

American Presbyterian.

THURSDAY, SEPTEMBER 2, 1869.

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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.

Impressions of Europe, VI., by "B. B. C." What is Culture, by "On the Wing." Render unto Caesar the things that are Caesar's, Page 24; Editor's Table, Literary Items, The Great Conference of 1870, The Pennsylvania Germans, Geology, Great Telescope, Page 34; Oh No, I'm not Old, (Poetry), Mrs. Wilfred's Jewels, Song of the Children, Neglect of the Bible, Missionary Items, Temperance Items, Page 6th; Religious World Abroad—England, France, Italy, Page 7th.

Subscribers will please consult the figures attached to their names, printed and pasted on the paper or wrapper, as showing to what time their account is settled. If thirty days pass after such a date, they are charged \$3 a year (Ministers and Minister's Widows excepted). Subscribers desirous of availing themselves of the lowest terms must conform to this regulation. Only those who pay without expense or trouble to ourselves, within thirty days from the beginning of their year, are entitled to the paper at \$2.50 per annum. It is impossible to furnish it at that sum, when we are obliged to add the expense of collection. Those whose thirty days have expired will be credited two years for Five Dollars.

Persons sending us Two new names and Five Dollars will be credited for one year in advance, or at the rate of \$2.50 on their old accounts.

ON OUR FOREIGN CORRESPONDENTS.

MR. EDITOR:—We cannot forbear congratulating you on having on your list of correspondents, those who write so intelligently of what they have seen, as almost to cause those who have had the pleasure of a voyage to Europe, to experience the delight of a second visit without its fatigues and manifold drawbacks. The initials of our esteemed friend, "G. W. M." whose pleasant contributions enlivened the columns of your paper for so many weeks have hardly disappeared, when "B. B. C." takes up his pen, stirring up our memory with such a vivid description of the pleasures and pains of life on the ocean, as made us quite long for the one and dread the other.

Then in No. 2 he almost made us see the green grass of the Emerald Isle, and feel the jolt of the "jaunting car" as it rolled along over the hedge-lined roads to "Blarney." Once seen, this sea girt land will ever be remembered as that where nature has bestowed with lavish hands, but where its ill-conditioned poor are so wretched as to make constant demands upon our sympathy. We also feel that when they reach this land of privilege they should show their appreciation of their blessings by rendering themselves more agreeable inmates of our households than is usually found to be the case. Our Scotch memories too, have been most delightfully re-awakened, and we are looking for further description thereabouts, which will recall that which is still fresh in our own mind.

We will be no further tedious in enumerating points of interesting reminiscence. Suffice it to say, so far as he has told us of his progress, we have followed with a degree of appreciation known only to those who have traveled over the same grounds.

We can accompany "S. C. P." too, in Germany, and fully enter into the spirit of the Bohemian letter of this week, having likewise experienced the change in passing from Protestant Saxony to Catholic Bohemia. After first making the acquaintance of the Germans in the "Fatherland," our admiration of this character, (I might more properly say admiration of those qualities which attract strangers) had been constantly increasing till we reached Prague, where it became a subject of remark among our party, the different kind of Germans we saw there,—in fact, seeming to be another nation.

We sincerely hope that our friends may have no interruption to their way, for their own sake; nor to their pens for ours, that we may still be refreshed with the result of their observations. The pleasure of travel is not limited to the period of absence from home; while we have power to recall the past, it is an unending source of pleasant retrospection.

A friend addressing the writer once said, "Perhaps your greatest enjoyment is not now, but is in store for you, when relieved from the fatigue of sight-seeing and from anxiety, inseparable in a degree from absence from home, we sit down quietly together, and talk over scenes which are now familiar to both." P.

FROM OUR ROCHESTER CORRESPONDENT. OUR RAIN.

It is singular, that while in Philadelphia, Washington, Richmond and those regions, the earth is parched with drought, we, in all this part of the country, have had more than the usual quantity of rain. We see by the last issue of The American Presbyterian that the corn crop of Pennsylvania is likely to be short because it is so dry and so hot; ours is likely to be short because it is so wet and so cool.

Every other crop, however, is abundant; the harvest never better. And because of the plentiful moisture, the grass and foliage were never more green or beautiful. It has been a delightful summer for man and beast, delightful also for travel, cool, beautiful and without dust. We are grateful for such a season, while we deeply sympathize with those who are suffering so much for want of our superabundant blessing.

The most violent shower of the season occurred about mid-day last Wednesday. The rain fell for half an hour as though the bottom of the clouds had dropped out, and all the water were coming at once. The heavens were so thick and dark, also, that we had to light the gas in our houses. The lightning played fearfully around us, and struck in half a dozen places in our city, hitting one church (the Second Baptist), and several dwellings, and yet strangely spared us from any serious harm. How plain was the hand of Omnipotence, how helpless were we.

We see, also, that last Saturday is reported as the warmest day of the season in New York and Philadelphia. Friday was, perhaps, the warmest with us. Saturday was so cool, that an overcoat was not uncomfortable, as we rode to Buffalo, the showers falling plentifully all the way. If we had the direction of things, we should say, a little less rain here, and more in Pennsylvania; but we should doubtless make a very great mistake the first move, if we should try to interfere in the matter.

OUR LAKE CITY.

In Buffalo we found some things moving, and some otherwise. First, every body was talking about Dr. Heacock's call, for three months, to San Francisco, to supply Dr. Scudder's pulpit in his absence, for which he is to have \$1000 in gold. All said, of course, he will go. We said, yes, we should think so. It will give him a fine chance to see the Pacific coast; get rest, also, and recreation by the change, and give him material for a goodly number of fresh and interesting sermons for his people. They can well afford to let him go. He has earned the privilege by long and faithful labor, and will be worth more to them when he returns.

We understand the question has since been settled. He consents to go, and is to start on Thursday, the 2d of September. We trust a great blessing will go with him, and that he will bring quite as much when he returns.

The new chapel—not church as the Congregationalist has it—of the North Society, is nearly finished. They are now putting up the organ in the Sabbath-school room. It is a building of rare excellence in its arrangements and conveniences, consisting of Sabbath-school Room, Prayer and Lecture Room, Church parlors, Minister's study and Parsonage, a charming dwelling—all under one roof.

And now that this is done, the church building is to be overhauled, repainted, recarpeted, and renovated throughout. Workmen are also engaged putting new siding upon the steeple, and carrying it up some twenty-five or thirty feet higher, giving it a better proportion. The cold, heavy, marble pulpit is to give place to a warmer one made of wood and more modern in structure. Every thing indicates high prosperity with this church and congregation under the zealous, efficient and acceptable labors of their present pastor, Rev. Wolcott Calkins. He seems to be the right man in the right place.

Last fall we reported, that the old First of Buffalo were moving, to put a new front and new spire to their ancient edifice, and otherwise remodel, renovate and improve the whole. They laid the foundation for the new front before winter set in, and there, we are sorry to say, they stopped. The foundations, seem well laid, but we saw no superstructure upon them. "Why should the work cease?" We know not; but suppose the society have good reasons for their course. Perhaps they are deliberating again on a change of location. It is the ancient light, the mother of churches, venerable and strong, and can do what it will when it gets ready. Whether by a new church, or by re-building this, we doubt not, years of prosperity and usefulness remain to it.

OTHER CHURCHES.

The Congregational Society of Jamestown have just completed a fine new church edifice, at a cost of \$28,000. It was dedicated, with appropriate services on the 18th; and the new minister, Rev. Thos. Wickes, D.D., so long pastor of the Congregational church of Marietta, Ohio, was installed on the 19th. The installation sermon was preached by Rev. Dr. Andrews, President of Marietta college.

The Presbyterian church of Medina have so nearly completed the making over of their church edifice, that it is to be dedicated anew next Thursday, 2d of September; sermon for the occasion to be preached by Rev. Dr. Campbell of this city.

On the same day, Rev. Dr. Shaw is to perform

a similar service at the little village of Lyndonville, in the same Presbytery; the good people there having effected a similar renovation of their house of worship.

The First church of Auburn is so far along that they are now putting on the roof. The Mission chapel, which is being built in the Eastern part of the city chiefly out of the materials of the old First church edifice, is now ready for plastering, and will be finished by the last of September. So we move generally.

The subscription for the enlargement and improvement of the edifice of the Westminster church, of this city, Rev. Mr. Morey's, is progressing finely, and the renovation seems already assured. Four thousand dollars have been cheerfully subscribed by the Central church, of which Westminster is a colony, and the members of the infant enterprise are coming up nobly on their part. Some are giving four or five times as much as was expected of them. They are united and happy in their minister, and in their efforts; and the enterprise, so far, is every way a real success. GENESSEE.

Rochester, Aug. 28, 1869.

UNION MONTHLY CONCERT OF THE MISSIONARIES AT FOO CHOW.

Foo Chow, China, June, 1869.

DEAR EDITOR:—The monthly concert in English, sustained by the Protestant missionaries of this place, has been attended regularly for over 20 years. The plan has been for it to meet at the house of the missionary, whose turn in alphabetical order it was to conduct it, on the afternoon of the first Monday following the first Sabbath in the month. Since the spring of 1850, when the mission of the English Episcopal Church was established here, missionaries from three societies have aided to sustain it: American and English Methodist and American Board.

The monthly concert for June was attended on the afternoon of Monday, the 7th inst., and it is my design to give you a brief account of its exercises. The leader, after singing and prayer, read the 72d Psalm, and remarked in few words on its general import—calling more particular attention to the 15th verse. He explained this verse to foretell that, as characteristic of the Church in the Christian dispensation, there should be 1st, A liberal contribution of money for the promotion of objects loved by the Messiah. 2d. Constant and unbroken prayer to Him from the heart of the Church, and 3d. A remarkable daily presentation of fervent gratitude to Him from His followers. After this the meeting was thrown open for voluntary prayer and remark.

Rev. Mr. Wolfe, of the English Church Mission, gave some very interesting particulars relating to his recent trip into the country lying from 50 to 70 miles to the north of this, on and near the route to Ningpo; by land. In all he had baptized 50 Chinese during the trip. He found a goodly number, besides, who desired to receive the ordinance, but whom he deferred till they gave better evidence that they were prepared by the Spirit. He thought those recently received gave good evidence that they were Christians. They lived in several different places.

In regard to the movement among the native Roman Catholics in the section which he visited, Mr. Wolfe stated that the dissatisfaction which existed among them did not give any bright promise that they would become Protestants. They did not seem so much dissatisfied with Romanism as with the immoralities of one of the foreign priests under whose spiritual care they were. Penitentiary offers had been made to some by the representatives of Rome to remain in its communion. A certain man said that if it were not for the fact that he had received \$30 to remain a Catholic, he thought he would consider the subject of leaving the Romish Church, but for the present he should not debate the subject. A certain priest had not long ago received \$80 or \$100 from his flock, who had been successful in a trading adventure to Ningpo; for the success of which he had spent a considerable part of a night in prayer. It appeared that the priests pray for the commercial success of their business parishioners, who, when successful, place the credit thereof to the intercessions of their priests, and manifest their gratitude in a pecuniary manner. He thought, from all he could learn, the Chinese Catholics were no better than Chinese Buddhists. In some places some of the native Catholics come to the Protestant chapels and listen to the preaching, ask for Protestant books, and make inquiries in regard to various subjects and doctrines. This we all regarded as an interesting and encouraging circumstance.

Mr. Wolfe interested us greatly in what he said relating to a native physician in that section, who was converted three or four years ago. It appears that wherever he went he talked about Jesus and his doctrines. Some three years ago he, while on his professional tours, came to a certain village, and being thirsty called at a house for a drink of water. In the fullness of his heart he spake a few earnest words about the Saviour to the woman who supplied the bowl of water, and passed on. The woman told the strange thoughts to her husband, and they both were much interested in them. They sought among their neighbors for the teacher, but in vain; they knew not who he was, nor where he lived. He inquired for more information in regard to the doctrines, of which his wife had

heard, but could learn nothing. In the course of two years or more he heard of foreigners who "talked book"—who preached about Jesus in other places. Mr. Wolfe, without knowing anything about these things, passed through this village recently, with his native assistant, making no stop. The man heard that a foreigner had been seen in the village, and at once started to find him, and providentially Mr. Wolfe's helper now became suddenly ill or lame, and Mr. Wolfe directed him to return to the village and recruit while he went on. Returning thus to the village, and being probably recognized as a stranger, he was accosted by the inquiring man who had not returned home. He asked if he knew where the foreigner was, and if he knew anything about the Saviour—going on to tell what he had heard three years ago. The native helper was overjoyed, and told him he knew the glorious news of the Saviour. The result was that the villager and his wife were received into the Church, and others in that vicinity are interested in the way of salvation.

The native doctor had also been instrumental in the conversion of several members of a respectable family, and a number of others living in another village, who were recently baptized. But having taken up so much space already, I must pass on to mention other interesting facts communicated at this monthly concert.

Mr. Hartwell, of the American Board's Mission, remarked, that he had, only one or two Sabbaths previously, baptized a man at one of the stations, under his care, near the ocean. The man had been for years, in his own opinion, possessed by "the fox," but was not now under its influence. Let me explain, that by the possession or influence of "the fox," a reference is made to a very singular superstition firmly believed in by many heathen of Foo Chow and vicinity. It consists, as near as I can describe it, in a certain excitement or disease of the mind or nerves, or perhaps both, caused, according to popular belief by "the fox." It seems to be an undesirable and unpleasant affection, whatever its cause or its real nature may be, and not to be cured by medicine.

The man baptized had been a visitor at the chapel near his residence for many months. He had observed, several times before he became an inquirer, that whenever he became interested in the preaching, or the singing, or the prayer, "the fox" did not trouble him; and finally he would go off to the chapel whenever he felt that the influence of "the fox" was coming over him, when the influence would cease. For a considerable time he prepared his food at the chapel and slept there, associating almost exclusively with the native helpers, Christians and inquirers, in order to escape from or avoid "the fox." Various facts and superstitions in regard to similar cases of possession with "the fox," and of the dispossession or exorcism by prayer or preaching, were given by missionaries present. The question arose whether this influence was nearly related, in nature or principle, to the demoniacal possessions spoken of in Scriptures. All who spoke agreed in this, that native Christians were not troubled by this mental excitement or nervous disease, usually attributed to "the fox," and that this superstition, or whatever it was, was passing away before the spread and influence of Gospel truth. It was thought, that missionaries and native Christians should discourage the belief in it among the Chinese generally.

Rev. Mr. Baldwin, of the Methodist Mission, stated that the persecution which had existed for one or two months, against some of the Methodist Christians living forty or fifty miles to the southward, had ceased. The District Magistrate of that section, had shown a friendly spirit, and had fined the persecuting villagers twelve dollars, which had been given to the Christians. Their damaged roofs had been repaired, their cattle and farming implements, which they said had been stolen, had been recovered. The prospect was fair that the peace would be kept in the future.

Several prayers were offered as a part of these exercises, and one or two hymns sung. The remarks, only an outline of which have been given, were felt by us to have been profitable and encouraging. May they prove to be the same to many of your Christian readers. The concert lasted one hour and three-quarters.

Would it not be well, and is it not practicable for the several religious societies in the small villages in the United States, to form a Union Monthly Concert of prayer for the conversion of the world? Is it not worth the time and effort for the elders, deacons, stewards and pastors of such churches, to consider this subject and try and unite? I am sure such a union for monthly prayer would be acceptable to the Great Head of the Church, and a blessing to the Christians who should thus unite; and the result on the world, who can estimate?

Foo Chow, June 23, 1869.

HONG KONG, August 5.—The reports of the massacre of Christian Missionaries in the Province of Szechuen are confirmed. Twenty are known to have been killed by the populace. The Pekin Government has instituted inquiries concerning the outrages.

BERLIN, Aug. 29.—A meeting of 2000 persons was held here last night, to consider a series of resolutions favoring the suppression of convents, and the expulsion of the Jesuits. After a long debate the resolutions were finally adopted, but a protest was made by the minority. The resolutions are not directed particularly against any confession of faith.

COLLECTIONS FOR THE FREEDMEN.

In most of our Churches, separate months are assigned for annual contributions to specific objects. In arranging the schedule, preference should, undoubtedly, be given to the various Boards and Permanent Committees of our own Church. These have a paramount claim. The work of our own denomination should be first commended and sustained.

A glance at the columns of the Statistical Reports, published in connection with the Minutes of the General Assembly, will indicate at once what causes are to be annually presented to our churches for their contributions. Every church should have something to give to each of these objects. The blanks should all be filled.

One of these columns is assigned to collections and contributions for the Freedmen, the Assembly having urged upon the churches to place this cause side by side with the others, and to create a separate Fund for the work. It is hoped that care will be taken to put it on the schedule of every church, and assign a particular month for its presentation. As the Assembly have determined upon a separate department or agency for the vigorous prosecution of this work, and made it dependent on funds specifically contributed to it, the propriety of giving it a place among the causes thus to be presented to the churches is obvious.

Hitherto our Home Mission work has mainly taken the direction of "out West." We are now called to go "down South." Until lately we were shut out from the Southern States. Now we find everywhere an open door. Go where we will at the South, we find a waiting people—millions of them in all—eager for instruction, to whom, until within these five years, the knowledge of letters was denied—to whom the Bible was a sealed book—whose inheritance was ignorance, poverty, and oppression. Now all this is changed, and the people pant for instruction. They beg for teachers and preachers, and receive them with a hearty welcome. They rejoice in the school-house and the "meeting-house," however humble these structures may be.

Our Church is loudly and providentially called to enter this field. We are their debtors, and should be second to none in zeal to meet these obligations. The last General Assembly took care to call the attention of our churches and people to the "vastness and sacredness of the work which we are called to undertake in behalf of the Freedmen." A more hopeful field for missionary effort they say, "is not to be found on the face of the globe than that among these millions of emancipated slaves."

In view of the pressing need of this portion of our country, and the great hopefulness of the field, the Assembly "urge upon the churches to raise, during the coming year, no less a sum than \$100,000, for the purpose of carrying forward, not feebly, but boldly, swiftly, and vigorously, the work of educating and evangelizing the Freedmen." To this end let a contribution be made, as soon as practicable, by each of our churches, and gifts of gratitude remitted by our men of means. Whatever is given among us to this cause should be concentrated upon our own work. Churches, that have in previous years contributed to outside associations, should see to it that their contributions henceforth are forwarded to our own treasury. The General Assembly have given a timely and appropriate caution on this point, that should be heeded by all our churches. They say:

"No step could have been taken by the Assembly more wise, and more fortunate, than the organization of a plan which shall turn upon the wheels of our own work the steam of generous and cheerful bounty. The day of desultory and scattered effort, we hope, has closed. Let the strength of the Church be concentrated. Let all the gifts of all our churches, in behalf of the Freedmen, be placed at the disposal of that veteran Missionary Committee whom we know and trust, and under whom so much has been accomplished in the evangelization of the populous North and West, and a new era will have begun in the work of missions to the Freedmen.

"They desire to call particular attention to this point, and urge every pastor within our bounds to do his utmost, not only to secure contributions in behalf of the Freedmen, but to induce the donors to pour their gifts into that channel prepared and recommended by our Branch of the Church. A column will be found in the next Minutes of the General Assembly, set apart particularly for a record of our contributions to this object; and, while we would not lessen, in the least degree, the zeal or the resources of any other evangelical denomination engaged in this work, but rather bid them 'go forward' in God's name, we feel that the time has fully come for the New School Presbyterian Church to do something in behalf of the emancipated slaves, which shall be seen by the world to be correspondent with her wealth, her heart, and her history."

The work of the second year is opening most favorably. A large force of teachers will soon be in the field. The missionary work demands a large increase of laborers. The Committee are prepared to prosecute it with energy, and occupy the field as fully as possible. They look to the churches for support, trusting that the Great Head of the Church will crown their exertions with the desired success. They call upon the Pastors, and Stated Supplies of the Churches to render their efficient aid, by bringing the cause before their Sessions, and securing for it a regular presentation before their congregations in the course of the year. They ask of their brethren and sisters, to whom God has given wealth and a heart to feel for the outcast, liberal contributions in the support of teachers. Three hundred and fifty dollars will support a teacher for one year. Churches, Sunday-schools, and individuals—many of them—may thus become the PATRONS of a particular school, and carry forward the work by their own proxies. Contributions may be sent, designated "for the Freedmen's Department," to Mr. Edward A. Lambert, Treasurer, Presbyterian Rooms, No. 50 Vesey street, New York. K. F. HATFIELD.