

American Presbyterian.

THURSDAY, OCTOBER 25, 1866.

CONTENTS OF INSIDE PAGES.

SECOND PAGE—FAMILY CHURCH:
The Intercessor—How to be a Hero—A Word to Young Men—I am Weeping, Annie Lee—Night-Plan for Each Day Beforehand—How to Lead to the Lord—The Saviour's Sympathy—Stupidities—Charles's Fight.

THIRD PAGE—MISCELLANEOUS:
George Mueller's Orphan House at Bristol, England—The American Union Commission—Trotter's Throats—Venues: the Eruption of 1862—Smoky Towns of England.

SIXTH PAGE—CORRESPONDENCE:
The Anabaptists—Rev. Mr. Hammond's Letter from Switzerland.
Editor's Table: Swedenborg's "Divine Attributes, including also the Divine Trinity," a Treatise on the Divine Love and Wisdom and Correspondence—Aker's "Poem"—Taylor's "Fruit of the Spirit"—Whipple's "Character and Characteristics of Men"—The Poetical Works of Alfred Tennyson—Read's "Growth of Great Nations"—The Blind Princess—Trowbridge's "Agnes Wilbur, or a Daughter's Influence"—Periodicals—Literary Intelligence—American and Foreign.

SEVENTH PAGE—RURAL ECONOMY:
Landscape Architecture—Sources of Nitrogen—Marking Sheep—A Grasshopper Plague.
Scientific: Iron and Steel. (Continued.)

REV. J. CROSS has removed from York, Pa., to Wheeling, West Virginia, where correspondents will please address him, to the care of Samuel Ott, Esq.

SENATOR WILSON A CHRISTIAN CONVERT.—Boston papers report Hon. Henry Wilson as among the hopefully converted of an interesting revival now in progress in Natick, Mass. A layman, H. F. Durant, Esq., is the principal speaker at the meetings there in progress.

PENNSYLVANIA CENTRAL RAILROAD—CHANGE OF TIME.—By a reference to the advertisement of the Pennsylvania Central Railroad, given in another column, it will be seen that the running time of their trains has been changed. Those interested will please notice that, by the new arrangement, the Sunday Paoli trains have been discontinued.

A St. Louis telegram of Monday says:—"The Presbyterian Conference, [Synod?] sitting in this city, have passed a series of very radical resolutions, condemning President Johnson and endorsing the action of Congress."

GERMAN CHURCH AND THE NATIONAL ORPHANS' HOMESTEAD.

On Sabbath evening, a large and very interesting meeting was held in the German Street Church, preparatory to sending a child to the Gettysburg Orphans' Home. The exercises were commenced by singing the hymn, "All hail the power of Jesus' name," and reading the Scriptures by the Pastor Father Martin then followed in prayer and an address full of life, urging Christians not to neglect their duty in the Sabbath-school work, and making interesting statements in regard to the home to which the little boy representing the Sunday-school was about to be sent.

The child, a bright little fellow seven years of age, whose father was killed at the battle of Sharpsburg, only twenty days after leaving home, was then introduced, after which Rev. Mr. Harbaugh of the Spruce Street Church made an address.

The exercises were concluded by an appeal to the Pastor, urging all to pray for the child, who was so soon to go from them, that he might not go without God's blessing, and, also, asking that, in the collection to be taken up as a gift from the congregation to the Orphan, every one would respond liberally, making it a thank offering unto God for a united country, saved by the blood and lives of brave men who had fought the battles of the nation.

After the benediction the children of the school, who had procured the three shares in the home, came forward, and, together with their parents and many others, bade Willie good-bye.

The scene was an affecting one, and the meeting will long be remembered by the friends of the soldiers and their fatherless children.

A DODGE.—We see, in the last Presbyterian, in a detailed report of the proceedings of the late meeting of the Presbytery of Lewes, (an Old School Presbytery, covering the south part of Delaware, and adjacent territory in Maryland,) an exact account of the admission of Rev. W. C. Handy, a "Declaration and Testimony" minister, to a seat. Above we give to it the only caption which, in a word, properly characterizes it. The General Assembly of last spring, it will be remembered, ordered that all signers of that defiant and rebellious document should, until further action of the Assembly, be denied a seat in any church court higher than the session. Mr. Handy appeared, as usual, in the meeting of the Presbytery, and was allowed the usual privileges of membership. The Presbytery seemed embarrassed. It was anxious to avoid offence in the disloyal direction, and equally anxious to stand on good terms with the Assembly. An escape from the dilemma was found in the fact that Mr. Handy's signature to the offensive paper had been attached since the meeting of the Assembly. The language of the Assembly's resolution that "the signers of the Declaration and Testimony . . . shall not be permitted to sit as members," &c., was construed as bearing only upon offences already committed, and wholly inoperative on the really worse offence of signing after the passing of the deliberate

judgment of the Assembly against it. Thus slipping out from its responsibility on the one hand, the Presbytery offered peace on the other by a resolution declaratory of its purpose to "obey the decisions of the General Assembly, as the highest judicatory of the church, in all matters within their jurisdiction," i. e., with a reserved meaning which, in these days, has, in both Church and State, become, in so many cases, the pretext for the broadest disloyalty. The Synod of Baltimore, to which the Presbytery belongs, has since been in session, but we have not learned whether this peculiarly original piece of shabby practice came under its review.

P. S.—Since writing the above we find the following action has been taken by the Synod of Baltimore:—

Rev. A. A. E. Taylor, of Georgetown, offered the following paper:—
Whereas, The General Assembly, at its sessions in St. Louis, formerly condemned the paper known as the "Declaration and Testimony," as a slander against the Church, schismatic in its character and aimed at its adoption by any of our Church courts as an act of rebellion against the authority of the General Assembly, and also summoned the signers of said paper, and others voting to adopt it, to appear and answer for the same before the next General Assembly; in the meanwhile not permitting them to sit as members of any Church Court higher than the session; and

Whereas, It has come to the knowledge of this Synod that the Rev. W. C. Handy, a member of the Presbytery of Lewes, with full knowledge and understanding of the action of the General Assembly above stated, has, since the dissolution of the Assembly, appended his signature to this condemned and obnoxious document, in evident contempt and defiance of the act and decision of the highest court of the Lord's House; therefore,

1. Resolved, That the Presbytery of Lewes be and hereby is directed to refer the matter, together with their minutes relating thereto, to the next General Assembly for adjudication thereon.

2. Resolved, That, until the case be decided by the General Assembly, Rev. W. C. Handy shall not be permitted to sit as a member of any church court higher than the session.

This paper, after some discussion, was adopted.

SYNOD OF PENNSYLVANIA.

The sessions of the Synod at its late meeting at Carlisle, were replete with interest. Rather less, perhaps, than the average number were in attendance. But every part of the Synod was well represented, especially by its pastors and ruling elders, and satisfactory reasons were assigned for the absence of many, whose places are seldom vacant. The business of the Synod was of the usual routine, varied by no case of appeal or complaint. An unusually large portion of its time was given to devotional exercises; while every scheme of the Assembly for developing the power of its churches to evangelize the world, received full and earnest attention. Resolutions were adopted, expressing the Synod's sense of bereavement in the death of Dr. Brauer; its gratulations on the success of the effort to restrain the breach of the Sabbath, and cordially seconding the Assembly's revised plan for Church Erection, Home and Foreign Missions, Education, Publication, and Ministerial Relief, each received a cordial endorsement and commendation to the prayers and alms of all our members. But the grand feature of the Synod was the truly spiritual atmosphere in which it seemed to breathe. The glorious autumn sunlight without was not more grand and mellow and subdued, than the influences felt within.

The Synod of Baltimore being in session at the same time, in the Second Church, sent early on Wednesday a committee of its most venerable men to convey its Christian salutations to the Synod of Pennsylvania. The scene was impressive, and the more touching from the fact, alluded to by each, that both the ministers of the Committee, Rev. W. P. Cochran and Thomas Creigh, D. D., had received their earliest religious impressions, and consecrated themselves to the service of God in the venerable edifice in which they then stood. Their address to the Synod was truly fraternal, and was responded to in like manner by the moderator. A like committee on our part, visited the Synod of Baltimore, and were cordially received. By agreement of each Synod, the Lord's Supper was celebrated in common, in the First Church on Wednesday evening.

The Synod adjourned on Thursday evening to meet next year at Williamsport. Those who were there felt it good to be there, and left with regret the kind hospitalities and Christian homes of the good people of Carlisle.

S. C.

RESOLUTIONS ON THE SABBATH.

Resolved, That the Synod has heard with pleasure and gratitude to God, of the triumphant vindication of the Sunday laws of our State, in a recent decision from the Supreme Bench, resulting in an injunction upon the Union Passenger Railway of Philadelphia, which, by running on that day, in defiance of law, had greatly disturbed the worship of God, and nearly rendered it impossible in many of the Churches in that city.

Resolved, That in the judgment of this Synod, the venerable and admirable Sunday laws of our Commonwealth, are a most precious inheritance from its sagacious and benevolent founder, William Penn; and, under God, the best safeguard against the increase of vice and immorality, especially in our great cities; and we would earnestly exhort our churches and people, to be prepared to withstand all efforts which may be made to abrogate or diminish the force and scope of these laws.

RESOLUTIONS ON CHURCH ERECTION.

1. Resolved, That this Synod strongly approves the new plan of Church Erection, adopted by the last Assembly.

2. Resolved, That we commend this agency of our denomination, through which aid is extended to our feeble churches, to the thoughtful and generous consideration of the members of our churches, and express the hope that every church within our bounds, will meet the duty imposed by the Assembly,

of taking a collection for this object on the third Sabbath of December next.

MINUTE OF THE FRATERNAL INTERCOURSE WITH THE SYNOD OF BALTIMORE.

The Synod of Pennsylvania would hereby gratefully express the pleasure they have enjoyed during the present meeting from the salutations of their brethren of the Synod of Baltimore, and from the fellowship they have had with them at the table of a common Lord. We highly appreciate the truly Christian courtesy and fraternal spirit these brethren have exhibited, in commencing and conducting this intercourse as Synods, the confidence they have expressed in us as partakers of the same faith and order, and the hope they have avowed, that a day is coming, when a more perfect union will be desirable and practicable. We meet, our brethren with hearty assurances of reciprocal esteem and love, and while we cheerfully leave to others the questions as to the expediency and duty of an organic union, we pledge ourselves that we will endeavor, in all our official and private intercourse, to discourage everything which tends to mutual alienation and strife, and to cultivate that forbearance and brotherly kindness which becomes those who are so intimately connected in faith.

SYNOD OF WEST PENNSYLVANIA.

We give below further items of the action of this Synod, at its late meeting in Meadville:—

HOME MISSIONS.

After listening, with the deepest interest, to remarks from Secretary Kendall, giving a graphic description of the newly developed wants of our country, and the necessity of immediately making provision to supply them, a committee was appointed, who subsequently presented the following report which was unanimously adopted:—

In view of the facts which have been presented to us, your Committee would report that the work of Home Missions in its opening field, in its vast extent, immediate needs, holds a pre-eminence over no other of those mighty agencies with which God permits His people to work with Him in the saving of souls. The deliverance which His hand hath wrought, "proclaiming liberty throughout all the land unto the inhabitants thereof," the possession of a country ribbed with gold, flowing with oil, thrusting agricultural wealth upon us from each pore and crevice, while it tempts and fills us with a foreign emigration, calls for practical thanksgiving and an active Christianity. Your Committee believe that with the vast accessions, rapid development, the increase of railways, and the change of centres, there is no way so effectual to preserve and extend the pure Gospel, protect ourselves, and enlarge the church, as a proper attention to this work of missions. They regret to report, that churches are not, in this respect, aroused to their duty to themselves, their neighbors, and their God. They would point to their contributions, and remind them of the disproportion between that used for God's service and that squandered upon sinful self. They would appeal to the pastor for a proper presentation of, and to the churches for a liberal response to this stirring call, and an enlarged advance on their previous record. In the opening of that portion of our country which is within our bounds, from which God has "caused the rock to pour out rivers of oil," the Committee see a providential call to "possess the land." They would urge the appointment of a missionary who shall be supported by a special contribution, who shall visit, evangelize, and where possible collect the floating population and the scattered elements which there exist into self-sustaining churches.

In order that this matter may be brought before the Synod in a tangible form, they would present the following resolutions:—

Resolved, That this Synod stand pledged to the presentation of "Home Missions," and by a special sermon, once at least in the year.

Resolved, In consideration of the increasing population, religious importance, and peculiar character of the "oil regions," this Synod will employ and support a Missionary whose labor shall for the greater portion of his time be given to that section.

Resolved, That a committee be appointed and empowered to secure the services of such Missionary by the offer of those ministers, who by reason of age, infirmity, or other visitations of providence are disabled for the work of the ministry, or are in want of a comfortable livelihood.

The Committee, recommended the adoption of a standing rule by Presbyteries which constitute this Synod, to the effect that all the churches under their care be required annually to report to this body (or to their Presbyteries) what action they have taken in this matter. The excellence and force of this report will be enhanced by the fact that it was made not by ministers, but by elders.

MINISTERIAL EDUCATION.

After remarks by Rev. Dr. Mills, Rev. Joseph Vance, Herrick Johnson, Dr. Kendall and others, the following resolution was adopted unanimously:—

Resolved, That we, ministers of the Gospel, connected with the Synod of West Pennsylvania, do hereby pledge ourselves to present the subject of Ministerial Education to our churches, on or before the Sabbath following the day of prayer for Colleges—preaching a special sermon in behalf of the cause from Luke x. 2: "Therefore said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

NARRATIVE ON THE STATE OF RELIGION.
Spiritual Condition.—In looking over the Synodical field we find special occasion for gratitude to God. We have seen the glory of the coming of the Lord. Many of our churches have been revived; many souls have been won to Jesus; many Christians have put on new strength; and God's ministers have been made to rejoice at the renewed evidence of His gracious favor. His right hand and His holy arm have gotten Him great victories. Most precious and most glorious have been the displays of His Spirit, and putting to confusion the spiritual foes of Zion. Concerning some of our Israel, the enemy have said, "I will pursue,

I will overtake, I will divide the spoil." And in their feebleness and great straits the children of Israel have been "sore afraid." But God has blown upon the enemy, not with a mighty wind, but in a destructive wrath, both by the breath of his convicts and convaying power. So that we can shout to-day as Israel of old, "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

Yet here, as everywhere in our world, shadows fall. While Jesus of Nazareth has been passing by, multitudes have failed to cry in faith unto Him, and the light of God has not shined in their blinded hearts. Some churches have been unblest with large measures of grace. Portions of our field have gone without refreshing showers, and upon them the clouds have not dropped down fatness. We have reason for importunate prayer that these churches already blessed may be blessed more abundantly, and that all our waste places may be made fruitful to God.

Sabbath-Schools.—The attendance upon our Sabbath-schools seems to be larger than ever, and the reports from the various churches indicate an increased interest in this important department of Christian effort.

Young Peoples' Prayer Meetings.—Several of these are reported as held weekly in the churches, the precious results of the outpouring of God's Spirit. They are attended with great interest, and give promise of great good.

Benevolence.—With regard to Christian giving, the record as presented to the Synod is more favorable than the tabular statement in the Minutes of the General Assembly. It indicates an advance in the department of systematic benevolence. But while some churches have done well, others have measurably failed of their obligation, and still others have done almost nothing. In view of the material and spiritual prosperity of the last year, it is manifest that no figures in the past have begun to touch our capability and our duty. And the cry ought to go out through the churches, sounded by the leaders of the hosts of God, that with respect to Christian benevolence the children of Israel should "go forward."

Temperance.—The sad report still comes up from all our borders that Intemperance continues to prevail, and that little or nothing has been done to stay the tide of evil. There is need that we meet this enemy of God and of souls with God's own truth, that we sound out the warning of Scripture against the sin and crime of drunkenness, and that we strike at the root of the matter by dealing our blows at moderate drinking and fashionable wine-bibbing.

In the survey of the whole field, we find that the very largeness and richness of the blessing in some places, bring into greater and more painful prominence the dearth and barrenness of those places that have had no blessing. We praise and thank God while we mourn our dearthness. We shout our Ecceumus while we sing our Miserere. Encouraged by our successes, and humiliated by our failures, we feel the obligation laid upon us to go back to our respective fields of labor with the high resolve to be true to Christ and His truth, and to help on His cause by our most self-denying efforts and our most effectual prayers.

GEORGE A. LYON, Stated Clerk.

UNION MEETING OF PRESBYTERIES.

Two Ohio Presbyteries, the Trumbull, New School, and the New Lisbon, Old School, recently met in convention for fraternal and devotional purposes, and also to forward the reunion movement.

Two days were spent in religious exercises and friendly interchange of views, in the course of which the following resolutions were unanimously adopted:—

Resolved, That in view of the spirit and action of the two Assemblies of 1866, this Convention is encouraged to hope that at no distant period these two bodies will become organically one.

Resolved, That the hindrances to this union are much less now than at any former period.

Resolved, That this Convention recommend a free and full interchange of Christian fellowship and labor between our ministers and churches, so far as practicable.

OLIVET PRESBYTERIAN CHURCH.

ACTION ON THE DEATH OF M. W. BALDWIN.

MONDAY EVENING, Sept. 17th, 1866.

Having heard with sincere and deep sorrow of the death of Matthias W. Baldwin, and being desirous, at this first meeting since that event, of expressing our sense of the bereavement; therefore

Resolved, First, That in view of the character of the deceased, whose works testified to his faith in the great Redeemer, and his love for His cause, we find no ground of sorrow on his own account, for his removal from the earth.

Second, That in view of his pure morals, his expanded principles, his warm patriotism, his impartial benevolence, his large benefactions and exemplary Christian life, we express our sense of the public loss, and of the bereavement sustained by the Christian Church, especially by that denomination of which Mr. Baldwin was a member and a ruling elder.

Third, That we claim the privilege of joining in the public expression of grief, by reason of our large share in his Christian liberality, both when the church was first organized, and in her late attempts to enlarge her accommodations for worship. His liberal disposition has enabled us to erect a house of God, commodious and convenient, which, we doubt not, will remain for generations to come, a place for receiving saving spiritual good; and this record is intended to keep alive in the hearts of our people, a grateful remembrance of him who has now been called to the "better country."

Fourth, That we hereby express our lively sympathy with the bereaved family, acknowledging at the same time, that our warmest expressions are a small alleviation for the loss of one so kind, so good, so provident, and so closely endeared, whose loss in the family circle must be irreparable, except as God shall make it good.

HENRY K. RAIGUEL, President.
GEORGE W. RIGHTER, Sec'y.

LAYING A CORNER-STONE.

The cornerstone for the edifice of the Bethany Church, a new Presbyterian enterprise in this city, in connection with the Old School, was laid on the 15th inst. The church is located in the southwestern part of the city, and is the fruit of a few years ago. It is largely indebted for its commencement and growth to the personal attention of Mr. John Wannamaker, and has now a membership of about one hundred, and a Sabbath-school which numbers about seven hundred and fifty scholars and forty teachers. Its pastor is Rev. Mr. Low-

rie, who conducted the ceremonies of the laying of the stone. Other clergymen and also Mr. Wannamaker took part in the services.

OUR ROCHESTER CORRESPONDENT.

DR. SHAW'S RETURN.

We have before spoken of Dr. Shaw's long vacation. After twenty-five years of unceasing toil, as pastor of the Brick Church of this city, he determined, with the cordial consent of his people, to take a season of rest, something more than his summer vacation. We are happy to say, however, that he was not sick; and yet he felt somewhat worn, especially after the exhausting labors of the great revival in his church last spring.

But Mrs. Shaw, we are sorry to say, was a good deal out of health. She needed a change of scene and rest. For her sake as well as his own, the Doctor left our city about the first of June, and has passed most of his time at Pigeon Cove, Mass., in the vicinity of Cape Ann, getting as much as possible of the bracing air of the sea. The effect has been delightful upon Mrs. Shaw, and the Doctor has apparently added some pounds to his weight. He expects to resume his pulpit ministrations to-morrow, after an absence of four months and a half. We know that his people are very glad to see him back again.

The lecture-room, indeed, was filled last Wednesday evening, as they gave him their first greeting; and we doubt not his great church will be crowded to-morrow, as they wait again upon the words of truth from his lips. Few men are more beloved; few so well deserve it.

SYNOD OF UTAH.

This body held its annual meeting in Potsdam, commencing on Tuesday evening, Oct. 9th, in the church of which Rev. H. C. Riggs is pastor. The opening sermon, by request of Rev. B. Beckwith, the retiring Moderator, was preached by Rev. Dr. Fisher, of Utah, on the value of the soul. It was regarded, we should judge, as one of this distinguished preacher's happiest efforts, and was often referred to in the progress of the meeting. Next morning, after an hour and a quarter spent in earnest devotional exercises, Rev. A. H. Corliss, of Holland Patent, was chosen Moderator, and Elder J. C. Gallup, M.D., of Clinton, and Rev. Geo. D. Baker, of Watertown, Clerks.

The Communion sermon was preached on Wednesday afternoon by Rev. Edward Lord, of Adams; Rev. John Reid, of New Haven, and Rev. C. W. Hawley, of Waterville, officiating at the table. Wednesday evening was devoted to a Synodical conference, in which prayers and addresses were made by different members of the body.

Among other matters of business, Rev. John Waugh, of Clinton, read an able paper on the privileges of female members in the social meetings of the Church, taking rather novel ground, it was thought, for a staid, Pauline Presbyterian. His report elicited considerable discussion, and was referred to another committee to report further upon the subject next year—the meeting of Synod then to be held in Clinton.

Collections for the Ministerial Relief Fund were recommended to be taken in November, in all the churches of the Synod, on the Sabbath preceding or succeeding the national Thanksgiving.

HAMILTON COLLEGE.

The following resolutions touching the interests of Christian education in connection with Hamilton College, were also passed by the Synod:—

Whereas, It has ever been the glory of the Presbyterian Church, that it has always insisted on the necessity of religious education, especially of a thorough scientific culture on the part of those who enter its ministry; this Synod, recognizing in Hamilton College an institution essential to the training of our youth in their preparation for Christian usefulness in all the professions, and as necessary to secure an increase of fit candidates for the ministry; recognizing, also, the fact that this institution sustains a special relation to this Synod and the Presbyterian Church; therefore,

Resolved, 1. That we will, as ministers and elders, cordially co-operate with the Trustees in their efforts for the further and ample endowment of all the departments of instruction necessary to enable it to meet all the demands for higher education, created by the age and times in which we live.

2. That we will endeavor to influence our men of large means, generously to contribute to the special endowment of particular departments of instruction.

3. That we will co-operate with such agency as the Board of Trustees may employ, to obtain from the churches of this Synod a fund of not less than \$40,000, the interest of which shall be appropriated to defraying the expenses of the collegiate education of Christian youth, especially those who are studying for the ministry whose circumstances demand assistance; said fund to be placed in the hands of the Trustees, and secured for this purpose.

SYNOD OF BUFFALO.

This Synod, in connection with the other branch, met in St. Peter's Church in this city, last week. Rev. Milton Waldo, of Hornellsville, appeared in the body as a delegate from the Synod of Genesee, and made a handsome speech, giving the cordial fraternal salutation of the New School body to the Old, and was well received. The Moderator of the Synod made a brief and pleasant reply.

A good part of the meeting of this Synod was occupied in trying an appeal. An elder had been excommunicated from one of its churches for breach of covenant, neglecting the sanctuary and its ordinances. He appealed to his Presbytery, but found no redress. He appealed to Synod, and here also the judgment of the Session was sustained. Elders are set to keep others in order; they should first be in order themselves.

MINISTERIAL SALARIES.

We continue to hear of cases of real distress. We wonder that the people are so slow to find them out, and to minister the needed relief. We will not believe that it is from want of interest in their ministers, but they cannot have thought of this matter as they should. We have in mind a country parish, large and strong. The people are all living on the fat of the land. Their tables are loaded with the bounties of Providence; their granaries are full; their spare money is in Government stocks; they have enough, and to spare. They pay their minister eight hundred dollars. They paid him six before the war, and they think they have done a very good thing in putting it up to eight in these times. But they do not seem to realize that their advance does not at all correspond with the change in prices of everything he has to buy. He, in fact, may be paying them from day to day, twice and three times as much for potatoes, eggs, butter, and the like, as he paid before the war, and yet they have not put twice or three times as much money into his hands with which to do it.

An advance of twenty per cent. in salary, and two hundred per cent. in prices for food and clothing, do not agree well together. And this, beyond question, is one reason why some are deterred from entering the ministry. They that preach the Gospel must live of the Gospel, or there will soon be a greater dearth of ministers than there is now. We know more than one good preacher of the Gospel who is casting about to know what he shall do to support his dependent family. Many are at the point of being driven from the ministry. In justice to good and devoted men, consecrated to this service, and in justice to the great Head of the Church, whose servants we all are, as well as for their own good, the churches ought to look more narrowly into this subject. How can a minister do justice to himself or to his people, with actual want staring his family in the face?

AE-WA-GA.

We have a beautiful village in the southern part of our great State, upon the Erie Railway, of which this is the euphonious Indian name. In an evil day somebody contracted it to Oswego. If we had the power, we would compel everybody to write it Ahwaga, as it should be written; and then we should indulge the pleasing hope that the printer and proof-reader would not continually be confounding it, as in our last letter, with Oswego—two very different places, one north of us, and the other south.

We are made to speak of the Rev. Solon Cobb, as pastor of the Presbyterian church in Oswego. Rev. Dr. Condit and his young colleague would both dispute his right to any such place or title. But leave out that impertinent s, or go back to the beautiful Indian Ahwaga, and there would be no quarrel. A correspondent in the last Evangelist is made to say that the General Association of this State met in the Congregational church of Oswego. Last year that would have been right, but this year that s is in the way. It is a real misfortune that we have two large towns in our State whose names are so near alike. Others beside printers are confused by it. Letters, we are told, often go astray on that account. If we could only return to the beautiful Indian name of the southern village, it would all be easy and right.

PERSONAL.

Rev. Edwin Allen, who has been for some time acting pastor of the Presbyterian Church in Parma Centre, has accepted an appointment under our Home Missionary Committee, and has gone to labor in the West. He was beloved and useful among his people; and we trust a great blessing will follow him to his new home.

ROCHESTER, Oct. 20, 1866.

GENESEE.

"TABOR CHURCH."

LINES INSCRIBED TO THE BELOVED PASTOR, BY ONE OF HIS FLOCK.

O, Tabor! to thy hallowed courts
With faltering steps I came,
Bowed to the earth, in deep distress,
To hear my Saviour's name.

To learn, within thy sacred walls,
The "Life that is True, and the Way,"
And yield submission to the calls
That lead to "perfect day."

O, Tabor! Temple of our Lord,
And portal, too, of heaven;
'Tis here the weary may find rest,
And sinners be forgiven.

And may this Tabor be as bright
To Thy loved flock below,
And shine with Thy resplendent light
As Tabor long ago.

No Answer from Dr. Wadsworth.—Dr. Wadsworth is reticent respecting the calls which have reached him from the East, and it is earnestly hoped that he will not be drawn away from us. Only think of it, after all the difficulty which is experienced in getting men out here, that such cities as Philadelphia and New Haven, etc., do their best to get them away from us. Dr. Stone's church was over two years getting their man. The First Presbyterian Church, with a beautiful edifice, free from debt, and offering a \$6000 salary, have been applying to men in vain for two years past, and still have found no one of their choice who will consent to come. And yet Eastern churches, in the midst of plenty, are crying after the very few men we have been able to get out here.—San Francisco Cor. of Evangelist.

Change of Denomination.—Rev. W. P. Strickland, D.D., has changed his relation from the New York Methodist Episcopal Conference to the Presbytery of Long Island, and is now supplying the church at Bridgehampton, Long Island.