

Banner and Advocate.

PITTSBURGH, NOVEMBER 15, 1856.

FORMS—\$1.50, in advance or in Clubs, \$1.25, or delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page. REV. EWALD should be promptly sent 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 friend, if, however, in the haste of mailing, this signal should be omitted, we hope our friends will not forget us. REMITTANCES—Send payment by safe hands, when convenient. On 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 note. 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.

DANCING—See proceedings of Presbytery of Northumberland.

ELDERSDRIDGE ACADEMY.—The catalogue for 1856-7 shows this school, under its enterprising management, to be in a flourishing condition. Ninety-nine pupils have been in attendance.

OLONE INSTITUTE.—The twelfth annual Catalogue of this institution, located at Canonsburg, Pa., gives us the names of the Graduates in each year, and also a list of 103 pupils, who were in attendance during the year lately closed. The Address of Rev. J. B. Clark to the ladies, accompanied the Catalogue.

THE SYNOD OF CINCINNATI, is called to meet at Dayton, on Tuesday 19th inst, at 7 o'clock P. M., further to consider the subject of the University contemplated by it and the Synod of Ohio. The existing difference between the two Synods, relates to the Site; the former having named West Liberty, and the latter preferring Chillicothe.

Thanksgiving. Thursday next will be the day appointed by the Governors of Pennsylvania, New Jersey, Maryland, Missouri, and some other States, as a season of Thanksgiving. The arrangements by the pastors of churches, for public worship, will doubtless be complete. A full attendance of the members of the congregations would be, to them, highly edifying. The giving of thanks is prompted by nature, and enjoined in Scripture; and it is one of those duties, the proper performance of which, is connected with the greatest benefits. A grateful heart is ever loved, and its possessor is always farther favored.

Proposed Union. At the recent meeting of Bethel Presbytery, S. C., incipient arrangements were made to receive a small body of "Independent" Presbyterians, who had separated from the General Assembly, near fifty years ago, in connection with the Rev. Wm. C. Davis. Committees had been appointed previously, which now presented articles of union which were accepted by Presbytery, by a vote 2 to 3; and were referred to the next Assembly for approval. The Independents now profess not to hold to the form of error promulgated by Mr. Davis. Mr. Davis had exhibited his views in a book called "The Gospel Plan," in 1807, and had been deposed in 1811. His adherents were never very numerous.

History of the Presbyterian Church, by Rev. Richard Webster. We are pleased to learn that this work is rapidly approaching to completion. The manuscript was put into the hands of one of our best scholars, who has been indefatigable in his efforts to prepare it for the press, and to present it with such accuracy as to make its statements truly reliable. The recommendations, by Synods and Presbyteries, to the members of our congregations, to supply themselves with this work, show their estimate of its value, their confidence in the author, and their kindness toward the family of a brother deceased. It is being published by J. M. Wilson, 27 South-Tenth Street, Philadelphia. We shall give early notice of its appearance.

Church Extension. We have learned that the Synods of Cincinnati, Indiana, Northern Indiana, Wisconsin, Iowa, Missouri, Ohio, and Pittsburgh, appointed the month of November as the season for taking up collections in the churches for Church Extension. It is highly desirable that every congregation shall participate in this important work. The Committee is pledged for a number of churches now in progress. Still more are applicants for aid; and a thousand are actually needed just now, which should be erected next Summer. Let every adult and every child cast something into the treasury. Have at least one brick in the walls, or one shingle in the roof of a house of God, for the use of his people. Three Sabbaths yet remain in the month.

Rev. Dudley A. Tyng. This popular clergyman is Rector of the Church of the Epiphany, (Protestant Episcopal), in the city of Philadelphia. A few months ago, in his ministrations to his charge, he thought it to be his duty to preach on the exciting topic of the day—Kansas and its implications. One of the officers of the congregation rose at the time, and remonstrated. The minister was firm in the execution of his purpose, and afterwards justified his course. Feeling ran high. The vestry requested the pastor to resign. This he refused to do, but referred the case to the people, to be decided in the early part of this month. The vote was taken, and the result is: For the vestry, 57; against the vestry, 44; blank, 1. This result involves the immediate resignation of Mr. Tyng.

Misrepresentation.—The Reformed Presbyterian. One of the great evils connected with Party-misrepresentation. In political discussion, when you read an essay or letter on one side, you can never feel confident that you are presented with a fair view of the case. It is but seldom, or almost never, that the position of the other side is either fully or even fairly exhibited. It is hence always wise to suspend your judgment, till you can make further inquiry. And the same is, unhappily, very much the case with religious denominations. It would appear to be almost impossible for poor human nature to state anything correctly, which is connected with those who may be not of our party or sect. This is one of the things which show; not only the universal depravity of man; but which prove that sanctification, even in the best, is, in this life, imperfect.

These reflections were awakened by our reading in the Reformed Presbyterian, for November, a few remarks relative to our own Church. Our Contemporary copies from our issue of Oct. 11th, a portion of the Minutes of the General Assembly, on the subject of Slavery. For this it has our thanks. The position of the Presbyterian Church is such, that she desires it shall be known to all the world. She believes it to be so Scriptural and so rational that it must commend itself fully to candid inquirers; and so upright—so thoroughly based on sound sense, and on the foundation of the prophets and apostles—that those who would excite odium against her will find it needful to resort to misrepresentation. Yes—that they must misconceive her position, and contemplate her through a distorting medium, in order to satisfy even their own minds in their opposition.

In all this she may possibly be mistaken; but of the correctness of the view she takes, we have an evidence in the Article in the Reformed Presbyterian, to which we have above alluded. It says, p. 274:

1. That the action of 1818 was inconsistent with itself. It declares slavery to be "a gross violation of the most precious and sacred rights of human nature, utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the Gospel of Christ." And then, in the sequel, in place of requiring members of the Church immediately to renounce, so atrocious, is to be managed by church members participating in it, so as to avoid a direct and separating relation, by being a part of a family to be separated from the rest. We have here an instance of a Church Judiciary giving directions that imply a toleration of continuance of what it declares to be "a gross violation of the most precious rights of human nature," &c.

Here is a very serious misrepresentation, and of such a character that, inasmuch as our name is mentioned in the connection, it may be our duty to notice it. We do not feel called upon to defend the Assembly's views. All we mean is, to have these correctly presented. Let men look at our Church as she is. Impute to her truthfully the principles she holds. Discuss these, and welcome; but do not charge her with holding to what she never affirmed, and then reproach her for inconsistencies and contradictions.

Now, it is a fact that the Assembly made no such declaration, as is charged in the quotation above. It did not say, "Slavery;" it said, "THE VOLUNTARY ENSLAVING." Why not quote correctly? Why alter the Assembly's language, and thus pervert the sentiment! Was the statement by the Assembly so correct, that using its own words, the Church could not be made odious? Our contemporary was certainly bound, in all fairness, to give the Assembly's own terms in stating a proposition so important. It could not but know that the term which it used was greatly different from that used by the Assembly. It must surely be able to perceive, that "Slavery" as may be found existing in a country, and the "voluntary enslaving" of men, are two distinct things. Common sense recognizes the difference, when it accords the servant to his master, but revolts at the idea of reducing an innocent freeman to a state of bondage. The laws of our country appreciate the distinction, when they recognize "Slavery" as an existing social relation and protect and regulate it, but make the "voluntary enslaving" of men a crime, to be severely and odiously punished. And the Holy Scriptures make the same distinction. Moses, by Divine authority, sanctioned the relation of master and servant as one of those which might exist, when duly regulated, among God's own chosen people, and he left the regulations on record; while he, at the same time (Ex. xxi. 16), made it a law, that "he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

These are facts, obvious to every investigating mind. That our valued contemporary should fail to see them, or seeing them, should ignore them, and make the statement it did, shows most strongly the blinding and perverting influence of prejudice and partyism, in religion, as really as in matters of less moment. The misstatement being thus exposed, the "inconsistency" charged upon the action of the Assembly, vanishes. The former and latter parts of the Assembly's action, when viewed in the light of truth and candor, are seen in perfect harmony.

Our contemporary proceeds, pp. 274, 275: 2. The declaration of 1845 is a direct contradiction of that of 1818. To the inquiry, "Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?" it replies, "It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the Word of God." Where did the Assembly of 1818 learn that slavery is "utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the Gospel of Christ." Was it not in the Bible? And did the Assembly of 1845 learn from the same source that those who commit this sin should not be required to forsake it in order to membership in the Church of Christ? As they have not given a single one of those "plainest declarations of the Word of God," which forbid the exclusion of slaveholders from communion, and as we cannot find them in our Bible, we might be almost tempted to think that they had got a new revelation between 1818 and 1845.

If the writer of the paragraph here quoted, had read aright the action of 1818, he would not have been guilty of affirming

score or two of Presbyteries. But they have for many years past been a vexation and an incubus. We pray, therefore, that your venerable body will take requisite measures to secure an entire revision of that part of our Constitution here referred to.

This Overture may serve to bring the matter before the Assembly, but it is altogether too indefinite to be of any avail in leading to useful alterations. We trust that some members of the Presbytery who have thus brought the matter forward, will, timorously, present for the consideration of the churches, distinct amendments lucidly expressed, showing the necessity of a change, and wherein the proposed change would be a remedy.

Whatever amendments may be adopted, should embrace, as seems to us, a limitation as to the extent to which Appeals and Complaints may be carried; and also a restriction as to the subjects which may be brought before the Assembly, in either of these ways. It is unreasonable to ask that two hundred and fifty ministers and elders shall be occupied a whole week hearing two or three cases, local in their importance, and commingled with a litigious spirit, perhaps, and which could be far better settled by the Session, or the Presbytery who know the bearings of the things agitated and the parties concerned.

Presbytery of Northumberland. The Presbytery of Northumberland held its stated meeting this Fall in the Washington church, West Valley. Before transacting its usual business, it dismissed the Rev. John Smalley to the Presbytery of Allegheny, and received the Rev. Edward Kennedy from the Presbytery of Winchester, and Mr. W. Howard, licentiate, from the Presbytery of New York. It put into the hands of the Rev. Wm. Life, a call to the pastorate of the church of Manay, and received from the church of Northumberland and Sunbury, calls for the pastoral services of Mr. James D. Reardon, licentiate of the Presbytery of Newcastle.

The Presbytery earnestly commended the "History of the Presbyterian Church," by the late Rev. Richard Webster, to the attention and patronage of the officers and members of our Church. It resolved to hold its next stated meeting at Williamsport, on the third Tuesday of April next, at 3 o'clock P. M. And it adopted, and ordered to be read in its churches, a paper, especially as it relates to the duties of masters and servants toward each other, how could there be an answer given to the proposed question, the reverse of that which is found in the Minutes, as quoted? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The position of the General Assembly, as appears from its action, embraces three points. First, it strongly condemns the voluntary enslaving of men. Second, it does not learn from the Scriptures, that the holding of slaves excludes masters from rightful membership in the Church of Christ. Third, it earnestly enjoins upon masters and servants the faithful and kind discharge toward each other, of all the duties prescribed in God's Word.

On the first of these points, we presume that there is a general agreement. Not only our Southern brethren think with us, but also Southern Legislators and Judges; for we believe that, in all the States of the Union, there are laws on the statute books, and enforced by the Courts, securing personal freedom to every freeman born, unless forfeited by crime.

On the third point, also, there is much unanimity. Christians, at least, all acknowledge that the Word of God is the rule of conduct for men in every relation of life. On the second point, there is, unhappily, much difference of sentiment. But we do not mean to discuss it. Our brethren may enjoy their own opinion. Infidels may speculate; but Christians must be bound by the Scriptures. What says God's revealed will? By its decisions we abide. The ministers and churches which compose the General Assembly are, happily, very much of one mind. They have borne their testimony. It is on record, and published to the world; and they recur to it with confidence. They think it needful to have an annual discussion; nor do our papers often deem it needful to repeat assaults, or correct misrepresentations. Those among us who may have variant shades of opinion, are mostly agreed to dwell together in peace. A few, of late years, who could not live so, have left the body, and constituted the Free Presbyterian Church, where they associate unmoled; and with an open door for the admission of any who choose, on principle, to enter.

If now our contemporary has found any "new revelation," what are its claims? But if it still clings to the Old Bible, contained in the Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, let it then bring forth the "Thus saith the Lord," and we shall aid in re-publishing the precept. If it cannot find such an injunction, it will kindly excuse our future silence.

Western Theological Seminary. Records of Board of Directors of the Western Theological Seminary, at their meeting on the 1st day of October: A communication was received from Dr. Dickinson, signifying his declination of the Fourth Professorship in our Seminary, to which he was elected by the last General Assembly. The letter was read, and on motion directed to be forwarded to the next General Assembly.

The following resolutions were then adopted, viz: Resolved, That this Board do hereby express their high confidence in the Rev. R. W. Dickinson, D. D., and their regret that the state of his health is such as to forbid his acceptance of the Professorship to which he was appointed by the General Assembly, and for which he is so well qualified. Resolved, That inasmuch as it is highly important to complete the endowment of this Professorship during the current year, this Board respectfully request and authorize Dr. Dickinson to present the object as far as possible among the churches in the Eastern cities. Resolved, That the Secretary be directed to communicate to Dr. Dickinson the foregoing action of the Board, and to assure him of our affectionate regards.

Resolved, That it is highly desirable that all General Assemblies be encouraged, to such an extent as a Fourth Professor, if the funds can be secured for his support. Dr. Jacobus reported to the Board that he had received from sundry individuals in New York and Philadelphia, the amount of twenty-five hundred and ten dollars for the purpose of the Library; and recommended that the Board be authorized to accept of the same, and to commit to the Secretary the duty of procuring the books in the Library, and to appropriate the funds for the purpose whenever they may deem it expedient. On motion, Dr. Howard, Dr. Swift, and Mr. McAboy were appointed the committee suggested above. Resolved, That the thanks of the Board be returned to Dr. Jacobus for his efforts in behalf of the Library, and through him to the liberal donors for this object. Resolved, That the thanks of this Board be returned to the Presbytery of Columbus, Ohio, for the donation of the "Old Library" to the Western Theological Seminary. W. B. McLVINE, Sec'y.

For the Presbyterian Banner and Advocate. Testimonial. CENTRAL ACAD., Oct. 31, 1856. At an adjourned meeting of the Platonic Literary Society of Central Academy, Pa., the following persons were appointed a Committee to draft resolutions expressive of the feeling of sorrow in reference to the lamented and sudden death of our friend, Dr. William Kerlin.

Resolved, That while we sorrow on account of his absence as a brother Platonic and fellow-student, yet we sorrow not as those without hope, believing that for him to die was gain. Resolved, That his death be deeply sympathized with by the bereaved family and relatives. Resolved, That each of our members wear the usual badge of mourning for the space of thirty days. Resolved, That the foregoing be published in the Banner, the Presbyterian, and the papers of Juniata County.

For the Presbyterian Banner and Advocate. Testimonial. October 5, 1856, Session met. A letter was read from the Rev. Dr. Hays of Liberia, Ohio, conveying intelligence of the death, at that place, on the 29th of September, of Robert Colmery, Esq., in the 72d year of his age, a former member of this Session; whereupon it was Resolved, That in the death of Mr. Colmery, the church has lost a valuable member, who was a true and devoted Christian, and a blameless walk and conversation. Resolved, That this Session cherish a lively recollection of the faithful labors and prudent counsels of our deceased brother, who always ready for every good work, magnified his office by an unostentatious, yet active and pious zeal for the house of the Lord.

Resolved, That while we mourn, "We sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Resolved, That the Presbyterian Banner and Advocate be requested to publish these resolutions. By order of the Session, JOSEPH HENDERSON, Clerk.

For the Presbyterian Banner and Advocate. Installation. The Rev. James M. Smith was, on the 6th inst., installed pastor of the church of North Branch, by a Committee of the Presbytery of Ohio. The Rev. William Hunter presided, preached, and put the constitutional questions. Rev. S. C. Jennings gave the charge to the pastor, and also one to the people. On the day following, Rev. James M. Smith was installed pastor of the church of Bethlehem by the same Committee. Rev. Robert S. Hays, of the Presbytery of Washington, led in the opening prayer. Rev. S. C. Jennings presided and preached, and the Rev. William Hunter gave the charges to pastor and people.

For the Presbyterian Banner and Advocate. Installation. The Rev. J. Ustick was installed pastor of the Bethel congregation, September 6th, by a Committee of the Presbytery of Chicago. Rev. Swan presided, and charged the pastor. Rev. J. S. Henson preached the sermon, and charged the congregation. This is the first pastor enjoyed by this flock. May the great Shepherd bless pastor and people.

For the Presbyterian Banner and Advocate. Installation. Mr. Editor.—The Big Spring and New Cumberland congregations are yet unprovided, and are still inviting ministers into the field. We are anxious that the vacancies be supplied. For further information, write to Mineral Point, Clearwater County, Ohio. WILLIAM DAVY, Clerk.

Eastern Correspondence. The Election—Disorders—Returns—No Reform in City Affairs—Sad Prospects—The Clergy and Politics—The Free Press—Common without Injustice—Liberal Expenditures—A Reflection.

NEW YORK, November 8, 1856. New York breathes more freely, now that the election is over; at least the external irritation of this excitable city is diminished. Other things will now be heard of besides politics, which of late have engrossed public attention, and superseded all other engagements, as well as business and religious engagements. Concerts, lectures, and the theatres themselves, expect to profit by the removal of the pressure under which private families and public bodies have been burdened.

The election itself passed off with less disturbance and violence than was anticipated. There were fighting and bullying in a few of the wards. A few policemen and private tickets were roughly handled; several ticket boxes were overturned and demolished; some persons were deterred or restrained from voting; but no lives were lost, and but two or three seriously injured. The people turned out in immense numbers. So great, indeed, was the rush, and inadequate the accommodations, that many of the voters were spent in waiting for an opportunity to vote, while thousands failed to vote at all, because they could not reach the ballot boxes in season. There are loud complaints of partiality and corruption; and bribery and ruffianism have, no doubt, been freely put in requisition, and yet the body of the people have, without fear or favor, given their decision. The desire to know their own minds, and the eagerness of the newspaper offices were besieged until a late hour of the night. Crowds thronged the streets in their vicinity, and clamored for the returns, and excited or groaned over their results. In the morning, the eagerness for papers was insatiable. News deposits were filled, and their stock speedily exhausted; while regular subscribers were not supplied with their papers, in some instances, until twelve o'clock, instead of seven, the usual hour.

And what, in reference to our municipal affairs, has been the result of this election? Essentially the endorsement of our city government, with all its inefficiency and corruption. Former officers have been re-elected, including Mayor Wood—or men of similar principles have been elected to their places. No reform has been accomplished; for the friends of reform seem hopelessly divided about candidates and parties, or incredulous and indifferent about its achievement. Though the taxes of the city have risen to seven millions this year, with every prospect of their rapid increase in future, though with this vast expenditure the streets are uncleaned, the police unreliable and unscrutable, to such an extent as to compel the employment of perhaps as large a body of private watchmen for stores and dwellings, in all parts of the city, as there are police employed by the authorities; though crime increases and goes unpunished, so that a resort to San Francisco measures are sometimes talked of as the inevitable effect of the present state of things; on the other hand, the evil bids fair to be perpetuated, by the election of some of "the lowest of the people" to offices of trust and influence. One of our new Aldermen, e. g., is described as a "fighter and a bully," another as a "fast young man, who has more than once been in the hands of the police," and was recently before the Court of Special Sessions for most disgraceful conduct. Several of the new councilmen are said to be keepers, one of a "hog store," another of a "porter house," a third of a "restaurant," a fourth of a "drinking shop," while others are men

whose habits and education utterly unfit them for legislative or for watching over the interests of this great city. But, while politics continue, as at present, a disgraceful trash, and men of property and influence consent to be defrauded, rather than give their personal attention to public affairs, or unite their suffrages upon competent and honest men for office, things among us will grow worse and worse. "The wicked will bear rule," and as a consequence, "the people will mourn."

But what an illustration have we here of the licentiousness and misrule which ignorance and irreligion would substitute for true liberty! What an evidence of the secret corruption which prevails, and which must, one day, unless corrected, destroy our inflated prosperity and vaunted greatness! When masses of men glory in the perversion of their highest rights as freemen, or are so easily made the tools or victims of covetous and ambitious leaders, what reason have we to tremble for the permanency of our institutions! What necessity is there for prayer to God, that he would deliver us from our dangers!

The day after the election, one of the city papers issued the following bulletin: To the Clergy.—Fremont being dead and buried, now let us have the "stated preaching of the Gospel" once more—read the Gospel—according to Kansas, but according to those true Apostles of real freedom, Matthew, Mark, Luke and John. No more campaign documents in our pulpits—give us the Bible, King James' version, just for a novelty.

Now, if this is intended to apply to the clergy generally in this city and vicinity, it is little better than a libel. A few, but it is believed a very few, have been noisy and active in this campaign; while the great body of them have adered rigidly to their peculiar duties. In their prayers they have commended the interests of their country to God, but in their sermons they have aimed to preach "Christ and him crucified." Those who have felt called upon to do so, have become political orators, have had crowds of hearers; but, after all, little influence. They have been all on one side, and most zealous for their favorite candidate; while, under their very eyes, he has been signally out-voted. Politicians, indeed, do not hesitate to attribute his defeat to the ill-directed zeal of the clergy. Christian people, with rare exceptions, do not wish their ministers to become party-leaders; while others instinctively feel that they degrade themselves to their own level by becoming the dupes of mere politicians. They may preach politics with all good conscience; but it is seen that they are out of their line of duty, and depriving themselves of their appropriate influence. Those whom they address are, in most cases, so competent as to manage to form an opinion upon such subjects, which they cannot present without identifying themselves with one or another party, and thereby exciting prejudice or opposition. Their authority and usefulness, as ministers, are thus weakened, while they add fuel to the excitement which is already impairing the religious fervor of their hearers, in diverting their thoughts from "the one thing needful." People do not discriminate so nicely as ministers, and while the latter say they are rebuking sin, the former will say they are working for political ends, and will be reluctant to have them employ the Sabbath for that purpose. Results, too, show its ineffectuality; in their limited success, for are not most of them excelled in this department by the most stout orators; in the distraction of their churches, and often their own betrayal into extravagance or indiscretions which will be remembered against them, when the temporary excitement which occasioned them has been forgotten! It speaks well, therefore, for the sound judgment, as well as piety, of the clergy here, that they have, as a body, kept themselves aloof from the transient, though powerful excitements of the day, and aimed to keep the minds of their hearers upon the unchanging and inestimable truths of the Gospel.

The press of this city has been intensely active throughout this political contest. There has been a practical, if not designed combination, on the part of five or six of the leading daily papers, for the election of the same candidate. Though differing on other subjects, and often hitherto at open war with one another, they have labored together the past few months, and brought all their resources and influence to bear on the same point. And what has been the result? Instead of controlling public opinion, and carrying their measures, in this community, where they have the widest circulation, they seem to have the least influence. Their candidate has been outstripped by both the others, and received much fewer votes than in other portions of the State. What are we to think now of the Power of the secular Press? Have intelligent men lost their confidence in its statements, or is it impotent in the presence of party drill and tactics? There is much to learn from the scenes through which we have lately passed. The men of this generation have shown their worldly wisdom in the boldness and energy with which they have labored for success in their schemes. Twenty-five millions of dollars is thought to be a low estimate of the voluntary offerings which have been made for the legitimate uses of this contest, while immense sums have been expended by candidates, for secret and often unlawful purposes. When will Christians labor, with anything like this ardor and self-denial, for the exaltation of Jesus Christ, and the extension of his kingdom? Who will they pursue, with equal wisdom, the nobler ends to which they have consecrated their lives and possessions? Yours, &c., B.

Eccelesiastical. Mr. B. N. SAWTELLE has been ordained by the Presbytery of Arkansas, and installed in the church at Batesville. Rev. JOSEPH WARREN, D. D., has his present residence in Pittsburgh, where he desires to be addressed. Mr. J. C. HUMPHREY has been licensed, by the Presbytery of Flint River, as a probationer for the Gospel ministry. Mr. L. H. PARSONS has been licensed by the Presbytery of East Alabama. Rev. JAMES M. SMITH has been installed, by the Presbytery of Ohio, in the churches of North Branch and Bethlehem. Rev. F. H. L. LAIRD has removed to Auburn, Lincoln Co., Mo. The Rev. J. A. LEFEVRE has been installed pastor of the Fourth church, Baltimore. Rev. THOMAS L. DEWING's Post Office address is changed from Le Grand, Iowa, to Warrenham, Bradford Co., Pa. Rev. J. F. FORD has resigned the pastoral charge of the church at Shreveport, La., for the purpose of accepting the Presidency of the Female College at Minden, La., and also the pastoral care of the church at that place.

FACTS AND GLEANINGS. DIVINE LIGHT is not as the light of the moon to sleep by; but as the light of the sun, to work by.

TWO HUNDRED thousand dollars have been contributed for the establishment, in the South, of a Theological Seminary for the Baptist denomination. CENSORIOUSNESS.—The most censorious are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another, who has enough of his own.—Rule of Life.

THE TRIENNIAL CONVENTION of the German Reformed Church were not able to obtain a quorum. They sat forty days. A Committee, of which Dr. Shaff was Chairman, propose to constitute a General Synod, instead of a Convention. ANOTHER ROMAN CATHOLIC CONVERT.—The Presbytery of New York has received and partially examined Mr. Golden, once a member of Maynooth College (Roman Catholic), Ireland, but now desiring to become a Presbyterian Minister of the Gospel.

EPISCOPAL GENERAL CONVENTION.—On Monday, Oct. 15th, the members of the articles 2nd of the Church were adopted, permitting none but communicants to be members of the General Convention of the Protestant Episcopal Church of the United States. DOCTOR MCCRIE has been definitely loosed from his pastoral charge by the Presbytery of Edinburgh, amid warm expressions of esteem and affection, and not without some complaints and reproaches, that such a man should not have been appointed to a Theological Chair in Scotland. He will commence his lectures in an English Presbyterian College next month.

From our London Correspondent. A Popular Preacher: his appearance and style: his power: his faults: a sermon by him: "The Soldier's Parity—The King of Naples and the Allied Fleet—Weather and Harvest—India House, and India Company—A Selective Audience and Sermon." LONDON, Oct. 21, 1856.

I have, ere now, given you a brief sketch of Mr. Spurgeon, the popular preacher of London at this hour. He is not popular with the refined classes; nor is he moulted at all after the Melville model; nor is his address, in most cases, so competent as to manage to form an opinion upon such subjects, which they cannot present without identifying themselves with one or another party, and thereby exciting prejudice or opposition. Their authority and usefulness, as ministers, are thus weakened, while they add fuel to the excitement which is already impairing the religious fervor of their hearers, in diverting their thoughts from "the one thing needful." People do not discriminate so nicely as ministers, and while the latter say they are rebuking sin, the former will say they are working for political ends, and will be reluctant to have them employ the Sabbath for that purpose. Results, too, show its ineffectuality; in their limited success, for are not most of them excelled in this department by the most stout orators; in the distraction of their churches, and often their own betrayal into extravagance or indiscretions which will be remembered against them, when the temporary excitement which occasioned them has been forgotten! It speaks well, therefore, for the sound judgment, as well as piety, of the clergy here, that they have, as a body, kept themselves aloof from the transient, though powerful excitements of the day, and aimed to keep the minds of their hearers upon the unchanging and inestimable truths of the Gospel.

Next comes the sermon itself—say that delivered in my own church. The text is: "There they crucified him." Ist. The Crucifixion; 2nd, The Victim; 3rd, The Executioners; 4th, The Punishment. He divides the division of the crucifixion into each head! Some oddities appear. A half humorous, bearing on religion, is told, and the people smile—almost laugh! May we be shocked, but hear him say, and say not the effect of the whole, "The crucifixion? Listen, too, to his language: How thoroughly English, yet vulgar! some Latinized or Greek words, but not any word, with this, "The crucifixion, old doctrine of the Puritans—Election, founded, asserted, sovereign, irrevocable, and glorified, Christ set forth as crucified and slain, pictures, anecdotes, that, in spite of extravagances and much of self, is common people hear him gladly.

Look at him as he preaches to describe the crucifixion! Hear him utter his words, and say, "If you have never prepared a sermon, say, 'Ab! You say that from Shakespeare, and you are a great scholar; but then I read, 'I had a piece of this crowd don't know what it means, natural to them!' That doesn't qualify me, or justify him. He goes on: How thrilling the painting of the crucifixion, the physical agony, of the crucifixion! But see how he turns round to the hearer, almost an apostle. 'You crucified him flesh,' he cries, in a voice that breaks, closed as on a thick mist, against the bank of the pulpit, and with a sob, relating the action of a man, with a hand driving home the spike through the back of his awful guilt, and the whole so naturally. It would be an acting with ordinary preachers. With him it is natural, almost entirely so. He does not speak with his audience, he does not speak to simulators; but he does speak to these myriads of London abjects, to the unwearied, and anything better than the miserable negation of truth, which the younger preachers are setting forth as a better Gospel. Spurgeon preaches the doctrines of grace with great courage, fullness; and like Paul, like Whitfield, like Burdette, and Roming, he freely invites to one Saviour. And fruit have appeared, although *aves* mingle with wheat.

A new chapel is about to be built for Spurgeon, to hold 8,000 persons! It will be erected by his physical powers, and break him down. His chapel is so strait; Exeter Hall sends crowds away; its doors, after it is crammed within, are to be done? The Surrey Dispensary has just had twelve a member of the Society. Thirteen were at the last Sabbath evening. Twelve thousand persons attended the building. The prayer is begun, and a cry of "fire" is heard, raised by *thieves, or enemies* of Mr. Spurgeon, as has such at the press, and elsewhere.