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THURSDAY, NOVEMBER 26, 1868.

ENLARGEMENT OF THE EDITORIAL CORPS.

Among the measures designed to increase the efficiency and attractiveness of our paper at this time, our readers will welcome the new arrangement by which a large and distinguished corps of writers is added to the Editorial Department. As the designation of these brethren has met the cordial approval of the Pastors' Association of this city, they will be known as

THE EDITORIAL COMMITTEE.

Their contributions will be generally accompanied with the initials of the writers. Their names are as follows:—

Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church.
Rev. Herriek Johnson, D.D., Pastor of the First Church.
Rev. Basil March, D.D., Pastor of Clinton St. Church.
Rev. Peter Stryker, D.D., Pastor of N. Broad St. Church.
Rev. George F. W. W. D.D., Pastor of Green Hill Church.
Rev. E. E. Adams, D. D., Prof. in Lincoln University.

Rev. Samuel W. Duffield, Special Correspondent.

Mr. Robert E. Thompson will continue to act as Editor of the News Department.

Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

GREAT CHURCHES.

It is, in our view, but a narrow and short-sighted economy, which would condemn the erection of great and costly structures for the worship of the living God. When such buildings are the free-will offerings of an intelligent and pious people, like the Tabernacle in the Wilderness, they are noble monuments of zeal and devotion. The greatest structures of Christendom, the vast piles that rear their towers and domes high above all the dwellings of men, and that awe and thrill the visitor with the majesty of their proportions and the splendor of their decorations in stone and canvas, in tomb and altar, as the fruits of royal bounty, or of ecclesiastical machinery akin to tyranny and extortion, cannot win upon our judgment or moral sense as they do upon our esthetic feeling. It is when some Protestant voluntary community freely consecrates its wealth to this form of religious service, and with generous hand and glowing heart, unites to raise a great temple to Jehovah, that we can chronicle the completion of the work with unmingled joy.

If the successors of Romulus and Remus had been content, like them, to dwell in reed-thatched cottages on the Palatine Hill, then the worship of the gods would have been conducted in similar lowly structures, and no magnificent array of marble temples would have crowned the eminences of the Eternal City; if the children of Israel had forever dwelt in tents, then the Ark would have remained unsheltered save by curtains. It was the natural no less than gracious impulse of David, when he sat in his house of cedar, to build a house for the Lord to dwell in. Jew and heathen alike sought to embody their highest architectural ideas and their utmost mechanical strength and skill in their places of worship. We know of nothing in the genius of Christianity which checks or condemns this instinct; which would not see it rather consecrated and raised to a high place in the active tendencies of the renewed man.

Great churches are the ever visible, ever witnessing monuments and memorials of the power of the religious sentiment in man. Through the avenues of our outward senses, they summon our thoughts from the earthly things to which the associations of other buildings bind us. As our eyes glance upward along their lofty spires, even without a separate act of our intellect, we are borne upwards and heavenwards, as by the sight of a mountain peak. We love to see great old churches lingering among the busy haunts of men. When they disappear, the last ray of light goes out of some men's lives. Their caves have no longer even a crevice to show them where the light lies.

Great churches are the material centres of great influence. In them are the pulpits of sanctified genius. They are a call for great gifts and graces in the ministry. They are a stimulus to the noblest ambition that can stir the breast of the servant of Jesus. They promise an ample field for the largest and best disciplined powers. Here shall gather the throng of worshippers. This shall be the home and the scene of activity of the powerful and the wealthy, who can devise liberal things for God. From this great centre shall go forth an army of workers in Sabbath schools and in mission enterprises, to the darkest and deepest haunts of sin in the great city. Here, when the breath of the Spirit blows, men shall bow their heads as the trees in a great forest. Here, in these numerous households, shall be founded a long line of messengers of God, whose feet, shod

with the preparation of the Gospel of peace, shall mark their own and every other continent with blessing. Here, every good cause shall find a powerful ally, and consecrated wealth shall flow in no shallow tide through every channel of Christian beneficence. Here are the seeds of new churches of the living God, the promise of new colonies that shall go forth dowered by no niggard parent for their work, not only with wealth, but with the large and hopeful spirit which gave them birth. Here the spirit of Christian activity and enterprise may find free scope and develop itself to the measure of the fullness of Christ, illustrating on the grandest scale, how the whole body, fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love.

Every reader can think of some such church as we have been describing, with its building of ample proportions filling the eye; with its great audience chamber and its vast congregation; with its capacious lecture room and Sabbath school room, and its wealth of tender and hallowed associations and its rivers of Christian beneficence flowing forth as from Paradise, and compassing the whole land. The First Church on Washington Square in this city, with its noble proportions, its generous breadth of room, its simple Doric grandeur, is one of these historic centres of influence. By our side, as we write, sits a young man, the thirtieth minister sent forth from another of these great churches—the mother of ten others in our city. If the First Reformed Church, (Dr. Wylie's) were to call the roll of all the living members who have gone out from her during the half-century of her existence, and had power to summon them back to the fold, it would leave many a wide gap in the rolls and among the elderships of our city churches. One hundred thousand dollars a year go forth, in well directed charities, from Madison Square Church New York. La Fayette Avenue Church, Brooklyn, with its muster roll of twelve hundred and its thoroughly organized mission and moral reform work is almost a *Civitas Dei*, a city of God on earth.

We rejoice to-day to chronicle the completion of the becoming upward dwelling of another of these great churches—the Third Church, Pittsburgh. We recognize the structure, as an embodiment not only of what the church now is, but of the eminence in zeal, liberality, enterprise and efficiency that shall continue to mark its course in the future.

COLLECTION FOR THE FREEDMEN.

The Permanent Committee on Home Missions have at last, after five years of delay, commenced work in earnest for the Freedmen. Although we consider their past inaction just matter of surprise and grief, we do not intend so much to complain, as to stir up the churches to avail themselves of the Committee as the legitimate and trust-worthy channel of effort, in this important field. It does, indeed, seem as if in the order of Providence the field is only now becoming open and practicable for steady effort. We not only needed the victories of General Grant in the field, but also the popular endorsement of those victories by his election to the presidency, before we could reap their fruits and freely enjoy the rights of travel, residence, and citizenship in every part of our country.

The Committee in their circular, recently issued, mention the fact that proposals for co-operation were made to them by the Committee on Freedmen of the other branch, in accordance with instructions from their General Assembly. We quote:

"After much correspondence and personal conference occupying necessarily several weeks, the proposition was respectfully declined, and measures were taken for an immediate prosecution of the work devolved upon the Committee of Home Missions.

"Just then the Freedmen's Aid Commission of Western Pennsylvania, Eastern Ohio, and Western Virginia, made overtures, by a deputation, for a transfer to us of the field occupied by them for several years. After due considerations these proposals were accepted, and thus a favorable opening secured, for which we are now seeking suitable teachers.

"The Committee have pressed forward as rapidly as the circumstances of the case admitted, endeavoring to fulfil the just expectations of the churches. They have secured the services of an intelligent and experienced young man of color, highly recommended, to proceed to the Valley of the Shenandoah, Va., and plant schools in the most promising localities. He finds the field unoccupied and very inviting. A correspondence has been instituted with the Freedmen's Bureau at Washington City, and assurances received of their hearty and effective co-operation. The General Superintendent of Schools

writes to the Chairman of the Committee: 'Command our services here to an extent the law will allow. The field is large and ripe, and open everywhere.' The Superintendent of Education says:

"We need 30 or 40 colored male teachers for schools in lower Maryland, where we have a strong Catholic influence to contend with. The colored people with our help have bought land to build good school-houses, which can also be used for churches. In many places all the land they have is the school-house lot. They also agree to pay the board of the teacher, and the incidentals of the school. I hope you will give us 20 Christian young men immediately.'

"The whole of East Tennessee is also open, and the people are looking to us for help. Teachers have already been commissioned for a part of the field, and are now on their way. The Bureau Superintendent of Education for Tennessee transmits a list of 28 schools, with the names of teachers attached, now in the employ of the Bureau, but soon to be discontinued, and asks us to take these schools under our care, and either employ these teachers, or send out others, adding these emphatic words: 'These little children, who are about to be deprived of school privileges, will rise up and bless you for coming to their relief at this opportune moment, and may God add his blessing.' At Florence and Stevenson, Ala., and at Charleston and other parts of South Carolina, we are urged to avail ourselves of favorable openings. This whole broad-land, in fact is before us. All the agencies now at work, to meet the eager expectations of the emancipated, are too few, and utterly insufficient."

The wants of the committee are stated as follows:

"We need at this moment, a large corps of well qualified Teachers, male and female, white and colored—especially colored: Fifty; at the least, whom we are ready to employ at the usual rates of compensation. 'Who will go for us?' Let them make immediate application at this office. Colored Preachers are also needed, to be sent at once to fields where they can be usefully employed. Let them present their credentials, and recommendations directly. The present is the best season for commencing work at the South. No time should be lost. Not less do we want Money—much of it—Fifty Thousand dollars to begin with."

They recommend that collections be taken up on Thanksgiving day, or on the Sabbath immediately following. We are glad to observe from a stirring letter from Rev. F. A. Noble in the *Evangelist*, that a meeting in behalf of this object was to be held in the new building of the Third Church, Pittsburgh, on last Sabbath evening. Mr. Noble says:

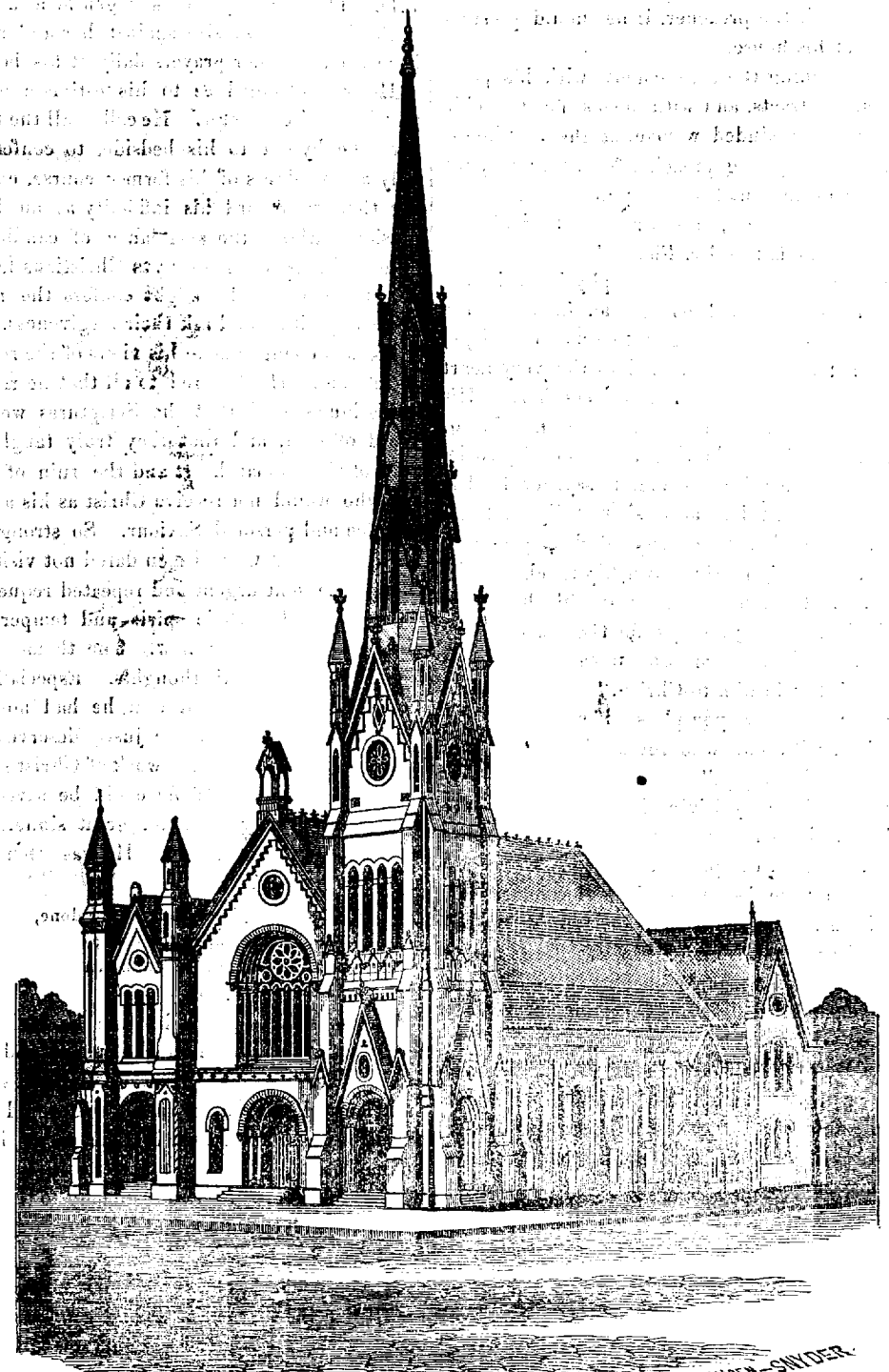
"Dr. Bittenger, formerly of Cleveland, now of Sewickley, Henry Highland Garnet, President of Avery College, and Major-General Howard, whose location and mission everybody knows, have accepted invitations to be present and address the people. Thus at the very outset do we hope to identify our new building with this great and precious cause. Indeed our desire is to bring every stone and timber of this vast and costly and beautiful edifice into sympathy with all, of whatever class or clime, for whom Christ died. Meantime, whatever be the issue of this meeting which is in contemplation, the Committee can draw on us for one thousand dollars, over and above our regular contributions to Home Missions; for I have already been authorized to pledge the above amount from the Third Church of Pittsburgh to this specific object. I hope we may be able to do better. That we shall do certainly."

SENTIMENT ON REUNION.

The following, from the Stated Clerk of the Harrisburg Presbytery, Rev. Dr. Wing, in regard to the sentiment of that body on the present status of the Reunion question, will be read with interest and satisfaction by many of our readers:

The overtures from the General Assembly on Reunion were discussed at the late meeting, but not finally acted upon. All seem inclined to favor Reunion, on equal and honorable terms, and will, doubtless, finally adopt with cordiality the propositions of the Assembly. Our ardent, however, has been much abated by the confused action of our Old School brethren. Even those among them who are most favorable to Union appear to demand it on the understanding proposed by their last Assembly, which withdraws the doctrinal concession, and retains the right, and even the necessity, of ministerial examination in the Presbyteries. On this arrangement, even in the reunited Church, those Presbyteries which shall be composed mainly of Old School elements, will feel not only permitted, but bound by their former rule, to examine every minister who applies to them for admission. In other Presbyteries such a rule will be resisted, and what guarantee have we against confusion and strife? Is it well to rush blindly into a union with two entirely different constructions of the duty of Presbyteries on such an important matter?

C. P. W.



THE THIRD CHURCH, PITTSBURGH.

This church was organized in 1833, by the Presbytery of Ohio, at the request of nine individuals resident in Pittsburgh. In June of that year the Rev. David H. Riddle, D. D., was called to be its pastor. He was installed January 15th, 1834. March 19th, 1857, Dr. Riddle was dismissed at his own request, to take another charge. Oct. 1st, 1857, the Rev. Henry Kendall was chosen pastor, entered upon the duties shortly after, and was installed in July following. In November, 1861, he was dismissed to accept the Secretaryship of the General Assembly's Home Missionary Committee. The Rev. Herriek Johnson was next called to the pastorate, entered upon the duties in November, 1862, and was installed January 11, 1863. Towards the close of last year he resigned and became the successor of the Rev. Albert Barnes, at Philadelphia. Within a few weeks thereafter, the Rev. F. A. Noble, of St. Paul, Minnesota, was called to the pastorate, and almost immediately commenced his labors.

The first edifice erected by the church was situated at the corner of Third and Ferry streets, and was dedicated in August, 1834. In October, 1863, this building was totally destroyed by fire. Immediately measures were taken to secure a temporary place of worship, which resulted in renting Mozart Hall, on Seventh street, when a subscription was secured sufficient to warrant the movement, and proposals were received for a plan for a church building. The plan finally adopted was that offered by Messrs. Sloan & Hutton, architects, of Philadelphia.

This building is situated at the corner of Sixth Street and Cherry Alley. The lot is 120 feet on Sixth Street by 240 on the Alley. The extreme dimensions of the edifice, measuring from outside to outside of buttresses, are 103 feet in front, and 197 feet in depth. The exterior height, from the floor to the ridge of the roof, is 85 feet.

The main floor comprises Vestibule, Audience Room, Lecture Room, Pastor's Study, Church Parlor, and all the appurtenances of a first-class modern establishment. The Vestibule is of irregular shape, measuring thirteen feet by ninety. The Audience Room, measuring on the floor, is ninety-one feet six inches in length by seventy feet in width. The Gallery is horse-shoe shaped, covering but a small portion of the floor, and running back over the Vestibule, and will seat two hundred and fifty persons. The Organ is located behind the desk. The interior length of the Audience Room, measuring from the back of the Gallery to the back of the Organ, is one hundred and twenty feet.

The rear of the main floor contains the Pastor's Study, the Lecture Room, the Church Parlor, the halls leading thereto, besides various offices. This part contains the only second story, which is conveniently divided into five rooms for Bible Class and Sunday Schools.

The building is in the Norman style of architecture, and is constructed entirely of Freeport stone, finely dressed throughout, and elaborately ornamented in many portions. The interior finish of the main Audience Room is executed entirely with black walnut. The windows are of stained glass, with the colors and devices tastefully selected. The large window in front, opening upon the Gallery, and throwing a mellow lustre over the whole interior, is a masterpiece.

The Pews are divided into three blocks, by four aisles; 152 Pews on the ground floor, and 58 in the Gallery, furnishing accommodations for 1,800.

Thirty-six argand burners, placed in the ceiling, behind discs of ground glass, of two feet diameter, with metallic reflectors, furnish the requisite light for evening services.

The Organ is eleven feet deep, twenty wide, and thirty-three high. It has thirty-nine draw stops, of which thirty-one are speaking stops, and run through. All are made available by mechanical contrivances. Messrs. Hook, of Boston, have embodied in this instrument various improvements, which, with the best materials and the most skillful workmanship, give it rank second to none in the State, except in size.

The Audience Room is warmed by a low pressure steam cylinder boiler, twenty feet long and thirty-two inches in diameter, which is located in the basement under the front Vestibule. The steam is distributed by eight clusters of Gould & Vining's Radiators, of sixteen pieces each, placed in the basement under the corridors, with adjustable registers to admit the heat. Eight cold-air registers are distributed in different parts of the floor, for drawing the cold air downwards, so as to form a constant circulation in the building. The rear building is warmed by the same apparatus, regulated and distributed by flues and registers in the walls, and so arranged that either or both stories can be warmed, as may be desired.

The cost of the building, as far as it has progressed, including the lot of ground on which it stands, is \$240,000. The spire has been completed only to the belfry, and it is estimated that \$40,000 will be required to finish it. The cost of the organ was \$9,000. So that the property, as it now stands, has cost \$249,000, and when finished will stand the church in \$289,000.

The building is throughout symmetrical and harmonious, and presents a majestic appearance. It is an ornament to the city, and a monument to the good taste, enterprise and liberality of the Church and congregation to which it belongs.

N. T. Blakesley.—At a special meeting of the Presbytery of Cleveland and Portage, held in Atwater, Mr. Newton T. Blakesley, a licentiate of the Presbytery of Hamilton was received under the care of Presbytery. The church at Atwater having requested Presbytery to ordain Mr. Blakesley as an evangelist, Presbytery proceeded to his examination, which which was well sustained. The exercises of the ordination were as follows: Reading of the Scriptures by Rev. N. Cobb; Prayer by Rev. A. Y. Tuttle; Sermon, by Rev. James Shaw, D.D., Frayer after sermon by Rev. Maxwell (O. S.); constitutional questions and ordaining by President Hitchcock; charges to the evangelist by Rev. D. W. Sharris, of Cleveland; benediction by Rev. N. T. Blakesley.

Robert F. Maclaren was ordained Nov. 10th, to the work of the Gospel ministry, by Maumee Presbytery and installed as pastor of the church of Maumee City. The sermon was by Rev. William W. Williams, from 1 Tim. iii, 1. Charge to the pastor by his venerable father, the Rev. William Maclaren, D.D., of the Second Presbytery of New York (United Presbyterian). Charge to the people by Rev. Henry M. Bacon. Maumee church starts out under this new arrangement with much to encourage. They have recently spent several hundred dollars in improvements upon their house of worship.

Rev. Livingston Willard of Marshall, Mich. has removed to Marquette, Mich.