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CONTENTS OF INSIDE PAGES.
Chaplain Stewart's Letter to the ...
Among the Wounded ...

THE ASSEMBLY THAT TOOK CARE OF THE CHILDREN.

The work of our last Assembly was mainly confined to carrying forward the enterprises of the Church already initiated and in progress.

Resolved, That it belongs emphatically to the Pastors and Elders of each congregation to direct and supervise the whole work of the spiritual training of the young.

Resolved, That the above and we would further recommend to the pastors that they adapt, wherever practicable, the second discourse of every Sabbath particularly to the young of their flock.

Resolved, That the General Assembly recommend to the pastors of the churches within its bounds to present before their congregations, in one or more discourses, the relation of baptized children to the church.

Resolved, That it is exceedingly desirable that the entire congregation, young and old, be permanently connected with the Sunday school, either as scholars or teachers.

In these resolutions the following policy is recommended: 1. The subordination of the whole system of religious instruction of the young, including the Sabbath school, to the Church Session.

Although the General Assembly on various occasions has taken action on this subject, the above resolutions are the fullest and the most carefully drawn, and the action the most mature and advanced of any upon record.

On the whole, we regard the action with great favour. We consider the spirit which prompted it as among the best and most hopeful indications for our church.

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mits the entire church to the duty of supervision, in the collection of facts and general control of the machinery of instruction. It also seeks to subsidize to this object the great evangelical agent of instruction—the pulpit.

It is surprising, when we come to think of it, what an innovation upon our present modes of conducting worship and presenting the truth, this latter suggestion contemplates.

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Let congregations seeking a pastor, study and lay stress upon the candidate's qualifications as the teacher and guide of their children, at least as much as those which render him "popular" with the floating crowd, greedy for novelty and excitement.

A great responsibility is laid upon the Permanent Committee, just appointed. Under God, they may make their office one of great value to the church and to the cause of Christ.

Certainly no department of our church presents nearly so encouraging an aspect as the Home Missionary cause.

It is worth while to place in connection with this item, the fact that the Home Mission Board of the other branch reports but \$23,684 as the income for the year, and the Baptist Church about \$70,000—both numerically stronger than our own body.

On the other hand, it appears that our brethren of the Newark Assembly report \$223,397 as contributed to Foreign Missions during the past year, and have resolved to aim at \$300,000 in the current year.

We do not suppose this recommendation of the Assembly will be followed immediately to any great extent.

The following kind opinions have recently been volunteered by two of the most eminent divines and theological instructors in the church:

"REV. J. W. MEARS—Dear Sir: A word from me in regard to your paper may be worth nothing to you, but I cannot forbear to express the gratification with which I read it; especially since it was enlarged. You are doing a noble work through the 'AMERICAN PRESBYTERIAN.'"

"THE CONGREGATIONALIST" ON CONGREGATIONALISM IN PHILADA.

The late hour in the week at which our Boston exchanges generally reach us, forbids a full reply to the article in the last number of our excellent cotemporary, under the above heading.

(1) The Congregationalist, after a manly protest against the extravagances and infelicities of the late developments of propagandism in this city, seems to have finally been dragged into acquiescence with, and endorsement of, the whole scheme.

(2) The Congregationalist is profoundly ignorant of the facts in the case. (3) Mr. Barnes' presence at the council was not designed as an endorsement of Dr. Smiley's, or any one else's, orthodoxy.

(4) As to what the Congregationalist is pleased to describe as "insinuations" in our article, we spoke out our mind frankly and plainly, and declared—not insinuated—what we thought of the movement.

(5) Do our Congregational brethren abroad really know what they are about in thus provoking a full expose of their late proceedings? Are they anxious for a controversy on this subject? If they are wise they will do as the Independent of last week did: coolly assume that "our Presbyterian brethren of the new school have thus far made no allusion to the late council."

WHY IS YOUR GROWTH IN GRACE SO SLOW? ANSWER. (1) Not from want of appliances, means of culture, favorable influences, or Divine aid. These things are provided in abundance.

(2) Not from want of motives. The highest self-interest, regard for our spiritual character, true happiness here and an abundant entrance ministered hereafter, gratitude to our dear Saviour, the prospect of decided usefulness in our family, the church, and the world, strongly draw us to the faithful use of the means by which our growth in grace may be promoted.

But (1) We are not enough concerned at the slow rate of our progress. We have, perhaps, sunk down into a contented mediocrity. We experience no thrill of ambition for Godlike excellence, purity, and spirituality of character, or for large measures of usefulness.

(2) We do not practice energy and perseverance. Our efforts are occasional and intermittent. We wait for revivals in the community, and during the intervals of such seasons we are as stupid as hibernating animals in winter.

a business of personal religion and Christian self-culture. We need to set before us, as the steady aim of our lives, a high degree of Christian excellence; to resolve with a pauline concentration of holy energy to do this one thing: forgetting the things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus.

This work of our growth in grace is one which cannot be taken up as a sort of recreation; left until every other concern, regarded as important, is attended to; thrust into a corner, as an irksome duty, to be discharged and done with.

(3) We cannot be aiming and striving for growth in grace without knowing it; but we may be actually making progress unconsciously. Our comforts may be small; the recognized answers to our prayers few; our seasons of inward clearness, joy and elevation of spirit rare; our lapses and imperfections may, in our view, be alarming; yet, if we are humbly and earnestly seeking God, watching over our hearts, lives and principles, and taking up our cross daily, we shall find that it has not been in vain.

WHAT THE METHODISTS THINK OF IT. The Pittsburg Christian Advocate commenting upon the Independent's report of the proceedings of council in the reception of Dr. Smiley says:

On falling from grace, it says Dr. Smiley's view "is scriptural, reasonable, and needed as a safeguard to devotion and piety. We are glad that Congregationalism, with which we have been at war from time immemorial on the subject, has come to a better mind, and is willing to place among its teachers one who is clearly an Arminian in his views. This, however, is in the line of our convictions; for we have long expected Arminianism to conquer and subdue the world."

The conviction here expressed, of the Arminianism of Dr. Smiley's views, agrees precisely with that reached by the brethren of our church, who have enjoyed the fullest opportunities of learning them.

News of the Churches.

FIFTEENTH STREET CHURCH, WASHINGTON, D. C.—This, says the Chronicle, has long been known here as the fashionable and popular colored church of the Presbyterian denomination in this city.

REV. MR. EVANS now retires from the charge, and the congregation have called the Rev. Henry Highland Garnett, a colored clergyman from New York.

FIRST CHURCH, WILLIAMSBURG.—On Monday evening, the 16th ult., the Presbytery of Brooklyn installed Rev. Jos. H. Robinson pastor of the First Church in Williamsburgh, late the charge of Rev. Dr. McLane, deceased.

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tor was delivered by Rev. P. J. H. Myers, and the Charge to the People by the Rev. Theodore L. Cuyler. Rev. Chas. S. Robinson brother of the Rev. J. H., presided in the absence of the Moderator.

MINISTERS.—Rev. I. H. Blakeley, late of Lane Seminary, has become stated supply of the 2nd Church Piqua, O.—Rev. W. W. Adams, formerly pastor of the First Church in Beloit, Wis., has received an almost unanimous call from the First Congregational Church in Fall River, Mass., to which he has been preaching for several months.

MR. SAMUEL P. WHITING was ordained by the Third Presbytery of New York, June 12th, Rev. Drs. Newell, Bell, and Hatfield officiating.

PLACERVILLE, CAL.—The Rev. Chas. C. Wallace late of Perth Amboy, N. J., who resigned his charge to take the pastorate of the First Presbyterian Church in Placerville, has entered upon his labors with encouraging prospects.

DEATH IN THE MINISTRY.—The Evangelist announces the death of Rev. Calvin Bushnell, of Lisbon Ill., May 15th, at the age of eighty-five. He was a graduate and afterwards tutor of Williams College. He commenced his ministry, which was blessed with revivals, in New York, and went west in 1835.

LANE SEMINARY.—LIBRARY HALL.—The foundation of the new Library Hall is being laid, and the work upon it is being pushed forward with energy.

CALIFORNIA ITEMS.—Rev. J. N. Hurd takes charge of the congregation at Red Bluff.—Rev. David McClure, lately pastor at Mendocino, has come to San Francisco, and is to be connected with Miss Aldrich's Seminary.

NEW CHURCH EDIFICE.—The corner stone of a new edifice was laid at Baldwinville, N. Y., June 6th. The Pastor, Rev. John F. Kendall, Rev. L. H. Reid and Rev. J. Erdman, with Mr. E. R. Davis, a member of the Church, took part in the services.