Banner and Advocate.

PITTSBURGH, DECEMBER 6, 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 promptly 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 $3 for Seventy numbers, or $1 for Thirty-three numbers.

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

REVIVAL.—Twenty-five young ladies, pupils in the Springfield Female Seminary, O., have recently united in the communion of the Church.

REV. JEROME TWITCHELL.—The memory of this brother, who was lost in the unfortunate *Nautilus*, seems to be very precious to the people of his former charge in New Orleans. On a late Sabbath afternoon the Rev. N. S. North preached an appropriate funeral discourse, when the house could not contain the crowd that assembled.

Synod of Ohio.

In accordance with their own action, the Synod of Ohio will meet with the Synod of Cincinnati, in the city of Columbus, on the 4th Tuesday (the 23d) of December next, at 7 o'clock P. M., to determine the location of the proposed Synodical College.

WM. M. ROBINSON, Moderator.

Little Traverse Mission.

A letter dated Nov. 4th, speaks encouragingly of that enterprise. Winter had set in. The snow was falling fast. We would again remind our readers of a want there—A BELL, to summon the poor Indians together for worship. They are not favored with time pieces as we are, and they are forgetful. Let us have a little more funds, and the needed article can be had.

Ordination and Installation.

The Presbytery of Redstone met on the 20th ult., in the First Presbyterian church, M'Keesport, Pa. The way being clear, Mr. R. F. Wilson was ordained to the holy office of the Gospel ministry, and installed pastor over the above-named church. Rev. James R. Hughes preached the installation sermon. Rev. Dr. Samuel Wilson presided, proposed the constitutional questions, and gave the charge to the pastor. Rev. Mr. M'Gaughey charged the people. All these discourses are spoken of as having been excellent in themselves, and happily delivered, and attentively listened to by a very large and solemn audience. Communion was held on the following Sabbath. Dr. Wilson remaining to assist in these services.

Rev. A. B. Brown, D. D.

It will be remembered that the Trustees of Jefferson College, Pa., at the last Annual Commencement, accepted the resignation of this gentleman as President of that institution. This was done because of his earnest and repeated solicitations on account of impaired health; though he will continue to discharge the duties of President until a successor is secured. From our last issue it will be seen that he has been elected one of the Professors in the new Seminary for the North-West. Dr. Brown was, for several years, a pastor in the State of Michigan, and is well acquainted with the wants of the West, and the kind of ministry demanded; while his learning, talents, pulpit abilities, and his long employment as a successful instructor of youth and President of a large and flourishing College, qualify him admirably for the post to which he has been called. But we presume the friends of Jefferson College will not permit his removal from their midst without a strong effort to retain his valuable services for that institution, over which his father presided so long with so much success, and of which he has been for several years a most successful President.

Another Romish School.

The "Glen Hotel," erected a few years ago by a company of Pittsburgh gentlemen for a place of Summer resort, on the bank of the Monongahela, a short distance above the city, has been lately purchased by Bishop O'Connor. It is understood to be the intention of the purchaser to establish a boarding school for boys in that place. The building contains some sixty rooms, and with slight alterations will be well suited for the purpose now proposed. This prelate seems ever on the alert to advance the interests of Romanism, especially in the work of educating the young.

It was reported last Summer that this same Bishop offered a large sum for the building erected some time ago at Cresson, near the summit of the Allegheny Mountains, by Dr. Jackson, for a hotel and "Sanatarium," that it might be devoted to Romish education.

The efforts of the friends of Rome in this direction, should stimulate all true Protestants to renewed exertions in establishing and supporting schools and colleges such as they can approve, all over the land. At the same time none should suppose the Romish system of education superior or equal to ours; on the contrary, their text books, their teachers and their discipline prove the whole system sadly deficient, and not at all equal to the demands of the age. Nor let any one suppose Rome truly favorable to the cause of general education. Abundant proof of the contrary may be seen in the ignorance of Italy, Spain and Portugal, where she has held undisputed sway for centuries. Her present attempts in this direction are intended as a blind to her real designs.

An Encouraging Incident.

In the preaching of the Gospel and the exercise of the pastoral care, there are many things to discourage the heart of the faithful. It is painful to deliver the messages of salvation from year to year to persons who seem altogether unmoved by its gracious instructions and kind promises.

But the anxiety is immeasurably increased when this indifference is found among the children of the pious; persons dedicated to God in baptism, before whom a holy example has been set, and who have been the subjects of many and earnest prayers. To neglect the Gospel does not seem so strange on the part of those who were not trained in Christian families, who never breathed an atmosphere of piety, and were never accustomed to anything higher than a refined worldliness, or perhaps exposed to vulgarity, vileness and wickedness. But to treat the Gospel with contempt, or to regard its claims with dissatisfaction, or to be unmoved by its doctrines, its warnings, and its entreaties, on the part of those who were taught to lisp the Saviour's name even in tender infancy, around whom the restraints of religion have been always thrown, and all of whose early associations were connected with piety and godliness, fills us with surprise. It gives evidence of a sad depravity of heart.

Therefore, ministers, elders and private Christians, after they have labored and prayed long for the spiritual benefit of such, without any apparent success, are liable to be altogether discouraged and to cease their efforts, supposing their case hopeless. Yet, to declare our conclusion that *any one* is beyond the reach of the means of grace, is a responsibility that none of us would like to assume. Much more should we shrink from the thought of abandoning a child of the Church—one solemnly dedicated to God. Let us not despair of them, but redouble our diligence and prayers.

An instance full of encouragement is now before our mind. In a town in the State of Ohio, where the church of our denomination has always been blest with an able and zealous ministry, a revival of religion was in progress. The meetings had been continued for several weeks with great power, for the Spirit of the Lord was there. The pastor, however, began to think that the services had been sufficiently protracted; and upon a certain evening he stated the case to the people, determined to abide by their decision. The vote was taken by rising, when it appeared that all were in favor of continuing, with a single exception. This was a spirited, gifted and amiable son of one of the best mothers in that church. She had early taught him the way of salvation; his mind was filled with Scriptural truth; he was free from vice, and a regular attendant upon the preaching of the Word and the meeting for prayer, but altogether unimpressed with any personal concern on the subject of religion. He had gladly accompanied his honored mother, out of regard to her feelings, to every meeting; but while multitudes had been awakened and converted, he had been altogether unmoved, and longed for the time when he would be freed from the influences then at work around him. A mother's prayers, a mother's tears, and the faithful pastor's exhortations, had seemed to be in vain. And this evening he had the boldness to stand up before the people alone, and declare his desire for the cessation of special efforts for the good of souls. His evident sincerity shocked the feelings of many, and not a few evidently looked upon him as abandoned of God. But the meetings being continued, on the next evening he accompanied his mother as usual. That evening the arrow of Divine truth smote him, the enmity of his heart was subdued, his indifference was gone, and he became a hopeful convert. This was not all: he entered upon a regular course of study, graduated with distinction at one of our first colleges, studied theology, has been a successful professor in a college of high repute, and is now the beloved and useful pastor of a large and flourishing congregation.

Pastors, elders, and private Christians, there may be many such as he was in your midst, who may become what he now is. Be not discouraged at their long neglect of personal religion, their seeming indifference or opposition, or at the long delay in the answer to your prayers. Sin, the world and Satan may grasp them firmly, and fallen nature may be all aversion to the Gospel. But the grace of God is sufficient, the provisions of the Gospel are abundant, the arm of Jesus is able to rescue them. Give them not over; entreat them; set before them a proper example; pray for them. You may save souls; you may add stars to your Redeemer's crown of glory; you may cause joy in heaven. They are in danger; leave them not; do not abandon them. The world is a field difficult to be won for Christ; but it can be won; it will be won. Be not unfaithful.

Dr. Hodge's Essays and Reviews.*

The leading thinkers of the age, both in the purely literary and scientific, as well as in the theological world, have long been accustomed to avail themselves of the medium of Reviews for the promulgation of their sentiments and the refutation of opponents.

The Newspaper, the Magazine, and the Review has each its distinct and clearly defined position. Talented though the conductor of the Newspaper may be, and with his mind abundantly stored with the facts of science, still the productions of his pen must be the result of great haste in preparation. He aims at a certain result, and he must reach his object as directly as possible, and in sentences as few as may be, for he has the transactions of the world demanding an entry in his journal. Less varied and less popular than the Newspaper, but still more varied than the Review, the Magazine occupies an intermediate position. Like the Review proper, the Magazine may contain lengthened disquisitions on philosophy, politics, languages, and all departments of art and science. Unlike the Magazine, which as a vehicle of original poetry and fiction, in this feature approaches to the Newspaper, the Review in its dignified and solemn bearing, only touches a subject to criticise its merits, or to point out its relation to the cause of truth and the progress of human knowledge. Appearing at longer intervals than a Magazine, its articles are prepared with abundant time for thoughtfulness. The writer has leisure to examine all the leading works, both in ancient and modern times, on the subject of his paper; and in the hands of a talented and honest Reviewer, where an historical *resume* is given preparatory to the critical examination of a modern writer, there can be no more valuable medium found for the dissemination of knowledge than the pages of a well-conducted Quarterly Review. Such an article gives the substance of many volumes. It traces the history of a science, points out the errors of early explorers, and the achievements of others, and supplies, in a condensed space, an amount of information which ordinary readers could only gain by much perseverance, and which many could never acquire for want of the authors which a large library, either public or private, alone can supply.

When a gifted mind has been contributing the resources of his intellectual wealth to a quarterly journal for a number of years, it is obvious that a collection of such essays must possess a peculiar excellence, inasmuch as they are valuable, not only from the variety of topics discussed, and the amount of learning which they display, but also, from the graces of style, the felicities of expression, and the critical acumen which their author has brought to bear on the themes which he has discussed. These truths have been long recognized; and hence the literary world has been supplied with the Essays of Macaulay, Rodgers, Jeffrey and others in the *Edinburgh Review*. In the same form the matured opinions of Macintosh, Alison, Sydney Smith and such men have been given to the public. Aware as we have been of the influence of such volumes on the mind of the reading community, it was with feelings of no ordinary kind that we learned that the goodly sized volume now lying before us, had been selected from the contributions of Dr. Hodge to the *Princeton Review*, and was about to be offered to the public. Even subscribers to the *Review* we doubt not will, many of them, rejoice at being able to procure these Essays in this collected form. On the other hand there are many, very many, both in and out of the Presbyterian Church, in this Country and in Great Britain, who will feel thankful that the author and the publishers of this work have given it to the world. We hope that this volume is only an instalment, and that succeeding issues of a similar kind will enable such ministerial and general readers to enrich their shelves with the masterly productions of other eminent writers, whose Essays have adorned and given character to the *Princeton Review*.

Our object is not to laud the Essays contained in this volume. The writings of Dr. Hodge require no such suffrage to ensure their circulation. We wish merely to express our satisfaction at witnessing this publication; and in order to give our country readers an idea of the general character of the volume, we enumerate the titles of the different papers. They are as follows, viz: Regeneration; Stuart on the Romans; The Latest Form of Infidelity; Beman on the Atonement; Ground of Faith in the Scriptures; Theories of the Church; Is the Church of Rome a part of the Visible Church? Finney's Lectures on Theology; Support of the Clergy; Bushnell on Christian Nurture; Doctrine of the Reformed Church on the Lord's Supper; Responsibilities of Boards of Missions; God in Christ; Slavery; Emancipation; together with three articles on The Theology of the Intellect and that of the Feelings. It will be seen by this enumeration that the leading questions of theology are discussed in this collection. We trust that licentiates and the younger ministers of our Church will speedily furnish themselves with this valuable volume.

*ESSAYS AND REVIEWS. By *Charles Hodge, D. D.* Selected from the Princeton Review. 8vo., pp. 633. New York: *Robert Carter & Brothers*, 630 Broadway. 1857.

Home and Foreign Record for December.

BOARD OF DOMESTIC MISSIONS.

This Board re-publishes the notice given in the September number, that after the 1st of January, 1857, the names appended to all letters and reports, will be published along with the communications, unless specially requested by the authors to suppress them. The circular issued on the 1st of November, is also published, in which an urgent appeal is made for prompt and liberal contributions, on account of the pressing wants of the Board. Interesting letters concerning the missionary fields in Wisconsin and Kansas, will be found in this number.

CONTRIBUTIONS for October: At Philadelphia, $5,626.12; at Pittsburgh, $1,638.46; at Louisville, $664.13.

BOARD OF EDUCATION.

The Corresponding Secretary gives an account of his visit to the Western Synods, and some of the institutions of the Church, that, like everything else coming from its author, will be read with attention.

RECEIPTS for October: At Philadelphia, $1,917.27. The receipts at Pittsburgh and Louisville have been omitted, for want of room.

BOARD OF FOREIGN MISSIONS.

With respect to the Indian missions, an encouraging account is given of the church and school at Grand Traverse. We regret to learn, that Mr. Reid's health has become so greatly enfeebled, as to compel him to resign the care of Spencer Academy, and confine himself to labors less exhausting. But his place has been supplied, as all the friends of the Institution will be pleased to learn, by the Rev. Gaylord L. More, for some years a pastor on Long Island. An extract is given from an article in the *North China Herald*, by the Rev. W. A. P. Martin, of the Ningpo Mission, addressed to the Hon. Caleb Cushing, Attorney General of the United States, on the great revolution, present posture of affairs, and the impropriety and inexpediency of foreign interference. There is also an obituary of Mrs. Eliza Jamieson, wife of the Rev. Jesse M. Jamieson, who died at Simla, on the 17th of July.

CONTRIBUTIONS for October: $11,000.32.

BOARD OF PUBLICATION.

This Board states that there is an urgent need, at this time, of funds for the work of Colportage. Eleven new colporteurs have been appointed, and nine new publications have been added to the list.

DONATIONS for October: $1,051.83; amount of sales, $3,054.15.

CHURCH EXTENSION COMMITTEE.

We are gratified to notice a large increase in the receipts of this Committee. It has undertaken an important work; let the supply of means be abundant.

RECEIPTS for October: At St. Louis, $350.54; at Philadelphia, $2,742.77; at Pittsburgh, $220.27.

Mistakes by Printers.

Our venerable preceptor, Dr. Miller, told us, that when speaking in public, we should never stop to correct a mistake in language, unless it was such as might convey dangerous error. He said that most men would not observe the mistake; that those who did, would know how to pardon it; and that by often noting even errors in language, we would weaken the hearers' esteem for us, and would hence diminish our capacity of being useful. The advice was good. We have ever followed it in our preaching; and we estimate it as valuable, also, in printing. We always dislike to see a bill of "Errata."

It is well known, that to avoid mistakes in printing, is impossible. Take the following statement in evidence:

A DIFFICULT MATTER.—A Glasgow publishing house attempted to publish a work that should be a perfect specimen of typographical accuracy. After having been carefully read by six experienced proof-readers, it was posted up in the hall of a University, and a reward of fifty pounds offered to any one who should detect an error. Each page remained two weeks in this place; and yet, when the work was issued, several errors were discovered, one of which was in the first line of the first page.

Such being the case, what is to be expected in a newspaper, which must necessarily be hurried through the press, *while it is news;* and where the compensation will hardly afford *one* "experienced proof-reader," let alone "six." The wonted accuracy of the sheet is astonishing.

Permit us now, on behalf of all newspaper contributors, to request for them the most favorable judgment. Always suppose that they can write, and mostly do write, correctly; though, in compassion for the printer, we may quietly whisper that, in all this matter of errors, he is *sometimes* more sinned against than sinning. If he would print all articles just as the manuscripts come to him, many a writer would have a shamed face; and if, by writers, all the "signs of ideas" were distinctly made, compositors would have a less difficult task than often now harrasses them

A FATHER IN ISRAEL DECEASED.—From the *Presbyterian of the West* we learn that Rev James Coe, D. D., died at his residence at Blue Ball, O., on the 10th inst., in the 68th year of his age.

For the Presbyterian Banner and Advocate.

Dedication of the Church at Cherry-Tree.

This solemnity took place on Thursday, the 20th inst. The church edifice just completed is a neat, convenient, and sufficiently spacious structure, surmounted by a tasteful spire, warmed by heaters, and lighted by a handsome suite of lamps; the latter the gift, as the pastor stated, of the ladies of the Presbyterian church of Hollidaysburg. In the religious services, the pastor, the Rev. John Moore, began with invoking the presence of the God of the Covenant in this his temple. Rev. Andrew M'Elwain, of Indiana, Pa., read appropriate portions of Scripture, and made the concluding prayer. Dr. Junkin, of Hollidaysburg, briefly explained the nature of a dedicatory service, showing that it was not a ghostly consecration by priestly hands, but simply a setting the place apart "with the Word of God and with prayer," to the service of the only living and true God, and beseaching him to make it *holy* by his own presence, according to the promise, "where two or three are gathered together in my name, *there am I* in the midst of them;" and after this explanation, he led in the dedicatory prayer. Dr. J. then preached a dedication sermon, which was a succinct syllabus of the *name, doctrines, form of government, mode of worship*, and *historical position* of the Presbyterian Church, for the maintenance of which, that house had been erected.

Mr. M'Elwain and the pastor made addresses, after the sermon, and the former preached at night. The psalmody was well conducted by a choir, led by Mr. E. B. Camp; and the whole solemnity was appropriate and impressive.

After the dedicatory services were over, a praiseworthy effort was made by the people to extinguish the debt of the church, which was so nearly successful as to warrant the assurance, that with a little aid already promised from abroad, the church will, by the time specified, be freed from debt.

It will be gratifying to those at a distance who have aided this feeble congregation in their enterprise, to know that the work has been done, and *well* done. How so spacious, neat and well-appointed a structure, with its furniture, could be placed there for so small an expenditure, ($3,000,) is a matter of agreeable surprise. The congregation and their beloved and indefatigable pastor, deserve the congratulations of the friends of Zion; and we hope their faith, zeal and liberality will be imitated by all our congregations who need places of worship. ALLEGHAN.

For the Presbyterian Banner and Advocate.

Surprise Visit.

MR. EDITOR.—We would place the following brief statement in your columns, for encouragement to others who may approve the plan. The members of the church of Shelby, and the citizens of the village, came to the house of the pastor, a few evenings since, spread a table and laded it richly with almost every thing good to the taste—of which it is supposed not less than two hundred were participants.

The evening was spent pleasantly in social enjoyment. The amount left, (as a manifestation of kindness,) in money, and that which answers about the same purpose, was sixty-five or seventy dollars. May others go and do likewise. Such manifestations cannot fail to be appreciated by any minister. May Heaven's richest blessing rest upon them, and we have strength to minister to their spiritual wants. J. E. M.

For the Presbyterian Banner and Advocate.

Acknowledgment.

The undersigned begs leave, through your columns, to present his grateful acknowledgments to the highly esteemed, humane, benevolent, and Christian donor, who, by a liberal contribution toward the support of Missionary Operations of the Presbyterian Church, constituted him an Honorary Member of the "Board of Foreign Missions" of the same.

JOHN B. FINLAY.

Kittanning, Pa., Nov. 29.

IN PRIVATE, we must watch our thoughts; in the family, our tempers; in company, our tongues.

Eastern Correspondence.

NEW YORK, Nov. 29, 1856.

MR. EDITOR:—An impressive and interesting service was held last Sabbath evening, in connexion with the installation of the Rev. Dr. M'Cartee, over the "Westminster church," Twenty-second Street. A very large audience crowded the spacious edifice, many of them personal friends or former parishioners of Dr. M'Cartee, who resumes his ministry in this city, after an absence of twenty-one years. Rev. Dr. Krebs preached an able and timely sermon on "Church Extension," which deserves to be published and widely circulated; while the "charges to the pastor and the people," by Rev. Drs. Phillips and Potts, respectively, were lucid exhibitions of the duties they enforced. The interest of the occasion, however, was greatly heightened by the history and circumstances of the church itself. It was gathered, and the building it now occupies, was erected; under the ministry of the late Rev. John Little, whose early death seemed an almost fatal blow to its prosperity. It has been regarded with special interest, because a church in which the "Old Psalmody," was exclusively used, and hence thought to be specially fitted to that large Presbyterian element among us, which is decided in its preference for those "Songs of Zion," and the forms of worship which accompany them; though less successful than was anticipated, owing to its unforeseen and peculiar difficulties, it is encouraging to know that it survives, and now enters on its work with favorable prospects. It receives a large accession to its numbers from the Associate Reformed church, which was compelled to disband by the sale of its building in Twenty-fifth Street, and to which Dr. M'Cartee ministered, for a few months, while it is hoped its present indebtedness will be lightened or removed by the aid of other churches in the Presbytery.

The interest which is felt in it, may be regarded as an indication of the interest felt in the class of population it is designed to benefit. Though this is not the only church in our connexion, in this city, in which the "Old Version" is exclusively used, but few efforts have been made to attach those accustomed to it to our body. They have been left to unite with other churches, with which they have no stronger affinities than with our own, except on the matter of Psalmody; while many of them have no doubt been lost to the Church of Christ itself, when they might have been saved through our influence. A large proportion of the recent immigrants are influenced by association, rather than principle, in this matter, and would soon become accustomed to our usages, even through the medium of Old Psalmody churches. The whole history of our Church in this country shows that the Scotch-Irish element is too valuable to be disregarded. No one could look over the intelligent audience in Westminster church last Sabbath evening—a large proportion of whom were of this class—or know the noble sacrifices which some of its members have already made for its prosperity, without appreciating the importance of their connexion with us, as well as desiring to promote their good. And why, then, should not churches especially adapted to their tastes and preferences be established and supported, if they will thereby attach themselves to our communion? The Old Version is no novelty or innovation in our Church, used as it is in many parts of the country, sanctioned by the General Assembly, and liberal selections from it now published in our book of Psalms and Hymns. Besides, our Presbyterianism in this city, at least, must look to this class in a great measure for its extension and prosperity. A few years, one or two generations at most, work a great change in their condition and prospects. Through their thrift and industry many of them acquire influence and wealth; and when numbers who are now pillars in our churches have passed away, and their possessions and families have also disappeared, as is common in this changing community, this newer and fresher generation will be required to take their place and carry on their work. But, if we now allow them to pass from our influence, we cannot then rely upon their support. We must expect to remain stationary, or to make no greater progress in the future than in the few past years, if we fail to reach and to secure our share of this large and growing class of our population. There may be, indeed, objections to such churches; but let them have a fair trial, while they are sustained by the sympathy and money of the stronger and more prospered. A necessity seems to exist for their organization; and in the spirit of Paul, who would "be all things to all men, that he might by all means save some," let us win them, if need be, to an adherence to the truth, and to our own communion, by indulging their preference for the Old Psalmody and its usages.

The importance of this subject, and its bearing on the interests of many other portions of our Church where this class of population abounds, must be the apology for the space it occupies in this letter, as well as for the following extract from Dr. Krebs' sermon, which presents one aspect of it in a striking manner. In alluding to the Westminster church, and defending the circumstances and basis of its organization, he says:

"It is not a Scotch church, nor an Irish church, nor a Clanish church. But it meets a want of an interesting and valuable portion of our immigrant, as well as of some of our native population. The ties of fellow-countrymen are strong in a new and strange land. They love to discern the familiar lineaments, the familiar dialect, the familiar ways of their native country. While it is our policy, and even their own, not to foster national cliques, nor to uphold national or ecclesiastical prejudices, nevertheless complete assimilation is the work of time. These strangers naturally flow together. They are isolated and chilled when first thrown among foreign associations. But open a door for them where they can recognize some resemblance to home; where they can hear the strains with which their childhood was familiar, and they feel no more like strangers and foreigners; they discern more promptly the household of faith, and that they are indeed among brethren; while they feel no more the burdened spirit and chilled heart of a stranger. I am glad that this church has been organized to meet this want; that it does not stand alone in our connexion, and that it is adapted to do a work which will preserve many a Presbyterian immigrant from wandering from the fold of his fathers, and becoming at best an heir of prejudices to which he was not born; while he undergoes a preparation here for becoming thoroughly assimilated both in ecclesiastical and civil matters to the habits, the principles, the duties and the privileges of the people among whom God has cast his lot, as truly and as firmly as if 'to the manor born.'"

To turn to less serious matters, most of your readers have heard of Sigismund Thalberg, the renowned and unrivalled pianist, who is now performing in this city. Music in him seems almost to equal its exploits in the hand of the fabled Orpheus. Not that he causes rocks and forests to dance to its lively measures, or savage beasts to forget their wildness; but he draws together, and for weeks in succession, eight hundred to a thousand people an evening, and holds them in wrapt and delighted attention in heated and crowded rooms, though he demands a dollar and a half for most of his tickets. Nor is his success due to trickery or management, but to the force of genius and skill, sustained by his prepossessing appearance and modest manners. There is no attempt at display, either in his person or performance; but he carries all before him by his mastery over his instrument and forgetfulness of himself. The piano under his touch seems gifted with new powers, so rapid are his movements, and soft, yet brilliant and accurate, his execution. It was thought that New Yorkers, who, like the Athenians, delight in "new things," would be satisfied with the first series of concerts which M. Thalberg gave; but the enthusiasm increases with their continuance, until it has reached a point which was exceeded only by the performance of Jenny Lind. Free concerts are also to be given to the Public School children of the city, so that young as well as old are promised a share in the enjoyment, while Thalberg himself wins golden opinions from all classes. In the midst of such excitement, the thought is readily suggested, if music now, with all its imperfections, has such power to stir and delight the soul, what must be its charm and joy in heaven, when its ceaseless strains shall express the rapture of the spirits of the just made perfect in holiness and love!

It may not be amiss to mention here that a new musical instrument called the "Orgue Alexandre," and intended to supercede the common organ in parlors and churches, has lately been introduced to the public. It is an instrument of great compass, variety and sweetness of tone, resembling, in some respects, both the organ and piano, and was received with much enthusiasm by a large audience, invited to listen to its performance.

Three paintings, by John Martin, a deceased English artist, have been on exhibition for some time, in this city. They are called respectively "The Great Day of His Wrath," "The Last Judgment," and "The Plains of Heaven." They are large and imposing in their appearance, and may be finished works of art; but they fail to make the impression they were inteded to produce. Is it not indeed impossible, from their very nature, for any uninspired mind to grasp the awful and sublime events which they attempt to portray! No grouping or shading on the canvass can exhibit to the eye what even the Scriptures themselves have not undertaken to describe, except in general terms. Who ever saw a painting or representation of our Saviour, that equalled his own conception of his appearance, and that did not seem to degrade the subject it aimed to dignify? And paintings like these of Martin, which fail to impress the mind with the real tenor or grandeur of their scenes, rather weaken than confirm their power over the heart. May we not see in these unsuccessful efforts to heighten their effect, the wisdom of the Scriptures in their silence, as well as in their disclosures? We must of necessity now see some things "as through a glass darkly, but then face to face."

Yours, &c., B.

Ecclesiastical.

Rev. GEORGE BELL has been deposed from the ministry, by the Presbytery of South Alabama.

Rev. JAMES STRATTON, of Charleston Presbytery, has accepted a call to Carmel, Miss. His address is Natchez.

Rev. J. T. BLISS has removed from Auburn, Ind., to Walnut Grove, Knox Co., Ill., and desires to be addressed accordingly.

Rev. JOHN PRYSE, late of Springville, Wis., desires to be addressed at Volney, Iowa.

Mr. FRANCIS M. SYMMES was ordained, on the 14th ult., by the Presbytery of Madison, and installed over the pleasant Township Church, Indiana.

Rev. I. N. SHEPHERD, of Marion, O., has accepted a call to the Hamilton Church.

Rev. J. H. BURNS accepts a call to the Harmony Church, at Monroe, Butler County, O.

Rev. J. M. STONE has removed to his new field as Professor in Iowa University. Correspondents will address him at Iowa City.

Mr. THOMAS J. TAYLOR was ordained, on the 18th ult., by the Presbytery of Cedar. He is to be installed in the Church of Montezuma, Iowa.

Rev. ALEXANDER S. MARSHALL, has been called to the Church of Marion, Iowa, and has signifed his acceptance.

Rev. Dr. Palmer has accepted the call from the Church in New Orleans, which was formerly served by Dr. Scott. The call was put into Dr. Palmer's hands by the Synod of South Carolina, to which the subject had been referred, by a vote of sixty-eight to thirty-three.

Rev. J. P. CALDWELL was installed pastor of the church of Fredericktown, Ohio, on November 12th, by a Committee of Richland Presbytery. Rev. S. K. Hughes preached the sermon. Rev. James Anderson presided and proposed the constitutional questions, and delivered the charges to pastor and people.

Mr. J. S. FRIERSON has been ordained, and installed at Cathy's Creek, Tenn.

From our London Correspondent.

European Politics—Restored Unity between France and England—The Russian "Le Nord" and its charges—The Christian's Confidence—Russian Railways rejected in England—Their Warlike Design—The International Telegraph—England and America—Two Glimpses—The Tablet and Romanism—The Cardinal at Shrewsbury—The Fraternities—The Hebrew Chronicle and the Jews—The late Lord-Mayor—Israel's Destiny—Postscript.

LONDON, Nov. 14, 1856.

Although I dispatched a letter only three days ago, by the "Ericsson," yet as she has but a poor reputation for fast sailing, I have been afraid lest my letter should not reach you at its usual time. I have, therefore, resolved to send this by the swift-winged "Persia," and do not intend to write again till the 25th inst, thus putting the correspondence on its usual footing as to the time of dispatch from London. Except in one instance, I believe my letters have all reached you in good time, and I am anxious that there should be no disappointment now.

I shall not refer further to EUROPEAN POLITICS, than generally to state that the difference between France and England, on the Turko-Russian question, has disappeared, through the determined will of Lord Palmerston not to hear of the reassembling of the Congress at Paris, on the questions of the frontier, and of the Isle of Serpents.

Every effort has been made by Russia to detach France from England on this point, and appearances at one time indicated her success. But Lord Palmerston's recent speeches at Manchester and Liverpool, and his bold language repeated at the Lord-Mayor's Dinner, at Guildhall, on this week—(cheered to the echo,)—insisting on the carrying out of the Treaty to the letter, have convinced Louis Napoleon that if his underlings would not utterly undo the English Alliance, which, while a benefit to England, has been *his* strength, he must come into accordance with our views.

Le Nord, the Russian organ at Brussels, in an article called "The Situation," attacks England and Austria for having violated the Treaty of Paris, complains that England has overthrown a Turkish Ministry favorable to France; and with great cunning, by appeals to the good faith of the latter, her military pride, her traditional policy, her political and religious reminiscences of Eastern influences, seeks to cause our present Ally to come to a rupture with us. Before the war, the Roman Catholic protectorate was fiercely disputed against France by Russia and the priests of the Greek Church. That was indeed partly made *the pretence* of the quarrels which ended in so terrible a tragedy; but now, as the *Times* says, "the orthodox Church and the faithful Rayahs are to be abandoned to the French embassy, and the Lazarist missionaries, if Napoleon will only break with the Governments which are intent on enforcing conditions unpalatable to the Czar."

To crown all, *Le Nord* says that the English newspapers are calling out for a Gibraltar or a Malta in the Black Sea! The sum of the whole matter is, that Europe is *not* in a settled condition; that Russian propagandism is now being diffused over the Continent, and her ancient influence being re-asserted over the petty sovereigns of Germany; that if Napoleon were to die, France, whether Republican or Orleanist, would most likely be anti-English, and for war; and that Christians, amid this agitation, can only encourage their hearts by the remembrance that One sits on the throne, as Governor of Nations, whose wisdom and power can control men's wills, and blast their plans, if inimical to the interests of his Son's kingdom.

As to the GIGANTIC RAILWAY SCHEME put forth by Russia, it now comes to light that it does not go down with Europe. "England won't touch it, and France is forced to drop it." The guarantee of five per cent. fails to give confidence in reference to a country, where iron would cost from £17 to £22 per ton; where the labor of *serfs* could not be calculated on, even under an Emperor's ukase, when underpaid, and therefore corrupt officials would need constant bribes, and even then would be guilty of foul play; where there is no liberty of remonstrance by tongue or pen, and no appeal to legal tribunals. The guarantee, therefore, has failed to attract our own speculative and ordinarily gullible public.

Then, it is not forgotten that the most of the railway lines are projected with military designs and abutting on the Black Sea toward the South. When Nicolaieff is about to send forth a large body of steam vessels, which at any time could be used in war; when Sebastopol will soon be rebuilt, and when Russian designs on Constantinople are but postponed, people, even the most thoughtless, "think twice" before investing money in Russian enterprise.

Very pleasant it is to turn away from gloomy topics to such a cheering one as that presented by the ATLANTIC TELEGRAPH COMPANY, who have announced that "they will have the cable completed in time to lay it in the Summer of 1857, and in any circumstance not later than the Spring of 1858."

How soon will the interval pass away, and then let us hope that not only will merchandize flash beneath the waves its significant inquiries and replies, bearing on public funds, and on cotton, corn and commerce, but when religion will, by such an electric transmission of its heaven-born love and brotherhood now and then, wake up into fresh life, in the hearts of God's people on either side of the ocean, that pulsation of a common Christianity which, after all, is the true cement of nations, the best safe-guard for common peace and prosperity, as well as the pledge of the regeneration of the world!

In connecting the coast of Ireland with Newfoundland, it has been discovered that there is a submarine ridge, or *plateau*, "not too deep for the cable to sink down and rest upon, and yet not so shallow that currents or icebergs, or any abrading force, can derange the wire after it is once lodged upon it." It appears that two steamships are to be employed in the submersion of the line. They are to meet half-way with half the cable, and then to proceed in opposite directions, paying out the cable as they draw asunder. Thus, each vessel, starting for Valentia, in Ireland, on the one hand, and St. John's, Newfoundland, on the other, would have about eight hundred and twenty miles of sea to cover, in order to accomplish its task.

Let us cherish the hope that the expectations of the projectors and the public will not be disappointed.

Turning to matters at home, bearing on THE INTERESTS OF "CHRIST'S KINGDOM," there are two topics on which I wish to give some information to your readers. The first is Romanism, and the other is Judaism in England.

As to the first, the *Tablet*, the last weekly number of which lies before me, may be regarded as one of its ablest exponents and advocates. Its religious sympathies in foreign politics are sufficiently indicated not only in its desire for the dominance of French influence in the East, but also in its admiration and regard for the King of Naples, whom the Pope has so often blessed as a dear son, and in its abuse of the *Times* and *Morning Post*, which have denounced his wickedness and called for intervention.

The *Tablet* (which has emblazoned over its leading column figures of the Virgin and Child, the latter holding a string of beads with its pendant crucifix!) exults, with a *Deo Gratias* subjoined to the announcement, in the "INCREASE OF CATHOLIC CHURCHES." It states that in 1792 there were only 35 throughout England and Wales. In London alone there are now above 40. At that period it is doubtful whether there were more than three or four monastic or conventual establishments; even so late as 1840 there were but 16 convents and 3 monasteries, whereas now there are some 70 convents and 20 monasteries. "In other words, says the *Tablet*, "monasticism has increased in England, in sixteen years, at the rate of 450 per cent."

The *Tablet* may well rejoice in such an increase of monasticism, as a powerful lever, with its adjuncts of schools, &c., for propagating Romish principles. But greater joy to it should be the fact that Colleges in English Dioceses, conducted very much on monastic principles, are now preparing the way for Rome's further triumphs; "Anglicanism," in its "further developments," has, among the newest additions to Catholic practices, established "The Holy Guild of St. Albans," (an association denounced by Dr. Blomfield, late Bishop of London,) the object of which is to insure "Christian burial" to the poor. Several Puseyite clergymen have adopted this—among the rest a notorious Tractarian in Margaret Street, London, whose priestly performances have been lately denounced and exposed in the *Record*, by an Evangelical clergyman, and who has placed a notice over his temporary chapel, recommending, as a special subject for intercessory prayer, "the conversion of sinners, and especially those of the district attached to this church."

The GRAND EVENT IN ROMISH HISTORY, last week, was the opening of "The Church of our Lady of Help, and St. Peter, of Al-