

American Presbyterian.

THURSDAY, FEBRUARY 18, 1869.

REV. JOHN W. MEARS, D. D., Editor. No. 1334 Chestnut Street, Philadelphia.

THE EDITORIAL COMMITTEE.

- Rev. Z. M. Humphrey, D.D., Pastor of Calvary Church. Rev. Herriek Johnson, D.D., Pastor of the First Church. Rev. Danl. March, D.D., Pastor of Clinton St. Church. Rev. Peter Striker, D.D., Pastor of N. Broad St. Church. Rev. George F. Wiswell, 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.

Qualifications for a Washington City Pastorate, by Rev. Dr. Sunderland, Why did you wish to get rid of your Pastor? Footprints, by Dorcas Hicks, Appeal from Washington, Free Suffrage by Rev. B. D. Neill, Origin of Western Churches, Deferred Items and News of our Churches, Page 24; Editor's Table, Literary and Scientific Items, Page 34; Salvation to Jesus Christ (Poetry) by John Calvin, The Blacksmith of Regensburg, Disadvantage of being a Rich man's Son, Fresh Air, a Rash Criticism, etc. Page 6th; Religious Intelligence, Reformed Churches, Congregationalist, Baptist, Episcopalian, Methodist, Moravian, Unitarian, Romanist, Miscellaneous.

Rev. Justus Doolittle, of Tientsin, China, having removed to Fuhchau, China, requests correspondents to address him at the latter place, via San Francisco.

SUMMARY.

[INCLUDING TWO WEEKS.]

Old Pine Street church, in this city, has added 94, by profession 62 during the year. Contributions, \$19,185. Pew rents, \$6,000.

Revivals are announced in the First, Green Hill, First Kensington, and, substantially, in Oxford churches, Philadelphia. Also in Rock Island, Ill., Adams, N. Y., and a number of other places in our Church; in twenty-five places in other branches of the Presbyterian Church, and in very many Congregationalist and Baptist churches.

Mr. Hammond's labors in Rochester are greatly blessed, the House of Refuge sharing in the work.

The four Elders recently chosen and installed in Clinton Street church, in this city, are Messrs. Geo. W. Mears, H. L. Lipman, D. D. Willard and John T. Sheaf. The Elder installed in St. George's, Del., was Mr. Theo. F. Clark.

The Presbytery of Geneva has approved the Joint Committee's Basis, but empowers the next Assembly to make any modification of the Plan which our Committee may suggest. The Presbytery of Ontario authorizes the next Assembly to consummate Re-union on the Basis of the Committee's recent action, or on such terms as may be mutually satisfactory.

Two installations, Sprague at Genesee, and Parsons in this city; six calls accepted: Hovey to Peoria, Teller to Plainfield, New Jersey, Wm. Aikman to New York City, De Luyster to Sheboygan; one resignation, Kingsbury of Joliet, Ill.; one minister (Hazeltine) received from the Congregationalists; one received from the Dutch Church (Teller); three ordained in Minnesota; three churches in New York, which "perfected their organization" by electing Elders (Pike, Prattsburg and Adams); one minister, Rev. F. S. McCabe, gone to the other branch; one German church, and seven others, organized, mainly in the North-west, and one building dedicated in Minnesota.

Ministerial Relief acknowledges \$3,962.05 for the quarter ending January 31st. An effort is in progress to raise \$50,000 to found a new paper for our denomination in Chicago. A Presbyterian League for City Church Extension is also being matured in that enterprising city.

Hamilton College needs about \$300,000 to put it on a footing with other high class institutions. The Old School Board of Domestic Missions received \$56,117.15 in December. La Fayette College, Boston, has completed its additional endowment of \$200,000, and it was voted recently that President Cattell go to Europe on a professional tour.

The Congregationalists in this country number 291,042. A Baptist Home Missionary has lately been cordially received by the Mormons, and allowed to hold service in the Mormon Temple, in Utah. Rev. Crammond Kennedy has been disfellowshipped by a N. Y. Baptist church for holding and practicing open communion.

The Romanists are making scanty progress, by confession of their own members, among the Freedmen. The Boston churches give one-twelfth of all contributed to the American Board; the Presbytery of New York (City) gives one-fourth of all contributed to the Old School Board of Foreign Missions. Mr. McCormick has written a six-column letter to justify himself for withholding part of the endowment of Chicago Seminary.

The Cumberland Presbyterian Colleges of the North are flourishing. The Congregational church in Washington is becoming more quiet and harmonious. The Baptists have \$200,000 to raise by March, to keep their Home and Foreign Missions out of debt. The enormously wealthy Protestant Episcopal diocese including New York City raised last year, for all purposes, over \$927,000, a gain of nearly fifty per cent. Three Low churches, the two Tyngs and Cotton Smith's, raised nearly half of all given in New York City. Dr. Tyng's Sr., gave \$230,183 against Trinity and her chapel, \$108,238.

The last convent in Rhenish Prussia has been suppressed. O. s. c. omnes! The Methodists have baptized 188,508 children in 5 years, and the number has rapidly increased of late. Dr. Stevens says the Methodist is a Presbyterian Church with Episcopacy as an executive office, not as a divine order.

REVIVAL IN LYONS, IOWA.

Rev. J. D. Potter, the New England Evangelist, came to this place on Tuesday, Feb. 2nd, for the purpose of holding a four days meeting, but on account of the great interest, he decided to continue it two days longer. His simple business style of address, his habit of giving expositions of numerous texts—stopping to turn to them, seemed to surprise most of his auditors, and, no doubt, disarmed many of prejudice. The work was as remarkable for the influence of the Spirit in reviving and refreshing Christians, as in awakening sinners. It was sustained by the united Congregational, Methodist, Baptist, and Presbyterian churches, and had been preceded by a thorough canvass of the whole town. This had been looked upon as a work of peculiar embarrassment, on account of the large number of foreigners and Roman Catholics. But the Lord seemed to prepare the way and give the visitors in most cases an unlooked for acceptance.

The preaching services were in the Methodist church, which, when crowded to its fullest capacity, held about eight hundred. After the meetings the inquirers repaired to another church for conversation and prayer. At the last meeting on Sunday evening there were one hundred and seventy-five present, of whom nearly all were known to be earnest seekers. About fifty had spoken during the meetings of having found Jesus.

There was great interest among the students of the Female College, most of whom attended—twelve having come forward at the first meeting. The services are being continued with interest in the several churches.

Let it be said of Bro. Potter, that in all of his many addresses, there was no occasion for, and, as far as known, no complaint of denominational unfairness; and further, that though he exercised continually the office of Moderator, yet there was none of that dictatorial tone that so often gives offence on such occasions.

F. A. CHASE.

Lyons, Iowa, Feb. 10th, 1869.

CHURCH WORK IN KANSAS.

DEAR BRO. MEARS.—You and the readers of the "Presbyterian" will be glad to know that the cause of Home Missions is moving on in this region with a good degree of hope and prospective success.

On the 7th inst., a new Church was organized at Wamego, Pottawatomie Co., Kansas, consisting of six members. This is a new church in a new field, and although quite small, there is fair prospect for growth. The county has been kept back from settlement by our Indian reservation, but that will soon be occupied, as most of the Indians will soon remove into the Indian Territory south of Kansas, and those who remain will be citizenized and so lost as Indians. Wamego is a pretty village, 103 miles from Kansas City, on the Eastern Division of the great Union Pacific Railroad. It is about two years old, but has several fine stores and quite the air of a place of business. It is not likely to become a city soon, but will be a thriving, pleasant town. The new church will soon make an effort to build a house. The town company offers them eligible lots for the church and parsonage. There is no Protestant house of worship in the county, but there are three Roman Catholic.

We are gaining ministers in this region, but there is still a great demand for such as will engage in actual missionary work. The Presbytery of Kansas has ordained one man since our meeting of Synod, and the Presbytery of Lexington now has five men within its bounds who are not yet members here.

Rev. E. B. Sherwood, recently organized a church of 20 members at Maryville, Nodaway Co., Missouri, a region in which we have heretofore never had any organizations.

Some of our mission churches are making progress in numbers and strength. Three years ago, we began at Holden, Johnson Co., Mo., with a small organization, seven, I think. Now they have about seventy with a good house finished, and by the aid of the Church Extension Fund, paid for, a good congregation, Sabbath-school, and all the means for progress, especially that best one, a good pastor.

The young men who came out last fall, are all doing well and happy in their work. Their influence will be felt on the very foundations of society. May they have many others to follow them and enter into the good work with them.

Yours,

Kansas City, Mo., Feb. 10, 1869.

OMAHA PRESBYTERY—PROGRESS AND WANTS.

MR. EDITOR:—My Dear Sir:—I have just returned from the organization of the First Presbyterian Church at Onawa, Monona Co., Iowa, within the bounds of the Omaha Presbytery. There were present: Revs. Geo. R. Carroll, J. M. Peebles and F. M. Dimmick. We held a series of meetings beginning Friday evening. On Sunday the church was organized. Rev. Mr. Carroll acted as Moderator in the organization, and Rev. Mr. Dimmick in the ordination and installation of a ruling elder and deacon. Mr. Carroll and Mr. Peebles officiated in the administration of the Lord's Supper. The new enterprise is inaugurated under very favorable auspices. There were sixteen who united in the organization, and several for the first time made profession of their faith in Christ. Elmer D. Dimmick was ordained ruling elder and David Cole deacon. Probably in a few weeks there will be nearly as many, who will come into the new enterprise. Our great want now is the immediate coming into this field of two or three more ministers. Within the bounds of this Presbytery we really need half a dozen new laborers for Christ. At the Missouri Valley Junction, 20 miles above Council Bluffs, we hope to organize a church next Sunday. I waited there only five hours to make connection with C. and N. W. R. R., whose train having been thrown from the track was very much delayed. I there found an old man who had constructed a "perpetual motion" machine which can be made to drive machinery with any amount of lifting force!

He was on his way to set it up in Omaha—of

course the only place where anything new and marvellous can be successfully inaugurated! The old man expects to receive a million of dollars for the invention just as soon as he can get it!

We need a man at Cheyenne and have felt the great need of a minister there for more than a year. We hope to have a church also in Council Bluffs in a few weeks.

Hoping and praying that the great Lord of the harvest will send more laborers into this part of his great harvest field, I remain, Yours truly and fraternally, F. M. D.

Omaha Neb., Feb. 10 1869.

FROM OUR ROCHESTER CORRESPONDENT.

THE REVIVAL IN ROCHESTER.

We are sure the Christian public will be glad to learn, that the religious interest in this city, in connection with Mr. Hammond's labors, seems to be widening and deepening. The daily morning prayer-meeting, from nine to ten o'clock, has been held this week in the beautiful chapel of the First church, the most central and delightful place in the city for such a gathering.

The attendance has been large, the commodious chapel sometimes almost uncomfortably crowded, and has embraced leading representatives from all the Presbyterian churches, and from some others. There is the most delightful spirit of unity prevailing among the Christians of Rochester. They are daily "of one accord and in one place," so hoping for still greater blessings than those which have already descended.

Mr. Hammond has preached every evening of the week, except Monday, to great and solemn congregations, and after the preaching services, many have remained to the inquiry meeting, and many are already indulging hope.

The meeting on Thursday evening was particularly full and solemn. The attendance was the more remarkable from the fact, that Mr. Gough lectured the same evening in our great Corinthian Hall, and had it crammed full. One hundred and fifty rose for prayers, and a great company remained for conversation and inquiry. On Friday the city was canvassed by visitors, the whole being divided off into districts, and Christians going two and two together, through the streets and lanes to compel the people to come in. At night there was not room in the Central church for all who wanted to hear the gospel. After the seats and aisles were all full, a great company stood around the doors, and many turned away unable to get where they could see or hear at all.

Mr. Hammond is to preach next week again in the Brick church. It was ascertained by the visitation of yesterday, that thousands are more tender than usual, and are only waiting for some to take them by the hand, and it is confidently believed, that great numbers are soon to be converted to Christ.

But the most remarkable feature of this revival is, that which has manifested itself in our House of Refuge. Here are 380 boys, none over sixteen years of age, but many of them already old in crime. But, fortunately for this time, the Superintendent, Mr. Carpenter, is a religious man, a member of Dr. Shaw's church, and knows that the best way to reform these vicious boys, is to get them to be Christians.

He brought to some of them two or three times to Mr. Hammond's meetings. They came up first only for the sake of the ride, and to gratify their natural curiosity. But soon some were interested, and they carried the fires kindled in their own breasts back to the institution itself. The flames spread rapidly. The boys are now holding meetings daily among themselves. It was our privilege to attend one of these gatherings. It was held at 11 A. M., the time of play; but instead of being out at their sports, 150 of the boys came together of their own accord to spend an hour in prayer.

This was one of the most remarkable meetings which it was ever our privilege to attend. Fourteen of those boys stood up and spoke for Christ, expressing hope in His mercy, and exhorting their companions most fervently and touchingly to come and trust in the same Saviour. Five of them offered prayer, no one being called on by name save the last; all volunteering, speaking readily and rapidly, losing no time by waiting one for another, and speaking and praying with a fluency and propriety which could not be accounted for except by supposing them specially taught by the Spirit.

And when the meeting was near closing, those who were indulging hope were requested to stand up. Seventy were immediately on their feet. Next all those who desired to be Christians and wished others to pray for them were requested to rise, and some thirty or forty more arose. The Superintendent then called upon one of the older boys to offer the closing prayer, especially for those who had just said, pray for us. It certainly seemed as though that boy was taught of the Spirit, his prayer was so tender, so appropriate.

We afterward learned that he was a poor cripple, made such for life by the cruelty of a step-father, who showed his parental tenderness by kicking the boy into the street and breaking his hip bone. We were also told that many of those now indulging hope in Christ were among the worst boys of the institution. One had tried several times to fire the buildings. Some have since confessed fearful crimes; which they had before concealed. Some also, who spoke and prayed were very young, not more than ten or twelve years of age.

We need hardly add, that a great change has come over the entire institution. It is now truly a Reformatory. It is much more easily managed than it was. And it is pleasant to think how much better it will be for those boys when they come out of that place, that God has met them there and made them new creatures; how much better also for society, that they are truly reformed, and prepared to become good citizens, rather than greater adepts in crime.

The work is still progressing among them, and it is hoped that a much larger number may yet be converted. True, some of them may be deceived; but if half of them hold out, it is an unspeakable blessing. But why should we not hope that a larger proportion are truly converted? Is anything too hard for the Lord? Christians have taken a deep interest in this

movement. Many have visited the Institution, and have had their hearts greatly stirred. Mr. Carpenter has been indefatigable in his efforts in behalf of the boys. How different the result might have been, if he had not been a religious man, it is easy to imagine. How important that the Superintendent of a reformatory institution should always be a Christian.

ITEMS.

Rev. Albert Erdman, of Clinton, accepts the call to the South street church of Morristown, N. J. His people part with him with great regret.

Rev. Arthur T. Pierson of Waterford, has received a unanimous call to the Fort St. church, Detroit, which it is probable he will accept.

Rev. Lyell T. Adams, pastor of the Presbyterian church in Albion, is laid aside from the ministry, for the present at least, by hemorrhage of the lungs.

Rev. James Orton, pastor of the Congregational church at Brighton, three miles from our city, has received and accepted an invitation to the Professorship of Natural History in Vassar College at Poughkeepsie, and is to enter upon the duties of his new office in May.

The Presbyterian congregation of Waterville, are moving for the erection of a new house of worship. They need it, and can build a good one.

Rev. Wolcott Calkins of Buffalo, recently baptized a young man who joined his church, by immersion, as he preferred that method. The baptism was performed in the Freewill Baptist church, whose baptistry had been kindly tendered for the service.

The following are appointed Commissioners to the next General Assembly: From the Presbytery of Geneva, Rev. A. A. Wood, D.D., and Rev. David Magie, ministers; with E. B. Jones of Penn Yan, and Harry Rice of Phelps, elders. From the Presbytery of Ontario, Rev. Levi Parsons of Mt. Morris, minister, and D. D. McNair of Dansville, elder.

We hear of revivals in many directions. The village of Sherburne is moved. A great awakening is reported in Hamilton, a hundred conversions, meetings held in the Hotels, in Billiard Rooms, in drinking saloons, and business very much suspended in time of daily religious service. The veteran Elder Knapp is preaching there. GENESSEE.

Rochester, Feb. 13, 1869.

WOMEN'S WORK IN INDIA.

On Thursday evening, the 11th inst., a large number of Christian ladies and gentlemen gathered into the First Baptist church (Rev. G. Dana Boardman, pastor), to celebrate the anniversary of the Philadelphia Branch of "The Women's Union Missionary Society of America for Heathen Lands."

The services were commenced with singing, followed by the reading of the 67th Psalm. Succeeding a fervent invocation, Rev. Dr. Boardman read the annual report of the Philadelphia Branch for the past year. This statement is of the deepest interest to all who are concerned in the elevation of the women of India, and the success of missions in that benighted land. From it we learn, that the object of the eight years labor of the Society has been to carry the Bible to these heathen women, and by this means introduce Christianity into the idolatrous homes of the far East. Gradually the work of the association has been increasing; constantly new fields of labor are being opened; and the results already attained, and the assurances of still greater success in the future, call the Christian women of our own land, and men too, to exert greater activity towards the development of this noble labor for God's vineyard. In the great city of Calcutta alone, the Society's Missionaries have 800 pupils under instruction, while at the different mission stations, there are 20 schools for girls, 78 Bible-readers, and 30 children are under training by specific contribution.

So inadequate are the accommodations for the missionaries in Calcutta, that the Society now contemplates the purchase of a substantially built edifice (which with its extensions covers one acre), for \$20,000 in gold. Of this quite heavy sum, the New York Society has assumed \$10,000; the Philadelphia Branch \$5,000, and friends of the mission in India, the remainder. The report concludes with an urgent appeal to all people who sympathize with the extension of God's word to this darkened land, to furnish the means to defray the cost of this edifice. The pamphlet containing the managers' statement, is filled with varied papers of interest relative to the mission work in India.

Upon the conclusion of these preliminary duties, the Rev. Dr. Gracie, of the Lucknow Mission, India, was introduced. In his opening remarks, he stated that he could not forbear contrasting the scene then before him with those he had become familiar with in India. He remembered seeing in one of its sections a great dome-like structure, elegant in its ornaments and tracery, erected over the spot where seven Hindoo women had performed Suttee—the voluntary self-sacrifice of wives over the graves of their husbands. This self-immolation consisted in lying on the ground with dagger-points against the breast, and then being pressed down by weights until the knives were slowly thrust through the body; other women threw themselves on the burning funeral pile, and were consumed by the flames. The terrible crime of Infanticide has not yet been practically abolished in India, although according to British Parliamentary enactments, in theory it has. In recently looking over a book relative to one of the North west Provinces, the speaker learned that within one year four hundred children were returned as "stolen by the wolves." The peculiarity here was, that all the children named were girls; and when we remember, that in India the birth of a daughter is considered a misfortune by fathers and mothers, we may have well grounded belief, that the little ones were not stolen, but sacrificed, and cruelly murdered. There is, in India to-day, an orphanage containing 160 little girls, who were picked up, out of the cane-brakes, where they had been buried in the earth up to their necks and left to die. The women in India are not seen in public as here, but are shut up in close apartments. What is it that has made the home of the West different from the home of

the East? What is it, that has made the women here different from the women there? There are many reasons; but there is this peculiarity in relation to the women in India; that education among the women there has heretofore been entirely confined to those who lead lives of shame. Education now in India, if neglected, means religion neglected; for all the culture there is of a religious character, and all the literature has a religious tone. The native women of India, when once brought under Christianizing influence, can do a great work in spreading the Gospel; but how are we to reach them? All the respectable women there are shut up in the Zenanas (apartments for women) and no man can gain access thereto; but Christian women have gained admittance, and in the city of Lucknow with its five hundred thousand living souls, where five years ago there could not be found a missionary who could avail his cause, to day we find our missionary women invited into the Zenanas, to read the precious Gospel, and expound its truths. With the exception of a few days in the year, when all the people go to the sacred Ganges to bathe, the women are rarely seen, and then great care is taken not to permit man to speak with them. God, in His Providence, has settled it that it must be in this land a mission of women to women; and the help of all God's people is required to give success to this great undertaking. There are provinces in India, holding ten millions of people, into which no missionary has yet set foot, and there is an immense territory which has not yet been covered with even the prospective lines of any Society. What portion is occupied, is divided among the several Protestant denominations. The Methodists cover the region from the Ganges to the Himalaya mountains—with 17 missionaries to seventeen millions of people! Rev. Dr. Gracie, after pathetically describing some of the incidents relative to the death of Miss Norris, (a former member of Dr. Boardman's church) who died on the vessel which was to convey her to a field of mission labor, fervently invoked the aid and influence of the audience to carry on the great work of Gospel extension in this overshadowed land of India.

Rev. Dr. Breed, of the West Spruce Street Presbyterian church, made a few remarks relative to the work of the Society, and closed with a beautiful illustration of the influence of Christian women.

Rev. Dr. Malack of the Episcopal church of the Nativity, said: If woman shall be reached at all it must be by Christian women. If the women of India are converted, they will exercise a Christian influence over the men, and thus, through the women, we may reach more readily the whole population of that great land. Dr. Malack then gave a sketch of the work of the Society and called for aid in carrying it forward. This Society has been going on noiselessly, and a great work has already been done.

At the conclusion of the addresses, which our limited space forbids giving in full, a collection was taken up. After the singing of the hymn commencing,

"From Greenland's icy mountains,"

the congregation was dismissed with a benediction by Rev. Mr. Haswell, returned missionary.

News of Our Churches.

Ministerial.

Rev. J. L. Robertson, pastor of the 2d Church, Cincinnati, has, been confined to his house by serious illness for several weeks. He is now slowly recovering. His pulpit is supplied, during his sickness, by Rev. Dr. Morris, of Lane Seminary.

Rev. A. H. Young, of South Salem, O., accepts the call of the Second Church of Oxford, O., and expects to enter upon his labors the second Sabbath of March.

Rev. H. H. Northrop has changed his headquarters as Agent for the Church Extension Committee, from Dayton to Toledo, Ohio. His field is Ohio, Indiana and Michigan.

Rev. J. B. Smith, chaplain to the Water Cure Establishment, at Green Spring, O., has removed to another field of labor. They advertise for another, offering board and treatment, and want "those who are poor in purse but rich in intellect and in faith."

Rev. S. M. Wood, of Brunswick, N. J., has been invited to the church of Williamstown, N. J.

Rev. H. F. Hickok, of Fort Edward, New York, has been called to Orange, N. J.

Rev. E. Allen, late of Edwardsburg, Mich., has accepted the call of the Stone church, Genesee county, N. Y.

Rev. James B. Bonar preached his farewell sermon in the American Presbyterian Church of Montreal on the last Sabbath of January, and has since removed to N. Y. city, where he may be addressed at No. 158 West Sixteenth Street. The Third Presbytery of New York in granting, his request for the dissolution of his pastoral relation, "Resolved, That the Presbytery have the fullest confidence in the piety, scholarship, and eminent ministerial excellency of the Rev. James B. Bonar, and cordially commend him to the churches as an able minister of the New Testament." A farewell meeting was held in the church previous to Mr. Bonar's departure, which was attended by most of the ministers of the city, when an address was presented to him by the ministerial association of Montreal, and a letter containing a check for \$1,600, by the trustees of his former charge

Churches.

Wilmingon Del.—Olivet church (Rev. J. H. Snyder, pastor), was organized a year ago with 16 members; it now numbers 52, and the average attendance is about 130. Accessions have been had at every communion, at the last one eight being received by examination and two by letter. The zealous and self-sacrificing labors of the pastor are winning him the esteem of all the churches.

New York.—The Booth Missionary Association of the Mercer St. church, held its first anniversary on Sabbath week. It has fifty life members, and raised \$341.20 last year.

Ministee, Mich.—A new church of twenty-six members has been organized by the District Secretary of Home Missions, and will soon double its numbers.

Read's Settlement, (Oceana Co., Mich.—Messrs. Clark and Barker of Montague have organized a church in this place.