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PHILADELPHIA, THURSDAY, JULY 26, 1866.

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STATISTICS OF OUR DENOMINATION.

The publication of the Minutes of the General Assembly enables us to give in full the statistics of the last year, as they are and as compared with the year immediately preceding. Numerically the account stands:—

Presbyteries,	109, increase,	1
Ministers,	1,739,	45
Licentiates,	110, decrease,	12
Candidates,	215, increase,	28
Churches,	1,533,	59
Add. on Examination,	10,289,	3,604
Certificate,	6,949,	1,624
Communicants,	160,401,	6,756
S. S. Scholars,	143,593,	30,858

It will be seen that the change in the ministerial force, actual and prospective, is exceedingly small, exhibiting in the three items of Ministers, Licentiates and Candidates, an aggregate increase of sixty-one, only a fraction over the demand arising from the new churches, and providing almost nothing for the previously existing wants. At the same time there is hope from the fact that so much of this small increase is found under the head of Candidates, thus affording a sign that the conscience of our Christian young men is waking up under the loud Maeconian cry which God has been sounding through the churches. Taken in connection with what may be expected from the late revivals, we look for a new era in the work of our Education Committee and Theological Seminaries. The discrepancy between the reported additions to the churches and the increase of the number of communicants, is probably to be accounted for by a larger number of reporting churches. If, for example, a church of one hundred members, failing to report the previous year, now reports an addition of two and a total membership of one hundred, it would produce in the table just the seeming discrepancy which appears above.

The fiscal account of the year stands as follows—

Assembly Fund,	\$8,396, increase,	\$1,887
Home Missions,	100,812,	16,905
Foreign Missions,	112,922,	28
Education,	26,107, decrease,	7,845
Publication,	19,794,	26,511
Ministerial Relief,	6,194, increase,	1,936
Congregational,	1,788,466,	528,799
Miscellaneous,	420,706, decrease,	80,435

Concerning the Foreign Missionary contributions, it is to be remarked that our system of working through the non-ecclesiastical Board, seems invariably to tend toward a looseness of reports. Thousands of dollars go from individuals, and sometimes congregational collections, direct to the Treasury of the American Board, which, with all our diligence, escape any notice in our Presbyterial reports. Hence the above figures are but an approximation, and hardly that, to the true amount which should be credited to our Church, and the comparison between any two years is very uncertain.

The items above, where decrease is marked, require a word. For the first, we know of no explanation but what is reproachful to us. Let any one disposed to depreciate the importance of our educational work, look at the numerical statistics above. We may be dumb while they speak. In the case of the second, the reported decrease is only apparent. The previous year was devoted to a special effort for completing the proposed working capital of \$50,000. It was successful, and it rolled up the figures of the report to \$46,805. The last year brought in a few dribbles of that effort, but the collections were chiefly for the general purposes of the Committee, enabling it to donate books and tracts, and otherwise place itself in position for increased usefulness. The last head, being a gathering up of acts of pecuniary benevolence, not belonging to any of the others, sometimes by congregational collection, and sometimes by individual munificence, defies anything like an accuracy of report or correctness of comparison. The decrease mentioned may be real, or it may be at the furthest remove from the truth. This uncertainty is inherent in the term *Miscellaneous*, and will continue to exist.

The additions, by profession, to the churches, exhibit in the aggregate a glorious ingathering, and a year of more than usual spiritual prosperity. At the same time they reveal the state of things which we have all along feared, that, notwithstanding the great prevalence of revivals, which our readers must have noticed with so much joy, still the passing showers have fallen upon a comparatively small proportion of the churches. The total of

ten thousand and more additions from the world give, after all, an average of less than seven to each church. With the known fact before us, that many of the churches have been permitted to welcome these fresh recruits for the army of our King by scores, and some by hundreds, the figures demonstrate that the reports from very many must have been mournfully lean.

It must not, however, be forgotten that these reports were made out on the first of April, when only the smallest part of the fruits of the late revivals had been gathered in, and that a much larger number will belong to the returns of the current year. They will unquestionably form a brilliant record of the wonders of Divine grace, but the average account will still reveal the sad fact that many fleeces have remained dry, for each one that has been wet with the Heavenly dew.

What we have enjoyed is enough to incite prayer and hope, but enough also to give vividness to the needs which have not been satisfied.

PREACHING ONESELF OUT.

This lamentable issue of a preacher's life is brought about by various causes, some of which are curable, some, perhaps, not. Without intending an exhaustive catalogue, we may name among these causes: Laziness; Want of Preparation by Reading, Observation, and Study; Reliance on Superficial Impromptu Qualities; Lack of Education and Discipline of Powers of Concentration and Analysis; Overwork and Exhaustion of Body and Mind; The Taxing unfairly of one set of Faculties or Qualities; Getting on a Hobby—such as Premillennialism, Moral Reform, and the like; Want of Adaptation to one's Calling; Absence of Heart Religion.

We do not wonder that lazy men soon find themselves exhausted in a profession so taxing to every conscientious man, as the ministry. We do not believe any amount of natural brilliancy or genius will make amends for laziness in any profession. Indeed, one of the accepted definitions of genius is: a capacity for hard work. The preacher who will not aim to enrich his mind by the study of God's Word or of the literature belonging and related to his profession, can never receive the eulogium of the scribe instructed unto the kingdom, who, like a householder, bringeth forth out of his treasure things new and old. His treasure will be exhausted—his stream will run dry.

The study of the Bible exegetically, with the rich helps of modern scholarship, will open an ever fresh, inexhaustible fountain of homiletical resources. It is, indeed, one of the marks of the age we live in, that scholarship is now gathering up the copious and splendid fruits of a generation of unexampled effort, and placing them in the hands of the preacher in a practical form. Witness the great Homiletical Commentary of Lange. What Van Oosterzee, in the volume on Luke, says of a single point of Christian faith, as a topic of preaching, may be extended to the entire Word of God, under the analytical investigations of the skilled and pious exegete: "All this offers to the Christian homilet, a so infinite wealth of points of view and consideration, that we can scarcely conceive how any one, who has experienced in himself, at least inchoately, the truth of the Apostle's word, Gal. ii. 20 (I am crucified with Christ, &c.) could ever be able to complain that he had entirely preached himself out."

The study of theology and the explanation of the great doctrines of the Gospel system, with the cross of Christ in the centre, should open to the preacher an inexhaustible store of the richest topics. He who neglects doctrine for what he calls practical preaching, is in constant peril of running ashore or lingering in profitless flats and shallows. The grand truths of theology are as wide and deep and majestic as the ocean. Never give up the study of this Divine science if you wish to avoid the uncomfortable feeling of a limit to your work; if you wish room and verge on every hand; if you wish to have ever the stimulus of an undiscovered world of truth looming up on the horizon before you.

Exhaustion by overwork is not uncommon. There are times when wearied brain and heart and arm demand recreation. The preacher has no Sabbath of rest. He must have its equivalent in some way or other, or premature exhaustion will overtake him by a sure law of nature. But some preachers contribute to this process of exhaustion by extorting from one set of faculties an over proportion of work due from the whole. Especially is this the case with those who make large drafts upon the imaginative faculties; who ply the brain and heart with combustibles, as the fireman of a Western steamer plies his boiler fires, when racing

with a rival boat. There are those, too, who, under the great stimulus of a city, or of a cultivated, captious audience, keep every thing at a white heat; who are aglow with an unhealthy and unspiritual ambition; who regard their reputation as at stake in every sermon, and who give more thought to self than to God, the truth, and the sinner. Such preachers, especially if striving for a position above their powers, are very apt to break down and sometimes to collapse into a melancholy wreck. But often, alas, these cases of exhaustion are among the very choicest and noblest occupants of our pulpits, men whose very zeal for God and for the interest of the Church have made them indifferent—not to say reckless—of self and doomed them to long periods of inaction and unproductiveness. They had rather wear out than rust out, but unfortunately they do neither, but go down with a crash, and the shattered machinery is a distressingly long time in repairing, if it ever regains its efficiency.

Leaving physical causes out of view, there is no doubt that the best security for perennial freshness in our sermons, is a heart in lively sympathy with the divinely appointed objects of preaching. He who has not this sympathy has mistaken his calling. Such an one may be inexhaustible as an essayist, like Sidney Smith, he may write on topics of a general or merely moral interest, like the Country Parson in our day, but as a preacher of the Gospel he must speedily be at the end of his resources. The heart warm with a personal experience and appreciation of Christ's atoning work, and burning with desires for the conversion of dying men to the Saviour, and the mind kept clear by frequent and earnest communings with Jesus at the throne of grace, is in no danger of feeling that the great subject of God's infinite, redeeming love is limited in its capacity of exhibition to dying men. With the great primitive preacher of Christianity to the heathen world, one may with safety declare, that he will know nothing as a preacher save Jesus Christ and him crucified.

Without doubt, a settled pastorate is far more trying to the preacher's powers than an itinerancy. Nothing can be a greater relief to the lazy, the shallow, the flippant, and the imperfectly trained preacher, than an entire change of his field of labor every two years. Such a system must encourage the most unthrifty habits in the preacher, and must tend to raise a class of ministers accustomed only to surface plowing in the fields of truth. We cannot wonder, when we find a movement for lengthening the pastorate in such churches, going parallel with a movement for the better education of the ministry. From present indications, the Methodist preachers of an era of longer pastorates will not be likely to complain of preaching themselves out.

A WORD MORE ON CHURCH EXTENSION IN PHILADELPHIA.

It may be conceded that Philadelphia is growing at the rate of twenty-five thousand per annum. Granting that one-fourth of this increase is made up of Catholic Irish, Catholic and infidel Germans, and other elements practically intractable, we have a growth of between eighteen and nineteen thousand, which may fairly be considered as coming within the scope of Church Extension operations. Allowing one-half of this number as the average of unavoidable deductions from sickness, old age, infancy, &c., we have remaining over nine thousand persons to be provided with opportunities for hearing the Word of God; per annum, at the assumed rate of growth of our city. The actual demand is, probably, nearer eleven thousand. Put it at ten thousand. Now, it appears, by our calculations of last week, that the entire Evangelical Church of this city has furnished in new churches, enlargements of old ones and chapels, only ten thousand additional sittings during the two years ending May 31st, or but one-half of the amount required by the increase of population. Hence, instead of progress in overcoming existing deficiencies, we have a still wider discrepancy between the necessity and the supply. And the serious question arises: Shall the population continue to multiply twice as rapidly as the Church accommodations? How long, at this rate, will it be before the Evangelical Churches are so vastly outnumbered and outstripped, that they will be isolated amid a great deluge of godlessness and worldliness?

It is true, our denomination has recently shown an unwonted degree of vigor in Church building. We have gone on at a rate, which, if shared in by other denominations, would soon put the Gospel within reach of every one of our population. Grant that in numbers, wealth, influence, and enterprise, our own denomina-

tion may be reckoned as the sixth part of the Evangelical force of the city; then, if the other denominations had simply equaled us in their labors in this department, the result would have been six times as many additional church accommodations as were provided by ourselves; say fifteen thousand sittings in each of the two years under consideration. This would be one and a half times as many as required, according to our calculation. In the course of two years, there would be three new sittings for every two new-comers; consequently, if the whole Evangelical force of the city will do every year at the rate of two-thirds of the average work of our Church for the last two years, the wants of the increased population will be fully met.

The problem may thus be stated in brief: The New School, the Old School, the Baptist, the Methodist and the Episcopal Churches in this city should each provide sixteen hundred additional sittings a year; and the remaining smaller denominations, together, should do the same. The result would be an annual addition of nearly ten thousand sittings. This would be nothing more than keeping pace with the growth of the city, or rather with the growth of the available elements of our population. There would still remain the denizens of the highways and hedges; for whom outside missionary efforts would have to be continued. This is the least amount of work which these churches can safely undertake. There should every year be an accession of twelve to fifteen churches, with average accommodations for six hundred to eight hundred persons each, before the wants of the city could be considered as fairly met. The average cost need not be over twenty-five dollars a sitting, although it will generally much exceed it when expensive enterprises are undertaken. The work of the last two years has averaged fifty dollars. In one case it was as high as one hundred and ten dollars, exclusive of the ground.

Brethren of other denominations! It seems scarcely possible that one church should continue for any long period to multiply church buildings, as ours, for the last two years, has been doing. Far from us, be boasting in this matter, but we should count ourselves modest to a fault if we failed to use our work in stirring you up to love and good works in the same sphere. And as friends of Christ's cause and of religion in our city, we rejoice at indications of increased activity on your part in the erection of new places of worship. But it by no means promises to meet the demands of this vast and growing population as we have endeavored to exhibit them. "The work is great. And who then is willing to consecrate his service this day unto the Lord?"

A STRUGGLE FOR LOST POWER.

Encouraged by the melancholy and flagrant examples of recreancy to principle in high places, the beaten rebels of the South and their traitorous allies in the North are about commencing a vigorous effort to regain the political predominance which they enjoyed before the war. As the war itself could not have been inaugurated without secret treason and connivance at treason in high places in 1860, so this new campaign would not have been ventured upon without those new and astounding demonstrations of sympathy with the defeated cause, which, ever since the 22d of last February, have been coming thicker and thicker from the White House and the Department of State in Washington. It is not wonderful that men have shrunk from the conclusion to which these demonstrations ever pointed. It has been almost as hard to believe that the Union cause would be deserted by Andrew Johnson and William H. Seward, as it was to believe that the South was in earnest in its purpose of war. But, in spite of what seemed most rational and most politic, as well as most honorable, righteous, patriotic, safe and just, we find ourselves driven to the conclusion that the President and his Premier have out themselves loose from the party of freedom, and have given themselves as a nucleus to rally the remnants of that odious faction, composed of the very dregs of all the political parties of the North who resisted the war by all the means in their power, and to affiliate with them the unrepentant rebels of the South in a grand struggle for power. In other words, Mr. Johnson and Mr. Seward, assisted by Senator Doolittle and Representative Raymond, are actually leading the way to form a new political party out of substantially the same elements as those which were in overt rebellion in the South, and in constructive rebellion in the North. It is arming rebels, too weak to fight, with weapons of political power.

The elements gathering to the proposed

convention in this city prove it. The staunch Union men of the South will have nothing to do with this convention. The unrepentant rebels are everywhere electing delegates, and are expecting great results from its deliberations. No friend of the Civil Rights Bill, or of the Freedmen's Bureau, or of Impartial Suffrage, will be there. But rebel soldiers and officers, rebel office-holders, bitter and obstinate advocates of State's Rights, repudiators of National indebtedness, waiters on some chance or change to give them back the right of coffering, and flagging, and selling off to the highest bidder, once more, the human flesh and blood they once dared to call their own, will be there. Fernando Wood will be there, and George H. Pendleton will be there, and George F. Train and the Blairs. Unscrupulous men will be there, ready for desperate measures, for riot and revolution; ready to repeat the bloody drama of armed rebellion, and to try once more, if their plots fail, to win by the bullet what they cannot gain by the ballot. It is the old rattlesnake of secession, taken up when nigh dead, and warmed into life again by pardons and caresses, and now flickering his forked tongue and whetting his poisonous fangs for a new attack at the National life.

But what is the animus of all this movement? Or what is its secret source? With some, it is, doubtless, nothing more than the low grudge against those now in power, and the hope of political preferment for themselves. With some, it is the magic of a once powerful party name. But with Thurlow Weed, with Andrew Johnson and the South, it is the might of the old proslavery leaven; and with Seward, it is probably the analogous feeling of conservatism, the senile horror of a too rapid progress, which may easily strike hands with tyranny itself; unless, indeed, we suppose Mr. Seward to be a consummate hypocrite, the guiltiest man in public life in the country; a mere ambitious, unscrupulous contriver for power, which he is casting out long lines to gain with the aid of the South. But whatever be the motives and views of the individuals concerned, the movement, as a part of the history of our politics, is a convulsive effort of reaction, and is suffered by Providence to test the strength of the principles at stake in our late struggle of arms. Slavery, indeed, is abolished, and secession is defeated by the force of arms, but the legislation and the political arrangements necessary to make these results permanent are incomplete. Nothing whatever has been done to make treason odious, but rather to leave to coming generations a most confused and contradictory impression of the way in which we regard that crime. And the position of the freed people is an anomaly, which it is the object of this reaction to perpetuate, if they cannot hope to bring back slavery again. Before the reaction had shown any strength, the country was moving rapidly in the direction of the real enfranchisement of that people by putting the ballot in their reach. That, it is the object of the reaction absolutely to prevent. The animus of the movement is to summon up all the lowest prejudices of party and of race; all the degrading traditions of subservience to the slave power; all the sympathy of bad men with guilt; all the vis inertiae of a blind conservatism, to petrify the Nation in its present condition of partial security and reform, and, perchance, to rob the ages of some of the dearest-bought results of the war.

Will the reaction succeed? We have met and thwarted it several times already at the ballot box. But now that it is strengthened by the accession of persons so elevated and so influential as the President and Secretary of State, we ask again, Will it succeed? We cannot believe it. We are in good hope that the most surprising of all the defeats experienced by the galvanized proslavery party of the country is about to be witnessed, and that the show of strength they are now making will only make the victory of the right more illustrious, and memorable. But we believe it is incumbent upon us all to be more than ever vigilant and active, to allow no specious assumptions of Unionism to blind us, for a moment, to the broad questions of justice, humanity and National life, which are in peril of sacrifice or compromise; and to remember that it is from the grand principles of the Bible and from communion with the Saviour of men that we shall most surely obtain grace for endurance and hope of success in such a strife as this.

IOWA.—Thirty-seven members of the Free Presbyterian Church united with our Church of Yellow Spring, Kosuth, Iowa, on the first day of this month, July, 1866. This Church continues to prosper under the pastoral labors of Rev. Mr. Kephart.

T. E. R. M. S.
Per annum in advance, By Carrier, \$3 50.
Fifty cents additional, after three months.
Orders—Ten or more papers, sent to one address, payable strictly in advance, and on one remittance.
By Mail, \$3 50 per annum. By Carriers, \$3 per annum.
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Advertisements.—One square for one insertion, for the first, second and third insertions, \$3 00.
One square (one month).....\$3 00
" two months....." 5 00
" three months....." 7 50
" six months....." 12 00
" one year....." 20 00
The following discount on above rates is allowed:—
Over 20 lines, 10 per cent off; over 50 lines, 20 per cent.; over 100 lines, 30 per cent.

FROM OUR LETTER-BAG.

The two following letters arrived on the same day. The first is from a Pennsylvania office-holder.

GENTS.—Please stop the paper. We don't like it. We think this *Jacobin, red-Republican* religion not much better than the old slave-driving, soul-selling religion that brought on rebellion.

I believe in the mild, heaven-born, doctrine of forgiveness and reconciliation, as taught by Lincoln, Johnson, and Beecher. But not in the monstrous, hell-born policy of Stevens, Sumner, and Wade, *alias*, Danton, Robespierre, and Marat.

The next is from a subscriber in Illinois.

REV. MR. MEARS.—Your most valuable paper came to us yesterday, reminding us that it was time to send for another year. We would not be satisfied without it; we prize it above all others. My husband says: "Where is the AMERICAN PRESBYTERIAN; let us see what it says, for we can rely upon that as the truth." I hope it will be the means of doing good outside of our family; it is pretty much worn when it returns. The piece upon Temperance, last week, was excellent.

The following is from a prominent minister in our Church:

July 18, 1866.

DEAR BRO. MEARS.—I enclose you five dollars subscription for the PRESBYTERIAN for July 18, 1865 to July 11, 1867. I send the money with great pleasure. I make no better investment. God bless you for your noble, emphatic, ringing utterances on the state of the country, reconstruction, the Sabbath, and ecclesiastical reunion. Your paper cannot fail to be a blessing to our Church and country. You are dealing effective blows, and they are all on the right side. I like you more and more.

CONGREGATIONALISM IN PHILADELPHIA.

It is a little singular that we get about all our knowledge of Congregational movements in this city from the Boston papers. We are indebted to the Recorder for the following account of matters of which we have little personal knowledge, as though they occurred in the metropolis of New England:—

"The Fourth Congregational Church has been mentioned in the columns of the Recorder. This appellation was given to it through courtesy, at the first meeting of the Philadelphia Conference; but, as it has turned out, rather prematurely. This Mission Enterprise was started last winter, in the extreme northern part of the city, by the Second and Central churches. A noble-hearted brother, whose praise is in all our churches, agreed to pay for the rent and furnishing of a place of worship. The district was canvassed; a congregation collected, and a Sabbath-school organized. The Home Missionary Society took charge of the enterprise, and, at the request and recommendation of the Central Church, appointed Rev. J. R. Caldwell—recently of California—as the missionary in charge. The work highly prospered; God's Spirit has been poured out, and sinners have been converted. As soon as it was evident that the work would be a permanent one, Mr. Caldwell was requested to take measures for the organization of a Congregational Church. But he declined so doing. The request was repeated both by members of the congregation, and also by committees of the Second and Central churches. He still declined, giving no satisfactory reason therefor. The Central Church, after a thorough investigation, then voted unanimously, to withdraw from the Home Missionary Society their recommendation of Mr. Caldwell, and to request that Society not to relinquish its enterprise, but to send another man in his place. Thereupon Mr. Caldwell sent in his resignation, and, as we are informed, proposed indirectly, to the Presbyterial Board (O. S.) to occupy the field. But under the circumstances, that Board would of course not interfere. The affair has been a sad one, and very injurious in its effects upon our denominational interests in this city."

A DISTINCTION WITH A DIFFERENCE.

Certain Roman Catholics have objected to the throwing of the Pontifical Loan upon the market, in this way:—"Why not appeal to the Catholic world for voluntary contributions, and not seek debt in the financial market?" To this the *Catholic Standard* replies:—

"It is a loan for the benefit of the Pope's temporal government; and as a temporal governor he need not and does not appeal to his universal flock. As well might we find fault with the financial policy of England, of France, or of our own country, as with that of the Pope. He does not ask a loan from his own people, he does precisely as other nations have done—as we have done with our almost fabulous resources. France and England have borrowed again and again, outside their limits, and to-day Lombard Jews are among the principal creditors of both."

A wagfish M. D. friend of ours, who implicitly observed the custom of practicing gratuitously in the families of clergymen, was somewhat puzzled about the case of a local preacher in the Methodist church, who followed a prosperous secular business, but was known to be tenacious of the privileges of the clerical profession. The doctor finally sent in a bill with the usual rate of charges, but apologized for omitting the prefix *Rev.* to the name, by saying that the charge was not made against Mr. — the minister, but against Mr. — the shoe merchant. So the *Standard* seems to think that while money should only be given to the Bishop of Rome, it may be lent at smart interest to the Prince of Rome.