GENESEE EVANGELIST. A Religious and Family Newspaper

Constitutional Presbyterian Church.

PUBLISHED EVERY THURSDAY. AT THE PRESBYTERIAN HOUSE, 1334 Chestnut Street, (2d story,) Philadelphia

Bev. John W. Mears, Editor, and Publisher

American Aresbyterian.

THURSDAY, JUNE 7, 1866.

THE SPIRIT OF UNION WELCOMED.

It is a joyful day, indeed, for the Church and for the world, when such movements for union take place between different and long estranged branches of Zion, as have just been witnessed in the two Assemblies at St. Louis. Whatever first opened the way for them, they are hearty, sincere, and grand manifestations of Christian love. The world, which cannot appreciate the refined distinctions which kept denominations apart, feels instantly the force, the beauty, the Christian fitness of such acts. Men understand the laying aside of prejudices; the cessation of a thirty years' war of theological opinions; the forgetting, on a great scale, of wrongs and injuries done on a great scale; the return of an era of magnanimous forbearance toward mutual faults. and toleration of minor diversities of opinion. They acknowledge in a moment the reality and the power of the Christian religion, when they see it drawing together vast bodies of intelligent, conscientious, high-minded men and women, already independent and powerful apart, and with a generation of provocation and estrangement lying between them.

Union is a sacred word. It embodies the essential practical tendency of the Gospel. It is hallowed by the Saviour's intercessory prayer, by apostolic repetition, by the example, the whole spirit, and the dying words especially of the beloved apostle John. It is the peaceful goal after storm and struggle. It is the crown and belong to his kingdom of passion, of darkness, and of sin. Union in the State has giving and receiving the hand of fellowship with Christian brethren all around the globe.

Union is a name dreaded by heretics, infidels, secessionists, papists, and the devil. speech a declaration to this effect, which Can these only create and perpetuate di- may owe its singularity of expression to visions among the friends of truth, their imperfect reporting; but which is coupled work is half done. Christians are more with such a dark and ungenerous fling at serious hinderances to the triumphs of the Gospel in their divisions and jealousies, often, than either of these, its known and declared enemies. And God sometimes them. Here is the paragraph: allows serious calamities to befall or to threaten the Church, in order to open the eves of Christians to the value of union, and to draw them more closely together. So, under James I. of England, all ranks, all parties, all Protestant sects arrayed themselves against the Popish designs of the king. Episcopalians, Presbyterians, Independents, Baptists forgot their long feuds and remembered only their common Protestantism and their common danger. It was a short glimpse of the golden age between two iron ages of controversy and division. So with our brethren of the other branch. The apostacy of nearly one third of their number into pro-slavery and secession, and their obstinate persistence in impenitence, has given the loyal remainder pause; has aroused them from their dream of self-sufficiency; has softened their hearts, and given play to the lovelier traits of the Christian character. A taste of misfortune has made them sensible of the excellence, the comfort, the necessity of a closer union of those that think alike in the Church of Christ. However the movement may issue, it is an omen of uncommon good to the cause of Christ, and of confusion to its foes. It is the signal for the end of unholy antagonisms and costly rivalries between these two branches of His church. Henceforth, there is to be a utilizing of force once lost to the common cause. Henceforth, the enemy will not be able to play off Ephraim against Judah, or Judah against Ephraim. But they shall fly upon [or against] the shoulders of the Philistines toward the West, they shall spoil them of the East lutionary policy proposed by the majority. together. The shall lay their hand upon He says: Edom (the South) and Moab (Southeast) and the children of Ammon shall obey . Supplement of the

New Series, Vol. III, No. 23.

Genesee Evangelist, No. 1046.

PHILADELPHIA, THURSDAY, JUNE 7, 1866.

der of prejudice, this blending together so ourselves not merely in a most undesirable rreely of hearts long estranged, this con-spicuous and honorable illustration of the say that the danger of legislating in times of Christian spirit and vindication of the Christian name, as a fruit of the great re- tion of it that meets us so perpetually, and vival, with which God is so signally blessing the American churches. The precious sanctifying influences which have been vouchsafed to a thousand separate localities in both branches of the Presbyterian Church, found in those friendly gatherings, those courteous and affectionate interchanges of deputations, that joint Eucharist and those union resolvings, their focal point. There, in that Queen City of the West, was the grand practical proof of the reality and value of the revival of 1866.

Yes, and we may boldly view it as a pledge of further spiritual blessings. We may draw fresh courage for future effort, and carry with us the momentum which such a speaking, public, unimpeachable evidence of the blessed harmonizing influences of religion will give. Surely, the times are ripening, the last problems of Christianity are drawing toward their solution. The Church is dressing its ranks and massing its columns for the last great battles with its foes.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty, and in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

DR. BOARDMAN'S SPEECH.

It is impossible for us to avoid noticing, and treating in some measure as it deserves, consummation of human achievement. It the speech of Dr. Boardman in St. Louis. is the sweetest note in the harp of the old As the defence, by a Presbyterian divine dispensation, as it is the key-note of the of Philadelphia, of the notorious Stuart songs of the new. Discords, strifes, and Robinson and his rebel associates of the divisions are the works of the devil and Presbytery of Louisville; as an attempt to retain, for a single moment, under the wing of the Presbyterian Church, men so been a talisman of sublime power. To as notorious for complicity with the worst sail it, has been to call up from the peace- forms of the rebellion, and to mitigate the ful and happy homes of a Christian nation | indignation, which the feeblest spark of a host of two millions of stern, unyielding honest loyalty to church and State must warriors. Rather than lose it, 300,000 | excite at their audacious assumption of inbrave and noble youth have given up their | nocence and equal rights with the loval lives, and three thousand millions of money and true, -this speech is palpably deservhave been sacrificed. Its significance thrills ing of the severest censure. As a last and our blood. It is as truly an element of the most able attempt to hinder the whole American atmosphere, as oxygen is of the Presbyterian Church from finally clearing jurisprudence, but of American liberty, and of all liberty. We cannot afford to have the air we breathe. Union is not less essential | itself of the virus of pro-slavery and seces or less precious in the Church of Christ. sion, and from taking its due place among It is the expression of a far holier, far the foremost influences and guides of civildeeper sentiment, reaching out beyond ization in America, it will be historical, national boundaries and distinctions of race, though we do not envy its author the sort of fame it will bring.

Dr. Boardman is reported to have somewhat ostentatiously declared his loyalty. We quote from the opening part of the the true men now engaged in the work of reconstruction, as could only come from a heart utterly barren of sympathy with

Slavery is dead and rebellion is dead, thank God! and secession is dead, thank God! Take that, brethren, you who have repeated a thousand times over, peradventure, or heard it repeated, that I have more sympathy than you have with secession and rebellion. But I am not here, though, to speak of myself. No man, thank God! has more loyalty than I have. No man rejoices more sincerely than I do that this war is over, that the authority of the Federal Government is re-established, and that there is some prospect, however obscure and remote, in the dim distance, that this whole blessed Union is likely once more to be re-established under our glorious Constitution.

We have no idea of questioning a loyalwhich seems so satisfactory to the gentleman himself, especially as the clue to its value is given in the concluding words of the declaration. The great body of the Presbyterian Church is prepared to estimate it at its true worth. It meant, before the war, giving up everything to the South; it meant during the war: cold neutrality, carping criticism of the Government's methods without a warm word for the Government's object, lofty reticence unon a theme for which hundreds of thousands were pouring out their life's blood, or gloomy vaticinations of the profoundest ruin to the country; after the war, it means taking back the South without conditions, allowing them to defy authority and cherish all their moral and political heresies, and yet to recognize them as equal in rights and privileges with the

loyal and the true. Dr. Boardman is most sensitive and anx. ious about the Constitutional rights of the Louisville Presbytery, and about the revo

The resolution which I have just read was

position, but in a most perilous position. great public excitement is very great and imminent. I need not revert to that illustrato which the sessions of the last hour have presented a series of illustrations."

And again:

I have intimated, at least, that I have no sympathy with the views that have been at-tributed to some of these Louisville brethren; but, sir, I have some sympathy, I trust, with righteousness and truth and justice, and Christian charity; I have some sympathy with the rights of any man who bears the form of a man, and who carries an immortal spirit in his bosom, and I will not sit here willingly, I will not sit here quietly, and see any man oppressed, though he be the bitterest secessionist in the land. If he is to be arraigned and condemned and beheaded, it shall be done in so far as my voice and my humble influence can accomplish anythingit shall be done under the constitution and laws of the Church. We live, sir, under a government of law. We are not at liberty to take counsel of our feelings or our passions. We are not at liberty to go for our law precedents to public, judicial or legislative assemblies. We are not at liberty to open our bosoms to all the gales of human passion that may meet and concentrate here. No, sir, we are bound by that Book, and if it were not my deliberate conviction that the teachings of that Book had been infringed upon, I would not trouble you with the remarks that I am

Once more, after quoting the resolution appointing the committee of inquiry, he exclained:

Well, sir, since the world began, since the institutions of Justinian were organized and established, was it ever heard that a set of men were put upon trial under an indictment like that? What better right have you or I here to day than they to a seat upon this floor? You deprive me, in wresting that right from me, of all opportunity of explanation-of all opportunity of self-defence, when I am about be cast out of the Church of my fathersthe Church upon whose bosom I pillowed my head, and upon whose bosom I hope to rest in my dying hours; and if there is a tear to be shed by anybody on my humble grave, I

hope it may come from that honored mother. Sir, this Church is dear to me, and all its rights are dear to me, and in striking down hese brethren they have struck at me and struck at you, sir, and every man on this floor, and every convenient method of defence. And, sir, rely upon it, it is not the mode of procedure which is recognized in the house of God; it is not the method of dealing with the highest and most sacred rights of Christian men and Christian ministers, which is prescribed in that Constitution; it is an utter invasion of all those rights. You not only find no precedent for it in the history of the Church, and no precedent for it in the history of Christian jurisprudence, I take it. I tell you, sir, you are traversing here one of the fundamental principles—I will not say of ıll liberto action of the Presbyterian Church cited as a venerable precedent, as giving sanction to these foul and oppressive measures. I am delighted to see that one member-I suppose the good brother was one of the two hundred who voted against the poor minority of fifty
—I am glad to see this discussion has sent one of these two hundred brethren to the Book of Discipline.

In this impassioned and eloquent strain, the Doctor went on, pleading for liberty toward liberty-hating secessionis's, and laboring to throw the protection of the Constitution around men whose very presence was designed as a defiance of the plainest laws and highest authority of the Church. Every one who reads these sent-nees will be irresistibly recalled to the scenes of '37 and '38, when a very different class of men pleaded in vain the same Constitutional principles, and when Dr. Boardman committed his reputation, as a Christian man and a minister, to the unconstitutional and revolutionary party which accomplished their overthrow. Where then was his anxiety for the Constitution; where then itary function it is to preach the Gospel of his zeal for legal rights; where then his fears for the consequences of high-handed to the atrocious doctrine that any class or and arbitrary acts? Ah! Dr. Boardman, is it only for rebels and proslavery men and secessionists that Church constitutions are made? Is it only the rights of such men to a home in the dear old Church of their fathers, to a resting-place on its bosom when they die, and to its sympathetic tears upon their humble graves. that you feel urged to defend, with all the ardor of your nature and all your gifts of oratory? Is it for Stuart Robinson and ex-Governor Wickliffe that you deem it necessary to deny your own record of twentynine years as an Old School partisan, and, in their name, plead the Constitutional rights of Presbyterians, as innocently as if you had never been a party to their violation, on a grand scale, and against myriads

of the best and truest men in the land? When the Third Presbytery of Philadelthe General Assembly, and, hat in hand, den the direct elements of cruelty. His the resolution my own motion, under the General Assembly, and, hat in hand, den the direct elements of cruelty. His fully the profound conviction, Mr. Moderator, hastened to seek connection with the body attempt to tax the ministry of his Church time.

We cannot refuse to regard this surren- | that, as a General Assembly, we have placed | which had perpetrated what he now pro- | with a violation of the principles of Chris-

man's Constitutional argument in defence enlist the pure Gospel of Christ on the side of these arch-sympathizers with rebellion, of license and of crime. or to vindicate the methods taken by the o If it is an outrage, such as warms the bold and loyal men who have such a trium- blood and kindles all the powers of the phant majority in the other assembly. We speaker, to insist upon punishment in their their body of these odious elements. We punishment and of sanctions to law is an to appeal to the exscinding acts and to every judge who is about to pronounce a these acts, as a justification of their proceedings. Any attempt to exalt those acts into precedents must diminish the prospect for reunion with ourselves. We regard the Louisville Presbytery and their representatives. Robinson and Wickliffe, as notorious sympathizers with, and abettors of, the crime of rebellion. The word of God, the Constitution of the Church, and the specific acts of that Assembly, contemplate rebellion as a crime; as much so as duelling or polygamy. Had the Louisville Presbytery issued a declaration in defence of a party of duellists or polygamists, and sent to the Assembly a duellist or a Mormon as a representative, its conduct would no more have demanded summary treatment than it does now. To pause and refine on Constitutional formalities, and seek precedents, at such a time, is a mark of the most deplorable moral weakness, and is hardly to be distinguished from sympa-

thy with the crime itself. But Dr. Boardman has very low and nadequate views of the crime of rebellion. He chides and chafes at the purpose of the loyal men in the Church to brand it as crime. Not only is he anxious to throw around rebels the defences of the Constitution, but he pleads for them the law of love! The honest indignation which good men all over the land feel for the monstrous, murderous, and unpardonable violations of our supreme law, he dares to call unchristian. He dares to pervert the shrined in the memories of a grateful peo-Christian doctrine of forgiveness and forbearance, to the very overthrow of justice | that sublime opportunity is forever gone. itself. He slanders his brethren, by puttling the been sacrificed to gain the aptheir deep moral convictions, based upon plause of a handful of Missouri secessionsuch Scriptures as the Thirteenth Chapter | ists, and the commendation of a Richmond of Romans, below even the loose and demoralizing attitude of mere politicians tianity, which, in spite of a brief, galvantoward crime. In the view of Dr. Board- | ized revival, is doomed to disappear from man, their indifference is more commend- the earth. able and more Christian, than the pure | The following is the congratulatory and conscientions spirit of the Northern Churches toward the great crime of the

Of a conversation he had held with a prominent man in St. Louis, whose loyalty is, of course, undoubted, since Dr. Boardman endorses it, he reports as follows:

He said to me, What is the reason that the soldiers—the men who did the fighting—not the holiday soldiers, but the men who did the fighting—are ready to exercise forbearance and forgiveness and peace, while the ministers seem to be in favor of war? Sir, said I, you have propounded a problem to me which cannot solve. I know the fact, for I have had personal experience of it.

Referring to the sentiment applied to Great Britain in the Declaration of Independence-"In war enemies, in peace friends"—he accuses the loyal ministry of holding to ethics inferior to those of Thomas Jefferson, and sophistically cries

Shall they who not only profess to sit at the feet of the meek and lowly Saviour; shall they whose professed voice and whose heredpeace, to preach forgiveness and forbearance and universal charity; shall we set our hands condition of men in any land shall be regard ed by us enemies not only in war, but even in peace? God forbid! God forbid!

Here we have it. Our troubles were nothing more than a state of war between equals; and the conquered South is to be treated as a great nation, which whom simply the fortunes of war have gone contrary. She is to be treated as France treated Austria after the battle of Solferino. Lord John Russell was perfectly right in promptly conceding belligerent rights to the rebels. In short, Dr. Boardman's logic, if logic it is, is that of secession. Or, if he did not mean it to be understood as logic, but only as a rhetorical point; if he does not mean to excuse rebellion, but only to shield rebels, then is this position as antagonistic to sound morals as the other would be to national life and unity. Dr. Boardman is declaiming against the moral phia in 1837 was, by the direct act of the sense, against the clearest moral convictions Assembly, dissolved, without hearing or of the Presbyterian bodies of the North. opportunity of protest; when its ministers His appeal in behalf of the authors and men like Albert Barnes, Thomas Brain- abettors of this utterly gratuitous and unjuserd, James Patterson, and others-were tifiable pro-slavery rebellion, is equally in left without ecclesiastical connections, and | behalf of all criminals. His outcry against directed to apply to some Presbytery, as severity is an outcry against the sacredness candidates for admission, was it this same of law itself. His plea for mercy is the rose-Dr. Boardman, then a member of that water sentimental plea, which overthrows the Presbytery, who urged on such action of very idea of justice, and in which are hid-

fesses to deem a great ecclesiastical outrage? | tianity in excluding impenitent traitors and We are not bound to answer Dr. Board- rebels from the Church, is an attempt to

rejoice at their unalterable purpose to purge case, then, we submit the very idea of are sorry that they should find it necessary outrage. Then restraint must be laid upon legal and judicial opinions based upon severe sentence; then prison doors must be lifted from their hinges; then the gallows must be taken down; then the Almighty himself must be called to account for dooming the incorrigible to an eternal hell, and must be summoned in the name of mercy, to fling wide open the triple gates of the pit, and to span the great gulf with a broad pathway to the pearly threshold of beaven. Such sentiments as those above quoted have been heard, too, from the pulpit of the speaker in this city, and have already been characterized somewhat as they deserve in this paper. We take this opportunity to declare once more our conviction that they are dangerous and demoralizing in a high degree, and that their legitimate issue is the denial of the doctrine of everlasting punishment.

Thus much, for truth's sake, we have felt should be said of this most remarkable discourse. It is one of the landmarks of the great revolution taking place in the other branch of the Church. It is a powerful, a masterly struggle, but it is for a doomed, a dying cause. Ah! if such mighty appeals had come during the war from the pulpit of the Tenth Church, in behalf of assailed and insulted law and imperilled national life, as were eagerly volunteered in St. Louis by its occupant, in behalf of two of the most odious archsympathizers with rebellion in the whole Union, how loyal hearts would have glowed at the brave words, and how deeply enple would have been their author! But journal, the organ of an apostate Chris-

which comes promptly from Richmond :-

made a speech against the right to exclude those members, in the course of which he characterized Dr. Thomas' speech as it deserved. We have concluded to publish this speech entire. Of course there are some things in it with which we do not sympathise; but in its main point it is a noble defence of what is right, and a protest against outrage-ous wrong. It will give our readers a clear idea of the condition in which this preliminary proceedure" is likely to place the Church. All honor to the man who has thus stood mantully up for truth.

THE LATE CAPT. WHILLDIN.

The following action has been taken by the Board of Trustees of Old Pine Street Church, in view of the death of Captain Wilmer Whilldin :---

Whereas, in the mysterious providence of Almighty God, it has pleased him to remove our late President, Capt. Wilmer Whilldin, by death; therefore,

Resolved, That this Board of Trustees, in the death of our late President, has sus tained an irreparable loss. One so endeared to us by his genial bearing and ready charity; whose presence always contributed to our enjoyment; whose heart and purse were always open to every just claim, and whose long presence in this body has en deared him as a brother, cannot be separ ated from us without deep and painful

Resolved, secondly, That this Board of Trustees will, to-morrow, attend his funeral in a body, to testify our respect for our late President and our sympathy with his family in their terrible loss.

S. T. ELDRIDGE, Secretary. PHILADELPHIA, May 25, 1866.

THE UNION PRAYER-MEETING.

The twenty first week of the daily afternoon prayer-meetings closed on Saturday last, when it was determined to change the arrangement to a weekly union meeting, to be held on THURSDAY AFTERNOONS at five o'clock.

The first meeting of the series will be held to-day in Calvary Church, Locust above Fifteenth street, Rev. Walcott Calkins nastor.

The daily noon prayer-meeting, as heretofore, at 1210 Chestnut street, third story.

A DELAY MUCH TO BE REGRETTED took place in our issue of last week. It resulted from a serious break in the machinery of the press, and hindered us toral duties in part. We join with many fully thirty-six hours beyond our usual friends in the prayer that his recovery

CARMEL CHURCH.

The Chapel, corner of Broad and Oxford atreets, was dedicated to the purposes of Divine worship, on Thursday evening of last week. The building was crowded to its utmost capacity, many remaining on the outside The services were under the direction of Dr. Brainerd. The singing was by the choir of Calvary Chuch, led by J. C. B. Stanbridge. The Scriptures were read by Rev. John W. Mears, and the dedicatory prayer offered by Rev. Dr. March Rev. W. Calkins read a statement prepared by Mr. J. S. Cummings, giving a history of the under-aking, and announced that the name "CARMEL" had been agreed upon as the name of the Church. That gives a list of four churches, in our connection, in this city, called after the eminences of the Bible-Calvary, Tabor, Olivet, and Carmel.

The lot has a front on Broad street of 100 feet, extending through to Cadbury avenue 239 feet. The Chapel building is 42 feet front by 80 feet in depth, of cut brown stone, in Norman style, and was contracted for at the cost of \$17,800. It has accommodations for five hundred and twenty persons. Six hundred could be seated by occupying the aisles. The Church lot has a front on Broad street of 100 feet, extending in depth to the Chapel on Oxford street 120 feet, leaving more than 60 feet on Oxford street, with a depth of 100 feet, that can be either disposed of in aid of the Building Fund, or used for a parsonage.

Addresses of the most interesting and stirring character were made by Rev. Mr. Barnes, Dr. Brainerd and Dr. S. G. Spees. The benediction was pronounced by Rev. John McLeod.

There can scarcely be imagined anything more neat and tasteful, or more appropriate to its present and prospective uses, than this chapel. It contains an audience-room, a library fitted up for a thousand volumes, each volume to have a small compartment for itself, an infant school-room, and a commodious gallery. Interior and exterior are alike attractive and satisfactory. All praise is due to the wise and large-hearted men, Messrs. Baldwin and Whilldin, who have, thus far, been its only patrons. On Sabbath, notwithstanding the in-

clemency of the day, all the services were fully attended. Rev. Dr. Brainerd preached in the morning; Rev. John McLeod preached at night. The Sabbath-school was organized in the afternoon, out of the two schools formerly held in Wagner Institute and in the Hall on Montgomery Avenue, the latter On Monday, 21st, Rev. Dr. Boardman being the Branch School of North Broad Street Church. The Superintendent, Mr. John S. Cummings, presided, and presented a brief history of the two schools thus consolidated. Brief and stirring addresses were delivered by Benedict D. Stewart, Esq., Messrs. Martin. White, Walton, and Moore. The opening prayer and brief address was made by Rev. Hugh Elder. The attendance, notwithstanding the very inclement weather, was large, not less than 400 children being present. The entire services gave promise of future growth and prosperity. A delegation consisting of Messrs. Camp and Rowe, from the North Broad Street Sabbath-school were present, and tendered their salutations and good wishes.

Under such favorable auspices is another of the enterprises of our branch in Church Extension in our city inaugurated, making the NINTH of the sort in the last twenty months.

FANCY FAIR AND STRAWBERRY FESTIVAL.

The people of East Whiteland Church will hold a fair and festival, under canvas. on Wednesday and Thursday of next week, the 13th and 14th insts. Opening services will be held at 10 A. M. on Wednesday, when Rev. Dr. Brainerd will be present and officiate. Excursion tickets to Garrett's Siding by the Pennsylvania R. R., 8 o'clock A. M. line, for 95 cents; return in the afternoon. Proceeds for the benefit of the East Whiteland Church.

A CALL.—Rev. Dr. Fisher, President of Hamilton College, has received a call to the Westminster Church, of Utica, which, we understand he has under consideration, and will most likely accept. The doctor has done a very great and important work for Hamilton College; but we have known for some time that he would not be unwilling to return, when a suitable door should open, to the pastoral work, for which also he has peculiar qualifications.

REV. HALSEY DUNNING, pastor of the Constitutional Presbyterian Church, Baltimore, has returned from his voyage to the West Indies, much, relieved, and revived, and hopeful of the best results from his trip. He has resumed his pasmay be permanent.