

Banner and Advocate.

PITTSBURGH, DECEMBER 13, 1856.

TERMS—\$1.50, in advance or in Clubs, \$1.00, delivered at residence of Subscriber, \$1.75. See Prospectus on Third Page. RENEWALS should be promptly made while before the year expires, that we may make full arrangements for a steady supply. For a large amount, send a Draft, or a large note. For one or two papers, send Gold or small notes.

THE FIRST OF JANUARY is very near. We solicit prompt remittance, and a large increase. Let no club diminish, but increase every one where the thing is possible.

SIXTH PRESBYTERIAN CHURCH.—We are pleased to find indications of an awakened zeal in the Sixth Church, in our city. A Concert and Festival are contemplated on the evening of the 23d inst. The immediate object is, to raise funds to meet the interest on their debt. We commend the occasion to a favorable notice.

A NEW AND INTERESTING SPECTACLE.—We see it stated, that at a late meeting of the Synod of Arkansas, four Choctaw elders, native Indians, as we understand the terms, were present as members of the body. This single fact answers a score of the objections sometimes made to the work of Foreign Missions.

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., in the First Presbyterian Church, to determine the location of the proposed Synodical College. A full attendance is requested.

WM. M. ROBINSON, Moderator.

North-Western Correspondence. The Banner and Advocate has, all along, been rich in its presentation of the affairs of our Church in the West and North-West. We now have the promise of still increased worth in this line. Our lively correspondent, "North-West," expects to keep us well informed on great matters in that great region. We trust that our readers will see, in this, a new evidence of our determination to make our paper truly valuable; and that they will sustain us handsomely by enlarging the lists of subscribers.

Dedication, Prairie City, Ill.

On the last day of November, as a correspondent informs us, a new Presbyterian church was dedicated in this town and thriving place. Rev. P. W. Thompson officiated, assisted by Rev. R. C. Matthews, and Rev. Mr. Pipkin. Prairie City is a town but two years old, and has now its church, its stores, mechanic's shops, hotels, schools, &c. And it is but one of many beautiful villages which are springing up under the hands of enterprise and industry, and where Christianity moves as the sanctifying spirit.

Revival in Fairmount, Va.

The Rev. R. Lewis writes to us, under date of December 1:

DEAR BROTHER:—For the encouragement of God's dear children elsewhere, you may mention that the Lord has, in wonderful condescension and grace, visited our "thirsty hill of Zion" with some sweet mercy drops from "the river of the water of life." Some of our dear brethren and sisters in Christ have been most revived; some of our precious youth, and others, "have tasted that the Lord is gracious," and have enrolled their names among the followers of the despised Nazarene; and others are pressing into the kingdom.

Christian ministers and people are often dejected; injuriously so; by the low state of religion among them. We say injuriously, because they are thereby deterred from prayers and labors. Let them recall the promises, and apply faith thereto. Let them review history, and see God's faithful-ness in answering the "day and night" prayers of his elect, and in making strenuous and wise labors very productive. Let them note the present indications, that he is as rich in blessings, and as ready to bestow, as ever. Then, in his appointed way, let them claim the promise.

"If Worthy, Publish."

Such a modest appendage we often find to communications received. But we cannot always comply; and, as we cannot answer each one individually, we here remark, that many "worthy" communications, some with and some without the above, are obliged to lay aside, for want of room. A variety we must keep up. General and comprehensive information we must give, or our sheet would not be a newspaper. We must adapt our columns to the edition of our readers. Their advantage is the leading aim. To that end is our contract with them. When original articles give us the variety and the adaptation needed, and help to fill up the great circle of instruction which we are bound to furnish, we always give them the preference.

Let this, with many thanks, be our apology to friends whose articles do not appear.

N. B.—Communications not accompanied by the writer's name, if good, well written, and on an important subject, are classified with matter which is before us in exchanges, &c.; if such refer to individuals, institutions, or communities, they are laid aside; if they are poorly written, long, and especially if their commendation indicates censoriousness, they go under the table unread. The demands upon an editor's time, are so infinite, and so urgent, that he cannot waste it upon manuscripts which he perceives at a glance, that he cannot use.

A high degree of Piety among Humble, private Christians.

There are many in the Church whose holiness glow with an intense and unusual glow, when they read of the devotion and piety of those whose praises are in all the churches. And many of them often have a feeling of regret that they do not occupy similar stations, or have not been endowed with the same gifts. They seem to imagine that if circumstances allowed, their zeal for God would be glowing; if called to stand in the high places of the field, they would be valiant in the cause of Christ; and if great sacrifices were required, most willingly would they make them.

But no doubt many who reason thus, fail to consider their own personal responsibility in the places where they are found, and the many opportunities they have for disciplining their spirits for heaven, for doing good to men, and for adorning the doctrine of God our Saviour in all things, by kindness, by love unfeigned, by benevolence, and by prayer. For it cannot be denied that many who have occupied inferior places, and of whom history makes no mention, who have walked through the world by retired paths, have shone in their respective places with a brightness no less effulgent; and have manifested, in the midst of suffering, reproach, poverty, and disappointment, a faith and fortitude no less heroic, than many of the most distinguished in the annals of the Church. Indeed, the world is to be regenerated and taken possession of by King Jesus, not so much by the occasional efforts of a few mighty ones, as by the gradual, and, for a time, imperceptible influence exerted by the prayers, the faith, the holy living, and the patient endurance of all God's people in every calling of life, and in every station in the world. By them evil is to be successfully combated, and grace conspicuously displayed.

The earth is not so much enriched and beautified by the majestic river coursing its mighty way to the ocean, as by the waters that trickle down from the springs on every mountain and hill-side, and from the gentle streams that creep through every valley. Likewise the beauty and sweetness of the Christian life—the transforming and elevating power—are not seen so clearly in those who ride upon the whirlwind and the storm, as in the gentler spirits who live removed from the noise and confusion of the world, and quietly pursue the work to which God has called them; whilst their spirits are chastened, their hearts purified, and their thoughts elevated by opposing evil, recommending the Gospel in their life and conduct, and meditating upon heavenly things. In this way the humblest believer may perform the part assigned him, in making known the glory of God among men, as well as the mightiest cherub, or the most glowing seraph nearest the throne of God. There is a life for each one—a path for each one—a work for each one. The Church can only do her work properly when she has a place and a work for each one, and when each one is in his own place and does his own work. The humblest Christian in the most retired spot and with the slenderest abilities, may do something in purifying, instructing, and elevating his own soul, in doing good to men, and in glorifying God. And such an one shall, by no means, lose the reward of the faithful servant.

Arctic Explorations.

The magnificent work on this subject, by Dr. Kane, our celebrated countryman, is now lying before us. With great modesty Dr. Kane says in his preface that this book "is not a record of scientific investigations. While engaged, under the orders of the Navy Department, in arranging and elaborating the results of the late expedition to the Arctic Sea, I have availed myself of the permission of the Secretary to connect together the passages of my journal that could have interest for the general reader, and to publish them as a narrative of the adventures of my party. I have attempted very little else." We are glad to learn that the publishers are enabled to report that the gratifying fact that upwards of thirty thousand copies of this work have already been ordered. Such a demand is entirely unprecedented. None of the narratives of either Parry, Barrow, Back, Ross, Beechey, or the lamented Franklin ever attained such a circulation. In every respect these volumes are worthy the fame of this celebrated author. The illustrations are profuse in number, and in the very highest style of art. The narrative is direct and unadorned, but the scenes depicted are of the most novel and exciting character. The explorations of Dr. Kane have added materially to the stock of human knowledge relative to the Northern Zone. The value of his services has been appreciated by his countrymen; and it is pleasing to observe that the scientific gentlemen of Great Britain, among whom he is at present sojourning, are vying with each other in their efforts to do him honor. In grateful testimony, and as a mark of her high appreciation of his services, Lady Franklin on hearing of his intended visit to London, had a mansion furnished, and amply provided for his convenience during his residence in the British metropolis. Notwithstanding Dr. Kane's modest disclaimer, the readers of these magnificent volumes will find that they are fraught with scientific information, much of which has been judiciously thrown into the appendices, where the educated reader may find in a mass that which would have been comparatively useless, if scattered through the narrative.

ARCTIC EXPLORATIONS: The Second Grand Expedition in Search of Sir John Franklin, 1845. By Elizabeth Kent Kane, M. D., U. S. N. Illustrated by upwards of three hundred Engravings, from sketches by the author. Two steel plates executed under the supervision of J. M. Butler; the wood engravings, by Van der Sijpe. Two vols. 8vo., pp. 464, 467. Philadelphia: Childs & Peterson, 124 Arch Street. Boston: Phillips, Sampson & Co. New York: G. P. Putnam & Co. Cincinnati: Appleton & Co. 1856.

THE SEMINARY at Columbia has now over thirty students in attendance.

Jefferson College.

This Institution we regard as one of very high importance, as connected with the general interests of the country; but as of inestimable worth to the Presbyterian Church. It has been to us oft for a wonder why her immediate friends—her Faculty and clergymen—did not more ardently press her claims upon a generous public. She has been toiling hard at her work, making education excellent and easily accessible, and sending off her three or four scores of graduates every year, to bless the land. And still, she is poor in funds—very poor!

Must this state of things continue? We trust not. We well know that endowments to Colleges do not come unsought, nor by any brief, nor easy, nor languid labors. The country, and the churches, and the thousand of listless Alumni must be aroused. A time of urgent need has come. Let it be pressed, with earnestness. Let those who know her wants, and can appreciate her importance, plead her cause, and so plead as to make their voice effective.

Such being our judgment, we were glad to receive the following: "OAKLAND COLLEGE, MISS., AND 'ALLEGHENY SEMINARY—A FOURTH PROFESSORSHIP." Mr. EDITOR:—These two articles, which I observed in juxtaposition in your editorial columns of last week, suggested to me the desire that you had added a third, which might read somewhat in this wise:

THE CLAIMS OF JEFFERSON COLLEGE. The liberality of one man toward Oakland College, Miss., in contributing to it, at sundry times, \$110,000, the last \$50,000 of which was a donation to its permanent fund, suggests the inquiry, whether there may not be found among the numerous Alumni, and our friends at Jefferson, at least one such generous benefactor. Or, if not one, in such princely style, are there not hundreds who could afford to give their tens, or hundreds, for the relief of the necessities of this venerable Institution? Oakland College has been many years in existence; and yet her last annual catalogue shows but seventy-five students, all told, thirty-one of these being in the Preparatory Department. Oakland has now an endowment of over \$100,000. We rejoice in her acquisitions. And still, they make us sorrow the more feelingly over what is near at hand.

Our own Jefferson has been in operation now for more than fifty years; it has furnished to the Presbyterian Church not less than one-eighth of its present living ministers, (she gave a still larger proportion formerly, when literary institutions were less numerous,) and has had an average attendance of two hundred and fifty students per annum, for several years past. And yet, Jefferson has an endowment of only \$60,000, which is at present almost her sole source of income. The interest of this is but \$3,000, which is to be divided among her President and four regular Professors, thus leaving to each of these, though men of years, and experience, and acknowledged ability, in their several departments, a smaller annual salary than many of their graduates are able to command the very first year after leaving College.

How long is this state of things to exist? Can it be expected that these men will continue to toil on, year after year, for love, rather than for money, on salaries which must, at the present rates of living, soon starve out even love itself? Besides, the buildings are becoming dilapidated, and funds are wanting to repair and enlarge them. Not a book has been added to the College Library, by purchase, for the last fifteen years, there being no funds for the purpose; while the Professors are unable to purchase for themselves the books necessary for reference in their several departments. Indeed, the wonder is, that with all these disadvantages, the Institution has been able to accomplish its large amount of benefits; and that it is still elevating its standard of scholarship, and enlarging its claims to public confidence. Nothing but the special favor of Divine Providence, of which it has ever been the child, could have sustained it through all its long years of embarrassment and adversity.

But, is it not high time for the friends of Jefferson to come up efficiently to her help? They are now numerous, and many of them wealthy. Will not some of these latter be disposed to do great things for her, as the friends of other Institutions are doing for them? In no way surely, could funds be more usefully invested.

I am happy to see, from a circular just issued, that an appeal is being made to the Alumni, and other friends, on this subject. Let no one who may receive this circular, let it hastily aside. What Alumnus there, that cannot give ten dollars, at least, toward the endowment of the Greek Professorship, good old Dr. Smith's, the Director of the Faculty, who, for thirty-five years, in the post, has been doing the full duties both of Professor and Pastor—the work of two men—and at a starving salary all the time. He is, indeed, hard to kill. Let each one who remembers him, at once mail ten dollars to the "Treasurer of Jefferson College."

And how many are there, besides the three who have already pledged their names, who could well afford to pay five hundred dollars each, within two years, toward the endowment of the "Brown Professorship of Moral Philosophy"? Is there no magic in the name of the "old Napoleon" of the Institution, to call up fond remembrances in the heart of many an Alumnus, whom he has kindly soothed, and who has been nourished and prayed for? Will any one of the remaining twenty-seven who are named to raise this monumental Professorship, in honor of one whose name could in no way be more appropriately perpetuated.

Will not the class of 1847, at their proposed decennial meeting on the day before the next commencement, be prepared to place at least one stone, in the shape of five hundred dollars, in this monument? Will not other classes also do the same, through mutual correspondence, without waiting for their decennial reunion?

And, finally, will not some of the wealthy Christians, or other friends of Christian education in and about Pittsburgh, be ready now to come up to the aid of this Institution, which they have so long been promoting? Pittsburgh has, as yet, done very little for Jefferson. A few have done well; but many of the most able have hitherto put off with fair promises; pleading, in excuse, the meantime, the claims of the Seminary, and of the costly churches they were building. And even now, a "Fourth Professorship" is needed in Allegheny Seminary. Well, you are, by the Divine favor, abundantly able to endow that Professorship, and to relieve Jefferson also. In good works, he abundant. AN ALUMNUS. November 28, 1856.

Eastern Correspondence.

Woman's Rights Convention.—No Progress.—Woman's Empire.—Husband and Wife.—Woman and the Bible.—Fashion and Paucity.—Estrangement.—A Reform—Good Examples.

New York, December 6, 1856.

Mr. EDITOR:—The members of the Woman's Rights Convention, held here last week, must have been flattered by the attention, if they were not edited by the structure of the daily press, which a daily paper that did not report their proceedings, and in some instances in minute detail, while they also made them the subject of one or more "leaders," or editorials. The appearance of the Convention was as diversified as its opinions. It was a motley gathering of various grades and complexions; of the strong-minded and weak-minded; of the fanatical and the sane; of the fanatical and the sane. Full liberty was granted to all present, whether male or female, members or spectators, to express their views; though the speaking and the business of the Convention, as its name denotes, were chiefly performed by women. There were the old denunciations of real or fancied evils and abuses; by the same familiar speakers, with the usual tirades against so-called "fanatics," and sneers against the Bible. They claim to have made progress in the face of law, custom and prejudice; but they have evidently gained few converts who are willing to show themselves on their platform. Though their aim is the elevation of woman, they complain that woman herself is the great obstacle to their success. This fact should be sufficient to doubt the wisdom of the Convention, the instincts, the reason and religion of the great body of intelligent Christian women are opposed to their positions, it is probable that they are wrong, and impossible that they should prevail. But women under the present organization of society, they say, are always in a poor way, and contentment with their servile and cruel bondage only proves the depth of his degradation, so the assertion by woman that she has all the rights she wants, only proves how far the restrictions and disabilities to which she has been subjected have rendered her insensible to the blessings of true liberty. This is their doctrine, and even their language, unanimously adopted in the form of a "Declaration." Is it wonderful that they are disordered and dumbed by woman generally, when they do such injustice to their intelligence and condition? It might be shown from the speeches made by some of the gentlemen on the occasion, that they do not believe this calumny themselves. For they asserted in strongest terms the personal, social, and even political influence of women. And if, as they imply, they had the power to give laws in their hands, they would certainly use it if they thought themselves groaning under oppression.

That women suffer from legal and social evils, none will deny. But what sex or class is exempt from evil in this fallen world? And who, beyond themselves, believe that the right of outrage—the great right they demand for themselves, is Woman's empire over the affections, and hence is the most absolute, as well as pleasing, that can be exercised. Her gentleness and goodness give her a power over the rougher sex, which her different, if not diminished intellectual and physical strength, could never acquire. And shall she sacrifice this advantage, or descend from this eminence, by placing herself on a level with rather than on a sphere above, or contesting with men for political rights, which she must starve out even love itself? Besides, the buildings are becoming dilapidated, and funds are wanting to repair and enlarge them. Not a book has been added to the College Library, by purchase, for the last fifteen years, there being no funds for the purpose; while the Professors are unable to purchase for themselves the books necessary for reference in their several departments. Indeed, the wonder is, that with all these disadvantages, the Institution has been able to accomplish its large amount of benefits; and that it is still elevating its standard of scholarship, and enlarging its claims to public confidence. Nothing but the special favor of Divine Providence, of which it has ever been the child, could have sustained it through all its long years of embarrassment and adversity.

Equally preposterous are the changes sought in the relation between husband and wife, or between the sexes, under weekly relation is ordained by God in nature, as well as in his Word. One would suppose, from their declamation about its abuses, that marriage was one of the greatest curses, instead of blessings; or that, with rare exceptions, it subjected women to the cruellest despotism. One would think she was most grievously wronged and ill-treated in this country, where she is regarded with respect and consideration. And all this, too, on account of religion, to which woman, if possible, owes more than the other portion of the human family. For certainly she owes to the Gospel, not to civilization, as they claim, the social and moral elevation she has attained. One of the speakers is contentedly saying: "I triple under-foot, and I triple under-foot." With the Jewish ridicule, which laughs at such a Convention as this. * * * The issue is between religious prejudices and the blood of the race. The blood of the race accords to woman equality. It is religious superstition that stands in the way and balks the effort. But can there be absolute equality of things inherently different? Woman is the equal of man in her sphere and duties. Christianity, in distinction from every other religion, pre-eminently assigns to her this position. But could she retain it by abandoning her own province, and usurping the rights and responsibilities of man? Would it conduce to her happiness or excellence to ignore the unity yet subordination of the sexes, the way for disunion, and even disruption, by establishing in it two equal and independent heads, with separate interests and different aims? How much superior that view, which regards man and wife as "one flesh," and thereby bound to each other by the identity of interest and strength of affection, which they have for their own body. Yet this is called prejudice, or superstition, deserving to be contemptuously trampled under-foot. But would not the adoption and practice be more likely to bless and elevate woman in the future, as it has in the past, than any clamors for an equality of civil rights, or demands for a separate or independent control over her children?

The Gospel promises, all classes of the people, by the progress of the ingenuity of intelligence, and advancement of the arts, a wider sphere will be opened for the talents and labors of woman. In too many cases she is now poorly paid, and unfairly treated; she must always expect the heavier share of suffering and sorrow. But by bringing her condition will be improved with man, or by transferring from the man, and proletration which Scripture and Providence alike assign her, as visionary and infidel, as it would be futile and disastrous. "The foolishness of God is wiser than men," as they will find who attempt to

substitute their narrow schemes for his comprehensive ordinances.

Public attention has recently been directed to the extravagant expenses of funerals in this community. Fashion follows our citizens, as Sidney Smith said taxes followed British subjects, through all the stages of life, in articles of use, even to the grave itself. It dictates the style of coffin, the number of carriages, and the various expenses that must be incurred, "before the dead can be suitably interred."

Extravagance here, moreover, has kept pace with luxury and display in other places, while it often presses hardest on those who are least able to bear it. Through mistaken affection, or pride of appearance, the bread of the widow and orphan, the support of the living is buried with the dead, as really through the hands of the various agencies, and the living of the Indian warrior are entombed with his remains. The distance of our cemeteries from the city is one apology for this expense, coupled, as it is, with the desire for a long procession of carriages, either full or empty, to show respect to the departed, and to give eclat to the occasion. Exorbitant charges of undertakers and others of a further reason; while it is presumed that mourning friends will not dispute their payment, and that all concerned may lawfully share in them except the officiating clergyman, who must gratuitously give his time and services at any sacrifice of his strength or convenience, and though the bereaved family are total strangers.

The Roman bishop, of the Newark diocese, in New Jersey, has initiated a reform among his people in this matter, by forbidding the use of more than six carriages in a funeral cortege. Protestants have not the power to enact such a summary law; but some of them have undertaken to check the evil, by setting a good example. For instance, a wealthy and widely respected citizen of Paterson, New Jersey, who was consigned to his grave about a week ago, "directed, by an indorsement on the outside of his will, in his own hand-writing, that his funeral should take place early in the morning, and be conducted in the plainest manner. He should be no more than a casket of wood, with a simple shroud, and a simple interment in the earth, to secure an interest in the Saviour, and to prepare themselves for death.

Two estimable ladies, sisters, recently deceased, Miss Jay and Mrs. Bayler, left in their wills the following bequests:—Miss Jay directs that, "to any two poor widows, whom her sister and brother may select, \$200 shall be given, instead of usual funeral expenses." Mrs. Bayler says, "I desire that my funeral shall be simple, that no more be given." In lieu of which, \$200 are given, to be equally divided between two Sunday Schools—one in Bedford, the other in Rye. Examples from such a source may, perhaps, be followed; but the evil is rooted in the extravagance and worldliness of the times. Nor does it stop at the mere expense, useless and burdensome as it often becomes. The bustle of preparation diverts the minds of mourners from the personal reflections which death is adapted to awaken; while the ostentatious display of the funeral, robs it of its impressiveness and solemnity, in the view of friends and beholders. Thus the living are unnoticed, while the dead are honored, perhaps too late, and with attentions they can no longer appreciate. Sincerely yours, B.

Western Correspondence.

Some talk about a Western Correspondent—Why not? It is a question that is asked in the Editorial Suggestions—A fair proposition. It compensates her for the loss of the defence, affection and respect she now receives? Would society be the gainer by her abandoning the sphere of wife and mother, in which she can have no rivals, for a sphere in which she would be inevitably discriminated and disagreed by the rivalries and strifes so much envied? Would it be more to her advantage that any evils they may be effectually removed by the silent but powerful influence they exert at home, over their husbands, sons or brothers; and they refuse, therefore, to sacrifice the substance for the shadow, by placing themselves in positions for which they are as unfitted by nature and habit, as men are for the care of children, or attendance upon the sick.

The mighty interests which attach to this great and leading region, render weekly news from it, essential to a first-rate journal. As well might the Banner and Advocate hope to meet the demands of the Church, and the wants of the age, and yet give no information from the metropolis of England, or of America, as to think it possible to maintain its place in the family of religious journals, without keeping its readers advised of movements in the great valley of the Mississippi. By all means, let the Banner and Advocate have a Western Correspondent.

But you likewise intimate that "North-West" possesses some qualifications for the office. This is certainly more than ordinary complimentary; for a good newspaper correspondent, is to be ranked among the things rare and difficult to find. You may find scores of good editors, and not so many upon every tolerable letter-writer. Some will be too prosy, and tire your readers' patience; whilst others will be so concise and pithy as to offend them in that they do not say enough. Some will deal altogether in generalities, and disgust your man of figure; others will frighten you with a Professor of Mathematics. Some will constantly obtruding their views upon every subject, officiously keeping themselves in the foreground, leading your readers to say, "why does he not tell us what others say and think?" whilst others will be too timid to give an expression to their own sentiments, and eventually lose the good opinion of your readers, by leading them to suspect that your correspondents are mere reporters in a small way of the facts furnished by others, not daring to venture an idea of their own. Some will have their hobbies, which they will ride to the imminent risk of the lives of others, if not to the risk of their own; whilst others will be so exceedingly cautious, that they will split upon this rock, that they will be blindly metaphysical; others distasteful, and fearful of offending themselves in a position which may seem like one of opposition, as to speak lightly over crying evils, when in the opinion of your readers the cause of truth demands a different course of conduct. Others—but why should I continue?—let it be summed up in a word, there are but few, very few, good letter-writers in the land, and "North-West" has not the presumption to suppose that she is one of them. Yet the Banner and Advocate should have a correspondent, and if he better offers, you may send him on occasionally. Let there be,

however, a fair understanding at the outset. If at any time the Editor is not satisfied, let him exercise his editorial prerogative, and kindly fire with the discarded epistle; and if the reader be not satisfied let him pass unread all the articles signed, Yours, &c., NORTH-WEST.

Eccelesiastical.

Mr. JOHN MCKEAN was ordained by the Presbytery of Clarion on the 8th inst., and installed pastor of the church of Perry, Jefferson Co., Pa. In this service, Rev. C. P. Cummins preached from 2 Cor. vi: 1. Rev. Mr. Wray presided, and offered the constitutional questions, and offered the ordaining prayer; and Rev. J. Mateer delivered the charge to the pastor and people. Mr. McKean's address is Hamilton, Jefferson County, Pa.

Rev. J. DOLL has received and accepted a call from the church of Yaneyville, N. C., and expects to remove to that place next week. His Post Office address will hereafter be Yaneyville, N. C., instead of Madison, N. C.

Rev. R. JOHNSTON was installed pastor of the First Presbyterian church, in Peoria, Ill., November 16. Sermon and charge to the people by Rev. Wm. T. Adams, of Washington. Rev. R. P. Harris, pastor of Second church, Peoria, presided and gave the charge to the pastor.

Rev. GEORGE P. VAN WYCK was installed pastor of the Presbyterian church, in Gettysburg, Pennsylvania, on Thursday, the 27th ult. Rev. Robert S. Grier preached the sermon and proposed the usual questions, and Rev. Joseph A. Murray delivered the charges to the pastor and people.

Rev. DAVID KENNEDY, of New York city, has received a unanimous call to the church and parish of Southampton, L. I. Mr. Kennedy has also received an invitation to become the pastor of the Babylon church, N. Y. Correspondents will still continue to address him at his residence, No. 17 West 27th Street, New York city.

Rev. J. T. LAPSLEY'S Post Office address is changed from Elizaville, Ky., to Knob Noster, Mo.

Rev. M. G. KNIGHT'S Post Office address is changed from Shelbyville, Ky., to Louisville, Ky.

Rev. E. HENRY having resigned the pastoral charge of the churches of Scrubgrass and Ebenezer, because of ill health, desires correspondents to address him at Bunker Hill, Butler Co., Ohio, instead of Big Bend, Verango Co., Pa.

Mr. J. W. LANIUS was ordained and installed at Waveland, Ind., on the 6th ult. Mr. J. T. LEONARD was ordained and installed at South Grand River, Mo., on the 27th of Oct.

Rev. HENRY L. DOOLITTLE'S Post Office address is changed from Troy, Pennsylvania, to Mill Hall, Clinton County, Pennsylvania.

Rev. J. L. ROGERS' Post Office address is changed from Mount Joy, Pennsylvania, to Sterling, Whiteside County, Illinois.

Rev. P. B. HERRY was installed pastor over the Second Presbyterian Church, Bridgeport, New Jersey, on the 12th ult.

Rev. A. D. MITCHELL'S Post Office address is changed from Middletown, to Harrisburg, Pa.

From our London Correspondent.

Turkish Missions Aid Society, and Dr. Hamlin's Bulgarian Mission—Dr. Hamlin's Political Agitation—The French and English Alliance—Lord Palmerston at Manchester—A Bishop's Recognition of Presbyterian Orders—Literature and Festivals of English Presbyterians—Dr. McCreary's Inaugural Lecture—Dr. Bunting's Estimate—Mr. Spurgeon Resuming his Ministry—Dr. Wilson's Lectures at Bombay—The Dispatch, and the Free Church of Scotland—Bible Societies and Literary Education in Paris—The Paris Tract Society.

LONDON, Nov. 11, 1856.

I had the pleasure, on the day that I dispatched my last letter, of attending a meeting of the Turkish Missions Aid Society, and of assisting to secure the extension of American Missions in the East. Dr. Hamlin was present, on his way back to Constantinople; and Sir C. E. B. Baring, Baronet, was in the Chair. The special object before the Committee, was a new proposal to introduce the Gospel into Bulgaria. The Bulgarians are described as a mild, gentle, and most docile race, and at the same time, exposed to the active proselytism of the Greek Church, on the one hand, and the Latin Church on the other. Indeed, the Romanists, under French protection, are making gigantic efforts in the East, so that, politically viewed, the infusion of Protestant principles into the oriental mind, is of great importance prospectively.

The Episcopal Methodist Church in America had proposed to send out, and I believe are about to do so, three missionaries to Bulgaria. The American Board did not feel at liberty to take up that new field; but Dr. Hamlin is deeply interested in it. After much conversation, it was found that a unanimous feeling existed in the British Committee, that something should be done. It was reported that one lady in the country had expressed an ardent desire to raise £1,000; that the well known John Henderson, Esq., of Glasgow, was willing to pay the expense of three missionaries the first year; and that the Free Church Mission Committee, in Edinburgh, was likely to co-operate with the Society in London. Whereupon it was resolved, that £900 be given from our funds, for the first year, and £1,200 for the second. Thus, the cause will be broken in a land of which little has been specially known; and the prayers of many will intelligently and affectionately ascend in behalf of its inhabitants, to be answered, we trust, in showers of blessings. The revenue of our Turkish Aid Missions is from £2,000 to £3,000; but there is little doubt, when Bulgaria is brought out before the religious world, as a distinct and new field, that the funds will be greatly increased. Dr. Blackwood, an Episcopal clergyman, of great piety, and zeal, lately chaplain in the hospitals at Scutari, is now our traveling Secretary. A better, or more auspicious appointment, could not have been made.

The political world has been much agitated, by fears as to the stability of the ALLIANCE BETWEEN ENGLAND AND FRANCE. Besides the article in the official British press, rebuking the liberty of the English press, the rivalry of the French and Russia, as the boundary fixed in the Treaty of Paris, and the evacuation of the Præpalties by Austria, as well as of the Bosphorus by the British fleet, has excited alarm. This was strongly manifested the other day, when the Constitutional, a French paper, violently attacked England, and asked, was she prepared to go to war with Russia, alone? It was asserted that this was by Imperial Montevideo, spoke the Emperor's real sentiments, declaring strongly for the English Alliance, and rebuking the French journal. It is believed that several of the ministers of Louis Napoleon are the hirings of Rus-

sia. The Emperor has, of late, been very negligent of public business, and has been immersed in self-indulgence and festivities. But now he moves with vigor. Lord Palmerston's policy is firmness; and the country has received, with enthusiasm, a speech made at Manchester, the other day, in which he says, "If Russia keep to her engagements, then, no doubt, there will be peace." Russia has often gained more by diplomacy than by battles; but this time she will be fooled.

The Bishop of Manchester has sadly scandalized the High Church and Tractarian party, by a full recognition of PRESBYTERIAN ORDINATION, in the presence of five thousand persons. This was in connexion with the presence of Dr. Cumming on the platform. If the feeling of mutual recognition, which made Cramer and Calvin one, were to prevail, it would be a sure sign that evangelism was fast rising to ascendancy.

Without referring to those of our ministers who are prose authors—and for such a small body as is the English Presbyterian Synod, they are a considerable number—doing more than mention, that the author of "Margaret Maitland," "Adam Graeme," &c., a series of admirable fictions, illustrative of Scottish life, and Scottish piety, too, is a lady connected with one of our churches at Liverpool—permit me to give your readers a specimen of the poetic power of our conferees, at Hampstead, the Rev. JAMES D. BURN, A. M. Mr. B. was the greatly beloved minister of a church in Caledonia, but ill health compelled him to travel over the Continent. And while there, as well as while at Madeira, he poured forth many a strain, sweet, gentle, and beautiful. Visiting Lisbon, he stands at the grave of Philip Doddridge; and in the following Sonnet, throws a fragrant garland upon the tomb which covers such precious dust: "I stand by this city by the Tagus side, 'Tis there the grave which holds in trust, Until the resurrection of the just, The ashes of a spirit glorified. I thought of her, her name, and how he died, And how a sacred reverend guards the dust, And keeps, unvisited by sepulchral rust, A name with heaven and holiness allied. 'Tis here he sang in his sweet accents; 'Tis here an echo of the voice which raised The soul to rise to its immortal home, Repeating still the words on earth it said; And gleams of light were gleaming on his face, Like angel's shadows watching round the dead."

True poetic power is rare in these days; but this, and other productions of Mr. Burns, who has all the modesty of true genius, prove that he is not destitute of the "mens divini."

The great event in our history as a Church, last week, was the INAUGURAL LECTURE, by the Rev. Doctor Thomas M'Cre, our newly appointed Professor of Theology and Church History. On the afternoon of the 4th, Doctor M'Cre was cordially welcomed by all the brethren of the London Presbytery; and his distinguished name was added to the roll. In the evening, accompanied by the Presbytery, and with the Convener of the College Committee, Alexander Gillespie, Esq., (a name known and honored, both in Canada and the United States,) in the Chair, Doctor M'Cre delivered his opening address, to a crowded and delighted audience, in the Lower Room, Exeter Hall. The audience was chiefly composed of the office bearers and members of our London congregations. But on the platform were several strangers; and amongst these, most prominent, Dr. Bunting, the venerable father, (as he may be called, both as to age and influence,) of the Wesleyan Body in England.

Dr. M'Cre's lecture opened with a graphic picture of the Scottish Commissioners, as they came on horseback over the borders, across the fruitful plains, and past the cathedrals and rich glades of England, toward the Metropolis. He drew a picture of each in succession—Alexander Henderson, George Gillespie, Robert Bailie; and, last of all, of the seraphic love, and upturned eye, and more than earthly saintliness, of Samuel Rutherford. This was received with loud expressions of admiration. Then came the body of the address, which proposed to deal with the history of English Presbyterianism, in its aspects and connections with the past, the present, and the future.

Going back to the days of the Reformation, he dwelt long and impressively on the cordial intercourse which subsisted between the English Reformers and the leading Divines of the Foreign Churches. He dealt with the charge usually brought by High Churchmen against Calvin, that he was an intolerant Presbyterian and leveler, and quoted apt and striking passages from his letters addressed to the friends of the cause, and show how moderate were his views, and how he would have seen the National Church coming a mighty agency in spreading over the land a pure Gospel. The Puritans and their origin—identified with Presbyterianism—their sufferings under Elizabeth—the suppression of their "prophecies," by royal authority—and the deplorable consequences to the cause of true religion, of the death of Edward VI.—were most strikingly set forth.

Of the influence of the Puritan Presbyterian element, even in the Book of Common Prayer, illustrations were furnished, not were by the advice asked from and tendered by Calvin, Bucer and Bullinger, but especially in reference to the Communion service, by John Knox himself. There is a rubric in the Prayer-Book, which expressly declares, that the kneeling posture, is to be understood as implying ad