

American Presbyterian.

THURSDAY, MARCH 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. Horrick Johnson, D. D., Pastor of the First Church. Rev. Danl. March, D. D., Pastor of Clinton St. Church. Rev. Peter Stryker, D. D., Pastor of N. Broad St. Church. Rev. George F. Wiswell, D. D., Pastor of Green Hill Church. Rev. 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.

Rev. A. M. Stewart's Letters—The Mormons, China from a Christian Standpoint, I, by Rev. V. D. Collins, The Chicago Sorosis, by M. P. J., Page 2d; Editor's Table, Literary Intelligence, Page 3d; "O God, be not far from me," (Poetry), by Jessie Glenn, The Dog Spitz in the Reformation, concluded, Theology in the Sabbath School, Saving and Losing, Fray for the Young, Lessons on Paul, IX., Page 6th; Religious Intelligence, Reformed Churches, Baptist, Methodist, Lutheran, Romanist, Unitarian, Adventist, Jewish, Temperance Items, Page 7th.

Our receipts from subscribers are unusually small for this season of the year. We ask the attention of all indebted to the printed labels on each paper, showing the state of their accounts.

Our reduced rates are for those who pay in advance, without trouble, risk, or expense to us. We have waited some months to allow this matter to be fully understood. After the 1st of April, all who do not pay within thirty days of the commencement of their year will be understood as expecting to pay \$3 per annum, and will be charged accordingly. We cannot pay the expenses of collection out of the advanced rates, but must charge full prices to those who wait to be called upon.

If you want to avoid all trouble, and get your paper cheap, pay invariably in advance, by P. O. order, or registered letter. At great expense, we place, every week, upon every one's paper, the exact state of his account, so that, without writing to us, you may know what remittance to make. The figures show the time to which your last remittance paid 3t

From Schem's Almanac for 1869 we gather the following statistics of the religious condition of the world: Total population 1,375,000,000; increase on last year's reckoning, 24,800,000. Roman Catholics, 195,434,000; increase on last year, 434,000; Protestants, 100,835,000; increase on last year, 3,935,000. Eastern churches, 81,478,000. Total nominal Christians, 377,747,000; increase on last year, 8,347,000, or about 2.3 per cent. Total heathen population, 997,253,000; increase over last year, 16,453,000, or less than 1.7 per cent. Increase of Protestants nearly four per cent., of Romanists less than 1/2 of one per cent. These are but estimates and approximations, but we think they truly present the drift of things. In the United States, the Roman Catholics are reckoned by Schem at 5,000,000; a gain on his statement of last year of half a million, or eleven per cent. The Protestants count 27,000,000 a gain of 2,000,000, or exactly eight per cent. He leaves 2,560,000 outside of either of these great religious divisions, among which are to be included heathen Indians, Jews, unbelievers, Spiritualists, Mormons, &c., though he attempts no such classification. Last year he reckoned 1,929,891 of these amorphous elements, an increase of 630,000, or one-third. Ten thousand white inhabitants belong to the Greek Church.

It is said that the weekly temperance meeting which has been held in Dr. Shepherd's (Buttontown St.) Church, on Friday nights, for a number of months, has added a thousand signatures to the total abstinence pledge. This is the only church in the city with which a temperance meeting is a part of the established services. If each of the four hundred churches had such an arrangement, the result might prove quite overwhelming; better than any amount of legislation, in the comparative apathy now prevailing in the majority of the churches.

Rev. JUSTUS DOOLITTLE, of the North China mission, feeling that, as to direct missionary labor, he was in great measure disabled by disease of the throat and other infirmities, and being offered a situation in which he could still support himself in China, and have, he believes, good opportunities for Christian usefulness, has resigned his connection with the Board. He goes from Tientsin to Foochow, where he is to act as interpreter for the firm of A. Heard and Co. He leaves the mission and the Board with regret, and the expression of much interest. "not," he writes, "because I do not wish to be a missionary and do missionary work," but solely on account of his inability any longer to do such work fully, and his unwillingness, under these circumstances, to be dependent for support upon missionary funds; when he can, in other ways, support himself and do good to the Chinese.—Missionary Herald for March.

WHAT SHALL WE DO FOR THE POOR?

Again we come to the consideration of this great question. This is a subject in which we are all interested. The poor themselves feel its importance as much as the five thousand office-seekers now in Washington feel the importance of their claims. They are parties concerned. Those in comfortable circumstances, from the tolling mechanic to the affluent millionaire, may well study this practical problem. It is a question of Political Economy as well as Philanthropy.

We enter the counting-house of one of our wealthy firms. The senior partner sits at his desk, and standing near him is a poor woman, telling the old story of sickness and suffering. Mr. K. is in a tight place. He has a very warm heart. How can he bear to send that haggard face away without throwing one ray of sunshine upon it?

"Have you no papers?" he asks. "None," she replies. "Well," he thinks, "if you had they might be worthless."

What shall he do? If he drives that pauper out of his office, her anxious look will haunt him all day. He might send her to some institution, but that will take too much of his valuable time. He cannot afford to lose a moment now. Perhaps while he sits here parleying with this beggar, he is losing the opportunity to close up a valuable bargain.

He turns to his confidential clerk: "John, bring me a dollar." Promptly the order is obeyed. Taking the bill, Mr. K. hands it to the beggar standing by his side with the remark, "You ought not to go about in this way without any papers." And she leaves.

We venture to suggest to our friend that he has probably been deceived. He agrees with us, but says he does not know what to do. He is besieged with these applications, and cannot bear to send the applicants away lest there may be one in ten who is worthy, and has a claim upon his generosity. He has himself been in humble circumstances, and now that he is in this lucrative business, making from a quarter to a half a million of dollars a year, he thinks he must be liberal.

"How much do you think we give away to these office beggars?" he asks us.

"Well, really, Mr. K., I could not guess, perhaps \$500 a year."

"You are a little short of the mark, sir. We kept a careful account for the last three months, and we find an average of \$1,500 a month donated in petty sums to these poor people."

Here is a sum of \$18,000 a year given by one firm to street-beggars. Perhaps there are not many who deal so generously with these paupers. Indeed, but very few can afford to give away an amount like this. But no doubt the aggregate sum that is distributed by our merchants and other well-to-do and warm-hearted people in their counting houses, at their doors, and in the street, would build and sustain work-shops and Eleemosynary Institutes, by which all the really worthy poor of our city could be assisted for a time, raised up from their poverty, and kept from degradation, dependence and crime.

We again submit for the consideration of our warm-hearted Christian men and women, whether this giving to the poor (it may be done systematically or spasmodically, personally bestowed, or through Dorcas societies and Poor associations) is the true plan? Does it not degrade the poor, by destroying their independence, to feed and clothe them when they are strong and able to work? Would it not be better to furnish them with some profitable employment? Are we not in this country, where poverty ought not to prevail, raising up and training a race of paupers? It looks very much like it. We need to go to no statistics for the facts. We can see them every day. They stare us continually in the face.

We are glad to know this great subject is eliciting the attention and study of our wise and philanthropic people. The managers of "The House of Industry," situated at the Five Points, in New York, are informed, no longer give away garments to the poor. They will furnish them with a meal, but no clothes which they can pawn away or sell to the rum-seller. Garments, which are made up from new material, or which are donated to the establishment, are estimated at a fair valuation. These may be obtained by the poor and paid for in installments, and when thus paid for and carried away, the purchasers have not compromised their manhood by receiving gifts as if they were paupers. And when people go to this Institution to obtain domestics, they are told: "You can take your choice of these; provided they are willing to go with you, and you will advance on the account of their wages, a sum sufficient to pay for the clothes with which we have furnished them. No doubt some tender-hearted Christians, will think it is hard to refuse to give away second-hand garments, but let such good men and women be governed by their judgment; and not inclination, and they will see the greatest blessing they can confer upon the poor is to help them to help themselves.

In answer to the question, "What shall we do for the Poor?" we reply:—

- 1. Let us shut up the rum shops if we can. This is the most fruitful of all the sources of poverty and crime. Every tax-payer should vote and work for this. Aside from the question of morality, every sensible citizen ought to be a prohibitionist and total abstainer from the use of intoxicating drinks, because the good of his country, the cause of philanthropy, and the immense drain upon our national resources to support drunkenness, demand it.
- 2. Let us have more stringent sanitary laws, and let them be rigidly enforced.
- 3. Let us send our Christian women as Missionaries among the poor to encourage them to economy, industry, and sobriety—to teach them the arts of cooking, sewing, &c., and then lead them to Jesus. Frugality and thriftiness are very likely to lead to piety.
- 4. Let our churches have their industrial schools, and Helping Hand Societies, and thus train the people, young and old, to habits of industry.
- 5. Let our citizens, irrespective of creed or class, meet together, and provide workshops for

every Ward in the city, where people out of employ may always go and find work for which they shall be properly remunerated, and where they shall be taught to use their minds and limbs. And let those workshops be places of honor, from which a poor boy may graduate and go with a recommendation which will secure him a good situation in any private establishment where his services may be demanded.

Mr. Editor, this is Monday morning, and after a Sabbath of toil, in the Master's service, but of great pleasure, I throw these crude thoughts upon paper, hoping our business men, and philanthropists, and all your pious readers will take this subject in consideration, and now in the early spring time let us prepare for the coming winter and its inevitable demands. P. S.

MR. HAMMOND'S SEVENTH WEEK IN ROCHESTER.

From Our Rochester Correspondent.

Truly God has been good to us. The blessing which has fallen on our city is one of vast proportion. We hardly dare try to estimate the number of those converted. No matter how many—God knows. There certainly is a great change in the condition of things since Mr. Hammond came. Then all was cold and dead. Drs. Shaw and Campbell moved to get Mr. Hammond here because the state of religion was so low. Some were afraid they had made a mistake; supposing, apparently, that Mr. Hammond could do no good in that state of things. But the result has amply justified the wisdom of the faithful pastors, who, with their sessions, took the responsibility. We certainly have had a glorious revival of religion, and the interest still continues, and sinners are still coming to Christ.

Last Sunday night the Brick church was crowded more than ever, to hear Mr. Hammond. At one time hundreds were standing around the house, trying in vain even to get near the doors; hundreds were obliged to go away without obtaining admittance. In the meantime the Central church was filled with Christians of that congregation and the Plymouth, engaged in praying for God's blessing upon the preaching in the Brick church. Christians were of "one accord, in one place," and it has been thought that more persons were converted last Sunday evening than at any other one meeting.

On Wednesday evening was his farewell meeting, at which the pastors claimed the privilege of saying a few parting words. Dr. Campbell said he had known Mr. Hammond longer than some others present; yet the longer he knew him, the better he loved him. There were few men he had heard preach, who, night after night, for weeks, had allowed nothing to fall from their lips conflicting with the doctrines of salvation. He has preached the truth. Dr. C. could testify also to the great caution with which Mr. Hammond guards against holding out false hopes to sinners.

Rev. Dr. Bush was called upon to say a few words. He was glad to express his confidence in Mr. Hammond and in his labors. He first met him when he applied for license and ordination from the 3d Presbytery of New York. Dr. B. was then living in New York, belonged to that Presbytery, and chanced to be its Moderator. He endorsed Mr. Hammond, for he helped to license and ordain him. He had seen much before that in the papers about Mr. Hammond's preaching in Scotland, and the blessing on his labors there; but he was only a lay preacher then.

At his ordination, Dr. Bush also said he heard from Pres. Hopkins, of Williams College, an admirable sermon, vindicating the work of the Evangelist, and fully endorsing Mr. Hammond as peculiarly fitted for the work. Indeed, he was engaged in similar labors even while in college, preaching in school-houses and hamlets around Williamstown, with great effect during almost all the time he was there.

Dr. Shaw said, Mr. Hammond needs no endorsement from me. He wished the rather to express his obligation to him for coming. My people have been blest in their own souls; better than that, they have been set to work. He believed in pastors; he believed also in Evangelists; and he did not know who could do Mr. Hammond's work if he were laid aside. True, Mr. Hammond had peculiarities; and a man without peculiarities is good for nothing. Certainly, if he had not been peculiar, he could not have attracted these crowded congregations, night after night, for even weeks together. We pastors could not do it. He thought Mr. Hammond certainly had three peculiarities—a peculiar love for the children, a peculiar love for souls, and a peculiar love for our Saviour. He thought these constituted much of his power.

Near the close of the services on Wednesday evening, a few young men presented Mr. Hammond with a beautiful family Bible; and yesterday morning, in the Prayer meeting, some of the ladies made Mrs. Hammond's present of a beautiful silver water pitcher and goblets. Beside these, a purse of one thousand dollars was put into Mr. Hammond's hands. This was just what the people chose to give him. He set no price on his labors. He refused to make any terms. He would take what they chose to give him.

Yesterday he left for Clifton Springs, there to rest for a week, and then he goes by invitation to Lockport, to see what God has for him to do there. The love and prayers of thousands of the best people in the city will follow him wherever he goes.

DEATH OF JOHN H. THOMPSON.

Thirty years ago the most active Sunday school man in our city was he whose name we give above, and who has now gone suddenly to his reward. He has been constant in our daily meetings for weeks past; was in our streets on Monday; about his house on Tuesday, but dead on Friday. His disease was apoplexy. He long held the office of ruling Elder in the Brick church; was for twenty years or more Superintendent of its Sunday-school. He was a native of Hartford, Conn., and seventy years of age at the time of his death.

IMPROVEMENTS.

The church in Manlius has been repaired

and improved, made as good as new, at an expense of some \$5,000. The good people of Cazenovia are engaged in a similar process in their church edifice; and Medina is moving after the same sort, under the impulse of their new pastor, Rev. A. A. Graley. So let it be. Surely it is money well laid out, improving old and dingy church edifices; only be careful to get them large enough. Some congregations make mistakes in this regard. GENESEE. Rochester, March 13, 1869.

"A NATION BORN IN A DAY."

In a neighborhood some four miles from the village of Scipio, Jennings county, Indiana a remarkable work of grace is going on. This is a neighborhood of well-to-do farmers, in a rich district of country, and while not out-breaking in wickedness, the community is entirely irreligious. Scarcely any one ever attended religious service of any kind, and consequently there was no church in the neighborhood. The Sabbath was usually spent in fishing, hunting, and visiting. There had been only eight sermons preached in this settlement for nearly two years. Rev. C. R. Thompson, father-in-law of Rev. R. H. Allen, of "Old Pine street church," and pastor of the Presbyterian church at Scipio, turned his attention to this neighborhood, and preached there once in two months, previous to a series of meetings, which he commenced some three weeks since. And even while he was speaking God poured out his spirit wonderfully. On the first invitation, twenty-two persons manifested publicly their desire to seek Christ. Soon the whole neighborhood was under religious influence. The cry "what must I do" came up from every household. In less than two weeks eighty-one persons had professed their faith in Christ. Among them were thirty-three fathers and mothers, five grandfathers and as many grandmothers. Seventy out of this number received baptism, showing that the baptism of children had been discontinued among them. There was not a hymn book of our denomination in the neighborhood, until a supply was borrowed from the church at Scipio for the use of the people during the meetings.

A pleasing type of the religion professed by their people, is the remarkable fact that with only two or three exceptions, every head of a family has erected the family altar, and every young man leads in public prayer. They have gone at once to work to build a house of worship, the first in the neighborhood, and will complete it this summer. Thus almost literally in a day a strong church has been converted, a house of worship erected, and an entire neighborhood turned from a Sabbath-breaking community, into one fearing God and keeping his commandments.

CLEVELAND CORRESPONDENCE.

Our pastors and churches in Cleveland have greatly enjoyed a visit from Dr. Schaff, whose labors in the Sabbath cause must do much to clarify public sentiment with regard to that day, so vital both to our national piety and morals. Such condensed statements and reasoning, as he presents, make anywhere an excellent basis for renewed efforts to maintain, or improve our laws, which, in Ohio, are very insufficient. Dr. Schaff spoke on Sunday, February 23th, to a large assembly of Germans, in a public hall, and in the evening addressed an audience of nearly or quite 1,500 persons in the First Presbyterian Church; almost all our evangelical churches having suspended their services, and sent their representatives there.

In the same church there gathered, on the 4th of March, at 12 o'clock, a large body of Christian citizens to pray for God's blessing on the incoming administration. It was an occasion of most solemn interest and fervent prayer. The mere fact, that such meetings should flow together almost spontaneously in a multitude of places in the land, is a most happy augury for the future of the country. There are certainly many tokens of a rising and enlarged Christianity in the land.

Our Presbyterian churches in Cleveland are in a healthy and fruitful state. The Second Church, which has been distracted and put back by internal troubles, has lately united in calling Dr. Bells back from California, and only waits his coming to resume its former activities in every good work. A new church might at once be formed in a newly built portion of the city, where Presbyterians abound, and the movement cannot be long delayed without damage.

Cleveland is becoming more and more a manufacturing city. It is said to be already the second in the production of iron. High smoke-stacks bristle in the valley, which divides the city, and cluster in all its suburbs; and the "infestation" of soot (which Dr. Bushnell unfortunately omitted to justify in his book on "dark things") is becoming a serious annoyance.

There is much earnest Christian effort to reach and win the working classes to the Gospel; and it is not without success, especially among the children: In the First Presbyterian Church the seats are free at the evening service, and other churches are likely to adopt the same course. An efficient Bethel Society has opened a large building at which seamen and dock laborers can find good and cheap food and lodging, out of the way of temptation, and where religious services are held on Sunday. The Young Men's Christian Association have shown great working energy, and its members are found daily in the jail, the hospitals, the saloons, in direct contact with the guilty and suffering, bringing Christ to the hearts that need Him. No general revival pervades the city; but since the powerful work of grace in 1866, conversions have continued to be frequent, and additions to our churches are constantly made. A revival is in progress in Collamer, seven miles east.

A temperance meeting will be held in the Western church, 17th and Filbert Sts, on Saturday evening at quarter of 8 o'clock. Rev. E. K. Adam, D.D., and others will speak.

City Bulletin.

A GLORIOUS SIGHT AT THE FIRST KENNINGTON CHURCH.

After nine weeks of unceasing religious interest, during which time service was held each evening except Saturday evening, we stop to tell you how the Lord has helped us. We commenced these special efforts by observing the "Week of Prayer" as we think it should be observed, viz.: in our own church, on each evening of the week. The "Week of Prayer" was followed by preaching every evening, after which the meetings were protracted for prayer and inquiry. And thus the work went on for nine weeks, for how could we take the responsibility of ceasing to come up to the House of God day by day, while the blessed Master was there, abiding with us, answering prayer and blessing souls? We felt it good to be there, with our numbers constantly increasing, until during the last two weeks of our meetings, our room was taxed to the utmost to accommodate the earnest working Christians, those warm in their first love, and others interested about their souls.

Pastor and people worked hand in hand. Rev. Geo. W. Cox, of our congregation, entered into the work with his whole heart. Rev. D. J. Beale, of Delaware, was with us three evenings of the last week. As a result of this glorious work, one hundred and thirteen have come out and united with us. Over sixty of these are heads of families, and several almost three score years and ten, at last yielded, each regretting they had not done so long before, yet rejoicing that the Lord had not given them over to hardness of heart.

Last Sabbath we enjoyed, at our Communion season, a scene that makes the Christian glad, but too seldom seen. One hundred and thirteen stood up and avowed their love for God—one hundred and seven in profession of faith, and six by certificate. Thirty seven received the ordinance of baptism. The vows taken, the vast congregation arose to welcome them. Then we all sat down around our Lord's Table. It was, indeed, a rich feast. Our immense church was too small to accommodate the communicants. Seats were placed in the aisles; these were at once filled; still there were other communicants standing inside the doors, where they remained during the entire service, and partook of the bread and wine as they in turn reached the places where they were standing.

Extract from the first Anniversary Sermon, preached last Sunday morning:

During the year just closed, it has been your pastor's privilege to make over 900 visits, to preach 161 sermons in his own pulpit, to attend 49 funerals, 14 of these infants, 35 adults, (and only 13 of these 35 were professed lovers of Christ), to solemnize 14 marriages, to baptize 61 children and 75 adults.

During the year ending to-day, we have received 226 members—208 on profession of faith, and 18 on certificate. Deducting from this accession, those who went out with the colony, the deaths, and removals by certificate, gives you 27 members more than you had before the colony started out, making your membership 1,087 at this date.

Your church is full and overflowing. During the year, you have placed in your church an organ, in every sense suited to the size of church and congregation.

And yesterday you placed in my hands a check for \$500, for which you have already received my heartfelt thanks. Certainly you may this morning repeat, with full hearts, the words of my text: "Hitherto hath the Lord helped us." J. H. BEALE, Pastor.

NORTH BROAD ST. CHURCH received on last Sabbath, twenty-one persons to membership, thirteen on profession and eight by letter; a total of seventy-two in the year. In the form used by the pastor, Rev. Dr. Stryker, those who have not been baptized in infancy, are first received by assent to the Creed, &c., and baptized, and then all the candidates are addressed together, in the few remaining sentences of admonition and welcome. The pew rents in this church have increased \$2,000 in the past year and the congregations show steady improvement.

IN THE FIRST CHURCH, Rev. Dr. Johnson closed his course on amusements, last Sunday. Upon the text: Serve the Lord with gladness, he showed that piety required cheerfulness and justified proper amusement. On the words: As the crackling of thorns under a pot so is the laughter of fools, he showed the pernicious character of popular amusements and the hypocrisy of the outery in their behalf; finally, on the words: whatsoever ye do, do all in the name of the Lord Jesus, he gave the rule by which we might try ourselves and our indulgences. A large audience was in attendance as usual.

THE OLIVET PRESBYTERIAN CHURCH, Rev. W. W. Taylor pastor, last Sabbath received six new members in church fellowship, five of them on profession of faith. The communion service was very largely attended.

GARD.

I have before me a letter inquiring whether the pastor of a German church in Illinois had been endorsed by the Board of Church Erection in a canvas of the churches for special aid toward the erection of a house of worship. No such endorsement has been given. For two years the Board have tried to discourage such appeals:

(1st.) Because they are expensive of time and railroad fares.

(2d.) They lead to an unequal distribution of the help given by the churches.

(3d.) It was expressly stipulated by the pastors of New York and Brooklyn, and agreed to by many elsewhere, that in uniting in support of the one common medium of aid, it should be understood that the churches were to be spared as far as possible from special calls.

Our Board, like those of the Old School, and the Congregational Churches, have steadily advocated this plan, and endeavored to concentrate the whole work into the one channel. But there are a few churches which have preferred