

American Presbyterian.

THURSDAY, FEBRUARY 20, 1868.

Mr. Fowler's conclusion on Re-union, Our Travelling Correspondent, and Book Notices, Page 2d; Literary Intelligence and Rural Economy, Page 3d; Little May's Legacy concluded, and other domestic miscellany, Page 6th; Prang's Chromos, and Sir David Brewster, Page 7th.

KOLAPOOR MISSION.—Since the remittance mentioned some weeks ago, the following amounts have been handed to Mr. G. W. Mears, 330 South Wharves, for Rev. R. C. Williams' mission at Kolapoor, India. S. School of Clinton St. Pres. church, \$50 J. K. Freedley, Esq., 100 A friend of Kolapoor, 100

Total, \$250 Mr. Mears will be making another remittance in a few days. Any further contributions can be sent to him or this office.

Received at this office, from the Missionary Association of the S. S. of Western Church, per Wm. S. Ringgold, \$50.

The inaugural addresses of Professors Adams and Bower, of Lincoln University, are among the finest specimens of this class of literature. The rich eloquence and genial Christian sympathies of the one, and the decided views, clear method, and comprehensive logic of the other, indicate their eminent fitness to the responsible places which they are occupying. We commend the addresses, which will be found in the supplement, to general perusal.

LETTER FROM REV. JOSEPH SOUDDER.

ED. OF THE AMERICAN PRESBYTERIAN; Dear Sir:—Kindly permit me to correct one or two errors in the report of an address published to Jared Soudder in your issue of Feb. 13th, 1868. The address was delivered before the Woman's Union Missionary Society by Joseph not Jared Soudder; the latter Jared, is now in India. With line, "something of that country which has enriched every man who has settled in it." Nothing was farther from my intention than to give utterance to such a phrase. Our missionaries settle in India, and yet I never knew one to grow rich. I was a great deal poorer the day I left than when I arrived there.

I said this, however, and history will bear me out: The nation or people who possessed the keys of Indian commerce became, at the time of such possession the richest and most powerful nation on the Eastern continent.

Yours Very Truly, J. SOUDDER.

METHODIST AND PRESBYTERIAN LIBERALS.—The Presbyterian calls attention to the fact that while each member of the Methodist Episcopal Church gave for ordinary benevolent objects an average contribution of 82 cents; the average of gifts for the same purpose in the O. S. Church was \$2.24 per member. The aggregate gifts are \$933,315.25 from the 1,146,081 members of the M. E. Church against \$1,045,356, or \$112,048 more, from the 246,350 of the O. S. Church. The 161,539 members of the N. S. Church—we may add—gave an average of nearly \$5.35 per member for the same purposes, and an aggregate of \$864,017.

For all purposes—including centenary contributions, for which very special efforts were made—the M. E. Church contributed \$8,000 per member, while our S. O. brethren gave (deducting ministerial salaries) \$8.24, without any special effort whatever, while the average in our own body is still higher. So that even the exhaustive efforts of the centenary year, when every nerve was strained, did not bring them up to the ordinary level of Presbyterian liberality.

THE SECOND O. S. CHURCH, PHILA.—We have reason to believe that the announcement recently copied into our columns that a union had been decided upon between the Second Church (Dr. Beadle's) and the Arch Street Church is premature. We learn that the union in question is desired only by a portion of Dr. Beadle's people, and that even should that portion decide on uniting with the Arch Street Church, it is not improbable that the rest will carry out—as they are amply able to do—the original design of erecting a new church in a fashionable Western locality. Should the new Church be erected in accordance with plans already furnished, it will exceed in magnificence anything in ecclesiastical architecture that our city as yet possesses, not excepting St. Mark's or Holy Trinity. We hope that the Second Church will prolong its existence, and accomplish such a good work.

SNUBBED AGAIN.—President Johnson, having failed, with Grant, Sickles, and the other union generals, has been "trying it on" with Sherman, but has met with a deserved rebuff. Gen. Sherman refuses both the brevet rank of General, and the command of the newly created "Department of the Atlantic." He declines to be used as an offset to Gen. Grant.

Gov. Geary has done as we expected—signed the bill repealing the charter of Gettysburg Lottery.

CONCERT OF PRAYER FOR COLLEGES.

NEW YORK, FEB. 6th, 1868.

At the last annual meeting of the Society for the promotion of Collegiate and Theological Education at the West, the undersigned were requested to issue a circular, embodying recent facts of spiritual interest, before the day appointed for special prayer for colleges and seminaries of learning. But as such facts will assume additional interest by linking them with the past, and with the motives and encouragements to prayer for revivals in colleges, we proceed briefly to note:

1. The importance of such revivals. This is to be viewed, not simply in the light of the value of individual souls (all of which are alike precious before God) but of influence to be exerted as a consequence of conversion. Every student in a college, of respectable talents and acquirements, says a late writer, "may be regarded as the representative of at least one thousand souls to be molded by his opinion and example." It has been estimated that fifty thousand souls were converted, in a single generation, through the instrumentality of men converted in one revival at Yale College under the presidency of Dr. Dwight. And there is good reason for believing that about one-fourth of all who enter the ministry from year to year are converted in our Christian colleges. Here is one of the "golden links" which bind such institutions to the churches and to the kingdom of God.

2. Grounds of encouragement to pray for revivals in colleges. (1) Large numbers of these institutions are professedly consecrated to "Christ and his church"—their leading object being to raise up an educated and evangelical ministry. They are manned by Christian instructors whose teachings and lives are in harmony with the ends for which they were founded. (2) The Christian element among the students is generally in large proportion than is found in ordinary congregations, and in some instances, at the close of powerful revivals, the members of the college have been found almost a unit for Christ. (3) Influences tending to promote revivals are in perpetual activity. For example: President Magouin says of Iowa College, "Its morning prayers, its daily evening students' prayer-meeting—as much a part of its permanent history as its daily recitations, its weekly chapel prayer-meetings, its religious instruction in various forms, and its special religious exercises in times of interest, are owned of heaven." Daily prayer-meetings were held at Marietta College during most of the year 1867. For the last three years a daily prayer-meeting has been sustained at Beloit College. A daily prayer-meeting has been held in each of the three departments of Knox College during the last two years. At Oberlin College, every recitation after the calling of the class-roll, is opened with singing or prayer. Every class has its weekly prayer-meeting, and for many years a weekly faculty meeting has been held. (4) Direct and systematic efforts on the part of instructors and pious students for the conversion of souls are common. At one time during the recent revival in Wabash college, and at the suggestion of the president, the professors of religion in college organized themselves into committees to canvass the whole institution. And the late Dr. White, a former president of that college, once said—"I have no doubt whatever, after an observation of ten years, that a young man is safer from moral corruption in this institution than in any common community in Indiana; and that he is more likely to fall under religious and converting influences here, than in any village society, or congregation known to us in these new countries." (5) The history of the church in this country, and the striking examples of direct and speedy answers to prayer, and those which stand connected with the annual concert of prayer for colleges. In repeated instances the answer has come, while the people of God were "yet speaking." (6) Among our highest encouragements to continued prayer, are the frequency and power of these revivals. For thirty years previous to 1845, they occurred in Yale College on an average, about once in two years, and in one of them, there were 100 hopeful conversions. Nine extensive revivals occurred in Dartmouth College, in the space of six years—ten in Middlebury College in forty years, some of them of great power. During the first fifteen years after the establishment of the Concert of Prayer, there is reason to believe that not less than fifteen hundred conversions occurred in thirty-six different colleges. In the first twelve years of Amherst College, there were four revivals—in Illinois College, six in the first fifteen years—in Marietta College, seven in fifteen years—in Wabash College, nine in fourteen years.

3. Beloit College, five of a century. In twenty years—in Oberlin College, of almost yearly occurrence—and in Oberlin College, "almost every week witnesses the consecration of some to the service of the Master." It is probable that scarcely a year passes in any of these institutions, during which there are not some conversions, but as the years course constitutes a college generation, there is something distressing in the thought that any such period should pass without some special visitations of the Spirit.

During the year 1867, interesting revivals were enjoyed at several of the institutions that have been aided by the society. One, for example, at Wabash College, Indiana, "never equalled" in its past history. The work at one point, is said to have been "like a great shower, descending with such power as to bear down all opposition." Some fifty of the students professed conversion—leaving but three in the regular college classes, who were not hopefully pious. Five of the converts were sons of ministers, and one of them the son of a missionary, and a native of China. "A glorious work of grace" has been enjoyed at Wittenberg College, (Ohio) having its commencement in "a series of conference and prayer meetings in which the professors and students united." At one time the recitations were all suspended, and at others they would sometimes turn into a prayer or inquiry meeting—and "it was no strange thing to see young men come out of their recitation room from the reading of Virgil or Horace with eyes suffused." More than twenty young men are thought to have been led to the Saviour, and a host of brilliant talents. The great revival at Oberlin, last winter, affected chiefly the inhabitants of the village,

yet resulted in the hopeful conversion of "many of the students," and is thought to have been "not less important to the institution, than as great a work would have been, if confined to the college itself." The work was carried on by means of prayer-meetings for all classes and all neighborhoods; and "probably there was not a man or woman within three miles of Oberlin, who was not visited, talked with, and prayed with. It was felt by all, that God was here in mighty power. Its blessed influences will be felt in the college for years to come." At Olivet College, "coincident with the day of fasting and prayer for colleges in February last, began one of the most interesting and salutary revivals ever enjoyed" there, resulting in the hopeful conversion of forty or fifty students. Six such conversions have also occurred at Wilberforce University. At one time during the recent revival in Iowa College, "all but three rooming in the college building had confessed Christ, or asked others to pray for them." "On the whole," says President Magouin, "it was all a new illustration of the affecting and sustaining fact, that Christ is willing and ready to visit a Christian college, year after year, and own the efforts of Christian teachers and pious students for souls."

The above facts and considerations would seem sufficient to call forth the most devout supplications in behalf of this sacred object; and it is to be hoped, that the approaching concert of prayer may be distinguished above all previous similar occasions by the number and efficiency of the prayers offered. Most heartily do we echo the plea that comes from some of our college professors, "Pray for us, that this college may be ever a fountain of good influences." We shall be remembered, on the approaching anniversary of prayer for colleges, and on the anniversary of the late revival at Oberlin, to the following letter.

THEODORE BALDWIN, D. D., A. B. RICH, H. B. HARRIS, and others, of the First Presbyterian Church of Chicago, to the Rev. Z. M. Humphrey, D. D., of the same church, on the subject of the proposed union of the two churches.

FROM OUR CHICAGO CORRESPONDENT. DEAR AMERICAN:—At a meeting of the Church and Society of the First Presbyterian Church of this city, held on Monday evening, Feb. 3, to take into consideration the suggestion of the Pastor, Rev. Z. M. Humphrey, D. D., the meeting being duly organized, Dr. Humphrey presented the following letter.

TO THE FIRST PRESBYTERIAN CONGREGATION OF CHICAGO, Dear People:—Grace be unto you and peace from our Lord Jesus Christ. It is with unfeigned regret that I have to present to you, this day, a subject which has been long and anxiously considered by me, and which has been the subject of much prayer and reflection on my part. I have the honor to acknowledge the receipt of your letter of the 1st inst., in relation to the proposed union of the two churches, and I am glad to hear that you have taken so much interest in the subject. I have the honor to acknowledge the receipt of your letter of the 1st inst., in relation to the proposed union of the two churches, and I am glad to hear that you have taken so much interest in the subject.

It is now nearly nine years since I became your pastor, and I may truly say, that, whilst those years have constituted a period of prosperity to the Church, they have been as full of happiness to me as you could make them. The cordiality with which you welcomed me at first has been more than sustained. I have long felt sure, not only of your interest, but also of your love. During my stay in your city, I have received much consolation and encouragement from your prayers, and your kind words. You have responded to my appeals, and you have made frequent and warm demonstrations of your affection. You have praised me and done more for my happiness than I deserve. If you have blamed and opposed me, I have never known of it, and need not say that I have never found in you one person who should offer me any present request. Had I even fancied such a reason, the manner in which you have met the rumor that such a request was made of me, would have been enough to dispel the thought.

Under a union of a few months, I had cherished no thought on the subject, but during the winter it has become evident that the health of my beloved wife is seriously affected by her residence in this city. She returned from her last summer's vacation much improved, but in a few days was attacked by a cold from the effects of which she has not yet recovered. The afflictions with which I have been afflicted, and which have been the subject of much prayer and reflection on my part, have been the subject of much prayer and reflection on my part.

This opinion so affected my answer to the Philadelphia letter, that although I offered no special encouragement to the hope that a call would be accepted, such a call was at once unanimously and urgently tendered. Surprised at such a result, I could not but feel that perhaps the minds and hearts of the people had been providentially turned to me, at a time when Providence seemed to be indicating that a further residence in Chicago was hazardous, especially in the singular uncertainty with which the call was tendered, and which the all-potent personal knowledge of myself among the people. I at once communicated the facts and my impressions to your Church Session, and promised to visit the church which had called me. My reception, my observations and inquiries, were most satisfactory, and left but little doubt in my mind that a removal to Philadelphia would promote the health and prolong the life so dear to me, and of so much consequence to my work.

I returned to my answer, however, of the call, having been waited upon before I left for Philadelphia by a committee which you appointed for the purpose, who represented that they were desirous of my making any arrangements which could be devised to restore the waning health, and to obviate the necessity of a dissolution of our relations. I felt unwilling to decide the important question until the suggestions of that committee had been maturely weighed. Those suggestions involved a lengthened absence

from you for the purpose of rest or travel. They were made with the most generous offers of pecuniary aid in carrying out any scheme which might be adopted. I was requested to devise any plan which would seem most feasible to myself, and allow you to assist me in carrying it into execution. To say that I was grateful to speak coldly, to say that no plan offered by the committee or devised by myself, has appeared sufficiently promising to divert me from the alternative of accepting the call I have received, is almost to say that there is no farther room for argument. A lengthened absence from you would be likely to result in almost as much injury to you, as a change of pastors. To return to this climate and to a work which has already proved so arduous, would be probably to lose in a little while all the benefits of the vacation. It is not right to subject you to the inconvenience and expense which such a plan with such a probable result would occasion. You are now in a far better condition to obtain the services of such a pastor as you ought to have, than you could be at the close of such an experiment. At the same time, I am now sure to obtain a pastorate which promises more in the circumstances, than almost any similar position in the country could promise; and to which Providence seems clearly to have pointed me.

It trust therefore there will be no hesitation on your part in acceding to my request. Had not your committee already done all that you instructed them to do, and had I not already carefully canvassed the whole subject, there might perhaps be reason for hesitancy; but I can think of nothing which you could say or do to change my convictions of duty. At the same time I wish to declare my unabated affection for you—to express once more my thanks for the many and undeserved tokens of your loving appreciation—and to say that I can never forget your labors of love under my direction and in my behalf. May God bless you for the past, and send you a pastor around whom you will gather with the unanimity with which you have gathered about me and mine, and who will do far more for your spiritual prosperity than I have been able to accomplish. Your affectionate Pastor, Z. M. HUMPHREY, D. D., February 3, 1868.

The request contained in this communication was with many expressions of regret, acceded to; and after which the following resolutions were presented on the part of the Session and Trustees, and were unanimously adopted: Action of the Church and Congregation. As in the providence of God the period of our pastor and this church and congregation must be changed; the ties, strongest among those that bind into one human hearts and sympathies, be severed, and the work of the Master these nine years now gone, under his supervision, must pass under the control of another. We cannot suffer this last opportunity to pass without attempting, publicly, to express the feelings occasioned by the event. It is, therefore, by this church and congregation, Resolved, That in taking leave, our pastor has from us, that deep sense of gratitude and obligation, which nothing but faithful, persistent and unflinching devotion to duty, and truth can evoke, and which comes alone from honest hearts in the hour of separation. He has given us nine years of the work-time and summer of his life, and we have in the order of his will, well filled the autumn; but as in the order of our Good Father, our journeys thenceward are by different paths, we stand here to say, that we thank him, unfeignedly, profoundly, thank him for those many years of unceasing toil, in the Master's service which he has brought into our temporal and spiritual life. Many will look to this period as the time when under his ministrations they set out with the Christian's hope, for the better life; the full fruition of his labors and love for whom he shall not see all, he comes home to the Father, bringing his sheaves with him, others will hallow with tears the words of comfort and hope, he gave them in those dark hours of adversity and sorrow when their little ones and loved ones went from the hearts and homes of earth, to the bosom of the Saviour.

While we shall treasure up and cherish with us to the journey's end, as much that within his learning and devotion he has taught us of the Christian's life and hope. We shall not forget his counsel, his words, his prayers, his kindness and courtesy, which signified and characterized his social and daily life with us. And when parting he shall take with him to his new field with our best wishes and confident hope of a successful work, the earnest prayers of this Church and Congregation. It is also resolved, that to the wife of our Pastor, Mrs. Doctor Humphrey, we shall not be able to express the sentiments and emotions to which the occasion gives rise. Nine years since she came to us a stranger, but by the charms of her manner and the purity and nobleness of her Christian life and character, she has so quickly and so deeply won our hearts and hearts. She came with health and strength unimpaired. In those nine years of early and diligent labor, she has given us, and for us, the best and most precious gift, the gift of her own heart, that the present and future generations may have the benefit of her example of Christian life and character. She has been a blessing to us, and we shall treasure up and cherish with us to the journey's end, as much that within his learning and devotion he has taught us of the Christian's life and hope.

On motion it was further Resolved, That the salary of Dr. Humphrey be continued for six months, from and after March 1, on condition that he does not enter upon continued active service until after that time. A copy of the above proceedings was ordered to be sent to the officers of Calvary Church, Philadelphia, and the meeting adjourned. Presbytery will probably ratify this action next week, and Doct. Humphrey will forthwith depart for his new field of labor. NORTH-WEST. CHICAGO, February 14, 1868.

News of Our Churches.

CITY CHURCHES.—Rev. A. V. C. Schenck, late of Bedford, Pa., and formerly Professor in Westminster College, Missouri, has accepted a unanimous call to the Church in Manayunk, and has entered upon the discharge of his duties.

HARRISBURG.—The late visit of Rev. Mr. Martin, of Nevada, and Secretary Adair on Home Missions was productive of the happiest results. The Sabbath school will support two Home Missions at \$250 each per annum, and a single layman subscribed \$300 additional. The total contribution to Home Missions from this congregation is likely to exceed \$1,000 this year, and if our city churches are not careful, Harrisburg will again come out as the Banner Presbytery of the Synod in contributions to our regular causes.

After Mr. Martin's departure, we are informed a request came that he would address the two houses of the Legislature.

NEW YORK CITY.—The close of the Seventh year of Dr. Booth's pastorate the Sabbath before last, was marked by an accession of a score of members to the Mercer St. Church. At a recent meeting of the Trustees the pastor's salary was increased by \$1,000, while a proposal to move up town was set at rest for the present. There is an unusual religious interest at present in the congregation.

PORT PENN., Pa.—The church in this place has given a unanimous call to Mr. N. S. Moore, President of the Congregational Church, Brooklyn, N. Y.

REV. ALSO.—There is considerable religious interest in Olivet Church, Indianapolis, and nearly double the membership. This Church was organized Nov. 18. There are indications of religious interest in Toledo. In the Church in Huron, the week of prayer was followed by protracted meetings throughout the month, and nearly a score have been converted.

BROOKLYN.—The Classon Avenue Church, a colony from Dr. Taylor's, is greatly prospering under the ministry of Dr. Dugan, one of the Reforming Collegiate Church. Church members has not been able to get a seat since Dr. Duryea came, and his case is not peculiar, though others and camp stools are used wherever there is sufficient space. Prompt action is being taken with a view to enlargement. At a meeting held on the 18th inst., it was unanimously resolved to proceed at once to the enlargement of the present chapel in Monroe street, as a temporary arrangement, preparatory to the erection of a first-class stone edifice on their lots on Classon Avenue, to be commenced with as little delay as possible. The proposed enlargement will make the present building capable of holding eight or nine hundred persons. The Trustees hope to have it finished in about six weeks, and with little or no interruption of the Sabbath services. The first communion since Dr. Duryea's installation occurred on the 26th of January, sixty-two new members being added on that date, and three on profession, besides those doubling the previous membership.

CHURCHES.—A Presbyterian church and Sunday School organization are just getting under way at Big Rapids, Mich. Rev. E. B. Miner is the minister in charge. The Church in Knoxville, Tenn., which six years ago erected a church to accommodate 400 persons at a cost of \$20,000, is beginning to feel the place too strait. During last year fifty united with the church, and its present congregation of three hundred were added.

The First Church of Joliet, Ill., dedicated free of debt, after two years of worship to the service of God on Sabbath, Dec. 22. Sermon on the "Use of the Sanctuary," by the pastor, Rev. O. A. Kingsley. The building is of stone, 56 by 36 feet and cost \$3,500. It is two stories, but 200 persons are seated from the street. It will seat 240 persons. The carpet and cushioned windows are of white trunked glass. In Peterburg, Mich., a new brick church, that cost over \$6,000, was dedicated free of debt, on the 23rd ult. A deficiency of \$1,300 was raised on the day of dedication. Dr. Hogarth, of Detroit, preached the sermon. By the resignation of their minister, the Presbyterian Church at Irasburg, Vt., has become vacant. It is now without a pastor. Irvington, N. Y., is now without a pastor. The Centenary Branch, Union Pacific Railroad, where it crosses the Big Blue River, is the only Presbyterian church on the line of this road west of St. Louis.

MINISTERS.—The correspondent of the Evangelist writes that Rev. Mr. Searcy, of this city, has tendered the resignation of his pastorate over the Dutch Church. His wife, Mrs. Searcy, has been dismissed from the church in New York. Rev. Mr. Nellis has been transferred from Jordan to Dryden, in Tompkins County, where he is now enjoying a rest in his new field of labor. A. A. Smith is also in progress in Tompkins County, in the same county.

On the 17th of Feb. 1868, George Wood, Ind., has recovered the health to be able to preach on Sabbath, 14th, by supplying the New England and the Home Missions Church. Rev. George Little's address is Oconto, Wis. he having accepted the pastorate there. Rev. M. H. Estlin, late of Sherman, N. Y., has resigned and accepted a call to labor with the Presbyterian Church of Perry, N. Y., with a view to permanent settlement. The Presbyterian Church of Andover, N. Y., enjoying its most precious revival,