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JOHN W. MEARS, Editor.

Subscribers who are in arrears and liable to 50 cents additional charge on their bills, are notified that this charge will be remitted to such as pay an additional year, in advance of the present.

Rev. DANIEL MARCH, pastor of Clinton St. Church, we regret to say, is confined to his bed by sickness of a typhoid character, brought on by exposure and over-work in attending to the sick and wounded soldiers at Gettysburg. The last sermon preached by Mr. March, was upon the life and character of that Christian hero, Admiral Foot, and was received with such interest that its publication is called for. We hope this laudable desire may be gratified. Admiral Foot is a character that may well be held up for imitation, and Mr. March is competent to treat the subject in an appropriate and adequate manner.

DOCTRINES OF THE "NEW SCHOOL" PRESBYTERIANS.

In the current number of the Bibliotheca Sacra, we find an article by Rev. Dr. Duffield, of Detroit, on the above subject. The entire familiarity of Dr. D. with the circumstances leading to the peculiar position of the "New School" branch of the church, and his personal connection with contemporaneous transactions and discussions, qualify him for the task he has undertaken. Circumstances have, indeed, recently occurred, tending, at first sight, to diminish the importance of the distinctive doctrinal positions of the two principal branches of the Presbyterian Church. To enlarge just now upon the ostensible cause of the division might be regarded as nothing less than throwing a stumbling block in the way of that union which seems to be approaching. Such, certainly, is not and could not be the object of the venerable writer. He says: "If it can be shown that there is in reality no radical antagonism between the views of Old and New School Presbyterians, it may conduce to co-operation and unity in the spirit of love to trace wherein they disagree, and thus relieve from misapprehensions tending to alienation and strife. The writer of this article has for many years been convinced that the doctrinal differences between Old and New School Presbyterians are wholly theological, by no means involving radical error in respect to vital points of faith. It is his hope not only to subvert the general cause and interest of theological science, but to promote the reciprocities and courtesies of Christian confidence and fraternal fellowship."

We observe that in the discussion pending the recent Union movements in the Free and United Presbyterian churches of Scotland, a general disposition prevailed to reach and to coalesce the real grounds of division between the two or more bodies proposing to unite. It was felt that only after a perfect understanding of the nature of the obstacles to the union, could such a measure be undertaken with hope of lasting success. So it may be among ourselves. In place of an amiable and unorthodox allying over of the old causes of irritation, it may really be better judged to probe them to the bottom. If they are mere prejudices or idiosyncrasies of a few individuals, if they are the phantoms of a brain disordered with excessive zeal for a philosophical orthodoxy, if the real, though not ostensible, grounds of division have, in the changed circumstances in which we live, disappeared, such investigations as these of Dr. Duffield may but aid in producing a conviction accordant with the fact.

The writer, if we understand him, seeks rather to emphasize the fact, that there is such a thing as a theology distinctively to be called "New School." It exists and has its peculiarities. But it is the fruit of a tendency of thought included under, and perfectly harmonious with, the general type of Calvinism. It is common to compare it with what is called "New England theology," and to contrast it with "the Scottish theology." "But the theology of New School Presbyterians cannot be identified with the latter any more than with the former. It is especially characteristic of New School apprehensions and statements of the radical essential truths of Scripture, that they are those mainly of common sense, and less technical and scholastic than of either of the theologies just named." Dr. Duffield selects the name of Dr. John Witherspoon as of high authority and influence in giving form and character, not to say originating, New School views of truth, especially on the subject of regeneration.

The habit or characteristic of the New School theologians to decline to adopt a dogma, or to press, any merely philosophical form of doctrine, which goes beyond the clear statements of Scripture, is illustrated, first, in regard to the doctrines of imputation and original sin. Old School doctrines are theories designed to explain the moral relationship of Adam and his posterity. Discarding those theories in which the Old School themselves are far from agreed, the New School accept the fact of that relationship equally with the Old. But they are content to say in lieu of any theories on the subject, that, "as a result or in consequence of Adam's transgression, his posterity became mortal and morally corrupt; that they are born into this world devoid of any righteousness of their own, are exposed and subjected to all the consequences of his first transgression, and through a natural bias thence arising incline to sin and become sinners as capable of it." It is peculiar to the New School to shun these great and plain facts, and to refuse to yield full assent, or to give ecclesiastical sanction, to one or other of the score or more of current interpretations in the Old School.

So in regard to the important doctrine of Regeneration, the Old School have what Dr. Duffield calls "their life-theory," which pretends to get behind the facts, and which would require the very same sort of physical omnipotence by which God raises a dead body to life, in order to infuse spiritual life into the dead sinner. Dr. Witherspoon, who, especially in this branch of the subject, is to be regarded as representing the great body of New School Presbyterians, confines himself within the range of human consciousness,

From this point of view, he makes regeneration consist in a change of the governing principle of the man—giving a new direction to the understanding, the will and the affections. As to the process by which God operates on the soul, the New School theologian, though he may speculate, does not dogmatize. He, however, rejects decisively, as erroneous, the theory that a physical change is wrought in us by regeneration.

On the doctrine of ability, Dr. Duffield shows that Dr. Witherspoon and the New School have always insisted that the inability of the sinner was moral, i. e., that it arose from the sinful disposition of his heart to love and serve God. They insist on the distinction between natural and moral ability and inability—a distinction which the Old School have, until recently, refused to make. A better understanding prevails in regard to what are the views of the two sections of the church than formerly. But the Old School theology still teaches such strong doctrine upon the sinner's inability, as to weaken his sense of responsibility. On justification by faith the writer contends that except upon the questions connected with the imputation of Christ's righteousness, "no sliding scale would mark the lines of difference as between Old and New School Presbyterians." The Atonement, however, brings out an interesting and important diversity of views. Old School theologians, with their usual habitual aim to bring all the definitions of a well-ascertained system into their doctrines, maintain that Christ's person is commuted for persons of the elect, and, therefore, his sufferings and death were the very same punishment in penalty, in law, which might have been exacted personally from them in their eternal sufferings and death. The New School cannot discover this conceived exactness, this *quid pro quo*, this strict and literal execution of justice in the substitution of Christ's sufferings for those of a definite number of sinners. Christ offered himself as a substitute for the infliction of the penalty, to which penalty the sinner only, is or can be, deservedly subjected. His sufferings and death take the place in the divine government of the endless punishment of any and every sinner of the human race.

Only invertebrate theorists would concoct such a complete system of doctrine upon the Atonement, as that which culminates in the absolute limitation of its provisions to the elect. The New School do not so theorize, but, accepting the plain declarations of the Gospel, maintain its freedom, and make a *bona fide* offer of its blessings to every member of the race as far as they can reach him. They regard the atonement as an act of public justice—in which the public good is provided for—in which ample compensation and satisfaction have been rendered for the dishonor done to God's law and government by the sins of men—which is a sufficient reason with God, an expedient, abundantly satisfactory to his public justice as a moral governor, so that the exercise of his pardoning prerogative may be freely indulged, and without injury to the interests of his government. On the whole, the writer concludes, that on the leading points or facts of the atonement the two schools agree, though differing in their views of the justice of God concerning in the maintenance of his moral government, and in the policy pursued as to presenting the Gospel to a perishing world.

Finally, on the Divine sovereignty, origin of sin and connected mysterious points, the Old School theologian, as usual, theorizes, building up his philosophy and demanding assent; the New School suffers great seeming inconsistencies, as sovereignty and free will, sin in the universe of a Holy God, &c., to remain side by side in his mind, conscious of the impossibility of a satisfactory solution.

The writer in conclusion expresses his conviction, that he has not found or exhibited differences in doctrine sufficient to justify the separation of brethren whose hearts and efforts might be much better united. So far as doctrine is concerned, it is but necessary that the Old School theologian should without yielding his peculiar speculative beliefs, concede the existence of a genuine Calvinism which does not speculate at all in those peculiar provinces of belief, or which differs from him, not upon the great and clear outlines of Calvinism, but upon some of its most remote and least ascertained dogmas.

ROMANISM IN AMERICA. The late riots in New York have thrown the Papists into an unenviable prominence. The bulk of the rioters were Irish Catholics. It is true that Col. O'Brien, who with the men of his regiment contended most loyally in support of the authorities was also a Roman Catholic, and was brutally murdered and outraged by men of his own religious persuasion. But this instance, with others doubtless equally honorable but less known, must be regarded as an exception. Certainly, the attitude of Archbishop Hughes was not such as to stimulate any of his flock to imitate the heroic loyalty of Col. O'Brien. It rather went to palliate the heinousness of that series of lawless and outrageous acts, among which was the murder of the faithful Colonel.

The levity and lukewarmness of an official of such dignity as Archbishop Hughes, and the general silence of the higher branches of the Romish clergy at this critical juncture, are facts of such moment that the loyal appeals of three or four of their Bishops cannot remove or dissipate their untowardness. It remains true that the mass of the Irish Catholics, in the metropolis of our country, flamed out into sudden and bloody and tremendous opposition to the laws of the land, acting with a concert which pointed strongly to antecedent and well-laid plans; that after they had almost staid their horrible propensities and come well under the control of a determined soldiery, they were mildly reproved by Archbishop Hughes who spoke of their acts as "so-called riots," and dismissed them fresh from scenes of horrid carnage and violence unparalleled in this country, with his paternal blessing! It remains true that these Papish masses, ignorant and superstitious, are the plant tools of crafty men, who have no guiding principle but the lowest self-interest and who are prepared to sacrifice the honor and safety of their country to gain it; and that only one class of persons can sway them more effectively than the politicians and that in their own more crafty priests. A well known Romish authority, the eccentric but loyal O. A. Brownson, illustrates the value of the Catholic element in this country to political schemers, and the power of the clergy in guiding or restraining it, as well as their guilty unfaithfulness in the exercise of their official influence at this momentous crisis in our affairs, by the

statement which he has recently made, that the peace party of the Northern States would never have been organized but for the indifference or latent sympathy of the Catholic priesthood. "The leaders of that execrable party," he says, "know perfectly well that without the assurance of the adherence of the foreign-born population and their children, the majority of whom are Catholics, they could hardly rally a corporal's guard."

The existence of the dangerous peace party, which is also the mob party, or more properly the rebel party, of the North, is here distinctly traced by a loyal Roman Catholic, to Roman Catholics, under the lead of priests and priestly organs tainted with disloyalty. The "peace" party is that which now threatens to force premature and dishonorable terms, with armed force, which stir up perilous strifes between national and state authorities, and aims to establish anarchical doctrines of State sovereignty in the North while we are crushing them by force of arms at the South; in short, which seriously threatens us with dismemberment in the moment of victory. This last danger to liberty and republican nationality, according to Mr. Brownson is not Southern slavery,—but Romanism! The Pope's missions will annul our victories, will paralyze the arm of constitutional authority, will vote and riot in sympathy with the rebellion.—And what wonder! Who need be surprised that Rome should fall in sympathy with a republican government in its time of trial? Why should she desire our welfare, our unity, or the permanence of our institutions? Is it not for perfect consistency with all her historical traditions that she should discourage all movements likely to establish and perpetuate free institutions? She is to-day unathematizing the liberators of Italy and holding down the restless remnants of the Pope's immediate subjects with indispensable French bayonets. The Pope formally congratulated Napoleon on his success in overthrowing the Mexican Republic. The traitorous Catholic priests in Mexico hastened to welcome the destroyer of their country's free institutions. The Archbishop of Mexico accepted from the French a place in the revolutionary government they instituted, and doubtless the mass of the hierarchy are co-operating heartily in these movements for the introduction of a more despotic and more congenial government.

Suppose our country was invaded by a "good Catholic" sovereign—not a very wild supposition—how much would the loyalty of the Romish priests among us be worth? Already they have acted so suspiciously that Mr. Brownson himself exclaims: "What more could the Know-Nothing have asked for us in their justification?"

THE VIOLE OF PROFANITY.

We are glad to observe that the attention of our religious bodies is being turned to the great prevalence of this loathsome and daring vice.—We give, in another place, the action of the Presbytery of Geneva on the subject. Let there be a mutual understanding that the increase of this vice, connected doubtless with the existing state of war among us, is not to go unchallenged in any quarter. The pulpit and the press should reveal its deformities, denounce its criminality, and point out its fearful end. There is need of a new tract upon the topic. Dwight's Sermon on Profanity in his "Theology" would make a good tract; but it would be well to offer a premium to secure something able and seasonable as well. Profanity may be regarded as a national sin. It prevails so widely in America, among old and young, that we may well be humbled and alarmed. The volumes of imprecation which roll up from our people, if answered, would overwhelm them ten times over in eternal destruction. Our greatest calamities may be regarded as provoked by our profane appeals to heaven.—The disastrous defeat of the Army of the Potomac at Chancellorsville was preceded by expressions from a high officer so profane that they shocked ordinary swearers. Because of swearing the land mourneth. A spirit of reverence is sadly wanting among us. We fail to inculcate in the education of our children. The evil is coming in like a flood—may the Spirit lift up a standard against it.

THE DRAFT.

This passed off without any disturbance. Three weeks ago it was feared that there might be trouble; and if the draft had occurred then, as was first intended, we know not but that some disturbance might have occurred. But the events of July 13th, 14th and 15th in New York, taught the whole country a most salutary lesson. A little time also for reflections upon the events of those memorable three days in the metropolis, has *exigently* been well improved. The utter futility of all attempts to resist the laws of the land is more plainly seen than it was four weeks ago. Then some of our professedly loyal papers and politicians were stoutly declaring that it "was impossible to enforce the draft in this State—the people would never submit to it—our State would be deluged in blood first!"

CHAPLAIN WYATT.

[Our readers may have already noticed a very interesting article from the pen of Rev. Dr. McLeod, in regard to our departed brother Rev. J. C. Wyatt, late chaplain of the 89th N. Y. Reg. Vol. We have since received a communication from Mr. Robert White, one of his companions in the Theological Seminary, giving some further details concerning him, which we here subjoin. The present writer may be permitted to add his testimony to the worth of a beloved friend and pupil, whose unfeigned piety gained him the confidence of all who knew him, while his excellent talents commanded their respect, and his gentle kindliness secured their love. We had anticipated for him a long, a useful, and honored career on earth, but he has been called up higher, and while we mourn we still must feel that it is better to depart and to be with Jesus.]

ROMANS PRAISE, MARION CO., ILLINOIS.

DEAR SIR:—To-day has been a sad and a solemn one to the congregation of Walnut Hill. A member, and also one nearly related to many of the members, were committed to the silent tomb.—Rev. J. C. Wyatt, Chaplain 89th Reg. N. Y. Vols., and Mr. John Black Myers.

I have seldom been so much astonished, or had my feelings so shocked, as when I heard of the death of James Calvin Wyatt. I had met him at the meeting of Synod in the month of May last, and although he had only lately recovered from an attack of typhoid fever, he nevertheless looked as if a long life of usefulness might be before him. After the adjournment of Synod, he went on to Cincinnati, intending to preach in the George St. church, the last Sabbath of May and the first Sabbath of June. On account of indisposition he fulfilled only the latter of these appointments. This was his last appearance in the pulpit; and then there he delivered his farewell discourses previous to going to a better world. How little either he or the congregation thought that this was the case.

That same week he left Cincinnati for this place, where he has quite a number of relations. He arrived at the house of Mr. James Morton, on Wednesday June 10th, just one month previous to his decease. The following Sabbath he attended Walnut Hill church, but took no part in the services, except explaining a

psalm, the 23d was the one he selected. On Monday morning he went to Salem, six miles north of this; where he took the cars for Cairo, expecting to meet his regiment there on its way to Vicksburg. When he arrived there, which was that same evening, he found that his regiment had gone. The next day, Tuesday June 16th, he left Cairo for Memphis. He arrived there Thursday morning June 18th. Feeling somewhat indisposed he went to the medical officer in charge of the hospital there, who told him that he had the measles, and said that he ought to go to the hospital, which he did that same evening. About the fourth of July he had become almost entirely well, and on that day sat down to a dinner gotten up for the occasion. As he had been eating whatever he chose for two or three days previous to the Fourth, the surgeon says he did not think to caution him in reference to eating. The surgeon supposed that he ate something which did not agree with him or perhaps drank too much ice water, for that night he became seriously ill. He lingered till 4 o'clock on the afternoon of Friday July 10th, when he breathed his last. During his illness he appears to have been entirely disincorporated or unable to speak, for the surgeon is of opinion that he suffered a great deal, although he did not appear to do so, or manifest any sign of it. All that he said after the Fourth was very little indeed, and gave us no clue whatever to the state of his mind.

On Wednesday July 8th, he remarked to the nurse in attendance that he thought he would not recover. About an hour before his death he said that he thought that he was a little better. This is all he is reported to have spoken from the night of the Fourth until his death.

On Friday evening July 17th, two of his friends left this place for Memphis to take charge of his body, which had been embalmed and awaited their disposal. You will see how little inclined or able he was to speak from the fact that he gave no directions to anybody in reference to anything. It was only by consulting his diary that the surgeon was able to ascertain who or where any of his friends lived.

On Wednesday July 22d, his body arrived in Centralia, when Rev. H. A. McKelvey who is now residing there took charge of it. He had it removed to the United Presbyterian church in that place, where it remained until Friday morning July 24. Previous to leaving Centralia for the burying ground adjoining the Walnut Hill church, religious services were held in the church. About a quarter after ten o'clock, A. M. the procession was formed, and started for Walnut Hill. It arrived there about half past one, that afternoon. The remains were taken to the church where religious services were also held. A large number of people were present, and a feeling of deep solemnity seemed to pervade every heart. The voice of God spoke plainly and loudly in this dispersion, and we trust many deep and lasting impressions were made and good resolutions formed.

After the services the remains were carried to their resting place, and the benediction pronounced by Rev. H. A. McKelvey. I remain your brother in Christ, ROBERT WHITE.

FROM OUR ROCHESTER CORRESPONDENT.

Rochester, August 7th, 1863.

DEAR EDITOR:—This has been a week of great interest in this city. Two events of peculiar importance have come near together—the draft and the thanksgiving. On Wednesday our citizens submitted to the draft; on Thursday, with the rest of the loyal, we observed the thanksgiving. Both events offered some things noteworthy.

This passed off without any disturbance. Three weeks ago it was feared that there might be trouble; and if the draft had occurred then, as was first intended, we know not but that some disturbance might have occurred. But the events of July 13th, 14th and 15th in New York, taught the whole country a most salutary lesson. A little time also for reflections upon the events of those memorable three days in the metropolis, has *exigently* been well improved. The utter futility of all attempts to resist the laws of the land is more plainly seen than it was four weeks ago. Then some of our professedly loyal papers and politicians were stoutly declaring that it "was impossible to enforce the draft in this State—the people would never submit to it—our State would be deluged in blood first!"

But the people are submitting to it; and would never have thought of anything else, but for the infamous investigations of just such desperate politicians, and such distasteful newspapers. If ever the wish was father to the thought, it has seemed to be in these suggestive prophecies. "The State will be deluged in blood,"—but it is not deluged in blood. The draft has already taken place in Auburn, Elmira, Canandaigua, Buffalo, and in many other districts, embracing in fact a large part of the State, and all passes off peacefully. There is no longer an apprehension of serious trouble in any part of the commonwealth. The "deluge of blood," we almost fear, was what some persons would have preferred, rather than that the country should be saved by the present government. O, for a staff of patriots to take the place of mere politicians; in the conduct of certain public journals; of our State! The "deluge of blood" necessary to end this war, and restore union and prosperity to our poor distracted country, would then be a good deal less than it must be, if this malignant and insane opposition to the government is continued. Why can not even the blind see, that this is a time for union and harmony at the North; and that as this is not the time to elect a new government, our salvation simply depends on sustaining the present?

THE THANKSGIVING.

Owing to the absence of most of our pastors on their summer vacations, we had not so much of preaching service on this day as might have been expected. The First Presbyterian, St. Peter's, and Plymouth Churches held a union service in the house of the First Presbyterian Church, with a sermon from Rev. E. D. Yeomans, the new pastor of St. Peter's Church. There was also a prayer meeting at the lecture room of the Brick church, conducted by Rev. E. E. Adams of your own city, who is now here supplying the pulpit of the Brick Church in the absence of the pastor. This was a meeting of peculiar interest. The large Lecture Room was full of earnest attendants; there were a few

words of earnest exhortation; and there was prayer fervent and hopeful, with devout and joyous thanksgiving.

And yet there was no boasting; no proud, self-confident exultation, as over a despised and fallen foe. There was humility, penitence, confession of sins, and prayer for our enemies. God was acknowledged and praised as the only source of all our victories and advantages. The remarks of Mr. Adams were peculiarly timely and happy. The meeting left a sweet and delightful impression on all minds. Many to-day also are speaking of it. The remembrance of it is pleasant.

VACATION.

But our pastors are absent. And if ever pastors needed or deserved a time of recreation and rest, ours do this summer. We have before told you how they have worked ever since the year commenced; first in hope, and then in fruition; first striving earnestly to bring up their own minds, and the minds of their people to a reviving condition; and then, when the blessing began to descend, working (if possible,) even more diligently, to make the most of it. For weeks past they have looked worn and weary. We are in a position to know that the best wishes of their people follow them very tenderly wherever they go; and that fervent prayer is constantly made on their behalf, that they may truly rest, and regain abundant health and strength, to reap again next winter, if the Lord will, just as rich and precious a harvest as the last.

Dr. Pease, of the First Church, is smilling, the fresh breezes of the Green Mountains, among old friends in Vermont. Dr. Shaw, of the Brick Church, is drinking salt air and eating sea fish, down on Long Island. Mr. Ellinwood, of the Central, is washing and soaking, in a moderate and eclectic way, at that model health retreat, Clifton Springs. And in this connection we may also mention, that Rev. Dr. Hawley, of Auburn, and Rev. E. P. Hammond, the Evangelist, are seeking rest and health at the Catskill Mountain House. Valuable men, all of them; loved and honored in Western New York. They have all had much to do with the recent great ingathering of souls in this region. We are in no haste to spare these esteemed pastors, and trust that the great metropolitan churches will not set their covetous eyes upon them for the next twenty years or so.

A CALL.

Rev. Albert Bigelow, who has been pastor of the large church in Homer for some five years past, has resigned his charge, and received a call to settle in Jackson, Michigan, which, it is probable, he will accept.

THE REVIVAL IN NEW HARTFORD.

This has continued, until some sixty or seventy are now including here. Rarely is it, the lot of a young pastor, just entering upon his work, to be greeted with results so extensive and charming in the first three months of his ministry. Long may he continue to reap abundantly.

STATE S. S. TEACHERS ASSOCIATION.

The Eighth Annual Convention of the New York State Sabbath School Teachers' Association, is to be held in the First Presbyterian Church, in the city of Troy. Its sessions are to commence on Tuesday, the 25th inst., at 4 o'clock in the afternoon, and continue through Wednesday and Thursday following. All superintendents and teachers of Evangelical Sabbath schools throughout the State, are cordially invited to be present, and bring along all the wisdom that they possess in regard to the management of Sabbath schools. The object of the meeting is to hear reports, compare views, discuss methods, and stir up one another's minds to the highest possible aims and aspirations, in relation to this blessed institution. Last year the annual gathering of the Association was held in Canandaigua; the year before in Binghamton; both meetings were largely attended, and exceedingly interesting. That at Canandaigua doubtless bore of the palm of all similar gatherings. It was thronged and enthusiastic. Thousands of Sabbath school teachers have been better teachers, at least for one year, for the strong and blessed impulses they received for their work in that meeting. We could hardly frame words to express a better wish for the meeting this year, than simply to hope that it may equal that of last. If more be possible, may more be realized.

THE FREEDMEN.

[The American Missionary Association has addressed the following letter on the above topic, so interesting to all Christian people—to an esteemed contributor of this paper. It is published as the most effectual mode of bringing the providential call contained in it before the class of persons whose services are needed.]

From the first, our Society has felt a deep interest in the condition of the slaves, and a painful anxiety on account of the judgments of God long pending over our nation on account of its complicity with the oppression. Permit me to invite your attention to the Constitution of the Association, found on the 2d page of the cover of our magazine, for a statement of our principles on this question.

Immediately upon the breaking out of this most diabolical rebellion, we resolved upon efforts in behalf of the slave; and when Gen. Butler issued his celebrated "contraband" order, we sent a missionary into his department, eastern Virginia. Since then our work has expanded, as the progress of the Union armies opened the way.

The work is a great one promising to be an immense one in its demand upon the sympathies, the contributions and the energies of the benevolent, the importance of which can scarcely be overestimated. It is a peculiar work, relating to the physical well-being and culture of the enslaved no less than to his intellectual, moral and spiritual improvement. In the circumstances in which we find him or he finds our agents and missionaries, no one of these features of the work can be overlooked. To me it seems that in the providence of God, the future welfare of our beloved country depends more upon the manner in which we meet these God-liberated men, the cordiality with which we give them the blessings of Christian civilization and fellowship, than upon the number and strength of our armies.

The American Missionary Association, you will see, has had some preparation for its work. All the missionaries it has ever had in its employ, abroad or at home, in the Slave States as in the Free, have been Anti-slavery missionaries whose hearts have been in deep sympathy with the slave. Its friends and supporters have all been anti-slavery Christians, and more diligent than any other society in our land has it been in close contact with such, in all parts of our country. Then, too, it has commenced and made progress in this work, and has now a large number of missionaries and teachers engaged in it in North and South Carolina, Virginia, Tennessee, Missouri, Mississippi, &c.

I feel the more free to invite your co-operation, because you will see by Art. 3 and note of our Constitution, that, although an Evangelical Society, we are not a denominational one. Our first missionary to the "Freedmen" was a Presbyterian, and now, I believe, a majority of the Evangelical denominations are represented by our missionaries and teachers. A majority of the officers of the Association are Congregationalists, but a majority of our laborers among the freedmen belong to other denominations.

If the Christian friends with whom you are ecclesiastically connected, have a number of men and women thoroughly well adapted to this work, whom you can recommend as desirous to enter into it, constrained by the love of Christ and for His sake, and the sake of His poor, our Executive Committee will send them into the work, if desired to do so, just so fast as the field opens, and so far as we can secure the means. Just now, although we are always glad to get means, we are more anxious to secure a goodly number of thoroughly practical laborers to enter into the work in the South-West, so soon as the summer heats have passed, so as to make it safe, then, to secure present funds.

If you can give us the men and the means for their support, we should, of course, prefer it; but give us the men, and your co-operation in securing their support, and we will enter on no question whether you furnish means in proportion to men. Can you help us? Yours, G. WHIFFLER.

LETTER FROM CHAPLAIN STEWART.

WARRENTON, VA., August 4th, 1863.

Dear Editor:—Since my last we have remained in the same camp—scorching, sweltering, roasting, frying and baking in an unshaded, worn-out Virginia field. But little protection is afforded from the burning noonday sun by our little shelter tents. Our present earthly locality is adjacent to the turnpike road leading from Washington to Luray and about two miles west from Warrenton.

Should any of my readers still cherish fanciful theories—a little romance or fancied pleasures connected with camp life, we hereby most cordially invite them to make us a visit; remain a week, take camp fare and accommodations—we promise all without money and without price. Cured effectually of poetic fancies they would return home, and as a result perchance write a book.

From all the military indications within our present observation it seems not at all improbable we may continue to swelter in this locality throughout the months of August and September, unless Uncle Robert Lee see meet again to put us in motion ere that period, by some eccentric rebel movement. Although our army of the Potomac, since crossing the river after Gen. Lee into Maryland, did not accomplish all that was desired, yet certainly all will acknowledge, much more has been effected than was expected. This Chaplain, in his foolishness, did most firmly believe that vastly more injury could and should have been inflicted upon the rebel host ere he was allowed to recross the Potomac—he has also imbibed military ignorance sufficient to suppose that after crossing, Lee could have been headed off from the passes through the Blue Ridge and not allowed again quietly to take up a position on his old and favorite stamping ground behind the Rapidan and Rappahannock.

The public should not however be misled by flights of fancy and pleasing imaginings from newspaper reporters, or statements from those calling themselves deserters; that Lee's army is broken, demoralized, and about ready for falling to pieces. Nothing of all this, the arch rebel general has yet a large, veteran, highly disciplined, and vindictive army, of 60,000 strong; enough under ordinary conditions for one man effectively to command. To attack that army at present (in its own condition and position) might, to say the least, prove hazardous. We can well afford to wait.

BLACKBERRIES.

What say our Northern gardeners, small tillers, farmers, hucksters, and market men to a proposal for furnishing the entire Union army, officer and private, say 60,000, with gallons of large, fresh, delicious Blackberries—amounting in the aggregate at least two hundred barrels. Well, this seeming unattainable commissary feast has been actually accomplished; and that in the most easy, and systematic manner—each one has gathered his own. But how and where could such a mass be found room and the berries? In a blackberry patch, of course, but how big was it? A vast section of country—thousands of acres—a number of farms along the south east spur of the Blue Ridge and in the vicinity of Ashby, Mass., and Chester Gaps, have by some pro or con of good farming or not, our thrifty men of the North can judge, been converted to a vast blackberry patch, consisting of upright bushes and creeping vines. On their arrival and footstep army, these vast acres were fairly black with large delicious berries, such as good seed in addition to army grub—unexpected, refreshing, joyous luxury. All positions were speedily forgotten; swords, canes and bayonets were for the time laid aside in order to cultivate the arts of peace. General and private, each for himself went to picking berries. An interesting, curious, and exciting scene, to see a whole country side—hill and dale, field and wood, covered with men; all upon one object—picking berries. The cries of Israel gathering Manna around the campment

could hardly have presented a sight more full of interest. After eating to satisfaction—hats, caps, haversacks, handkerchiefs, pocket-knives, coffee boilers, and even camp kettles were brought into requisition and filled for domestic purposes. Better this as a hygiene to our army than all the calomel, quinine, pills and plasters in Christendom.

The noise about Lawton, New Rochelle, and such like blackberries may as well cease; as in this matter the Old Dominion excels. Seeing this grand old State will be pretty well depopulated by the time the war ends, we propose for the future peace of the country, that its entire area be converted into a huge blackberry patch—that our ambitious fruit growers form a company, build a railroad from the extreme North through this section and for the express purpose of transporting blackberries, and thus be able to supply annually each of the twenty millions in the free States with at least a gallon.

COLD BATHING.

Since my last your correspondent came well high receiving his discharge from this Chaplain service—a long furlough from earthly duties.—After halting here, he greatly in need and much desirous of some purifying process.—Though excessively fatigued and rode some distance from camp, he was one of those glorious springs was chance upon, which occasionally flow out from the mountain bases of old Virginia—a great volume of clear, cold, sparkling water welled up, beneath the shade of some fine old trees. Was soon upon the wading waters, and for trees. A long while rolled, splashed, and dipped, and drenched in the cold delicious element. Was reminded at length that too much of the good thing might prove injurious—dressed and rode back to camp, bringing occasional chills. At sundown suddenly in the chest and stomach—cramps, awfully painful; life hiding itself away in a small space of the body around the heart—Kind agonies and friends anxious and doubtful—all stimulated with rich poured into and applied externally to the body. Sleep at length came—awoke about midnight with clothes and blankets wet with perspiration—ach. Breakfasted in morning as usual with no ill effects. The episode is mentioned to warn Hydrophobists, with all other theorists, that too much may be made of a good thing—and also, that God, may suddenly chastise His creatures for their ignorance and imprudence.

RELIGIOUS INTERESTS AND INFLUENCES.

These are interesting and hopeful, but will be written of as fully in coming letters. An entire dearth of reading matter exists at present with us. Most everything readable in the shape of book, pamphlet, or tract, in possession, has been abandoned, or worn out during the late weeks of almost incessant marching, waddling, fighting, no book, tract or paper agent, dealer, or committee has been seen or heard of since our camping here, ten days since—given my friend Alvord, the living Yankee, in his ever welcome little books and papers. Some suggestions have been made about making a hasty run to Washington, in order to get a small supply of reading matter, but the officers military without her of such a thing is absent. A. M. STANTON.

HOME MISSIONS.

On application received from the churches they see the following ministers were commissioned by the Presbyterian Committee of Home Missions at their regular meeting—Fourteen of whom were under commission last year: Rev. Campbell, Taberg, N. Y.; M. Smith, Texas Valley, N. Y.; Charles Parker, Irving, Kansas; J. F. Fier, Mountain Church, Pa.; G. Osborn, Clearville, N. Y.; J. G. Wilson, Neoga, Ill.; J. S. Kuhns, Baltimore, O.; C. H. Palmer, Middleport, Ill.; E. B. Miner, Baraboo, Wis.; J. Little, Lima, O.; E. Beaufort, Lead, Victory, N. Y.; L. W. Atterton, Cedar Rapids, Iowa; John Glass, Jonesville, Iowa; Marcus Smith, Collierville, N. Y.; W. H. Megie, Junius, N. Y.; C. R. French, Clermont, Iowa; L. P. Crawford, Sandwich, Mich.; J. W. Hayward, Springfield, Pa.; W. J. Nutting, Unadilla, Mich.; John M. Brown, Minonk, Ill.; Alex. Nesbitt, Tremont, N. Y.

Meade to the U. S. Christian Commission. HEADQUARTERS ARMY OF THE POTOMAC, August 5, 1863. George H. Stuart, Chairman U. S. Christian Commission 13 Bank street, Philadelphia.

DEAR SIR:—I received recently through the hands of Mr. Cole, your kind letter of the 27th ult. It will afford me very great pleasure to my power to prosecute the good and holy work you have entered upon. I assure you, no one looks with more favor upon the true Christian, who ministers to the spiritual wants of the dying, or the physical wants of the wounded, than those who are most instrumental in the line of their duty in causing this suffering humanity, may rest satisfied that in this army your agents and assistants will receive every co-operation, and be treated with all the consideration due the important and noble work they are engaged upon.

I shall be glad to hear from you, whenever anything occurs, requiring my action, and shall always be ready as far as the exigencies of the service and my authority will permit, to comply with your wishes.

Very respectfully, and truly yours, G. G. MEADE, Major-General Commanding.

News of our Churches.