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WHOLE NO. 2479

Contributors.

WISSING—AND CLEAVING.

By Rev. Theodore L. Cuyler.

She kissed her mother-in-law; but she was not ready to make peace; she was not ready to make peace that cost something.

pathetic little touch of human nature, that in the matchless story of the woman, we see a parable of thousands of experiences in our days. To "salute" Christ by an empty profession at His table is easy; but to give one credit and currency in His name, is a profession of Christianity in the same sense as it was in Asia Minor and in the days of the apostles.

stereotype question "Do you love Him?" there are glad and ready answers, and there are those who answer that cost no more than Orpah's. They are about as worthless as the sand that is blown away by the wind. He tells me that he lately visited a man who had attempted to commit suicide, and he was shocked to hear the man affirm with the most careless presumption that "he loved Jesus Christ!" The prohibitions of hollow sentimentalism made in prayer-meetings, or before examining boards of churches. The profession is so easily given—it is a matter of self-esteem, that the shallow soul indulges in it without a scruple or a thought.

In a little while these Orpahs are in the prayer-room and the communion table; they are off to their old comradeship and "their own gods." They are from Christ, because they were never in, for if they had been of Him they would have continued with Him. What something for Ruth to cleave unto? We always feel glad that she could have foreseen the handsome estate and the rich kinsman that was waiting for her at Bethlehem—for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle and with a hope of earthly reward. "Thy people be my people, and thy God shall be my God," was a noble confession of faith. Beauty of it lay in the fact that she had it out, and took the decisive steps which showed her heart and conscience was what she said.

The glowing excitement of a Revival season fill up our church-memberships, and not a few Orpahs among the genuine and true-minded Ruths. In a little while the Orpahs are back in the world again, to their families, and the Church's sorrow. Professing is easy; then comes the test of performance. Revivals cover the threshing-floor with sheaves. The duller and more ungodly seasons that come afterwards show out the wheat from the chaff. In the solemn and significant fact lies the reason why, with all the occasional large inheritings, the actual working force of Christians increases so slowly.

The enlistment, the dress-parades have no value in them. The bivouacs and the marches are the real test of the mettle. An unusually good one is to be willing to lie down in the hospital without complaining. Christ puts His professed disciples to the test very soon. Those cleave to Him, of those only, who have a vital union to Him by faith and the regenerating Spirit. Leaving costs the sacrifice of pride in one, the sacrifice of ease and comfort in another, of stubborn self-will in a third; often costs a sharp battle with unruly appetites and lusts. It was of this persistent cleaving to Him, this patient continuance in prayer, that Jesus spake when He said "Abide in me." The branches that cleave to the vine bear the rich clusters. Godly fruit depends upon just this one thing—cleaving unto Christ.

Holiness means the daily doing of His will, the daily keeping of His commandments. The religion we want now-a-days is the religion that is fast-anchored enough to stand the strain of strong temptations—in the counting-room, the shop, the political meeting, the social circle as well as in the church and the closet. Cleaving to Jesus holds a man anywhere. Of such the dear Master says "None shall be able to pluck them out of my hands." Jesus was once betrayed with a kiss. But Jesus will never betray the humblest follower who cleaves to Him in simple faith, and the daily doing of His commandments.

The annual report of the Board of Visitors to the West Point Military Academy, after making some minor recommendations, suggests that a commission be constituted by act of Congress, to consist of gentlemen representing the Academic Board, the graduates of the Academy, and civilians familiar with general education, who shall report to Congress such changes in the organization of the Academy and its course of study, as shall promote its usefulness. As to the present state of discipline, the Board of Visitors say that perfect decorum prevails in the Mess Hall at meals, and hazing, ly-

ing, profanity, and all use of liquor is prohibited by rules which are rigidly enforced.

LETTER FROM CENTRAL MICHIGAN.

By City, September, 1877.

There are several things to be spoken of in this letter. One is Mount Pleasant.

There are a great many Mount Pleasants in the West, and most of them without any Mounts, except in the imaginations of their namers. It is about as easy to call a place Mount Pleasant as to call it Springfield, and there are, as you know, at least fifty Springfields. But the Mount Pleasant of which I speak is in Isabella county of our State. I shall speak of it because, for one thing, our Presbytery went there last week, and for another, that it deserves to be spoken of.

To get there from Bay City you take the Flint and Pere Marquette Railroad by East Saginaw, thence northward through Midland to a place called Clare, in Clare county, where a stage is taken fifteen miles westward to the centre of Isabella county. At Midland you are as high the center of the State of Michigan as you can well get, that is of the lower beehive. This region is new. Twelve years ago it was a forest. Rev. Calvin Clark in 1866 worked his way here on foot from Midland, some thirty to thirty-five miles, to see if the Gospel were wanted. He was told by one who claimed to speak from authority, that only "saw logs and greenbacks" were desired. But an eye was kept on the place, and a church of four members was organized in 1871, Rev. Luke Nott taking up his abode with them. He continued to be their minister till 1876. In the meantime a building was erected, 35x65 feet, finished, dedicated, and paid for. The church now numbers about eighty members. Mount Pleasant is a village of 1000 people, with brick Court House, two or three blocks of brick stores, a Roman Catholic and Methodist church in addition to the Presbyterian, and a goodly number of comfortable dwellings. The church—Presbyterian—is without a minister, and is waiting some square-built, steady running, sensible man, who can get three ideas in a row, and of suitable spiritual qualifications. It is a county seat, and with such families as that collects; in the center of as good a rural region as the moon glints on. No town is near to compete in trade, and it will be the centre of a considerable business in a few years. There is a good membership, including such women as Paul exhorted to help, because they labored much in the Lord. But the present salary cannot be large, though with steady patient work it can doubtless be made to grow.

The Indians. Isabella county contains an Indian Reservation. We pass through it from Clare to Mount Pleasant. It consists of six townships of excellent land. But as the Indians get their patents it goes out of their hands, and they disappear. Yet many remain, some working their farms, and some hiring to the pale faces. They are Chippeways, tribally; religiously, Methodists. Their grade of civilization is fair for Indians. They dress and appear like other people. But the Indian character is rather thin, and lacks breadth as well as depth, and they are not a very thrifty people, do not "hanker after" work, especially steady work. They are very good Methodists at camp-meeting times, which is their great occasion. They all gather then, sing, pray, shout, "get the power," and play off the corresponding fantasies in the manner of fifty years ago among rural pale faces of that faith.

But after camp-meeting is over, the progress is not very perceptible, in such everyday qualities as truth, industry, and some other which I need not name, equally desirable for red and white people, but not possessed by all of either color.

In fact, it is said that some of their white neighbors dealt very subtly in the matter of getting away their lands at inadequate prices, and even formed a "ring" for that purpose, but which the Government squelched. And if white Indian teachers cheat, why should not taught Indians cheat too?

As long as the lands were reserved to them, they increased in numbers. But these places will soon know them no more. As Indian habits are laid aside, those of inferior grade are adopted from the whites; and a deterioration of health begins, consumption lays hold upon them, and they go to the grave; and many migrate, nobody knows where.

Our Presbytery did but little; in fact, but little was to be done. Rev. J. R. Stevenson was dismissed, and J. S. Lord received. A new church near St. Louis was added to the Roll, and that of Salt River (struck off last year as dead) re-tored, the church insisting that it was not dead, and, in fact, was a little more alive than ever, having Brother Nott to preach to them, with a congregation of a hundred people. Brother Nott himself testified to their aliveness, asserting also that they had no other Gospel privileges in the region; and to buttress his activities with them, he had several other stations sufficiently near to make a group of preaching places. Brother Nott did a good, patient work here at Mt. Pleasant. He may do as well at and about Salt River, though the name is a little indicative of desolation.

had convened on Tuesday, the 11th, at 7:30 o'clock, Brother Reid had been gone from the world some two hours. He was buried at Romeo, the home of his family, Sept. 13. His death is a great disappointment to us. He was a man of excellent spirit and of great energy. He loved exploring and organizing work, and had been very active during the past year in travelling over Tuscola and Huron counties; and with the aid of Messrs. H. H. Northrop and D. B. Shoup of St. Louis (who spent his vacation there), had organized in those two counties some four churches. He was formerly in the United Presbyterian connection, and a native of Michigan. His age I do not know; but he was in early manhood, leaving a wife and one child.

New Michigan generally. For one thing, settlement is going on in it with great rapidity, and the land is being cleared of its forests, and brought into culture. Of course Gospel privileges are wanted accordingly. If not wanted, they are not the less needed. How shall the Gospel be planted and maintained in the new regions which stretch from Lansing, the capital, to Mackinac? Here is a square of 300 miles, as new as Colorado, and harder to settle: for originally it is all forest. Our good Home Missions Committee in New York city think the Presbytery should look after it. That they try to do, after a fashion. But the Presbytery has no money to do such a work as to explore, organize, and keep fed the little churches, over so great a territory. We have but seven self-sustaining churches; and of these, four are such by the skin of their teeth.

We have had a synodical missionary in the State, and but one for the State. There is a good deal of babbling in the synodical calendar as to his successor. But what if our Committee will give us no successor? Well, a synodical missionary may not be an essential thing; but missionary aid is an essential in some form, if we are to have a share in this heritage. Our neighbors stand ready to take the whole, if we do not assert our claim, and sometimes even if we do. And we are willing that they take their share, but not willing that they absorb ours also. But Synod is soon to meet, and we shall see.

Tramps. We are not omitted in the visitation of this new European development of laziness and beggary. The tramps swarm, all looking as much alike as a handful of peas, all telling the same story of want of work, and all wanting help in money, and lacking that, in bread. But a trial shows them not so anxious in the matter of work. Bread they of course want, as anybody would who should take to strolling about the country. But while we adopt the humane rule of "giving bread to hunger," how far does the obligation reach to board an army of strollers? For in truth it implies the necessity of keeping a table set. I have no faith in the want of work to more than one out of a hundred. They stroll to avoid work. That is their life habit.

Now an apostle says, if any will not work, neither shall he eat. This rule put resolutely in force would dry up the stream of mendicancy. It would be hard on that hundredth man, of course, but is it not better to pinch him than that the public saddle itself with cohorts of steady beggars for all time?

The Book Agents. Are here again. What is to be done with them? I can manage with the male species, but what resource for the female one, who apprehends you on Friday, in the morning, with the pitch of "thirdly" upon you, and who holds you for a full hour, refusing to accept the word No, and depart; but who begs indorsement for a book of which you know nothing, but that it is got up to sell, and would be dear at the cost of binding. All I can say is I do not want the books, and I will not sign an indorsement, a vellum edict. AMBROSE.

THE WELSH PRESBYTERIAN GENERAL ASSEMBLY.

The evangelistic labors of Rev. George Whitfield in the Principality of Wales, were eminently successful. He secured the cooperation of several ministers of the Established Church, among them Rev. Howell Harris of Trevecca, Rev. Daniel Rowlands of Llangitho, and Rev. John Jones of Llangan, and Wales was moved by a mighty wave of revival power, in which this denomination had its origin. Its Form of Government is Presbyterian, and its doctrines Calvinistic. In Wales it is known as "Trefnyddion Calfanidd" or "Calvinistic Methodists." Rev. Thomas Coates of Bala, the founder of the British and Foreign Bible Society, and who introduced Sabbath schools into the Principality, a man of great learning and piety, with remarkable power of organization, was greatly instrumental in advancing the cause of religion and the interest of the denomination.

In Wales the statistics of the Welsh General Assembly show, synods 2, presbyteries 27, churches 1098, ministers 1000, members 125,000, with two Theological Seminaries, and Missions in India, France, and Australia.

The following are the statistics of the Church in this country, as reported to the General Assembly: synods 6, ministers 126, churches 161, members 11,000. The sessions of the General Assembly were opened in the church corner of Sargamon and Adams streets, Rev. David Harris pastor, Sept. 18; Rev. Dr. Roberts of Utica, N. Y.,

the retiring moderator, preaching a very excellent sermon in the Welsh language. The basis of representation is Synodical, therefore the number of delegates is limited. The following Synods are represented: New York, Pennsylvania, Ohio, Iowa, Wisconsin, and Minnesota, by an equal number of ministers and elders.

The present Assembly was organized by the election of Rev. Rees Evans of Cambria, Wis., for Moderator, and Rev. Thomas C. Davies of Pittsburg, Pa., Stated Clerk. Committees on the State of the Church, on Education for the Ministry, and on Home Missions, were appointed. The appropriate business before the Assembly was transacted with despatch and harmony.

The Welsh language is used in the Assembly, and every evening large and interested audiences assemble to hear a Welsh sermon. The singing of the congregation, led by a choir, is soul-stirring, and a wonderful inspiration in the service of praise. Thursday afternoon was devoted to the reception of delegates from the Presbyterian Church and the American Sunday-school Union.

Rev. C. L. Thompson, D.D., of this city, represented the former, and was most cordially received. His warm greetings to this "little sister," his earnest words of cheer and encouragement, though in the English language, produced a marked impression, and will be long remembered.

The American Sunday-school Union was represented by Rev. B. W. Childlaw of Ohio, whose missionary service covers over forty years planting Sunday-schools in the West. He spoke in the Welsh language as if he had just landed on our shores, though he has been here fifty-seven years. The Assembly heard the glowing words of the veteran with evident and delighted attention. His presentation of the objects of the Society, and its methods of Sunday-school extension through its missionaries, gave to the Assembly a new idea of the importance and necessity of this useful agency in the work of Home evangelization. The Sabbath-school work, the simple, earnest study of the Bible is well sustained by the Welsh Presbyterians. Parents and children attend the Sabbath-school, and they are always found together in the house of God, and this secures the property of the Church and the general interests of religion are promoted. The Assembly will adjourn on Saturday, but most of its members will remain over Sabbath, which will be a high day in the Zion of God among the Welsh citizens of Chicago.

Chicago, Ill., Sept. 21, 1877.

FROM THE PACIFIC COAST.

San Francisco, Sept. 15th, 1877.

This year has been marked by features worthy of note in their bearing on the development and prosperity of the churches of this city and coast.

Canelling Debts. Early in the year a spirited and promising effort was made to wipe out the indebtedness weighing heavily on many of them. It began in the earnest thoughts of Mr. Edward Kimball of Chicago, who had passed some months here on business, and become well acquainted with the condition and need of two of the churches in which he had labored earnestly. One was the Third Congregational, and the other the Westminster Presbyterian. Expecting to leave soon, he asked himself what best service he could render them, and the thought flashed on him, as by inspiration, that both were straightened and hampered by debt. Having meditated and prayed, he resolved upon an effort in the first of these, to take the debt promptly in hand and cancel it, and at once went forward almost unseconded, and to the astonishment of the congregation, at a single morning service, without previous notice or preparation, more than the whole debt of \$3500 was pledged, payable in a few months. Last Sabbath this church held a service of praise and thanksgiving upon the full accomplishment of the desired result.

The knowledge of what had been undertaken in this Third Congregational church, stirred many others, much more heavily burdened, to similar endeavor. Within a few weeks (Mr. Kimball everywhere the master spirit in the work) more than \$190,000, payable within the year, were subscribed by Congregational and Presbyterian churches in this city for liquidation of their debts. In two (one named already, the other the Larkin-street Presbyterian) the result is an accomplished fact, in the other it is still in progress with various prospects. The year has been one of great financial pressure, and to many it seems improbable that the pledges made will be, or can be, all fulfilled.

Another mark upon the year has been its drought. Large portions of the State, even in favorable years, have a smaller rainfall than is general east of the mountains, but this year even this small allowance has been reduced more than half. Crops are a total failure in large parts of the State, and the loss has greatly paralyzed legitimate business, and desolation prevailing over thousands upon thousands of broad acres which a few inches of rain would have beautified with smiling harvests. The city feels it keenly in every business interest, and severe pressure pervades all circles. Religious and benevolent interests suffer as others, some of them sorely.

Stock Disasters. Added to this affliction has been a collapse in stock operations. This is really no calamity. The calamity is that the collapse is not so utter and complete as forever and ever to end the legalized robbery which for years has held, and will doubtless again hold, high carnival in and about the mining stock boards of this city. It is the simple truth, without note or comment, that dabbling in stocks is nearly universal on this coast, and the ruin it has wrought this year for the great mass of outside operators can be reckoned only by millions.

This is felt by the churches, for their skirts are not clear of the practice by their members of operating in stocks. A fine church building of our denomination is now closed in this city, and it is said has passed into possession of a creditor bank, because of stock losses by one of its wealthier members. A Christian business man not long since, referring to this stock gambling and its prevalence among Christian men, said that "the facts would not bear probing." He was right. Let the theme drop.

Riots. The riots of the year will not be soon forgotten. Wednesday night after the Sabbath outbreak at Pittsburg, a large fire at the city front lit up the evening sky. It was reported to be the Pacific Mail dock fired by a mob maddened by the reported arrival of another thousand Chinamen. Before midnight it was ascertained to be not at, but adjoining, this dock, and some relief was experienced, but for many nights after the heavy tramp of squads detailed by the Safety Committee to patrol the streets was a vast comfort to thousands of anxious householders. Never has the danger to the city from indolent, vicious, depraved youths and men been realized as of late. Thoughtful men feel that we are slumbering on a thin crust over a volcano. There is reason for it: religious restraint not brooked by the larger part of the community; hundreds of families, well-to-do, intelligent, and respectable, without a vestige of even the form of religion—actual, if not avowed, unbelievers; the holiness of the Sabbath, God's justice, the fearfulness of judgment to come, obsolete ideas to vast numbers—never heard of by too many of those born on the soil, and fast coming to mature manhood; marriage a slender tie, the family relation held in light esteem, quiet domestic life a precious rarity; hordes of youth growing up idle, dissolute, intemperate, profane, foul-mouthed, without regard for law, or respect for the rights of their fellow-men; communistic and infidel ideas spreading fast, rather than Bible truth; serious obstacles preventing that wholesome development of material interests which is essential to the prosperity and well-being of a community, such as a spirit of reckless haste, closely allied to the gambler's, even in legitimate business; stupendous monopoly in railroads, lands, and water; levying heavy tolls on the staples of life; a universal habit of extravagance, if not corrupt expenditure, in State, county, and city, weighing down unduly the burden of taxation.

Taken all together the elements just spoken of make portentous showing; and looking from that to the evangelical churches, they are found gathering scarcely one in thirty of the population to their worship; and so borne along by the current of worldliness and light regard for the Sabbath, as many of them systematically to advertise for hearers in the Sunday newspapers. Many pastors object, but trustees overrule them, and desecration goes on.

Hostility to Chinamen. A decided change is occurring in the current of sentiment about the Chinamen on this coast. It does not proceed from altered principles, but from unexpectedly developed considerations bearing on the subject. The riots and labor troubles have revealed a moral weakness and unfitness not heretofore realized for dealing with a large influx of heathen laborers. The financial pressure has lowered the views of many about wages, and supplied an amount of white labor not before available.

The opposition to the Chinese shows itself now in a new direction. Many refuse to give them work, and it is admitted that thousands are now without employment. The outcome of this hostility time only can show. Were we a sober, virtuous, God-fearing people, and were our material interests and social polity and laws organized and administered on principles of sound wisdom and justice, it might be safe and well to incorporate into our population such a mass of heathens and squalid, though industrious and inoffensive, poverty as our 100,000 Chinamen, but in the actual situation, to undertake it involves too serious hazard, and it is to be hoped no more will come here. In the course of nature the thousands already among us will dwindle by the natural process of death; and others will return to their native land, till the Chinese question shall lose all significance.

Theological Seminary. Last Sabbath the building erected through the liberality of Eastern donors for our Theological Seminary was dedicated. It is finely situated, and the only regret one can feel in connection with it, is that with all the wealth here in silver and gold, it was necessary to appeal to distant Christians for means to build it, and that now it is up its quarters are not fully occupied with students. With its sound, wise, and devoted instructors, the Divine blessing added, it will not fail to prove a fountain head of truths and influences which this city and the surrounding country need above everything else.

If any of our readers think we give too much space to vacation rambles, such as are detailed on the next page, and that this eager excitement in hunting and fishing is not quite dignified for a minister, we beg to differ from them. Not that we have any fondness for field sports, and wish to put forward this experience of others as our own apology and defence. There is not a man in the Presbyterian Church who is less inclined to such sports, or has less skill in them. We never shot a bird in our life. We have caught a few fish in the Adirondacks, but our achievements in this line are not of a kind to excite either envy or admiration. But the taste, which is so strongly developed in some of our brethren, induces a very vigorous exercise, which gives them health and strength, and capacity for labor in other fields. Those morning excursions on the prairie of our brother Cooke, with the excitement of his gun, are better for him than a whole drag store full of medicines. They fill his lungs with air, and

send the blood tingling through his veins. He comes back from such work a new man, with frame refreshed and full-strung for the labors of another year. Dr. Bethune was not spoiled for the pulpit by his fondness for fishing, which indeed was the first calling of the Apostles, from which they rose to become "fishers of men." Such men are earnest workers wherever they are, in the forest or the city, on the prairie or in the pulpit; and the same ardent temperament which sends them forward in one sphere of activity, will tend to make them earnest and successful in the other.

A LETTER FROM MRS. DR. ROSS.

"Help those Women."

Hotelswood Home, Huntsville, Ala., Sept. 17, 1877.

Rec. Dr. Field: I think I need make no more apology for what I am about to write than did the Macedonian people in their cry "Come over and help us." As I read in THE EVANGELIST this morning of the many institutions in Massachusetts for the culture of women, my tears fell, not only in thankfulness that my native State has so much whereof to glory, but in grief that Alabama, my adopted State, which needs so much, has so little to encourage her to raise the standard of woman's training. Not only are Massachusetts and other States in the full blaze of educational glory, but a few weeks since THE EVANGELIST told us of the number of Holyoke schools in Africa! and almost weekly Japan is brought before us in her rapid educational strides. While this is so rightfully done for these far distant lands, should the few in the South, now one with the North, who are striving to raise the standard of female education, be left single-handed and alone to do the work?

As I read from week to week of the great advancement in all Christian culture in the North, the thought involuntarily comes, Is it the Master's will we should always be passed by? I have consecrated my life to the great object of giving Christian culture of the highest type to Southern girls, who are wide-awake to its importance. But unless the Lord puts it into the heart of some Christian of large heart and means to help me, my purpose will fail. Are there none such to whom you can present my plea? I ask you because from your acquaintance with my husband, Rev. Dr. Ross, you will know my statements to be reliable.

In the three years I have had charge of this Seminary, I have to the greatest possible extent aided those in need. This year the need is still greater. If I could put in your hand the pleading letters I have received, if you could see the eagerness with which all my efforts are met, I believe you would feel the Lord's call to go "Around the World" of Christian wealth and plead for Southern Education. I have the nucleus of what should be the Oxford, the Holyoke, or the Wellesley of the South.

In my own poverty all I can do is to make the offering in my heart, and ask for the silver and the gold which is the Lord's. But how can you give this unless you know the need? No more than can the heathen hear unless the Gospel be preached to them. Therefore I write this letter to you, and through you to whomsoever you may present it, believing it is the Master's call, not mine. In his name I beg you to give it a patient reading and thought. But you must have facts on which to act.

This institution has long been known throughout the South. Three years before the war it was remodelled and improved. During the war the school was broken up, and the building used first as a hospital for the Federal Army and then by negroes. When the war-closed the library, chandeliers, doors, &c., had been destroyed. Efforts were made to secure a school, and in 1867 it was reopened: it was under the patronage mainly of the Presbyterian Church; three years since it was about to pass from this control and influence. I had been its former Principal, and for reasons not altogether personal, determined again to assume that position. Last June the property was sold under mortgage. I became its purchaser, and thus secured to my aged husband a home, which the church to which he ministered more than twenty years was unable to do, and to the cause of thorough Christian education, as I said before, a nucleus of great good to Southern girls.

For this property, every day increasing in value, I am to pay \$5000 out of the net proceeds of a small school. This heavy burden limits my charities. I have written to some Northern friends, asking for scholarships; but have been refused on the plea of the distance. I then said, Give me five hundred dollars annually, and for that sum I will give all the benefits of my institution to three girls. There is property adjoining these premises which could be purchased, and hence my idea to make it an humble imitation of Holyoke and Wellesley.

I wish not only to make it thoroughly educational, but to add various industrial departments. All educated girls cannot teach; our Southern girls are poor, the most of the people are poor, but they are willing to do anything honorable. I would teach them book-keeping, stenography, telegraphy, all woman's trades, while all these departments would be elevated and refined by the Christian culture they received. Are these ideas and hopes chimerical? They will only prove so if I fail to meet with the liberal hand and heart.

Were I to tell you of my own struggles in this matter, of the self-denial of many families from which my pupils come, you would feel no surprise that I should have addressed you this letter. Of my personal reliability, it would with you be enough to know that I am the wife of Dr. Ross, whose interviews with you have been so pleasant to himself. Others may refer to Dr. Atterbury now of Detroit, and Rev. C. V. Spear at Pittsfield, with whom I was associated as teacher during the life of President Agnew.

Dr. Ross, now in his eighty-first year, is absent preaching in the mountains of East Tennessee. Respectfully, F. R. ROSS.

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HENRY M. FIELD,

Editor and Proprietor.



THURSDAY, SEPTEMBER 27, 1877.

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DR. M'COSE ON AMERICAN PREACHING.

We take great pleasure in printing the following as a simple and natural explanation of what has called forth a good deal of needless remark. We are as jealous as any body can be, for the honor of our American clergymen (whom we believe to be on the whole the best in the world), but surely that honor is not vindicated by taking offence where none was intended:

Princeton, Sept. 26th, 1877.

To the Editor of The New York Evangelist:

On returning a few days ago to America, I was amazed to find how much writing had been occasioned by the short statement I made in the Presbyterian Council on the subject of the taste for preaching in America. The subject discussed was preaching and the training of students. I spoke on the two subjects for three or perhaps five minutes. There must have been dozens of American delegates present, and the meeting was open to discussion by any of them; but not one of them took exception to my remarks. This is a presumptuous proof that what I said was not so offensive as it has been represented. As I was travelling from place to place, I did not see any American papers while in Scotland. The adverse criticisms which I have seen, since my return, all proceed on a caricature of what I said. Fortunately, an authorized report, prepared by the Committee in Edinburgh, has been printed, and will soon be published, and I am ready to abide by it.

I am not to enter on the criticisms which have been offered. But I beg leave to say that I drew no comparison between the American and Scottish preaching generally, nor did I profess or pretend to give any general description of New England preachers or preaching. But I did say that the American people were showing unmistakably, by the kind of ministers they were calling from abroad, and from among themselves, to occupy the higher positions (the success of Moody proves the same thing), that they preferred Scriptural preaching to a style which had appeared in New England, and thence spread into the Middle States—a style which tended to drive off the poor from the Presbyterian Church—a style in which the preacher, instead of expounding the Word, gave forth his own notions.

I have given my views on this subject in America, much more fully than I thought of doing in Edinburgh. I did so at length when I preached by special request from a Committee of Assembly, May, 1870, in Philadelphia, in the church in which the Assembly met; and I received only thanks. I did so in Princeton before the theologians, and in New York on the Sabbath before the Evangelical Alliance met. I do so in the instruction I give to the students here, making that instruction Biblical and not notional, recommending those who are to go forward to the ministry, to expound Scripture, and to propound the thoughts of God, instead of their own. I am willing that the public should know, that without at all referring to New England or Scotland, I mean to do so in this college in time to come, and this whether newspapers approve or disapprove.

JAMES M'COSE.

Among recent foreign visitors to this country is Dr. Grant of Cairo, whose name has often occurred in our Letters from Egypt; who was our companion and guide in our midnight visit to the Great Pyramid. Though a Scotchman, he has the happiness to have an American wife—a lady of Honesdale, Penn., whom he met abroad. This, we believe, is his first visit to this country. He expects to sail from this port on his return next week, on Saturday, on the City of Richmond. As we learn of this, it occurs to us that possibly there may be some who contemplate going abroad for health, and spending a Winter in Egypt. If so, they cannot possibly go under better guidance, or have better care when they arrive, than that of this eminent Scotch physician.

THE LATE REV. EDWIN HALL, D.D.

When this venerable and distinguished teacher of theology passed away, we made haste to copy from an Auburn paper published on the day of his death, a brief notice of his life, to which we are now happy to add a fuller tribute from his late associates in Auburn Theological Seminary, an institution to which he had given so many of his best years, and which was so dear to him to the last:

Of the present Faculty of the Auburn Theological Seminary, two were associated with Professor Hall during his entire course; two were his pupils; and one (his successor in the chair of Theology) was for the last few months before his death in habits of affectionate intimacy with him. They mourn his loss together, as that of a fellow-laborer, a father, and a friend.

In obedience to an earnest call from the Board of Commissioners, pressed upon him personally by a committee, of which Rev. Dr. Fowler of Utica was chairman, Dr. Hall with much hesitation and reluctance, resigned the care of his large and attached congregation in Norwalk, Ct., removed to Auburn, and was inaugurated to the chair of Christian Theology in the Seminary, June 20, 1855. At the same time were inducted to the chairs they had been called to occupy, Professors Huntington and Condit, of whom the latter rested from his labors on Jan. 1, of last year.

The choice proved in all respects eminently happy for the Seminary and the Church to which it belongs. Dr. Hall had been distinguished in the pastorate for unflinching industry, for sound wisdom and discretion in all the affairs of the Church, for a zealous defence of the faith, and, though making no claim to the artificial charms of eloquence, for the interest and instructiveness of his preaching. He was acute in detecting, and fearless in exposing, the beginnings of doctrinal error. In the great struggle waged in the Hartford Association thirty years ago, against what he and the older Connecticut divines regarded as a false and mischievous philosophy, he was the acknowledged leader. His controversial writings of that period, as well as his previous ones in the debate on the Church constitution and ordinances, exhibit him as a keen logician, a dexterous and resolute polemic, and a pungent writer. His History of the Puritans, originally prepared as a course of lectures for the instruction of his own people, is a monument of his learning, historical accuracy, and thoroughgoing championship of the principles of the New England churches. In respect to Church government, Dr. Hall placed a very high value on the original consociated Congregationalism of Connecticut, as approaching the more perfect organization of the Presbyterian Church. His failure to secure by means of it a satisfactory vindication of the truth, in a well known instance, made a removal within the limits of the latter system welcome to him, as well as to some of his Connecticut brethren.

It was thus with a high and well earned reputation as a divine, and in the full maturity of his powers, that Dr. Hall removed to Auburn. He applied himself to his work in the Seminary with his characteristic thoroughness and fidelity. Within a year or two following, the Commissioners passed a resolution, recommending that in the course of instruction in Theology particular attention should be paid to the definitions and Scripture proofs of the Assembly's Catechism. This action, if not prompted by Prof. Hall, was in entire harmony with his views. He bore the strongest aversion to a rationalizing theology. He prominently honored the Word of God as the only standard of truth. His classes were taught to state the doctrines of revelation in the words of the Church symbols, and were drilled with unwearied patience in the citation of Scripture proofs. His annual examinations, as well as the trials of his students for licensure and ordination, proved, in these respects, peculiarly satisfactory to the Presbyteries.

Within a few years after entering on his work, Prof. Hall prepared and printed for the use of his classes, his "Digest of Studies and Lectures in Theology"; an admirable and extended syllabus setting forth with great simplicity and precision the connected truths of Divine revelation. This work has been translated into the Chinese tongue as the groundwork for theological instruction in China and Japan, and Prof. Hall enjoyed the great satisfaction of receiving a copy of the translation a few weeks before his death. In addition to his Digest he left in readiness for the press, a controversial treatise on Metaphysics and Outlines in Natural Theology.

In the class-room Prof. Hall was punctual, strict, somewhat impatient of dullness or frivolous opposition, quick and sharp in reply, but genial, familiar, and always ready to encourage a manly independence in his pupils. But his convictions were very strong of the truth and necessity of the Theological system of the Church, and he was not content until he had extinguished the last remains of P-lagian or Arminian error from the minds of her future ministry.

Towards the students in their various difficulties and wants Prof. Hall displayed the warmest paternal interest. He taxed his ingenuity and influence to provide for their comfort. Many of them will remember with undying gratitude his sympathy and his successful exertions in their behalf. He had friends of large pecuniary ability, on whom he did not hesitate to call for aid in extremity; and such was the confidence reposed in his wisdom and integrity that he never called in vain. Large additions were in this way made to the funds of the Seminary.

Dr. Hall had been so often called while a pastor to contend for the Scriptural faith and order of the Church, that it might have been supposed by some he was constitutionally a polemic. But while it is true he was

a brave and resolute watchman on the walls of Zion, he was peaceable and a lover of peace. During his twenty years of service in the Presbyterian Church, he engaged in no Theological controversy whatever, and in only one philosophical discussion. He had no taste for ecclesiastical politics, nor any ambition to figure as a Church leader. His activity, therefore, was almost exclusively confined to his own immediate province.

In his relations to the Faculty and the government of the Seminary, Prof. Hall was wise and firm, conciliatory but never shrinking from his own share of responsibility. His brethren leaned with confidence upon his advice in every matter of difficulty.

He kept his own mind fresh by constant study, and was abreast of the progress of philosophical and theological science throughout the world. His memory was extraordinary. Down to the last, he could recite all the events of his life, with their minutest details.

His piety—the crowning grace of his character—was deep, tender, and reverential. His religious addresses to the students were models of affectionate simplicity. Rev. Dr. Atwater of Princeton says of Prof. Hall:

"His great ability as a thinker, scholar, and theologian; his eminent fidelity, judgment, tact, and success as a pastor, preacher, teacher, and professor; his indefatigable and herculean devotion to the God of truth; his firm conscientiousness and loyalty to his convictions, with catholic charity for those in dissent from him; his exemplary purity of life and manners, coupled with humble and serene hope in Christ, brightening to the last his pathway to the grave, where death itself dies—these and other traits which I need not specify, bound him fast in the friendship of the truest men and servants of Christ, and made him a valiant, trusted, and influential leader in the Church."

Those who have never known a good and distinguished man, are pleased to learn something of his physical traits. Prof. Hall was of medium stature, of square and solid build, plain and decent in dress, dignified in manner. His countenance was firm and shrewd, but benignant; the face beardless; the ample white hair drawn forward about the temples; the whole exhibiting the image of one of the reverend and revered clergy of the olden time.

In November of 1875 Prof. Hall was affected with a slight paralytic shock, from which he so far recovered as to continue, though with some difficulty, giving instruction to his classes till the close of the Seminary year in May, 1876. He then presented his resignation, which was accepted by the Commissioners with profound feelings of sympathy and regret. He was appointed Emeritus Professor of Theology, and a pension of \$1,000 a year was voted him. A considerable part of this sum was assumed by the Alumni, as a voluntary expression of their respect and affection.

From this time Dr. Hall continued to reside in the immediate vicinity of the Seminary with his family, calm and cheerful, enjoying the society of friends, always in his place in the sanctuary on Sunday mornings, and with a very gradual decay of his physical powers, until the final summons, which he had long been expecting, came to him on the night of the 7th inst.

His funeral services were conducted by his pastor, Rev. Dr. Hawley, assisted by Rev. Dr. Boardman, pastor of the Second Presbyterian church, and were closed by the "Prayer for All Saints" and the benediction by the Rev. Dr. Brainerd, rector of St. Peter's church, who had lived in kindly friendship with the deceased. The students and citizens accompanied the procession on foot to the grave.

He lies beside his earliest predecessor, Dr. James Richards, in the lot to which he had driven with friends only a few hours before his death, and had pointed to as "the only piece of real estate he owned in the world." The memory of the just is blessed.

Semper honor, nomenque tuum, laudisque manebunt.

A SAD FALL.

The city of Philadelphia is just now in great commotion, as the result of the exposure on Saturday last of a stupendous fraud which has been in quiet progress for some time past, by John S. Morton, the President of the West Philadelphia Passenger Railway. This gentleman has of late won celebrity as the recently elected President of the Board of the Permanent (?) Exhibition, placed in control to conduct the Sunday opening of that institution. In that role he has had a short run, the event above mentioned having compelled his retirement from that office, as well as from his position in the railway corporation. The fraud consisted in the over-issuance of 11,000 shares of the stock of the road, duly authenticated, the value of which is stated at about \$1,000,000—all so far as appears hypothecated for collateral loans. This exceeds by about 9000 shares the regular stock of the road. Mr. Morton has made for the papers a full confession, in which he says:

"No one was in my confidence, not even my wife, and I had with my terrible secret in my own bosom, to face the world and carry on my extensive ventures. Many times persons have wondered at my energy, and asked me now I could attend to the smaller details. I tried to smile to myself and think if you only knew what I know, and the canker that is creeping upon my heart, you would see that I have more to think of than business. I went through with that Union line and Chestnut-street bridge debts with all this on my mind. I have learned to conceal my feelings. I would not do like Ralston of San Francisco, commit suicide. I have determined to stand it all and accept the consequences, whatever they may be. I know the ordeal I have to go through with, and with my sensitive nature it is terrible, but I will try and meet it like a man."

Occurring, as this has, while the public were much excited by the opening of the Exhibition on Sunday, and the fraud being committed by a man who took the lead in that movement, which was such an offence to the religious people of Philadelphia, it is not strange that some should regard his fall as a punishment for thus outraging the

feelings of the more sober portion of the community. But no right-minded person will for an instant triumph over it as a Divine judgment, but rather interpret it as a warning to all to take heed that they are not led into temptation.

EDITORIAL NOTES.

Our churches were mostly well filled at the morning service on Sabbath last, a great many strangers now in the city taking the places of the still absent pew-holders. Dr. George L. Prentiss preached at the University-place church (Dr. Booth's), and at the close of the services greeted some of his old Mercer-street members, who were gratified to hear his voice once more. His text—"Re-joice with them that do re-joice, and weep with them that weep"—was obviously not hunted up and tacked on after the sermon was written. There were no chapter and verse citations, as is the old country custom, but the whole discourse was inwrought with the very spirit and aroma of the Gospel. It was at once a powerful, inspiring, and thoroughly Biblical sermon, yet altogether after that American style of pulpit effort under which our churches have flourished somewhat hitherto.

In the general revival of business in the community, one of those to recover is the book trade. Some of the publishing houses are more busy than they have been for years. For weeks past, Iveson, Blakeman, Taylor & Co. have been able to keep up with their orders only by running their presses day and night. But this is, no doubt, partly because their special department is the publication of school books; and the schools make enormous drafts at this season of the year, when the school year is just opening. Books issued by this firm we have seen used in the schools in Japan. Other houses of this city are busy, bringing out their Fall publications. We are glad to see the issue of good books, whether new or old, and it is a healthful sign when they are scattered by hundreds and thousands all over the country.

Dr. Crosby's programme—or rather, as he would prefer to have us say, that of the Society for the Prevention of Crime—will be found on another page. The Tribune terms it "sense about temperance," and so many people not heretofore interested in any attempt to circumscribe the use of intoxicating drinks, will regard it. Meetings are being held in the city, and the statement is made that if the Society could secure hearty cooperation, the law would be so enforced as, within three months, to secure the closing of all the liquor places, except one thousand well-regulated hotels. That this would be a great gain on the present situation of eight thousand tippling-shops, three-fourths of which are unlicensed, is obvious enough.

The twentieth anniversary of the Fulton-street Prayer-Meeting was commemorated on Monday at the Reformed church in Lafayette Place. A large audience was present, and a score or more of city clergy found seats in and near the pulpit. Dr. Wm. J. Tucker of the Madison-square Presbyterian church presided, and read a few appropriate selections from the 14th of John, with brief comments thereon. The speakers were then introduced, namely:—Rvs. Carlos Martyn of the Reformed church, G. W. Sanson, D.D., of the Baptist, George Muller of the Episcopal, O. H. Tiffany, D.D., of the Methodist, and S. W. Virgin of the Congregational churches, and Charles P. Pierce, Esq. Their remarks were interspersed with prayer, silent and audible, the singing of original hymns, prepared by the Revs. C. J. Warren and Gardiner Spring Plumley. The well known Fulton-street missionary, Mr. J. C. Lanphier, led the singing, Mr. Plumley supporting with cabinet organ accompaniment. The interest of the occasion was much enhanced by the presence of the venerable philanthropist and man of faith, George Muller, who spoke for a few moments with great beauty and effect. "It was a special pleasure to him to be here just now. He had heard of this meeting in Fulton-street almost at its origin, and as its records show God had done great things here. It had refreshed and encouraged thousands of God's children. But what God has done for men through this prayer-meeting, he might do through each individual present. But beloved in Christ, we have something greater here (holding up a Testament). We have the sure promises of God, and let us apply this faith to ourselves, and take God at his word. The Lord Jesus Christ means what he says in this book, as a blessed experience of fifty-two years of his faithfulness has taught me. Now let each one here present say 'I will come to my heavenly Father at all times, and he will help me.' The truth of this I have found times out of number. My prayers have been answered in both great and little things. But more especially necessary is it that we bring our little things to Jesus, for life is made up of little things." At the conclusion of the proceedings, which were protracted beyond the usual hour, the benediction was pronounced by Dr. Edwin F. Hatfield.

Almost without exception, the Presbyteries are postponing action on the two overtures sent down from the last Assembly on the vexed subject of Representation. Meantime discussion is going forward, and sound and satisfactory conclusions are more likely to be reached.

The question of employing a Synodical missionary was up at the recent meeting of Alton Presbytery, and after discussion an overture was sent up to Synod, which meets at Belleville, Oct. 18th. The same matter will shortly interest the Synod of Michigan, and it is probable that the vacancy caused by the death of Rev. Calvin Clark will be filled. In common with those who look on from without, we trust that the best man may be unanimously chosen.

We call attention to the letter of Mrs. Ross on our first page. A New England woman, married to a Southern man, whose name is known and honored throughout the Presbyterian Church, she has a right to be heard. It is now the era of good feeling. The President has just paid a visit to the South, and been received with great cordiality. As this is a time for promoting kindly sentiments, we suggest that a little timely aid to the object which this Christian lady has undertaken and carried forward with such a heroic spirit, would be good sown in good ground, that would spring up and bear much fruit.

Referring to the Danser will case, which is familiar to our readers, and which the contestants have so far succeeded in setting aside as to secure about \$200,000 to be divided among them, the Times says: "The contestants' lawyers were ordered to be paid \$7,500, while the various counsel for the legal heirs and legatees were allotted \$15,525 more. This brings the total cost for this item of defending a just and benevolent will against a contest almost purely technical, and which must strike every impartial observer as in many respects singularly greedy and contemptible, up to \$23,025. The surest test of good government is the cheapness and swiftness and certainty of justice in the courts, and judged by this test, the Government of New York, in this instance, is not a success."

The late missionary Conference in Shanghai asked the churches in this country and in Great Britain to pray especially and unitedly for the conversion of China, on the first Sabbath in October. Such a request, the united voice of all Protestant missionaries laboring there, should be carefully heeded throughout the churches, and also by private Christians. The work is most arduous in China, and has been long prosecuted, and it is high time for it to advance to a new stage of success.

During last week the Rev. George Muller spoke several times in Brooklyn, and on Wednesday once and again to very large audiences in the First Presbyterian church of Newark, N. J., using the German language, which not very many of his audience understood. He also spoke at Hudson during the sessions of the Young Men's Christian Association, with much acceptance.

UNION THEOLOGICAL SEMINARY.

The Fall term of this theological school was opened with the usual exercises on Thursday of last week. The chapel was well filled, most of the students having arrived, and city pastors and other friends of the Seminary being present. Dr. Adams presided, flanked on either hand by members of the Faculty. After singing, prayer was offered by Dr. M. B. Vincent, pastor of the Church of the Covenant. Dr. Adams then offered a very few congratulatory words, and gave way to Dr. Schaff, who addressed the students at some length, and in such wise and choice strain as his experience and eminence as a scholar, and his fatherly heart, suggested, touching the course of study upon which they were now to enter, and the successful pursuit of the sacred calling they had set before them.

At the conclusion, Dr. Adams referred to Dr. Schaff's journeyings during the past year in the East, including Egypt and the Holy Land, and intimated that the students would reap the advantage of these fresh observations (which include Sinai) in the course of the Fall and Winter.

On inquiry, we ascertained that the number of students thus far enrolled was about the same as last year, viz: Seniors, 47; Middle-class, 50; Juniors, 47.

During the Summer vacation Prof. Briggs and his helpers have made great progress and improvement in rearranging the extensive library of the Seminary, the divisions and sub-divisions being after the methods of the best managed libraries of the country. The shelving has been much increased, and affords space for large accessions to the perhaps 30,000 volumes and as many pamphlets which now constitute this library. And it will afford some notion of the patient and persevering work done, when we say that all these pamphlets are shelved and indexed according to the same careful, analytic method as the volumes and folios.

The Henry B. Smith Memorial Library is also now organized, the working reference volumes of which it is, and is to be, composed, filling a couple of goodly cases which stand on either hand in isolated cypresity, as the main door to the library is entered. They are nearly filled with about 2,500 carefully-selected volumes, of value not only to the students, but to the ministers of the city and vicinity, and indeed all Bible students. It is desired to keep these shelves filled with fresh standard works—everything, in short, necessary to enhance its permanent value as a reference library. The Alumni and others should send in their subscriptions as soon as possible, that the good beginning now made may be assured by a speedy and sufficient endowment.

Ministers and Churches.

NEW YORK.

Brooklyn.—Dr. Duryea has declined the call of the Central Presbyterian church of Hamilton, Canada. He preached at Lefferts Park Sabbath afternoon.

The Old Chapel contiguous to the Brooklyn Tabernacle (formerly the Central Presbyterian church), and of late years used for weekly prayer-meetings and other purposes, is no longer to be thus occupied, and a farewell service was accordingly held there on Friday evening last. Dr. Talmage said in the course of his remarks that the first time he met his congregation was in that chapel, and he remembered well the services of that evening. He had, at that first meeting, just come from Philadelphia, and they were all strangers to him. He did not even know whom to invite to offer prayer. The place was dingy, the furniture was old and precarious, and he distinctly remembered how two exquisites, in attempting to sit directly before him, were let through to the floor. That service was the most difficult one he ever conducted. After-

wards they had the room, as it were, transformed. They renewed the furniture, altered the plan of the seats, removed the pulpit from one end of the room to the other, and turned on more light. Yet before and after his coming that place had been to many a gate of heaven. They did not leave the room because they were tired of it, but because it was too small for the attendance of all who desired to attend the week-night services. The church had now a membership of 1700 souls, and it was desirable that they should have increased facilities for carrying on their work. The main auditorium of the Tabernacle was large, and some might say that it was too large for Friday evening meetings, yet it was not far hence when the auditorium would be filled at such services. As many readers will recall, the room now left is the one in which those good lunches were served to the Assembly in May of last year. Addresses were also made by Messrs. William M. Pierson, B. R. Corwin, S. T. Freeman, B. R. Cogswell, J. F. Talmage, and others. Mr. Pierson, who is one of the oldest members of the church, and now looked up to as his father, gave a short history of the church from the time it moved from the corner of Pearl and Willoughby streets until the dedication of the structure in which they were assembled in 1854. The Sunday-school was organized thirty years since, and there was not at the present time a teacher of the school who was a teacher then, but himself.

Gloversville.—The First Presbyterian church of Gloversville decline to accept the resignation of their pastor, Rev. A. S. Walker, which he recently tendered them in order that he might accept a call from the First Congregational church of Spencer, Mass. Mr. Walker has been at the former place for over six years, during which time the church membership has steadily increased from 185 to over 400, not a single communion having passed during that time without some additions being made. So marked has been the success of his labors that his people are loath to part with him. At a large meeting of the church on Monday evening, resolutions were passed enthusiastically endorsing his past labors, and urgently requesting him to reconsider and withdraw his resignation. The matter will be decided before many days.

Auburn.—On account of long standing financial difficulties, the Rev. Dr. S. W. Boardman has felt constrained to resign the pastorate of the Second church, and the same has been accepted. Extending over a period of fifteen years, Dr. Boardman's labors have been persistent, and valuable as to results. About 500 communicants have been received, so that the present resident membership of the church is about three times what it was fifteen years ago, when he came to Auburn. The material house has also been twice improved, and a parsonage and a parish library have been added. Much outside work has also been done. As chairman of the committee to raise funds for the Theological Seminary in 1870 and also to retain it in Auburn in 1873, he has, in conjunction with others, wrought faithfully and well for the city and Church at large. The Auburn Advertiser in closing a notice of the event says: "During his pastorate Dr. Boardman has received many expressions of individual generosity from his people, and we are sure they will part with him with deep regret." Dr. Boardman is, we believe, in full strength, and probably will not be suffered to rest a great while.

Presbytery of Steubenville.—The churches are now getting in readiness for work. At the September meeting of Presbytery the Rev. E. W. Kellogg was received from the Presbytery of Birmingham, and will supply the church of Howard. Rev. F. D. Seward was received from the Presbytery of Syracuse, and will supply the church of Prattsburgh. Mr. Arthur N. Bruen, a licentiate of the Presbytery of Morris and Orange, was taken under the care of Presbytery, examined, and ordained. He will be the stated supply of the church of Jasper and Woodhull. Mr. W. L. Austin will be ordained at Naples, Oct. 26th. He is now supplying that church.

Lyon's Falls.—Rev. Charles H. Van Wic of the May graduating class at Auburn, has settled over the Presbyterian church of this place, and should be addressed accordingly. His many friends at his old home in Meridian, where his worthy father recently died, will wish him abundant success in his new and important relations.

KENTUCKY.

Danville.—The Postoffice address of the Rev. J. Edwards, D.D., is changed from Peoria, Ill., to Danville, Ky. Dr. Edwards enters on his new duties thus promptly.

OHIO.

Findlay.—Rev. Thomas Gordon, late of Nebraska City, has removed to Findlay, Ohio, having resigned his charge at the former place.

Cleveland.—Dr. C. S. Pomeroy of the Second Church returns home this week, after a short Summer vacation spent on the coast, looking in excellent health. The new Second church is being pushed rapidly forward, some eighty good workmen being upon its dressed stone walls, which are now passing above the doors and corresponding windows. The style is Norman, a campanile cornering on the streets, and a lesser tower emphasizing the division of the church from the chapel, yet the whole group presenting a facade and gable of great beauty—at once ornate, massive, unified, and appropriate. Meantime usual church work is being continued in full force. Sabbath services are held in the largest hall in the city, and the congregation was never before so large.

Minister Deposed.—At a meeting of Cleveland Presbytery, held in Willoughby Sept. 11th, the following paper was presented by the Judicial Committee, and adopted by Presbytery: "Whereas, after a four years' suspension of John F. Severance, no evidence of repentance or reformation has been presented, but rather the contrary, it appears to be full time for taking final action, by proceeding as a Judicial court to pronounce sentence of deposition, and for this your committee think no further evidence is necessary; therefore Resolved, That the case of John F. Severance be now taken up, and that the vote of Presbytery be taken on his deposition by calling the roll.

On calling the roll 25 voted for Deposition; negative 1, on constitutional grounds; non liquet 1, for want of information. In accordance with this vote the Moderator declared John F. Severance deposed from the Gospel ministry. E. CURTIS, Stated Clerk. Cleveland, Sept. 19, 1877.