Fund, to keep the salaries of the pastors time," in Daniel, and "the thousand, two Hear how flippantly the Times speaks of in our churches at, or above, a certain hundred and threescore days" of John, this solemn act of the people, and how it strives to put them out of humor with this their only official recognition of God:

"This new legend may be well enough upon Anti-Christ-some grand closing up but is it quite in place, on the commonest and basest of all human manufactures—the filthy lucre that serves the meanest of our needs? In view of our recent struggle for national life, does it not sound somewhat like a death-bed repentance? Does it not remind one of the significant words of the Master, whose estimate of this common medium was expressed in the words: "Whose image and superscription is this?" With out questioning the good motives that led to the enactment of this new form of national worship, we respectfully submit that such tract-printing by the government speculations, life insurance agencies, book burning, and ourselves like unto men that is always improper, and, just now especially, ill-timed. It reminds one unpleasantly of the 'Dei gratia' of the divine-right schools and teaching, as many of them are. We vant whom his Lord, when he cometh, of Europe. Let us try to carry our religion-such as it is-in our hearts, and not in our pockets."

Hitherto in Philadelphia we have been quite clear of the satanic element in the daily press claiming any degree of respectability. Our papers have not made their columns ministers to lewdness. A manifest purpose to foster sound morals, and to instruct and benefit the people has generally guided their policy. It was a proud distinction for our city. It made every parent feel his family to be safer. The moral atmosphere of the city was comparatively salubrious, and strangers could not so readily be brought into contact with vice. They must seek it out, instead of having it publicly paraded and thrust in their faces everywhere.

We trust this most desirable and honorable feature of our newspaper literature will be maintained. We trust that any agency which, under cover of past respectability, of enterprise, or of patriotism, attempts to break it down, will be suffered to sink into the disrepute it deserves. It should be understood that no man is competent to sweep away the land-marks of decency and good order which have been the most precious elements in the fair name of our city. We believe Philadelphians have too much regard for them to consent to their removal.

DEATH IN THE MINISTRY.-Rev. D. A. Abbey was removed by death on the 6th ult., at the age of 52 years. The event took place at Apalachin, Tioga County, N. Y., where he was in charge of the Presbyterian Church. His ministry was spent chiefly in Canada West' and Western New York. At one time he was stationed in New Milford in this ness was made, wherever he was known. | to Old Subscribers.

dvance. Home Missionaries, \$2 00 in advance. 

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, 33½ per cent. off.

## CHOICE EXTRACTS FROM "THE

Speaking of the recent effort of the clergy and laity of our city to protect the sanctity of the Sabbath, the above paper allows itself to be led to the use of such extraordinary language as the following. Taken from articles spread over the issues of more than a week, it cannot be asas if reluctant to dismiss, or to have its cribed to a sudden act of indiscretion, but must necessarily indicate the deliberate sel. Do the conductors of these papers | judgment and settled policy of the conduc-

"A more discreditable exhibition of intolerance and proscription we have never been constrained to notice. Who will believe in the piety of religious teachers so filled with venom, and so forgetful of their own duties as the servants of a forgiving and an indulgent Creator?"

"To their attempt to destroy the busi-The course of the N. Y. Times is truly ness of one of their own citizens they add most shameless hypocrisy.

"We have unexpectedly stirred a perfect nest of bigotries, and they are let loose upon us with a vehemence not at all proportionate to the piety they so noisily and ostentatiously assume.

"The proscriptive and intolerant Protestant clergy of Philadelphia."

"The unprovoked proscription and unchristian intolerance of some of the clergymen in this city."

"The utter uncharitableness of the present pharisaical antagonism."

"Pious persecutors and saintly scolds." "The unfairness of its statements, the venom with which they were made.' "This exhibition of frantic bigotry."

These things, reader, are said of some of the most venerable, most able, and most patriotic of the clergy of our city. But not satisfied with such unqualified and unparalleled abuse of godly and true men, the editor assumes the office of censor and instructor of these teachers of the public. He says :-

"If the persons who begun and have in charge the exclusive and passionate movement for the proper observance of the first day of the week, had deliberately started out to bring discredit upon the cause of morals, and especially upon their sacred profession, they could not so thoroughly and so speedly have consummated that deplorable result as by the intolerance and proscription which have marked their words and acts."

He puts the question "plainly to these clergymen: Whether they are doing any good, eithér to God or man, in their present crusade against The Press, and in their imperious and insolent call upon their parishioners to stop reading a newspaper, to the general character of which they have voluntarily paid such exalted tributes?" He magisterially declares that they are " fatally ignorant of the real meaning of the laws of Scripture." He even charges "specifically that they are now engaged in deliberate violation of law;" that in this Sabbath-keeping movement they falsely and maliciously conspire, and agree to cheat and defraud him of his property, or to do dishonest, malicious, and unlawful acts to his prejudice!!

But who is this editor who thus presumes to play the bishop over the ablest and most eminent pastors of the city, to correct their interpretation of the Scripture, and to amend their cherished plans of promoting the moral and spiritual interests of the community? Who is it that feels himself competent thus to deny to them the simplest and commonest attributes of their calling? Must he not be a man of eminent purity of character; of unblemished reputation; of chaste and devout speech; of sober habits; a diligent student of Scripture; a companion of the virtuous and the good; unselfish; too noble to be influenced by considerations of gain or personal advancement; -in short, a man universally recognized in the community for saintly qualities of heart and life? It is demanded of him that he prove himself to be such, or his assumption of superiority to the clergy, as a moral teacher and guide of the people, is as ridiculous as it is wicked.

## NEW SUBSCRIBERS.

These have been coming in with unusual rapidity. Sewing Machines, scores of Hymn and Tune Books, Hours at Home and Sunday Magazine, Lives of Brainerd and Huss, etc., have been in lively demand as premiums. From some quite limited fields we have been receiving large lists, showing what can be done, with well-directed energy, for a good newspaper. Pastors accompany their letters with expressions of rejoicing that they can introduce a paper so well adapted to their purposes, and can exclude others which counteract their own influence and disaffect the people towards their own denominational interests.

Our rich and varied list of premiums has proved such an attraction, that we have concluded to continue it substantially as before. We have added Smith's valuable DICTIONARY OF BIBLE ANTIQUITIES and Lange's Homiletical Commentary. See State. A deep impression of his good- Fifth page, where premiums are also offered