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THURSDAY, SEPTEMBER 6, 1866.

SPECIAL EFFORTS FOR REVIVAL.

We published last week, without comment, a rather singular item of religious intelligence. A county conference of pastors and church members from several of the denominations which have been deeply identified with revival efforts, resolved that the appointment of protracted meetings without reference to the state of feeling in community was of "doubtful propriety," and proposed to substitute therefor the ordinary prayer-meeting as a preferable means for the conversion of sinners. But, in speaking of the singularity of the item, we had especially in view the reason assigned for dispensing with the protracted meeting—that of late "the tendency has been to make these meetings social and episcopalian feasts, rather than spiritual, and to make religion a periodical thing."

We confess to the last-named liability, and how best to guard against it is one of the problems in the system of special revival efforts. But we are surprised by the assertion that protracted meetings have degenerated into social and episcopalian feasts. We have often heard irregularities of one kind and another laid to their charge, but this is a new count in the indictment, which, we venture to say, will not be sustained by any extensive observation of them. The conference named was held in Virginia, a section of the Church where, for the last few years, its internal affairs have come very slightly to our knowledge. In that locality, all that is said may be true; but if so, it casts a suspicious shade over the revival intelligence which has come from that quarter. We intrude there no advice as to the proper remedy, whether to carry out the proposed suspension of protracted meetings, or in this, as well as in some other things, to repent and do the first works—in other words, break off their festive and restore their spiritual character.

Per contra, we give on the fourth page of our present number, an item of intelligence under the head of *New Measures in the Episcopal Church*. The field is open for Evangelists, and a class of ministers under that name is to go forth. As yet we know not whether labor in protracted meetings is to become their special vocation, but we judge, from the drift of the account, that something tantamount to that is contemplated. At least there is to be a stepping, outside of the beaten track of parochial labor, something that shall give a jolt to the old routine, and produce, in the language of *The Episcopalian*, "a stirring of the dry bones around us."

Thus we have two movements relative to special religious effort, each from a quarter where it was unexpected, and in the face of traditional history. One is retrograde and the other advancing. They will find a meeting-place, but there they will probably cross and not rest. Back of the intentions of the persons who originate any movement in spiritual affairs, there is always a motive-force which presses toward some definite point, and which does not expend itself until that point is reached. It may be violently constrained: it is not impossible that a reactionary movement from the highest point of revival measures may stop at infusing the revival spirit into the ordinary means of grace; neither is there anything incredible in the suggestion that the inaugurating of what has been regarded as one of the most radical of revival measures, by a Church which has rather plumed itself upon resistance to innovations, may amount to nothing more than a waking up of liveliness and zeal for spiritual conversions, in connection with the prescribed forms of worship; but in either of such cases, it would be due to some outside constraint upon the laws of movement.

We apprehend that, in most of the discussions respecting revival measures and the so-called revival preachers, no sufficient importance is given to a leading consideration involved. We will state it. While the Church is anxious to settle on some horizontal plan for evangelization, something that shall meet all tastes for propriety, and all views of order, the wick world has no corresponding anxiety to shape itself into one general mode of accessibility. In common war, every system of tactics must leave a margin of flexibility, in view of the uncertain positions of attack of the enemy. It is not to be expected that the enemy will carefully study the rules of approach adapted by the attacking army, with a view of maintaining the proper position for defeat under those rules. If he studies them at all, it will be

for the purpose of so disposing of his forces as to foil those rules and render success under them impracticable. In such wars every variety of tactics must come into play, and the most brilliant victories are often the fruit of some new stroke of generalship, while an obstinate adherence to established "system" has, in many cases, weakened campaigns, and finally brought on defeat.

So the Church finds it in its war of aggression upon the wickedness of the world. To find some settled and inflexible system of general evangelization, has been the study of the Church for years, and almost ages past. Councils and Synods have bent their best efforts to the problem of order, rules and uniformity; and Churches have earnestly tried to achieve success in infrangible modes of effort. The ideal of a continuous revival, a high spirituality on the part of Christians, and an inflow from conversions, keeping equal pace with the use of the ordinary means of grace, charms us all, and it is but natural that we should be a little rebellious against the conclusion that as yet this is but an ideal, beautiful indeed, but not answering to the facts with which we have to deal. Those facts are that those who labor for the conversion of sinners on the broad scale, still have to shape their efforts on the assumption that the Church is infirm in grace and in need of special gracious impulses, and with the no less important circumstance that, so far as the modes of approach are concerned, there is no one royal road to all hearts. The point is to get the Gospel into contact with the sinner's conscience, and through some mode of arresting his attention to it, place him in a likelier condition for opening his heart to it, and obeying the Holy Spirit's gracious call. This first work of arresting the attention is sometimes secured by a sermon, a prayer, or a line in a hymn in the ordinary service of worship. But the multitudes hear the Gospel without one rousing of thought respecting its immediate relation to themselves. It is to break in upon this monotony of careless hearing, and to arrest the minds of men, that the Church is every now and then pushed into some change in the mode of approaching the world; some new appliance, some novelty, if people will call it such, not of truth, but of the manner of presenting the one everlasting truth of Jesus the sinner's friend, and Christ the final Judge of men. Names and terms are of small account. Such phrases as "getting up a revival," and "doing up religion by the job," and such terms as "new measures," and "revival measures," have no force except as they are brought face to face with the facts concerned. The facts are that the millions of sinners slumber in sin, and hasten to eternal ruin unless they are aroused. It is true that more, infinitely more, is needed or they are still lost. But they must be aroused. No inflexible and single form of effort has yet met the case. We are dealing with a world where accessibility must be everywhere sought, and we do but follow an illustrious example, when we make it our effort, by all means, to save some

Continent, and breed occasions for disputes, have been virtually extinguished. And last, but not least in the political effects of the war, the "man of destiny" has at last found his match. There are now two men in Europe, and it is all the better that it should be so. Any one man walks more softly and is a safer element in society, when he is brought to the consciousness that he is not the only man that lives. It will, probably, be somewhat annoying to Napoleon to be compelled to take into all his adroit calculations the fact that a great and watchful rival beyond the Rhine must not be disturbed; but this fact is one of the points in the present situation. A war of the largest dimensions, and beginning with the fiercest purpose and most sanguinary conflicts, has brought this great change on the political face of the old world with a suddenness which makes the whole transaction appear like a dream.

But these are the most superficial views of the effects of this short war. As it required but a few days to work out these political results, so it will take the governments of Europe but a few more to adjust themselves to their changed circumstances. The bearing of these events upon the cause of religion may not be so quick of development, but it will be more radical, more sure and more enduring.

To observant minds, the ostensible cause of the late commotions was the least of all its inciting causes. The little duchy of Schleswig was not worth one German life—scarcely worth one round of the cartridges burned in a single battle. "God moves in a mysterious way, His wonders to perform." Not only is the whole situation of Germany, as it relates to the ultramontane system in government, changed, but probably the ideas of cabinets on the subject are, or soon will be, revolutionized. The struggle between the jesuitical and enlightened systems of government had been gradually approaching its issue, but the approach was slow. That issue has now been precipitated. Napoleon III. had seen it coming, and had undertaken to engineer it. Though nominally a Roman Catholic, he was committed to Western ideas; but he was more committed to his own ambition, and he gave his influence to the former only in such measure as would advance the latter. At Solferino he struck an effective blow toward placing Italy under a liberalized system; but it did not suit his policy to leave Italy, as the transalpine representative of that system, strong enough to act without his concurrence. So Venetia was left in the grasp of Austria, which means under the intolerance, political and spiritual, of jesuitism. So, too, Rome was occupied with French troops to protect the Pope against the revolt of his outraged subjects. To secure his preponderance, one power must be played off against the other. Liberalism, though all the while gaining ground, was too much the tool of the great trickster to move according to the speed of its innate impulses, or to be felt along its course in the full healthiness of its nature. What it most needed was free play in its antagonism with the medieval priestly system, which makes governments to exist only for the purpose of forwarding the interests and enforcing obedience to the decrees of the Papacy—a system which Pio Nino, in the celebrated encyclical of last year, says he will not relax the breadth of a hair.

THE SITUATION IN EUROPE.

We live in a fast age. The remark is not very original, but the events of the last few weeks in Continental Europe give it the freshness of a new thought. The rapidity with which a war, gigantic not merely in its proportions, but more so in the issues involved, has wrought out its mission, and the swiftness with which great nations have been settled into new positions and new relations to the European "system," far exceeds the activity of events which has hitherto been the special characteristic of our own country. Prussia, and yesterday a power of questionable consideration, is to-day the undisputed head and arbiter of Germany, and holds in her grasp imperial dominion. Austria, though still holding to the name of empire, enjoys that distinction only as a grace, and has lost the respect of other governments, and from henceforth, if reckoned among the "great powers," is such simply by courtesy. The right of Italy to this designation is a settled point. By the acquisition of Venetia, her northern extension has reached its natural limit; and when that absurd conception of a temporal power for the chief pastor of a religious denomination is ended—an event which seems not far distant—those fragments of Italy which now constitute that temporal dominion will find their proper governmental relations, and Victor Emmanuel, with his throne in the Eternal City, will be at the head of a full proportioned Italian kingdom. Meantime, smaller sovereignties, whose existence seemed to have no other use than to complicate the politics of the

So far, everything is cheering for the friends of Protestant Christianity. But with these changes there arises a new occasion for Christian solicitude. The question whether the benefits of this emancipation from bigotry shall accrue to the cause of evangelical religion, or whether they shall be seized upon as a new power in the service of infidelity, is yet an open one. We must not forget the notions so prevalent on the Continent, respecting the meaning of such terms as "liberal sentiments," "freedom of thought," "modern ideas," "anti-clerical governments," and the like. We must remember that Germany and France have an immensely large element in their population, including scholars, professors and authors of high reputation—have influential organizations, who inculcate only too well the sophistry that ideas become liberalized only in proportion as they are removed from the sphere of religious obligation. We must remember the unsatisfactory condition of the leading Protestant Churches, such as the Lutheran in Germany and the National Reformed in France, in respect to evangelical truth. In the mouths of many of their pastors and consistories, the decline of Papacy is a liberating of Christianity, and the liberating of Christianity is setting it free from its cardinal truths, such as relate to the person and work of the Lord Jesus. This great movement is going forward in a country where rationalism has deeply corrupted the Church, and where in circles of high influence, the baldest infidelity is the perfection of human enlightenment.

We have not room to dwell upon this last view. The statement in outline is sufficient to show that the call for evangelical effort on the Continent of Europe was never before so loud as now. The door is now opened very wide, but the enemy, in full force, is on the ground. The antagonism between ultramontanism and the enlightened policy is now measurably at rest. The Papacy lies on the field weakened and disgraced. But this result lends to the contest between the true light and the other extreme of darkness, new spirit and an importance beyond anything of the past. Time lost now will be lost for long years to come.

ABOUT THE LAST OF IT.

We congratulate our Old School brethren on the present aspect of the disloyal element which, in their Church, has proved so persistent an annoyance, and which, since the last meeting of their Assembly, has threatened them with a systematic course of opposition for the future. To lay out a regular programme for agitation, preparatory to the next Assembly, a Convention of ministers and others opposed to the action of last spring, from all parts of the Church, was called to meet in St. Louis on the 15th ult. A demonstration was intended and expected, in respect to both the numbers and standing of those attending. The important day came, and with it came eight ministers from Kentucky, twenty-one from Missouri, and from all other parts of the Church, four. There were also thirty-eight laymen from Missouri, two from Illinois and one from Kentucky. Hon. Isaac D. Jones, of Maryland, sent a letter of apology for non-attendance, which was read, and which says:—"It is, perhaps, better that I should remain as a rear guard, to look out for Backus and Smith, et id omne genus, some of whom we may perhaps find in Lewes Presbytery." Six other letters were also read—two of them from ministers, one of whom, Rev. Wm. McMichael, says, that "if the Convention should determine to make continuous and systematic opposition to the recent course of the General Assembly, it should institute measures for the establishment of a new paper in the North. The paper should have, especially, a twofold object—the maintenance of the Church in its spiritual and independent sphere, and the reunion of the Northern and Southern sections. There is no paper to do the requisite work. Southern papers and border State papers cannot do what is required in the Northern portion of the Church, and the existing papers will not do it. I would, therefore, respectfully suggest to the Convention, especially if it should have representatives from New York and Pennsylvania, Mr. McMichael's suggestion seems to have passed for nothing."

As regards the *personelle* of the Convention, it is sufficient to say that Stuart Robinson and his coadjutor, S. R. Wilson, were there, and a scattering of "Declaration and Testimony" men from his State, and the secession veterans of the Missouri Synod—taken all in all, just the men to destroy the influence of

the affair; just the names with which even the disaffected men of the Church dread to associate their own. The proceedings of the Convention came to no point. Everything in the way of plan was left to committees. The truth seemed to be, that the amount and character of the response to the call created a despondency. The Convention was disheartened at the sight of itself, and after creating one committee to draw up a statement of their position, another to draft a popular appeal and warning to the people, and another to write circulars and letters urging immediate concerted action, and after passing over, without vote, a proposal to call another meeting, it hastened to an adjournment. Some show of life may come from these committees, but we judge that the proceedings are pretty much the embers of that factious opposition to the Assembly which has been led on by Robinson and Wilson, and that the time is not distant when the Kentucky and Missouri agitators will go where they belong, to the Southern Church.

P. S.—A later account says that the resolution proposing another Convention did pass. The time fixed is next November. So the party will not die without another spasm. The same account says that letters of sympathy were read from Rev. Drs. H. A. Boardman, W. S. Plumer, and H. J. Van Dyck. Dr. Plumer says: "I wish I could be of some service. I can think of but four things possible for those who think and feel as you and I do about the acts of the Assembly. 1. One is to quit the Church and run up a new flag. 2. Another is, to wait and be cast out by summary violence, such as the last Assembly displayed. 3. Hold on quietly, testifying, protesting, washing hands. 4. The last is to play the hypocrite, pretend approval and hurrah for nonsense and fierceness. The last would be wicked and mean. Either of the others is lawful according to circumstances. But either of them is hard, very hard. God is trying every true man, every free man, every man that is a man, I suppose. I have reliable information that the Old and New School will not come together. I think I may rely on that. My own expectation is that the Assembly of 1867 will behave worse than this. There are plans and plots leaking out which, if known, would startle every man that is not mad." Dr. Van Dyck's terms are decidedly Saxon, and not gingerly at that. "There are," he says, "two parties in the Church in the North—the Radicals and the Numb-skulls. The first are blind; the second are cowards, waiting for something to turn up. The prospect for accomplishing anything appears dark at present." The Doctor would of course disclaim any membership with the Radicals, and, since he says there are but two parties, he has, in the above sentence, very distinctly defined himself.

his brethren. His ardent temperament, his genial humor, his quick perception, his keen wit, his aptness of illustration, his sharp logic, his compactness of argument, and his ready utterance, combined to secure the fixed attention of his audience, and in most cases to carry their convictions."

A Philadelphia correspondent of the *Boston Recorder* writes:—"The writer of this attended service at Dr. Brainerd's church some months ago, and while waiting in the porch for the sexton, the Doctor entered. Stepping up, he inquired if he was a stranger, his name, and what church he usually attended, and then turning to a gentleman, who with his family was entering the church, said, 'Here, Brother—, please give this stranger a seat in your pew this morning.' This rare act of courtesy from a pastor was not unusual with him. And it was his custom to hurry from the pulpit after service, to speak to strangers whom he had noticed in the congregation."

The Cincinnati *Christian Herald*, under its early name of the *Cincinnati Journal*, was, from 1833 to 1836, under the editorship of Dr. Brainerd. That paper, in a fitting notice of his death, reproduces portions of his salutatory on taking the editorial chair, and of his farewell on leaving it. We have only room for the extracts given from the latter. It must be remembered that the period in which he conducted the paper was that of the great storm which culminated in the division of the Church, and that, owing to the prosecution of Dr. Beecher for heresy, nowhere was that tempest fiercer than in the region around Cincinnati. Referring to the commencement of his editorial works, he said:—"At that time the waves of ecclesiastical controversy rolled high and threatening. Shoals and quicksands lay all around us. False lights were gleaming on every side. The vessel itself, by the misfortunes of other commanders and stress of weather, was in a leaky condition, and, by many, condemned as unseaworthy, and not a few stood on the shore, hat in hand, ready to shout if she went down. The cargo was valuable. She was freighted with the 'bread of life' for thousands and tens of thousands. To take the helm at such a period required more skill than we possessed. Days of anxiety and almost sleepless nights followed each other for weeks and months, until experience had inspired courage to face the angry elements without apprehension. Sometimes the clouds seemed to divide and promise a great calm. We looked for the rainbow of peace, but looked in vain. No sooner had one exciting subject relinquished its grasp upon the public mind, but another succeeded. The last four years, above their predecessors, have been distinguished for a succession of moral earthquakes which have convulsed society. While our readers have been divided into parties, mutually distrustful each other, it has often been our lot to occupy a middle position, where no party could fully approve our course, where our want of partisanship has been a crime inviting reprehension from those who could never agree except in their mutual dislike of prudence and moderation."

"In retiring from our post, we are cheered with the belief that we have poisoned no weapons to rankle in the hearts of our readers. We have carried on no venomous personal controversies with good men. Our friends have been many and constant, our enemies few. Those who have injured us, we forgive. If an unadvised word from us has inflicted pain upon others, we crave forgiveness. We part in peace with all. Wherever our lot may be cast in life, or whatever may be our earthly destiny, it will be pleasant to reflect that we have mingled, to some extent, a good influence with the elements which are to give character to the hundred millions who will yet have their habitations on the long rivers and broad plains of the great valley—we have had a humble share in the steady diffusion of the lights of literature and religion over the fairest domain on the face of the earth."

"Long before the West shall have reached that elevation of wealth, intelligence, and moral excellence, for which she is destined, this hand will be cold and this heart will be still. But there is another and a better world, where our friendship shall be renewed and perpetuated, and where the results of Christian efforts will be garnered up. In that home of the righteous may all our kind readers find eternal habitation."

The Preachers' Meeting of the Methodist Episcopal Church in this city forwarded to the Pastoral Association, of which Dr. Brainerd was a member, the following resolutions of sympathy:—"Whereas, The Preachers' Meeting of Philadelphia M. E. Church has heard, with profound regret, of the death of Dr. THOMAS BRAINERD, of the Presbyterian Church; and

Whereas, His spirit was so truly catholic, and his usefulness so general, not being confined to his own pastoral charge, contrary to our usual custom, we deem it fitting to pay special honor to the memory of one not of our denominational ranks; therefore,

Resolved, That in the sudden death of Rev. Dr. Brainerd, we are forcibly reminded of the uncertainty of life and of the importance of being also ready.

Resolved, That we praise the great Head of the Church, for the gifts, grace and usefulness which distinguished our departed and now sainted brother, in so eminent a degree.

Resolved, That we cherish the memory of his eloquence and devotion as a minister of Christ; his simplicity and sincerity as a catholic Christian; and his devoted loyalty and patriotism as a citizen.

Resolved, That we most affectionately sympathize with his bereaved family, and with the Church which has lost a shepherd, whose voice they have heard for thirty years past, and pray that God may be with them in this great sorrow.

O. W. LANDBRETH, Secretary pro tem.

MANCHESTER, MICHIGAN.—REV. J. G. JONES, a recent graduate of Lane Seminary, has signified his acceptance of the call from the Church in Manchester, and has entered upon his labors with them.

Resolved, That we cherish the memory of his eloquence and devotion as a minister of Christ; his simplicity and sincerity as a catholic Christian; and his devoted loyalty and patriotism as a citizen.

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