The American Presbyterian
AND
GENESEE EVANGELIST.

RELIGIOUS AND FAMILY NEWSPAPER,
IN THE INTEREST OF THE
Constitutional Presbyterian Church.
PUBLISHED EVERY THURSDAY,
AT THE PRESBYTERIAN HOUSE,
1334 Chestnut Street, (2d Story,) Philadelphia.
Rev. JOHN W. MEARS, Editor and Publisher.

CONTENTS OF INSIDE PAGES.

Infidelity a Refuge	226	Jesus Lives	230
Bethesda Home	226	Socks for John Randall	230
Letter from India	226	Pastor's Diary	230
Thomas Chalmers	226	Incurable Disease	230
Presbyterian Organization	226	Amendment of the Constitution	231
Editor's Table	227	Missionary's Son	231
Disabled Ministers' Fund	227		

A FINAL WORD ABOUT CONGREGATIONALISM IN PHILADELPHIA.

[CONCLUDED.]

But if this Second Congregational church, or rather the church from which its members separated, was *not* originally Congregational, and if by the express terms of its charter, as interpreted by our highest court, it was precluded from becoming so, at least it is claimed that the pastor, Dr. Smiley was "both by thorough study of Scripture and of ecclesiastical history, an intelligent congregationalist." Those who are better acquainted than the correspondent, with Dr. Smiley's course since he came to this city, will smile incredulously at the statement. For the credit of the Doctor, we shall take the liberty of doubting that he ever authorized such a statement to be made. Dr. Smiley came to this city an independent Methodist; he accepted the call of a Reformed Dutch church, with the honorable purpose, doubtless, of becoming a member of that communion. "B. H." in referring to this part of the history, is guilty of another palpable quibble. He says "the classis had never heard a statement" of Dr. Smiley's doctrinal views. The purpose of this statement can be no other than to convey the impression that Dr. S. had no formal communication with the classis. The fact is, Dr. S., in carrying out his purpose of uniting with the Reformed Dutch church, appeared before the *Standing Committee of classis*, and underwent an examination there with a view to his reception. And the classis *did* hear a statement of his views, made *to* the committee, which represented them during the intervals of their session; and to them by the committee, when their meeting took place. At this meeting of the classis, Dr. Smiley failed to appear, having satisfied himself that the doctrinal differences between him and the standards of the church were too wide to admit of reconciliation. The classis, in view of his rejection of certain doctrines of the church before the committee, and his refusal to appear before the classis for examination, unanimously declared his election null and void. In a word, not only is Dr. Smiley's "intelligent" congregationalism inconsistent with his readiness to enter the Reformed Dutch church, but his doctrinal position as a Calvinist, is rendered more than doubtful by the unanimous decision of the classis,—based upon the report of the committee which had examined him,—to reject him, and declare his election null and void. The court of Common Pleas, as we have seen, sustained the action of classis, and enjoined Dr. S. from occupying the pulpit on the ground of his Arminianism.

Subsequently to this examination and the decision of the Courts sustaining it, Dr. Smiley and his adherents, instead of developing the thorough and intelligent Congregationalism which this perspicacious correspondent has discovered in the antecedents of both, were so to speak at sea; like the waif of a shipwreck, without ecclesiastical chart or compass, prepared to receive offers of succor from almost any quarter, having only one settled point, namely, the Arminianism of their chosen pastor. We should suppose it would be left to the opponents of Congregationalism to find any traces of preference for that form of government in such a state of things. We have been informed that, during this interval, overtures were made by people or pastor, or both, to several denominations in this city, without success. The correspondent, "B. H." has been assured that this is not so. We have no doubt it is very unpleasant for him to believe this of such intelligent and thorough Congregationalists as he has persuaded himself Dr. S. and his people long ago were. Whatever may be the fact as to other applications—and we have as good a right to our belief as "B. H." has to the contrary,—there was one application coming both from the membership and from the pastor of this congregation, on which we are indisputably qualified to speak. The intelligent Congregationalism of Dr. S. and the traditionary Congregationalism of his people, did not hinder their approach to the New School Presbyterian Church, months before the movement towards Congregationalism. Had their overtures to us been entertained, the word Congregational would never have been mentioned in connection with their name. Only after it was found impossible to receive into our body, consistently with the most liberal construction of Calvinistic doctrine which we were able to make; nay, only after the rise of this discussion, has such an ecclesiastical term been foisted into their history. We cannot truthfully characterize it as anything else than a pitiful shift of "B. H." to hide the irregularity and disorder which he and his associates encouraged in others, and were guilty of themselves, in their late proceedings.

No allusion is made in the *Independent* to the fact, as we stated it, that Dr Smiley had interviews with ministers of our body in this city, with a view to ascertaining his doctrinal belief, and ultimately to a union with our body, if the result of the examination was satisfactory. Such an interview was held with Mr. Barnes and Dr. Brainerd, in which Dr. Smiley freely expressed his opinions. The discussion was courteous, kind, and full, and the result was that these two brethren, whom no one will accuse of extreme views of doctrine, agreed that there was "not a fibre of Calvinism" in Dr. Smiley and that the proposed union of himself and his church with our body could not be entertained. We are moreover at liberty to state that the president of the Congregational Council, which received Dr. Smiley, Dr. Bacon, was aware of this investigation and its results before taking his seat in that capacity. All that was elicited from him in the examination by the council falls so far short of proving him a Calvinist, that a respectable Methodist contemporary, the *Pittsburg Christian Advocate*, claims Dr. S. as an Arminian upon the strength of the examination alone, and exults in the progress of Arminian doctrine, as shown in the proceedings of the council, towards the conquest of the world!

In truth, we confess to a certain feeling of respect for Dr. Smiley who, for several years of uncommon trial, has unswervingly maintained his Arminian faith. Doubtless, it would have proved on more than one occasion to his advantage, if he could have gainsayed or modified it; if he could have trained himself into a different theological position. He has resisted such temptations, and has been compelled for years to suffer exclusion from such ecclesiastical connections as would have been to his own interest and that of his people. His fidelity to Arminianism has at length been rewarded strangely enough. He has fallen in with an "ecclesiastical gathering," containing men of good reputation hitherto, as orthodox Calvinists and Congregationalists, who, having a special object in view in Philadelphia, to which a show of numbers and strength were of the first importance, contented themselves with a few superficial inquiries, in which reference was made to no standard of Calvinistic doctrine, and *eagerly received him as he was*. Dr. Smiley may congratulate himself that the sacrifice of doctrinal principle was not on his side.

But we must bring our remarks to a close. Our readers will agree with us, that the entire proceedings are disreputable, and damaging in a high degree, to the cause they were intended to advance. Many things we have chosen to hold back which could not but deepen this impression, if disclosed. But it is enough. Never has the instinctive disregard of the plainest principles of church order, in Congregationalism, been more clearly exhibited than in these boastful demonstrations in Philadelphia; never the looseness and irresponsibility of its councils in important matters of doctrine; never, the liability of perfectly sound men among them to be involved in the endorsement of things utterly unworthy. Never have the representatives of young Independency been more rampant or more reckless than in these proceedings. They have taken the disorderly, the litigious and the schismatic among us under their protection; they have given the right hand of fellowship where they should rather have searched into personal antecedents; they have not hesitated boldly to question the truth and justice of the decisions of our highest courts, to make out a case for themselves; they have joined in receiving into their new organization a congregation and pastor whom our courts had enjoined from the enjoyment of a Calvinistic charter, for their Arminianism, and whom they knew such liberal Calvinists as Barnes and Brainerd had been compelled for the same reason to reject. And they have done all this; they have sowed all these seeds of disorder, they have made themselves the champions of schism, and the disturbers of solemn judicial decisions, at a time of all others when the very opposite is the duty of every citizen; when the very existence of the nation is in peril from analogous disregard of obligation and throwing off of responsibility where it was due. The whole course of the council was such as to encourage, what Judge Lowrie, in his decision in the Smiley case, denounced as "that rivalry of opinion and anarchy of principles that weakens the social bond and endangers the unity of the State or Nation."

A devotional singing meeting in the lecture room at the corner of Fourth street and Lafayette Place in New York, is meeting with complete success. The object is to cultivate a taste for church-singing. It is not only designed for readers of music, but for all who love to sing, and also for those who enjoy music. Such meetings, started under the right auspices, we have no doubt might be made greatly useful and popular, both in country and city, in a multitude of instances.

Every Christian patriot will rejoice to hear of another naval commander who recognizes the hand of God in the present contest. The following striking statement is made of the appropriate manner in which the sinking of the pirate Alabama was celebrated on board the Kearsarge: "Our commander, Capt. Winslow, after the action was over, and during the afternoon, (Sunday, June 19th,) had all hands mustered on the quarter deck, and there was offered solemn prayer and thanksgiving to God, who had given us so signal a victory."

American Presbyterian.

New Series, Vol. I, No. 29. Genesee Evangelist, No. 948.

PHILADELPHIA, THURSDAY, JULY 21, 1864.

THE DEMAND FOR CAPABLE, HONEST, AND EFFICIENT RULERS.

A defective piece of machinery may stand very well until some unusual strain comes upon it. No one may suspect anything wrong, until the very emergency, most necessary for it to meet, arises, when its weakness is revealed in a general crash. It was always weak, but it was never thoroughly tested before.

This country in all its political divisions and departments has plenty of holiday rulers; plenty of legislators and governors and mayors of fair abilities, of the usual amount of force and honesty of character, whose mismanagement is not so great as in times of general peace, or when trouble is at a distance, to seriously disturb or incommode the public. And as danger for the most part has been remote from the loyal States, during the rebellion, these holiday officials have not been much in circumstances to expose their inefficiency and corruptness. They have been very fair standard-bearers of their parties. They have discharged the routine duties of their office with ordinary diligence. They have been guilty of no unusual amount of fraud or outrageous rascality; many of them have been altogther above suspicion. So long as small duty was required of them, they exhibited no intolerable degree of inefficiency.

But the last rebel alarm has been a terrible ordeal to the third rate, incompetent or dishonest rulers in this State. They have broken down under the trial. Their utter unfitness has been revealed in the broad light of the danger that was upon us: it has shown that they have had neither forethought nor patriotic concern to provide for, nor skill, nor system, nor commanding influence to meet the danger when it came. And in the same light appears the astonishing carelessness of the people in regard to the character of the men whom they choose as their rulers in these extraordinary and critical times. Never, perhaps, were so many self-reproaches uttered by our people at their own culpable negligence in this respect, as during the excitement of the first three days of last week. Especially were we indignant and ashamed beyond measure, at the indifference or partisanship which had suffered such a corrupt and imbecile body of men to represent our State as, with a few noble exceptions, was the last Legislature which met at Harrisburg. That body, which was notoriously under the control of a "ring" of purchasable members, and which passed some glaringly wrong measures, because "there was money in them," after pretending to patch up our militia laws, left us, in a time of unparalleled strife with an enemy who had twice been within our borders, absolutely without any system of State defence: left our arms-bearing population a mere mob, without plan or organization, throwing us back upon our own resources, or those of our civil rulers, when the moment of danger arrived.

Nor does it seem that we have had civil rulers, whose names, whose call, whose influence or whose abilities could sway the excited elements; could take prompt advantage of the rise of the popular feeling; could speedily evoke order, strength, and efficiency from the seething elements in which such a vast power was chaotically heaving. No spectacle can be more humiliating than that of a populous and powerful community which, on the sudden approach of danger, from lack of wise precautionary measures, or of the proper qualities in their leaders, can only sway to and fro in blind and helpless excitement, like a huge whale utterly at the mercy of a swift and dexterous little sword-fish. Such a spectacle have the border and middle States but lately presented; when a population of four millions, containing half a million of arms-bearing men, was thrown into a panic by the advance of 30,000 rebels; and the imperative necessity of greater care and conscientious regard for the interests of the State and city in the selection of our rulers henceforth, has been burned into the popular consciousness by the shame and indignation we have suffered. We do not think there is room for a sane person to doubt, that with proper military laws administered with ordinary efficiency in the States most nearly concerned, no such advance would be projected by the rebels, who are truly wise as military men. Their strength is to take advantage of our weakness and indifference; not to rush in inferior numbers upon disciplined legions.

Let us resolve to put men in power who have practical views and patriotic aims; who at Harrisburg will despatch as a business, in the diligent spirit of the counting-room and the exchange, and not that of the tap-room or the gambling saloon, the affairs of State; who will have dignity and integrity of character, and energy of will, and range of resources sufficient to command the respect of the people, and to marshal them under their own competent and inspiring leadership in every time of emergency. Let us begin at the beginning. Let us not suffer the very fountains of political power and influence to be muddied and poisoned by the interference of the most corrupt classes in our whole population. God in his Providence will lash us out of our criminal and scandalous indifference to this whole great responsibility of choosing our rulers, or he will, and surely he might as well, leave us to perish by the hands of the rebels. We shall gain nothing whatever, by casting off the slave-power, if we suffer the very same class of persons who became their willing tools in times past, to furnish our political rulers and candidates for the future. Better save all this lavish waste of blood and treasure, and leave things as they were, if we are not to have a decided improvement in this respect.

MINISTERIAL RELIEF FUND.

Our readers are aware that the last General Assembly inaugurated a plan for the relief of disabled ministers and the families of deceased ministers in our connection.

The plan which is inserted in another part of the paper, contemplates the securing of a fund by *annual collections in all our churches*, and an equitable disbursement of the fund by the Trustees of the Presbyterian House.

We are glad to learn that the Trustees of the House have promptly responded to the action of the Assembly, and have committed the oversight and practical administration of this important interest to an Executive Committee of their number, consisting of the Rev. Messrs. Shepherd and Eva, and of John C. Farr, John A. Brown and M. W. Baldwin, Esqrs. Of this Committee, Mr. Shepherd is chairman and Mr. Farr treasurer. We also learn that in accordance with the Assembly's direction, the Trustees have appointed a secretary, the Rev. Charles Brown, of Philadelphia, whose zeal and energy and fidelity to church trusts are well known.

It thus appears that the Assembly's plan has taken form and now solicits the active co-operation of the ministers and members of our churches. We understand that the Executive Committee have already had abundant demonstration of the demand for a ministerial relief fund, and that, had they means, they could, at once, extend to needy ones a help most grateful because most timely. We bespeak for the Committee that immediate material response from ministers and church members which shall do honor not less to their own appreciation of a noble charity, than to the generous spirit of him who "though he was rich yet for our sakes became poor that we thought his poverty might be made rich."

Contributions are to be sent to Rev. Charles Brown, Secretary, 1334 Chestnut street, or to John C. Farr, Esq., Treasurer, 324 Chestnut street.

SECRETARY KENDALL IN CALIFORNIA.

Dr. Kendall left for California directly after the meeting of the General Assembly. His presence and personal conference with brethren in the State will doubtless facilitate our Home Missionary operations in that important field. We are glad to see the enterprise and energy of the Secretary. Under such a leader, the church will not decline from her present noble position in the Home Missionary work. The prospect before us is one full of grand and inspiring opportunities for labour in the service of the Master. Our part as a church in leavening this nation with the saving truths and influences of the gospel is destined apparently to be no trifling one. It is a glorious but a solemn responsibility.

THE ALBERT BARNES PROFESSORSHIP IN HAMILTON COLLEGE.

The friends of Mr. Barnes and of Hamilton College will rejoice to learn that the subscription to the fund for establishing the Albert Barnes Professorship of Natural Science in Hamilton College, is now complete. It has been very nearly so for a considerable time, but we have preferred to withhold any announcement until we could say what we have just said. Dr. Gœrtner's work in this department is done, and—we may pause to say—well done too,—and the professorship is a fixed fact. We are again called upon to perform the agreeable office so often exercised of late, of congratulating the liberal men of our church in this city, who never weary in devising and executing liberal and wise schemes for the various enterprises of our church. A suitable and worthy memorial have they erected of their beneficence, in this new professor's chair in Hamilton College. They will set flowing a stream of healthful and much-needed influence in this day, when natural science is so often pressed into the service of infidelity by men of high standing in the scientific world. They will grave on the walls of a noble and growing institution, a name identified with the early struggles and trials of our church, and illustrative of its large and liberal but thoroughly orthodox spirit, and of its staunch devotion to the cause of human liberty. They join hands with the friends and neighbors of Albert Barnes' early youth, who feel themselves honored in this grateful appreciation of his services among us. They have framed a new link between Philadelphia and that dense and important population of our church in Western New York, which already sympathizes with us so happily in its wise and growing denominationalism. They have performed an act, which will doubtless awaken in their own minds a new interest in the great subject of Christian education of the higher sort. Perhaps having begun by founding a professorship, our liberal men will be led on until capable of seriously entertaining the idea of a whole college for our own section of the church. Half a million of money for a Presbyterian University near Philadelphia—who is meditating such a noble disposition of his means; who will found such a lasting monument of his beneficence, to generations yet unborn in our State and Church?

THE PUBLICATION FUND.

The generous responses made in many quarters, to the call for the $50,000 permanent Publication Fund, demand a special acknowledgement. It is most cheering to those who have labored in the cause to have aid so hearty and so valuable. The church at Harrisburg, Pa., in addition to $100 for general distribution, sends through the Rev. T. H. Robinson, a draft for $330 for the Permanent Fund. The Church at West Town N. Y., remits, by Mr. Wm. H. Hart, $300 for the Fund, and $48 for the soldiers. The First Church (Dr. Clarke's) and North Church (Dr. H. Smith) of Buffalo, give about $500 each. The First and Second Churches of Chicago (Mr. Humphrey's and Dr. Patterson's) contribute $1,800. Dr. Spees' Church, Dayton, Ohio, gives over $300; Williamsport, Pa., Rev. Mr. Sterling $200; Dr. Torrey's Church, Ithaca, N.Y. $450; Geneva, $215; Auburn, 1st and 2d Churches, $535; Poughkeepsie, Rev. Mr. Wheeler, $150: Clinton, N. J., Rev. J. G. Williamson, $100; Norristown. Pa., Rev. R. Adair, $100; Orange, N. Y. Frst Church, Rev., Mr. Hoyt, $400. Others, if they give small sums, may not give less liberally.

A note from Dr. Darling, of Albany, says: "I preached upon the subject, and though some of my most able men were away, the collection was more than $800, which has since then been made up to $1000."

But, with no disparagement of other generous efforts, we must award the palm to our noble Third Church of Pittsburgh, which, while building a new edifice to take the place of that which was recently burned, and giving most freely to all good objects, through its pastor, the Rev. Herrick Johnson, writes: "We shall probably send you Two Thousand Dollars, ($2000) as our contribution to the Endowment Fund. God bless you in your noble work!"

J. W. D.

TERMS

By mail, $2.00 per annum, in advance
" " 2.50 " " after 3 months.
By carrier, 50 cents additional for delivery

CLUBS.

Ten or more papers sent by mail to one church or locality, or in the city to one address
By mail, $1.50 per annum.
By carriers. 2.00 "

To save trouble, club subscriptions must commence at the same date, be paid strictly in advance, in a single remittance, for which one receipt will be returned.

Ministers and Ministers' Widows supplied at club rates. Home missionaries at $1 per annum.

POSTAGE.—Five cents quarterly in advance, to be paid by subscribers at the office of delivery.

THE DIFFERENCE.

Our excellent correspondent in the Army of the Potomac, Chaplain Stewart, on arriving at the North bank of the James River for the second time with his noble 102d regiment, was overwhelmed with a sense of the similarity of the position, with that of two years ago, and commenced his letter, published a fortnight ago, with the exclamation that the world moves in a circle. A more hopeful, just and profound view is that which compares human progress to a spiral. We come back seemingly to the same spot, after years of marching and fighting, yet in fact we have reached a position *above* the old one, though resembling it in many particulars. The battles through which humanity, all bloody, must force its onward way, though again and again on seemingly the same ground, are not the same.

The invasion of Maryland, just ended, has proved decisively the difference between the position of this year and the year 1862. The rebel movement northward, through the Shenandoah Valley, of that summer, formidable from the first, was made still more so by the repulse of our army from the north side of Richmond. Having thrown off McClellan from their capital, the whole military power of the rebels could be turned to the invasion, and the remnants of the Army of the Potomac had to be hurried Northward to help save Washington while Richmond was entirely secure. The invasion just ended is a mere raid in comparison with that vast and powerful movement. Grant's great army is so posted that it cannot be dislodged, nor its communications interfered with, as were McClellan's. In the presence of such a foe, it is impossible for the rebels to uncover their capital for the sake of seriously menacing our own. They can make disturbances, plunder peaceable communities like free-booters, cut telegraph wires and railroads and hurry off when threatened with punishment, but they cannot frighten or dislodge an antagonist as earnest and as well posted as Grant. The smoke of the raid has blown over, and it reveals to us no melancholy picture of a shattered army of the Potomac broken by disease and disaster, wending its backward way to contest the advance of the whole rebel host on our own soil. It shows us Grant and his scarred veterans and brave colored brigades, still closing their deadly grasp around the doomed capital of rebellion; still sapping more closely its resources; still pushing forward their parallels and zig-zags, from which, one day, shall leap to the desperate and overwhelming charge, the hosts that now crouch expectant with their eyes upon the lips of their leader.

Meanwhile, the sluggish North has been rudely reminded of the danger and folly, of sinking down into peaceful and secure modes of life, as if the great matter in hand had been virtually solved. The delusion is dispelled; and an army of fresh defenders of the soil have been brought to their feet, to guard against repetitions of such impudent demonstrations, and to give the Government more freedom to devote its energies to the grand aim of the campaign, from which it has not in the slightest degree departed. Is there not an encouraging difference?

WHAT A HOME MISSIONARY THINKS.

Our very liberal offers to Home Missionaries procure many hearty responses. One from New York State just received, says:

REV. AND DEAR SIR:—I took from the office the AMERICAN PRESBYTERIAN, sent to me by yourself probably. The paper is No. 22, June 2d, in which my name is placed with others among the *Home Mission* appointments, and to whom you very kindly offer to send the paper for $1. Please find the enclosed as my subscription for one year. I have taken no papers, either secular or religious, owing to a *very small salary and yet harder times*; but when I saw yours with the terms, I could withstand it no longer, and though the money could find immediate use in my family, we will try and squeeze along without, and have the reading of one religious paper once more, and that of our own denomination. I like the appearance and tone of your paper, though principally occupied with the proceedings of the last Assembly. May the Lord prosper you.

Truly and affectionately yours, * * *