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American Presbyterian.

THURSDAY, SEPTEMBER 27, 1866.

PLANS OF WORK FOR THE SEASON.

Pastors and active church members are thinking over the methods in which they shall employ themselves for the conversion of souls and the building up of the kingdom of Christ, during the season now opening. Perhaps they are generally satisfied with the tried and mostly successful instrumentalities employed for their own immediate congregations. Here they need nothing better than the faithful presentation of the saving truths of the Gospel from the pulpit, followed up with pastoral labors, and parental and Sabbath-school instruction. The problem they are revolving is: how more and more to reach the multitude outside of all their congregations; how to make the Church more aggressive; how to maintain and increase the ratio of its numbers and influence in the midst of a wicked world; how either to make the Church more attractive to the irreligious masses and the poor, or, failing in that, how best to bring the Gospel to their doors.

No one method can suffice to meet the vastness of the emergency. There must be a broad comprehension in our plans, a readiness to adopt every honorable expedient, a pliancy, not of principles, but of men; a virtuous and Christian being all things to all men. Suggestions from every side, where there is good judgment or experience, should be heard. We here gather up and place before our readers such as seem to us worthy of general regard.

1. Of open-air preaching as a means of reaching the outside masses, we have spoken frequently. It is simple, inexpensive and practicable everywhere. It needs good lungs, self-possession, directness and fluency on the part of the preacher. A band of singers and of praying men should accompany him. There should be a suitable room at hand for an inquiry-meeting after the public service, that the fruits may not be lost. No great city, no crowded neighborhood, where multitudes avoid the churches, should be without open-air preaching. We are surprised that so little of it is done in this country. Christianity was, from the first, proclaimed in the open air. Why should we hesitate about an example set by Christ, his apostles and the early fathers for the first century or two of its history? An example copied through the middle ages, kept up by the preaching friars of the Romish Church, almost universal during the early stages of the Reformation, perpetuated by Whitefield and Wesley during the last century, practiced most extensively to-day in Great Britain, and hallowed to us, in this city, by the sainted names of Patterson and of Brainerd. Open-air preaching should be systematized, should be managed through an organization composed of the different evangelical denominations; it should be vigorously pushed in a practical, business manner, as one of the right arms of Christian evangelization among the masses. Connected with it might be a tent, to be used in unfavorable weather. And placards and advertisements might, with all propriety, be used to inform and gather the crowd.

2. The suggestion is worth considering, whether the churches themselves might not, once a day, be used in the free spirit of open-air meetings; that is, without the usual formalities of a set sermon, the preacher coming down from the pulpit, several familiar addresses being put in place of the sermon, the pews being free, and means employed to gather in the outside population, similar to those suggested in collecting an open-air meeting. Or, halls of various kinds, and buildings like "The Wigwam," should be more extensively appropriated to this purpose.

3. We cannot build churches in time for use this fall, but if our lay readers are considering how they may best contribute of their means to the work, they may be interested in a discussion of this slower but more substantial department of the work. The masses may be reached, measurably, by two classes of church buildings. 1st. The small and plain structure, planted close among their own squalid homes, and presenting no unpleasant contrast with their every day associations. Such places they may feel at home in, and may enter without waiting for "Sunday clothes." The multiplication of such edifices, with arrangements for night-schools or industrial efforts for the thrifless and the idle during the week, would certainly accomplish great good. But a widely different plan is, in the second place, to build, instead of many small, a few grand churches, where the instinctive love of the people for a sym-

bolizing crowd would be gratified; where the poor might rather enjoy and profit by the contrast with their own narrow domiciles; where the rich and poor might meet together, and a strong centre of religious influence be established for generations. Over such a church, a college of pastors, two or more, should be placed, and a division of labor into pastoral and homiletical might, in part, at least, be carried out, so that while excellent sermons were invariably preached, at the same time the house-to-house work of the whole parish might be thoroughly done.

4. All effective effort for the masses calls for a great increase of ministerial force. On every side new reasons appear for urging the prayer to the Lord of the Harvest, to send forth laborers unto the harvest. Our efficient and gifted laymen must be brought into the field. They must be encouraged, like Judge Durant in Boston, like Brown North, and Reginald Radcliffe, of Great Britain, to take hold practically, persistently and semi-officially of the work. They may preach, if they may not administer the ordinances. The General Assembly which met at Brooklyn recommended the commissioning of competent laymen by the Presbyteries for such supplementary services. And why should not the ministry summon to its aid such laymen as George H. Stuart, Ex-Gov. Pollock, Rene Guillon, Judge Allison, Dr. J. Marshall Paul, Thomas Potter, and many others whom we might name, and thus send them, with the Church's sanction and blessing, to proclaim the Gospel out of doors, in tents, and in public halls; and why not even welcome them to their sides in the pulpit, whenever their practical wisdom, their zeal and their unofficial freedom might give greater power to the regular ministrations of the word, or when inquirers were multiplied?

But why travel beyond the official personages already in the Church? Why talk of commissioning men, when we have plenty ordained for the very work already, if they did but know it? Why not rather revive the primitive idea of the Presbytery, which has now shrunk into the church session. In early post-apostolic times, each member of the session was a presbyter, the church was a diocese and the minister was a bishop. In the presbytery, now called a session, there were elders (presbyters) who simply "ruled well," while there were others who also "labored in word and doctrine." The minister, in those days, beheld himself surrounded with a band of ordained assistants, upon whom, equally with himself, rested the admitted responsibility for the spiritual prosperity of the church. He was but *primus inter pares*, first among equals. And so far as the unavoidable cares of business and the differences made by training and study allow, why should not precisely the same relations obtain between the so-called minister and his ordained co-presbyters of the session to-day? Why should the church-presbytery, as we may call it, dwindle to a formal body, and be concerned mainly with the admission of members, with flagrant cases of delinquency, with questions of representation and of routine? Why should it not be a staff of missionary laborers, going two and two to evangelize the diocese in which the church is placed? It seems to us the error of diminishing the significance of the church-presbytery is just as great, practically, as the opposite one of exaggerating and expanding it into a hierarchy, as the prelatical bodies have done.

We have presented these suggestions, not with the remotest idea of exhausting the subject, nor merely to amuse and interest, nor yet to bewilder the reader. Take hold of some plan. Address yourself, in the simplest and most extempore manner, to the work of saving souls. The warm heart, the believing, prayerful spirit, and the bold, energetic purpose are sure of success under all circumstances.

OUR SABBATH TO BE DEFENDED.

We last week expressed our confidence that the Christian people of this city would not quietly submit to the wholesale profanation of the Sabbath, and the loss of all their chartered privileges under the laws of this Christian commonwealth, without a struggle. They would not, in our opinion, look quietly upon an organized rebellion against the most excellent and necessary laws upon the statute-books of the State, sheltered, though it be, by the sanction of a corrupt National administration. And so it has turned out. A vigorous and earnest effort is in progress to stay the evil, which, within a few weeks, has grown so portentous. The Supreme Court of the State has been appealed to, in due form, to interpose in behalf of violated laws, and to accomplish, by an injunction, what our

city officials should and might, long ago, have done, had they been animated by a fearless and manly regard for the right. The particulars of the suit will be found in another column. It will be seen that the case will come up for argument next Monday, before Judge Strong. With the known character of Judge Strong and the majority of the judges on the Supreme bench, and with the clearness of the laws and the grossness of the violations complained of in the bill, we cannot allow ourselves to doubt that the verdict will be all that the friends of the Sabbath can wish.

But in a crisis so important, when, perhaps, the entire question of Sabbath or no Sabbath is to be settled for our city, Christian people are called to earnest prayer for the Divine guidance and interposition, and to the most zealous efforts in promotion of the present enterprise for its defence.

AN ILL-PAID MINISTRY.

Perplexing beyond measure are those cases, occurring in every Christian community, of utter neglect and obtuseness to some very plain duty, accompanied with a general fairness, or even excellence of Christian character. Sometimes a Christian parent will be found irreproachable in every other respect, while his household will show a most culpable neglect of family training and discipline. Frequently a Christian will be found ready to give time, talk, prayers, everything most liberally to the Gospel, save his money. But nothing is more amazing than to see a whole congregation of average piety, intelligence and means, loving, respecting and speaking well of a pastor, whom yet they almost leave to starve for lack of sufficient support.

How strangely negligent in a seemingly affectionate and truly Christian people, to leave a pastor's salary stand at the same figures as before the war, while doubtless the members in their business transactions, do not for a moment dream of treating a day laborer or subordinate clerk in such a manner. How passing strange for such a people—a truly Christian people—to demand of their pastor double price for the goods he gets from their stores, or the produce he buys from their farm, their orchard, and their dairy, while thoughtlessly continuing to him precisely the same salary they promised before the rise of prices! How unaccountable that such persons should contentedly accumulate wealth for themselves, and allow their pastor to sacrifice his small savings of former years, or a wife's little income, and impoverish himself for the sake of giving his prosperous people the Gospel! That they should never think of the gnawing cares, the crushing burdens, the heart sinkings of their pastor whom they love and for whom they pray; that they, in their comfortable homes, and upon their fertile farms, are blind to a martyrdom which is transpiring in the personage, as real, as painful and harder to bear, than the sharp but speedy ordeal of the stake or the sword.

There are pastors, men of intelligence and refinement, men of high character and devotion to their work, over people of sufficient—sometimes of abundant—means, who love and respect them; not in Home Missionary fields, but in our eastern Presbyteries, and over old-established congregations, whose private necessities would rival the shadiest of the Shady Sides ever given; whose private means, health and life are being sacrificed; in whose households a sufficiency of nourishing food is not in reach of the purse; where clouds and gloom hang over the horizon, which a comparatively trifling effort on the part of the congregation might disperse. Others are compelled, in battling with want, to abandon, either in part or whole, the pastoral work, while the church assents as if it were a matter of course.

Brethren, this state of things must not, cannot last. Churches whom it concerns, must ask themselves, Is it fair and honest to receive a man's services at the same salary as he was engaged for, five or six or more years ago? Is it honorable to suffer our minister to spend private means and grow poor in giving us the Gospel, while we lay up, from year to year, our respectable accumulations? Shall the Church deal with Christ's ambassadors as she dare not deal with a day laborer? If the Church is not grinding the faces of the poor, is she not grinding the faces of her ministry? And though many, very many churches are doing nobly, yet many more, we fear, are guilty; and we believe the whole Church is to blame for the needless sufferings of a single one of her public servants. The whole Church is bound to take some efficient action to secure her pastors a competent worldly support, as provided in our Form of Government.

Without doubt the ministry will deteriorate if something to check this evil is not done. Were the Church poor, she might with reason expect her sons in the ministry to share her providential lot and to flourish, as they have already done, under the burden. But the days of martyrdom are past. Amid a prosperous Church, it is something monstrous to expect the ministry to play the part of martyrs. We do not believe God wishes them to do it. On the contrary, He may be expected most justly to withdraw from the churches the bright lights, the pious, able and gifted men who have adorned the profession; to let the stars shine dimly amid the candlesticks; to transfer the genius and the high endowments, which He grants to the human soul, to other fields of effort, while He suffers the ministry to sink into inefficiency, obscurity and contempt. Let not the covetousness or apathy of the Church, thus make necessary as a punishment, one of the deepest disasters that could befall it.

DR. BRAINERD'S LAST SERMON.

The last sermon preached by Dr. Brainerd was in fulfillment of his appointment by the Brainerd Missionary Society of Lafayette College, Easton, on Sunday evening, July 23d. There was a singular and beautiful propriety in the event. That he should be invited to perform the duty, was felt to be highly becoming. But that the descendant and the biographer of the Brainerds who preached upon that consecrated ground centuries ago, should, after a life of active and honorable labor for the Master, give his last public testimony to the truth upon that spot, at the call of the youth of our day organized as the *Brainerd Missionary Society*, in "The Brainerd Church," this happy coincidence was nothing less than the seal of Providence put upon the life work of Thomas Brainerd.

The *Easton Daily Express*, commenting upon the sermon, said: "The Text was 'Let no man despise thy youth' and the venerable divine, in language of rare polish, gave words of counsel to the young men before him that will long be remembered. He dwelt on the noble work that David Brainerd had done, and which was finished at an early age, when many ministers were just commencing theirs. The speaker was in feeble health, and sometimes his voice could scarcely be heard by all in the crowded house, yet the respectful and eager attention to catch every word, showed how much he was honored, and how much the discourse itself was valued."

Our readers will all be glad to learn that the sermon is about to be published in pamphlet form. We cannot doubt that it will have a wide circulation.

"THE PRESS."

True to its irreligious instincts, *The Press* of this city assails with virulence the parties engaged in upholding the sanctity of the Sabbath, and the ancient laws of the Commonwealth. Enjoying the bad eminence of leadership in the ranks of the enemies of the Fourth commandment in Philadelphia, it must needs devote its columns to the support of the cause of infidelity and license. That utter recklessness should characterize its statements when enlisted in such an openly immoral cause, is not at all surprising; but what shall we think of the conscience of the writer who, in the issue of Monday, dares to assert that, for every one of the sixteen complainants on the bill, "one thousand names could be procured to testify that the Sabbath has not been disturbed, and that not one person was ever prevented from peaceably worshipping God, because of the running of these cars?" No wonder this editorial, written doubtless on Sunday, quotes as authority one of those vile Sunday sheets that never air themselves in respectable circles. It is natural enough, though certainly not very shrewd, that those who scout Christianity as authority, and labor to break down its most sacred and beneficent institutions, should seek support and confirmation from agencies whose very existence is a scandal to the good morals of the community.

One thing is certain. If we are robbed of our Sabbath in Philadelphia, the Christian community may know and will remember, that the one man of all others, to whom they will owe the irreparable mischief is John W. Forney?

BELOT.—A subscriber in this place sent us six dollars and a-half in a post-office order, under date Sept. 20th, but did not give his name. We are much obliged for the money, and if he will send his name, will give him due credit.

RELIGIOUS WORLD ABROAD.—Our monthly article under this head may be looked for next week.

LETTER FROM REV. GEORGE DUFF-FIELD, JR.

MY VERY DEAR BROTHER.—Though far out upon the prairie, within a few miles of the Mississippi, you must not suppose that I have altogether forgotten "the Presbyterian House," and dear old Philadelphia in general. Every now and then, as only last week, some warm-hearted letter from a friend and fellow-laborer in "the work of God" in 1858, or, as so frequently of late, the unexpected notice of their illness or decease, has struck a deep and answering chord in my heart, until this morning, it seems to me as if it would be a real relief to step once more into your sanctum, and have a sympathizing talk with you on paper. But that place of all others, would the most remind me of the sore bereavement that we have recently experienced as a denomination.

WALLACE is gone, with his facile pen and ready tongue, and daring courage; ever ready to find a way or make a way, out of danger and difficulties; who rejoiced in the Church's joy, and sorrowed in its sorrow, as but few others could do; how much I loved and admired that man, I need not say to you who also admired and loved him so much, and for the same reasons. When the record of the men of 1837 is fully written up, there will be no justice in history unless Benjamin J. Wallace is remembered as one of the choicest spirits of them all.

DR. BRAINERD is gone, a friend from whom I parted more unwillingly and with a greater sense of sacrifice than any other ministerial friend in Philadelphia. One of his peculiarities, you remember, was to cultivate the society of younger brethren in the ministry, and how much we enjoyed such intercourse in the Union Prayer-meetings, the Monday morning meeting at Presbytery and Synod, I need not say. Never shall I forget a day that I once spent with him, (after the meeting of Synod at Williamsport,) in a trip along the West Branch of the Susquehanna. The mountain and river scenery seemed to make him almost wild with delight, and as from time to time he sketched so vividly the leading incidents of his life, and especially the manner in which he was weaned from the law and led into the ministry, it was rare enjoyment indeed. But the place, of all others, in which he seemed to be the most at home, was in the editor's room, and anything of importance that escaped his notice in the exchanges, was a marked exception to the general rule. The last time I saw him was on his old horse in Chestnut street, and that little curb-stone conversation, short as it was, showed as much of the fire of 1776 as ever. His record, also, as one of the fathers of 1837, will prove a most instructive one, and sincerely do we hope that the falling mantle will not be lost in the wilderness. As there are engineers in the army, and statesmen in the nation, so there are engineers and statesmen in the Church, and in that number Dr. Brainerd ranks *primus inter pares*.

AND NOW M. W. BALDWIN is gone; a man who not only made locomotives, but was a locomotive himself in every good word and work. When affairs in the church were discouraging, who more ready than he "to try it just this once," and take a new and heavier lift? In times of revival, when the Spirit of God was poured out, who more ready to rejoice with the joy of harvest? "Now," said he, when the great revival commenced in 1858, "now let you ministers go to work, and use market language as Whitefield did. The Gospel can be laid down so that a plain man can see how to pick it up. Be sure you do it, and don't fire over people's heads. You don't know how ignorant sinners are. When I was first converted, I got into trouble about prayer, and so I went to an old Christian and asked him what I must do? 'Ask for grace,' said he. Again I got into trouble about temptation. What must I now do? 'Ask for grace,' was the reply a second time. Once more I got into trouble about duty, and the answer being still the same as before, I got quite out of patience. Why, one would think, according to you, that Christian life was nothing else but *grace, grace, grace* all the way through. 'So it is,' said the old man; and yet, said Mr. Baldwin, I was too ignorant at first to understand it. Preach the plain truth, the simple truth; the plainer the better." Dear Brother Baldwin! how very, very few understood, to the same extent as he, the sublime art of laying up treasure in heaven. As I look up this moment at the picture of Calvary Church, now hanging in my study, in addition to the pleasure of gazing on it as a model of architecture, I associate with it the memories of Brainerd and Baldwin. How "blessings brighter as they take their

flight!" Only when such men are gone do we begin to appreciate how much we had in them when living!

DR. KENNARD, my dear, kind neighbor and brother and fellow-worker in the good cause, during the ten years of my residence in Philadelphia, how much I loved him also. And now he too is gone. *Adieu ad plures!* Never again shall we meet in Jayne's Hall, in the great congregation, but one day, UP YONDER, when we ourselves join the innumerable company, shall our holy and happy fellowship be renewed, to be broken no more forever. And now my dear brother, as one of the original founders of the AMERICAN PRESBYTERIAN when the very name we gave our child was not so well understood as it is now, permit me to inquire, how the loss of two such staunch friends and supporters as Dr. Brainerd and Mr. Baldwin, is likely to affect you? This paper is now a power in the church that cannot readily be dispensed with, without injury to all parties concerned. Established at the first as a necessity of the times, in deliberate opposition to the pro-slaveryism of Dr. Converse and his rebel politics in the "Christian Observer," it has faithfully maintained its loyalty to the Church and country ever since. It has given forth no Delphic utterances, but has been honest and outspoken from the beginning of the war to the end.

Even at the present time, when we have the "big job" on hand of taking care of the country, and of our unfortunate President also, I rejoice to see that it is still doing as good service as ever. The fall election of 1866, like that of 1864, far transcends all State and party issues, and takes hold on the future of our country for generations yet to come. At least so I ventured to declare in the Annual Address before our Knox County Agricultural Society, last Thursday. And if you want a further specimen of the way in which one of your *quondam* editors still continues to talk politics, I will give you one or two paragraphs more.

"Whenever I think of the tremendous conflict through which we have recently passed, I always seem to see a prairie, and two converging ploughs, one called slave labor, and the other free labor. A collision is inevitable. Both cannot own and cultivate this virgin soil, and which shall give way; the Northern farmer to the Southern planter, or the Southern planter to the Northern farmer? A battle ensues, and you well know who got the worst of it in that battle. And now, while they are tinkering up the old broken slavery plough, and endeavoring to transfer slavery from individuals to communities, and the rebel planter and his Northern allies demand the right, in virtue of the Constitution, to send the reins out of your hand and run your plough in their own interest, to sow their own seed, and secure their own harvest, all I want to know, is, whether, with eyes in your head and votes in your hand, you are going to let them do it? [Cries of No! no! no! all over the field.] "Not long since one of your brother farmers here on the prairie, cut in two a pretty large serpent of the rattlesnake persuasion, and after leaving him in that condition for some time, supposed him to be dead. But unfortunately for that farmer, he was but poorly posted in natural history. Poking at his defunct snake with a little stick, to turn him over and give him a little sunshine, the dying reptile suddenly reared itself on its remaining coils, and fastened its fatal fangs between the farmer's finger and thumb. The snake died, but so did the farmer! Served him right, you say, for being such an ignoramus. If so, you see the moral for all farmers and citizens in general. Not to take too much for granted as to the life of the rebellion being extinct, until its sun has gone down beneath the horizon forever."

This is the way we talk and this is the way we feel out here in Illinois, and you may confidently set down "the Sucker State" as good for 40,000, many say 50,000 for Congress, and against our usurping Executive.

The worst thing of all that I have seen against Johnson's administration, is the miserably mean and underhanded way in which they have allowed the street cars of Philadelphia to run by National law when they could not do so by State law. To some of us who remember Johnson's Sunday mail report, that name is already sufficiently odious in this connection, without being made more so. Were I a citizen of Philadelphia, rather than submit to such an outrage, I would go before the country with it, and enlist every good man in the land against such iniquity. The fight that some of us began July 17, 1859, with the watchword, "The crisis come, Sabbath or no Sabbath," ought not to be given up yet, by any means.

My first year in Illinois in many respects has been the very best of my life. I have fully recovered my health, I have seen a very powerful revival of religion, which has brought in two of my own children. My son has been licensed and is now preaching at Chicago. Our church has just paid off its debt of \$7000. Knox College commences its fall term under good auspices, and I am living in good hopes of another precious work of grace this winter.

Faithfully yours, GEO. DUFFIELD, JR.
GALESBURG, ILL., Sept. 18, 1866.