

Correspondence.

MEETING TOGETHER OF THE RICH AND THE POOR.—IV.

BY REV. E. E. ADAMS.

Let the rich remember also that their accountability is in proportion to their means.

If "it is accepted according to that a man hath," so that the poor can meet all the claims of God upon them, it is demanded according to that a man hath, in whatever form the talent exists. Beware then, lest when you are called to give an account of your stewardship, you be found to have kept for your pleasures and your pride that which belongs to God.

Remember that you have A MEANS OF GRACE which the poor have not. Giving with a right spirit is acceptable to God. "Bring all the tithes into the store-house." "Give, and it shall be given unto you." Giving increases the spirit of benevolence, which is the essential part and life of Christianity. Giving is Christ-like. If you have abundance, you are highly privileged. Multitudes covet the privilege. You ought to grow in grace by that one instrumentality, as really as by prayer and worship. It is worship; it acknowledges the divine bounty; it is an expression of praise to the great giver—the interest paid back to him on the principle which he has put into your hand, "who, though he was rich, yet for your sakes became poor; that ye, through his poverty, might be rich."

Let the rich especially strive against covetousness.

It is often the fact that men become selfish as their wealth increases. Their artificial wants multiply; they fix their purposes on a certain standard; they are pressed to it by the love of position and social influence; by pride of talent for accumulation, or by the pure love of enterprise, and closing their hearts against appeals, violently forcing down their already enfeebled benevolence, and forgetting the claims of God, they become old in selfishness, die with their treasures in their arms, and "MAMMON" written all over their hearts.

Said a friend the other day—"I care not how much I give, for I must leave all soon." That is the true, noble Christian spirit. It will do for the death-bed.

A dying millionaire called for his money, and pressed it to his heart; then putting it from him, exclaimed: "No! it won't do! it won't do!" It did not quicken the languid current of life! It did not shed light on the path to eternity! It gave no attractions to the grave! It rendered not easier the pang of separation! It offered no price for the assurance of heaven! No, it WILL NOT DO!

Let the poor accept their condition. It is either a penalty for their slothfulness, dissipation, and folly, or a providential discipline. God may see in you such a spirit as that riches would be your ruin. They would be like the gales which drive the ship upon the breakers. You need to be kept poor. Indeed, in poverty you may be immensely richer than those who possess millions. God may send the rich empty away, while he pronounces "the little that a righteous man hath better than the riches of many wicked."

There are those who can say: "blessed be God that we are poor;" for to them the Spirit whispers: "Thou art rich." Blessed are the poor in spirit, for theirs is the kingdom of heaven. God keeps all things under his own hands. He will govern. While, therefore, there is a law of success, of cause and effect, in the agencies of men, a man may, nevertheless, put forth the best instrumentality, and live a life of labor, of economy, and of godliness, yet be poor. "The race is not" always "to the swift, nor the battle to the strong." There is stimulus to activity, success enough to render man hopeful, but not such invariable connection between means and ends as to lead men to forget that God reigns, or to feel that this world is all.

Let not the poor envy the rich. There is no occasion for it. With wealth and station come apprehension and care. The emblem of Henry VIII. was a crown in a bush of thorns. It signified the agonies of royalty. Many a rich man is wretched through fear of robbery or failure. "A dreadful sound is in his ears." In imagination, he is begging for bread—crying,—"Where is it?" The poor who envy the rich would be vastly happier but for that folly. Much of their suspicion is unfounded. The rich do not despise them, do not oppress them half as much as they imagine. The evil they feel so deeply is in their own hearts—a mere fiction often. While, therefore, we say to the rich: "rob not the poor because he is poor,—neither oppress him, we would also say to the poor:—"Curse not the rich in thy bed-chamber,"—for the Lord is Maker of both. He not only created you, but He makes you rich or poor as He sees best. You may be happier, stronger, greater for penury. Socrates—with nothing but his mind and heart—was greater than Caesar with the world at his feet. Paul—with his religion, his faith, and his chains, stood higher than Agrippa and his throne. And what have the great and rich ever

done without the poor? Whose hands built the pyramids? Who composed the armies of Alexander, and of Rome? Who gained our independence? Who have sustained commerce? Who piled up the dome of St. Peter's, and the towers of Milan and Westminster? Who cut the tunnel under the Thames? Who constructs our bridges and our railways? Whose hands now war for us? Whose hearts bleed for us. Ah, the warfare, the architecture, the commerce and the arts of all time are monuments of labor and suffering. They tell us what the poor have done.

What is Gettysburg,—whose Cemetery was recently consecrated by the presence of greatness, by oratory and song, by prayers and tears—but an eloquent vindication of our devoted, loyal poor, who laid down their lives for the wealth, for the happiness, and for the immortality of their country?

Let the poor remember the example of poverty in Christ. There is no shame in penury, but only in sin. If the Lord of glory "had not where to lay his head," shall a sinner complain? Not one of us was half as poor as Jesus.

GIFTS.

BY REV. DANIEL MARCH.

We have passed once more the happy season when many hearts are gladdened by gifts. Countless homes have been brightened by a more cheering light than that of the sun. Countless family circles have echoed to the music of youthful voices that needed no master's art to teach them the most touching expression of gladness and gratitude. The festive season imparts the glow of feeling to the grasp of the hand, and the glance of the eye, and the tone of the voice, as friends meet and invoke mutual blessings upon each other. The forthgushing fountain of kindly emotion, fills up the furrows that care has ploughed upon the aching brow, washes out the record that sorrow has written on the heart, breaks down the barrier of reserve and formality, and makes strangers friends, lifts the burden of years and infirmity from the aged and the feeble, and constrains all classes to confess that they have one heart, and a common humanity.

And whatever excesses and perversions may attend this custom of bestowing gifts at a particular season, there is much to be said in favor of its appropriate observance. Anything that alleviates the dark hours of human sorrow, lightens the burdens of business and of labor, or lends a healthful diversity to the routine of life; anything that multiplies the pleasant memories of the past, or kindles up the beams of hope and gladness to cheer us in the future; anything that guards the heart against the hardening influence of the world, keeps our early susceptibilities alive and our young affections warm and glowing; anything which puts a salutary restraint upon the hurry and anxiety and weariness which the hard service of the world imposes; anything that smooths the wrinkled front of grim-visaged care and makes childhood, manhood and old age unite in the same single joys,—any usage or anniversary which does all that, without necessarily involving the excesses of thoughtlessness or dissipation, may well receive the sanction of our most sacred convictions and the approbation of the most serious and cultivated minds. Severely pressed as we all are by the mechanical and common-place routine of secular duties, we cannot afford to lose any influence or custom which strengthens social ties, cultivates kindly feeling and adds grace, beauty and attraction to domestic life.

And besides, the season has higher lessons and more sacred associations for our instruction. While friends are gladdening the hearts of friends with tokens of remembrance, while parents are vying with each other in the bestowment of good gifts upon their children, and trifling favors call forth the most fervid expressions of delight and gratitude, it is appropriate for us to ask how many thanks we owe to our heavenly Father for his "unspeakable gift." He looks upon us in our helpless and guilty state with infinite tenderness and pity. He does not cease to give because we have improved what he has already bestowed. He does not cease to love us because we have wronged him. An afflicted mother once said, "I used to think that if my children became bad I should give them up. But I find I cannot cease to love them." And God speaks like a human parent when he says of his disobedient and wayward children, "how shall I give thee up!" He gives and continues to give, because he cannot cease to desire the welfare of his own children.

The most trifling gift becomes precious when it testifies the love and worth of the giver. Every blessing which we receive from our heavenly Father speaks to us of infinite excellence and infinite love. But his one "unspeakable gift" of eternal life, bestowed upon the unworthy and the guilty, illustrates every attribute of his divine nature and covers his throne with such a new and surprising glory as that angels wonder and adore while they gaze. To have received that gift from the infinite Benefactor, will be a mark of distinction, and a reason for proclaiming his beneficence for-

ever and ever. If the greatest sovereign on earth should bestow the brightest jewel in his crown upon his meanest subject, it would be nothing in comparison with the honor which God confers upon the chiefest of sinners, by offering him the gift of eternal life. The lowest and the highest are equally exalted by that adoption which makes them the children of God.

Some gifts cost an enormous price and yet have very little intrinsic or personal value. The coronation robe formerly worn by the kings of the Hawaiian Islands, cost an amount of labor that would have earned a million of dollars, and yet the robe itself was of less real value than a soldier's blanket. Some gifts are among the most brilliant and beautiful things of earth, and yet would be adapted to the wants and circumstances of very few persons. I visited the Tower of London to see the jewels of the British crown. They showed me a diamond which they said was worth more than a million of dollars. I asked myself what I could do with that gem if the English sovereign or government should bestow it on me as a mark of favor and distinction. I could not sell it, that would be dishonorable. I could not wear it on my person in the street, that would expose me to robbery and death every hour. If I kept it in my house I should need a guard of soldiers to protect it night and day. If I sent it to the vault of a bank for safe keeping, I could not suitably acknowledge the generosity of the donor by showing it to my friends and visitors. And if I concealed it from every eye but my own, it would be as if I did not possess it at all.

The one pearl of infinite price, which God bestows as a freewill offering upon every believing soul, is equally precious to all souls, at all times. It can be worn in all places, on all occasions with safety and honor to the possessor. It can be put to practical and daily use, in any occupation, any position in society. No power on earth can take that treasure from the weakest man alive against his will. It is precious enough to make the poorest rich, and the most wretched happy. It can heal the deepest sorrows of the heart, remove the dreadful sense of guiltiness and danger, and cover the pathway of life with light and blessing. It can enable the most unworthy to look up to God with the love and confidence of a grateful child, and to feel themselves safe and happy in any place, at any time, because they feel that God is near. It can teach the most afflicted to find new reasons for gratitude and praise every day, every year of life, and when they draw near to death and the eternal world, still to move on with hope and joy, as the little child when weary comes home to rest in his father's house and his mother's bosom.

FROM OUR ROCHESTER CORRESPONDENT.

DEAR EDITOR.—First wishing you a happy New Year, your correspondent would most sincerely congratulate you on the enlargement of your "sphere" of influence and usefulness. We think the readers of the Presbyterian may also be congratulated on receiving so much more in the double sheet for their money. They certainly must give you credit for attempting to please and satisfy all, thus to enlarge the paper, and not the price. Surely this is something strange for these times! We are more accustomed just now to see prices go up, even while papers grow less. But it is about time somebody inaugurated a better example, and we do not know of any one who has a better right than yourself.

But somehow your modest correspondent is a little appalled by the change, for fear you may be expecting fuller and better letters from this region. Indeed, you have already most presumptuously promised as much, in your glowing prospectus; and it is plain to see that you mean to lay the responsibility directly upon these little shoulders of ours. Well, if we must, we must; and we have been trying to gird ourselves to the effort. But how fortunate that one may get help now and then in a good cause. Argus had a hundred eyes; and we have just as many, if we can get fifty good and reliable persons to help us see what is going on in all this part of the country. So as you have promised, we must try to perform; and so we will try to climb a little higher on our watch-tower, send our scouts a little farther out, and gather and sift the intelligence of the kingdom as well as we can.

THE FESTIVITIES AGAIN.

But we need not go far for some matters of special interest this week; although we desire first to recur again to the festivities of the last. We merely mentioned the Christmas festivals then in progress. That at the brick church was very fine, consisting of singing by the school, prayer, and addresses, beside a thousand neat little baskets filled with cakes and candies. The eating was not done in the chapel; but after the public exercises were concluded, each child was furnished with one of these little baskets to carry away. It was neatly done.

We understand that at the Third Presbyterian church of this city, a similar method

was pursued, only, as our friends of the Emerald Isle would say, each basket consisted of a neat paper box, properly tied, and well filled with nick-nacks. The children had a good time in all this region. We doubt if there has been in many years as much innocent merry-making as within the present holidays. But we fear it has not been just exactly so down in Dixie. We don't believe rebellion promotes joyousness of spirit.

A THING HANDSOMELY DONE.

To the credit of the 1st Presbyterian church of this city, it may be mentioned that they have been in no indecent haste to call a successor to their late pastor, the beloved and still lamented Dr. Pease. They have waited four months. The church has been draped in black until the last Sabbath. And what is more to their credit, they have made a handsome provision for the family of their deceased; having secured to the widow a thousand dollars a year for three years to come. Other friends have purchased for her a house; and so she still dwells here among those who loved and admired her husband so much.

All these matters being thus admirably arranged, the church is prepared to act, with self-respect and becoming dignity, in the calling of another pastor. And now also their good sense does not forsake them. They have not been hearing forty candidates in as many Sabbaths; they have not heard one; but being satisfied, by committee and otherwise, that Rev. Dr. Dixon, pastor of the Third Presbyterian church in Baltimore was precisely the man they wanted, they have extended to him a unanimous call, offering a salary of \$2,500; and they have great hope that they shall be able to obtain him. If we had his ear, we should love to say to him, that he might go a great way, and not find a church that better knew how to treat their minister than this does; or a more pleasant, important, and promising field of labor. If he is the man they suppose him to be, we sincerely hope that he will listen favorably to their call.

OTHER CALLS.

Rev. E. P. Gardner, a graduate of Union Theological Seminary, and licentiate of the 3d Presbytery of New York, has been for a year past, preaching as stated supply to the Presbyterian church at Cherry Valley. He has given good satisfaction, and his labors have been blest quite recently in something of quickening, about a dozen, as it is supposed, having passed from death unto life. The church have also extended a formal call to Mr. Gardner, which he has accepted, and he is soon to be ordained and installed.

We learn also that Rev. A. Erdman, a graduate of Hamilton College, class of 1853, and recent chaplain of the 14th Regiment, New York Vols., has received and accepted a call to the Congregational church in Clinton, and is to enter upon the duties of the pastorate on the second Sabbath of January. And Rev. D. D. McColl, pastor of the Presbyterian church, (O. S.) in Scottsville, has received a call to the church of the same connection in Bath. And as we are speaking of personalities we are also pleased to state that the Presbyterian church of Rome have added five hundred dollars to the salary of their pastor, Rev. W. E. Knox, thereby complimenting themselves not less than they do their able and excellent minister.

A REVIVAL CONTINUED.

We were permitted to speak once or twice in the summer of a powerful revival of religion as in progress in New Hartford, under the faithful and earnest labors of Rev. C. C. Kimball. All that love Zion will rejoice to know that the work still continues with unabated power. The hearts of pastor and people are cheered by the recent bowing of some of the strong ones to King Emanuel. May the work never cease until they are all gathered in.

AUBURN THEOLOGICAL SEMINARY.

The catalogue of this our honored school of the prophets is published, and gives the names of fifty-five students; twenty-five in the senior class, fifteen in the middle, and fourteen in the junior; which indicates a higher degree of prosperity, as compared with the condition of the Seminary but a few years since. One of the most promising members, however, of the senior class, beloved and respected by all, has recently deceased, and he was a colored man. In this institution, now in such fine working condition, there is no charge made for room-rent or tuition, and those who need it, can receive aid from the Seminary fund, and from the General Assembly's Education Committee, for their personal expenses. There is but one vacation in the year, (except a short recess during the winter holidays,) commencing early in May and continuing until the first Wednesday in September. During these summer months the earnest and enterprising student can often find also some genial employment, which shall put him in funds to help him through the rest of the year. Everything, indeed, is arranged so as to help and encourage those who are worthy, and none such are turned empty away.

A WORD MORE OF BUFFALO.

The ladies of the Lafayette St. church, Rev. Dr. Heacock's, have just raised a thousand dollars by a fair, to finish paying for the upholstery of the new church. On Wednesday evening of this week the children of the Sabbath school in the same church were entertained in a Christmas festival. Speeches and singing and eating, and a crowded assembly of happy little ones, were the "order" of the evening. And on New Year's day it is arranged by the colored people of Buffalo to have a grand celebration of the proclamation of freedom to the slaves of the United States, issued one year ago. There are to be religious services in the forenoon, in St. James' Hall, in which Rev. Drs. Lord, Smith, Heacock, and others are to participate; speeches of civilians are to occupy the afternoon; and an oration by Frederick Douglass is to come off in the evening. They mean to have a grand rejoicing over that great boon of freedom which a kind Providence has so marvellously brought to their brethren, and these worthy pastors and other citizens are not ashamed to rejoice with them.

PERSONAL.

Luther Calvin Saxton, the gigantic swindler of Mr. Champion, after a fair and impartial trial, in which he managed his own defence with all the shrewdness and ability which enabled him to concoct such magnificent frauds, has been convicted, and sentenced to hard labor in Auburn State prison for the term of three years, the full extent of the law; and so is likely to find after all that the way of transgressors is hard.

Rev. Mr. Ellinwood of this city, and Rev. Mr. Niles of Albion, have both been quite unwell and unable to preach much for some six weeks past, and similarly affected, with severe cold, cough and hoarseness; but we are happy to report both as now improving, and their friends hope soon to see them in their wonted places of labor. Both will be very welcome back to their pulpits, by many warm friends and admirers, just as soon as restored health will safely permit.

GENESEE, Rochester, Dec. 31st., 1863.

News of our Churches.

E. J. Gillett, D. D., has accepted a call from the Church in Keokuk, Iowa. Rev. Alfred Eddy, late Pastor of the Presbyterian Church in Bloomington, is now in charge of the Olivet Church, Chicago.

The Central Church in Broome street, New York, has given a unanimous call to Rev. James B. Dunn, who has been the stated supply for more than a year. Mr. Dunn has accepted the call and is soon to be installed.

This honored Church has been prospered in spiritual things, fifty or sixty having united with it during the last year.

New Church Edifice.—The First Presbyterian Church of Baldwinville, N. Y., under the pastoral care of Rev. J. F. Kendall, propose to erect a new Church edifice the coming Summer. The structure is to be of brick, with lecture-room in rear; and all paid for when dedicated. Some men have subscribed what they suppose all their increase of property will be for three or four years to come.

Rev. Thompson Bird, stated supply of the Central Presbyterian Church, Des Moines, Iowa, for nineteen years, was installed Pastor by Des Moines Presbytery, Dec. 23d, 1863.

Sermon by Rev. C. J. Slack of Newton. Rev. J. C. Erving, of Winterset, presided, and proposed the constitutional questions. Installing prayer by Rev. J. M. Chamberlain, of the Congregational church. Charge to the Pastor, by Rev. Rev. J. A. Nash, of the Baptist Church. Charge to the people by Rev. Fisk Harmond, Swede Point.

PAY YOUR PASTOR.

MR. EDITOR:—We have read with pleasure, recently, in your columns, that several of the churches in this vicinity, appreciating the extra wants of their pastors, have made them "presentation visits," in which hundreds of dollars, and many other valuables were given. This is all very well, but it may be proper to call attention also to the cases of some pastors less fortunate, who would be satisfied could they obtain from their churches only the full amount of their salaries—small at best.

As these "presentation visits" from the liberal churches cannot be made without an extra effort, it is certainly not too much to ask the delinquent churches to make an extra effort to pay the arrears due to their pastors. In these pressing times, when the tendency of every thing is upwards, excepting the salary of the minister, he needs all that is promised him, and to have it punctually paid.

Who will move in this matter? We should like much to see an article in your

columns running something like this:—"The churches of A., B., C., and D. have recently made successful efforts to pay all arrears due to their pastors, and have resolved that, for the future, they will be punctual in paying his salary as soon as it is due."

Philadelphia, January 1st, 1864.

U. S. CHRISTIAN COMMISSION.

THANKS FOR THANKSGIVING-DAY CONTRIBUTIONS.

The United States Christian Commission desires publicly to express its gratitude to the ministers and churches of all the loyal States for the many generous Thanksgiving-day contributions received in response to its appeal.

From day to day they still come in, and already there has been received at the various offices of the Commission, East and West, eighty-three thousand four hundred dollars. Many churches had already contributed several times before. Many others so recently as not to think best to make collections on Thanksgiving-day otherwise the amount, large as it is, would have been much greater.

This evinces that the people are not growing poor, illiberal, forgetful of those who battle for their country, or cold in their love to God or the government he has given us. It is also most gratifying evidence of the confidence of the people in the Commission, as a wise, efficient, economical agency for benefiting our national defenders in body and soul.

With the enlarged means contributed, and with the assurance that the warm hearts and generous hands that have bestowed them will not cease, but increase their liberality, the Commission has entered upon broader plans of more thorough work, and will send more delegates, more stores and more reading matter, than ever before. Not less than one hundred and twenty men, who can both minister to the sick and wounded, and preach the gospel, will be kept constantly in commission in the Armies of the Potomac and of the Cumberland, besides all sent to all the other military departments and naval stations. This will require many more volunteers for the delegate service, and greatly increased contributions of money and stores to fill their hands with good things for mind and body to bestow upon our brave men.

Whilst, therefore, we most heartily thank our bounteous benefactors for all they have given, we must at the same time make our appeal for more delegates and more money and stores.

This winter will afford opportunity for preaching the gospel to our soldiers while in winter quarters, and of cheering them for duty to themselves, to God, and the country, and of bringing the influences of home and friends to bear upon them for their present and eternal salvation, greater and better than has ever occurred before or may ever occur again. Give us therefore, now your help, we beseech you, and may God's blessing rest upon you!

By order of the Executive Committee.

Geo. H. Stewart, Chairman.

W. E. Boardman, Secretary.

Table with columns for names of ministers and churches, and residences and locations. Includes entries for Adams, E. J., Adams, Robert, Adams, Sec. H. M. Com., etc.

DIRECTORY OF PRESBYTERIAN MINISTERS AND CHURCHES OF PHILADELPHIA.

Table with columns for names of ministers and churches, and residences and locations. Includes entries for Adams, E. J., Adams, Robert, Adams, Sec. H. M. Com., etc.