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DOCTRINES FOR THE TIMES.

It must be a drowsy clergy that is content to follow traditional modes of handling the truth, and that neglects to inquire into their fitness to the present age. The changed necessities, the new facilities of the times demand indeed no new truths of the Christian teacher, but they require his awakened attention, his intelligent regard, his candid readiness to adapt the whole form of his teaching to the character of the age in which he lives. If he would make his pulpit the place of power it ought to be, he will be awake to the living, actual world around him, and will preach directly and boldly to that.

Was not such the preaching of Paul and the Apostles? And was it not effective because it was addressed to the actual prejudices and wants of the Jewish and heathen world of their day? And while the inspiration that breathes through it gives it a superhuman adaptiveness to all times, does it not, itself, teach us to avoid a slavish adherence to the letter or form, and to be all things to all men, that by all means we may save some? In the times of Athanasius, the Christian world needed to have the true doctrine of the Trinity taught. "In the time when Anthony began to make the monastic system popular in Egypt, and Benedict in Italy, what was needed was a ministry so imbued with sound theology that that question, the great question of the age, could be met and settled by the true principles of the Gospel." In the fifteenth century it was necessary that the vileness of the Romish priesthood and the insolent and blasphemous assumptions of Popes and Anti-popes should be exposed; and the popularity and power of John Huss in the pulpit of Bethlehem chapel, and of Wycliffe among the people of England, justified the wisdom of their course in choosing those themes of pulpit discussion. So in Luther's time, it was necessary to the very being of the true church upon earth that the doctrine of justification by faith should be made the leading topic of pulpit instruction; and the preacher who, at that time, insisted on preaching against Arrianism, like Athanasius, or against priestly vices, like Huss and Wycliffe, or who pursued a general course of instruction with his flock, in which all doctrines were treated with equal prominence, would have been out of place, and destitute of influence for good, amid the grand revolutions of the times.

Full of significance to the doctrinal preacher, is the struggle through which our country is passing. It calls loudly for the application of particular doctrines to its wants; it presents certain most tender and susceptible moods of the public mind to valuable lessons of Scripture truth; it illustrates with startling vividness and power the grand and fundamental features of the divine government over the world. The preacher who dares to let it go without careful study and ample improvement, has laid up matter for life-long regret, and has proved himself, in some important respects, unworthy and unfit for his great office. He shows that he fails to appreciate, and knows not how to use times that, of all others, render the preacher's position the most exalted, commanding, and enviable in the eyes of all who covet influence among their fellows. Now is the time for the earnest preacher of the truth to strike; now, in spite of the excitement of the times—nay, by the judicious use of these very excitements—he can make his blows tell. Now every one feels, thrills, with the thought that—

* * * "Life is not an idle ore,
But iron dug from central gloom
And heated hot with burning fears."

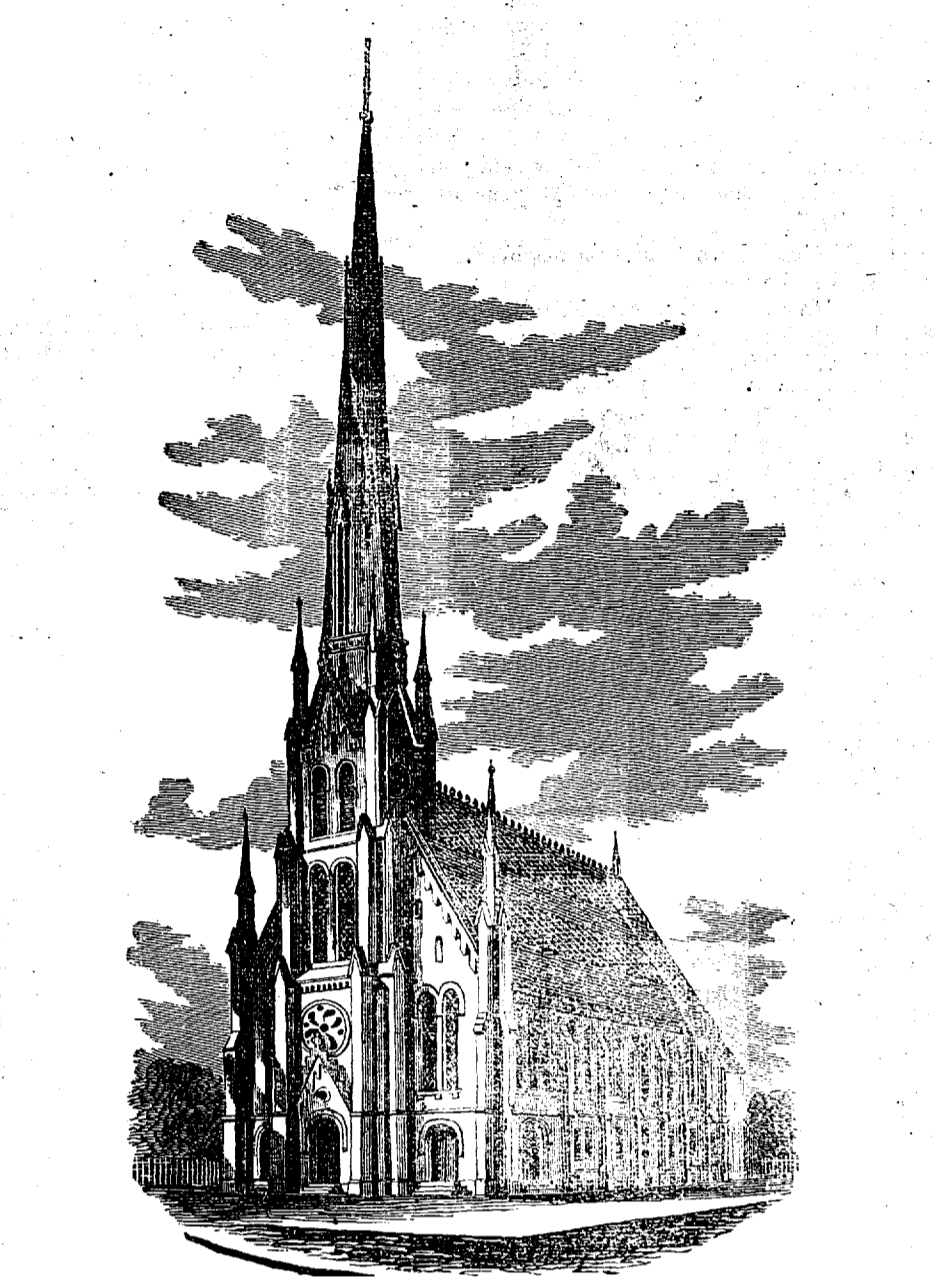
ready, under the strokes of the skillful preacher of the Word, to be wrought "to shape and use."

We can do little more than hint at the doctrines which the times afford the preacher opportunity, or which they per-

emptorily call upon him, to preach with especial prominence. They are such as: The divine authority of civil government; the majesty and sanctity of law; the duty of obedience, reverence, and cordial support on the part of the citizen; the hatefulness and criminality of unjustifiable rebellion; the duty of maintaining a positive and unmistakable attitude of loyalty to rightful authority, and of uncompromising hostility to an offense so enormous as an armed and bloody attempt, on the grandest scale, to overthrow a free and good government, and to replace it by—no one knows what, of anarchy, lawlessness and crime. We refer not so much to the mischief as to the sin of rebellion; though its evil consequences help us to measure the sin of those who engage in it. It is a moral and religious conception of the offense which we would have conveyed by the pulpit. Let it be presented as an outrage against the most sacred sentiments of the human mind; against the foundations upon which even the righteous depend; against the divine authority itself, thinly veiled under human arrangements and institutions; as a crime involving the guilt of all other crimes, and tending to destroy all the slowly and painfully acquired blessings of civilization; as an outbreak of the deepest selfishness and most corrupt instincts of the fallen nature of man. Let the solemn obligation resting upon rulers and people, to crush and punish such wicked designs, be duly insisted upon, and let the immorality of tolerating, conciliating, and compromising with it, and the danger of abating the strenuousness of our attitude towards it, be faithfully exposed.

Nor do we thus argue because we desire the aid of the ministry in suppressing this particular rebellion. We do indeed desire it; but our aim at this time is far more comprehensive. We feel that this is the divinely appointed period for proclaiming these very doctrines; so far as we fail to appreciate and live up to them, we lose precious opportunities for cultivating healthfulness and vigor of moral principle; nay, the tone of public morals must absolutely sink in a community where such grave demands for action and sentiment of the right sort are inadequately estimated and feebly responded to. To allow our people, or the public, to imagine for a moment that we regard the gross iniquity of rebellion with anything less than the deepest abhorrence; to leave them in the least doubt as to our position towards it; to allow it to be inferred from our teachings that Christians may consistently hold diverse views upon it, is to inflict upon them positive and great injury. We help to dull the quickness of their consciences, and to tarnish with dimness the divinest gem of human nature. When murders multiply, or when the mob spirit is rife, or the madness of speculation spreads like a contagion through the community, or frauds in high places abound, no true preacher of righteousness allows his people to detect in his doctrine the slightest hesitancy as to the wickedness of such developments, and the duty of checking them by all the means in our power. That, indeed, is his time to make a deep impression upon his hearers, as to the guilt of such courses. Just so with this time of rebellion. It is the greatest opportunity the ministry of this or any other country ever had of training the consciences, and of enlarging the capacities of their hearers for honest wholesome indignation against great wrong, and for stamping upon the public mind impressions of the guilt of unjustifiable rebellion, that will be indelible for generations. As truly as Luther's age was one that peculiarly called for the preaching of justification by faith, so is our age providentially appropriate to exhibiting from the pulpit that whole class of doctrines connected with the sacredness of civil government; and just as truly as the ministry of the sixteenth century who refused or neglected to preach justification were derelict, so truly are the ministers of this day, who fail to inculcate the duties of the citizen to the state. We have not yet done, however, with our Doctrines for the Times.

DEDICATION.—The dedication of a new church, free from debt, in Mattoon, Ill., took place on the 7th ult. Rev. T. Hill, of Shelbyville, preached the sermon.



NORTH BROAD STREET CHURCH.

We reproduce the fine engraving of this church, which we published more than three years ago, when the determination to build was first taken, and the plan of the edifice adopted. Scarcely any public building in existence has been carried forward during thirty more eventful months of the world's history. The hopeful prognostics of the early termination of the war, which greet us on every side of its vast theatre, will add a peculiar interest to the dedication services to be held on Sabbath evening next.

The location of the building is at the N. E. corner of Broad and Green Streets. Size of the lot, 80 by 135 feet. Dimensions of the church, 75 by 117 feet; tower, 25 feet wide at the base, and to be 215 feet high when complete; height of main building, to the eaves, 50 ft., to the ridge, 95 ft. Style of architecture, Norman; material, Trenton brown stone.

Interior—floor of basement two feet from the ground, ceiling 15 feet in the clear; containing Lecture Room, to seat 300; S. S. rooms, to accommodate 500 children, Pastor's Study, and other small apartments, for S. S. library, passage ways, &c. Audience room, 65 by 80 feet; pews circular, seating comfortably 360 adults. One thousand persons could be accommodated on the main floor, besides 150 in the organ loft. Height of the room 52 feet, the arched ceiling having a radius of 26 feet. The lights are fixed in the ceiling, behind ground glass projecting shades, the jets being 42 in number; the light, while sufficiently strong, is subdued and agreeable to the eye. The means of access and egress are ample, there being five doorways and five staircases in front, and two entries in the rear. Whole cost, including lot, \$75,000.

REV. E. P. HAMMOND.

We take pleasure in announcing the return of Mr. Hammond from his summer tour in the Northwest in improved health. He passed through our city last week on his way eastward. Our readers have been made acquainted with his labours and successes in Chicago—where the correspondent of the *Independent* reports one thousand hopeful conversions—at St. Paul and Minneapolis, during this tour. At Red Wing, Minn., and other places not previously mentioned, his labours were equally blessed. Besides the number mentioned in Chicago, it is believed by good judges that as many as six hundred found the Saviour through these labours. Indeed, Mr. Hammond found it almost impossible to carry out his intention of resting and recruiting in this visit; his aid was so earnestly sought that he could not find it in his heart to refuse. On the edge of a wooded lake (L. Minnetonka) 25 miles west of St. Paul, whither he had gone to camp out and fish and hunt, he found a little church whose pastor, Rev. Mr. Sheldon, had long been waiting for a time of refreshing, and who induced Mr. Hammond to assist in special services. This he did, returning at night, after preaching, to his bed of boughs in the woods, and resuming his hunting and fishing through the day. Many souls were hopefully converted at this little place. Soon after, Mr. H. started in a northwesterly direction and travelled 163 miles through the dense, unbroken pine forests of Northern Minnesota, towards the shores of Lake Superior. In this trip he frequently had no company but Chippewa Indians, and no food but such as he shared at their lodges. On the broad river St. Louis he was upset in a sail boat, and had to swim for his life. At Superior City he took the steamboat on the lake; but desiring a further experience of the wild life of the woods, he soon left the

THE NOON DAY PRAYER MEETING.

We learn that, with the return of population from their summer rambles, the daily prayer meeting in Fulton street is becoming crowded, and what is better, its meetings are becoming the scene of deep spiritual interest. From day to day awakened persons are present, and prayer is offered especially in their behalf. Quite recently a young man arose and stated that he had there been told that the thing which he needed was to find Christ, "and that night," said he "I found him."

Why cannot an effort be made to revive the public interest in the daily union prayer meeting in this city? And what reason is there to suppose that such an effort sincerely and earnestly made, would not, under the Divine blessing, be successful?

We know not how extensively our Christian population need to be informed that the meeting is still continued at the lecture room of the Young Men's Christian Association, Chestnut street above Tenth; but such is the fact, and we believe there is no intention on the part of those who have so long and faithfully watched over its interests, that it shall be abandoned. We occasionally—we wish our engagements permitted us to say frequently—drop in, and our observation of the tone and spirit of the meeting, is one which inspires delight in it, and a wish for a wider use of its privileges.

Perhaps the change of time and feeling since its establishment, may render some changes in its appertinings advisable. Perhaps a change of the hour might favor a larger attendance. We doubt not that any suggestions on the subject would be well received and considered. Why would not the whole matter be a good one for a free discussion in a monthly meeting of the Young Men's Christian Association?

We throw out these thoughts with warmer interest, from the remembrance that this prayer meeting has so long stood as the living witness of the real catholicity of the church of our Lord, and as such has exercised so softening an influence upon the bigotries to which strong denominationalism is ever prone. We would keep up a stone of covenant, and upon its face we would chisel deeper and deeper the heaven-inspired motto—"All ye are brethren."

CITY RELIGIOUS ITEMS.

ANOTHER CHURCH OUT OF DEBT.—In the laudable efforts now being made to free all our churches from pecuniary embarrassment, it is gratifying to add the Logan Square Church to the number that have succeeded. This has recently been accomplished by the united liberality of the church itself, and friends in the city. The very pleasant intelligence was announced to the congregation on last Sabbath by the pastor, in a discourse adapted to the occasion. At a meeting held on Wednesday evening, September 21st, after religious exercises, addresses were made by Rev. Charles Brown, the former pastor, and by Rev. John Patton, D. D., the present pastor, also by Mr. Alexander M. Thompson, and the following resolutions were unanimously passed:

WHEREAS, This congregation has learned that the indebtedness on our house of worship has been entirely cancelled, by which we find ourselves relieved from a burden long felt to be inconvenient, therefore

Resolved, That we acknowledge with heartfelt gratitude our obligations to the Great Head of the Church, for this manifestation of kindness towards us, and at the same time express our thanks to all those friends, among ourselves, and in other churches, who have so cheerfully contributed to place us in this desirable position.

Resolved, That being in this manner so effectively relieved from the pressure of church debt, we should feel incited to labor more earnestly for the spiritual welfare of our congregation, and should be prompted to a more systematic and increased liberality towards the several enterprises of the denomination to which we are attached.

Resolved further, That the above be inserted in the Sessional Records, and in the Minutes of the Board of Trustees, and published in the *American Presbyterian*.

Signed, RICHARD CLARK, Chairman, A. M. THOMPSON, Secretary. PHILADELPHIA, September 21, 1864.

SERVICES IN THE WAGNER INSTITUTE are continued with most encouraging results thus far. The congregations are unexpectedly large, reaching, we have

been informed, as high as 700 to 800 people. At the request of the gentlemanly and obliging proprietor, who, though not a communicant, has taken a lively interest in the exercises, from the first, a Sabbath School has been opened in the building, which is in the hands of experienced and faithful instructors. Another Sabbath School has for some time been in successful operation, at the corner of Eleventh Street and Columbia Avenue, which will still be sustained as a separate enterprise. Meanwhile, negotiations for the purchase of a large and eligible lot, on Broad Street, near Columbia Avenue, are well advanced, and plans for a chapel—to be in time succeeded by a church—are under consideration, in which both of these schools, united as one enterprise, will be accommodated. It is hoped that this result will be accomplished by the opening of the next Spring.

The liberality of M. W. Baldwin, Esq., is conspicuous in this, as in all recent movements for church extension in our city.

NOBLE SENTIMENTS.

We copy the following sound and timely expression of views with the more satisfaction, because it comes from a city contemporary, the *Episcopal Recorder*. In these times when, more than in any former hour, every symptom of caving in betrays a shattered condition of moral intrepidity, we exult to see this worthy branch of the Philadelphia religious press, facing the question with a Christian manliness befitting the solemn emergency:

"We are doing," says the *Recorder*, "a noble praiseworthy deed, in striving against armed rebellion; we would not dream of peace until the just principle that animated us to begin our resistance in the conflict has been triumphantly vindicated—nay, more, until that which gave life to the rebellion, and which is its corner-stone, is swept away forever. But is it not nobler to suffer than to do? And we must suffer, or we cannot do. We must root out our own evil against God before we can succeed, without regard to the sins of our enemies, in overcoming their devices. Let each individual examine his own heart as in the sight of God, and sincerely repent of his sins; and then, purified himself, let him exercise, boldly and courageously, his talents in bringing his fellow-men into estimating truly the prevailing sins of the nation.

"If we would succeed in permanently crushing this rebellion, we must make slavery, intemperance, profanity, Sabbath-breaking and dishonesty, things of the past.

"God bless our noble President in this time of fiery trial. May he do nothing in his own strength; but, fearing God, prayerfully, faithfully and earnestly do his duty in that state of life to which it has pleased God to call him."

VINELAND PRESBYTERIAN CHURCH.

ACKNOWLEDGEMENTS.
DEAR SIR: I would like to acknowledge in the *Presbyterian*, the following sums received for the Church in Vineland:

November, 1863: J. C. Farr, \$20.00; J. B. Stevenson, \$15.00; B. D. Stewart, \$20.00; W. Whilldin \$20.00; Alex. Whilldin, \$25.00; John A. Brown, \$25.00; G. Work, \$10.00; S. Work, \$10.00; G. Young, \$10.00; A. White, \$5.00; Cash, \$2.00; Cash, \$1.00; Cash, \$5.00; Cash, \$3.00; Cash, \$3.00; T. I. Shepherd, \$5.00; Coll. through T. J. Shepherd, \$17.50.

August, 1864: Coll. Norristown Church, \$44.90; Coll. Germantown Church, \$23.50; M. W. Baldwin, \$20.00; Rev. Mr. Bruen, \$2.00. S. Loomis.

OLEEGYMEN SOLDIERS.

REV. JOHN B. CLARK, D. D., pastor of the 2d United Presbyterian Church, Allegheny City, Pa., has gone forth a second time in command of a regiment, guarding the railroad between Philadelphia and Baltimore.—Rev. A. H. Bliss, pastor of the Penningtonville Baptist church, Pa., has volunteered in the service of the Union, and has entered the ranks as a private.—Rev. W. B. KENNEY, (Methodist,) of Wyoming Conference, has raised a company of men for the army, and has been elected captain of the company and gone to the field.

APOLOGY.

The coming in, at a late hour, of several advertisements, and important news which our readers will expect to receive promptly, forces us to lay over several articles prepared for the present number. Among them, we regret to say, is another of the brisk letters of "A. B. C."

THE AMERICAN TRACT SOCIETY'S grants of publications, during the last month, amounted to \$5,678.