Banner and Advocate.

PITTSBURGH, OCTOBER 18, 1856.

TERMS.—$1.50, in advance; or in Clubs, $1.25; or, delivered at residences of Subscribers, $1.75. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

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DIRECT all Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

NEW BRIGHTON NORMAL SEMINARY.—The Catalogue of this Institution for 1855–6, presents a list of 102 pupils. The next session will commence on the first Monday in November.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. October, 1856.—The contents are: The Bible, the Missal, and the Breviary—the Sacred writings of the Parsis; Baird's Religion in America; The Matter of Preaching; The Church—Its Perpetuity; Egyptology; and, Eli Smith's Arabic Bible.

This is a capital number of the *Review*. Dr. Baird receives some hard hits in consequence of his representations on the subject of American Theology; but due credit is given to the Doctor for his great ability in collecting and digesting facts and details. Every minister in our Church should possess this work. Our elders, also, would derive great advantage from it. It is always good, and would be good for all.

The Bible Union.

The seventh anniversary of this Society was held, lately, in New York. The policy of the Board of Managers was, notwithstanding the exposures made by Dr. McClay, its late President, fully sustained. Its past policy is hence to be sustained, and its present corps of translators to be continued; although the specimens of the work, which have been published, have subjected them to the ridicule of literary men, and to the disapproving sentence of Christians. If, however, an unfaithful and sectarian translation is to be made, the evil will be the less, the more manifest may be the incapacity of the translators.

Ministerial Support.

It will be remembered that the General Assembly, at its meeting in 1854, recommended to the elders, deacons and trustees of the churches under its care, to meet together every year, on some day *before the 18th of November*, in each year, "to institute the inquiry whether the minister or stated supply is properly and fully supported; and if they find he is not so supported, to take immediate action to increase his support, and report to their Presbytery at its next meeting. No doubt, many of the churches complied with this recommendation the past two years; but it cannot be disputed that many have altogether failed to the great injury of themselves and their pastors. It is to be hoped that elders, deacons and trustees will awake to the importance of this matter; if they will take the lead energetically and prudently, the people will follow. The cost of living is high now, and with no prospect of being lessened for at least a year to come; while many pastors are *attempting* to live on the same salaries received, when the cost of many of the necessaries of life was not more than half the present cost. It has been intimated to us that the average salaries of the country pastors in the Synods of Pittsburgh, Allegheny, Wheeling and Ohio, are lower than in any other four Synods of the Church. Can this be so? Donation visits and gifts are very good in their place, but they cannot supply the place of a competent salary.

The Episcopal Convention.

The meetings of this body, in Philadelphia, seem to have been attended with peculiar interest—dignified, harmonious, pleasant. One of the great propositions of reform, or change, that of establishing a uniform mode of trial for delinquents, with the privilege of appeal to the General Convention, has been rejected. The vote in the House of Bishops is understood to have been twelve for, and twenty-one against. In the House of Delegates the vote of the clergy was eighteen ayes to thirteen noes; and that of the laity thirteen ayes to fourteen noes This we regard as a strong demonstration of desire for the change of the Article alluded to, and indicative of further effort; which may be successful.

On the subject of *Rubrical relaxation*, the feeling of the House of Bishops is regarded as decidedly favorable. A Committee has reported resolutions authorizing ministers to dispense, at certain times, with parts of the Service; also, authorizing the bishops of the several dioceses to provide such special services as in their judgment may be most for edification.

Another change talked of, is the sub-division of dioceses, till they shall become very small; and, of consequence, a great increase in the number of bishops. This would be an approximation toward primitive simplicity; when the bishop was strictly a pastor, and the Presbyters were his assistants in the care of the flock.

The Episcopal Church, in this country, is evidently adapting itself to other social institutions, and to the wants of the masses. If it shall grow in Evangelism, and yield to the requirements of a Gospel order, it will be an increasing blessing to the land, and will enjoy, still more largely, the confidence and good will of the other branches of the Christian family.

Sabbath Schools.

The Lord's Day, as distinguished from the other days of the week, is to be consecrated more directly to the things which belong to his praise in the everlasting salvation of men. It is a day for worship, for the acquisition of religious knowledge, and for instruction. Where churches are regularly established, we would, if we had the arranging of matters, have *one* general meeting of the congregation for the established ordinances, and smaller meetings in convenient localities for prayer and praise. All the residue of the day we would have devoted to private and family religion, embracing a thorough instruction of the children.

But, as men are, they cannot be induced to attend duly to private and family duties. Hence, to keep them from spending much of the Sabbath in idleness, or in dissipation, and to afford some profit, a second meeting for public worship is needful; and to have children taught in the knowledge of God, the Sabbath School becomes an auxiliary with which we cannot dispense. It is true that some families, devout and conscientious, would employ the Sabbath in the manner we first suggested, greatly to their own benefit; but if these should neglect the *second* service and the Sabbath School, others could not be induced to attend; and in the Sabbath School especially, the members of such families are needed—needed for examples, and to give spirit and character to the institution, and for teachers. And hence it is that we are decidedly friendly to the Sabbath School, and advise all Christian people to encourage and sustain it. It may be made a very great benefit to their own children. It is a field of usefulness of incalculable worth; and in it myriads, or millions, may be brought under Gospel influences, who would otherwise be untaught and perish.

An experienced and zealous minister sends us the article which appears in another part of our paper. The subject is of such importance to our Church and our neighbors, that we give some remarks of our own. Much, very much depends upon system; and to keep up system, some form of record is almost indispensable. The pastor who sends us the article, has, in his practice, a sheet ruled in columns, with the following headings, in which the entries are made for the various schools in his charge: Name of School—When Organized—By whom—Whole Number of Scholars—Males—Females—Average Attendance—Number of Teachers—Male—Female—Number of Scholars professing religion—Number doing so since last report—Teachers professing religion—Teachers died—Scholars died—Number in Bible Classes—Verses of Scripture committed—Hymns committed—Number learning Catechism—General Behavior—Books purchased—Price paid for same—Whole number in Library—Sabbath School papers taken—Money raised for benevolent objects.

This is the form of the report read at the Anniversary. Records are kept in each school, from which the annual report is made up.

Presbyteries might do very much toward the cause, by having blanks printed in due form for all their churches, and requiring each church to report in full at the April meeting.

The Board of Publication, also, might do much, by having a judicious Form for the Annual Report of Sabbath Schools and Bible Classes in churches, printed for use.

This Form might, with much propriety and great benefit, once or twice in the year, occupy a page in the *Home and Foreign Record*, or in the *Sabbath School Visitor*, or in each of these journals. It would thus reach every Presbytery, Minister and Sabbath School; it would frequently bring the matter before the minds of those who are in duty bound to attend to it; a blank form would be ever on hand when needed; and even though the system might not be wholly adopted, useful hints would be furnished, which might be modified to tastes and circumstances.

If very many *country* pastors and Sessions would send to the city members of our Board, a statement of their experience and their wants, the results would be greatly beneficial, in the dissemination of practical knowledge and the furnishing of facilities for accomplishing a great work.

Calvinism Wrongfully Reproached.

The *Advocate and Journal*, the leading paper of the Methodist Church, quotes from the Westminster Confession of Faith, three brief sections in which are contained, *in part*, the statement of the Decree of God, in which is set forth his *electing love*; whereby, "according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, he hath CHOSEN IN CHRIST *unto everlasting glory*, out of his mere *free grace and love*," a portion of human kind, to be brought to faith, repentance, holiness and heaven; and in which is declared his *purpose* "to the praise of his glorious justice," to "pass by" others who are "ordained to wrath *for their sins*." (See Confession of Faith, chap. III.) Upon this precious truth; for it is only on this *purpose* of God to save the lost, that any *sinner* can hope for heaven, it being evident in the Scriptures, that in the execution of this good purpose Christ came into the world, and the Atonement was made, and the Church established, and the Holy Spirit given; upon this precious truth the *Journal* remarks:

"The common sense and common moral feeling of mankind revolts at this "*horribile decretum*," as Calvin himself called it. In their higher critical writings, their esoteric teachings, Calvinistic clergymen still maintain it, but they cannot venture with it frankly out before the popular eye. The fact is a significant one; it is fortunate for Christianity itself but quite unfortunate for the Calvinistic teacher; he cannot be true to himself; and an habitual attempt to evade the responsibility of religious opinions, deemed profoundly important, must be not only disastrous to all noble independence of thought, but also profoundly pernicious to the whole moral consciousness of the man. Unquestionably the Calvinistic ministry of our times feel and exhibit this irresolution, this self-distrust, this want of candor to the popular conscience. A greater depression to a body of public instructors can hardly be conceived; it is enough to unnerve them, to damp all earnestness and energy, if not all self-respect. If the old authoritative definitions of Calvinism are accredited by them, they should be proclaimed manfully; if not accredited, they should be cast away bravely, not evasively. No theological question presents now before the popular mind of Christendom a more equivocal and suspicious aspect than Calvinism. The moral sense and self-respect of our common Christianity demand that the system be more candidly defended or denied.

Such reproaches, so ungenerous and so utterly groundless, from a source where there ought to be more information, and higher intelligence, and a noble Christian liberality of sentiment, were not expected. The doctrines set forth in our Confession and Catechisms, we believe to be truly the teachings of the Bible, and we glory in them, in Christ Jesus. Our Standards are printed and spread abroad, far and near. We publish books and tracts by the myriad, and circulate them with great zeal. Our newspapers and periodicals, print our doctrines, the one here assailed and all others, and defend them from all assaults deemed worthy of notice. Our ministers proclaim them from their pulpits, and embrace them in their prayers, on every Lord's day. We endeavor to teach them to every child, in every family in our connexion. We license no man to preach the Gospel without a distinct recognition of each doctrine, and a pledge to preach the whole; and the man who would shun to preach election and predestination, as taught in the chapter partially quoted, would speedily lose his ecclesiastical standing, with his ministerial brethren and in the churches. We candidly defend the system, in all its fulness, at all times, and in all places, when and where defence is needed. There is no concealment, no evasion, no irresolution, no self-distrust. The "old authoritative definitions of Calvinism" are regarded still as the proper statement of Christian doctrines, and as such are maintained and defended, boldly and frankly.

It is true that we do not, in every sermon, and in every tract, and every issue of our papers, reiterate and defend the doctrine to which the *Journal* is so inimical, and which it partially states. There are other precious doctrines held by our Church, which are to be inculcated; and we have also much to do with Christian experience, in our ministrations; and the inculcation of social and religious duties demand much of our time and attention; but the great, glorious, cheering, soul-inspiriting doctrine of the electing love of God in Christ Jesus, we omit not. Often it is presented distinctly and prominently in its revealed splendor; and so intimately is it connected with our whole system, and so deeply is it, with us, a life-sustaining principle, that the enlightened and discriminating mind can discern it in all our teachings, and all our prayers. It belongs to our life. It lies at the very foundation of our hope of heaven. Without it, all would be lost, for all are sinful; with it, if one is "left," to use the language of our Saviour, another is "taken." If a multitude will perish in their sin, yet "a remnant" will be saved, to the praise of God's abounding grace, in every age; and the subjects are increasing and will increase, till they shall become a company which no man can number; gathered out of every people and tongue and nation.

Decline of Religion in New England.

The time was when New England was looked to, religiously, as being the garden of the country. Its churches, ministers, schools, colleges, benevolent societies, orderly habits—everything which indicates the pervading influence of God's truth revealed in the Sacred Scriptures, were referred to as transcendent. But that day is now recorded with the things which were. A sad change has come over the land. Human wisdom—philosophy, falsely so called, is taking the place of faith, and true religion rapidly declines. On this subject we condense some remarks of the *New York Observer*:

We read of decreasing churches and increasing ungodliness, where we have been wont to expect the brightest examples of virtue and religion. We are aware of what some of our New England States have suffered by emigration. Their young men, their talent, their enterprise, their rare materials of character, whether good or bad, have been withdrawn to build up Western cities. But that there should be a deterioration in the tone of morals or piety of those who remain, is at once painful and startling. We wonder if the garden of religion in this land is to be removed to new regions, leaving a comparative wilderness behind; whether the history of the Seven Churches of the Apocalypse is to be repeated in any of our old religious societies. Most confidently we think not. But there are facts brought out from time to time which are worthy of sober reflection.

These remarks have been suggested by the recent reports of the state of religion in some of the New Hampshire churches. It appears that "the number of church members is in many places decreasing, *while the number of persons who neglect public worship, and care nothing for religious institutions, is constantly on the increase.* The young in large numbers are growing up in ignorance of the Bible. Of ninety thousand children and youth in the State, not more than thirty thousand are connected with all the evangelical Sabbath Schools. These children and youth are seldom seen in the sanctuary; and great multitudes of them are as entirely destitute of religious instruction as the nature of the case admits."

There is surely something appalling in facts like these. They suggest the solemn question, to what degree of ungodliness these things may grow, unless a remedy is applied. Who can bear the thought that New England piety should lose its lustre on its own hills, while it is encircling the earth with the light of its former benevolence?

There are found on the outskirts of almost every village and township, rude settlements of neglected and ignorant people. These semi-heathen live on the slopes of the mountains; upon roads seldom worked or traveled. Their miserable houses are scattered amongst the rocks and in the regions which produce whortleberries and sassafras. These families cultivate mountain farms, their daughters go out to service, and their sons grow up as wild as the scenery which environs them. There is a set of names which these settlements receive. Hardly a country village but has its "Hard-Scrabble," "White-Oaks," "Poor Town," "Swamp," or "Shirkshire," where may be found hundreds of souls needing the Gospel as much as heathen.

The remedy suggested is *Sabbath Schools*—plant Sabbath Schools on the hill sides, and the outskirts of congregations. These may be a means of good, but a previous means are needful. There must be vitality restored to the churches. Speculation must be laid aside. Gospel truth must be received. The ministry must be regenerated.

Resolutions of Church Courts.

A stranger to Ecclesiastical Courts would suppose, from the degree of earnestness often manifested in favor of or against resolutions proposed for adoption, that the simple passage of the resolutions was the great difficulty, and that after this was done, the object proposed would be accomplished as a matter of course. But unfortunately there is a wide difference between the passage of a resolution and the accomplishment of its purposes. Indeed, not unfrequently the resolutions of Sessions, Presbyteries, Synods, and General Assemblies, are nothing more than so much waste paper, and the labor bestowed on them is lost. This ought not to be so. To adopt a resolution in a Court of Jesus Christ is a solemn thing; and it ought not to be adopted, unless there is a determination to carry it out. To neglect it is to trifle with a sacred obligation we have assumed, and to weaken the moral force of Ecclesiastical acts, as well as to omit the performance of duty.

A case of this kind is now present to our mind, and it is but a sample of many such, of which every observant minister and elder is cognizant.

Some time ago, at a meeting of one of our Synods, the subject of contributions for the relief of poor and disabled ministers, was brought forward.

Considerable debate was elicited, much interest was manifested by all the members, and strong resolutions were adopted. The Presbyteries were directed to take measures for securing a contribution to this object from all the churches during the year. The resolutions were published. At the next meeting of that Synod, it was found, upon inquiry, that but a single Presbytery had noticed the matter at all, and that but a single church in that Presbytery had made the contribution! Now, brethren of the ministry and eldership, is not this very humiliating? Let us bring the proper objects of benevolence before the people in a Scriptural way, and the claims will be met. We throw out these remarks, in view of the fact, that the regular time for the meeting of many of our Synods is approaching, to show that resolutions, without corresponding action, are useless.

No member of an Ecclesiastical Court should ever vote for a resolution, approving of or enjoining a duty, which he does not fully purpose himself to perform. There is a thoughtlessness in the vote, or a moral delinquency afterwards, in the class of cases referred to, which is deeply sinful. It will not form a justifying excuse to say, "I did not vote," for it is a recorded principle with us, that *silent* members are regarded as voting with the majority.

Man-Worship.

The disposition to honor mortals, *sometimes*, is wonderful. In monarchial countries, where people depend so much on the prince, it may be expected, on grounds of policy; but in our own country, independent and the advocates of equality as we claim to be, the same proclivity is also manifest. The minds of our readers will recur to the visits of Lafayette and Kossuth, and the tours of Clay, Webster, and others. Such things, if not sinful in themselves, are exceedingly wrong in their excesses.

The most extraordinary instance of this kind, of late, occurred at the Coronation of the Czar, in Moscow. Our London Correspondent sends us a slip from the *Times*, giving us a graphic account of that pageant. We are charmed with the fine writing, but sorry for the occasion which calls for the record.

It was now a quarter-past twelve, and just at this moment, a little bell tinkles once more, the big bells begin to ring louder far and near, and one hundred and one guns proclaim that the Emperor has received the Sacrament, and has been anointed with the holy chrism. Shortly afterwards the Empress Mother and her suite, the Grand Duke Constantine, the Duke and Duchess of the Imperial family, and their suites and attendants, issue from the South gate of the Cathedral, and proceed to enter the palace by the *perron rouge*. They are greeted, along their march, by cheers and loud cries; but the Russian ladies have not yet learned how to impart animation to such scenes by waving their handkerchiefs, and, as they do not cheer, their share in the proceedings is to try to look pretty, and to look as hard as they can. Meantime a splendid procession is defiling out of the North door of the Cathedral, and passing under the archway into the outer court of the Kremlin, to go round to the Cathedral of the Archangel Michael, on the left hand side. Presently forth stalks the Emperor. But now he wears an Imperial robe, and on his head there is a crown of dazzling splendor. The sun's rays seem to seek congenial light in those flashing diamonds. The eye cannot bear the brilliancy, and the *mujik*, and the prostrate Russian may well be pardoned if, with his imagination heated by all that he has seen and heard—the chaunting of the choirs, the *carrillons* of bells, the strains of music, and the clamor of voices—thinks he sees a halo of heavenly glory around the Imperial head. Such homage to a man can only be pardoned on the ground that he is the elect and anointed of the Lord; and, indeed, had one come from the skies with all the power and glory of a celestial messenger, he could scarce have excited more fervor of adoration than did the Czar, as, with his figure drawn up to the highest, his eye flashing and his cheek flushed; but, his tread as firm as a lion's, he came forth from the church and stood, with globe and sceptre in his hands, in the blaze of the sun before his people. In how many wild tongues, with what frantic gesticulations, did they call on Heaven to bless him! Many a tear rolled down the rugged cheeks of the rude Cossacks, and in many a strange dialect did the descendants of distant races implore their common Father to pour down every blessing on him who represented their forgotten conquest, bondage, and thraldom, and the influence of whose name alone bound them up with the Russian people. What might not be done with such subjects, and with such devotion, and such faith! The flourishing of trumpets, the crash of bands, the noble swell of the noble National anthem, "God preserve the Czar", which nearly equals our own, the roll and tuck of drums, the bells, the voices of the people—all these formed a strange *melange* of sound, and stunned the ear; but when the Czar, passing out by the archway on our right, made his appearance to the larger crowd, there was a noise like a roar of thunder, or the waves of the sea, which swallowed up all else. The people on the terraces below, on the banks of the river, and in the streets outside the Kremlin, took up the cry and shouted like the rest; and some, I am told, went on their knees in the dust and prayed for the Czar. In a few minutes the procession began to wind through the archway on our left and to pass before the Cathedral of Michael. The priests in golden stole and surplice, are waiting at the gates, and as the Emperor and the Empress (whom we have quite forgotten in all this wild triumph of adulation and Czar-worship) come up, sprinkle them with holy water, and give them the cross to kiss. On entering, the Czar and Czarina kiss the holy relics, and kneel down to pray before the tombs of their ancestors; after which the *Domine, salvum fac* is chanted, and the Emperor and Empress continue their short march for a few yards to the Church of the Annunciation, where the same ritual is observed.

On their way the cheers, the music, the bells, the cannon, never cease. It is just one o'clock as the procession begins to ascend the *perron rouge*. The enthusiasm is boundless, as his Majesty turns, and with outraised arm seems to return the blessings of his people. He bows to all around as he reaches the landing, and, standing forth from under the canopy, looks down upon the scene below. In a few moments more he turns, and is lost to sight in the interior of the magnificent palace, through the walls of which, however, those sounds must follow him. It is with the greatest difficulty, of course, that the bands can be got to stop playing "God preserve the Czar;" and with the usual infatuation of musicians, several times throughout the day, they struck up at wrong times, and could not be got to leave off, or would not go on when they were wanted. So far as the vast proportion of spectators was concerned the ceremonial was now over.

Indian Mission at Little Traverse.

Mr. Guthrie, under date of September 18th, speaks of a Communion season, at which two Indians were received to the Church on examination. Both had belonged to the Roman Catholics. One is the head of a large and interesting household; the other is a young woman from a large connexion of Romanists. An aged man had also been restored, who once united with the Protestant Mission at Mackinac, but being long in Canada, under Romanist influence, had been perverted. Now, in coming into the society of Protestants again, he professed deep sorrow for his declension, and asked to be restored.

It was before remarked that the Romanists have long had a Mission at Traverse. They have baptized many of the Indians, but their nominal converts need real conversion, and much instruction. Our churches will rejoice in the early indications of the Lord's favor toward our missionary in his labors among these aborigines. Shall not a remnant be saved?

For the Presbyterian Banner and Advocate.

Supplies Appointed by the Blairsville Presbytery.

Warren.—Mr. Carson, Second Sabbath in November, to administer the Lord's Supper, and to take a contribution for the Board of Foreign Missions; and they have leave to procure other supplies till our next meeting.

Pine Run.—Mr. Bollman, First Sabbath in November, to administer the Lord's Supper, and take a contribution for the Board of Foreign Missions; and they have leave to procure other supplies.

Harmony.—Have leave to employ Mr. John Rice till our next meeting; and they are expected to raise a contribution for the Board of Foreign Missions.

Centre.—Mr. Donaldson, First Sabbath in November, to administer the Lord's Supper, and take a contribution for the Board of Foreign Missions; and they have leave to employ Mr. Rice for the rest of the time till our next meeting.

Salem.—Mr. Robert Carothers, Fourth Sabbath in October; Mr. Elder, Fourth Sabbath in November; Mr. Kennedy, Fourth Sabbath in December; and they have leave to procure other supplies till our next meeting; they are expected to take a contribution for the Board of Foreign Missions.

Boiling Spring.—Mr. Graves, Third Sabbath in October; Mr. Colledge, Third Sabbath in November; Mr. Elder, Third Sabbath in December; and they are expected to make a contribution to the Board of Foreign Missions.

Livermore.—Mr. Hill, Second Sunday in November, to take a contribution for the Board of Foreign Missions; and they have leave to procure other supplies.

Cherry Run.—Mr. Leason, Fourth Sabbath in October, to take a collection for the Board of Foreign Missions; and they have leave to procure other supplies.

Schmicksburg.—Have leave to procure their own supplies till our next meeting; and they are expected to make a contribution to the Board of Foreign Missions.

Stewartson's Furnace.—Mr. Stark, Fourth Sabbath in October; Mr. Graves, Fourth Sabbath in November; Mr. Morgan, Fourth Sabbath in December.

A. McELWAIN, *Stated Clerk.*

For the Presbyterian Banner and Advocate.

Supplies appointed by the Presbytery of Ohio.

Maple Creek.—Fourth Sabbath in October, Mr. Caldwell; Fourth Sabbath in November, Mr. Braddock; Fourth Sabbath in December, Mr. Rockwell, to present the cause of Domestic Missions, and take up collections.

Mount Carmel.—Third Sabbath in October, Mr. Workman; Second Sabbath in November, Mr. S. J. Wilson; Second Sabbath in December, Mr. Hunter, and present the cause of Domestic Missions, &c. Second Sabbath in January, Mr. Jennings.

Valley Church.—The supply on the Second Sabbath in December, present the cause of Domestic Missions, &c.

The Installation of Rev. James M. Smith, at North Branch, to take place on the First Thursday of November, and at Bethlehem the next day at eleven o'clock A. M.; Messrs. Jennings and Hunter, the committee.

Dr. Jacobus, Mr. Paxton and Mr. Laughlin were appointed a Committee of Supplies, to act during the interval of Presbytery.

The Presbytery of Ohio will meet on the Third Tuesday of October, at ten o'clock A. M., in the Second church at Pittsburgh.

W. B. McILVAINE, *Stated Clerk*

For the Presbyterian Banner and Advocate.

Presbytery of New Castle.

At the late stated meeting, Mr. James D. Reardon, licentiate, was dismissed to the Presbytery of Northumberland. The pastoral relation between the Rev. Thomas Love and one of the churches of his charge, viz: Lower Brandywine, was dissolved, at the request of the pastor, concurred in by the congregation. The forthcoming History of the Presbyterian Church, by the late Rev. Richard Webster, was recommended to the patronage of the congregations under their care. The Trustees of the Ashmun Institute reported that the buildings were nearly completed, that they expected the Institute would be opened about the first of January next; that they had elected the Rev. John P. Carter as President of the Faculty; and that Doctors Dickey and Spotswood had been appointed to prosecute a call for Mr. Carter, before the Presbytery of Baltimore, of which he is a member. These proceedings and appointments of the Board were approved of and confirmed by the Presbytery.

Various injunctions and recommendations of the last Assembly were acted upon and ratified, in reference to Church Extension, a fund for disabled ministers, the American Bible Society, the appointment of Deacons, Systematic Benevolence, and the instalment of ruling elders previously ordained. The matter which elicited most interest and discussion, was in regard to procuring the services of two itinerant missionaries; one for the Northern, and one for the Southern, portions of the Presbytery, to labor in places destitute of the Gospel. Measures were adopted with a view to this end, which, it is hoped, may meet with success. The Presbytery will meet during the sessions of the Synod, to act, if the way be clear, upon calls, which, it is expected, will be made for the Rev. Caspar W. Hodge, from the united congregations of Oxford and Upper West Nottingham.

R. P. D.

Ecclesiastical.

Rev. A. L. HOGSHEAD has been released from his charge at Covington, Va.

Rev. WILLIAM PINKERTON's relation to the church at High Bridge, Va., has been dissolved at his request.

Rev. JOHN H. BROWN, D. D., has removed from Jacksonville, Ill., to Lexington, Ky.

Rev. WILLIAM L. GREEN, of Greenville, Ky., has accepted a call to Madison City, Wis.

Mr. J. TILLMAN HENDRICK has been licensed by the Presbytery of Nashville.

Mr. ALEXANDER W. PITZER has been licensed by the Presbytery of Montgomery.

From our London Correspondent.

A "Traveler's" Misrepresentations of the Free Church of Scotland—Moderation and Missions—Sir James Graham and the False Prophecy—The Real State of the Case—Transgressions against the Law of Love—The Principles and Duties of Presbyterians—The Record and the Free Church—Retraction of Calumny—The Evangelicals of England—The North British and Quarterly on Missions—False Charity—Free Church Missions in India, and to the Jews—A Liberal Soul Exemplified—Mr. Drummond, of Stirling—Perversions—The New Bishops—China—The Times' Correspondent at Moscow—Domestic.

LONDON, September 23, 1856.

A letter from a "Traveler" has appeared in the *Times*, the style and sentiments of which bear unmistakeable evidence of the pen of a Reverend Doctor, who represents the Scottish Establishment in London, and whose name is familiar to large numbers on both sides of the Atlantic, both as a writer and a preacher. This gentleman has "friends at Court;" in other words, he has access, both for anonymous and other productions, to two columns of the leading journal, enjoyed by few. Sometimes this privilege is employed for excellent purposes, and not the least for the chastisement of the Cardinal and his Popish allies. This "Traveler" professes to give notes and impressions of a tour in Scotland. He tells of the semi-Popish condition of the Scottish Episcopal Church, and of its being the highway to Rome. He speaks much, also, about the recent restoration and repairs of the Cathedral at Glasgow; about the simple beauty of the Scottish Church service as therein performed, and of the "venerable principal Macfarlane," who preaches there. As for this "venerable" gentleman, I am old enough to remember hearing from him twenty-four years ago, a genuine, moderate sermon, which the Scotch would call "fusionless screed," and as dry and cold as possible. He himself has, for far more than half a century, been a leader of the Moderates, and was ever true to that policy in Church Courts, which, in the days of Principal Hill's leadership, and, later still, in Dr. Cooke's (of St. Andrew's) reign, sternly stood up for the rights of the patrons at all hazards, and forced the worthless tutors and nominees of worldly nobility and people, on the flock of Christ. His recollections and sympathies go back to the days of bitter opposition in the General Assembly, against sending missions to the "virtuous heathen," when old Doctor Erskine, the tower of Evangelism in his day, cried out in answer to the semi-infidel talk of his opponents, looking at the Bible, as it lay before the Moderator—the book telling of *Missions* in Apostolic times, and by an ascending Saviour's command—"Rax" (Reach) "me that Bible;" and when, with this sword of the spirit, the veteran smote his opponents to the dust. And yet for such a patron of such a policy, and for the whole series of oppressive measures of the Law Courts and the Government combined, by which the Evangelical party was driven out in 1843, and the "Free Protestant Church of Scotland," (laying her yet unanswered "Claim of Rights" on the table,) started on her glorious career—for such a policy and a party our London orator reserves all his praises, and then turns round on the Free Church with a bitterness, and an injustice which has known no abatement, since his laughable prophecy to the credulous Sir James Graham in the Spring of 1843, that as to a secession, if the Government refused the claims of Chalmers and the Evangelical party, twelve *might* perhaps go out, but certainly not more than twenty! Now, we are told in the *Times* that the Free Church is hastening to dissolution, and that in a few years, one-half of its adherents will go over to the Establishment, and the rest will unite themselves with the other Presbyterian Dissenters! Such statements go down with John Bull, who knows no better; but they need no exposure to those who have been in Scotland, and opened their eyes and ears to the real condition of things; nor even to those, both your readers and yourself, who have watched with such affectionate interest and such hearty joy, the rise, progress and prosperity ever culminating (yes, up to this very hour!) of the Free Church of Scotland, with nearly the whole population of the Highlands on her side; with the large cities, giving her a decided predominance of wealth and numbers over the Establishment itself; with her noble band of missionaries in India, and the glorious work they are accomplishing; with a Sustentation Fund, and Manse scheme, giving her stability; with all her enterprises prosperous, and no mark of decaying vigor upon her—what, but the "wish," which is "father to the thought," could prompt to such a prophecy as that now alluded to! Depend upon it, that such statements as these are as unjust and unwarranted, as they impede the cause of brotherly love. And, by-the-bye, it is worthy of mention, that in the same letter, the Evangelical Alliance meeting at Glasgow is sneered at as a dull affair. The writer *once* was a member of the Alliance, and if not so now, he best knows "the reason why."

A *moral* certainty as to the authorship, prompts these remarks, as well as my love and veneration for Free Church principles, which are not to be abandoned, but rather maintained against that radical spirit, which, some fourteen years ago, roused the Scottish Dissenters so furiously against the acceptance of aid by the Free Church from Americans; and a stand, also, must still be made against that Erastianism, which, though dismissed and made as tolerant as possible in its application, is still the stain of the Established Church of Scotland. For all that is evangelical, earnest, loving, *in* or *out* of that Establishment, let us give thanks to God; but let us not the less adhere to the grand doctrines of the supremacy of Christ, the spiritual independence of his Church, and the indefeasible rights of his blood-bought people, as essential to the very Constitution, and as absolutely necessary to the enlarged success of our beloved Presbyterianism.

The foregoing is not the only recent MISREPRESENTATION OF THE FREE CHURCH. The Evangelicals, the Missionaries of the English Establishment, as represented by the *Record*, have always been rather jealous of that body, which constitutes a standing rebuke to the Erastianism, to which they submit, and to the "Compromise," which unites, by a State legation, the living and the dead within an Ecclesiastical pale. The *Record* is a most valuable paper, but to the Free Church party it does but scant justice. Thus, there recently appeared an article in the *North British Review*, which was much akin to one on the same subject of Missions in the Unitarian and semi-infidel *Westminster*. The *Record* thereupon expresses its horror that a *Free Church organ* should thus write; and *suggests*, very uncharitably, that the body must be tainted with heresy. It is quite true that the *North British Review* had among its earliest supporters, Drs. Chalmers and Welsh; but the "misconception" of the *Record* receives a quietus in the following letter from a Free Church minister of high standing:

"I assert most positively, from personal knowledge, that not only has the *North British Review* never been an organ of the Free Church, but that its conductors have all along most deliberately, systematically, and determinedly guarded it from being the organ or exponent of any Church, or party whatever. I believe that neither in prospectus, nor in any authorized document whatever, can a word be found to justify the notion of its being a Free Church organ. Some of its first projectors were leading members of the Church, and many Free Churchmen have taken deep interest in it; but few, if any, approve of all that appears in it; and the idea of regarding it as a Free Church organ would here be simply ridiculous."

The *Record* is "glad" at such a disclaimer; but it would have done better, i.e., it *inquired* first, before making a statement so calculated to damage a portion of the Church of Christ, which has hitherto, in Evangelism, been above suspicion. The fault was all the greater, as the writer in the *North British Review* disputed the position that the heathen are in a guilty condition, and, therefore, exposed in proportion to the light against which they have sinned, to the penalties of a retributive justice, and to the conclusion from a heaven of purity. All the world knows that this is *the* position which not only the Apostolic Missions were founded, but those of the Church of Scotland, when ruled by an Evangelical majority, and especially by Duff and the whole band of Missionaries in India, who, to a man, adhered to the Free Church.

Touching the general question, these *Particles* in the two Reviews are ALARM SIGNS OF THE TIMES. They indicate the stealthy spread of that false and sentimental theology which ignores the justice and holiness of God, and which is more charitable than the Bible itself! May God deliver the Church from this Latitudinarian and cry "charity!" Paul was sent to the heathen "to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of their sins, and an inheritance among those that are sanctified," said the Saviour, who appeared to him, and gave him his commission, "*Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in* ME." That commission went on the *fact* that the heathen were in a lost condition. I well remember the impression once made on me by the portrait in the *Evangelical Magazine*, of one of the first Missionaries of modern times, the Rev. Richard Knill, especially by the words printed underneath—the words of agony which had oft flowed from his lips, "Brethren! the *heathen are perishing; should we let them?*" This is still to be the tocsin alarm to be rung out in the ears of an awakened Church, instead of the lullaby songs of a modern sentimentalism, or of a "negative theology," which would evacuate missions mainly on secular grounds, and would thus allow Satan to maintain his undisputed sway over six hundred millions of a fallen and guilty race.

THE FREE CHURCH MISSIONS in India are giving fresh evidences of vigor and success. There has been an unwonted excitement among the Parsis at Bombay, against whose errors Dr. Wilson has written with much learning and power, and while but one finally adhered out of four young men who had asked for baptism, and had stood in for some days against the tears and entreaties of mothers and friends; still a great work is begun amongst the Fire Worshippers in India. In other parts of India, itinerant preaching, by *native* converts, is vigorously carried on, and is received with welcome by many.

It is worthy of notice that the *Times* correspondent in India gives prominence to the Parsi affair. We had a specimen of the high intellectual qualities of this race in Dhanjibhai, who, some years ago, came over to this country as one of the fruits of the Mission, and a missionary himself, burning with zeal toward God, and love for his fellow-men. Another youth came out from the false religion, and was baptized at the same time, (1839) and ever since, a spirit of religious inquiry has been active among the Parsee tribe. Associated with these has been opposing influences, infidel teachers, infidel and licentious publications, and violent attacks on missionary education. Inquirers, "not far from the kingdom of God," but under the fear of man, which cometh a snare, they have kept back from an open profession. The door opened by the British power in India, for the Gospel, is wide indeed; the Bible in the Mission School is doing a great, though silent work, and the *educational* system to which India has clung through good and bad report, proving itself a mighty leverage, in connexion with Evangelistic effort, for the overthrow of idolatry. Mr. White, a missionary at Bombay, writing on this subject, says, "The American Board of Commissioners for Foreign Missions have lately abolished their missionary educational establishment; but their experienced missionaries feel that one of the worst blows has thereby been inflicted on the cause of the Gospel in India, so far as American Missions are concerned. It is truly a small matter to have every day a regular number of hearers for the Gospel, to be able to count on the same souls to instruct, and the same consciences to address." I repeat these words of an independent and friendly witness as to the results of the abolition of the American Mission Schools, in the hope that they may come under the eye of the Directors at home.

Here is a description of Evangelistic work near Conjeveram, under Mr. Bl[illegible] and his native assistants; and the fervent and eloquent preacher Rajahgopaul is also well known to us in this country. In his English tongues he could thrill all hearts; in his native "Tamil" what must have been his power!

In the evening we went to Poolypaukum, and standing within the court of an idol temple united in singing the praises of the Great Jehovah. Men, women, and children came rushing to us in all directions, and by the time we had sung eight lines, about three hundred were eagerly waiting to hear what strange tidings were to be made known to them.

A rude, self-confident fellow came dashing through the crowd in breathless haste, and attempted to interrupt our work by asking some impudent questions, when the Rev. P. Rajahgopaul, with much tact and self-possession, bade him to breathe a little first, as he was evidently exhausted. This well timed remark at once secured the sympathy of all in favor of the speaker, and he went on at once to address his deeply interesting audience, from the first line of the Ke[illegible] The subject was, God, the author of all this. It were difficult to describe the effect of the withering exposure of the sin, folly, and danger of idolatry, while standing within the very precincts of the temple—and then unfolding the glory and grace of him who is both the Creator and Saviour of the world. The ever-changing countenances