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THURSDAY, JULY 19, 1866.

TWENTY MONTHS OF CHURCH EXTENSION IN PHILADELPHIA.

On the first Sabbath in October, the third day of the month, in 1864, the North Broad Street Church was dedicated to the service of Almighty God. From that date commenced a series of dedications, in connection with our branch of the Church, which it will be interesting to group together and view as a whole, and in some of their more important relations.

The dedication of North Broad Street Church was followed, October 17th, by the organization of WHARTON ST. CHURCH, which, however, was already in possession of the building, dedicated the preceding May.

On the 15th of December occurred the dedication of TABOR Church, on the corner of Eighteenth and Christian streets.

After a pause of over ten months, by no means a period of inaction, the OLIVET Church, corner of Twenty-second and Mt. Vernon, was dedicated October 29, 1865.

Next came BRAINERD MISSION CHAPEL in Greenwich street, below the Navy Yard, dedicated January 14th of the present year.

KENDERTON Church, on Tioga street, was dedicated April 5th.

The SOUTHWESTERN Church, corner of Twentieth and Fitzwater streets, was dedicated May 17th.

And finally, Oxford Street, CARMEI, CHAPEL, corner of Broad and Oxford sts., was dedicated May 31st.

Presented in a tabular form, these additions to our Church property would show as follows, the valuation being for the most part exclusive of the ground:

Name.	Accommodations.	Value.
N. Broad St.,	900	\$60,000
Wharton St.,	500	20,000
Tabor,	800	25,000
Olivet,	850	38,000
Kenderton,	600	15,000
Brainerd Mission,	450	10,000
Southwestern,	500	20,000
Carmel,	500	20,000
	5100	\$214,000

In two years, therefore, our denomination has completed eight new places of worship, some of them quite costly; all of them tasteful and creditable; it has added to its church accommodations over five thousand sittings, being an increase of more than forty per cent. on its previous accommodations; at a cost, exclusive of the ground, of two hundred and fourteen thousand dollars, of which two hundred thousand are paid and clear.

(1.) Note, first, the judicious location of these buildings. They nearly girdle the city. Brainerd Mission is in the southeast; Wharton Street in the south; Tabor and the Southwestern churches, in the southwest; while Olivet, Kenderton, Carmel, and North Broad Street open their doors to the great wave of population that is rolling, with increasing volume, to the north and northwest. The extreme western and northeastern sections of the city are alone wanting in this catalogue, but they are receiving attention, and only a few months will go by before, by leave of Providence, the break in the latter section will be partly filled by the completion of the chapel in Frankford. There is no field, as most of our readers are aware, in the eastern or business portion of the city.

These enterprises are thus seen to be judiciously distributed with a view to the present and prospective wants of the people.

(2.) They meet with a practical response from the people. Excellent congregations, almost without exception, worship within their walls, from Sabbath to Sabbath, who sustain the Gospel without assistance, save in one or two most recent instances. Not only do they retain our own people removing to these neighborhoods, but new material is brought in. Revivals and constant accessions characterize some of them, beyond the experience of any of our older churches.

(3.) It is an economical use of money. Over five thousand persons have been provided with sittings in the most diverse portions of a great city, at a cost of little more than two hundred thousand dollars, (exclusive of the ground,) or at an average of forty dollars each, and that during the nearest times for building ever known. Considering the number and the substantial and ornamental character of the buildings, and the fact that, in four instances, lecture and other rooms are included, this is cheap indeed. But when we consider that every church, judiciously planted, is

itself a fountain of beneficence; that it gathers up, from hundreds of hidden sources, the wealth that is to flow for generations into the coffers of the Church and of all good causes; when we think that, to found a self-sustaining, prosperous church in a needy community, is to do, at a stroke, directly or indirectly, almost everything which the whole body, in all its various departments, is aiming to do, then we are sure, money could not have been better or more economically invested for the cause of Christ, than have these two hundred thousand dollars, appropriated for churches and chapels these past two years in Philadelphia.

(4.) Note, again, the relations of this progress to the growth of the population. The problem of Church Extension is as simple as it is serious. It is to keep pace with the rapid increase of the population; and to make amends for past negligence in this respect. Now, the increase of church accommodations gained by our denomination, in these eight buildings, is about forty per cent., or twenty per cent. per annum on the entire capacity of the churches previously in its possession. The rate of growth of our city cannot be accurately ascertained. During the decade before the war, it averaged six and one-half per cent. per annum. If it should prove to be five per cent. during the present decade, doubtless the expectations of the most sanguine would be met. That would give us, at this time, a population of 730,000, or an increase of 28,000 per annum, and of 56,000 during the period now under consideration. If this calculation is accepted, as we think it may be with safety, then, by the blessing of God and the liberality of our people, especially of Messrs. Baldwin and Whilldin, we have multiplied our former sittings at a rate fully four times as rapid as the growth of the population of the city.

(5.) The zeal of our denomination in this department of labor will compare favorably with that of any or all the other leading evangelical denominations of our city. After diligent search, the following are the statistics of church building in other denominations for the same period, which we have been able to gather:—

(a) The Baptists have completed the Fifth Church, at the corner of Broad and Spring Garden streets, at a cost of \$70,000, with accommodations for 1000. This is the former Sanson Street Church, whose commodious building in that locality has been sold and alienated from church purposes; making the actual gain of sittings to the denomination scarcely more than 400. They have also built Bethel Chapel, in Front below Christian, at a cost of \$15,000; seats 600 persons.

(b) The Methodists have built the Spring Garden Street Church, corner of Twentieth, at a cost of \$40,000(?), accommodating 1000 persons; also the handsome marble chapel, corner of Broad and Arch, at a cost of \$38,000, exclusive of ground, accommodating 350 persons.

(c) The Lutherans have enlarged St. Mark's Church, at a cost of \$68,000; increasing its capacity say 200 sittings; they have built a German church in Fifteenth near Poplar street, worth say \$25,000, and accommodating perhaps 700; and a chapel at Fortieth and Arch streets, costing \$6000, exclusive of the ground, and accommodating 300 people.

(d) The other branch of the Presbyterian Church have built a frame chapel in West Philadelphia, and have acquired possession of Bethany Chapel, at South and Twentieth streets. New accommodations, \$30; value of property, exclusive of the ground, \$3000. The smaller bodies of the Presbyterian Church have done nothing in this period.

(e) The Episcopalians have come nearly to a pause in that extraordinary career of Church Extension in this city, which, a few years ago, made them the wonder of all the other religious denominations. Epiphany and St. Luke's churches have each put up a chapel within this period.

(f) The Congregationalists have put up a chapel, corner of Eighteenth and Green streets, at a cost, we believe, of \$18,000, with seats for 400 persons.

These statements may be summarized as follows:—

New School denomination—Eight buildings, with 5100 sittings, at a cost of \$214,000.

Lutherans—Two new buildings and one enlargement, 1200 additional sittings, cost \$100,000.

Baptists—Two new buildings, of which one is substituted for an older structure; 1000 sittings, cost \$85,000.

Methodists—Two new buildings, 1850 sittings, cost \$80,000.

O. S. Presbyterians—One building, 300 sittings, cost \$3000.

Episcopalians—Two chapels, say 600 sittings, cost say \$6000.

Congregationalists—One chapel, 400 sittings, cost \$18,000.

If these statements are correct, the other denominations have erected ten buildings for purposes of worship, with aggregate accommodations for 4850 people, at a cost of \$292,000. The work of our own denomination would, therefore, appear to be greater than that of all the others combined, and done at a cheaper rate. We rejoice to be able to say that, in the last two years, ten thousand new sittings have been provided for the accommodation of worshippers in our city, and that the creditable amount of half a million of money has been applied to this object by the various Evangelical denominations.

THE LUTHERAN CHURCH SCHISM.

At the late meeting of the General Synod of the Evangelical Lutheran Church in the United States, the long rising, divisive feeling culminated in an organic division, the large Pennsylvania Synod leaving the General Synod and becoming an independent body, and probably the nucleus of a new organization upon a national scale. The division, as we understand the matter, grows out of a High and Low Church Lutheranism; the former more ritualistic and sacramental in its type, and tenacious of an intense construction of the Augsburg Confession, and the latter, more in accordance with what is generally termed the evangelical view of conversion and religious experience, as distinguished from mere sacramental grace.

The immediate occasion of the schism was the reception, two years ago, of the Franckean Synod into the General Synod. The Franckean Synod is a New York State body, which had hitherto, through the opposition of the High Churchmen, been kept aloof, because of its looseness on the subject of the Lutheran standards, particularly the Augsburg Confession. At that meeting, the Evangelicals, who are largely in the majority, met the crisis, and opened the door to the long-waiting applicant. The delegates from the Pennsylvania Synod protested, left the house, and returning home, laid the matter before their constituency.

Their report resulted in the immediate establishment of a theological seminary in this city, under the auspices of the Pennsylvania Synod, that at Gettysburg, being under the influence of the majority. With two rival seminaries, each naturally intent upon teaching most earnestly the doctrines in which it most differs from the other, the dissension would have but one result—it must widen. And so, after two years of growing alienation, there has occurred another of those disasters to the general cause of Christianity, the organic division of an important branch of the Christian Church.

The Pennsylvania Synod and the East Pennsylvania Synod occupy, to a considerable extent, the same territory. The latter is in sympathy with the General Synod. The former is represented in this city by Drs. Krauth, Seiss and others, while among the clergy of the latter are Drs. Hutter and Stork. In the country, we believe, the largest portion of the German speaking churches are with the old Synod, while the more Americanized portion side with the General Synod. The views of the latter are defended in the *Lutheran Observer*, published in Baltimore. *The Lutheran*, of this city, is the organ of the Pennsylvania Synod. Both papers are conducted with high ability, and outside of their denominational controversy, exert a wholesome Christian influence.

SUPPORT OF IDOLATRY BY A CHRISTIAN GOVERNMENT.

Those who have settled down in the comfortable supposition that British support has been withdrawn from idolatry in India, are referred to Mr. Wilder's observations on our correspondence page. It is there shown that immense sums are systematically expended by the Government in the repair of idol temples and the support of the priests; that while in other important respects the wishes and the policy of the natives are arbitrarily overruled, in this they are slavishly respected; that while temporal decay is not averted from their ancient seats of authority, their false and tottering religion is assiduously propped and reinforced by financial aid; that British zeal for idolatry even outruns that of the natives; and that the whole effect of this policy, without adding real strength to British authority there, is to miserably cripple the efforts of Christian missionaries for the overthrow of idolatry. Mr. Wilder says that, "in the single col-

lectorate of Poona, some twenty temples were built and repaired by Government in a year, to one school-house;" and expresses his opinion that the intelligent class of Hindus "would heartily rejoice, to-day, to see every idol grant in India transformed into a grant in aid for the cause of education."

Christian people in England, of every shade of belief, would, we think, be prepared to join with these enlightened Hindus in agitating for such a change, in the use of this now sadly-misappropriated money from the exchequer of a Christian nation.

OUR LONDON LETTER.

LONDON, June, 1866.

MY DEAR SIR:—I fear you will think that I deserve a scolding; but I do not. I have been from home; and writing "American letters" is not convenient under such circumstances. I have been at the General Assembly of the Free Church at Edinburgh, and I have been at the Assembly of the Irish Presbyterian Church at Belfast. Since I have returned, the exigencies of my own proper work have demanded all my time. I thought your readers would like to have a few of my impressions as to these two Assemblies, and so I waited till I could find the opportunity of a quiet forenoon, which a pouring rain at last gives me now.

THE FREE CHURCH ASSEMBLY.

It is ten years since I have seen the Free Church General Assembly. It then met in the Music-Hall in George street. But I saw it at the disruption in the immortal old Hall at Tanfield; and I saw it at Inverness, in the far North, and in Glasgow. But ten years have made a great change. In regard to the place of meeting, the change is wholly for the better. Nothing need be—could be—finer than the new Assembly Hall. It is a perfect model of such a building. It is what may be called—by permission of the mathematicians—a square oblong. The floor of the house is elegantly seated for about four hundred members. That part of the house is in the centre of the building, and you descend to it on all sides. In the middle is the clerk's table and the chair of the Moderator; behind him is the Moderator's gallery, which is filled with possessors of season tickets; to his right a gallery for ministers and elders not members; on his front are a series of galleries for probationers and students, and for the public; and to his left is a large gallery for the public also; but each of those galleries is different in the price of the ticket which gives access to it. The admission is wholly by paid tickets; and I believe as large a sum is raised by this means as pays the whole of the Assembly's expenses. Mr. Wilson, of Dundee, as I told you before, was Moderator; and in look, tone, and manner, admirably discharged all its duties. The Hall holds between two thousand and two thousand five hundred when quite full, and it was choke full on all occasions of interest.

The chief topics of general concern were, 1st, The sustentation fund; 2d, the question of union; 3d, the novel question in the Free Church of a Hymn Book; and 4th Foreign Missions. A fifth and a sixth might be found in (1) the case of a Mr. Robinson, a composer in Glasgow, who had been refused baptism for his children on the ground of his working regularly at his trade—the setting up of a Glasgow paper—on the Sabbath. The case was appealed from the Presbytery to the Synod, and the Assembly, where it was finally settled in favor of the decision of the Session. And (2) the appearance of Mr. Spurgeon, of London, who, after having preached for Dr. Candlish on the previous Sabbath, addressed the Assembly on the following week by request.

The house of meeting looked positively grand on some of these occasions. The noble dimensions and elegant architectural arrangement of the building when at evening it was brilliantly illuminated by sunlights in the roof—the vast crowds of people, the very elite of Scottish society—the historical names of the men fitting to and fro about you—the grave, reverend heads of many able divines; and above all, the historic links ever binding you to a busy past, made the scene as exciting as can well be imagined—especially to a red-hot Presbyterian like "our own correspondent."

On the sustentation fund the speech was by Dr. Duff. He took the real high ground—"Do your duty and the people will do theirs; visit, watch, look after your own schools, tend the young, study, preach, exhort; do it all in season and out of season, and the blessing will surely come; God will open hearts, and the open heart will be as surely followed by the open house, the open hand, and the open purse." Such was the substance of a noble address, and it was listened to by a crowded house with subdued attention. I may add that "the equal dividend" this year exceeds that of last by a small sum, and that this year no minister of the Free Church will receive a less stipend than from £140 to £150. In almost every case this is exclusive of a comfortable manse. In addition, each minister receives whatever sum the congregation can afford to give.

The question of union seemed to come to an advance. There was a singularly able, clear, and statesmanlike address delivered by

Dr. Robert Buchanan, of Glasgow, on that topic, which could not fail of producing good results. A motion was made to stay further proceedings, but it was lost by an overwhelming majority. If union between the Free Church, the United Presbyterian, the Reformed Presbyterian, and English Presbyterian Churches do not take place, it will not be the fault of the vastly preponderating majority of the Free Church. An episode in this debate proved the most marked feature of the whole Assembly. There is a small, a very small party growing up in the Free Church, of an "enlarged, liberal and free thought" style. They are a sort of Free Church Broad Church men. Most of them are young, and think themselves very learned and clever. This very small section are opposed to union, on the professed ground that they would thereby destroy their historical unity. They say, "We are the Church of Scotland—we never yielded and never mean to yield up that claim. If we join these other churches, our historical unity is gone; we can no longer hope for the reconstruction of the Historical Scottish Church—Scottish Presbyterianism would forever, by that act, be deprived of the very possibility of a reconstruction. Do you not see," say they, "the Establishment is in straits; they want us to join them again; they are improving in tone and policy—so wait a bit—be still; don't join with these dissenters—by-and-by we will get back to the Establishment on good, conscientious grounds, then we can take in these men, if not with us, at least after us; and then Scottish Presbyterianism will again be one—the joy and the glory of the whole earth."

DR. CANDLISH EXTINGUISHING MR. FRASER.

These sentiments have been uttered and argued by a small and by no means influential band of men in both Presbyteries and Synods; and in the Assembly they found utterance, by Dr. Blaikie, among others. In the evening, toward the close of the debate, and just before the vote was taken, a youngish man, Mr. Fraser by name, one of the Edinburgh ministers, stood up, and in explaining what Dr. Blaikie had said, took occasion to utter such sentiments as those indicated; and in concluding his speech—a very unwise one—he said "that he, and some of those who thought with him, were beginning to be of opinion that the old blue banner was being held with rather a feeble grasp by some of the fathers, to whom they had been accustomed to look up." This brought Dr. Candlish to his feet in a moment; and in a speech of a little more than half an hour "the old man eloquent" utterly demolished not only Mr. Fraser's argument, but Mr. Fraser himself. Dr. Candlish is getting old, I am sorry to say. For years no subject has called forth all his powers of debate. He shines, without a rival, in a reply to an argument. Here was the occasion—and the man. Out he came in all his strength, fervor, force. I have been at many of the exciting debates before the disruption, and I have heard some of the ablest and most telling speeches. Candlish ever made; but I never heard him excel the effort of that evening in extinguishing Mr. Fraser. Everybody seemed to think that it was strength and power wasted; that it was breaking a fly on a wheel; that it was more than the occasion called for, and that Mr. Fraser was not a "foeman worthy of his steel;" but all were thankful of the opportunity of seeing, and of hearing, once more, those rare powers, that wonderful torrent of eloquent speech that pours forth as the jet projected from a fire engine, without a break and without a stop. It was positively electric. He swayed the vast audience to and fro as if they had been swept by a mighty wind; and at last the outburst of enthusiastic cheers became positively overpowering. For fully five minutes after he had done, the cheers broke out again and again, as if irrefragable. Poor Mr. Fraser! He will not meddle with "the blue flag" for many a day to come, if I mistake not.

Another of the great features of the Assembly was the speech of Mr. Spurgeon. He was brought on after the Report on Home Missions, and spoke to that subject. I must say, I was greatly disappointed with his speech. It was not worthy of the man nor of the occasion and audience. It was that style of things we are accustomed to hear at "tea meetings." It was a tissue of stories, jokes, anecdotes, strung together with hardly a visible line or even link of connection. But it took, and that admirably, with the popular part of the audience. I observed, however, that the older men, who began at first to laugh with him, were more than once rather inclined to laugh at him. Mind, though I say these things, I am not to be understood as depreciating Mr. Spurgeon; far from it; I hold him in the very highest respect and esteem; and I believe he preaches fully and faithfully and fearlessly the grand old Evangel, with much power and success. Let me add that Dr. Candlish, in introducing him to the house, spoke of the sermon which he had preached to his people on the Sabbath day in the most glowing terms, calling it a very model sermon to both saint and sinner, and wishing he himself could preach with such a power. Mr. Spurgeon, I am told by those who saw it, put down his head and wiped tears from his eyes. Be sure this little fact speaks volumes in his favor.

The Hymn question caused great excitement, too, in the Assembly. You know, I suppose, that the Scotch people stick to the Psalms with the grip of death. This is a

cially characteristic of the Highlands, and of the older and more staid people. The hymn-book is popular rather with a few of the ministers than with the people. At all events, the question was discussed with keen interest. The subject came up in the form of an overture from the Presbytery of Edinburgh, moved by Dr. Candlish there and in the Assembly, to the effect that our existing Psalms should be supplemented by the addition of twenty-five well known and generally approved hymns. After long debating, the motion that carried was, to remit the matter to a committee to bring a report up to the next Assembly. So that next year the whole subject will be discussed anew.

The only other subject of surpassing interest before the Assembly was that of Foreign Missions, and that was remarkable chiefly for the speech of Dr. Duff. The reverend doctor is very feeble. He now looks old. His beard, which he wears in full, is white as the drifted snow. He spoke nearly four hours, to an audience who listened with unflinching interest. In the middle of his address he got quite exhausted and had to retire; the Assembly singing Psalms till he returned. It was the old, world-famous orator; but there was all the difference between the speech of that evening and the speeches by the same man to which I have listened, that there is between the sun at noon and the same sun just before he dips into the ocean. There was the same purity, the same light, the same heat, but all tempered and toned down; yet the same bright glory. Like his Master, he was full of grace and truth.

THE IRISH ASSEMBLY.

I have left myself little room for the Irish Assembly. It met this year at Belfast, in the church of my dear old friend, Mr. Macnaughton, once of Paisley, in Scotland. I had never seen that Assembly before, and to me the difference between that and the one I had just left was marked and striking. The Irish Assembly is less orderly. There are more speeches, because more speakers. It is no uncommon thing in the Irish Assembly to hear two or three or four speaking at once. The place was inconveniently crowded. The Irish Assembly is not representative. Each minister and an elder for each congregation has a right to a seat and a speech and a vote. Yet, on the whole, the proceedings were dignified, and a vast amount of real, honest, hearty work was got through. Dr. Wilson, of Limerick, was chosen to the chair, for the second time in succession. I have seen firmer hands at the bridle rein than the Doctor's, yet he gave general satisfaction to his brethren. Their great subject of debate was the Education question, a *magnam mare* into which I could not enter without a larger space than either you or your readers would care to give me.

THE CONTINENT.

So war is raging in the continent of Europe once more. Each post and each hour brings in fresh news of fresh complications. It is begun; God knows, and be alone, where and when and how it will end. The prayer is earnest and universal among us that we may be kept out of it. Add to this that our ministry is in difficulties; that the Government cannot be carried on by the present Cabinet; that we do not clearly see whether their successors will be in a plight much more preferable to those who have gone out; and if you include our commercial and monetary panic with the prospect of but an indifferent harvest, you will see that we are living in critical times. But the earth is the Lord's, and the fulness thereof, the world and they that dwell therein. I am, sir, yours truly,

PHILADELPHOS.

THE DEFEAT OF THE AUSTRIANS.

Since the time of the first Napoleon, no great European army has suffered so sudden and overwhelming a defeat, as the Austrians in the late movements in Northern Bohemia. Solferino and Magenta were drawn battles in comparison with Gitschin and Ludowa. Prussia by the marvellous rapidity of her movements, by the wisdom of her strategy, and by the vastness and superior quality of her armaments, has not only, in two weeks, put herself at the head of Germany, but has shown herself capable of holding her own against any power in Europe. We think she will feel strong enough to dictate her own terms of settlement without submitting to France as an umpire; and we think France will see the wisdom of conceding to a power which has shown itself so formidable, this very natural right of the conqueror. We are very sure that neither Italy nor Prussia will submit to see Venice become a French province, or see in the settlement of Venetia France claim any rights above their own. A pretty spectacle it would be indeed for France, who has stood idle, to gather the fruits of such bloody and expensive conflicts, while the victors sheathed their swords and went home as they came.

Doubless, the result will be that Italy will secure Venice, and Prussia, with enlarged territorial limits, will be at the head of a reconstructed Germany. Protestantism will be the gainer both in the north and south of Europe.

FREEDMEN'S BUREAU BILL.—Congress has again deserved well of the country. The continuing the Freedmen's Bureau, returned with the veto by President Johnson on Monday, was on Monday enacted into a law by more than a two-thirds vote of both Houses of Congress.