important work, it be urged upon the churches of this Synod, to respond liberally and promptly to such application as may be made for this object.

That it be urged on those, especially to whom God has entrusted a ample portion of worldly wealth, to contribute proportionally of their abundance toward the endowing of this Professorship, and of additional scholarships for the support of indigent young men in this Institution.

Resolutions were read and adopted on the subject of Church Extension.

Adjourned with prayer by Mr. Stoneroad.

FRIDAY MORNING, 9 o'clock.

Synod met in the Lecture Room. Opened with prayer by Moderator. Minutes read and approved.

Dr. J. Smith presented the following, which was adopted:

Resolved, That it be enjoined on all our Presbyteries, to be careful to subject their candidates for licensure and ordination, to a full and thorough examination, on all the subjects prescribed in our Form of Government; and that the candidates be seasonably apprised that such will be the case.

Dr. Fairchild offered the following resolutions, respecting "Old Redstone," which were adopted:

Resolved, That this Synod regard with satisfaction the recent publication, entitled "Old Redstone," by Rev. Joseph Smith, D. D., as a valuable contribution to the memory of the fathers and founders of our Western Zion, and heartily commend this work to the patronage of the Christian public.

And, whereas, the Synod have learned that Dr. Smith is preparing materials for an additional volume, bringing down our early Ecclesiastical History to the date of the organization of this Synod, we cordially approve of his purpose, and recommend to the Presbyteries and Sessions under our care, to afford him any aid in their power, in the collection of materials.

[A few copies of this work may be found at the Presbyterian Book Rooms, in this city.—ED.]

Revs. Jas. Smith, Allison, Annan, and McAboy, of the Synod of Allegheny; and Dr. Presley, of the Associate Reformed Church, being present, were invited to sit as corresponding members.

The Records of Clarion were approved.

Resolutions on the Boards of the Church were read, discussed, and adopted, except the second resolution on Education, which was committed to Revs. Jacobus, Howard, and Stoneroad, to report at the next meeting of Synod. The paper is as follows:

BOARD OF EDUCATION.

Resolved. That this Synod, in view of the comparative fewness of candidates, as reported for the current year, would earnestly call upon pastors and elders to seek out and bring forward such pious young men as ought to enter the holy ministry.

Resolved, That Christian parents be exhorted to give their sons to God, with a view of their being trained by the Spirit and by the Church, for this responsible work.

Resolved. That earnest and habitual prayer is called for on behalf of our children and youth, especially for those in schools and colleges; and that very increased liberality is requisite to endow our colleges and seminaries, and to furnish all facilities for the education of such as offer themselves.

BOARD OF FOREIGN MISSIONS.

Resolved. That this Synod rejoice in the extended operations of this Board, and in that enlarged policy that aims to occupy new fields, and give the Gospel and the living preacher as soon as possible, to all people.

Resolved. That what has already been done, with God's blessing, from feeblest beginnings, is our encouragement for what remains to be done, as proving God's faithfulness, and his presence with the Church.

Resolved. That this Synod would express its strong confidence in the established policy of the Board, for carrying on schools among the heathen, as an auxiliary to that missionary work, and with a view to the training of a native ministry.

Resolved, That in the judgment of this Synod, not only Christian ministers, but Christian laymen, are called to go, as *missionary farmers*, mechanics, physicians, and merchants, to aid in carrying the Gospel to the heathen; and that the churches of this Synod ought to contribute more liberally, of men and means, to this great object.

BOARD OF PUBLICATION.

Resolved. That this Synod regard as of very great importance, the work of supplying the Church with a sound and suitable religious literature.

Resolved, That, to meet the wants of the churches in this region, and to secure as promptly as possible such a Sabbath School Library as shall be answerable to the demand, the Board of Publication be requested to co-operate with the Synod's Board of Colportage, in their present efforts herein.

BOARD OF DOMESTIC MISSIONS.

Resolved, That the claims of this Board are greatly enhanced by the present condition of our country; its growing extent and population, and the peculiar and pressing need of the Gospel in all our new settlements; and that the churches be urged by every consideration of philanthropy and piety, to contribute liberally to this work.

CHURCH EXTENSION.

Synod having heard, with great pleasure, the Cor. Sec. of the Church Extension Committee, detailing the progress and encouraging results of this religious enterprise, within the past thirteen months, therefore,

Resolved, That we most earnestly recommend to all the churches under our care, to take up a collection for this cause during the current year.

Resolved, In order to secure action, certain and definite, that some day in the month of November be the time to take this collection in all our churches.

SYSTEMATIC BENEVOLENCE.

Resolved, In view of the wants of the world, and of the great but neglected duty of Systematic Beneficence, the pastors are hereby instructed to present this subject to their people, and to aim at securing an adoption of the Scriptural plan, that every one lay by him in store, on the first day of the week, according as God hath prospered him.

The following persons were elected as members of the Board of Managers for one year, of the Board of Colportage:

Ministers—J. R. Hughes, Richard Lea, W. D. Howard. *Elders*—J. Carothers, M. D., Luke Loomis, John R. Willson.

Synod adjourned, to meet at Monongahela City, on the third Thursday (?) of October, 1857, at 2 o'clock. Prayer by Mr. Painter. Apostolic Benediction by the Moderator.

For the Presbyterian Banner and Advocate.

Presbytery of Iowa.

The Presbytery of Iowa met in Burlington on the 7th inst. It was a full and pleasant meeting. Rev. T. M. Oviott was received from the Presbytery of Chicago as a member. He is supplying the Second church in Burlington. The death of Rev. Robert C. McComb, one of our members, was reported, and an appropriate minute adopted. A minute was adopted in relation to fashionable amusements as dancing and attendance on the theatre, enjoining it on our Church Sessions to use every kind and Christian effort to induce our members to desist from participation in them, and when these efforts fail, to commence a regular course of discipline against persevering offenders.

A series of resolutions were adopted on the subject of Domestic Missions, requiring annual collections in all our churches for that object, and urging churches receiving missionary aid to use every effort to become self sustaining as soon as possible. Presbytery also apppointed a Committee to visit every church asking aid within our bounds, and in concurrence with the pastor, to stimulate it to do all that can reasonably be expected of it toward supporting its minister.

The Synod of Iowa, which held its sessions in Burlington simultaneously with our meeting, added four Counties and parts of two more to our territory, including seven ministers and about a dozen churches. Rev. Samuel J. Baird asked leave to resign the charge of the Muscatine church. The Stated Clerk was directed to inform the church of this request, and cite them to appear by their Commissioners, at a meeting of Presbytery to be held in Muscatine, on Wednesday, November 12th, at seven o'clock P. M., to show cause if they have any, why this resignation should not be accepted.

T. STEARNS, Stated Clerk.

For the Presbyterian Banner and Advocate.

Kindness Appreciated.

MR. EDITOR:—God's prerogative, to bring good out of evil, is variously exemplified in the course of his providence. It is an evil, fully known only to those who feel its practical operation, that ministerial salaries, graduated at first to small families and low markets, should, in general, after material changes in both these respects have taken place, be regarded as destined to remain without increase. But, with growing frequency of late, God has overruled this state of things as the occasion of stirring up the hearts of considerate and sympathetic persons, in the way of bounty and personal liberality, to do well in communicating with their respective pastors in straits of this kind. An instance of this, which none can appreciate so well as the surprised recipient, has recently occurred in the congregation of Eldersridge, Indiana County, Pa. A half dozen young ladies, as a self-constituted committee, having canvassed the congregation for the purpose, in a manner equally expressive of their modesty and their generosity, left a donation of more than a hundred dollars at the house of their very grateful PASTOR.

Eldersridge, Oct. 20th, 1856.

For the Presbyterian Banner and Advocate.

Acknowledgment.

GRANVILLE, MASS., Oct. 21, 1856.

REV. DR. MCKINNEY—*Dear Brother*:—I beg leave to acknowledge, in your columns, the loving kindness of my early friend in Perth Amboy, N. J., who, by means of your talented and spiritual journal, has made me a weekly visit, the past year, and by his recent note, promised the same for the year to come. This, and other costlier gifts from my estimable friend, merit my grateful remembrance, and cheer my pathway, now in the eventide of a long life.

TIMOTHY MATHER COOLEY,
Pastor of 1st church in Granville, Mass.

CATHOLICISM IN IRELAND.—According to Archbishop Cullen, the Roman Catholic Church in Ireland is passing through a perilous crisis. "Eighteen institutions," he says, "are founded in Dublin, with the impious design of destroying the faith and morals of the poor Catholics;" and "at least five thousand every year succumb to their influence;" and the eighteen establishments, "to all appearance, make up but a third or fourth part of the organization formed for the same purpose." In this acknowledgment of an enemy of God's truth, we may well rejoice.

Banner and Advocate.

PITTSBURGH, NOVEMBER 1, 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.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $2 for Seventy numbers, or $1 for Thirty-three numbers.

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

REV. JOHN W. DULLES, of the S. S. Union has become co-editor of the *American Presbyterian*, with Mr. Wallace.

THE SYNOD OF PITTSBURGH.—This body had a delightful meeting, last week. The proceedings are published in our present issue.

OBITUARIES.—We are still perplexed with the *length* of these notices of kind affection on the part of survivers. Subscribers complain much on the subject. Cannot friends be satisfied with a few expressive lines?

THE DIRECTORS elected by Synods to the proposed meeting at Chicago, Ill., on the 7th of November, with a view to the establishment of the "Theological Seminary of the North-west" are requested on their arrival in the city to report themselves at the store of Messrs. Spring & Sons, 179 Lake Street, where places of lodging will be assigned them.

The Presidential Election.

This very important quadrennial event, in our country, will take place next Tuesday. Thirty-three united Sovereignties electing their Chief Magistrate by a vote of the people, and all abiding the result in peace, is a thing wonderful in human history. That it should be so, is owing to an open Bible, a free Church, and an enlightened ministry, under the Divine blessing.

There are those in our land, who regard the present time as one of great danger, and the partizanship of the day as portentous of new and overwhelming evils. We are not of this number. But great principles are evidently before the community; and there is much evil in many hearts, which is destructive in its tendencies.

It, therefore, becomes all good men to do their part. They should let their numbers be known, and make their wise discretion to be felt.

The Christian will, at all times, ask for heavenly guidance, and will pray with special fervency in a season of pressing need. The importance of a happy termination of the present political struggle, to our country's welfare, and the connexion, hence, with Zion's interests, will cause praying men to be importunate with God. He can make even the wrath of man to praise him, and he will restrain the remainder of wrath.

While, then, all discharge the duty of citizens, by giving an intelligent vote, let each choose prayerfully, and as responsible to God for what he does. The Christian must be the man of God—the conscientious, obedient and praying man—at all times and everywhere. Men are as really bound by the Divine laws at an election, as they are in the sanctuary; and the good acknowledge and act under the obligation.

Thanksgiving.

The Governor of Delaware has appointed Thursday the 6th of November as a day of Thanksgiving. The Governors of Pennsylvania, New Jersey, Maryland, Missouri, New York, Maine, Vermont, New Hampshire and Connecticut, have issued proclamations, fixing the 20th of November for the same good purpose. It would be pleasant to contemplate the whole Union as thus engaged on the same day. A grateful nation we should be, and a public declaration of gratitude is most becoming. There are evils in the land to be deplored; but the multitude of the Divine mercies is so great, and the favors bestowed are so marked and gracious, that in the very fact of our unworthiness we find an additional incitement to intense thanksgiving.

We give, in full, Governor Pollock's

PROCLAMATION.

PENNSYLVANIA, ss:

In the name and by the authority of the Commonwealth of Pennsylvania. JAMES POLLOCK, Governor.

FELLOW CITIZENS:—A public acknowledgment of the goodness of Almighty God, and of our constant dependence upon his providence is eminently becoming a free and enlightened people.

As the "Giver of every good and perfect gift," he has crowned the past year with his goodness, and caused our paths to drop with fatness. Our free institutions, our rights and privileges, civil and religious, have been continued and preserved. Science and Art, with the great interests of education, morality and religion, have been encouraged and advanced; industry, in all its departments, has been honored and rewarded, and the general condition of the people improved.

Our Commonwealth has been greatly blessed. The ravages of disease and death, of famine and pestilence, have not been permitted to come near us; nor have the horrors of war disturbed the peaceful quiet of our homes. The earth has yielded her increase, and richly rewarded the husbandman. Abundant prosperity, with smiling plenty and the blessings of health, have been ours. Acknowledging, with gratitude, these blessings of a kind Providence, let us "enter into his gates with thanksgiving, and his courts with praise;" be thankful unto him, and bless his name.

Deeply impressed with the importance and propriety of this duty, and in accordance with the wishes of many good citizens, I, JAMES POLLOCK, Governor of the Commonwealth of Pennsylvania, do hereby recommend *Thursday, the 20th day of November next*, as a day of *General Thanksgiving and Praise*, throughout this State; and earnestly implore the people, that, abstaining from all worldly business and pursuits on that day, they unite in offering thanks to Almighty God for his past goodness and mercy, and humbly beseech him for a continuance of his blessings.

Given under my hand and the Great Seal of the State, at Harrisburg, this 21st day of October, in the year one thousand eight hundred and fifty-six, and of the Commonwealth the eighty-first.

By the Governor:

ANDREW G. CURTIN,
Secretary of the Commonwealth.

Synod of Wheeling.

It was our privilege to meet with this body in the city of Steubenville on Tuesday the 21st inst.

Steubenville is distant from Pittsburgh by way of the Pittsburgh, Fort Wayne and Chicago, and the Cleveland and Pittsburgh Railroads, or the Ohio river, some seventy miles. The location is good and healthful; and the city contains from eight to ten thousand inhabitants. Cotton and woollen manufactories, and also one or more iron establishments, constitute a notable feature of the place. A considerable amount of paper is also manufactured. It has communication with the West, by the Steubenville and Indiana Railroad, which has been in operation some two years.

The Young Ladies' Seminary, so long under the supervision of Dr. Beatty and his excellent lady, continues its career of unabated prosperity. There are in the place two large and flourishing churches of our denomination.

The Synod was opened with an excellent sermon, by the late Moderator, the Rev. James Sloan, D. D. On Wednesday evening, a sermon was preached, by the Rev. James J. Brownson, on the proper treatment of the careless in our various congregations by ministers, elders and private Christians. On Thursday evening, a sermon was preached, by the Rev. Robert Dickson, on Systematic Benevolence. Both these discourses were heard with the greatest attention.

A part of Wednesday forenoon was consecrated to devotional exercises; and in the afternoon addresses were made by the Rev. Drs. Van Rensselaer, Happersett and Wilson, and by Revs. Schenck and Coe, with respect to the various objects of benevolence, of which they are the agents of the Church. Excellent impressions were made by all these addresses.

The reports of the agent and various committees, concerning the Synodical College at Washington, Pa., excited much interest among the friends of the measure. The Synod seems earnestly desirous to sustain the College at present, and to complete its entire endowment at as early a day as possible.

In the Presbyteries connected with this Synod, there are some things worthy of special notice. Great care is manifested in the reception and examination of candidates for the ministry. Contributions for the various Boards of the Church are taken up according to an established system.

Regular statements are required from the congregations, in reference to the payment of salaries. And the Synod itself makes particular inquiry as to the causes of absence from its meetings on the part of ministers. At the present meeting, the Stated Clerk was directed to write to all who had been absent for more than two years.

We omitted to state in the proper place that the Rev. John Eagleson, of the Presbytery of Washington, was elected Moderator, the Rev. Alexander Swaney, of the Presbytery of Steubenville, Permanent Clerk, and the Rev. William M. Grimes, of the Presbytery of St. Clairsville, Temporary Clerk.

In reference to the Theological Seminary at Allegheny, the following resolution was adopted:

"*Resolved*, That Synod have heard with great pleasure the statements of the Rev. Dr. McKinney, respecting the prosperity and prospects of the Western Theological Seminary, and having not only the highest confidence in its present management, but also the strongest hopes of its further enlargement and success, do fully approve the action of the Board of Directors in favor of the endowment of a Fourth Professorship and the speedy appointment of a Professor."

Kansas.—A Call for Help.

We, this week, had a call from an intelligent Presbyterian gentleman of Lecompton, Kansas. Lecompton is a *city* of a few hundred inhabitants. It is the seat of government for the Territory, and would doubtless have been much more populous but for the unhappy distractions of the country. Our visitant was, till last spring, a Pennsylvanian, and was our intimate acquaintance. He spoke enthusiastically of the beauty and fertility of the country. He lamented the sad excesses of violent men, but expressed confident hopes of peace and prosperity under a firm administration of law and a return to the rule of right.

If we should repeat all that was told us we might possibly give offence to some of our friends, on either side of an important question, who are so feverish that they cannot bear even the suggestion of an anodyne. We shall therefore present, as appropriate to our own sphere of operations, only the religious part of our conversation.

Be it known, then, that in Lecompton, and in all the region round about, there is not a Presbyterian minister, nor anything to supply the place of one. There is a society of the Methodist Church North, and another of the Methodist Church South; but these are too ardently engaged in hostilities, the one against the other, to do much toward advancing the spiritual kingdom of their Lord and Master.

There are a few, and only a few, Presbyterians in Lecompton; but these are exceedingly desirous to have a church of their own order, and a pastor who will lead them to living fountains. One of them proposes that an acceptable minister shall have, with him, a room and board free of cost. The others will give according to their means. Some of the people who have no ecclesiastical connexion, would also contribute; and doubtless our Board of Missions would appropriate liberally.

Now, who will go? We are induced to regard the field as one of vast importance and likely to prove exceedingly fruitful. It should be occupied at once—occupied by our Church. Standing, as we do, on the foundation of the truth as spoken by Christ and his inspired apostles, and keeping ourselves, in a good degree, clear of earth's strifes, we can go *every where preaching the Word*. Who then will go?

A young man, sound in the faith, prudent, full of zeal, and of a ready utterance, would have a prospect of usefulness. If he had a few years of experience, in the ministry, it would be still better. Could not the Board direct an applicant for employment, to that field? Will not some one of our readers respond to the Macedonian cry? Now is the time. The present moment calls loudly. Let Christians, at once, possess the land. Gospel influences are needed toward laying the foundations for good government, as well as for spiritual benefit; and the spirit, the principles, and the order of our own Church are well adapted to the exigency.

Synod of Ohio.

This band of brethren met in Zanesville, on the evening of the 16th inst., and had a delightful fraternal intercourse, in the discharge of their Synodical duties. Considerable time was occupied with devotional exercises and preaching. The Evangelical churches in Zanesville were all opened to the members of Synod, who accepted the fraternal invitation, and occupied the pulpits, in the morning and evening of the Sabbath. The Sacrament of the Lord's Supper was administered on Sabbath afternoon, in the Second Presbyterian Church, in which the meetings of the Synod were held, and a large number of Christians participated with the Synod in this solemn ordinance.

On Saturday the claims of the Western Theological Seminary were presented, and a cordial response was obtained, showing the deep interest which the brethren take in the institution.

The principle item of business, however, was preliminary arrangements for the organization and endowment of a University, in connexion with the Synod of Cincinnati. The subject had been agitated for some time. At the last meeting of the Synod of Cincinnati, the resolution had been taken to progress, at once, with the work. To this resolution the Synod of Ohio, after much friendly discussion, has now responded with great cordiality. The purpose is to endow a *first-rate* institution. The Synods are abundantly able, and we trust their wisdom, zeal, perseverance and liberality, will be equal to the full demands of the case. There is, however, one unhappy difference between the Synods. The Synod of Cincinnati selected West Liberty as the site. To this the Synod of Ohio refused assent, and selected Chillicothe. The difference may be yet adjusted.

Taking the *number* of Universities and Colleges as the indication, we might speak of Ohio as the most literary State in the Union. There are, within its bounds, some twenty or upwards of these institutions. Many, however, as they are, there is need of one more, and we trust that it will be such an one as will be a credit to Presbyterians, and a blessing to the Church and the Country.

The Synod manifested a deep interest in Church Extension, Education, Missions and Publication. On all these subjects it is delightful to witness the cordiality of brethren in different parts of our Zion, and their readiness to recommend a united and energetic action; and we cannot but hope that every part of our great work in Christ's cause, will go on and prosper.

Synod of Chicago.

The Westward progress of our Church is wonderful and delightful. The Lord is doing great things for us; and is doing, *by us*, great things for our country. Evangelism follows closely in the paths of the pioneers. Our department of the Lord's family is not always the very first in the movement; but she moves firmly, strongly, blissfully. She does not do *all* the work that is needed, nor even all that she might do; but she labors, and benefits, great and many, are the result. The Lord blesses her, and she still presses onward.

A brother who was present at a recent very interesting meeting, writes to us:

"The three Presbyteries, Schuyler, Rock River and Chicago, met in Princeton, Ill., on Thursday the 16th, and, after a sermon by Rev. I. N. Candee, D. D., were, by prayer, constituted into the Synod of Chicago. Rev. S. T. Wilson was chosen Moderator, and Revs. Messrs. Matthews and Goodhue, Clerks. The usual committees were appointed, and the usual business of Synods attended to; including discussions, exhortations and resolutions on the subject of Beneficence through the channels afforded by the Boards and Committee of our Church. Dr. Van Rensselaer, Secretary of the Board of Education, gave us an animating address in which he extolled our section of country rather more than ourselves. He, however, commended our Presbyteries on their educational arrangements. Each of them has a Presbyterial Academy of the highest order, one at Macomb, one at Dixon, and one at Marengo. The two latter are not yet completed, but will be ere long.

"On the evening devoted to Missions, we had addresses from three returned missionaries from China. Rev. Mr. Culbertson gave us a very instructive and interesting account of the manners and customs and state of society in China, and inferred the necessity of sustaining missions there. The missionary collection amounted to forty dollars

"Rev. J. M. Stephenson, D. D., as representative of the Trustees and Directors of New Albany Theological Seminary, gave us a statement of the condition of its funds, and expressed their willingness to have the institution removed to the North-West, if a suitable place can be found, and proper arrangements made to give it a promise of success. Our Synod appointed three Directors, Rev. Mr. Matthews of Schuyler Presbytery, Rev. Mr. Wilson of Rock River Presbytery, and Mr. Spring, a ruling elder of the S. church of Chicago, of the Presbytery of Chicago. Delegates, or rather the chosen Directors, from seven different Synods are to meet in Chicago on the 6th of November, to establish the 'Theological Seminary of the North-West,' if found practicable.

"Rev. I. N. Candee was chosen Stated Clerk. Peace and piety, harmony, and brotherly love, were sustained in all our discussions and decisions.

"We adjourned to meet in Dixon on the third Thursday in October, 1857, at seven P. M."

After the above was in type, a communication arrived from the Stated Clerk.

FRUIT HILL CHURH, Ansonville, Clearfield County, Pa. This enterprising people desire a pastor. The country is healthy, and a comfortable support is tendered.

From our London Correspondent.

The Russian Manifesto and Naples—The Highland Piper at Moscow—Reaction in Spain—Deputation to Mr. Dallas—The "Agapemone," and its Apostles in London—The Negative Theology—A Noble Protest—Dissent without a Creed—Independency and Episcopacy in contrast with Presbytery—A case in point—The Bishop of Arras, and French Schools—The Bishop of London's Career—The New Sees—American Genius—Mr. Bonar, Glasgow, London, and the Gospel—Biblical Illustration.

LONDON, October 7, 1356.

In the postscript of my last communication, I refer to the gloomy and threatening aspect of public affairs. It is now said that Russia meant her valorous and angry manifesto to tell on her own population; and although Foreign Courts were to have its contents communicated to them, yet it is not directly addressed to them, but to Russian agents. This is a distinction without a difference. We now learn whence the King of Naples has drawn the inspiration that has led to his bold defiance of France and England. Russia, some say, will send a fleet to the Mediterranean by-and-bye, nominally as a guard of honor to the Empress' mother, who is to pass the Winter at Nice; but, in reality, as a demonstration in favor of the principle, that King Bomba may, without interference or intervention, "govern his own subjects according to his fancy;" which, in his case, means imprisonment and cruelty, of the vilest description. This monster cumbers the earth; but "vengeance is mine, saith the Lord;" and therefore the doctrine of assassination, as taught in Italy, with a price of a thousand ducats offered to his slayer, is to be deprecated by every Christian man.

It is strange to see France joining with England in this matter. There is surely dishonesty here. Perhaps if the Bomba King were deposed, one of the Napoleon family, a "*parvenu*," like Louis Napoleon, might take his place among the crowned heads of Europe. They talk of the naval demonstration (*if* it take place,) as being "conservative," and to *prevent* insurrection; but that is scarcely a candid or truthful statement. Meantime, Russia is told by the *Times* and *Morning Post*, in answer to the threat about her "material forces," (which means, I suppose, a *fleet* in the Bay of Naples) that our Jack Tars would only be too glad to get alongside those Russian ships which they tried in vain to descry behind the ramparts of Cronstradt!

All this comes on the back of the coronation festivities, with our ambassador and his wife at a great ball *on the Sabbath*, and giving magnificent entertainments themselves. Our embassy extraordinary will cost, some say, £35,000.

An amusing story is told of A HIGHLAND PIPER, (an appendage to the family of the Duke of Sutherland, and taken to the Coronation by the young Marquis of Stafford,) who, placed in an ante-room, suddenly marched in, with measured tread and "skuling" pipes, among the *noblesse*, at their *revels*, silencing all other musicians, filling the company first with amazement, then with admiration, and finally voted by the populace of Moscow, as he struts through the streets, with tartar and philibeg, to be the *chief* of the foreign ambassadors, and walking on foot, because none of the carriages are grand enough for him!

THE REACTION IN SPAIN is progressing, and Romish inquisitors have in their hands M. de Mora, a zealous and good man, who was circulating the Bible, with books and tracts. I was asked, about ten days ago, to join a deputation to the American ambassador, in order to ask him to use his influence at Madrid, for the liberation of the victim of Papal hate.

The Queen mother and Narvaez restored to Spain, and the former having her sequestrated property given back to her, will now co-operate with the Pope's designs. O'Donnel's doom is sealed, by his having opposed the proposal to stop the sale of Church property. The treacherous Isabella has but *used* him for her own purposes. Unhappy Spain! once more in bonds, her nascent liberties blighted in the bud, and troubles and bloodshed looming before her in the future, as they have marked the past. The decline and fall of Spain, once so powerful, is clearly traceable to the avenging providence of him, whose martyrs' blood stained its soil, and who hears the cry from beneath the altar, "How long!"

Two exponents of the "AGAPEMONE" lately appeared in London, to expound their principles. [See Foreign Intelligence.]

Prince, the head of the Agapemone, actually represents himself to be an Incarnation of the Holy Ghost, and a pioneer of Christ's second coming. Instances have been recently referred to by one of the Bishops of Western England, where poor persons believed in him as Christ himself come again! Great abominations have been transacted in "The Abode of Love," and it is high time it were placed under State, or magisterial visitation and control.

Probably there is real fanaticism in this case. It is difficult to believe this of most of the Mormon leaders, either here or in America. I trust the United States people will never abuse their noble Constitution, based, as it is, on Bible Christianity, by admitting to legislative powers an unclean and wicked conspiracy against that holy institution of marriage between one man and one woman, on which, as a broad, rock-like basis, society is built, and destroying which, society is reduced to its elements.

THE "NEGATIVE THEOLOGY" CONTROVERSY is partially suspended, but the heresy itself is, I fear, diffusing its venom widely. The tendency has been to denounce, and get away from doctrinal definitions, and from those dogmatic utterances in which our own Church has always found her strength, and by which, too, (like the Theses which Luther nailed up on the doors of the church at Wittemberg,) the churches of the Reformation so nobly flung out a defiance to Rome, and all other enemies of the truth as it is in Jesus. I fear greatly for the influence of some of the Dissenting Colleges; I doubt if in any of them the doctrine of *imputed righteousness* is distinctly taught; and at the best, it is a New School dilution of the theology of the Puritan age which is now supplied to students. The following, however, from the Rev. Walter Scott, late a Professor at Airedale Independent College, Lancashire, is an admirable protest against the rising heresy of the day:

Teachers had appeared in the Established Church of our land, who manifestly assailed the truths of Christianity, and too great indulgence had been shown them, even in the Independent body. Their hostility was not so much direct as indirect. In their hands, the Atonement became a mere dramatic representation, to teach the necessity of self-sacrifice, and affect the heart, and having no relation to the violated law of God; while justification was rather the actual possession of the whole race, than the possible privilege which all might realize through faith. These opinions, shrouded in a mass of clouds, fringed with the rays of a gorgeous imagination, and sometimes not even in so pleasant a form, were industriously circulated among the would-be religious philosophers, or philosophical religionists, of the present day. They called themselves an advanced school of theologists; but that, in its true sense, depended on whether they were advancing in the right direction. That they were in advance of the Bible was, in one sense, unquestionable; but that they had gone too far from it was, in his opinion, also unquestionable. To them and their offspring, let there be no quarter. However their leaders might cant and whine, (and they could do that when they liked,) and complain of the illiberality and uncharitableness of their opponents, when the Gospel was at stake, they must not listen to this. The Cross was the symbol of their redemption; by it they conquered; but without it, their churches ceased to be churches. They were temples without altars, and the holiest of all without the Shekinah and the mercy seat.

What the Evangelical Dissenters need is, Presbyterianism and a recognised Creed, by which, as a touchstone, men's public teachings could be tested. Some time ago, indeed, the Congregational Union published a "Declaration of Faith and Order"; but it neither claimed, nor has it been received with the binding authority of a Creed. And thus, when error is broached, or stealthily creeps in, there is no authoritative standard by which it can be tried. It may be said, the standard is the Bible; but so say all heresiarchs, too; and after all, a Creed is nothing more than a definite statement as to what the Bible teaches, and is thus agreed *upon* by a body of men, as the test of orthodoxy.

But further, this controversy indicates the weakness of the Independent system of Church Government, as contrasted with Presbyterianism. Let me give both an illustration and a contrast. Some years ago, one of the ministers of the London Presbytery, who officiated at Brighton, and whose reading and tastes were much influenced by German modes of writing and opinion, was suspected by two of his elders (men who had been trained up in a thorough knowledge of the masculine theology of the Westminster Divines,) of broaching dangerous opinions in the pulpit, or of keeping back part of the truth of God. They spoke to him on the subject, and the result was so unsatisfactory, that they came with a complaint to our Presbytery. We invited our brother first of all to a Conference, and a series of Committee meetings (thirteen in number, as I remember well, being Chairman,) was held, in order to ascertain what were his real opinions. It was some time before we could discover them, inasmuch as he affected mystic, and obscure terms, (the *objective* and the *subjective*, &c., &c.,) and more than this, gave such definitions of his views, in answer to categorical questions, as seemed formed to baffle our scrutiny. Nay, he tried to show that his views and those of the Confession were identical. But, mainly by the vigilance and ability of the late Professor Campbell, we at length elicited sufficient evidence whereon to found a "libel," in the ecclesiastical sense of the term. With a lawyer to advise him, he sought to justify himself; but at length the Presbytery found the libel proven, and after hearing from him a cunning defence, addressed *ad populum*, and using Evangelical phrases in his *own* neological sense, he declined our jurisdiction, and walked out of the church—this, however, did not hinder the Presbytery's action. A full and elaborate review was publicly made by members of Presbytery, of his errors on the doctrines of Substitution, Satisfaction and Propitiation, in which it was clearly seen that he (as "the Negative Theology" is doing now,) ignored alike human guilt, Divine wrath, the claims of violated justice, and the doctrines of an Atoning Sacrifice and an imputed righteousness—Christ's work, in his eye, being nothing more than a surrender of his will to the will of the Father, and his death having no other virtue or peculiarity than being the *crowning proof of his self-sacrifice;* and the result being a *moral* one, its effect on the minds of men so contemplating it, being to make them Christ-like and self-sacrificing too. Not one word was there in his "Confessions" to show that he believed that Christ died for (*huper*) the ungodly," in the sense of substitution. The Righteous Government of God, by this system, sustained and vindicated by penalties, is utterly ignored. The Presbytery having thus given their reasons publicly, and, through the Evangelical press, these reasons being given to the world, the sentence of deposition which was pronounced, impressed very many Episcopalians and Dissenters with the vigor and fidelity of our system, as well as with the sense that their own systems grieviously failed in cases of heresy.

It may be said, let "the Church" (the communicants,) cast out the false teacher and pastor. But will they? Does he not, by his plausibilities, succeed in carrying away many after him, and especially the ardent and trustful youth of the congregation; and *without the brand* of heresy, can he not, at the worst, remove elsewhere, and continue to spread a net for souls?

But what of EPISCOPACY? Look at it as it stands. See the Privy-Council (!) deciding (in the Gorham case,) that Gorham is *not wrong*, and that Anti-Gorhamites are good Churchmen too! Behold Pusey and Jowett, the two extremes at Oxford, each having his own poisoned cistern, for their select disciples at Oxford to drink from. Mark, also, the Bench of Bishops, when they meet; how Exeter and Oxford frown on "My Lord of Canterberry," or on the new Bishop of Carlisle; while "Broad Churchmen" care not a fig for either party, or say, "Let us have peace at any cost!" Or even suppose the Bishop nothing more than Archbishop Usher's "Reduced Episcopacy" would have made him—first among his equals; and his clergy, his peers, his fellow-presbyters and his fellow judges—what bear-garden scenes ("with all respect"—*to truth!*) would these Diocesan Assemblies display?

Mr. Gladstone has been making speeches at Liverpool, on the independence of "the Church in the Colonies;" but let the "Church" have its Synods there, and the Puseyites—bishops and clergy whom *he*, as Colonial Secretary, used to send out in shoals—and the Evangelicals who have since gone out, will between them, make the name of Episcopal Church Government most unsavory in the nostrils of our Colonial population.

I have dwelt thus long on the "Negative Theology," and on considerations arising out of it, because the question is urgent, and the heresy is making way every hour. What do you think of a Cambridge graduate, Mr. Hamilton, who has just come out with a subtle and plausible defence of this system, who denies Christ's substitution *for* (in the room and stead of) sinners altogether! Christ saves us *not* from *punishment*, but from *sin;* and saves us not *hereafter*, but *here*. Besides this, we have in the metropolis a new publication, called *The National Review*, with the articles of which, on theology, is believed to be identified the author of "The Mystery, or God and Evil," a strange and subtle, and the *United Presbyterian* says, unsound book, written by a quondam United Secession minister in London, who resigned his charge several years ago, and has since lived in Germany. While in London he delivered occasional public discourses, in which, to a select audience, he speaks in the true Germanized strain, and makes parties discontented with the ordinary teachings of Evangelism.

The *air* in truth *is poisoned*, at *this hour*, by *many heresies*, but *this last* is one of the *most* dangerous and deadly; for with evangelical phraseology on its lips, it disowns and blasphemes the reality of guilt and of atonement, as well as of the claims of Eternal Justice, as awfully exhibited in Gethsemane's garden, and in the eclipse of soul which the mighty sufferer endured *for* his Church on Calvary. The recollection of the Brighton case not only makes me familiar with its subtletics, but fills my mind with painful forebodings of the consequences. May the Spirit of God raise up a standard against "the enemy," for he is indeed coming in like a flood!

Considerable agitation has been excited in England and France, in consequence of an attempt, by the Bishop of Arras, to interfere with the MANAGEMENT OF SCHOOLS, at which "heretic" (English) children were in attendance. The Roman Catholic masters were duly admonished of their wickedness in having these young people instructed in their own anti-Catholic faith; and the spirit of the document went clearly to the advocacy of attempts at proselytism to Popery. The "Minister of Religion," however, in Paris, has issued a mandate against interference with the law of the State on Education, and the Bishop has issued another letter trying to explain away the meaning of his original missive. Foolish, indeed, are those English parents who send their children to French schools, where Popery or indifferentism presides, while French pastors and other Evangelical Protestants are ready to receive and able to teach pupils sent from this country. Let American parents be *cautious* on this point, if inclined to give their sons and daughters a French finish to their education.

The BISHOP OF LONDON has formally resigned his See, and some of his clergy have sent him a flattering address. *Nil de mortuis*—"say nothing evil of the dead"—may apply, perhaps, to a *retired* as well as to a *deceased* bishop. But, after all, of such men as public characters, historical fidelity demands that the truth should be known. For what is good, let credit be given to the zeal of Dr. Bloomfield for Sabbath observance, and his liberality in aiding the building of new churches and schools. But, then, let it not be forgotten that, although supposed to be Evangelical, and often preaching as such, yet he held fast to baptismal regeneration; and, while he says he is unconscious of having made any difference in his bearing toward his clergy, that his patronage was mainly given to High Churchmen. He opposed the City Mission for a time. While condemning Tractarianism, he yet advocated preaching by the clergy in *the surplice* (a PRIESTLY dress,) and, while he sent away Mr. Bennet from Knightsbridge, he had previously consecrated the Church with all its semi-Popish furniture, without objection. Afterwards, also, he allowed Mr. Liddell to follow in the footsteps of his notorious predecessor. These "Compromise" Bishops may be tolerated by a Church and State Connexion, which binds the living and the dead together by a golden chain; but the Head of the Church himself is still the same, and "I would thou wert cold or hot," is still the utterance of his lips.

There are now to be two Bishops in the metropolis—one, "The Bishop of London," presiding over the "City" proper, and over the Northern and Eastern parishes; the other, the "Bishop of Westminster," having the Surrey and Lambeth as well as the West End districts under his control. Dr Tait is to be the Bishop of London, as I formerly intimated. The other Bishop is not yet nominated.

AN AMERICAN WHALE FISHING BRIG is lying in Cork harbor, whose Captain (Roys) has been on an experimental fishing trip in Nova Zembla, and has caught three whales. He has invented a gun by which the harp