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TERMS. By mail \$2.00 per annum in advance. By carrier 25 cents additional. 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 carrier 2.00. To save trouble, club subscriptions must commence at the same date, must be paid strictly in advance and in one remittance, for which one receipt will be returned. Ministers and ministers' widows supplied at club rates. Postage, five cents quarterly, to be paid in advance by the subscribers at the office of delivery.

THE RESPONSES, WITH GREETINGS UPON OUR IMPROVED APPEARANCE.

Names of subscribers, new and old continue to come in clubs and singly, with every mail, — the dawn of a new era, we trust, of prosperity and independence to our enterprise. But a few weeks of success like the past, and we shall feel firmly fixed in the hearts of the Christian people. But a few more efforts like those of the zealous pastors from whom so many new names have come, and our somewhat bold experiment will be an experiment no longer. And if we have in any degree furnished a paper that deserves success, then, our success, brethren, will be your gain, will be the gain of your people and the gain of Christ's cause. Every hour of work you can give to extending the circulation of a good religious paper among your people, will bring a return in facilitating your own peculiar labors in the pulpit and among the flock. Let the work go on until fully two thousand names are added to our list, and the whole church will, as by divine help we do our duty here, be elevated and blessed in proportion.

Many new names and expressions of interest continued to come in, before the new sheet had reached our friends. A minister of the Reformed Presbyterian Church writing under date of January 6th, says: "We are all gratified with the improved character of our paper. For my part, I feel a strong partiality for the N. S. Presbyterian Church."

A ministerial laborer in the Army of the West writes, Dec. 30th: "Why do we not see a thousand or two copies of the AMERICAN PRESBYTERIAN? We are very much in need of reading-matter, such as you furnish. Let the churches take it in hand."

An intelligent and large-hearted layman of a Presbyterian Church in this State writes, January 7th: "This morning's mail brought me the AMERICAN PRESBYTERIAN in its new dress, — and enlarged circulation. For one, I am willing to accept this enlargement as one of the evidences of the enlargement of the borders of our noble branch of Zion. May the great Head of the Church bless you in your noble work, as one of the gallant watchmen upon its walls; may subscribers pour in plentifully and increase your field of usefulness in the Church, the family, and the State."

The following is from a pastor in a Border Slave-State who has already sent us fourteen new names, previous to the enlargement, dated January 7th: "Let me congratulate you on your beautiful sheet. I am delighted with its clear type and white paper and its whole neat look. I participate in the enjoyment which I know you must feel, and I am all the more gratified, as I have been talking it up of late.

"The circulars which you sent me, worked capitally. If you can send me a few copies of this week's paper, say eight or ten, I think I can make them useful in the way of obtaining subscriptions. I feel that it is a matter of so much importance that every family should have a religious paper, that I am disposed to make a good many exertions to accomplish it, especially when I can get so good a one as yours to commend."

REV. HENRY DARLING, D. D. From another part of this paper, our readers will learn that this esteemed and beloved brother has accepted the call of the Fourth Church of Albany, having declined the call to the North Church, New York city, which had been under consideration. Dr. Darling has been no stranger to us personally, having been born and reared, with the editor, in the same beautiful town of Pennsylvania, and having enjoyed the ordinances of worship and the advantages of Sabbath-School instruction in the same church, in which his honored father was an Elder as well as superintendent of the Sabbath-School. During his residence in this city, he has been among friends, who have learned to value him all more highly for his work's sake, both in the pulpit and through the press. His delightful devotional volume, "The Closer Walk," and his two published sermons on the war, the fruit of the enforced leisure which the state of his health for a time required, have added to his reputation as a Christian man and a thinker. Indeed, we do not know of any man who has put to better use, in the way of self-improvement, a period of cessation from the active duties of the ministry, than Dr. Darling. While we rejoice at the re-establishment of his health, and congratulate him upon the enlarged and desirable field of usefulness opening before him in one of the first churches of the denomination in numbers and influence, we cannot withhold our

regret in parting from one who has endeared himself to us all by the charm of his manners, as well as by those higher qualities of head and heart which fit him for the station he is called from us to occupy. It is not improper to say that the Fourth Church, Albany, have recently cancelled a debt of twelve thousand dollars, and besides offering Dr. Darling a liberal salary, they voted the sum of five hundred dollars to defray his expenses in making the change. An example worthy of imitation by churches calling pastors from a distance.

PUBLICATION ITEMS. THE TWENTY-NINTH REGIMENT. SHALL THE VETERANS BE RE-FURNISHED WITH BOOKS? MR. EDITOR:—On the 23d of December, while witnessing the grand reception of the 29th Regiment, Penn. Vols., in Philadelphia, my thoughts went back a few months to the times when I had seen that gallant regiment, on different grounds, and in different circumstances. In the early part of last June, I was permitted to leave Washington to pay this regiment a visit, in company with Henry M. Dechert, Esq., of Philadelphia, who had been delegated to present them a flag, in the name of the ladies of West Philadelphia. We found the regiment encamped upon the sand hills of Virginia, near Aquia Creek, glad to rest after the toils of Chancellorsville, but ready for further work. At five o'clock in the morning, after our arrival, the alarm was sounded, and immediately all was astir. This was during that week of grim uncertainty, when each hour might bring on a terrible battle, or give our soldiers a wearisome march. Under order to be ready to march; I could not help feeling how gallantly these men behaved. In the afternoon, the regiment was drawn out to receive the flag, a memento of remembrance from home, and a testimony to their bravery, as their history was recorded upon that flag. After a speech from Mr. Dechert, and a response from Gen. Geary in behalf of the regiment, the guests, consisting of many officers from the 12th Corps, were invited to a sumptuous repast at the Colonel's tent. But in this kind act, the ladies at home were not satisfied; they also sent down by Mr. Dechert a large number of the "SOLDIER'S FRIEND," by Rev. J. W. Dulles, sufficient to supply each man of the regiment, and leaving many for general distribution. Each book contained the inscription of donation, and all were gladly received even by those who cared for none of those things. Many took them for the sake of the givers, and many were carefully read. I would commend this method to all your readers, and would have them always remember the soul while the present life is thus cared for. A work like the one above mentioned costs but little, and may be the means of much good. Let us see that when the veteran regiments return to the field with new clothing and new flags, they also have new Testaments and new devotional manuals.

On the 7th of July, I met this same regiment returning from the bloody field of Gettysburg, on their way, wearied and thinned as they were, to overtake the fleeing army of the South. Their flag was pierced by many a ball, but sadder still, the hearts of many of their comrades had been pierced by shot and shell, and they were left to moulder on the battlefield. It is to be hoped that many found comfort there in the "Soldier's Friend," who could not be saved by the battle-flag. And now these brave men have returned to their homes, after their heroic deeds at Lookout Mountain; their history there is known. May I only ask that not only this, but that no regiment may be allowed to return to the army without religious keep-sakes being provided for every man. PORTER. Princeton, N. J., January 4th, 1864.

BOOKS FOR THE ARMY. The Presbyterian Publication Committee are printing ten thousand copies of Rev. Mr. Adams' tract, "Why should I pray," for distribution by the Christian Commission. This cannot fail to do good. They also printed for the Commission ten thousand copies of the tract "Good Soldiers," by the same author. Here is a wide field for usefulness. Our committee will be glad to publish fresh and stirring tracts, and to circulate them. If any of the good people distant

from our armies, have a desire to send good reading to them, the committee will aid them by distribution through the Christian Commission or, otherwise, as may be preferred. Have we not pastors and educated laymen competent to prepare such tracts as will be of service in this and in other fields of effort?

A VALUABLE HALF-DOLLAR. The Rev. Herrick Johnson of Pittsburgh, lately visited Cincinnati as a volunteer on behalf of the Presbyterian Publication Cause, in which he is deeply interested. He preached upon the subject in Dr. Thompson's church presenting it in a powerful and convincing discourse, aiming his arguments, doubtless, rather at the rich than the poor. But at the close of the services an old colored woman, very poor, "Aunt Milly," followed him to the pastor's study. Her heart, under the discourse, warmed towards this work; and, as no collection was taken in the Church, she would not be denied the privilege of aiding it. She presented to Mr. Johnson fifty cents for the Cause. When he thanked her and assured her that it was "probably the largest contribution he should get in Cincinnati," the good old woman, with the tears rolling down her cheeks, "tanked de good Lord," that she was able to do something. And no doubt this was, in the eyes of the Master, the largest contribution there given, and his blessing will be with it.—Evangelist.

MEETING TOGETHER OF THE RICH AND THE POOR.—IV. BY REV. E. E. ADAMS. Let neither rich nor poor despise labor. Christ said: "My Father worketh hitherto, and I work." Jesus labored with his hands. Paul was a tent-maker. The best and the greatest men that ever lived have honored labor. In our time it has fallen into disrepute. We are a generation of taper-fingered men. The war has, indeed, given us muscle and taught us the value of resistance; but idleness and falsehood had well nigh ruined us. We have had slaves to fan us, carry us about and drudge for us, while we were sinking more deeply in the bondage of corruption. Thank God, He has roused us from our dream. The trumpet of a social resurrection is sounded in the land, shaking its black sepulchres of sin, and showing man for what his hands, and heart, and brain were made! God is a worker. Who shall shun on labor, or be ashamed of its hard hand? "The king is served by the field." But for the bone and sinew of labor the upper story of the social temple would topple down.

Finally, Let both rich and poor look forward to their meeting at the bar of God. When they leave the world, whatever be the wealth, or the poverty from which they go; whatever ministry or neglect shall attend their last hours, they shall leave all behind. The prince and beggar will be alike poor when they lie down in their final sleep. Emphatically may it be said, the rich and poor meet together in death. Trees of the forest and field are known by their peculiar foliage, forms, and fruits. But when the woodman comes among them, and his axe lays them low, they fall together, and, buried beneath the soil, or decayed upon the ground, their dust is mingled so that no human eye can distinguish its kind. Thus men mingle in the ashes of dissolution. It has been beautifully said that in the play of chess, the king and queen, the knights, and bishops and pawns, act their respective parts, and preserve their distinctive dignities; but when the play is over, all are gathered into the bag in promiscuous confusion; so with man, each has a part to act, a sphere in which to move here, but in the grave there is no distinction!

"The path-way to the grave shall be the same; The proudest man shall tread it, and the low, With his bowed head, shall bear him company. Decay will make no difference, and death With his cold hand, shall make no difference; There will be no preponderance of power, In waking at the coming trump of God. The elevated brow of kings will lose The impress of regalia, and the slave Shall wear his immortality as free, Beside the crystal waters."

The splendor or meanness of men's lives, the pomp or the penury of their funerals, will have nothing to do with their condition when they awake in eternity. Standing at the judgment, many who were honored and feared on earth, for their riches and power, will be clothed with shame. Many who were scorned and oppressed

for their poverty and weakness here, shall stand in the robes of glory, having been escorted like Lazarus, by angels, to heaven, while those who, like Dives, gloried in their wealth, shall lift up their "eyes in torment," and others, both rich and poor, shall sit down together in the mansions of God, saved alike by faith in his son.

Well may all ask themselves in the prospect of that day: What am I doing to fulfill my mission in this world? What spirit do I cherish toward the suffering and the lowly? How do I bear prosperity? What poor child of God is happier for my wealth? What good work in the kingdom of Christ is accomplished by my beneficence?

Or, on the other hand, how do I bear adversity and sorrow? Am I content with godliness? Do I look, with charity on the rich and great? Am I free from envy? Am I satisfied with the riches of grace, and my portion in the heavenly inheritance? Oh that we may all so live in this world, that in the world to come we shall not have to reproach ourselves for neglect of any of our species, nor sorrow for a spirit of envy and discontent, that others have fared better than ourselves.

Let both classes cultivate that spirit of which we have a glorious instance in ancient time, when a noble proprietor of Israel saluted his laborers in the name of God, and they returned the word with a blessing on the head of their Master. "And behold, Boaz came from Bethlehem and said unto the reapers: 'The Lord be with you!' And they answered him: 'The Lord bless thee.' Here is the inter-play of a kindly and godly spirit, which, more than any other holds society together. Let the prayer of each one be: 'Give me neither poverty nor riches;' but what is best for the whole being, lest the hindrances in the way to glory be too great."

Let me seek the durable riches and righteousness, laying up my treasure in God. The soul can be satisfied with nothing less, and oh! it can aspire to nothing beyond.

There is something sublime in the attitude of a rich, godly man, dispensing his beneficence with a scrupulous regard to the greatest possible good, causing thousands about him to rejoice, filling his neighborhood with intelligence and thrift, shedding joy every heart and household within his sphere, the hallowed light of piety, and fitting men for immortal life, then going forth to immortal life, to see his gold transformed to crowns of glory; to see the fruits of his benevolence in the holiness and raptures of heaven! If, indeed, there is a sight more noble and glorious still, it is the poor man, wringing from his toil a pittance for his weaker brother; working and suffering patiently, and with filial hope, living more in eternity than in time; imitating his Master in all sacrifice for truth, and for suffering men; distilling, by his example, new life into fainting, failing souls; stronger in his love and fidelity as his penury increases; holding to the promises with unflinching grasp; leaving the world a conqueror of self and sin, and rising, through death, to the temple, and the presence of the Almighty, a saved soul—rich as God can render it; humble and grateful, as rich and happy forever in the memory of the past, in the realities of the present, in the assurance of the future!

WASHINGTON LETTER. Condition of the Contrabands in and about Washington—Colored Regiments and their officers—Congressional Debates and doings of the Week—Condition of the Army. One of the matters of public interest of the greatest moment just now is the condition of the freedmen about Washington. The questions are often asked, "How many are there about the Capital? Are they idle and careless or industrious? What is the Government doing for them? Are they still coming to Washington?" I shall endeavor to answer such reasonable and humane questions. There are of this class of persons recently slaves not less than twelve thousand in and near this city. The Government has built at Arlington, on Gen. Lee's estate, a village in which there are about eight hundred freedmen. In this place much is being done by the American Tract Society to instruct and benefit the people. There resides amongst them the government superintendent, the Rev. Mr. Nichols, the Rev. Mr. Webster and lady, and other white persons of refinement and piety.

There are schools for daily instruction for children, and night schools for the adults, and Sabbath-schools and public worship on the Lord's day. At this place, the government is giving to each man able to work a few acres of land, and during the winter, employment at twenty and twenty-five dollars a month. The condition of the people in Arlington is comfortable, and many told me that they had never known a winter when they were so well clothed and housed. Many show a most commendable desire to be neat and comfortable in their dwellings, and soon surround themselves with all articles of convenience, and some of luxury; their rooms being carpeted, a clock on the mantel-piece, and pictures on the walls. I attended public worship at Arlington on the first Sabbath of January, and certainly never addressed a more attentive and eager-looking congregation. It was easy to throw even old men into a frenzy of emotion. "Yes massa, that am a fact," "Oh say that again," "Bless the Lord for the good word," were exclamations not sprinkled here and there, but uttered every minute for the encouragement of the speaker and relief of hearers. During the entire service the women and children behaved with the utmost quietude and modesty. Prof. Peck of Oberlin College gave an interesting account of a late visit to the freedmen and colored regiments at Fortress Monroe, Yorktown, Norfolk, &c. To his narrative all listened with the deepest gratification.

"UNCLE CAIN." There is amongst this community a remarkable man, "Uncle Cain." He is an old man, contracted and bent by rheumatism, scarcely able to work; but his eye is bright and his power of conversation remarkable. He is regarded by all as a man of eminent piety and wisdom. When I first saw Uncle Cain, he was in a camp near Washington. Finding that he could read, I gave him a hymn-book. "Bless the good master Jesus," exclaimed he, "he knew I waited for a hymn-book, and prayed for it, and now he sent it. Oh! my Lord never forgets his poor old servant." Again, after service, Uncle Cain came up to speak to me, and was full of gratitude to heaven and to man, declaring that "never in his life was he so well cared for, and never in a winter so warm." "Have you heard of your wife and children yet Uncle?" I said. "Oh no massa, but I shall see them with these eyes yet before I die." "What makes you say so, Uncle?" "The Lord he tell me, under the pine tree where I prayed. He spoke peace to my soul about that, massa. I know he will bring them to me."

ALEXANDRIA. There are likewise of this class upwards of seven thousand in Alexandria. The government has built for their accommodation, barracks and houses. There likewise are schools and churches. From somewhat minute survey of their condition, it appears to me that the government is pursuing a course wise and humane. The surgeons, the superintendents, the teachers and commandant are zealous in the discharge of their duties, and of unblemished virtue and piety.

Here, as in other places, the government makes provision for the aged, helpless and orphans; and yet, out of several thousand people, only three hundred and thirty draw daily rations; all the rest support themselves. Every measure is taken to separate them into families, and thus prevent many of those vices which are the natural fruits of slave life. All show a most commendable desire to learn to read, and some make a progress most astonishing. One old man of sixty years, commenced before Christmas learning his letters, and at the time of my visit was able to read intelligently the New Testament. There are in all the schools boys and girls who display unusual talent, and very rapidly acquire knowledge.

Of one thing they all never tire, and that is religious meetings. They have the highest enjoyment in singing, conference and exhortation. The great body of these people are Baptists; and display an astonishing familiarity with the salient points of their denomination. There are, besides these, bodies of men and families in different portions of the city, at work for the government, and of whom I hear no complaint. Certainly it is a thing unprecedented, that a large body of human beings should suddenly and without preparation burst out of the darkness and degradation of the worst form of

slavery, and immediately submit to order and law, and assume all the habits of industry and sobriety. Even the best friends of the race have had their highest hopes more than realized.

THE OFFICERING OF COLORED TROOPS. Men of the highest culture, of the rarest acquirements, and giving promise of rapid success, are selected for officers of colored regiments. Many who occupied the positions of colonels of volunteers, have been rejected, and others assigned the rank of 2d Lieutenant. Of the four hundred and thirty officers examined for the rank of Colonel, all but five have been rejected. The Examining Board is composed of men of the highest character and most varied acquisitions. No man can pass through their hands without the deepest mortification unless thoroughly educated.

Their examinations include grammar, history, astronomy, physiology, algebra, mathematics, Latin and Greek—one of the officers whom I know being asked to read the first few verses of John's Gospel. The great care thus exercised in the selection of officers is most prudent and far-sighted; for the entire service is thereby elevated, and the soldiers better secured against injustice and oppression.

I had, recently, conversation with the commander of the 6th Colored Regiment, who are now on duty at Yorktown, Va. The colonel I knew well, having been associated with him in the scenes of the Peninsula. He had had a long and varied experience in the army. He says the best soldiers he ever saw, as a body, are the blacks. The orderly sergeants of the regiment are the best officers of their rank he ever knew; and the men are patient, obedient, and enthusiastic in the performance of military duty.

He says the officers have no trouble in restraining the men. They are not forever breaking over all the regulations of the camps; very few have to be severely punished. Intemperance, as amongst the whites, is not the source of endless tumults and disorders. More rapidly than any white soldiers, they acquire all the movements of field drill, and throw themselves most heartily, as if to them it had an endless novelty and charm, into all the evolutions of military life.

The character of the troops, and the attainments of the officers, will give a permanent life to colored regiments, and do much to elevate the race whom they represent.

Contrabands are constantly arriving from Virginia and Maryland. In my recent visit to the army, I saw many who had come within our lines in the last few days. Women and children are now escaping, telling of fearful destitution and suffering. In some instances, their old masters told them to leave them, as they had no longer food for themselves.

CONGRESS. The debates and doings in Congress during the past week have had more than usual interest. The opposition to the Government is becoming less in numbers and feebler in spirit every day. The members composing it have made some fatal mistakes since the commencement of this session. The intention to elect Fernando Wood Speaker of the House, the vote for Bishop Hopkins for chaplain because of his defence of slavery, the peace resolutions in the face of the most rancorous hate on the part of the enemy and Libby's scenes and murders, are enough to destroy any party, and place around the necks of those who advocate measures so defiant of Providence and of liberty, a millstone which will sink them into the depth of the sea.

THE ARMY. I was this week in the front. One corps of the army is at Culpepper, and the other corps stretch back to the Rappahannock. The men are mostly in winter quarters, and have comfortable cabins in which they gather some home comforts, and have many enjoyments. The health of the army is now very good, and the veterans becoming more and more men of iron. J. J. M.

UNFORTUNATE SLUARRING.—A chorister of a country church lately made a sad mistake in the choice of a tune, there being a long slur in it, which came directly upon an unfortunate word, which produced a startling effect, namely: "With reverence let the saints appear, And how-wow-wow before the Lord."

The clergyman's little wicket pup, happening to catch the note, sung out his treble pipe, started the squire's old Towner's full bass, and in an instant the whole posse of dogs set up such a chorus, that Handel's Hail-storm would have dwindled into mustard-seed in comparison.