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Genesee Evangelist.
THURSDAY, DECEMBER 20, 1866.

MODERN APOSTACIES.

One of the great instructive lessons of history is the care of Providence for the Church, not only in its conflicts with the world, but in those far more dangerous conflicts, which arise with error in its own bosom. Like a steady stream, the true Church maintains its identity through vast vicissitudes, differing in volume and character, but not in nature or essence, from the supernatural fountain of truth from which it sprang. It is a great wonder—the miracle of history, whose explanation is not so much in the zeal, the learning, or the controversial acumen of the friends of truth, as in the closets of those faithful men who keep open the line of communion between earth and heaven, and through whom the Spirit of Christ still dwells with us.

What has been done in the past is going on today. The struggle for maintaining the Church, is in fact, carried on most earnestly within the nominal Church at this day; and the spectacle of apostasy from the truth and simplicity, the doctrine and power of the Gospel of Christ, is being conspicuously enacted before the eyes of this generation. As the great Romish apostasy appears wearing its close, others are taking its place. Churches once famous in the rolls of Protestantism, with venerable histories, martyrologies and legends, are yielding, at a fearfully rapid pace, to the broads of error and giving themselves to the defence of iniquity. The past, as it is called, of those churches, is nearly all that is alive of them now. We must read the history of the heroic struggle of the Netherlands, in their days of robust martyr faith, for religious and civil liberty, in oblivion of the present denuded rationalized religious spirit of the Dutch Church, if we would glow and warm with the glorious recital.

And what is becoming of the once renowned Church of England, the nurse, the mother of perhaps the very best forms of cultivated Evangelical piety, that the world has ever seen? What is the present posture of that Church, which sprang from such noble seed as Wycliffe and Tyndale and Bilney and Latimer; which passed through the fiery ordeal of Smithfield; which gave to the world the best translation of the Bible to be found in any language; the existence of which made England, for centuries, the great constant nation of the world?

Most undeniably, if ever there has been an instance of apostasy in the Christian Church, we are to-day witnesses of rapid marked, as yet incipient, steps, in the process, in the Church of England. Swiftly she is shaping her course in the direction of a two-fold lapse from the faith of her fathers and of the Gospel. The fiercest attacks upon the authority of the Word of God and the cardinal doctrines of the Gospel, are allowed within her fold, and vindicated by the decisions of her ultimate authorities. On the other hand, her clergy, by thousands, are introducing the poisonous and superstitious leaven of Romanism into her ritual, and overburdening the simplicity of true worship with multiplied perille ordinances, and investing the priesthood with the terrible power of the mass and in absolution, from which was the glory of the Reformation to have emancipated the world. The most melancholy sight in England, since the Reformation was fully established under Elizabeth, we are inclined to believe, was the exhibition of "Sacred Vestments," filling seven apartments, and coming from some five hundred churches, at the late Convocation held at York. And as if this show of man-millinery to the value of fifty thousand dollars was not sufficiently ominous, we have the accompanying lecture, by the Rev. J. B. Lunn, "On the Cloak worn by St. Paul at Troas," with weeks of discussion and mousing scholarship in *The Guardian*, to show that it was actually a surgical vestment, which, with its prayer-books, the Apostle was asking Timothy to recover and return to him!

And every week brings some new evidence, or mass of evidence, to prove that the ritualistic fever is spreading with the rapidity of the pestilence through every part of the Church. Priests are receiving confession and pretending to pardon sins; processions, as in mediæval times, sweep through the aisles of cathedrals, with banners streaming, with crucifixes held up in front, with chants of men and boys; the

TRUE RESIGNATION.

Much of our resignation is conditional. When trying to submit to temporal affliction, we are conscious of some hope or expectation of temporal relief. We secretly look for a removal or lightening of the burden; for a turn of affairs which will make good our present disappointment; for a new earthly object to take the place of the one we have lost. In many ways the flesh strives to evade the result of being shut up to God, and the duty of unconditional submission to his will.

It is, indeed, a relief which God often kindly grants us; in the heaviest afflictions something is still left to us. To him that is joined to all the living there is hope. We should be unable to bear life's burdens if, under the heaviest of them, we never could hope. But the fullest, most thorough discipline of the spirit, is in those rare seasons when even that earthly consolation is cut off; when fortune is swept away at a period in life too late to hope for a recovery; when sure decline of the vital forces by disease or old age has set in; when bereavements so heavy befall, as to make it mockery to speak of replacing the departed; when the dearest, most cherished plans, in which all the sacred enthusiasm and high enterprise of the soul are enlisted and exhausted, come to naught, and leave us amazed and confounded and broken-hearted; it is then that God really puts our temper to the proof. It is then the problem of submission is simplified. Then we may learn ourselves; we may know whether we really give up. Then, it we submit, it is with no implied expectation of a lightening of the burden, or a removal of the stroke; not because we see wisdom or higher good in the stroke; but simply because we have unshaken faith in God; faith in a mysterious God; faith in infinite wisdom and benevolence, when everything looks most opposite to wise and good.

Indeed, the marvellous declaration of submission to the Divine will, uttered by Habakkuk, teaches us that it is just under such overwhelming providences that submission is likely to take the form of joyful acquiescence. Just when utterly cut off from every form or expectation of earthly good, the all-sufficiency of the believer's God unfolds to his mind, and spiritual joy comes in to replace and recompense a thousand-fold, the lost pleasures of time and sense.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the field, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

And even when our afflictions admit of temporal alleviation, it should be our habit and preference to turn to spiritual sources of comfort. We should cease constructing out of earthly hopes a refuge from earthly sorrows. Daily we should be learning and acting upon the great truth that nothing can satisfy the soul but God. Even earthly joy and temporal success should be received with a feeling akin to submission, with fear lest they usurp the place of God in our souls, or at least with a care that holy thankfulness should be a chief element in our enjoyment.

For it may easily come to this—that earthly good is a real disadvantage and injury, a genuine affliction; while temporal losses and sufferings are manifest and great blessings. Blessed are they that mourn, for they shall be comforted. Wee unto you that laugh now, for ye shall mourn and weep. Not, indeed, that it is holy to mourn and sinful to laugh, far from it; but that the mourners and the merry have just cause to inquire into the ground of their experiences before they pronounce themselves happy or miserable. God is every day reversing the shallow judgments of men on these things.

A Remarkable Escape.—While holding the Court of Common Pleas, on the 10th instant, Judge Brewster escaped a violent and death in such a manner as to render the interposition of the Divine hand almost a special providence. The Judge was seated in an arm chair, almost directly under the ventilator in the ceiling. A tipstave approached him with a message, which of course he was obliged to deliver in whispers. To hear him, the judge leaned forward. At that very instant, with a tremendous crash upon the back of his chair, there descended from the circumference of the ventilator the iron centre piercer to receive it. The weight of the piece is about forty-five pounds. It completely demolished the back of the chair, missing the spinal column of the Judge by a bare inch. Had not the tipstave come up at the precise moment that he did, and had not the judge leaned forward that the whispering might be audible to him, his death would have been beyond all possible peradventure. The escape is one of the most remarkable upon record.

UNIVERSAL SUFFRAGE IN THE DISTRICT.

At length the great work of enfranchisement in which the loyal people are engaged has entered upon its final stages. On Thursday of last week the Senate passed the bill giving the full rights of citizenship to the colored population of the District by a vote of 32 to 13, and the next day the House, without a moment's debate or delay over amendments introduced by the Senate, ratified the bill by a vote of 118 to 46. So that there seems no reason to doubt that the measure is beyond the reach of the President's veto, which, at this writing, no one doubts it will receive.

We record this act of Congress with heartfelt joy and thankfulness. We have never been particularly enthusiastic for unqualified suffrage, such as this bill bestows, but every instinct of justice cries out for a removal of distinctions based upon color alone; and if no educational test is required of the white man, then let it not be spoken of in connection with the black. After all, there is a test required. This is no roosehued scheme to buy off the consent of the loyal people to a general jail-delivery of the great criminals of the age. It is no part of that bargain and sale called "universal suffrage and universal amnesty." One, and one only, condition—that of LOYALTY—is required. "Excepting persons who may have voluntarily given aid and comfort to the rebels in the late rebellion"—that is the language of the document. Universal suffrage to all loyal people; all who had soundness of heart and of head enough to choose the side of their country and of liberty in the late struggle, and such only, are regarded as competent to take a part in controlling her destinies. Such legislation puts the deserved brand of infamy upon rebellion. It rallies the true men of the country, white and black, to its support. It is an index of what all legislation on the subject in the rebellious States should be. Loyalty, like charity, covers a multitude of defects; while treason vitiates and nullifies all the advantages which color, education, talent and wealth can give. Treason dyes, and double dyes, body, soul and spirit. Loyalty communicates its lustre to the darkest complexion.

So the people believe, and so Congress is beginning to act.

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ORDINATION AT JOLIET.
On Tuesday of this week, the Presbytery of Chicago met at Joliet, for the purpose, if the way should be clear, of ordaining Mr. O. A. Kingsbury, and installing him as pastor of the First Presbyterian Church. Mr. Kingsbury is a son of the gentleman of that name, who has been so long and favorably known for his connection with the American Tract Society. He brought papers of transfer from the Fourth Presbytery of New York, under whose care he had placed himself as licentiate. For several months he has been preaching at East Haddam, Ct. His examination was thorough and well sustained. The services of ordination and installation were held in the evening at the M. E. Church, and were attended by a large and interested audience. Sermon by Rev. Z. M. Humphrey. Ordination prayer, Rev. E. J. Hill. Charge to the pastor, Rev. Glen Wood. Charge to the people, Rev. J. H. Trowbridge. The church has as yet no house of worship. Their Sabbath services are held in the principal room of the court-house, which has been comfortably fitted up for the purpose. The Sabbath-school is held in a school-house owned by the Lutherans, and used by them for educational purposes during the week. This Sunday-school is already large and flourishing. The church is imbued with a spirit of Christian enterprise, and is hopeful of a large increase under the lead of their youthful pastor, to whom they are already much attached, and from whose labor they derive great profit and satisfaction.

THE PENITENTIARY.
This institution lifts its long walls and castellated towers from the plain on the edge of the town—a little city of itself, populated by an interesting colony from the dangerous classes of Illinois. At present it is overcrowded, the number of prisoners being nearly eleven hundred. This is an increase of more than half upon the number confined there two or three years ago; a fact significant of either an alarming growth of crime, or of an increasing vigilance in the administration of justice—perhaps both. The chaplain, Rev. Mr. Lathrop, is full of zeal in his efforts for the spiritual good of his large congregation. He hopes for more marked results from his labors as soon as the arrangements now in progress for a better classification of the prisoners, can be effected. At present it is difficult to separate those who should never occupy the same cells. The boy of ten, confined for larceny, should not be brought into daily contact with the foot-pad and the murderer. If it be worth while to seek the reformation of criminals at all in our prisons, it is desirable to regulate their daily associations. It is to the credit of American ideas that a convict discharged from prison does not necessarily go back to society with a brand upon him, which will make all good men shun him forever. Victor Hugo could scarcely have drawn his noted character of Jean Valjean in this country. But if we are to receive criminals to positions of confidence, let us see that they are made worthy of trust. That is a mawkish system of philanthropy which deals with sin as simply misfortune, yet there are many among our criminals who are more unfortunate than guilty. A prison should never be, for such, a school for instruction in the arts of crime.

RELIGION IN CHICAGO.
I notice in a recent issue of the AMERICAN PRESBYTERIAN, a statement taken from the *Congregationalist*, that "in comparison with the growth of the city since 1860, the churches are falling behindhand,"—the ground for the assertion being that "since 1860, at least 70,000 have been added to the population, yet the Congregationalists have but one more church now than then." The inference is hardly fair. The Congregational churches have greatly increased in strength, if not in number, during the period specified. Previous to 1860, but two of these churches had much life. Now nearly all of them, eight in number, are in a flourishing condition, and are exerting wide-spread and powerful influence for good. Congregationalism is certainly more than twice as strong in Chicago today as it was in 1860.

As for other evangelical denominations, if we consider not only the number of new churches they have established, but also the large amounts of money they have expended in building church edifices and in establishing mission schools, it may be safely affirmed that the amount of evangelical influence is relatively greater now in Chicago than it was six years ago. Take the growth of our own churches for an illustration. Since 1860 three new congregations have been gathered, and a fourth

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brought up from infancy to a vigorous maturity. Four new church edifices have been constructed, and two or three mission chapels, each nearly as large as our largest churches. In 1860 we had a membership of 1091. Now we have a membership of about 1800. We surely reach more than twice as many souls with the appeals of the Gospel, every Sunday, as we reached in 1860. The city grows with a rapidity which almost takes away the breath of the "oldest inhabitants," but the Christian enterprise of the community never flags. New points of interest are almost always occupied as soon as sufficient encouragement is offered, by one or more of the Evangelical denominations, and often with a success which seems little less than magical.

About a year ago the First Congregational Church built a commodious chapel in a thriving district about a mile from its own sanctuary. Last spring Rev. Mr. Healy, of Milwaukee, was induced into this field as missionary. Very soon, being unwilling to continue his labors without the support of a church organization, he resolved that he would attempt to gather a church, though it should not number more than a score of souls. After a brief canvass of the field, a council was called to constitute a church in his chapel, with a membership of eighty. That church now numbers two hundred.

A similar story might be told of the Baptist Church in the same division of the city, which has a history of only about two years, but is now one of our largest churches, and has among its other organizations for the spread of the Gospel, an adult Bible-class of 350 members. Chicago will not claim to be in full discharge of its duty in the Master's work, but it is unwilling to admit that it is falling behind the efficiency of former years.

OTHER ITEMS.
Our church in Urbana has recently extended a call to Rev. Mr. Nott, grandson of President Nott, of Union College. A new house of worship is nearly completed. Rev. E. J. Hill, has left Thorntree Station, and is preaching at Will. The church here also has a new and fine house of worship nearly ready for occupancy. It is at present encumbered with a debt which has caused a suspension of work upon it, but it is expected that the encumbrance will soon be removed. The Eighth Church of Chicago took possession of the chapel rooms of its new sanctuary, last Sunday. Its new bell—the children's bell—one of Menely's sweetest, rang out the call to worship. The audience room will be completed about the first of February. Our pastors are much in earnest respecting the collection for church-erection, to be taken next Sunday. Dr. Ellinwood was here a short time since, and spoke with hope and enthusiasm of this great cause.

CHICAGO, Dec. 13, 1866.

CHOICE BOOKS OF THE PUBLICATION COMMITTEE.

Few publishing houses have shown greater enterprise in bringing out acceptable books in handsome styles than our own Committee during the present season. Besides their *Life of Brainerd and Bowen's Meditations* already issued, they have just brought out a new work by Rev. Dr. March, of Clinton Street Church, which will be found to correspond admirably with the true idea of a Christian holiday book. It is called "Walks and Homes of Jesus." Guided by the graceful pen, the glowing imagination, the keen observation and sound scholarship of the author, the delighted reader traces the footsteps of the Redeemer in all the accustomed places of his abode and travels. With great skill, many of the most important lessons of his life are interwoven with the description, and a thoroughly evangelical impression with none of the mere sermon style is conveyed by the whole.

The illustrations are numerous and elegant, many of them occupying full pages, and presenting accurate views of the localities. Some of them are from photographs. The printing, in large type and on heavy tinted paper, the binding and gilding, combine with the contents to make one of the best presentation books of the season, at the low price of \$2.50.

The Committee have also issued a holiday edition of "Dutch Tiles, or Loving Words about Jesus," handsomely bound and gilt; price, \$2, one of their best books. Their series for still younger children, comprising "Little Red Cloak," "Miss Muff and Little Hungry," "Jesus on Earth," "Ram Krishna Pant," and "Hindoo Life," with full-page illustrations in colors, must become unusual favorites among the children.

REV. HENRY HIGHLAND GARNET, a well-known and respected colored clergyman, was invited by the two Houses of the Vermont Legislature to deliver an address in the State Capitol, and has complied with the invitation.