GENESEE EVANGELIST.

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Rev. John W. Mears, Editor and Publisher

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A PLEA FOR OUR POSITION. THE BROAD CHURCH OF CALVINISM.

Most fortunate is that church organizaion, which has approximated the normal, safe and useful position of the truly Broad Church. There is no need to fall into the lamentable errors of those, who claim and who pervert the title, in another country. A Church it must be; a company of believers in all the essentials of Christian doctrine, with ordinances, torm of government, power of discipline, and regular ministry; yet broad in charity, in toleration of disagreement on minor points, in comprehending freely various shades and as pects of opinion, in the width of its aims and the scope of its undertakings-seeking to bless man in time and for eternity; aiming to cultivate and elevate all of his legitical from the world.

comparatively unimportant ideas. Some of rustling vestments, or read prayers. Some think that to refuse to subscribe to the teachings of a certain theological Seminary, is pure Pelagianism, Arminianism, or Unitarianism. Others think that it is no concern of the Church what impression it makes upon the world; that the more stantly growing worse. They, indeed, do not cease laboring for its conversion, as in duty bound; but the doctrine they teach in regard to the final result, is likely to produce a contracted view of the functions of the Church. She is to be a witness, by her very singularity, to the truth in the midst of a doomed world, which only some great and sudden revolution, disconnected from previous developments, will reduce to the sway of the Redeemer. A doctrine, which, as it seems to us, has sprung from despondency, impatience, and erroneous, imaginative modes of interpreting Scripture, and which is not borne out by facts. We shall not find the materials for the liberal and healthful organization we would construct, among any of these classes.

Without uncharitable assumptions towards others, we claim for our own Branch a position of breadth and liberality, within safe limits, eminently adapted for usefulness. Our Presbyterian polity is, like a republican government, one of the most carefully adjusted combinations of liberty and authority in the range of human knowledge. It is a government strong, not by prescriptive right or class privileges, but by its principle of representation, by which the wisdom of the whole Church, or of the majority, is balanced againt the individual will. It is free, because all are on an equality, and the will of all is represented, by their own act, in every court of the Church. It is not so free as democracy, for the constant peril of that loose form of government is palpable in Church and beneficent, as it is possible within the limits power of the whole Church in the commuof organization at all.

Pauline Calvinists. We have no loose of social wrong. She is to be the stimulus Among the requests for prayer was the one, creed shading off into Semi-Pelagianism, of the public conscience; the quick, keen, alas! so often repeated, for a youth going or Arminianism, or Universalism, and in- steadfast ally of virtue, right and justice in to destruction under the influence of drink viting men of ambiguous opinions to our the community. She does not suffer her communion. Of the two great theological heart to sink in despondency, and grow pertendencies within the limits of evan- versely blind to real marks of advancement gelical Christendom, the one led by Ar- in the world. She recognizes every for. minius and the other by Calvin, our place ward step with joy and thankfulness. Every is honestly and unequivocally with the element of good within her power, she conlatter. We desire all the world to know ceives it her duty to contribute to the pub- only exception was the case of a poorly rewhere we stand, and to be fully informed of lie policy of the nation; and in every tri-

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all men responding to them, at present our and training put them in sympathy with kingdom of God on earth. our theological tendency as thus avowed

And we thoroughly believe that Calvinism itself, in its broad Scriptural outlines, is the best doctrinal basis for a Broad Church. It addresses itself, in its central idea of the sovereignty of God, to the profoundest and most enduring convictions of its destiny in our hands. It is in a posture the human soul. How massive and how grand is that idea! Fastened to such an anchorage, how safe will be every development in the line of liberality! On the other hand, how unstable and perilous a doctrinal foundation is that which denies vout recognition of the Divine favor, and a the dependence of the human will upon | zealous, hearty, unanimous use of the facil-God, and practically establishes an inde-lities and appliances for Christian effort pendent kingdom outside of the limits of thus happily in train. Any movement inthe Divine! Yet we are equally convinced volving the abandonment of our specific that narrowness and bigotry must, sooner character and position, so valuable, so admirmate tendencies; laboring to uproot and or later, characterize a system of theology ably adapted to the wants of the age, and banish every evil, social, moral and politi- rigorously carried out upon the single prin- attained, at last, after such a history of toils There may be more than one Church shut itself, and the Church founded upon organization disposed to claim such a happy | it, from the sympathies of men. It will position for themselves. We are afraid | fail in its appeals to their consciousness, there are still more that do not appreciate which is nothing without the element of the position, and that do not care to occupy | free will. The breadth of our own branch it. Some are wrapt up in their own self- of the Church is primarily doctrinal; it or a sacrifice of our principles, and of the sufficiency. Some can see nothing true, admits, by the side of the doctrine of sovnor safe, nor just, out of their own circle of ereignty, that of a genuine free agency, opinions. Some are not satisfied with a subordinated to the Divine will, yet mystetranslation of the Bible even, unless it is riously and truly free. It does not commit deeply colored with their own notions of itself to the idea that the whole of theology can be adequately presented in a consistthink there is no salvation out of the sound | ent logical sytem. It binds no man's conscience by the ipsissima verba of any human theory. Within the limits of the great landmarks of Calvinism, it allows men and ministers to cherish their own theories; as upon the Extent of the Atonement; the exact relation of our own to Adam's sin; moral and natural ability; the precise way crude, abrupt, and absolute the distinction in which Christ's death becomes an Atonebetween the Church and the world the ment for our sins; the exact nature of Inbetter; that the two are so antagonistic that spiration, and the like. Such freedom truth will be sacrificed in the attempt to cannot consistently be granted where a commend the Church to the favorable re- formal and elaborate and rigid Calvinism is gards of unregenerate men; in fact, that accepted and insisted upon, as alone and in narrowness is a recommendation. The all respects true. High Calvinism is inev-Premillenarians, especially, regard all such itably intolerant, keen for heresy, prone to attempts with disapproval. They deny that make a man an offender for a word. A Calthe Church is to make its way by a gradual | vinism which is at once genuine and liberal, assimilation of the world to its own spiritual embodied in a flourishing Church organizaand holy character. They hold that there | tion, is a blessing to the world. There is is no more prospect of this now than there life and health in it. There is progress was eighteen hundred years ago, and insist and a balance-wheel to it. There is liberty that, in spite of all efforts, the world is con- without license in it. Those who have it in charge owe the world a duty to preserve

> and perpetuate it. Our branch of the Church is broad in a good sense, as recognising various modes of the operation of the Holy Spirit; as being friendly to revivals of religion; as unwilling to reject what gives good evidence of Divine origin merely for the novelty of the manifestation. There is a narrowness and bigotry possible towards God, no less than towards the world; and men of culture who affect the name of liberality, are sometimes guilty of the very opposite sentiment in estimating the phenomena of conversion. Again, very stiff theologians and precise churchmen are guilty of the folly of prescribing the modes in which alone they will recognize the Spirit as truly present and operative; all indications which do not brand as false and decry as mischievous. We believe the utmost liberality towards all demonstrations, within the bounds of plain decency, prevails in our branch of the Church. We are not disposed to prejudge and shut out what does not parallel our ex-

perience, as necessarily spurious. called to act as a direct reformatory power upon the world as it is. It is broad, bebringing the transforming, elevating power ance, slavery, war, bad government, licentiousness, poverty, and social degradation. as well as sin in the heart, are to be objects

al basis on which we expect them to meet | honorable share. Without aspiring to secu- | who is apt to be very belligerent on behalf | us. We believe in "Presbyterian affini- lar power, she looks, longs, and labors for of peace, and who prays and exhorts in a ties;" and while we hope one day to see the gradual spread of the Church of Christ, vein which instantly puts to flight all tenuntil it embraces the whole world, and until der and devotional feeling. His harangue hope of success, as a Church, is mainly all kingdoms and societies have merged at of to-day, directed against Dr. Newton, with those whose very natures, characters last into the perfected social state, the was passed by without notice, and the meet-

the spirit of our Church; though we confess the reality, to our mind, quite shames the description we have hastily drawn. It is a privilege to be connected with such an organization, and a responsibility to have to maintain and perpetuate itself, such as few Churches have had, and such as it has never before known. It is just fairly launched upon a career of great prosperity; nothing seems now to be needed but a de ciple of the sovereignty of God. It must and losses, can be nothing less than a dereliction of duty. Others, who may intelligently wish to share in it, will be heartily welcome; but no accession of members or outward strength would repay the great loss to us and to the world, of a compromise that it can and does command the services disappearance from the community of an organization so well representing liberal Presbyterianism, and so closely approximating the true idea of the BROAD CHURCH

SIXTEENTH WEEK OF PRAYER.

This meeting, still well attended by the people and marked by great tenderness of feeling, suffers from the scant attendance of the pastors. Some arrangement involvng the certain presence of half a dozen at each meeting, we should think might be made to the great profit of all concerned. On Monday of last week, the services were held in Gloria Dei Church, better known held there every week. On Tuesday, at the pastor, read from Zech. xii. and xiii. opened for uncleanness. The requests for give us safety. prayer were such as to indicate the special influences of the Holy Spirit, and to partly to stir the hearts of Christians. Dr. Kennard's address was eloquent with Christian affection. Rev. Mr. Grimes, of the Twelfth Bantist Church, Boston, whose color would he had not mentioned it, was introduced square with these conceits of theirs, they and spoke of his visit to his brethren in Petersburg, Va., where a very extensive revival is in progress, as many as four hundred having risen for prayers.

On Wednesday, notwithstanding the awkward length of the separate exercises, there was much earnestness in exhortation and prayer. A brother was present who Our branch of the Church believes itself had been travelling as an evangelist—so we understood-as far as Labrador and through the British Provinces. The name of Christ. cause it conceives its mission to consist in he said, was efficacious in prayer only when we could use it with the fullness of approof the new life into healing contact with priation with which the wife uses that of every form of evil in the world. Intemper- her husband; the Church, as the spouse of Christ, shares in the name and claims all blessings on that powerful plea. It was, in his view, the sign of the times, that Chris-State alike. But it is as liberal, elastic and of its direct benevolent efforts. The moral tian union was so prevalent over the Church. Should a new apostolic epistle be addressed nity, as well as her authority with her own to "The Church in Philadelphia," it would And as to doctrine: we are thorough members, are to be exerted against every form properly be brought to this prayer-meeting.

The Saturday meetings are, by a happy thought, appropriated to the children. The prayers and addresses of last Saturday were mostly admirable. The latter were from Dr. Newton, Mr. Calkins, Mr. Abram Martin, and Rev. Mr. Grimes, of Boston. The

ing passed off very profitably. There cer We have thus, we think, fairly stated tainly is a way in which such nuisances can be abated.

SEVENTEENTH WEEK.-Wednesday, at the Baptist Church, Broad and Brown. Thursday, Presbyterian, Twelfth and

Friday, Methodist, Fourth below Vine. Saturday, Children's Meeting, Baptist

Church, Eighteenth and Spring Garden. Thursday evening, quarter before eight o'clock, at Presbyterian Church, South St. above Eleventh

THE RECONSTRUCTION COMMIT-TEE'S PLAN.

We have felt none of the impatience which, in some quarters, it has been fash onable to express at the deliberateness of the movements of the Reconstruction Committee. That Committee is composed of elements worthy of the respect and confidence of the country. We could feel ourselves safe for an indefinite period in the hands of fifteen such men; and we regard it as one of the triumphs of republicanism, of men of such high character in such critical moments of its history. Such men should have all the time they want. What if the whole rebel generation passes away without a share in the government-will any great interests suffer for the privation?

The Committee's plan at length is before us. As an offer of the victors to the vanquished, who have nothing but a military parole between them and the extreme penalty of the law, it cannot be described in any other way justly than as magnanimous and merciful. It yields far more to the rebels than multitudes in the North will regard as just or as safe. It imposes upon the internal affairs of the rebel States no as the Old Swedes' Church, in Swanson policy different from that equally required street. This old church, established by in the North-simple equality of all citi-Swedish colonists, before the territory fell zens in civil rights. It limits representainto the hands of England, older twerefore, tion according to the voting population than any other church in the Common- It does not require a State to confer upon wealth-about two centuries-is and has any class of its people the right of suffrage. been decidedly evangelical in tone, and has It leaves the lately rebel States to manage a rector who most cordially enters into such | their own affairs, subject to the above Con novements as these. The meeting, under stitutional provision. They may elevate his lead, or rather that of the Holy Spirit, their lately rebel leaders to any State or was one of the most melting and blessed of local office of trust or of power. They the series. Christ crucified was held up | may "run" their own churches and pub with unusual unction to the people, and lish their own newspapers. After the short there was joy and brokenness of heart probation of four years, they may vote for through all the congregation. An old lady, any officer of the general government, and, after the service, remarked that she had with certain indispensable exceptions, far been worshipping there seventy years, yet from numerous, any one of their number in all that time, she had never known such may even now be elevated to the highest a meeting as that. She hoped it would be office in the gift of the nation. Punishment seems scarcely to be thought of in Penn Square Church, Rev. Mr. Crowell, this scheme of reconstruction. And many will seriously doubt whether a delay of but chapters, and there was deep feeling, as all four years, and a restriction of representathoughts were turned to the fountain tion to the ratio of the voting population,

Nevertheless, we heartily endorse this plan, the product of some of the wisest and best minds in the public service, as a decided advance in the right direction, and as by no means precluding still further movement in the same line of progress. scarcely have been known with certainty if | The people, we have no doubt, are prepared to go beyond this carefully-taken position. We believe they would emphatically prefer to have a definite prospect opened up to the freedmen, the chief loyal element of call for a far deeper mark of reprobation upon a rebellion of such fierceness and enormity. And we wish much that Congress could see it so. But having once rallied them on this easy vantage ground, we shall be prepared to move forward steadily, in unbroken ranks, to positions still further in anyance.

We hope to see the Committee's report promptly adopted by a two thirds majority in both Houses, and ratified by the legislatures of the respective States.

KEEP IT BEFORE THE PEOPLE.

A movement for the better support of the inferior clergy has been in progress in the Church of England. The council, consisting of the Bishops, Archbishops, Mr. Gladstone, and others, have just issued a paner, in which they declare it their object to give the working curate £100 per annum, if possible, over and above the stipend which he receives from other circumstances."

It appears that,

In the only dioceses from which exact returns have yet been received, there are where we stand, and the comprehensive but well-defined doctrin- umph of right over wrong she claims an andria, one of the habitues of the meetings, upwards of fifteen years, and whose pro- last of June.—Independent.

fessional income scarcely averages £100 a year. The natural result of this state of things has been a considerable falling off in the number of candidates for holy orders during the past ten years, as compared with the preceding decade.

BLESSED WORK IN BALTIMORE.

REV. J. W. MEARS-DEAR BROTHER: -It affords me great pleasure to inform you that God has done great things for our Zion, "whereof we are glad." God's people have been greatly revived, and many are rejoicing in a Saviour's love.

You will remember, that not long since was in your city, soliciting contributions from the brethren, to help us to remove a \$7000 ground rent, which had so long crippled us, and I wish to thank them, on behalf of our people, for their kind and generous response and substantial aid.

It seems remarkable, that about the time we were endeavoring to complete this work, God should be preparing a greater one for us—the salvation of souls.

On Tuesday, the 13th of March, Dr. Spees invited the members of the Church and any of the impenitent that felt disposed, to meet him in the lecture-room. Quite a number of both were present, and it was evident that the Spirit of God was there. The work of grace commenced that night, and has continued ever since. The meetings have been of the most solemn, tender, and impressive character. I have witnessed many revivals during the last twenty five years, but nothing as remarkable as this. There is unusual decision about the young converts, and a readiness to discharge every duty. Dr. Spees, though comparatively a stranger amongst us, has been indefatigable in his efforts, and has proved an efficient and faithful laborer. He has had no assistance beyond the members of the Church

Last Sabbath was a glorious scene, when forty stood around the pulpit and confessed Christ publicly as their Saviour. There was the child of twelve years of age, and the father of ord fifty, whose son is preaching the Gos, see Son of God, and was witnessing the conduction of the conduc parents and children; brothers and sisters: husbands and wives, to commemorate the dying love of Christ. I cannot tell you how joyful I felt to see my last child consecrating himself to Christ, and my other son's wife among the number; all on the Lord's side. "It is the Lord's doings and and so returned it to the Presbytery.

until last Sabbath, except on three occa-

I could write much more, but must forbear. God grant that the blessed work may still continue. Yours truly,

WM. G. KNOWLES. Baltimore, April 24, 1866.

- The consciences of some of the other branch are not altogether dead to the great wrong of the Exscinding Acts of 1837-38. The approaching Convention at St. Louis, and the possible concocting there of a second edition of the acts of thirty years ago, has stirred some uncomfortable memories. One such series of high-handed measures, in a generation, is as much as the reputation of any Christian Church for justice can bear. Even The Presbyterian of this city is dismaved at the prospect. It says, in a recent

issue, (we italicise a few words):-We do not ask for any summary or revolutionary process—any excision which shall give them a chance to parade themselves as martyrs or which shall make others feel unsafe because of the Assembly's disregard of the Constitution which is the guardian of the rights of all; but the South, of enjoying their well-earned only that the Assembly shall make it clear that it stands firmly by all that it uttered concerning privilege of the ballot. We believe they its duty to the State which has protected it, and which it has always recognized as the ordinance

> And yet we can scarcely doubt but that, in the event of a refusal to cast out the political malcontents who are now so sadly troubling her borders, posterity will wonder quite as much at her toleration of the really bad and dangerous men of 1866, as at her blind and cruel haste to cast out the eminent, the pious, and the true men of 1837. She is in a sad dilemma. On the whole, as she is "the Exscinding Branch," and as the rectitude of such a course is, in this instance, as clear as day, we hope she will keep on, and make a righteous use of her skill in this line.

Mr. Cyrus W. Field returned from Engand last week, in the Persia, after having launched another great expedition to lay the Atlantic Telegraph cable. This is his thirtysixth voyage across the ocean on this enterprise, to which he has devoted the last twelve years of his life. Such indomitable perseverance deserves success, and we trust will command it. All preparations are now going forward with the greatest rapidity. They are manufacturing over a hundred miles of cable a week. Mr Field remains here but six weeks, and returns to England to join the Great Eastern, which is expected to sail the

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OUR ROCHESTER CORRESPONDENT.

PRESBYTERY OF GENESER

The annual meeting was held in Corfu, on Tuesday last. The opening sermon was preached by Rev. C. F. Mussey, of Batavia. Rev. Daniel Russell, of Pike, was elected Moderator, and Rev. J. Wickes, of Attica, Temporary Clerk. Some of the churches of this Presbytery have enjoyed precious revivals of religion. We have already spoken of that at Le Roy. One of like interest has been experienced in the church at Batavia. Like other laborers in other places, the faithful pastor, Rev. C. F. Mussey, found himself constrained. by the interest, to preach almost every evening for many weeks together, and yet was amply rewarded for the toil, by some forty or fifty conversions.

Rev. Daniel Russell, of Pike, and Col. Phineas Staunton, of Le Roy, were appointed Commissioners to the General Assembly; and Rev. Allen Traver, of Corfu, Commissioner to Auburn Seminary. Rev. E. H. Stratton, late of Orangeville, was dismissed to unite with the Presbytery of Geneva, as he is now preaching at Canoga, within the bounds of that body.

PRESBYTERY OF CAYUGA.

An adjourned meeting of this Presbytery was held in Auburn on Monday, 23d inst., at which the following young men. members of the Middle Class in Auburn Seminary, were licensed to preach the Gospel: George Bayless, William B. Hendryx, Darius R. Shoop, Darius C. Sackett, Henry S. Barnum, Mortimer A. Hyde, and Joseph E. Scott.

Rev. Robert E. Proctor was, at his own request, dismissed to join the Presbytery of Buffalo, as he is now engaged in preaching and laboring in connection with the mission enterprise of the North Church in that city.

Mr. Gustavus R. Alden, a licentiate. was also dismissed to put himself under the care of the Presbytery of Genesee Valley, as he has accepted a call to one of the churches of that body. Arrangements were also made for the ordination and installation, at an early day, of Mr. J. V. C. Nellis, another licentiate of this Presbytery, who has accepted a call to the church in Jordan.

One license was also recalled, by request of the licentiate. Mr. George S. Gray, of Englewood, N. J., has devoted himself to teaching, in which employment he has already spent several years. and on this ground proper to retain the license to preach, marvellous in our eyes." To him be all the With unimpaired confidence in Mr. Gray, as a licentiate for several years under their care, the Presbytery complied with his request.

The Presbytery of Cavuga has anpointed Rev. Prof. Hopkins and Rev. Henry Fowler, of Auburn, and Hon. W. J. Cornwell, of Weedsport, and Albert W. Allen, Esq., of Union Springs, Commissioners to the General Assembly.

Rev. Henry Fowler, of the Central Church in Auburn, after an absence of some weeks, on account of ill-health. has returned in improved condition to his charge. Rev. S. W. Boardman, of the Second Church, has also been absent for a fortnight, to attend the funeral of his honored father-in-law, Rev. David Greene, formerly one of the secretaries of the American Board.

The daily Union Prayer-meeting in Auburn is still continued. Although somewhat diminished in numbers, there are constant proofs of the presence and power of the Holy Spirit. Several conversions of special interest have occurred since the great ingathering on the first Sabbath of the month, and the reapers are still busy gleaning.

THE REVIVAL IN CANANDAIGUA.

This place has not been passed by. Union meetings have been held by the Congregational, Baptist, and Methodist Churches. Dr. Daggett has also had some extra preaching services in his own church, well attended. The result is, in all, probably sixty or seventy hopeful conversions.

PERSONAL.

Rev. Henry Neill has resigned the pastoral charge of the Central Church, (O. S.,) in Geneseo; and Rev. F. D. W. Ward has been recalled to the same pulpit, where he was pastor once before. WELL-REMEMBERED.

Rev. Dr. Clarke, of Buffalo, has been remembered by his congregation with the gift of \$1500-which, we doubt not, it will be very convenient to have and to use in these painful times.

GENESEE. ROCHESTER, April 28, 1866.

THE KINGDOM OF ITALY is about once and a half as large as New England, about equal to New York and Pennsylvania taken together, little more than half as large as California, considerably less than half the size of Texas, and but one twenty-ninth part as extensive as the United States of America.