

Banner and Advocate.

PITTSBURGH, NOVEMBER 8, 1856.

TERMS.—\$1.50, in advance or in Clubs, \$1.25, or delivered at residence of Subscriber, \$1.75. See Prospectus, on Third Page. REVIEWS should be promptly sent to the Editor before the year expires, that we may make full arrangements for a steady supply. THE RED WRAPPERS indicate that we desire a renewal. If, however, in the absence 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 \$3 for seventy numbers, or \$1 for Thirty-three numbers. DIRECT all Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

THE AMERICAN BOARD.—We invite special attention to the letter of our correspondent, detailing the important proceedings of this very efficient Agency in spreading the Gospel in foreign lands.

MINUTES OF SYNODS.—The Minutes of the Synods of Wheeling, New Jersey and Illinois will appear next week. They arrived too late for this week. Also, some matters from Presbyteries are necessarily deferred.

OUR LONDON LETTER is always rich. Let none be deterred from reading it, by its length. Every paragraph is valuable. It tells of the most important affairs in the most influential centre of all the influences which bear on human well-being. That correspondence alone is worth more than the whole price of our paper to subscribers. We know that many so esteem it, and with great justice.

Rev. A. S. Holladay.

This valued minister of Christ was, last week, called to his rest. He had lately been elected to the Presidency of Hampden Sidney College. He is spoken of as having been lovely in spirit, unassuming in manner, elegant in scholarship, and sweet and matured in piety.

American Sunday School Union.

The Rev. John W. Dulles has retired from the service of this Institution, and the Rev. R. B. Westbrook, who has for some time sustained the relation of Traveling Secretary, has been appointed Secretary of Missions, in the place of Mr. Dulles, and will hereafter conduct the correspondence of the Missionary Department of the Society, and also superintend the collecting department of the Middle District.

Missionary Wants.

Promptitude and liberality on the part of the churches is urged importunately. A missionary must have food every day, and the nearness of the winter's blasts calls for additional raiment. These things cannot be deferred. The Secretary of the Domestic Board is obliged again to tell the churches of a failing Treasury and large demands. Read his appeal, on first page. If agents may not be sent, the Church papers must speak, and ministers and elders must act.

Psalmody.

We place on our first page, a specimen of a new Metrical translation of the Psalms of David. The translator is a sound Presbyterian, and eminently a Biblical scholar. The communication on "Scriptural Psalmody," will also be read with interest. The whole subject is worthy the deep attention of our own, and of sister Presbyterian Churches. We rejoice to see the evidences of generally awakened interest, and shall be pleased to be enabled to present further specimens of a work which we hope will progress to a completion.

Rev. Simon Brown.

It has fallen to the lot of this brother to be the occasion of much trouble to the churches. We formerly noted some of his doctrinal statements, indicating, as seemed to us, most certainly that his views were different from the received faith of the Church, as expressed in her Standards. Mr. Brown had appealed from the decision of his Presbytery to the Synod of Cincinnati. That Synod, at its late meeting, took up the subject *en vacuo*, and, after some discussion, adopted the following:

Resolved, That the whole case be remanded to the Presbytery, and they be enjoined to take it up *en vivo*, and to adopt such a course as the facts and circumstances of the case may demand.

The Moderator of the Presbytery has, as we learn, called a meeting for the 17th of November, in the First Church, in Dayton, to attend to the Synod's injunction.

Revival Efforts.—Synod of Wheeling. We are pleased to notice in the Minutes of the Synod of Wheeling (received at an hour too late for publication this week), an earnest recommendation to ministers:

- 1. In conducting devotional exercises in their congregations, "to make the revival of religion, by the effusion of the Holy Spirit, a prominent object of supplication."
2. On or about the third Sabbath in November, (16th inst.,) to preach on the necessity of a revival, and on the Scriptural means of promoting it."
3. As soon after the Sermon as convenient, to convene the Session "to confer together on the state of vital godliness in their respective churches, and the most efficient means of its promotion."
4. If deemed expedient, to invite a meeting of those "who specially desire a revival of God's work of grace, to the end that they may take counsel and offer prayer in regard to this great blessing."

The People, their Ministers, Papers, and Politics. The Presidential election is now over, and the returns are not all in, the result cannot be effected by any remarks of ours. A knowledge of the vote may increase the sensitiveness of one party or the other; but, as we mean no reproach, and as the political result is not to be influenced by what we shall say, we trust that the good sense of our readers will have sufficiently the ascendancy to enable them to appreciate the reasonableness of our remarks.

We have always been opposed to the idea of ministers, as they are the servants of Christ, using their official position, whether in the pulpit, in the Ecclesiastical Council, or by the press, for the accomplishing of a political end. Their Master's kingdom, in the service in which he employs them as ministers, is not of this world. They are not commissioned to depose, nor yet to uphold Caesar. They are to render to him his own, and to Christ his own. They are to pray for those in authority, and be subject unto the powers that be, inasmuch as such are ordained of God. This remark we make in Scriptural language, and in a Scriptural sense.

The proper, discriminating discharge of their duty, in a country like ours, is acknowledged to be sometimes difficult. Here, every citizen is a part of the governing power. He has his political rights and duties. He has his responsibilities, and his influence is to be put forth for good. The minister is still a citizen. He has lost nothing, politically, according to the declared principles of our government, by entering the sacred office. To disfranchise him, on this account, or to persecute him for the free and legal use of his franchises, would be a political enormity. The minister, as a citizen, has all the rights, personal, social and political of any other man. The principles of our government make no distinction. Let it then be accorded to the minister to do, in a discreet and becoming manner, any thing in politics which any other truly Christian man may do. This is his right under the Constitution and laws of the country. By this rule let him be judged. This liberty let him enjoy.

But when the minister would judge himself, and determine a rule of conduct for his own guidance, he is bound to take other things than above noted, into consideration. Before God he may be required, not to use all his social rights. Prudence may dictate abstinence. A regard to usefulness may require him to deny himself. Love to the souls of men may make him forbear, under great and unjust restrictions upon his legal liberties. He has a perfect pattern in his Lord, and a bright example in the apostles. Partisanship run high, in Judea, in those days; but who, bearing the sacred office, interfered? There were the Pharisees, Sadducees, Herodians, the advocates and the oppressors of the country; but the declaration was, "My kingdom is not of this world;" and the rule of conduct, "Render unto Caesar the things that are Caesar's." A minister is one devoted to a work—a work incoincidentally important; and he is bound of God to deny himself of any right or any enjoyment which would interfere with his successful prosecution of that work. Let it be noted that this is the rule by which the minister is to judge himself. God has not made other men his lords to apply this rule; though we cannot much blame them if they shall occasionally remind the forgetful servant of that which he owes to him who has called him to honor and office.

We have intimated that the position of the minister was the more embarrassing, in our land from the fact that he is a citizen—one of the sovereigns; and bound to put forth his influence for the common good. But, what is for the common good? This may be a question hard sometimes to answer. Can he do more by speech; or by silence? by entangling himself with the affairs of this life, or by confining himself to that which relates to the world to come? by claiming all his social rights, or by operating only within his own acknowledged sphere?

One element of the answer is, that he shall preserve the confidence of the people, as a man of God—spiritually minded, separate from worldly strifes and devoted to the edification of his whole flock, and anxious to win the world to Christ.

In a free country like ours, it is a fact, that almost every congregation of worshippers will embrace men of two political parties; each party, of course, believing itself, in the exercise of its own free conscience, to be right; and the more high the party feeling shall run, the more firmly will each believe that the maintenance of his own side is a duty. And there will generally be found in the congregation, not only the two parties, but these will be divided into three classes, as to sentiment, respecting the minister's duty. Some of one side, will think that they are religiously right, and that the minister should espouse their cause. Some of the other side will, just as religiously, in their own opinion, claim his influence for them. Some of each side, very many we believe of the wisest and best, will think that as a minister having the care of souls, he should attend to their spiritual edification, and leave party politics out of the pulpit. They regard their minister as called to serve the whole congregation, not in telling them for whom to vote, but in guiding them, men, women and children, in the way to heaven.

Hence, if a minister shall bring his political preferences into the pulpit, he will, almost certainly, disturb the peace of his charge. He will greatly weaken, if not destroy, his influence for good. Two of the above classes will feel aggrieved. The result will be alienation and barrenness; with a weakening, if not a division of the congregation; and very probably his own removal. And what good is likely to result? Nothing spiritual to his charge, most certainly; and probably, nothing to his party. He is likely to drive more away by what

they will regard as an interference with politics and a desecration of the sacred desk, than he will draw by the force of his reasoning, or by a reverence for his judgment.

It must then be evident that partisans, who endeavor to induce their minister to take an active part in politics, commit a very great indiscretion; and that the minister who yields to any inducements in this line, is guilty of a serious blunder. Happily, Presbyterian ministers are generally very firm in resisting such enticements, whether springing from their own strong preferences, or from the importunity of the too ardent in their charge. Hence the high degree of peace, unity and fraternal love in our churches. Our people come to the sanctuary on the holy Sabbath, with the confidence that they will hear the Gospel of salvation, and be taught in religious duties, and peacefully and harmoniously worship the God of their fathers.

Similar remarks might be made relative to our Ecclesiastical Courts. These represent congregations which embrace men of different political parties—but good men and true, as belonging to the family of Christ. They are composed of members, both ministerial and laic, who vary in their views relative to governmental affairs. But, above all, their Ecclesiastical Commission does not embrace the management of the concerns of Caesar. They hence should, and, with us, generally do, avoid "entangling themselves with the affairs of this world."

The same principles apply also, very much, to a religious journal. It is not established and subscribed for, with the expectation that it shall advocate the cause of any political party. It belongs to a Church which embraces men of different parties. It is also intended for the edification of females and children as well as of men. Public sentiment, very extensively, requires that it shall abstain from partisanship. The more it shall mingle in such strife, the less will it be able to accomplish in the spiritual edification of its readers. It will also, thereby, influence public feeling, incite strife, and produce alienation in congregations, and really do harm to the cause it would advance.

These things we have long noted, and have hence set ourselves frily against political partisanship in our journal. Efforts, somewhat strenuous, on both sides of the controversy which agitates the country, have been made to enlist the supposed influence which we may possess. But we have resisted, on principle; and hope that God will give us grace to resist firmly.

We thus speak, not that we think the question, now so overwhelmingly great in the eyes of politicians, to be one of small importance. It is immense, both socially and religiously. Its religious bearings we should like to discuss—possibly may, to some extent, hereafter, if we shall think that benefits may result. But men would not bear us now—could not bear the things needful to be said—would call us partisans at once, and reject our kindest and most truthful words. There is a time to keep silence. Jesus Christ found such a time; and his servant Paul also. We want no better models, nor more authoritative example; and we look for wisdom rightly to follow it.

Home and Foreign Record.

DOMESTIC MISSIONS. The Record for November gives us a few reports from Missionaries, but no summary of labors and results, discusses no principles, and states no plans of action. We therefore conclude that the work is progressing with its steady pace, and noiselessly producing its happy influences in the hundreds of churches occupied by the faithful laborers. RECEIPTS in September: at Philadelphia, \$2,283; at Pittsburgh, \$448; at Louisville, 1,138.

EDUCATION.

There is no great department of the operations of our Church where so much faith and importunity are needed, on the part of its conductors, as in the procuring of an adequate supply of well educated ministers. We have heard some reasons suggested for the backwardness and contracted spirit of the churches in this line, but are still at a loss to account satisfactorily for the paucity of candidates for the sacred office, and the reluctance with which funds are furnished toward the preparing of laborers for the harvest. We shall do our part in reiterating the call. Let us have an adequate ministry.

RECORDS in September: in Philadelphia, \$1,076; in Pittsburgh, \$85; in Louisville, \$400.

FOREIGN MISSIONS.

The Board, in their review of the Stations, say: I. We learn with sincere regret that Mrs. Jamison departed this life on July 17th. Mr. Newton writes that she "viewed her approaching end with composure, and doubtless she was prepared to meet her God." Mr. Morrison mentions that about 100 B. P., or about \$500, had been collected by European friends at Rawal Pindi, to build a school house for the mission at that place. The Head of the Mission, Mr. Munnis writes from Allahabad, that the routine of missionary labor has been in a good degree maintained. Mr. Heron, of the station of Dehra, was spending several months at Ludiana in charge of the school, and had rendered valuable assistance in the work. The letters from Agra and Mynpore speak of the continuance of the labor, though with abated vigor. Mr. Munnis writes from Allahabad, that "the conduct of the native Christians is, in general, satisfactory. Some of the teachers and pupils are convinced of the truth of Christianity; O that they felt its power on their hearts!"

SIAM.—Letters have been received from Bangkok to the 17th of June. Messrs. House and Morse had not then arrived, but were expected. Mr. Mattoon expresses the hope that other families will join them in this field, which is now more open than at any former time for missionary labors and gifts. The Head of the station opens two or three very desirable outstations, giving the right of residence and of purchasing land. These places should be occupied early.

CHINA.—Letters have been received from Ningpo, to June 25th; Shanghai, June 27th; Canton, July 8th. Mr. Way speaks of the missionary work at Ningpo as "progressing, though not so fast as we could wish." He mentions that the health of Mrs. Nevius continued to be feeble. At Shanghai, Mr. Wright was so far recovered that he was able to resume missionary work, though to but a limited extent. He says further, "the way before me looks rather dark. At present I can do nothing but wait the developments of Divine Providence." The letters from China make reference to the progress of the insurgents, whose movements largely occupy the attention of the people.

This reference also to a visit made by an American merchant and some of his friends in a small vessel to Japan, the vessel which had been opened by Perry's treaty.

AFRICA.—Mr. Williams arrived at Monrovia after a comfortable voyage, on the 7th of July. The settlement at Sinoe, and the members of the little church at that place, had suffered severely from the war with the native tribes, but peace was again enjoyed. At Sinoe Krobo, the former head of the station, and the members of the little church at that place, had suffered severely from the war with the native tribes, but peace was again enjoyed. At Sinoe Krobo, the former head of the station, and the members of the little church at that place, had suffered severely from the war with the native tribes, but peace was again enjoyed.

INDIAN TRIBES.—There had been a great deal of sickness among the workmen at the Kickapoo and One missions, and some of the missionary laborers had also been on the sick list, including Mr. Irving and Miss Fullerton, of the Iowa mission. We regret to learn that she will probably return to her friends on this account. Mr. Iron well writes that health was again returning at the Kickapoo Mission. The Indians seem to be very friendly. The white settlements in the neighborhood are peaceful and undisturbed, and the work of their public worship is conducted by the missionaries.

RECEIPTS in September, \$4,738.

PUBLICATION.

COLORADO was prosecuted with much vigor on Lake Superior, during a portion of the Summer, and with apparent good effects. The blight of Popery and Infidelity is there painfully visible, and the settlements are such, that churches regularly organized cannot be had nor sustained. It is just the country for the Colporteur, with his kind Christian visits and his precious treasure of books. A very instructive report of one of the theological students who labored there is given in the Record. Ten new appointments have been made, to different fields.

NEW PUBLICATION.—Galvin and his Enemies, by Rev. Thomas Smyth, D. D. (See Literary Notices, last week.) RECEIPTS, September 17th to October 16th: Donations, \$1,568; Sales, \$3,731.

CHURCH EXTENSION.

The Committee is laboring with great diligence, and with much wisdom, as appears to us, in collecting information relative to population, want of churches in Presbyteries, cost of building, evangelical supply, progress, benefits from former appropriations, &c. They will thus become able strongly to present their cause, and judiciously to appropriate the funds which they may be entrusted.

Choosing a Pastor.

A correspondent furnishes us with the following, relative to the choosing and settlement of a pastor in Scotland:

THE ESTABLISHED CHURCH OF SCOTLAND, as you are aware, is still under the law of patronage, which, however, by Lord Aberdeen's Act, is so far modified, that the people have it in their power to reject objectionable candidates presented to them by the Presbytery. The objections must be strictly within the terms of the Act, otherwise (and here is the surrender of the spiritual independence of Church Courts, for which the Evangelical party long contended, and made such noble sacrifices in 1843,) the Civil Court will say to the Presbytery, "You must ordain the candidate presented to you by the majority." Moderate majority, "please the Laird," ignore the people's objections, and ordain over the parish such a man as the following paragraph presents to us:

THE KILMACOLM CASE.—ANOTHER DISPUTED SETTLEMENT.—Friday being the day appointed for the choice of a minister, with one minister of Auldfield Chapel, Pollokshaws, in the parish of Kilmacolm, the Established Presbytery of Greenock met at Kilmacolm. The Rev. K. McKillop, of Beith, read the form of call, which was laid on the table, and elders, heritors, and parishioners who were Protestants, were invited to come forward and sign it. Mr. David Bird, minister of Beith, presented a manifesto signed by John Cox, tanner and glue manufacturer, George Mills, near Edinburgh, and heritor in the parish of Kilmacolm, from being patron in the same suit, and signed the call. Mr. McKillop, writer, Paisley, suggested that as the call was only signed by Mr. Cox, the patron, and Mr. Blackburn; and as Mr. Law was present himself, he might be persuaded to retire from the presentation. Mr. James Lang then lodged the following objections to the settlement of Mr. Law.—First, His presentation was without merit. His private character was not good. He was a man of low talents, and of a low position. They evince great poverty of thought, and absence of devotional views and feelings. Second, His sermons partake of the character of rhapsody, and are full of unconnected and vague ideas. They make no useful impression on the mind. The style in which his discourses are written is very uninteresting, plebeian, and puerile. Third, The awakened and hurried manner in which he reads the Sacred Scriptures, and also his compositions and sermons, makes them all uninteresting and unprofitable. He does not rightly understand the position of a minister of the Church of Christ. Fifth, He is indolent in the ministerial office. He is very deficient in congregational supervision. Two congregations have already withdrawn under his charge, on account of the unacceptability and lukewarmness of his ministrations. Sixth, The station of Kilmacolm is a large and important, and an energetic and vigorous minister is desired and necessary. Seventh, His settlement in Kilmacolm would be hurtful to the cause of the Gospel in this parish. He has many points of view. The objections were signed by James Lang, Alexander Scott, and Archibald McKellar. The call was ordered to be lodged with the Moderator of the Presbytery, at the next meeting of Presbytery, to be held at Greenock, on Wednesday, 6th October, for the purpose of discussing the relevancy of the objections lodged against the call.

To estimate the liberty wherewith Christ hath made his people free, you have to contrast the present Scriptural mode of the election of ministers, by the communicants, with the "forced settlements" of the old regime, or even with the non-intrusion and usurpation of the civil power, which, patronage being preserved, even a Chalmers would have been contented. The Head of the Church himself solved the controversy in the right way, and to the abundant glory of his name, by the going out of the Free Church.

The Congregationalists and the New School.

These brethren have had no little jarring, for a few years past. Their union in the American Home Missionary Society, and their efforts, at the same time, each to build up their denominational interests, is a source of great difficulty. Another subject has, latterly, been also a cause of alienation.

Two years ago, the General Association of New York resolved that they regarded the School on the subject of slavery, with "abhorrence," and said they continued their

correspondence for the purpose of testifying against it. The reply of the New School was:

Resolved, That this Assembly would respectfully request that the future communications of the Association to us, be couched in courteous language.

To this the Association replied, not in the very mildest manner; and they sent Dr. Storrs as their delegate to the Assembly, the next year. This gentleman's speech was considered objectionable, both in matter and manner, and the following was passed: Resolved, That our delegates to that Association, when expressing the wishes of this Assembly to maintain Christian and fraternal fellowship, and the free interchange of correspondence with our brethren, that we can admit no right of theirs, by virtue of that correspondence, to review our proceedings, or to reprove or rebuke us for what we may or may not do.

We do not claim or propose the exercise of any such right on the part of this Assembly. And Dr. Wm. C. Wisner was sent to bear the message. Dr. W. attended the late meeting of the Association, at Albany, and ably, and in a conciliatory manner, as is said, presented and explained his cause. A pretty sharp debate, however, ensued, which is extensively reported in the Independent, and which resulted in the adoption of the following resolution:

Resolved, That the appointment of a delegate to the General Assembly (N. S.) be postponed for a year, to give that body opportunity for any explanation of their action of the present year. The correspondence between Christian bodies is, unhappily, becoming the occasion, sometimes, of very unpleasant discussions. Common politeness, as well as Christian courtesy, we should say, would prevent a delegate from taking the occasion to either reproach or reprove the body to whom he was sent. If the amiabilities of fraternal intercourse cannot have their proper ascendancy on such occasions; and if criminations and tart replies, and long and alienating discussions must result, prudence, then, and piety and love would all say, Let the correspondence cease.

The Use of Tobacco by Ministers.

In our Foreign Summary, a short time ago, we alluded to the action of the late English Wesleyan Conference, on the use of tobacco. We now present the case more fully. Some of our readers may think that we make quite too much of a small matter. The thing is, however, in our estimation, not small. True, it may not be of much importance to us, that a foreign Conference should refuse to license an applicant. But the principle on which the action is based may affect us deeply. The reasons by which it is sustained may be as applicable here as there, and as intimately connected with the influence of Presbyterian ministers in their high and holy work, as with the official labors among our foreign Methodist brethren.

We shall make no strong affirmations responsive to the sentiments advanced; nor shall we utter any denunciations. We but ask our brethren, and especially our youth who contemplate the holy ministry as their calling, and would attain to the highest degree of usefulness in the responsible work, to read the brief remarks, and weigh, in just balances, the principles advanced. If then they shall choose to smile at our weakness, we shall endeavor to bear it with complacent equanimity.

Part of the business of the Conference is the examination of candidates for the ministerial office. The private examination was conducted by the Rev. Thomas Jackson. The result, with one slight exception, was satisfactory. By Mr. Wesley's direction, an abstinence from the use of tobacco, snuff, and drugs, is required of all candidates for the Wesleyan ministry. One of the candidates this year having contracted the habit of smoking, was requested by the Conference to discontinue it. The Rev. Thomas Jackson strongly urged him to renounce the practice. The fall of not a few ministers from their high position, might be traced to their indulgence in tobacco. Many Methodist families dreaded a smoking paragon.

The Rev. John Scott said, he hoped none of the young men would take it up. Smoking was an abominable practice, and there was every reason why Christian ministers should stand aloof from it.

The Rev. John Hickling said he was an old man, upwards of ninety, and he had lived so long without smoking.

Dr. Bunting also reprobated the habit. Ministers should give it up, that it might not be said by parents, their sons had been corrupted by the ministers, and they should keep their sphere of usefulness as large as possible.

The Rev. F. West said it was a wasting time—it over-excited the brain, and prevented access to the faculties in such a way. Smoking was an excessively vulgar habit, and the young brother should at once renounce it.

The candidate, on being appealed to by the President, said he had been recommended the use of tobacco by three physicians, for the benefit of his health—that he had tried to give it up, but his health began to fail—and that he felt bound in conscience to take care of his health. An aged minister hereupon remarked that if a medical man recommended the use of tobacco, he was a mere practitioner without knowledge, and a man unworthy of his profession.

The Rev. John Scott also said that if the young man's health was such that it could only be kept up by artificial means—by the stimulus of smoking—it became a question whether he was physically competent for the toils of the Methodist ministry.

LAFAYETTE COLLEGE.—We learn, with regret, that Dr. D. V. McLean tendered his resignation of the Presidency of Lafayette College, at the late meeting of the Synod of Philadelphia, to take effect at the close of the present College Term. Dr. McLean has been indefatigable in the service of the Institution, and his labors have been eminently successful.

LIBERALITY.—Some remarkable instances of liberality to the British and Foreign Bible Society, have lately come to light. For nineteen years, a lady has called at the office, leaving an anonymous gift. For several years, this amounted to two hundred guineas; but latterly it has risen to the rate of £600 a year. A gentleman residing on the continent, commenced five years with £20. In 1854, his gift was £2,700; in 1855, to £5,000; and for this year, he intimates his readiness to make his gift either £18,000 or £15,000. He has given an answer to some inquiries to the effect, that "the more he gave, the more he got." When Christians give in faith, and as God hath prospered them, Scripture warrants such an expectation. Would that more such professions would obey the voice, and test the faithfulness of him who says, "Prove me now herewith, if I will not pour you out a blessing that shall not be room enough to receive it."

Ecclesiastical. Rev. S. J. Price has, we learn, declined the call to Brunswick Church.

Rev. J. H. LEPS has received a unanimous call to the Presbyterian Church at Parkersburg, Va.

Rev. Dr. SPOLDE, we understand, has received a call from the Presbyterian Church, (O. S.) in Newburgh, N. Y.

Rev. J. C. CALDWELL's post-office address is Stillwater, Minnesota Ter., where correspondents will please address him.

Rev. W. P. HARSEE's post-office address is changed from Beutonsport, Iowa, to Monticello, Mo.

The pastoral relation between Rev. CYRUS DICKSON and the Second Church of Wheeling, has been dissolved, in order that Mr. Dickson might be transferred to the charge of the Westminster church, Baltimore.

Rev. Mr. WISEMAN, has been called to the church in Greenfield, Ohio, made vacant by the death of Dr. Crothers.

The Rev. H. HANSON, having removed from Duncannon, Perry Co., Pa., desires correspondents to address him at Owakwa, Henderson Co., Ill.

Rev. J. CAMPBELL has removed from Shade Gap, to Walker, Centre Co., Pa., where he desires to be addressed.

Rev. WILLIAM C. DAVIS' Post Office address is changed from Wilkesbarre to Bald Mount, Pa.

Rev. GEO. M. T. BRADY, of Chester, N. J., has received and accepted a call to the First Presbyterian church at Racine, Wisconsin.

Rev. JOHN M. BOOGS' Post Office address is changed from Millersburg, Ohio, to Independence, Iowa.

Rev. C. D. MARTIN has removed from Leavenworth, Kansas, to Logan City, Nebraska, where he expects, shortly, to organize a church.

Rev. A. BARR has taken charge of the churches of Leesville and Crestline; his Post Office address hereafter will be Crestline, Ohio, instead of Columbus, O.

The pastoral relation between Rev. JAMES FLEMING and the church of West Union, has been dissolved.

The American Board.

New York, November 1, 1856. MR. EDITOR.—The forty-seventh annual meeting of the American Board, commenced in Newark, N. J., on Tuesday, the 28th ult., and ended Friday, the 31st. The occasion was one of unusual interest, and was characterized by a very large attendance and much enthusiasm. More than fifteen hundred strangers received accommodations among the hospitable citizens of Newark, besides the hundreds who flocked into it from New York and the surrounding region, and who returned in the evening to their homes, or found quarters with their friends. The business and devotional meetings were throughout thronged with an eager and interested multitude; and it was no small part of the gratification they afforded, to meet and mingle with such a vast concourse of venerable and honorable Christian men and women. It furnished a vivid idea of the unity of the Church, and in these times of political agitation it was a refreshing sight to behold the evidence which the presence gave of the strong attachment of the Christian public to the missionary enterprise. Hardly any other anniversary could have called together so many distinguished and influential ministers and laymen, of various names and Churches.

The meeting was organized in the usual manner, on Tuesday afternoon, and in the evening "an able and eloquent" sermon was preached by the Rev. Dr. Bethune, of Brooklyn; for which, it may here be stated, a vote of thanks was passed, and a copy requested for publication.

The Abstract of the Annual Report, shows that the labors of the missionaries have been prosecuted with much energy and success during the past year. Many additions have been made to their churches, and abundant encouragement is furnished for prosecuting their work with renewed vigor. It was mentioned as an interesting fact that the population of the Sandwich Islands had almost ceased to diminish, showing that the diseases which at one time threatened their extermination, have nearly subsided. The missionary ship, too, it was said, would probably be ready in December, and be built by the contributions of children and youth; \$5,000 had been already received for that object. "The receipts of the Board from all sources were \$907,318.69; \$3,109 less than those of the previous year; leaving a deficiency of \$15,681.80; which, added to the existing debt of \$20,507.90 makes the present indebtedness of the Board \$36,189.70." This falling off in the funds excited considerable attention, though less than it would have done, had not more exciting matters engrossed the thoughts and time of the meeting. It was urged, however, that larger contributions were needed, and that this debt should be at once removed, in order to further progress. One gentleman, it was reported, had offered \$5,000 toward its liquidation; but there must be a general effort and advance on the part of the friends of missions, especially as \$350,000 would be needed for the expenses of nearly a century. This is a subject that demands the attention of all Christians, and on which many have yet much to learn and do for its promotion. Not until giving is esteemed as real an obligation as praying, will the resources of the Church be fully developed.

A report was made—though deferred for another year—respecting the provision required for superannuated and disabled missionaries, with the widows, orphans and children of missionaries. Their claims have hitherto been recognized by appropriations from the general funds of the Board, to the amount of \$15,000 a year. In view, however, of their growing numbers and obvious deserts, the Committee who reported on the subject, recommended that a permanent fund should be raised, from which they should be relieved; not as a gratuity, but as an act of justice, and to which all who needed it might resort, without hesitation or embarrassment. Our own Board, it will be recollected, has already acted upon this principle in approving the effort to raise a fund for the support and education of the children of missionaries, and which promises to meet tribute toward it in its objects, without any general exertion of its behalf.

The feature of the meeting, however, and interest, was the Report of the deepest thirteen appointed at the special meeting of the Board last March, in Albany. The object of this Committee, it will be remembered, was to take into consideration the Report of the Deputation which was sent to India, at the instance of the Prudential

Committee, and who, it was thought, had inaugurated radical and unauthorized changes in the management of missions in that country. They had, e. g., it was charged, disbanded schools and seminaries, abolished the study of the English language, and determined that the energies of the Mission should be exclusively devoted to preaching. The Report of this Select Committee was very extended, and indicated great care in its preparation. It occupied four hours in reading, but was listened to by a crowded assembly, with marked attention, to its close. It reviews the various questions in dispute, and endorses and sustains the proceedings and recommendations of the Deputation. The first part of it consists of extracts from letters of missionaries on the ground, which were written in reply to a circular addressed to them by the select Committee, and in which, with few exceptions, they bear testimony to the necessity of the changes made, and to their beneficial results. They also, and without exception, deny the exercise of any overshadowing authority over them on the part of the Deputation, as had been charged, and commend in the warmest terms their fraternal and Christian conduct. They fully exonerate Dr. Anderson, and his associate, Rev. A. C. Thompson, from any improper interference in their measures, and express for them the strongest confidence and affection. The very highest eulogiums, indeed, were passed on the former gentleman by these missionaries, and by many of the speakers at this meeting. The remainder of the report contains a statement and defence of those principles and measures on which, in the view of the Committee, the missionary enterprise should be conducted, and the results of which are embodied in the following resolutions, which it recommends for adoption, viz:

In regard to what is called the "ecclesiastical question," which has excited much talk and feeling, it reads: Whereas, The American Board of Commissioners for Foreign Missions is not an ecclesiastical body; Resolved, That it can neither exercise nor confer any ecclesiastical power. Resolved, That the appropriate sphere of a mission established by this Board, and regarded simply as such, (whether composed wholly of ordained ministers, or of ministers and laymen,) is to decide upon the places where labor should be performed, the persons and instrumentalities to be employed, and to distribute funds. Resolved, That on the whole subject of ecclesiastical relations and organizations, the prerogatives of the Board is that of entire non-interference on the part of the Board and its officers; that missionaries are free to connect themselves with such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that in organizing churches, provided the principles held in common by the committees of this Board be not violated, the persons so thus organized are free to adopt such forms of organization as they may prefer.

On the matter of Deputations, which have called for some animadversion, this is its conclusion: Resolved, That in the judgment of this Committee it is proper, and may be desirable, to send Deputations to the various missions, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such Deputations to have power to originate or make important changes in mission policy, without the express authority of the Prudential Committee. With regard to the relative importance of preaching and of teaching, as instrumentalities in the conversion of the heathen, the following embody their sentiments: Resolved, That the oral utterance of the Gospel, in public and private