THE AMERICAN PRESBYTE BIAN GENESEE EVANGELIST. Beligious and Family Newspar

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 Publishes

American Presbyterian.

THURSDAY, MARCH 8, 1866.

THE GRACE OF CONTINUANCE.

In the well known, and, as we may term it. classical passage in 2 Peter i. 5-7, the process of Christian self-culture is described as requiring the addition of seven virtutes to faith, in which all originates. Midway in the shining catalogue is patience. With virtue, or holy courage, knowledge, and temperance, on the one side; and godliness, brotherly-kindness, and charity on the other, this grace of patience may be viewed as a keystone in the strong, and simple, and beautiful arch of Christain character, described by the inspired apostle. The word in the original is scarcely rendered adequately by our translators, though they perhaps came as near to its meaning as any single English word would allow them. Ellicott, in his commentary on Ephesians, calls it "the noble word imourn," and says "it does not merely mark the endurance, nor even the patience, but the perseverance, the brave patience, with which the Christian contends against the various hindrances, persecutions and temptations that befal him in his conflict with the inward and the outward world." Says Neander : " Perseverance, inoporn, corresponds to manliness, ardena, which last term includes both courage in action, and patience under suffering."

An intelligent and manly Christian steadfastness; a sustained identity of the renewed character; unshaken Christian principle, through storm and through sunshine, is perhaps a fair account of the rich significance of the word here rendered "patience." Zeal, or virtue, first enlightened by knowledge, then chastened into temperance, now ripens into this mature fruit of Christian sobriety. Here appears the keystone, which gives solidity to the whole structure; which braces up the renewed man to meet the weight of responsibilities, to resist opposition, and to perform the steady service of a true and tried friend of the righteous cause.

The virtue of perseverance, as thus defined, is that which makes a man in all things a Christian. The various branches of his activity and moods of his mind move in parallel lines. He is not merely godly when engaged in specifically religious any thing arise to test principle, and they show immediate signs of weakness. Let severe trials come; let times arise when true men are needed to stand by imperilled interests, and they are not to be found. Their character had not developed into stone, and the first great weight or serious jar crushed it to a shapeless mass. How rare and how necessary is this virtue, Peter himself knew by sad expebondage. Men of impetuous temper, like American people.



New Series, Vol. III, No. 10.

Genesee Evangelist, No. 1033.

Presbyterian,

PHILADELPHIA, THURSDAY, MARCH 8, 1866.

teeling belonging to their life at any given | igrant Scotch and Irish ministers, after | Church Extension and other branches of | THE HARRISBURG REMONSTRANCE period; and that each succeeding period a time, fell into its ranks. The "Old effort, occur to cheer us, and to establish shall be consistent with the other. The Side," by opposition to revivals, had well the denomination in important centres of principle that governs the whole circle of | nigh paralyzed the spiritual vigor both of | influence. Everywhere, in new fields of the man's being for a given moment, must | pastors and churches. Their own candi- | effort, the loyal, the liberal-minded and and will govern it through succeeding days, dates for the ministry were few in number, the good welcome our men, our literature and the tide from Ireland had begun to and our principles. The loyal millions of years, and ages of his life. This unvarying ebb. No wonder that, under these circum- | the South, white and black, furnish a field consistency the Christian must aim to attain. His life must be purged of fluctuapeculiarly congenial to our spirit. stances, we read, "they became continually If, then, we have reopened and widened less indisposed to a reunion."*

In 1758 the reunion was consummated.

tion, uncertainty, aberration, and radical weakness. He must not be weary in welldoing, but endure to the end.

The world recognizes, honors, and yields standards of the Church, as an orthodox | fully flow; if we have found our true to the force of Christian steadfastness. It and excellent SYSTEM of Christian doc- | sphere and method of laboring most successcalls it character emphatically; and its trine. "The liberal and tolerant spirit of | fully for the redemption of our fellow-men, possessors are men of charater. And great compromise," says Gillett, "was especially | we should not be ignorant of it, nor esteem is ever the need of such men. In critical times, the salvation of all hinges, under eighty years it held the Church together; | responsibility attending such knowledge. God, upon them. The men that do not fail or flinch when the popular current is running far from the track; the men that from all quarters admired and sought its Presbyterianism, the perpetuation of which can recognize the broad outlines of truth fold. It proved itself the American Pres- we have received as a legacy of duty from byterian Church, not more by the wise our fathers: and right, through all the mists raised by passion and prejudice, and that never miss comprehensiveness of its creed, than by the sympathy for human rights which it ism ; sincere without bigotry; inflexible on or abandon them in times of doubt; the men who maintain the "patience of hope" manifested. From the beginning adverse the great essential points : as decrees, elecwhen general confusion, despondency, and to slavery, in 1818 it announced the De- tion, perseverance, total depravity; but panic have seized the unstable crowd-they liverance, which stands at the head of all elastic and tolerant on every minor dogma. are the true salt of the earth and. light of ecclesiastical protests against American the world. But he that wavereth is like a Slavery. wave of the sea driven by the wind and tossed ; he is a double-minded man, unstable in all his ways.

THE HISTORICAL CONTINUITY OF AMERICAN PRESBYTERIANISM.

Very many religious bodies, on coming to this country, brought with them preju dices, relations, and peculiarities, essenti ally foreign, which they needlessly persisted in retaining. They have never been tho roughly naturalized. There is the Roman Catholic Church, which is, and must be an exotic wherever it goes. Its roots, its life, are in Rome. Its leading dogma is a recognition of the sovereignty and infalli bility of a foreign ecclesiastical and tem poral ruler. There is no other Church in the land at all approaching the alien character of this; but there are those in name and association, if not in fact, foreign, and which, therefore, attract foreigners into their

American Church. Old world rigidity in fold, and become a rallying point for more doctrine, and anti-republican subserviency or less of clannish and un-American-we to slavery were threatening to obliterate say not anti-American-feeling. Not wishthe fairest traits of her character, and the ing to cast odium upon any, we shall forsurest guarantees, under God, of her sucbear mentioning names, though the fact is or devout on the Sabbath, in his closet, or perfectly well known to our readers. cess. Now, Presbyterianism when first planted duties; but in all the parts and plans of in this country, and especially when first his life. His religion is not a mere glow consolidated by the Adopting Act, disof feeling, but a ruling principle of action. | carded this infelicitous policy, and adapted There is a solidity and concentration in itself, with large and liberal conceptions, his character, which men do not fail to to its work in the new world. It rejected recognize. Other Christians-most Christithe rigidity with which subscription to tians show a conflict of principles within the standards of the Church had formerly them. Many of their actions can in no been construed, and in place of the ipsis way be reconciled with Christian principle. sima verba of the Confessions, it made the Many who otherwise seem Christians, in substance of doctrine the doctrinal basis of their families give way to petulance and the new church. Unity of faith within anger; many show an overwheening anx- these safe but large limits was put above iety for the gratification of carnal desires; prejudices of clan and nation. Materials many have numerous ungracious ways; of the best kind from all parts of the many are half sunk in worldliness. Let United Kingdom-England, Ireland, Scotland, Wales-flowed into the American Church, whose piety, learning, and efficiency vindicated and rewarded the Christian liberality of the policy. Congregationalists from New England were welcomed, and felt themselves perfectly at hypomone. The arch was without its key- home in the American Presbyterian Church. Perfectly distinct and independent in organization, having no relations abroad but those of Christian sympathy, based upon such a comprehensive foundation that all rience. For want of it, he had denied of that large, intelligent, and earnest class his Master. And later, it had brought him of Christians, who accept the great outunder the rebuke of the large-minded lines of the Calvinistic system, could be Paul, when he had suffered himself to be embraced in its organization, it was from seduced from Christian liberty, and con- | the beginning indigenous to the soil, and sented again to wear the yoke of Jewish | congenial to the spirit and destiny of the Peter, are very apt to show a weakness in In 1741, only twelve years after the pas this respect. Much like the apostle in sage of the Adopting Act, the rigid concharacter was Elijah, whose boldness before structionists obtained control of the body Ahab and the priests of Baal was followed by | and declared adherence to the standards "without the least variation or alteration" a test of membership. This course led to the first schism in the Church. The adherents of the Adopting Act organized into the Synod of New York ; the illiberal majority constituted the Synod of Philatent and powerful. Elijah faced wicked delphia.

are under obligations to the excellent men conflict now pending. On Friday they

which was read entire in both Houses, was Prof. Stover, one of Dr. H. M. Muhlenput upon the Legislative Record, contrary berg; Dr. Nelson writes upon The Influto usage, and afterwards published in a the channel, in which the energies, the local paper. An esteemed layman, one of The first article of the Plan declared the liberality and the prayers of the Presbytethe movers in the matter, writes us as folacceptance by the Synods of the doctrinal rian Church of America may most successlows :---

AGAINST SUNDAY TRAVEL.

The friends of the Sabbath in this city

REV. J. W. MEARS:

Dear Sir :- We have thought that your noble efforts in behalf of the Sabbath ought to be seconded here. The members admanifest" in this basis of union. For it lightly, nor prove unfaithful to the solemn journ always over Sunday for several days, and are off, and so don't hear much preaching; and we thought this small sermon and for eighty years liberal-minded men | Two great principles distinguish American might do them good. Some of the points, you see, were made from one of your editorials. It is signed by what we may call the representative men of the different churches, without running after a crowd :

The subscribers, citizens of Harrisburg,

2. A thorough sympathy with Providence 1. Because great cities are already sufficiently "great sores," without adding this moral ulcer to them; the infection of which cannot fail to lamage every part of the Commonwealth.

2. Because we do not, in this land, want any imitations, on either a large or small scale, of the French metropolis, where the experiment has been fully tried of dispensing with the Sabbath-where immorality, too shameful to recite, runs riot-and from which our land has been preserved mainly by this needful, wise and oly institution.

3. Because we would appeal to you personally, not to damage the good name of the law-making power of this grand old Commonwealth by linking your names to votes which will cast a reproach on your own reputation as God fearing men, reasonably implied to be such by your oaths, that recognize His law as the surême code.

4. Because God has come, after every great war in this land, to visit the nation, as if to make compensation for the innumerable woes of war, by revivals of religion, adorning society by the fruits of holiness; and he has already in his sovereign mercy, blessed many communi-ties throughout our land, during this year of peace; and we appeal to you not to endanger that blessing (greatly needed everywhere) by any unrighteous legislation. Calvinism, and which is so fundamental an ever necessary to every truly American

Because there is a prohibition in the Divine Word against "framing iniquity by alaw." 6. Because of the commandment, "Remem-ber the Sabbath day to keep it holy." While the ingenuity of man might have invented the other nine commandments, this law of the Sabbath, so peculiar in itself, and found by ex-perience to have been so especially "made for man," has, stamped on its face, a divine origin-above human invention-conserving, uniting and giving effect to all the other com-mandments of God. HARRISBURG, February 27, 1866.

or more papers, sent to one addres in advance and in one remittance ar annum. By Carriers Sher annum

By Carrier, 53 56.

HOURS AT HOME FOR MARCH.

This number contains articles from a range of authors as varied as they are able. Dr. Gillett commences the list with Samuel of Harrisburg for their assistance in the Adams; Ray Palmer, D.D., furnishes a poem; Dr. Van Santvoord, late chaplain presented a petition, which we give below, U.S.A., a sketch of Gen. Mac Pherson; ence of the War upon our National Literature; Dr. J. A. Spencer, on The Conversion of the Roman Empire; Prof. Tayler Lewis, on the late Dr. Nott; Rev. Abel Stevens, D.D., on the Centenary of American Methodism; Miss E. Stuart Phelps gives us two chapters of "Jane Gurley's Story." There are also articles by Rev. C. S. Robinson, Prof. Stephen Alexander, Princeton, Mrs. M. G. Robinson, the late Miss Mary Harvey Gill and others, forming a miscellany, in which almost any class of intelligent readers will be able to suit their tastes, or find somewhat adapted to their wants.

> C. Scribner & Co., New York; T. B. Pugh, agent, Philadelphia.

THE MOVEMENT FOR MAINTAINING SABBATH LAWS.

A very large and effective meeting in behalf of the Sabbath was held in the First Presbyterian Church, Kensington, last Sabbath evening. The large edifice was crowded. The pastor, Rev. W. T. Eva, Thomas Potter, Esq., Rev. J. Miller, and others took part in the proceedings, and a deep impression in behalf of the day was made.

One thousand copies of an address prepared by Rev. Mr. Barnes, at the appointment of the Sabbath Union have been distributed among the Legislatu're and others at Harrisburg.

THE NEW YORK OBSERVER boastfully

announces that there was 4 great popular uprising in support of the Heresident's veto. We believe there was, and iong the overwhelmingly disloyal masses which occupy the Island of Manhattan. We have heard, too, of an uprising of original secessionists returned rebel soldiers, Mioseby's guerillas, etc., in Washington, led by the eminent counsel of Surratt and Wirz. We have also read of an uprising at the residence of a well-known citizen of Diayton, who put out the flag, if it was the flag of the Union, for the first time since the war broke out General Howard also report s quite a number of uprisings in support of the veto in his department, leading to all, sorts of cruelty, oppression, and maligneant conduct towards the late slaves. In the se sections, to which doubtless the Observer Lefers, the uprising may have been "great," In Philadelphia we have been so fortunitate, or unfortunate, as not to see it. Not a shingle legislature, in all the loyal States, has taken part in the "uprising." It is really a phenomenon which New York editors, wi. their customary vicious induction, have imagined and declared to be national, because it happened to characterize their city. We have often been thankful, and never more so than now, that the persistently disloyal and essentially foreign majority in that city, which nearly all the New York editors fear and defer to, have no practical influence upon the legislation of the country, and do not affect its destiny, except by sharpening the vigilance of its true friends.

in these great national and universal move-But during the twenty years succeeding | ments, by which He is abolishing oppression and vindicating every man's equality with that deliverance, changes began to follow each other; and once more the American every other man in the broad sphere of character of the Church was likely to be lost. moral and civil rights; and so securing to Not only was there a large influx of elements every man equal access to the sources of Divine truth, equal opportunity to develope from abroad, having no sympathy with the liberal doctrinal tone of our organic docuunder its influence, and to do his part as an individual Christian in giving the ments; not only did these rigid Scotch and Irish elements unite in questioning, suspect-Gospel to all the world. The essential ing, and hindering our fraternal intercourse and radical hostility of the Gospel to and intimate relationship with New England, injustice, its friendliness to every true and so obstruct the American tendencies of interest of man, and its active and unchangeable sympathy for the suffering and the Church; but an equally un-American and even more baneful influence began to the oppressed everywhere, as testified by be exerted by the rising Slave Power of the | the Preibyterian Church in 1818, and as South. That recognition of human rights, maintained and carried out by our own and of the equality of all men in the scheme branch down to this day, must never be obof redemption, which seems so plain & corol- soured or forgotten. More than ever an lary from the lofty and severe principles of American principle, it must be more than

1. A genuine but comprehensive Calvin

THE VATIONAL ORPHANS' HOME-STEAD.

This institution, designed for supporting the orphans of Union soldiers and sailors, who fell during the war, and which, in a quiet way has been raising funds and sup-

To the Senate and House of Representatives of the Commonwealth of Pennsylvania :

law throwing open the passenger railroads of Philadelphia for Sunday travel:

a timid flight to the desert, and a fit of despondency breaking out into "It is enough; now. O Lord, take away my life." But both the prophet and the apostle returned to their duty; their aberrations were transient: their lives, as a whole, were consis-

ness with a martyr-death.

So now, while we may not expect perfection, we demand of Christians the faithful

Ahab with all the boldness of his first sud- |. Seventeen years of separation, ensued den appearance; Peter sealed his faithful- The emigration from Ireland fell off. The numbers of the Synod of Philadelphia

diminished from twenty-six to twenty-two. The Synod of New York grew at a rapid culture of this leading element of character, rate. It commanded the sympathies of the until their lives and actions form a con- | earnest and liberal-minded every where. tinuous, consistent, efficient whole. They Noble names adorned its annals; such as should remember that the virtue has an in- Samuel Davies, John Brainerd, Samuel tensive as well as an extensive, meaning; that Blair, Sr., John Rodgers, George Duffield. it requires them to be consistent with them- Davenport, and the Tennents. Its miuisselves and with the requirements of religion, | terial roll ran up from sixteen to seventy in all the spheres of thought, action, and names. Even the greater number of em-

But this melancholy result was not to be A large minority, almost full half of the Church, remained faithful to her distinctive character as an American organization. An attempt was made to cast them out of the demoralized body, which resulted in the division of 1837 and 1838, and the identity and continuity of the Américan Presbyterian Church has been preserved by our own branch since that time. Even in our own body a small minority was found--less than one-tenth-who, while adhering faithfully to the Catholic basis of doctrine on which we stood, succumbed to the corrupting influences of the institutions around them, and drew off into the anomalous position of a New School Presbyterian Church advocating slavery. No wonder that we now see them merged in the Southern fragment of the other branch.

axiom in Republicanism, seemed likely to Church

utterly die out of the consciousness of the

The so-called New School Presbyterian Church has had a hard struggle for existence. Men outside of it, who could not, or would not, see the importance of its fundamental principles; men inside, who had no consciousness of their existence, denied its claims to a separate organization, and confidently and eagerly waited its dissolution. On the one hand, it had to prove its Presbyterianism, and Congregationalists were alienated; on the other hand, it had to maintain its Americanism; whereupon, High Calvinists and Pro-slavery men denounced it, and Conservatives forsook it in fear and disdain. Only by the blessing of

God on fidelity to principle it survives. But it more than survives. All doubt as to its future is dissipated. Men rather begin to wonder at the greatness, strength and efficiency which, in the near future, it | touches. And is it not so with the heart in full harmony with its spirit are in working order, and are developing most successfully the liberality of its members. Its man that he had not been born." Colleges and Seminaries are such as any Church might feel itself fortunate in pos- straggle the claims of religion. You must sessing. The Holy Spirit is granted to do violence to your own conscience, you their inmates and to the whole field occu- must stifle the voice of duty, you must bury pied by the Church. Special instances your Bible deeper under the dust of a

* Gillett's History, I. 97, 99.

porting thirty or more orphans for some months patt, reorganized last week by adopting a formal constitution, and electing Bishop Simpson President, in place of Hon. James Pollock, who has been acting in that capacity, but was compelled, by multiplicity of engagements, to resign. Bishop Simpson has signified his acceptance of the office.

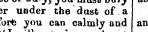
Among the Vice-Presidents are Bishops McIlvaine and Lee, of the Episcopal Church, Dr. Duffield, of Detroit; Gen. Garfield, of Ohio; R. J. Breckinridge, D.D., of Kentucky; James Lenox, Esq., of New York, and M. W. Baldwin, of this city, nearly every one of whom has already accepted the position. On the Executive Committee are Rev. Dr. Newton, Rev. John W. Mears, Alexander Brown, Peter B. Simons, Abram Martin, Dr. J. Francis Bourns, and others.

All funds should be sent to Peter B. Simons, Treasurer. As the Executive Committee is charged with the duty of procuring a suitable building for accommodating fifty to one hundred orphans, a large increase of funds will be immediately required.

BANEFUL EFFECTS OF NEGLECT. Neglect of religion will transform your spiritual and religious privileges into a source of lasting regret and remorse. You will wish in vain that you had never enjoyed them. In Retsch's illustrations of Goethe's Faust, there is one plate where

angels are seen dropping roses upon the demons who are contending for the soul of Faust. But every rose falls like molted metal, burning and blistering where it uttered by the most loving lips that ever shall shortly publish. spoke on earth: "It were better for that

Surely you cannot dismiss without a pied by the Church. Special instances you reglect, before you can calmly and and Pine. of large and wisely applied liberality, in guilty neglect, before you can calmly and and Pine. Saturda to God or his service."



THE MINISTERS' PETITION.

A remonstrance against the passage of a law allowing street cars to run on Sunday, and signed by one hundred and twenty-seven clergymen of Philadelphia, was presented to the Legislature last week. Out of one hundred and thirty clergymen who were called on, but three refused to sign the remonstrance. This shows that the Sunday car question is not popular among the

Christian portion of the citizens of Philadelphia. The following explanatory letter accompanied the petition :

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania :

GENTLEMEN-Will you allow me a word of explanation in regard to the petition : We learn, with pain, that the impression is made on your minds that many of the pastors and ministers of this city are in favor of the Sunday cars. While, therefore, a large number of us have already, as individuals, signed other pe-titions of this kind, we now unite as pastors and ministers of religion to assure you that almost all of our profession in this city are op-posed to "Sunday cars," as also to all other violations of the Sabbath law.

Please accept this expression of 127 of the clergy of this city, representing six different denominations and 50,000 people. As many more names might easily be obtained.

Yours, most respectfully, E. E. ADAMS, Pastor of North Broad Street Church. PHILADELPHIA, Feb. 27, 1866.

FIRST PRESBYTERIAN CHURCH, KOLAPOOR.

All the way from India, a photograph of promises to attain. Consolidated and har- on which the mercy drops of God's rich trees and surrounding objects. Great credit have been pursued by unscrupulous persons monious, with fewer distracting questions grace fall? Do they not change at last, as is due to the indefatigable man who, almost in other cases, we do not know that any before it than, perhaps, any American the heart hardens, and takes upon it, as it alone, on the other side of the globe, has good can arise from publishing the list. Church, it seems to be utterly free from the were, demon features, into a burning fiery planted this single witness for Christ and impure aspirations of ambitious ecclesiastics, shower, so that while conscience is seared, for our Church, amid a quarter of a million or from any attempt at spiritual tyranny every memory of the past tortures the of idolators. We have a letter in hand over its members. Modes of operation for soul? ,It cannot be long before such an from Mr. Wilder, giving a history of the the extension of the Redeemer's kingdom one would say, Amen, to his own sentence chapel, as he modestly calls it, which we

NINTH WEEK OF PRAYER.

Wednesday. - Rev. Mr. Harbaugh's Spruce below Sixth. Thursday.-Rev. J. Hyatt Smith's 11th above Race. Friday .- Rev. Dr. Brainerd's, Fourth Saturday .- Rev. Mr. Sutphen's, 11th above Spring Garden.

NOT We would continue the publication of the list of Churches advertising in the Press, but for our fear of bringing odium upon Churches for the acts of irresponsible and malicious individuals. The most active and prominent Church in the city in the Sabbath movement, the North Broad St., whose trustees months ago voted expressly that no advertisement of meetings of the Church should go into any paper issuing a Sunday edition, is one of the list in Saturthis building has safely travelled to our day's Press. Undoubtedly the purpose of office. It is a well-executed picture of a the unknown and irresponsible advertiser very tasteful structure. The swarthy na- is to diminish the influence of the Church tives, in their white dresses and in various on the question at issue, and to make a picturesque attitudes, are grouped around, show of respectability for the Sabbathand a tropical sunlight bathes the strange breaking paper. As the same course may We may say that, before this device of the enemy was hit upon, only one respectable Church was using the columns of the journal referred to.

THE SEMI-CENTENNIAL OF THE AMERICAN BIBLE SOCIETY.

The first sermon of the course of popular discourses in behalf of the American Bible Society will be delivered on Sabbath evening by Rev Thos. E. Vermilye, D.D., in First Reformed Dutch Church, corner Seventh and Spring Garden.

Services commence at quarter before eight o'clock

Subject, " The Purity of the Bible."