
A DISCOURSE

ON

CHURCH EXTENSION IN CITIES.

BY THE

REV. WILLIAM EDWARD SCHENCK,

SUPERINTENDENT OF CHURCH EXTENSION.

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PREACHED BY APPOINTMENT BEFORE THE

PRESBYTERY OF PHILADELPHIA

IN THE SECOND PRESBYTERIAN CHURCH, PHILADELPHIA,
ON WEDNESDAY EVENING, APRIL 6, 1853.

BY THE

REV. WILLIAM EDWARD SCHENCK,
SUPERINTENDENT OF CHURCH EXTENSION.

PHILADELPHIA:
PUBLISHED FOR THE COMMITTEE.
1853.

At a meeting of the Presbytery of Philadelphia, held in the Second Presbyterian Church, on Thursday, April 7th, 1853, on motion of MATTHEW NEWKIRK, Esq., seconded by Rev. HENRY STEELE CLARKE, it was unanimously

Resolved, That the Rev. William E. Schenck be requested to furnish a copy of his very able sermon, delivered by appointment before this Presbytery last evening, on the subject of Church Extension, for publication; and that it be referred to the Church Extension Committee for that purpose."

CHARLES W. SHIELDS, *Moderator*.

JOHN McDOWELL, *Permanent Clerk*.

THOMAS L. JANEWAY, *Temporary Clerk*.

At a meeting of the Church Extension Committee of the Presbytery of Philadelphia, held at their office on Thursday, April 14th, 1853, it was unanimously

Resolved, That the Church Extension Committee cordially concurs with the Presbytery in requesting the Rev. William E. Schenck to furnish for publication a copy of his discourse on "Church Extension in Cities," delivered before the Presbytery of Philadelphia on the 6th inst.

Resolved, 2d. That believing such a step well adapted to promote an interest in the important cause the Committee has in hand, it will cause said sermon to be gratuitously circulated among the members and pew-holders of our churches.

Resolved, 3d. That Messrs. ARCHIBALD MCINTYRE and CHARLES E. MORGAN, with the SUPERINTENDENT, be requested to take charge of giving effect to these resolutions.

MATTHEW NEWKIRK, *Chairman*.

WILLIAM R. HANSON, *Secretary*.

A DISCOURSE

ON

CHURCH EXTENSION, IN CITIES.

ISAIAH LIV. 2.

ENLARGE THE PLAN OF THY TENT, AND LET THEM STRETCH FORTH THE CURTAINS OF THINE HABITATIONS: SPARE NOT, LENGTHEN THY CORDS, AND STRENGTHEN THY STAKES.

THE text, as to its figure, is addressed to the eastern nomad. A wandering Arab, expecting a large addition to the inmates of his habitation, would adopt precisely the measures here enjoined. So God commands his ancient Israel by the inspired lips of Isaiah, to make preparations, and to provide accommodations for promised additions to the family of the faithful. In the preceding chapter it had been declared that, although, Messiah should be "cut off out of the land of the living," he should yet "see of the travail of his soul," and should be satisfied; that to him should be divided a portion with the great, and he should divide the spoil with the strong. In anticipation therefore of a vast number to be given to the hitherto desolate daughter of Zion, to become her children, she is exhorted not only to break forth into joyful singing, but to arouse herself to make ample provision for the glad coming of this promised multitude.

Nor is this exhortation yet become unsuitable for the Christian Church, or for any portion of it. The fulness of the Gentiles is not yet wholly gathered in. There is a promise of far greater, better, and more joyful things than Zion has yet seen. Vast numbers of her spiritual children are yet to rise, and crowd her dwelling-places. Does not the Lord still call then on Zion to enlarge the plan of her tent, and to stretch forth the curtains of her habitations? Does not God still demand that the

Church of Christ, resting in strong faith upon his promise of this multitude to be ingathered, shall be found in the posture of constant expectation, and diligently engaged in providing room for this blessed inflow to the household of believers? Yes. History, prophecy, providence, and promise, all proclaim the duty. Wherever there is yet any land to be possessed, among pagans or nominal Christians, in city or in country, the voice of God still is calling, ever calling on her, "Spare not, lengthen thy cords, and strengthen thy stakes."

By appointment of the Presbytery, the subject of discourse this evening is *Church Extension*. And considering the object which the Presbytery evidently had in view, I shall further limit the subject to CHURCH EXTENSION IN CITIES.

In presenting this topic for your contemplation this evening, the chief object will not be to rehearse or urge upon you the gospel truths which underlie the subject, and which afford the foundation for all proper appeal in reference thereto. These truths are often presented to your minds in your respective sanctuaries. And you are all ready to admit them. It will therefore be assumed at present, that the gospel offers to man the only plan for securing eternal life, and the only effectual antidote for the ills which afflict his temporal condition; that the gospel, therefore, enjoins it solemnly on every man, according to his abilities and opportunities, to bring the power of the gospel to bear on the condition of his fellow-men; that there is an enlarged and special responsibility laid on every man in reference to that community in the midst of which he dwells, and towards which his relations are most intimate and numerous; and lastly, that preaching is the chief instrumentality ordained of God, by which sinful men are to be brought to the saving knowledge of the gospel, and thus to spiritual regeneration and temporal elevation.

Nor is it the present object to *theorize* upon the subject in hand, or present any special and favourite *plan* by which the great work of Church Extension can best be accomplished. We fear that multitudes of city Christians have not yet apprehended the vast moment of the work, and that they do not recognize the clamorous urgency, nay, the downright necessity for its performance. When the minds and hearts of God's people,

male and female, pastors, elders, and laymen generally, have been aroused to exclaim determinedly, "Something *must* be done, and God helping, something *shall* be done," then, and not until then, will theories be useful, or plans be requisite. The simple object of this discourse is, therefore, by a mingling of argument, fact, and statistic, to exhibit *the vast importance* of Church Extension in great cities, and the necessity for a vigorous prosecution of that work, in this your own city in particular.

And here seems to be the proper place to explain what is meant by Church Extension. In the minds of many, the term has assumed a narrow and technical meaning, which spoils all proper conceptions of the work, and it is to be feared, restrains their kindly feeling from going out towards it. They look on it as having for its object merely the erection of church buildings, whereas that is only one branch or subdivision of its efforts. As a detached work, the collection of money and erection of church edifices in needy quarters of the city, would no more be an extension of the Church, than the erection of a new wing to your dwelling would be an enlargement of your family. The ultimate object of the Church Extension work—ultimate so far as human means and agencies are concerned—is *the formation and establishment of new CHURCHES*, using the word *church* in the ordinary New Testament sense of that word. It is the organization and planting, as far as possible, wherever one is needed, of a new *ἐκκλησία* or body of believers, around whom and with whom may be gathered a new congregation, to hear the stated preaching of the gospel, and through whom the truths of the gospel may, in every appropriate way, be brought to bear upon the minds and consciences of surrounding masses, young and old. It is only as a means for reaching this result, that the external appliances and conveniences—of which a church edifice is the most conspicuous and expensive—are to be provided. The order in which these outward adjuncts are to be secured and employed, must be largely determined by providential circumstances. In some cases, an older organization, or a company of individual believers, may undertake to supply these external requisites, and there the effort may most advantageously begin with the erection of a house of worship. But this is not likely

to be usually the case, especially to an extent adequate to the spiritual necessities of the poorer, more destitute, and more unevangelized masses. The work of Church Extension must, therefore, usually begin with procuring a temporary place of worship; with sending in the missionary preacher and the colporteur; and with the gathering of parochial and Sabbath schools. In short, the work of Church Extension can avail itself of, and make subsidiary to its ends, every sort of effort which an enlightened Christian zeal and love will prompt the heart to undertake, and to which the experience of God's people lends a promise of success. Thus, we repeat, the work of Church Extension aims, by every wise and practicable means, at the organization and complete establishment of new churches, which shall in their turn become permanent centres of light, to shed a heavenly radiance all around and far away into surrounding moral darkness.

We return from this explanation to our main subject, with the remark, that as a general rule, *cities present vastly the most important of all points for Church Extension efforts.* We trust that a few obvious considerations will make this assertion easily admissible.

Where are the great *centres of popular and general intelligence*? Where do those movements of the mind usually originate, which awaken and direct the energies of the country towards either good or evil moral issues? It is undoubtedly in the great cities. Let a mass meeting be gathered in London, or New York, or Philadelphia, on any subject of general interest, political, commercial, moral, or religious, and its report goes booming far away, like the thunders of a cannon among the mountains, waking a thousand reverberations, even to the remotest solitudes.

The cities, through their *publishing houses*, furnish the literature of the land, in all its various grades and branches. Through this channel they are constantly exerting a strong and all-pervading formative influence over the moral as well as the literary tastes of the nation.

The *newspaper press* is one of the most powerful machines now at work upon the human mind, imparting its lessons for better or for worse, line upon line, and day by day. It is beyond

dispute, that many fold more of newspaper reading than of book reading is done in our country every day, including the use of school-books and Bibles. Yet it requires no very acute observer to perceive that a few scores of the newspapers of the large cities, adopting first the mental cast and tendencies of city readers, are continually going forth to give their tone and character to the newspaper press in even the remotest towns and smallest villages. What may be the newspaper issue of this city, we are not prepared to state; but it has been recently computed that "the New York daily papers alone consume twenty-eight acres of paper every day." Thus the cities, through the medium of their presses, are exerting a prodigious influence in the formation of national morals.

The *wealth* which accumulates more largely and more rapidly in great cities than any where else, must ever make their moral and religious character a matter of highest concern for the Church of Christ. The *world* looks thither for sustentation for its great enterprises. Hardly any great work of internal improvement is undertaken, but turns to them for the needed capital. Scarcely a railroad or canal is made, even westward to Wisconsin or Minnesota, but draws some portion of the needful funds from Boston, New York, or Philadelphia. It is the wealth of cities which gives life, activity, and energy to the trade and commerce of the world: we may perhaps add, even to its politics and to its wars. It has been so from the days of Babylon, Nineveh, and Tyre. By the very nature of things, it must ever continue to be so. *Satan* looks to the great cities to support him in his most daring undertakings, and in his most pernicious schemes. It is the wealth of cities which sustains his theatres, his splendid gambling-saloons, and all his most attractive haunts of debauchery and licentiousness. Only let this be withheld from his malignant grasp, and many of his most splendid, alluring, and ruinous devices would at once come to naught. It is thither too, and thither properly, that the *Church of Christ* has ever looked for the most liberal aid in her plans for carrying forward the evangelization of the world. A careful examination of the statistical reports of the last year, has demonstrated that considerably more than one-fourth of the entire receipts of the four Boards of the Presbyterian Church,

was derived from the three cities of New York, Philadelphia, and Baltimore. And that, although the income of these Boards is drawn from twenty-five Synods and from one hundred and forty Presbyteries, spread over almost the entire extent of the United States. Doubtless an examination of any of the other great philanthropic or religious organizations of the day, would show a very similar dependence on the larger cities for their resources. They are the Christians of our cities usually, who also give the most effectual assistance in founding and endowing our institutions of religious learning. And the more completely any large city can be pervaded with the spirit of the gospel, and the more evangelical churches organized and thoroughly established in it, the more numerous will such fountains of benefaction be, and the more copious the streams flowing thence. Hence, one of the most effectual methods of securing the diffusion of gospel truth on our western prairies, or our Pacific slope, or even among the far-off millions of China and India, is to aim at the vigorous and thorough evangelization of the large cities of the land.

The position of large cities as *centres of social intercourse*, gives them yet additional importance. It is amazing what a tide of human beings is in these days of locomotion, setting into, and out of our large cities. If multitudes of these come and go after only a few weeks of sojourn, even they acquire a new tinge of character, and are made better or worse by their visit. But there are other multitudes who resort to cities, as apprentices, as clerks, as students, as mechanics, as business-men, and in a variety of other capacities, who remain long enough to acquire new characters, new habits, new moral and religious tastes, which they afterwards carry away to diffuse in their respective homes and neighbourhoods. Thus, there is a constant interchange and circulation of the population, thousands annually resorting to the city to receive there a social education, which is sooner or later carried away to exercise its influence somewhere else. Multitudes who in the city acquire property, retire to villages or country places to enjoy it. Thus in every town and village, and in almost every country neighbourhood, you will find that some of the most enterprising and influential individuals, have received, at least a

part of their moral and religious training in one of the large cities, the impression of which, for weal or woe, they are now stamping upon the smaller communities around them.

The mere *aggregation* of human beings in large cities, gives them an importance which is peculiarly their own. A separated woody fibre has scarcely any strength, yet of such fibres are made up the strongest timbers. A single drop of water is an insignificant object, yet a collection of such drops is that mighty ocean, which can support upon its bosom the hugest ships. So is there, by the mere fact of their aggregation, a moral power for good or for evil possessed by the masses in large cities, a power nowhere possessed by the same number of segregated individuals. It is probable that the collective population of such a city as this, exerts a greater influence day by day upon the mind and morals of the nation, than do five times the same number of individuals scattered abroad in single families or in villages.

And while such is the external influence of aggregation, there is also an internal and corresponding influence. It creates a capability for the spread of moral and religious principles within the mass itself. Contiguity begets sympathy, and sympathy prepares the way for the reception either of truth or falsehood. A contagious disease may in an isolated family, seize upon a victim or two, and then disappear, while in a crowded city, it will far likelier carry off its hundreds or its thousands. Just so, vice, heresy, and infidelity are likelier to spread in a city than anywhere else. And on the contrary, and for the very same reason, all faithful and judicious efforts to promulge the gospel may be expected to be more successful there than elsewhere.

Now, if the above remarks are truthful, we may expect that our divine Saviour and his inspired Apostles did not overlook the superior importance of large cities, while putting forth their efforts to extend the blessings of the gospel. Nor did they. We read much in the Gospels of our Saviour's labours in the cities of Palestine, and above all in Jerusalem, its great metropolis. The Apostles, also, with inspired wisdom, selected the large and influential cities to be the scenes of their most earnest ministrations. The cities of Asia Minor, Antioch, Damascus,

Ephesus, Philippi, Thessalonica, Athens, Corinth, Rome, were all speedily visited, and infant churches planted there. And from their day down to this, all ecclesiastical history is full of proofs that they are the cities which should receive the most earnest and persevering efforts of the Church. Give us now the thorough evangelization of great and wicked Paris, and in a single generation all France would be seen an enlightened and zealous Protestant nation. Give us the thorough evangelization of five cities—Paris, Vienna, Rome, Constantinople, and St. Petersburg—and in a single generation the entire religious aspect of the European continent will have undergone a change. Give us the thorough evangelization of eight cities in our own Republic—Boston, New York, Philadelphia, Baltimore, Cincinnati, St. Louis, New Orleans, and San Francisco, and in ten years a deadly wound will have been given through all the land to heresy, to superstition, and to infidelity, while the Church of Christ, in all its plans and efforts to do good, will have received an impulse which would be felt “as life from the dead.”

We pass to a *second* general remark. It is this—That *large cities present the most appalling destitutions to be found in Christian lands.* Of the cities of heathendom, where all is destitution, we will here say nothing. Nor will we at present speak of the fearfully irreligious character of the cities of the European continent. But it will surely be wise for us to turn to Britain, allied as we are to her, not only by a blood relationship, but also by an avowed adherence to the same Protestant faith, that we may seek to learn something from her more prolonged experience. What her cities are, we may expect ours to become, under the same course of religious treatment, or rather of neglect. What, then, is the religious condition of the chief British cities? Sad indeed. Sad enough, my hearers, to make the most hopeful heart tremble for Great Britain’s future. The startling fact was lately published in the Edinburgh Witness, that it had ascertained that in the city of London alone, “more than one million of its adult population attend no place of worship whatever.” “It is by no means an uncommon occurrence, (says the London City Mission Magazine of last year,) for whole streets to be found without a single individual who attends public worship, or recognizes the claims of God. Of the working

classes, and especially of the working *men* of the metropolis, there is only the merest fraction who are to be seen within its churches or its chapels, a proportion so small as perfectly to appal the Christian heart." Let any one examine Mayhew's "London Labours and the London Poor," a work recently republished in this country, and he will find all this confirmed, and more than confirmed, by the minute and elaborate investigations there detailed. Think of thirty thousand souls in only one of the subdivisions of the market-trade in that vast metropolis, living in utter disregard of God's holy day, of marriage, and of all religion, most of them having scarcely in their lives seen the interior of any house of God. If we look to Manchester, Birmingham, Sheffield, and the other great seats of British trade and manufactures, we find in them all the most repulsive masses of festering moral corruption. They are the very strongholds of Chartism, Socialism, and every form, and phase, and degree of infidelity. And it is from these very sources that Mormonism, that disgusting child of imposture and lust, is even now drawing its recruits, gathering them to our own far West, and forming there, in the shape of a Mormon State, a cancerous exerescence on the face of this great Republic.

We may look even to Presbyterian Scotland, above all other lands the "garden of the Lord," for an illustration of the need of vigorous and timely Church Extension efforts in our great cities. In the year 1837, an official report was made to the British House of Commons, in which was "established and proclaimed the fact, that one-third part of the entire population of Edinburgh had no fixed connection with any Christian church." "A statement, however, couched in such general terms, could give no adequate conception of the religious condition of the lower classes of the community, *more than three-fourths* of whom (and in many sections the proportion was much higher) had forsaken the ordinances and renounced all visible profession of Christianity."* The condition of Glasgow may be inferred from the following statement made in the last Free Church Assembly. "Since the date of our disruption, nine years ago, a population nearly equal to Dundee, or Aberdeen, or the half of

* Life of Dr. Chalmers, vol. iv., p. 385.

Edinburgh, has been added to the previous inhabitants of Glasgow. Seventy thousand souls have been added. But if Dundee had really gone to Glasgow, it would have carried twenty-nine evangelical congregations along with it; if Aberdeen had gone, it would have carried thirty-nine or forty such congregations along with it; and the half of Edinburgh would have done the same. As the matter actually stands, there has been all this enormous increase of the people, while we doubt if the additional evangelical congregations be as many as half a dozen. If this be allowed to go on, Glasgow will be lost, and the country will be lost." Well might England's historian, Macaulay, lift up a solemn warning to Great Britain, as he lately did in a speech at Edinburgh. "I remember (says he) that Adam Smith and Gibbon have told us that there would never again be a destruction of civilization by barbarians. The flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked, From whence were to come those Huns, and from whence were to come those Vandals, who were again to destroy civilization? Alas! it did not occur to them that civilization itself might engender the barbarians who should destroy it. It did not occur to them that in the very heart of great capitals, in the very neighbourhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and ignorance and misery might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric."

There is need that the Church of Christ in this country, as well as in Great Britain, give careful heed to this voice of warning. Our cities, as compared with those of Britain, are yet young. But we are far from sure, that in proportion to their age, they are behind in ignorance and irreligion. Nay, we fear they are beginning to exhibit a marvellous precocity in this respect. We believe that there is more ignorance, vice, and infidelity, in the city of Boston, than in all the rest of Massachusetts; more in the city of New York, than in all the rest of the Empire State; more in the county of Philadelphia, than in all the rest of Pennsylvania. You may shoot an arrow from a

window of the largest library in the city of New York, into the darkest and wickedest vicinity to be found probably on this continent. Within twenty minutes' walk of Independence Hall in our own city, may be found neighbourhoods swarming with a population whose squalidness, misery, and vice, it would be both loathsome and impossible to depict. We have seen in print a statement which seems well nigh incredible, that New York now has seven times more criminals in proportion to its population, than has London. In Philadelphia during the past year, (1852) the number of persons locked up at the city police offices, was 7565 prisoners, being an increase of 1423 over the year 1851, and in the proportion, if the same prisoners had in no case been arrested more than once, of one to less than every sixty of the inhabitants. The speaker has seen in this city, a single range of rude, dilapidated dwellings, in which hundreds of human beings, men, women, and children, are continually huddled together, ignorant, debased, half-clothed, squalid, profane, spending their days in beggary and crime, and sleeping at night upon a filthy, straw-strewn floor. This is but a single specimen of the barbarism to which whole masses of neglected vice and irreligion are ever tending in all of our great cities. And while there is such a native growth, Europe is pouring in upon us her thousands and tens of thousands of paupers and of criminals, large numbers of whom congregate in our great cities, helping to extend more rapidly their already fearful destitutions.

There is one fact which emphatically points the attention of the American philanthropist and Christian towards our cities. It is *the manifest and remarkable tendency of population in the United States to flow towards the towns and cities*. The late census has revealed the fact that the increase of town population is largely more rapid than that of the country. A leading Parisian journal* recently brought this fact forward, and drew from it at once many interesting deductions as to the future trade and commerce of the country. Let the Christian draw from it the inference that our cities pre-eminently need, and should speedily receive an enlarged and vigorous gospel culture.

* The *Journal des Debats*.

No cities in the world are growing so rapidly as our American cities. In the year 1790, only 63 years ago, three cities only in the Union contained each over 20,000 souls. Now there are seven cities of over 100,000 each, and thirty of over 20,000. During the ten years from 1840 to 1850, the population of Boston has increased more than 35,000; that of New York more than 200,000; that of Brooklyn more than 60,000; that of Philadelphia over 150,000; that of Cincinnati over 70,000; that of St. Louis over 60,000; and so on. Chicago, Milwaukee, and several other cities, now numbering over 20,000 inhabitants each, have almost sprung into existence within that short period of ten years. Already the fourteen principal cities of the Union contain a population one-fourth greater than the fourteen largest cities of the Austrian empire. New York, including its suburban towns, now stands after only London and Paris, as the third city of the civilized world, and Philadelphia is the sixth. From the manifest tendency of our immigrant population to congregate in cities, from the evident and growing disposition in our native population to forsake an agricultural for a city life, and also from the rapid increase of trade, commerce, and manufactures, it may confidently be predicted that no long time will have elapsed before many of the largest cities of the civilized world will be found in these United States. What is to be the moral and religious character of these future centres of teeming population and accumulated wealth and power? What is to be their moral and religious influence upon the nation and upon mankind? These are very solemn questions. And considering our political and religious position among the nations of the earth, it may be the very question upon whose answer shall turn the interests and destinies of the entire race through coming centuries. Long ago, when our cities were yet comparatively villages, one of the most eminent of American statesmen,* taking no Christian view of this matter, declared that large cities were "the sores of the body politic." Unevangelized, unsanctified, they must indeed be so, and the sad truth will then be terribly developed in the future history of our beloved country. Unevangelized, not pervaded in a good

* Thomas Jefferson.

degree by the salutary influence of the gospel, they must become centres of corruption, towards which will tend all the noxious and nauseous humours of the nation, and where those humours will sooner or later break forth with irritating pains and overflowing putrescence. One thing, then, is as evident and clear as sunlight; it is, that a wise and timely provision should be made, while yet the resources of the Church bear some encouraging proportion to the great and momentous work to be accomplished.

I cannot leave this part of my subject without reverting with more particularity to the *religious necessities of Philadelphia*. There can be no doubt that Philadelphia is making rapid strides in a career of almost unmingled prosperity. During the year past, her trade, manufactures, and commerce have largely exceeded those of any former year. Her numerous institutions of learning, art, and charity, have been more flourishing and useful. Many and various improvements have made her more than ever attractive and beautiful. More extended connections with the interior of the continent by railroad, and otherwise, are giving her vastly increased advantages. Between two and three thousand vessels have arrived in port last year. Between three and four thousand buildings have been erected, and probably not less than twenty thousand souls have been added to its population. But notwithstanding all this prosperity, there is one consideration which must impart a mixture of sadness to the Christian mind. It is, that the religious prosperity and growth of the city are far, very far from keeping pace with the increase of its population. In support of this assertion, permit me to adduce a few important facts.

The *present supply of sanctuary privilege is far from being adequate to meet the need of our population*. In proof of this, we may quote from a circular addressed in October last by the Philadelphia Baptist Ministerial Conference to the Baptist Churches of the city and county. In this circular they remark that "Some time since, a Committee was appointed by the Conference, to examine the relative increase between the population of the city, and the capacity of its church edifices. After a close and careful investigation, they have reported the following startling facts:—That deducting one-third of the

whole population for persons who may be regarded as unable to attend public worship, by reason of under-age, sickness, infirmity, &c.; and after crowding every house in the county to its utmost capacity, there will still be found of the remaining two-thirds, OVER ONE HUNDRED THOUSAND who could not, if they were so disposed, gain admission within a house of God! . . . That to make the meeting-house accommodation of the city equal to the population, able to avail themselves of it, there would have to be erected at once, *one hundred and forty* large sized houses of worship. And that to keep pace with the annual increase of the population—providing it should even be no greater than it has been for the last ten years—we would have to add *twenty-two more every year.*”*

From a careful estimate made before that of the Baptist Committee, we are fully satisfied that they have made the picture, as they themselves remark, “too bright rather than too dark,” and that after deducting one-third of the whole population as unable to attend, more than 120,000 will yet be left unprovided with church accommodations.†

Among the 381,000 souls of the city, including the paved districts, and them only, the Old-school branch of the Presbyterian Church has *nineteen* churches, or *one to every 20,000* of the population. In Moyamensing, amidst a population of 27,000, you have only one young church, planted within a twelvemonth past through the agency of the Church Extension Committee, and as yet, not one church edifice. In Southwark with a population of 39,000, you have not more than one church

* We are highly gratified to learn that our Baptist brethren have resolved to build hereafter, through their Committee, at least one new church every year. Other bodies of Christians in the city are also awaking to the importance of the work to which the providence of God so plainly calls all who love Christ and his kingdom.

† The whole population of the county is 409,000. Deduct from this one-third, and you have left 306,000. Deduct from this 185,500, the whole number of sittings in the churches of the county, according to the last census, and you have left as above stated 120,500. And this is allowing the average number of sittings in all the churches in the county to be over 750, which is certainly too large an allowance, especially when we remember that a large number of these churches are very small, and some are merely hired rooms.

of your connection. In Kensington, with a population of 47,000, you have two organizations, but as yet, only one church edifice. In the Northern Liberties, with a population of 47,000, you have not one. In the rapidly growing district of Spring Garden, with a present population of over 60,000, you have but two churches, and they are both in the eastern part of it. Besides these sectional destitutions, there are 25,000 coloured people, among whom, as a denomination, we have only one church, and that a very feeble one; there is a vast mass of Germans, among whom we are doing nothing; there are men of almost all civilized nations among us, and of every shade of religious belief, but for whom there is no suitable sanctuary provided, and to whom there are few missionaries sent. Surely, my Christian brethren, it must be apparent to you all, that the supply of sanctuary privilege now provided, is far from being adequate to the need of these great multitudes, and we—forming as a denomination, our important wing of God's sacramental host—are not doing all we can, and all we ought, towards supplying this sad deficiency.

Another fact of importance in this connection is, that *Philadelphia is inadequately supplied with churches, even as compared with our entire country, or with particular portions of it.* The last most valuable census shows us, that there is one church edifice for every 666 souls of the entire population of the United States. Take the entire population of this city, including the paved districts, at 381,000, and its entire number of churches at 185, as last year reported, and we have one Church only for 2000 of its population. In other words, take the country through, and you have *three* churches provided for the same number of persons, for whom only *one* is provided in this city.

Such being the result when we comprehend all churches of every name, unevangelical as well evangelic, including also four Jewish synagogues, the case stands very little better when we take the Old-school Presbyterian body singly. Leaving out the foreign churches in connection with our Assembly, and we find one church remaining to every 8700 of the people of the Union. But in Philadelphia, we have one church only of our connection to every 20,000 of our citizens. In other words,

take the entire country through, and you have *five* Old-school Presbyterian Churches for the same population, which in Philadelphia has only *two*. New Jersey has one Old-school Presbyterian Church for every 5000 of its population. Illinois has one for 9000 of its population. Iowa has one for every 14,000. Wisconsin has one for every 13,000. And even Texas has one for every 9000. Yet Philadelphia has only one for every 20,000 of its citizens. And yet this city only twenty years ago was regarded as the very citadel of Presbyterianism; as the American Jerusalem, to which our tribes came up to worship yearly from all parts of the land. Verily we are tempted sorrowfully to exclaim, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph."

What, then, is the prospect for the future? Gloomy indeed, my hearers, unless God shall inspire his people with a new and fixed resolve to come up to the help of the Lord against the mighty. In many of our States, the increase of churches has been gaining on the increase of the population. In some of the newer States, the number of churches has more than doubled within ten years. Indeed, take the whole Presbyterian family of churches, and there has been, throughout the past fifty years, a most auspicious gain upon the population of the country. But viewing this city alone, it has been far otherwise. The supply of its destitutions (and the same is probably true of nearly all our larger cities,) has been becoming more and more inadequate, and its waste places growing wider and wider every year. You have been told, that in order merely to keep pace with the growth of the population at its present rate of progress, *twenty-two* new churches must be added every year. Yet, during the past year, only *three* new churches of all kinds have been added to the list.* Deficient as is the supply now afforded by our own branch of the Church, yet in order to maintain even our present relative position, we should be adding one new church

* The list here referred to is that in the latter part of the Philadelphia Directory for the years 1852 and 1853, which list is complete so far as the writer can ascertain.

for every 20,000 added to our population. Are we doing this? During the last ten years over 150,000 souls have been added to the population, while our Presbytery has added only *five* to its list of churches, or one to every 30,000 of the increase. Thus, instead of making any gain upon this ever-swelling tide of population, it is evident, not only that we, as one of its branches, but that the entire Church of Christ is every year falling farther and farther behind it, and that in a ratio of fearful rapidity. Let this evil go on past a certain point, and it will become utterly unmanagable, as it now seems almost to be in the British cities, so that its contemplation will cause only a paralyzing sense of discouragement. Yea, let it go past a certain point, and these destitutions will begin to react powerfully on existing churches, and will threaten even to swallow them up and to sweep them away in their swollen tide of ungodly influence and example. It was well said by a speaker in the last Scottish Free Church Assembly, when discoursing upon the need of Church Extension in their largest city—"If there be a vast mass of carnality and wickedness lying alongside the living Church of Christ, then if the Church of Christ do not exert a quickening influence on the dead mass, of a certainty the dead mass will exert a deadening influence on the Church of Christ. We cannot sit still and let it alone. If I should idly sit on ice the whole day, I will be frozen by the evening; but a man may handle ice with his own hands from morning till night, not only with impunity, but the operation will soon cause the blood to flow through the whole body with a more invigorating glow than it had before. Even so is the operation of a living church on the dead mass near it; it will save the church itself, and it may in a great measure save the dead." Judiciously entered upon, and zealously conducted, the necessity for Church Extension labours may prove to be a great blessing, instead of an onerous task to the churches of a city such as this. It may be that very sort of spiritual exercise needed to convert the cold worldliness of hundreds of professing Christians into ardent zeal: it may be the very sort of conflict needed to rouse up the Christian sluggard to earnest prayer and diligent endeavour: it may present the very objects which will change a haughty reserve or an isolating selfishness, into a glowing, melting Christian love.

In carrying forward the work of Church Extension, *no particular class should be attended to, to the neglect of others.* The irreligious rich and the irreligious poor, as being alike ruined and in need of salvation through Jesus Christ, are to have the gospel carried to them. The Great Commission bids us, "Go, preach the gospel unto *every* creature." The best and most flourishing condition of the Church general, (other things being equal,) would be attained, when there should be no rich church and no poor one, but when rich and poor, mingled in every congregation, should be the recipients of mutual benefits and mutual Christian love. Yet there is much in the condition of the very poor—in their large numbers, in their lack of outward comforts, in their greater exposure to outward and more perceptible misery—to draw the Christian heart towards them. The heart of our divine Redeemer himself was thus attracted to the poor.

There is, nevertheless, when large masses of the poor sink below a certain level in misery and depravity, a practical and guilty ineredulity in reference to the power of the gospel to elevate and bless them. And yet the gospel has achieved many of its most illustrious triumphs among just this class of persons. Those Corinthians among whom Paul planted one of the earliest Christian churches, were sunk in the lowest depths of depravity. Even among the heathen of that period, Corinth was famous for its debased moral condition. Yet among these very people the Apostle met with signal success.* Not to go to heathen countries, or to other times, the decisive experiment of Dr. Chalmers, put forth at the West Port of Edinburgh, among the most ignorant, irreligious and impoverished multitude which any vicinity in the Scottish capital could afford him, has left to the world a lesson pregnant with instruction on this point. Truly was a moral wilderness there made to bud and blossom as the rose. The neighborhood selected had acquired an infamous notoriety, and was the same in which the fiendish Burke had committed a succession of secret murders, which had sent a thrill of horror through the land, a little while before. Within

* See 1 Cor. vi. 9, 10, 11. See also, as bearing on this point, Matt. xxi. 31, 32.

the limits marked out, was a population of two thousand souls, three-fourths of whom were lost to all the habits and decencies of the Christian life. One-fourth were paupers on the poor-roll, and one-fourth were street-beggars, thieves, or prostitutes. So deep and general was the moral corruption of those on whom Dr. Chalmers determined to institute his experiment, to test the power of Church Extension effort to reclaim the masses of the great cities. A number of coadjutors were secured, male and female, not merely to give money, but to give their personal efforts as visitors, as Sabbath-school teachers, and in other ways. A day-school and a Sabbath-school were established: and at length, after considerable preparatory labour, Dr. Chalmers opened a tan-loft for public worship. About a dozen adults attended, and those mostly old women. Nevertheless, much prayer continued to go up, and much effort to be put forth, and the work went onward. A church was erected, and on the 19th of February, 1847, it was opened, and Dr. Chalmers presided at the first sacrament administered within its walls. The next day he wrote to a friend as follows: "I have now got the desire of my heart—the church is finished, the schools are flourishing, our ecclesiastical machinery is about complete, and all in good working order. God has indeed heard my prayer, and I could now lay down my head in peace and die." Only a few weeks afterwards he was removed to the communion in the heavens, and the work was left in other hands. Five years have passed since then, and the West Port Church is now self-sustaining, not only raising about \$1200 for the due support of Christian ordinances, during the past year, but also contributing about \$350 to missionary and educational objects. The church has a membership of over three hundred, is filled to overflowing, and the habit of church attendance has become as general and regular in the West Port as in the best conditioned districts of Edinburgh. It is not known that there is a single child of a family resident in the West Port who is not at school. Truly does the biographer of Dr. Chalmers remark—"This stands the only instance in which the depths of city ignorance and vice have been sounded to the very bottom; nor can the possibility of cleansing the foul basement-story of

our social edifice be doubted any longer." And this last great undertaking was eminently worthy to be the concluding labour of so useful a life and of so noble a man of God.*

The efforts more recently put forth in Glasgow, have already borne unequivocal testimony to the wondrous power of the gospel in elevating and blessing the masses of the irreligious poor of the great cities, and also to the efficiency and usefulness of the Church Extension scheme. During the past year, four important missions were undertaken in crowded and needy districts of that city, which give not only great promise for the future, but are already accomplishing great and blessed results. And nearer home we can point you joyfully to the astonishingly successful efforts now making in the city of New York, to bring under the influence of the gospel the swarming population of the Five Points, of infamous notoriety. In this vicinage, the Protestant Episcopal Church is carrying forward a missionary work, and another, more advanced, is prosecuted by the Methodist Episcopal denomination. No one who had not seen the Five Points in its worst days, can form any just conception of the former poverty, misery, and vice of the place. Alleys and cellars, and garrets, were filled with vermin, filth, and human beings promiscuously mixed. At all hours of the day might be heard fiddling, dancing, and often fighting, and the cry of murder. But now, through the influence of suitable Christian effort, the Park or Union Square is hardly more orderly. The police force of the district has been reduced about one-half. According to the testimony of the policemen themselves, the beats about "the Points" are among the most quiet in the city, and the business furnished to the police courts from this vicinity has been reduced in like proportion. Two churches are soon to be built in the very heart of this neighbourhood, one of which has already been commenced. A day-school, a Sabbath-school, a singing-school, a Bible-class, a House of Industry, and above all, the regular preaching of the gospel, are

* For a full account of this undertaking, see *Life of Dr. Chalmers* by Dr. Hanna, vol. iv., chap. xxi., whence the above facts have been drawn.

established there. And it is through instrumentalities like these that this blessed change is going forward. Christian brethren, there is no need for discouragement or hesitation, concerning the most apparently hopeless portions of your population. If the Christians of this city have "a mind for the work," let them "arise and build." The power of the gospel is amply sufficient. And theirs is the promise of the Almighty Spirit to accompany it.

Here is a great and noble work to be done—to be done at your very doors. Here is a noble enterprise, which, rightly undertaken, will prove twice blessed, blessing at once the object of its labours, and the labourer himself. Let pastors with alacrity and zeal, exert their influence in its behalf; let ruling elders seek to co-operate in every wise and practicable way; let men of business in the love of Christ devote a portion of their time and business talent to it; let our young men apply their ardour and their energy to push it forward; let Christian females put forth in its behalf those gentle, loving, and assiduous exertions, which from devoted female piety ever fall like copious heavenly dews upon a hard and sun-dried earth, and the work can be accomplished. This whole city could thus be thoroughly evangelized. Not in a day, certainly, yet with a rapidity and with results which would surprise the labourers themselves.

The field is ready and waiting. And the resources of the professing Christians who are connected with this Presbytery—between five and six thousand in number—are ample enough to do a large and important share of the work—a work to which the entire body of Christ's people in this city is now, in God's providence, most solemnly and plainly called. Let but a spirit of Christian zeal and love, in any good degree approximating that of Pentecostal days, descend upon these thousands of professed disciples, and there are dozens of men among them, who would no longer esteem it a crazy or an impracticable undertaking, for each of them, single-handed and alone, to bear the expense of erecting a plain church in some needy neighbourhood, and sustaining a missionary preacher in it for a term of years. Only let such a spirit

descend upon these thousands, and from rich and poor, from male and female, from old and young, contributions would flow in, until the Presbytery would be obliged, like Moses in the wilderness, to bid the people stay their hands.

But the giving of money, after all, is the least costly and least self-denying of all the contributions demanded by the cause of Christ. And in reference to the work of Church Extension in this city, we are bold to say, that money is needed less than fervent prayer and personal exertions. You cannot hire others to take physical exercise for you; or to take bodily nourishment for you, or to acquire stores of learning for your mind. It is equally impossible to hire our fellow men to discharge those duties which we personally owe to Christ, to his cause, and to perishing souls. We have little faith in that zeal and love, however loud their professions, and however beneficent their works, which would perform all their deeds by the hearts and hands of employees. You may pour out your thousands of gold and silver; you may send your scores of missionaries and colporteurs into every quarter of the city; you may build your houses of worship on every square, and yet, if you are not *personally* engaged in the work, your Redeemer may reproachfully be saying of you, and your Church may justly say so too—“*Why stand ye here all the day idle?*” Money contributions are indispensable, but it is by personal contact of Christian people, *as Christians*, with these masses, and by this only, that the work can be most usefully and most successfully performed. “When the Shunamite’s child died, the *servant* was sent by the man of God, and laid *his staff* on the face of the child; but there was neither voice nor any thing. The prophet had to go *himself*, and laying himself on, mouth to mouth, eyes to eyes, and hands to hands, the child’s flesh grew warm and he came to life. It will not do for the Church of Christ to keep itself at ease with giving contributions, and expect some servant to go and do the actual work for them. They must come into personal contact with the dead; ministers and elders, and private Christians too, must go down among them, placing as it were mouth to mouth; their joys to their joys; their sorrows to their sorrows; thus ‘rejoicing with them

that do rejoice, and weeping with them that weep.' The flesh of the dead child will then begin to warm, and we shall see it reviving and living in our hands."*

The Church Extension work, therefore, asks for NOT ONLY YOURS, but YOU.

May God put it in the heart of every one of you, so to do in this great matter, that when earth with all its riches, its enjoyments, and its opportunities, shall have passed away for ever, and you shall be called at His bar to give up for them all your great account, you may be able to give it "with joy and not with grief."

* Speech of Mr. Arnot, in the last Free Church Assembly.

CIRCULAR

OF THE CHURCH EXTENSION COMMITTEE OF THE PRESBYTERY OF
PHILADELPHIA, ADDRESSED TO ALL THE MEMBERS OF ITS CON-
GREGATIONS.

THE fact that the population of this city has for some years past been increasing far more rapidly than its supply of churches, and that the Old-school Presbyterian body, one of the largest denominations of evangelical Christians therein, was annually falling farther and farther behind in the work of supplying their fair share of the preached gospel to these rapidly increasing multitudes, has long pressed upon the mind and heart of the Presbytery. It was not, however, until April 8th, 1851, (two years ago,) that after an extended discussion of the whole matter, a plan was adopted, the outline of which is comprised in the following minute:

"Whereas, The extension of our Church in this city has not kept pace with the increase of our population; and

"Whereas, The increase of the population is so great, that voluntary enterprises that are likely to be set on foot, seem no longer adequate to meet the difficulty; and

"Whereas, Voluntary enterprises, when they have been undertaken, have suffered too often for the lack of Presbyterial control; therefore,

"Resolved, That a committee of three ministers and three laymen be appointed as a standing Committee on Church Extension.

"Resolved, That they be empowered to appoint a Secretary or Agent, who shall be a minister of good standing in the Presbyterian Church, with whom, as their working officer, they shall take the whole subject of Church Extension under their eye; to devise such schemes as will, under Providence, maintain our due proportion of growth; to report to Presbytery such plans as require its approbation, and to carry out, under its sanction, every measure for additional churches, and for those now building that shall promise to extend our interest.

"Resolved, That for the great object of church building, a book of annual subscriptions be prepared, to be circulated under the direction of the Committee, and to be a source of permanent revenue from all our churches.

"Resolved, That the sessions of our churches be affectionately enjoined to co-operate with the Church Extension Committee of the Presbytery in promoting the objects embraced in this minute."

From various causes, which need not be here detailed, little was accomplished during the remainder of the year 1851. In April, A.D. 1852, the Rev. WILLIAM E. SCHENCK, then pastor of the First Presbyterian Church at Princeton, N. J., was called to take the office of Superintendent of Church Extension, and almost immediately entered upon the work. The Committee then consisted (as it had been originally constituted,) of the Rev. JOHN MILLER, Rev. THOMAS L. JANEWAY, D. D., Rev. WILLIAM M. ENGLES, D. D.; and Messrs. MATTHEW NEWKIRK, CHARLES B. DUNGAN, and JAMES B. ROSS. After various changes in the members of the Committee, the Presbytery at its recent meeting on the 6th inst., made a considerable enlargement of their numbers, so that the Committee is at present composed as follows:

REV. HENRY A. BOARDMAN, D. D.	ROBERT SELFRIDGE,
“ LEWIS CHEESEMAN,	STEPHEN H. BROOKE,
“ WM. E. SCHENCK, <i>ex officio</i> .	ISAAC F. BAKER,
MATTHEW NEWKIRK,	SAMUEL AGNEW,
WILLIAM R. HANSON,	JOHN M. HARPER,
CHARLES B. DUNGAN,	JOHN McCLURE,
JAMES B. ROSS,	ARCHIBALD McINTYRE,
CHARLES E. MORGAN,	FRANCIS N. BUCK,
J. K. FINDLAY, Esq.	JAMES F. GAYLEY, M. D.
WILLIAM R. THOMPSON,	JOHN R. VOGDES, Esq.
CHARLES MACALESTER,	SINGLETON A. MERCER,
ARCHIBALD ROBERTSON,	ROBERT S. CLARKE,
J. D. REINBOTH,	JAMES McCUTCHEN,
THOMAS B. SMITH,	JAMES YOUNG.
CHARLES STUART.	

Since the beginning of the last year, (1852,) the Committee have encountered in this infancy of the Church Extension plan, many obstacles and disappointments, some of them of a peculiar and unlooked for kind. Nearly all of these, however, they believe to have been of a temporary nature. And notwithstanding all these, they have been enabled to raise within that time, the sum of *between seven and eight thousand dollars in cash*, besides which, they now have subscriptions for a considerable amount upon their books, yet unpaid. With this sum, they have been able to give most substantial and timely aid to several young and struggling churches. They have also been enabled to originate one entirely new church enterprise in a needy part of the District of Moyamensing—an enterprise which, within eleven months of its beginning, was organized by the Presbytery, and which is now a highly flourishing church, with over seventy communing members, and a Sabbath-school of about one hundred pupils.

OBJECTS OF THE COMMITTEE.

1. It is not at all the object or desire of the Committee to obstruct or crowd out other denominations of Evangelical Christians. There is abundant room for all to engage in this work. And while the Committee, as true-hearted Presbyterians, earnestly desire to see their own beloved Church more and more extended and flourishing, it will be their chief aim to take care of the scattered numbers of their own body, and to gather to it such souls as are now neglected and perishing. On the contrary, it will sincerely rejoice their hearts, to see other evangelical bodies of Christians coming forward, zealously to take part in this important work.

2. It is not the object of the Committee to do for others what they ought do for themselves. In every thing they do, even for the smallest and weakest congregation, they will require to be first satisfied that they have done for themselves all that may be reasonably and properly expected. The Committee will then come in with such *supplementary* aid as may seem to be judicious and needful.

3. It is not their object to pay church debts. They are organized and appointed by the Presbytery *to extend the Church*, i. e., to carry the blessings of the preached gospel and sanctuary privileges to such sections of their assigned field, and to such classes of its population as are now without them.

4. It is the object of the Committee, in harmonious co-operation with all fellow-Christians, so far and so fast as they can, to diffuse the blessings of the gospel throughout the entire mass of population within the bounds of the Presbytery. In order to this result, they will endeavour to put the proper means in use for reaching both the rich and the poor, the learned and the unlearned. Yet the Committee feel called to give more especial attention to those who are likeliest to be otherwise neglected, viz: the poorer classes, the immigrants of various nations, the coloured population, and such as are sunk in vice, degradation, and misery.

5. In order to this, it is the object of the Committee to draw together and unite the entire strength of the churches of the Presbytery, so that not only every one of our five or six thousand communicants, but also every one of the fifteen or twenty thousand members of our congregations shall feel that they have individually a share of this work to do. The Committee will earnestly aim to induce not only the rich to give their thousands, but the labouring man his few dollars, and the poorest widow her mite—in short, every one “according to his several ability.”

6. It will be one of the chief objects of the Committee so to manage the great work entrusted to them, as that it may be no less a blessing to the old and already established churches, than to the now neglected multitudes. To this end they seek not only to secure money contributions, but also to enlist the personal and direct labours of Christians in behalf of the Church Extension work. They earnestly desire to be as a bond of union between the enlightened people of God, and the world lying in wickedness. They hope to lay such plans, and to open such fields of usefulness to the view of professing Christians in the dense mass of population, gathering around their very dwellings, and in full reach of their personal Christian exertions, as shall excite their pity, and inflame their zeal, and warm their hearts with a Christ-like love—such as shall lead them in the true spirit of Christian philanthropy to give their aid as Family Visitors, as District Collectors, as Sabbath-school Teachers, as helpers in young and weak churches, and in various other ways.

PLANS AND EFFORTS FOR THE COMING YEAR.

1. In respect to funds, the Committee feel that they will urgently need a far larger sum than that raised during the past year. And from a careful examination of the field, and from various present encouraging indications, they feel strongly hopeful that a far larger sum can be raised. If the Presbyterian Christians of this city feel even a moderate degree of interest in the present welfare and eternal salvation of the masses of their city population, the average contribution of a very few dollars from each will double, or even treble, the sum last year given. Surely there is wealth enough in the Old-school Presbyterian community of this city, to do much for such a cause, without damage to any other benevolent or Christian interest.

2. As to the expenditure of funds, there are several classes of claims made upon the Committee. In the first place, there are several highly interesting infant churches, recently organized by the Presbytery, which look to the Committee for its fostering care and assistance, and which, with such aid, promise to become strong and useful centres of religious influence in future years. Secondly, there are also at this time several weak churches of older organization, but whose houses of worship are incomplete, or whose pecuniary affairs are in such a state as to require assistance, in order to secure their continued existence as Old-school Presbyterian Churches. Thirdly, there are important and numerous classes of our immigrant population, among whom the Committee could send the preached gospel most hopefully, if the means were supplied. Fourthly, there are many new and rapidly growing

portions of the city and suburbs, in which the Committee deeply feel that there is pressing need for the preaching of the gospel and the gathering of new church organizations as rapidly as possible. Indeed, even in this city, the field is wide and white for the harvest. There is room enough and work enough to demand many fold more labourers than the Committee dare to hope they shall be enabled to send in.

3. As to the collection of funds, it is the hope of the Committee that pastors and sessions will open the way for the Superintendent of Church Extension to present the subject, for the information of the people, at least once a year in every pulpit. But, according to the present plan, no public collections are to be ever taken. For securing pecuniary contributions they rely upon private and personal applications altogether. And in the collection of funds they anxiously solicit the coöperation of pastors, elders, deacons, and of private and voluntary collectors, male and female.

CHRISTIAN FRIENDS, BRETHREN AND SISTERS OF THE PRESBYTERIAN CHURCHES, WILL YOU NOT, IN SUCH WAYS AND IN SUCH MEASURE AS YOUR HEARTS MAY PROMPT, AND YOUR OPPORTUNITIES PERMIT, GIVE US YOUR HEARTY COÖPERATION AND HELP IN THIS IMPORTANT AND BLESSED WORK?

The Office of the CHURCH EXTENSION COMMITTEE is on *Walnut street, 3d door above Sixth street, 2d floor*, and is usually open from 9 A. M. until 2 P. M.

Communications or contributions for the Committee may be left at their Office; with Mr. John Wilson, at the Book-store of the Publication Board, No. 265 Chestnut street; or with John M. Harper, Treasurer, No. 3 Bank Alley, near the Exchange.

Communications intended to be laid before the Committee, should be addressed to the Superintendent.

MATTHEW NEWKIRK, *Chairman*.

WILLIAM R. HANSON, *Secretary*.

WILLIAM E. SCHENCK, *Superintendent*.

JOHN M. HARPER, *Treasurer*.