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# American Presbyterian.

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PHILADELPHIA, THURSDAY, APRIL 5, 1866.

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### FREENESS OF THE GOSPEL.

Man's fall and ruin is great. The fatal taint of original sin is everywhere. If we endeavor to penetrate the mystery of its origin, a thick cloud baffles us. We cannot remain long at the task without weariness, confusion, despondency. Echo answers our question: Why was a whole race of creatures so tied together by natural law, that the sin of the progenitor inevitably and without exception dragged them all into the same fallen and melancholy condition? We vainly puzzle ourselves in the attempt to solve such a problem. We can only say that reason and Scripture join to assure us of the fact; it so happened under the government of the infinitely just and almighty God, and it must accord in some insurmountable way with the principles of His perfect nature. Yet even so the question, like a wave of the sea, will roll back upon us; deep calls unto deep at the noise of these waterspouts of mystery and doubt. We look upon man, and we shudder to think into what a plight he was brought by the sin of his parents. We are almost in sympathy with the passionate regret which the great poet puts into the mouth of Eve, when she contemplates the remote consequences of her disobedience, and proposes to Adam a desperate remedy:—

Then, both ourselves and seed at once to free From what we fear for both, let us make short, Let us seek death; or, he not found, supply With our own hands his office on ourselves.

Destruction with destruction to destroy.

Nothing avails in the slightest degree to abate this mystery or to relieve its oppressiveness; no learned propositions in theology do more than entertain and turn the current of our thoughts; but only when the idea of a REDEEMER breaks upon the chaos, is it as if light had leaped from the bosom of God, and a free salvation only can satisfy the soul distracted with questionings on the origin of sin. The mystery of darkness is not abolished, but a mystery and a glory of light arises by its side. Where sin abounded grace does much more abound. As sin had reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. The darkness of the fall was mercifully relieved by joining in the same breath with the curse, the promise of a Redeemer. And Milton makes Adam cheer his despairing wife and turn her from her violent projects, by recalling that forgotten part of the sentence to her mind:—

Then let us seek Some safer resolution, which methinks I have in view calling to mind with heed Part of our sentence, that thy seed shall bruise The serpent's head. Which will be lost By death brought on ourselves.

Here, then, is—not the solution—but the counterpoise to the mystery of evil, the mystery of good. Are men universally, miserably fallen? They may universally be redeemed. Is the poison far-reaching, the malady deep, vital, fatal? The cure is ample, perfect, placed in reach of all. Is the strength of the sufferer utterly destroyed? Divine strength is freely offered in its place. Is he tangled in a network of sin drawn for thousands of years, through all generations, from the first of the race? A single glance of faith to the second Adam, the son of Mary, will cut every knot and set the prisoner free, though still bearing many marks of bondage within and without. The sin is more than abolished; a new and better principle of holiness that angels cannot know, is put in its place. The disadvantage is more than amended, for the Son of God, the Divine Word, becomes man, our elder brother. The sorrow and shame are more than atoned for; the prodigal son is welcomed back with acclamations, with honors, and with rejoicings, that the unfallen contemplate with wonder.

A cure for moping and despondency, a vindication of the Divine character, a glorious theodicy, is the free and perfect salvation wrought by Christ. It is meritorious enough to cover all the sinful consequences of the fall and to embrace every guilty child of Adam. It is meant to make salvation possible for all. It does all, absolutely all, in the way of righteousness, suffering, and satisfaction, that is necessary to be done to redeem and to make happy forever a whole sinful race. No services, no sacrifices, no goodness, no penance are required from a single sinner. Everything which tends to hide the perfect all-sufficiency of the Gospel, robs it of its glory and offends its infinitely gracious Author. He who goes about to devise some preliminary to acceptance; who acts as if there was some defect which he can or must supply, but adds to his own sins and aggravates his unprepared condition. So perfect is this Gospel plan,

so divinely adapted to our wants, so completely a cure to all the ills of the fall, that absolutely all we have to do is humbly to ACCEPT IT. The real preliminary, the true preparation, is to renounce all confidence or hope in any attempts at preparation which we could make.

Well were it if guilty, trembling sinners would at once take this alone just view of the Gospel and rest upon it. Well were it, if the Church caught fully the inspiring view, and felt the broad, the Divine sufficiency of the remedy for fallen man. Behold in man a redeemed race. Behold a salvation not more complete, nor more divinely rich in its provisions, than simple in its conditions. For the mere willingness, the sincere willingness to be saved by Christ, the vilest may be saved. The simplest act of the mind, so simple as scarcely to admit of definition or analysis, puts him in possession of all the blessings of salvation.

O, the world is not merely a dark abode of sin; a fallen, doomed, accursed place; a province of Satan's empire. It is redeemed by the cross of Christ, lit up by the glory of the incarnate Word, the only-begotten of the Father, full of grace and truth; it is wrapped in the purple flames of almighty love. Salvation is the Divine purpose—"not willing that any should perish, but that all should come to repentance." We need to work for souls under the fire of a confidence in that Divine purpose. We need to know the marvellous, victorious strength of God's love, as well as the appalling strength of sin. We need to work for men as in a world practically, potentially saved. We must put great confidence in the Gospel; cherish larger hopes of its success, and press forward as to certain victory, though we ourselves fall in the conflict.

### REVIVAL OF THE TEMPERANCE MOVEMENT.

A very encouraging response was made, on Thursday of last week, to a call for a meeting of the friends of temperance in this city, to listen to statements and suggestions of Rev. Theo. L. Cuyler, of Brooklyn, from the Board of Managers of the National Temperance Society. The assemblage embraced ministers and laymen of all the leading denominations of the city. It was convened in the rooms of the Young Men's Christian Association; Rev. Alex. Reed was called to the chair, and Rev. Alfred Taylor was appointed Secretary. After prayer, Mr. Cuyler gave a statement of the present position, operations and objects of the National Temperance Society, the basis of which is total abstinence from the use, as a beverage, of all that intoxicates, and its object to combine moral suasion and wise legislation for the overthrow of the drinking habits of society. A main instrumental proposition proposed to be employed by the new organization is THE PRESS. A temperance literature of elevated character has been a great desideratum in former years, and, although the Society is really but a few months old, (since December last,) it has issued a large and admirable list of books and tracts, and publishes two monthly periodicals—*The National Temperance Advocate* and *The Youth's Temperance Banner*, which have already a large circulation. It is proposed to raise, by a few individual subscriptions, a fund of \$100,000 for the establishment of a TEMPERANCE PUBLICATION HOUSE, and thus to give permanence and efficiency to the present movement. A number of subscriptions, including one of \$5000, from Wm. E. Dodge, Esq., President of the Society, have already been received for this object. Professor Barrows, of the Methodist Episcopal Church, has consented to leave an important literary position in New England, and accept the position of Corresponding Secretary of the Society, to which he has been elected. The income of the Society has averaged \$2000 per month, since its organization.

Mr. Cuyler, in the course of his address, narrated the progress of the temperance movement in his own church. Commencing last fall, it had culminated in the glorious revival of religion which was still in progress, and with as much interest, during the present week, as at any previous time. Monthly temperance meetings had been held, addressed by eminent speakers and enlivened by vocal music from the Hutchinson family and others, which crowded his large Church; the circulation of the pledge formed part of the exercises, and some twelve or fifteen hundred signatures had been procured. Personal effort for the rescue, not altogether of abandoned sots in the gutters, but of the victims of the cup in good society, were initiated, and had been crowned, in a number of instances, with complete success. As had been confidently anticipated, by the pastor, this work of reform was soon merged into a most extensive and powerful

revival of religion. Rescued men, from the higher walks of society, were among the most marked subjects of the work of grace, and were to be found now leading prayer-meetings, teaching mission schools, and aiding powerfully in carrying on the revival work. This happy blending of the positively evangelical and spiritual with the reformatory elements, was well calculated to impress and interest the audience.

Mr. Cuyler closed with an appeal for action on the part of the good citizens of Philadelphia, and for a favorable reception by the churches and the liberal people, of the project of a National Temperance Publication House, commending also the publications already issued to their patronage. An important suggestion made, was, that the churches should admit the temperance cause to their regular list of benevolent objects, not perhaps for an annual, but for a regular contribution.

Remarks were made by Rev. Messrs. Mearns and Torrence, Mr. James Black of Lancaster, and others. Mr. Torrence mentioned interesting facts in regard to the revival in Williamport, Pa., showing that there was a connection between the temperance reform and the work of the Holy Spirit there, similar to that mentioned by Mr. Cuyler as prevailing in Brooklyn. A committee of seven was appointed to prepare a form of organization, and to nominate officers of a City Temperance Society. The committee consists of Rev. Dr. Newton, Rev. Messrs. Tallmage and Kendall Brooks, Prof. Cleveland, Col. Louis Wagner, S. W. Butler, M.D., and J. C. Garrigues.

The meeting adjourned to meet in the same place, on Thursday (to-day) at 3 1/2 o'clock, to hear the report of the committee and to perfect the organization.

### THE NATIONAL SOCIETY.

The following is a list of the officers of the National Temperance Society and Publication House:

President.—Hon. William E. Dodge, New York City.

Vice-Presidents.—E. C. Delavan, N. Y.; Chan. D. H. Walworth, N. Y.; Gov. Wm. A. Buckingham, Conn.; Hon. Horace Greeley, N. Y.; Rev. Dr. Hewitt, Conn.; Rev. Dr. J. N. Wyckoff, N. Y.; Maj.-Gen. Howard, D. C.; Geo. H. Stuart, Pa.; Rev. H. W. Beecher, N. Y.; John B. Gough, Mass.; Hon. James Harlan, D. C.; Rev. W. Steele, Ohio; E. J. Morris, Ind.; D. B. Perkins, Ind.; Wm. Ballou, D. C.; John Tappan, Mass.; Bishop E. S. Jones, N. Y.; Hon. Gerrit Smith, N. Y.; Rev. Dr. N. S. Beman, Ill.; Prof. A. B. Palmer, Mich.; Matthew W. Baldwin, Pa.; Hon. A. C. Bastow, R. I.; Rev. S. H. Tyng, D. C., N. Y.; Hon. J. Warren Merrill, Mass.; Rev. Dr. Dowling, N. Y.; Gen. Neal Dow, Me.; Benjamin Joy, N. Y.; Gen. S. E. Cary, Ohio; Rev. Dr. Asa D. Smith, N. H.; Dr. J. Bradford, Ky.; Rev. Prof. Lee, N. Y.; Prof. Youmans, N. Y.; Rev. J. W. Chickering, D. D., Mass.; Charles Hathaway, N. Y.; E. Remington, N. Y.; Rev. John Marsh, D. D., N. Y.; Hon. Samuel Williston, Mass.; B. H. Mills, Ill.; Rev. Dr. Nelson, Mo.; E. S. Wells, Ill.; David Ripley, N. Y.; S. D. Hastings, Wis.; Williamson Del., Rev. H. C. Fish, D. H. N. J.; Rev. J. B. Wakely, N. Y.; William H. Burleigh, N. Y.; John Sherry, N. Y.; Theodore Gregory, N. Y.; Charles Hopkins, N. Y.; Simeon Morrill, Canada; John Douglan, Canada; Hon. S. L. Tilley, New Brunswick; Rev. J. M. Cramp, Nova Scotia.

Treasurer.—Wm. A. Booth, New York City.

Assistant Treasurer.—Thomas T. Sheffield, New York City.

Corresponding Secretary.—Rev. Prof. Barrows.

Publishing Agent.—J. N. Stearns, New York City.

Financial Agent.—George E. Sicksles, New York City.

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### ELEPHANTS WILD AND TAME.

The *Montreal Witness*, a journal which has shown a steady and penetrating insight into our national affairs from the outbreak of the war, is still perfectly clear upon the recent friends. Some who have been our friends in England during the prevalence of hostilities, now allow themselves to be blinded to the pernicious tendencies of the President's course. Not so the *Witness*, which in a recent number thus pithily epitomizes:—

PRESIDENT JOHNSON'S POSITION.—It is becoming more and more apparent that President Johnson's unfortunate (or, perhaps, fortunate) speech from the steps of the White House on Washington's birth-day, has sent him to Coventry, if there be such a place in the States. The quiet indifference with which that speech is greeted by some of the Republican leaders, the commiseration of others, and the apologetic badinage of a third class, all show that they feel down his power to do harm, and those who adhere to him seem painfully conscious that they are sinking with him. The conviction that the President is not steady, to use a common and expressive phrase, is gaining ground, and his Cabinet adhere to him upon the same principle that they put a tame elephant on each side of a wild one; just to keep him in order.

Mr. HAMMOND is announced as having left Peoria and gone to Springfield, Ill., for further labors.

### TOTAL DEFEAT OF THE ENEMIES OF THE SABBATH.

It is our high privilege to announce the complete triumph of the friends of the Sabbath in our city and State. The struggle in our legislature was brought to a decisive issue on Thursday and Friday of last week, and resulted in the overwhelming defeat of the agitators for a partial repeal of the Sabbath laws. In the Senate, only seven members out of thirty, could be found in favor even of the partial repeal proposed. The proposal for allowing the running of the passenger cars on Sunday was, very early referred to the Committee on Vice and Immorality, much to the disgust and discouragement of its friends. On Thursday, March 29, that committee, through Mr. Graham, chairman, reported, with a negative recommendation, the bill allowing cars to run on Sunday, and recommended the following resolution:—

Resolved, That the laws of the Commonwealth in regard to the first day of the week, called the Lord's Day, be left unchanged, and that the committee be discharged from the further consideration of the subject.

This resolution was a pretty plain intimation that the friends of the proposed repeal were opposed to all the State laws designed to protect the sanctity of the day. It touched what little conscience and reverence for God's laws they had left, and brought immediate disclaimers from several of them. Even Mr. Donovan thought it necessary to interpose, and said it was not fair for the Committee to present such a resolution. Mr. Ridgway, of this city, objected to a plan which would only place the friends of Sunday travel on the record as being opposed to all Sunday laws, when really there was no such opposition; all that they desired was to have the cars run.

Mr. Cowles made a similar objection. Finally, an amendment offered by Mr. McConegny was adopted, and the resolution was passed by 23 yeas to 7 nays, as follows:—

Resolved, THAT THE LAWS OF THE COMMONWEALTH IN REGARD TO THE FIRST DAY OF THE WEEK, CALLED THE LORD'S DAY, BE NOT SO ALTERED AS TO ALLOW THE RUNNING OF STREET CARS ON THAT DAY.

The seven voting in the negative were Messrs. Cowles, Donovan, Glatz, James, Randall, Ridgway, and Schell.

Equally important was the defeat inflicted, on the next day, by the majority in the other house. There the measure took the more specious and yet more odious shape of submitting to popular vote a question of public morals. If successful, it must have opened the door to a policy hazardous to every true interest of society. Might not the licentious multitude claim the right to vote equally upon laws prohibiting violations of the seventh commandment? Is the legislation of a Christian commonwealth founded indeed upon the fluctuating whims of the populace, and not rather upon the Christian sentiment, which recognizes the paramount authority of the law of God? These are the serious questions started by such a proposal. The lower house of our State legislature decided, on the 30th of March, by a majority of twelve, to refuse to submit to popular vote the question even of a partial abrogation of the Sabbath laws. We regret to learn that, out of seventeen Assemblymen from our city, only two, Messrs. Riddiman and Wallace, voted with the substantial and God-fearing men of the State, to maintain the ancient landmarks of morality of our city and commonwealth.

It is with no common gratification that we record this triumph of righteousness in Harrisburg. Messrs. legislators, a grateful community, whom you have saved from the unspeakable damage of the opening of a hundred new and wide channels of disorder and iniquity among them, heartily thank you. The intelligent, the wise, the good of this great city, those who have its real interests at heart; two hundred evangelical clergymen, fifty thousand members of Christian churches, five thousand Sabbath-school teachers, one hundred thousand mothers, fathers, sisters, and friends of young men exposed to the already fearful temptations of a great city, welcome and bless you, as the staunch defenders of their dearest interests; as efficient co-workers in maintaining social order and conserving public morals; as men who recognize their great responsibility, and discharge well the very highest duty which as legislators they are called upon to perform. We thank you for doing your part in preserving the ancient, the precious distinction of Philadelphia, as the most Sabbath-keeping of all the cities of the globe. We thank you for saving us, in this first year of peace and rejoicing for glorious victory, from a public act of gross ingratitude and rebellion against the God whose mercy in our deliverance even the ungodly and the Sabbath-breakers in our

community joined in publicly acknowledging. We thank you for saving the glorious record of Gettysburg from the infamous blot attempted to be put on it at Harrisburg. Yes, we thank you for the honor you have done yourselves as our representatives. Whatever may have been the fact heretofore, the legislature of Pennsylvania has won a character, and we are not ashamed now to speak of it anywhere, or to place it in comparison with any other similar body of men. Such fidelity to the right must have its reflex influence, and will receive the blessing of God; we look for its purifying fruits in all the after proceedings and history of your body.

### HOME MISSIONS.

PRESBYTERIAN ROOMS, 150 NASSAU ST., NEW YORK, March 26, 1866.

REV. J. W. MEARNS—Dear Brother:—In the AMERICAN PRESBYTERIAN of the 22d inst., your correspondent D. G. M. makes use of the following words:—"Dr. Hall, in his *Journal of Health*, once proposed that the Church should give each unemployed minister a horse, appoint him a field of labor, and require him to preach somewhere on his circuit every day of the year round, and give him two dollars for every day he preached. Does the Home Missionary Committee mean to tell us that the men could not be found to do this, if the money were forthcoming?"

In reply, I wish to say that at the present time our treasury is exhausted. Our expenses were never greater than now, for we never had so many missionaries in the field before. We are calling loudly on our friends not to fail us while the field opens so wide before us. Nevertheless, such is our need of men, that the Home Missionary Committee would gladly engage twenty-five such men as D. G. M. speaks of, and assign them their fields of labor, between this and the meeting of the General Assembly; and if they have good common sense, good average abilities for pulpit and pastoral labors, we will pay them at the rate D. G. M. or Dr. Hall proposes, adding the difference between coin and currency.

As to the horse, he ought to last at least five years in such service; but we will agree to advance half his value the first year.

We hope these twenty-five men will offer themselves at once, for between the meeting of the General Assembly and the 4th of July we shall want twenty-five more.

Yours truly, H. KENDALL, Sec'y.

### MUNCHAUSEN REDIVIVUS.

The *London Weekly Review*, whose news department has always been rebel, contains in its issue of March 17 the following astounding announcements:

The latest news from America shows that the anti-Radical policy of the President—his message, and especially, it is said, his speech—have completely carried the country with him. The excitement was unequalled almost in intensity since Fort Sumter was bombarded in 1861. By a peaceful revolution, the Radical party has been completely discomfited, and scarcely a member of Congress who adhered to this policy but has been informed by his State or district that the people have decided against him, and that at the next election he must stay at home. It is said that on the 4th of March the President is to reorganize his Cabinet, to issue a proclamation that peace and the Union are restored, and to intimate that in a year, according to law, the Freedmen's Bureau must expire. The Radical majority in Congress are said now to be in no mood to fight.

Well, well; all we can say is, this is not the first time the *Review* has been sold, but scarce ever so badly before.

### OUR ROCHESTER CORRESPONDENT.

S. S. MISSIONARY ASSOCIATION.

A society of this sort, which promises great efficiency, has recently been organized in connection with the Sunday-school of the First Presbyterian Church of Buffalo. The organization is simple, and yet complete. It has its President, Vice-President, Secretaries, and Treasurer; but in order to enlist all, the whole band of teachers is called a Board of Directors, and the scholars a Board of Managers.

Each scholar is also constituted a Collector, and for this purpose is furnished with a suitable book, and is expected to subscribe himself, and get as many others to subscribe as he can. They set their mark high; they mean to raise a thousand dollars in the year; and then appropriate one-half to the support of two mission schools in Buffalo, a portion toward sustaining a County Sunday-school Missionary, and a part toward supporting the Mission Schools of the American Board in heathen lands.

We like their plan of undertaking so much; and with good management, we do not see why, in that large and wealthy church, they may not accomplish it all.

THE REVIVALS.

We can hardly write of anything else, such glorious news are coming to us almost daily. In Buffalo, it is estimated that as many as five hundred conversions have occurred since the year began. Last Sunday evening it was our privilege to drop in at the Young People's Prayer-meeting, in Dr. Heacock's Church.

TERMS.  
Per annum, in advance, By Carrier, \$3 50.  
By Mail, 50 cents additional, after three months.  
Clubs.—Ten or more papers, sent to one address, payable strictly in advance, at one rate.  
By Mail, \$2 50 per annum. By Carriers, \$3 per annum.  
Ministers and Ministers' Widows, \$2 50 in advance.  
Home Missionaries, \$2 00 in advance.  
Fifty cents additional after three months.  
Remittances by mail are at our risk.  
Postage.—Five cents quarterly, in advance, paid by subscribers at the office of delivery.  
Advertisements.—12 1/2 cents per line for the first, and 10 cents for the second insertion.  
One square (one month)..... \$3 00  
" two months..... 5 00  
" three..... 7 50  
" six..... 12 00  
" one year..... 24 00  
The following discount on long advertisements, inserted for three months and upwards, is allowed:—  
Over 20 lines, 10 per cent. off; over 50 lines, 20 per cent.; over 100 lines, 35 per cent. off.

We found some sixty or eighty persons present, most of them young converts. The meeting was one of deep and tender interest. It was touching to see how fervently and affectionately these young Christians prayed for their dear pastor, and for their unconverted companions and friends. It is so the work moves on.

In *Dunkirk*, some thirty or forty are reckoned as recent converts. Earlier in the winter, Rev. Dr. Heacock aided the pastor of the Presbyterian Church, Rev. W. A. Fox, for a fortnight.

In *Lima*, union meetings, with the Baptist, Methodist, and Presbyterian churches, have been held for about six weeks. We learn that forty or fifty are there indulging hope, including some elderly persons, some heads of families.

In *Geneva*, as we hear, no less than eighty are expected to unite with the Presbyterian church, Rev. Dr. Wood's, next Sunday; and the meetings are still continued, and the work is moving on.

In *Watertown*, the work is steadily moving on. The two pastors of the Presbyterian churches, Rev. J. J. Porter, and Rev. G. D. Baker, are working hand in hand, with all their might. Morning prayer-meetings are held daily, and men have come into these meetings who have hardly been seen at all before in the house of God. Preaching has also been kept up four evenings of the week, beside the Sabbath, by the pastors alternately; short sermons, with a half-hour prayer-meeting following, and young people's prayer-meetings preceding this service. The place is greatly moved. Some of the strong business men, in middle life, and many of the young people, are among the converts. "There is great joy in that city;" and many will rejoice with their faithful pastors in this delightful reward of their labors.

In *Corning*, the work has been attended with some striking manifestations of the power of truth. Strangers passing through the place, tarrying but for a day or two, have been converted. When the multitude were rising for prayer, on one occasion, one young man, perhaps feigning an indifference which he did not feel, said to a companion, "Let us get up and see the fun;" but before the meeting closed that young man, too, was asking for mercy, and found peace in believing.

Twice, as we have been told, our esteemed friend, Rev. W. A. Niles, the faithful and indefatigable pastor of the Presbyterian church, has been called up in the dead of night, by respectable and intelligent men, asking him to pray for them. Their distress was so great that they could not wait for the morning. One of the leading bankers of the place was one of the first to come out on the Lord's side. Men were drawn from the ball-room, the bar-room, and other places of sinful and foolish resort, to the house of God. Young men from the surrounding country were known to take board in the village, that they might come under the influence of the truth; and such, too, are among the converts. Truly, God is in that place, and fortunately the people seem to know it.

In *Spencerport*, a scene of surpassing interest was witnessed a few evenings since. One man, who got angry with one of the brethren, and refused to come to the meetings when spoken to on the subject, nevertheless was there, drawn in by the irresistible influences of the Spirit. When opportunity was given, he, too, rose for prayers; and after the meeting, lingered for conversation. Soon his distress was so great that he threw himself upon the floor and cried out in agony, "Lord have mercy upon my poor soul!"

He said he had tried to pray the night before, but he could not. He asked his wife to pray, and she could not. He asked his daughter to pray, and she could not. Now he prayed for himself, his wife, and his child, until, he "was heard, in that he feared." Rising from his knees, he said, "Now I am happy," and since that time he appears to be a child of God. So much for "lay effort" and Christian faithfulness, in "compelling them to come in." Now is the time for just such work, from house to house, shop to shop, office to office, store to store, until all are warned, all entrusted, and brought, if possible, directly under the influence of the truth.

Rev. Alex. McLean, Jr., of Fairfield, Ct., has received and accepted a call to the Calvary Church, (O. S.) of Buffalo, and is expected to enter upon his labors in that place in May next. This Church has a splendid house of worship, (built mainly, if not entirely, by the late George Palmer,) with a small congregation; but there are people enough in Buffalo to fill it, if they can be gathered in. Mr. McLean is a young man of decided ability, and a good preacher; we sincerely wish he might soon see that great house thronged with devout worshippers. GENESÉE.  
ROCHESTER, March 31, 1866.