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"ONE THING IS NEEDFUL." "ONE THING HAVE I DESIRED OF THE LORD." "THIS ONE THING I DO."

WHOLE NO. 224

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TERMS.—IN ADVANCE.

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Original Poetry.

New Metrical Version.

PSALM III.

1. Lord, how my foes are multiplied,
Many against me do arise;
How many do my soul deride,
And say the Lord will him despise.
2. But thou, O Lord, like a great shield,
Art round me for protection spread;
My glory art thou now revealed,
Uplifting my desponding head.
3. Unto the Lord my prayer I'll make,
He hears me from his holy hill;
I laid me down and slept—I waked,
Because the Lord sustained me still.
4. I will not 'em ten thousand fear,
Who set against me round about;
Arise, O Lord, and save me here,
Who didst my foes aforesaid rout.
5. Thou all my enemies dost smite,
Upon the cheek-bone in thy might;
The teeth of the angry foe,
Thou, too, hast broken with thy blow.
6. Salvation to the Lord belongs,
'E'en my deliverance from my wrongs;
And thus my prayer shall ever see,
Thy blessing may thy people see.

For the Presbyterian Banner and Advocate.

Long Sermons.

[Tastes, habits, fashions, are all liable to run into extremes. To correct these tendencies, a little ridicule, judiciously applied, is excellent. Even in serious things it may be used. Our correspondent would apply it to the fever which is now becoming so prevalent, for short sermons.—Ed.]

A man must have a good deal of impudence to think that he can entertain an intelligent audience twice every week with sermons half an hour long, said a fashionable young man, in a drawing room at one of our fashionable watering-places. A man must have a good opinion of his own abilities, who will undertake to preach half an hour to a polite congregation, said a fashionable young lady, who was a communicant in a fashionable church. Mr. A. would never utter a word, he preaches such "long sermons" that he would drive all the rich and fashionable families from our congregation, says an elder in one of our fashionable churches. O, the length of it, the length of it, says a ministerial orator, after listening to a Synodical sermon that was not shaped after the twenty-five minute rule. Editors show that they have been troubled on this subject. Writers in our religious journals, famishing against this thing, as against a crying sin. Theologians, Professors warn their students to beware of long sermons; beware of evil workers, but especially of long sermons. Congregations will tolerate a sermon so weak that it is in danger of fainting, if it is only short. It may be grandiloquently empty, if it is only short. A preacher may wander from his text, from his subject, from sense; he may wander so far as never to get back, and still will be pardoned if it is only short.

I once heard of a man who was preaching on the parable of the Prodigal Son. And, in order to carry out the figure fully, and to make the description as effective as possible, he laid the home scene in Pennsylvania. And when the young man had received the portion of goods that fell to him, the preacher started him for California, by way of the plains, giving a graphic account of his wanderings by the way. But in order to suit the occasion, he did not leave him there long. Soon poverty and some of his disagreeable concomitants overtook him. Then, in the midst of his extremities, he started him on his way back to Pennsylvania; portraying the escapes and sufferings of the road, until he got him as far as Louisville, Ky. And whilst he had him there, he preached a sermon had at him, he preached the fashionable length, and leading the young man to take care of himself, he closed the services, much to the edification of the congregation.

Now, you might suppose that a habit condemned by this great laudation of its opposite, must be very injurious to the Church; the habit of ignorant men; the growth of the dark ages; luxurating in religious declension; the attendant of heresy and mortal sin. But, instead of this, some good men, orthodox, zealous, great, inspired men, have preached long sermons; and that, too, when letters were reviving, when the Kingdom of Christ was advancing, when the Holy Spirit was being poured out without measure.

There were men in Scotland in the days of Knox, and a little after, that had the "impudence" to preach not only half an hour or a whole hour, but two or three hours. Such men were hard to surpass, in all that characterizes a faithful minister of Jesus Christ. They could not give all the fashionable notions of the modern pulpit; said little about "Objective" and "Subjective." But they were not wanting in mental ability; in literary or theological attainments; they were men full of faith and of the Holy Ghost, who stood in jeopardsy every hour for the Kingdom of God's sake. And they preached to men and women of unusual religious development. They stood unperturbed from the chilling blasts of Winter; with their lives in their hands, pleased and benefited throughout the entire service. Simple souls! If they had only known some of the advantages of modern improvement they would soon have dismissed these martyr-spirited old men, and procured in their stead a man after the model of our fifteen-minute-essay-men. Then they would have escaped many a chilling blast, many a protracted stand, many a surprise from the cruel soldier. And what is most remarkable is, that notwithstanding all the crying out against long sermons that is now heard from these long-winded preachers and their long-standing congregations filled the land, so mightily did the Word of God prosper and prevail.

Then there was Augustine, and Clement, Ignatius and Polycarp, men of some note in their day, and even yet respected by some of the old conservatives in theology. They wielded a mighty influence in the Church at very important periods of her history. They were quite as successful in the ministry as many of the reformers of the present day.

But they were most unfashionably long-winded preachers. Then there was Paul, who had the "impudence" to preach for an hour, and stand in the midst of Mars Hill, and preach to Athenians a long sermon; and on another occasion to preach all night. How vulgar to countenance a man in perpetrating such an outrage upon gentility!

But have not things altered very much? Would not the sermons of Knox or Paul be very unsuitable at the present day? I am afraid they would. They were attended by a state of things that has passed away. But has a better state of things succeeded? If I would judge from the prevalence of short sermons, I should say no. Whenever piety has declined extensively; whenever form has supplanted faith; whenever error has prevailed over truth; then short sermons have been fashionable. On the contrary, in times of world-wide revivals, when truth has been proclaimed, and vital godliness has characterized the Church, long sermons have prevailed.

From the days of Constantine, vital piety began to decline; and this declension progressed after century, until Anti-Christ acquired the title of Blasphemy. And as a sequence, preaching was superseded more and more by form. Sermons became shorter and shorter, until they were entirely abandoned in many places, as a regular means of grace. And who leads the cry now, against long sermons; Paul, or Apollon, or Cephas, or Christ? No; 'tis Anti-Christ. Does Calvin, Luther, Knox? No; 'tis Tractarianism. Rome has built altars with great cost and care, and none of these want for students, and preachers, and curators. But her pulpits are built upon wheels. Oxford has not yet attained full stature but is a promising child. And so far as length of sermons goes, she might be taken for her mother. And if we are to admire and imitate the apostate and arch-apostate in this thing, it may come to the wheels at last.

For the Presbyterian Banner and Advocate.

Religion.

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

Explanation.

The substance of these letters was first delivered in an Inquiry Meeting. A company of youthful inquirers met weekly at my house for instruction, and what is here written was in substance communicated to them in conversations and addresses. Subsequently, an amiable young lady of my charge was taken sick, and thus cut off from the Sabbath School, which she greatly prized, and from the house of God. For her benefit, what had before been spoken was written out, with additions, in the form of letters for her perusal; and these letters are now offered to the readers of this paper.

There are in them some repetitions. This results from the manner in which the circumstances under which they were written; the other and mainly, to design, to keep in view and impress more deeply some important points which come under consideration. Hence this is really deemed an important feature of the work, and it is hoped will render it the more acceptable and useful.

For precept must be upon precept, precept upon precept; line upon line, line upon line; and here a little, and there a little.—Isa. lxxviii: 10. We are slow of heart to learn, and hence repetition is necessary. Designed as they are for the young, and especially for those who are prevented by sickness from regular attendance at the house of God, it is hoped these letters may be useful to such, and perhaps also to others, especially as they contain a practical view of some of the most important doctrines and duties of the Bible. The use of doctrines is to regulate the heart and the life; and hence doctrines should be presented practically, and duties doctrinally. Such is the aim in these letters, and may the effort be owned of God to the salvation of the perishing!

LETTER I.—INTRODUCTION.

Come now and let us reason together, saith the Lord.—Isa. i: 18.

MY DEAR YOUNG FRIEND:—I hope this letter will not surprise you. I feel, as you know, a deep interest in your welfare; and I have thought a few brief letters might perhaps be useful to you.

Several considerations induce me to write. One of these is the present state of your health. Disease has laid its hand upon you; and it is very possible you may never recover. I fear you may not. But whether you recover or not, you are not able now to visit the house of God, nor to attend the Sabbath School. You must spend your Sabbaths at home; and this I know to be a great trial to you. Few have been more regular and punctual than you in the Sabbath School and in the place of worship. Of these means of grace you are now deprived, and hence you may now and then like to read a line from your friend. This is one reason why I write.

In regard to your disease, no one can yet tell its final result. That I would have you commit entirely to God. Be not anxious about it. Try to be composed, cheerful, resigned. It is right to use means for the recovery of health; right to look to God for his blessing on these means; and having done this, it is right, and a duty, to commit ourselves entirely to God's disposal. Try to do so; and to say from your heart, Thy will, O God, be done!—Matt. vi: 9—13; and xxv: 39—42.

Another reason why I write is because of the preciousness of your soul. My dear friend, though you must die, as your present sickness admonishes you, yet you are immortal. Your soul can never die; it must live for ever; and it must be happy or miserable forever. If I could say a word to benefit your soul—a word which God would bless to your salvation—how greatly should I rejoice! And angels, too, would be glad.—Luke xv: 7.

I have another reason for writing. You have long been serious and thoughtful; you are even now seeking the way of salvation. Hence I know you will read with prayerful attention the words written to you. You will read, and ponder, and pray over what I say; I know you will. Surely this is a sufficient encouragement, and it leads me to hope that I may, with God's blessing, be useful to you. The Lord grant it may be so! He who has been so graciously instructed in the system of truth taught in our "excellent Catechism," you will appreciate what

may be said on the doctrines and duties of the Bible. You will look out and examine the quotations from the Catechism and Confession of Faith, as well as the references to these and other works. Doctrines are the basis on which duties rest; and whatever I may say of a doctrinal nature, I shall endeavor to present in a practical manner; for my aim is to lead you to Christ, that you may be made wise unto salvation.—2. Tim. iii: 14—17.

My letters shall, for the most part, be brief, so as not to weary you in your weakness. But let me beseech you to give your attention now to the great subject of religion, and to begin at once and with earnestness to seek the salvation of your soul; for, behold, now is the accepted time; behold, now is the day of salvation.—2. Cor. vi: 2. Life is short and uncertain, and death may be near. Prepare to meet it, and be ready for it. Read Matt. 25th chapter.

Please write to me. Tell me just how you feel; let me know your exercises, your thoughts and difficulties, and propose any questions that you like. It will afford me pleasure to impart to you any information and instruction that I may be able to bestow. The two streams hence flowed together, and in return I will be full and frank in addressing you. Praying for your health and salvation, I am

YOUR FRIEND.

For the Presbyterian Banner and Advocate.

Synodical Convention.

According to agreement, the Synods of Ohio and Cincinnati, (O. S.) met in the First Presbyterian Church in Columbus, on Tuesday evening, December 23d, to determine the location of the "University," which they had resolved to establish under their joint control.

There were present at this Convention about two hundred and thirty-five ministers and eleven elders as delegates, from the various churches, besides a great many others, not officially, who took a deep interest in all the doings of the assembly.

The Synods first met in a separate capacity, for the formation of their rolls, and then resolved to meet each other in Convention, and to consider the location of the University as a point of order. They made quite an imposing appearance, and were doubtless the largest Presbyterian body ever convened in Ohio—the meetings of the General Assembly in Cincinnati, in 1845 and in 1850, not excepted.

The following resolutions were offered immediately after the formation of the Convention, and passed unanimously for its duration, on a point of order, it shall be submitted to the Convention.

Resolved, That the Moderators of the Synods shall jointly preside; and the Temporary Clerks of each Synod shall record the Minutes of the Convention, for their Synods severally. If any diversity of opinion shall exist between the Moderators on a point of order, it shall be submitted to the Convention.

Resolved, After the organization of the Convention, the proposals for the location of the University shall all be handed to the Clerks, and read consecutively, before any discussion shall be allowed in all the proceedings of the Convention.

Resolved, The final vote shall be taken by calling the roll; and a majority of all the members of the Convention shall be necessary to determine the location of the University.

After the passage of these resolutions, the Convention spent the remainder of the evening in prayer and conference.

Adjourned till to-morrow morning, at nine o'clock.

WEDNESDAY MORNING, 9 O'CLOCK.

Convention met, and was opened with prayer. The roll was called, after which propositions from the following places, competing for the location of the Institution, were read, viz:

Cleveland, offers \$80,000 in land and buildings.

Central College, \$20,000, in land and buildings.

Chillicothe, \$110,000, in land, buildings, apparatus, and cash.

Hillsboro', \$80,000, in cash.

Springfield, \$95,000, in land and cash.

Bellefontaine, \$50,000, in land, buildings, and cash.

West Liberty, \$85,000, principally in cash.

After the reading of these proposals, the following resolution was offered by Dr. Hoge:

Resolved, That whatever be the decision of the Convention, fixing the location of the University, it shall be cheerfully acquiesced in, and we do hereby covenant with each other to secure the complete endowment of the Institution.

Remarks being called for on this resolution, Dr. Plumer, of the Western Theological Seminary, who was present as a visitor, being urged, arose, and walked forward to the Speaker's stand, and said, "It is good to be here—it is good to be here." When I was a boy large enough to go deer-hunting, in Washington County, Ohio, you could not have got together twenty Presbyterian ministers, if you had ransacked the whole State. Behold, how God has blessed you! See what he hath wrought! The resolution before you, deserves your serious attention. Some of you here have to be very much disappointed. Your strength is in your union. United, you can establish a great College—one worthy of you and the cause you have at heart. If you are going to put up a poor little Institution, I wish you would not establish any. And such I know you will find if you are not harmonious. Thomas Jefferson, when the members of the old Congress were criticizing the Declaration of Independence, said, "We must all hang together." "Yes," responded Dr. Franklin, "or we will all hang separately." So it will be with you. Charles II. of England, said of Presbyterians, "They are God's silly people, and can easily be divided, by flinging a bone or two of contention among them." Let this not be the case with the members of this Convention. Keep out differences. These are the bones which, if you commence to gnaw, will soon bring divisions among you, to the total ruin of this great enterprise.

I ought, perhaps, to have remained in my seat; but being invited to speak, I could not forbear saying what I have said. I hope the great Head of the Church smile upon you, and crown your deliberations with complete success. The Hebrews said, "Mercy be with you." The Greeks said, "Grace be yours." and the Romans said, "Peace be on you." With Paul, I say, "Grace, mercy,

and peace be with you from God the Father, and from the Lord Jesus Christ."

These remarks of Dr. Hoge, evoked a deep impression on all present. Many shed tears. The Moderators then called upon the representatives of the competing localities, for remarks on the above subject. Gen. S. Mason, of Springfield, said he could find it in his heart to vote for the resolution. He would make his social feelings, patriotic, and religious, the location of the Institution in Hillsboro'. He would cooperate with all a heart for the establishment of the College wherever located.

He confessed it went a little against the grain, to give money to Hillsboro'; but he had no hesitation in saying, that this feeling was selfish. We must deny ourselves. The carrying out of this resolution, he said, was absolutely essential to the location of the Institution in Hillsboro'. He felt that the people in his region would be cordial in their support, wherever located.

Mr. Glover, of West Liberty, confessed he was a little "selfish" for the place he had the honor to represent; but this he would stay, if this Convention located the College elsewhere. He said the Institution, and he would continue to love it wherever it may go. If West Liberty had offered a better site in our bounds, he would not have left it there. The people of a place had it not in their hearts to resist complaint. Their hearts were in the enterprise.

Dr. Stanton, of Chillicothe, felt himself bound to co-operate with the decision of the Convention. This was his position at first; and it would be to the end.

Rev. F. T. Brown, of Cleveland, made some very fine remarks, and to the superior advantages of that city, as a location. But he did not like to present the claims of that place, lest he might hurt more and more distract the minds of the members of the Convention.

Professor Dickey would not urge his own choice. He would cheerfully submit to the decision of the Convention. He feelingly said, his "poor little" efforts and efforts should be put forth for the establishment and perpetuation of the Institution." This decision he would regard as the voice of God.

Rev. Mr. Raffensperger, of Bellefontaine, said his people had already cordially acquiesced in this resolution.

Dr. Steel, of Hillsboro', showed the spirit of the resolution; but would not promise the same amount of subscription for any other place, that he had pledged for his own. This was not to be expected. Yet he doubted not they would do something; and what they would do, would be cordial.

Rev. Mr. West, of Chillicothe, deprecated the idea of a subscription, and would not promise the same amount of subscription for any other place, that he had pledged for his own. This was not to be expected. Yet he doubted not they would do something; and what they would do, would be cordial.

Rev. Mr. West, of Chillicothe, deprecated the idea of a subscription, and would not promise the same amount of subscription for any other place, that he had pledged for his own. This was not to be expected. Yet he doubted not they would do something; and what they would do, would be cordial.

All these were exceedingly interesting, and taken as a whole, were the best speeches ever listened to. We never heard them equalled in courtesy, wit, diction, eloquence, and power; and some of us, Mr. Editor, will never forget the superior excellences of the places so graphically described. But I neglected to take notes for even a resume for you.

Wednesday night, seven o'clock, we commenced voting. On first ballot, Chillicothe got one hundred votes; West Liberty, one hundred and ten; Springfield, seven; Hillsboro', three; Bellefontaine, five. No place having a majority of all the votes cast, a second ballot resulted the same as above, with a loss of three votes to Chillicothe, and a gain of two to West Liberty.

A third ballot gave West Liberty one hundred and nineteen; Springfield, sixty-eight; Chillicothe, twenty-nine; and Hillsboro', ten. West Liberty having a majority of all the votes, was declared chosen as the site of the proposed University. The Convention then adjourned till to-morrow morning, at nine o'clock.

Christmas morning, Convention met, and was opened with prayer. A resolution was passed, confirming a previous resolution of the Synods, that the buildings of the Institution should not be commenced till \$200,000 were actually raised.

The Rev. Henry Harvey offered a series of resolutions, which were adopted, the import of which was, that Biblical literature should be made more common in all Colleges, and that in the Colleges alone to be founded, Biblical Geography and History, Jewish Antiquities, Genius of the Hebrew Commonwealth, Science of Scripture Symbols and Types, Hebrew Language, and the Greek of the Old and New Testaments, should form a part of the College Curriculum. Also, that Lectures on the evidences, doctrines, and duties of the Christian religion, in the order of the Westminster Catechism, be incorporated in the course of study.

On motion, the Convention was then dissolved, the Synods returning to separate rooms, and adjourning in regular form. This ended one of the most interesting ecumenical meetings ever attended.

May God bless the enterprise now commenced; and may we all drop any local or sectional feelings we may have entertained, and carry out to the letter the resolution for which all voted, viz., that we would ALL CHEERFULLY ACQUIESCE in the location of the Convention, wherever it might locate the Institution.

I have thought, Mr. Editor, to give you a description of the great State House, and the Eleemosynary Institutions of our State there; but I forbear. I may notice these things again.

W. M. F.

PRINCIPAL THING WANTED.—It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons and prayers, holy habits and conduct. We may wish to be with you. The churches are not advancing in holiness, we cannot be surprised that there are few conversions—little spiritual life.—Gayer.

For the Presbyterian Banner and Advocate.

A Remarkable Family.

About one hundred years ago, A. W. emigrated from Lancaster County, Pa., to German Township, Fayette County, Pa., and settled on the waters of Middle Run, as a farmer, where he raised eight children, five of whom are yet alive, whose ages, added together, make four hundred and five years. The eldest is nearly ninety-seven years of age; and his memory is equal to a history for the last eighty years. He gives an account of all the first settlers of that section of the county, and narrates many incidents of great interest. A. W. and wife died at the advanced age of eighty-five and eighty-seven years.

This family were not only remarkable for long life, but were blessed in other ways. They were of Irish descent, and their children were all of the same name. Their posterity now number near three hundred, and are nearly all members of the branch of Christ's Church known as Presbyterians.

I was present not long since, at the church at M., when one of the fourth generation of this family was baptized by the Rev. S. W. The father and mother of the subject, the grandfather and grandmother, great-grandfather and great-grandmother, were all present; and all belonged to the same pastoral charge.

In temporal respects, they have been also greatly favored. Although now numbering near three hundred, they all who have arrived at the age of twenty-five years, own real estate, more or less. In short, they all have been blessed in basket and store. For such distinguishing kindnesses, many thanks are due to the great Giver of all good.

S. N.

For the Presbyterian Banner and Advocate.

We Will Live Forever.

Beyond the dark and dismal vale of death, there is an ocean whose depth no line can fathom, and whose expanse is immeasurable. That ocean is Eternity. While we tread the earth, and live and move amid terrestrial things, and seem, like them, to bloom, to ripen, and to die. Yet there is that within which makes us shudder and recoil when the thought arises of sinking to nothingness. Our body may decay, our pulses relax, and our heart stop throbbing, yet we cannot bear the thought, that we shall cease to think. The breath of God, the vital spark that animates this tenement of clay, the soul of man, shall never die.

Again we start and tremble. Another thought arises, of vaster importance still. What shall be our after state? We shrink from non-existence, and long for immortality; yet we fear to tread the great unknown. We dread the phantom Death, the severing of the mystic thread that binds together soul and body. Where shall be our dwelling place when our cold and lifeless forms "lie silent in the grave"? Where shall the spirit fly? There is a world of light, and one of woe, beyond the bounds of time and space, where the eternal waves roll ceaselessly on. There, in one of those, shall the soul dwell forever. No wonder that sinful man fears to launch out on the broad ocean of eternity. There are so many doubts that rise, which would be first inabitable—whether heaven or hell. Yet the first great cause of all things, the mighty God has prepared an agency on earth, to teach man how to direct his course, to enter in the golden gates; and to warn him of the path that leads to the dark day of eternal woe. A while on earth we live probationers for eternity. The Word, the finger-post of God, points out the way to heaven, and is the beacon-light by which we may steer safely past the rocks and shoals of sin, and avoid the maelstrom of iniquity.

We will live forever; and we make our own eternity! The warnings have been given; the directions laid down; and shall we live a life of endless bliss, or one of endless woe?

LIVES.

For the Presbyterian Banner and Advocate.

To the Memory of Dr. P. B. Smith, of Alliance.

And Resolutions pertaining to Railroad Regulations; by the Students and Teachers of Mt. Union Seminary.

Having organized a Physiological Class, embracing sixty-eight of the students and teachers of Mt. Union Seminary, and employed Dr. Smith, of Alliance, to deliver a series of forty lectures, and to dissect a subject obtained from the City Authorities of Cleveland, for the purpose of acquiring a more thorough practical knowledge of the condition of Health, and the laws of our being; the Doctor during the progress of these lectures, being suddenly killed with his wife and six other persons, by that terrible collision of the cars at Alliance, Stark County, O., on the 5th inst.—therefore we resolve the following:

1st. That, while we feel actively alive, and deeply bereaved, in common with all good citizens of the vicinity, inasmuch as we have seen the slaughter and wounds of our fellows, and neighbors, we do feel peculiarly sensitive and anxious, we do feel the unnatural death of our generous and talented and beloved instructor, in this science which teaches us how to preserve health, and which exhibits so much of the wisdom, goodness, and skill of the "Framer of our bodies, and the Father of our spirits," as a public calamity, and one which we will ever remember with grief and sorrow.

2d. As some of us have for years been intimately acquainted with Dr. Smith, and his amiable and worthy companion, we have the fullest confidence in their public profession of religion, and their worthy standing in the Presbyterian Church, and do devoutly trust that their congenial spirits are transported to a more glorious and bloom in better life.

3d. That while in this instance we are not disposed unduly to censure the officers of the trains, or the Railroad Companies, for the sudden destruction of eight valuable lives, and the incurable wounds, physical and mental, of so many of the living; yet we do feel that the various interests of our country (when so many valuable lives and useful men and women, are daily traveling in the cars, and thronging to meet their friends at the stations), do imperatively demand of Railroad Companies to adopt and faithfully enforce the most judicious system of regulations, and to employ as engineer, conductor, agent or hand, no careless, passionate, intemperate, profane, uneducated, or selfish man; but seek for these responsible positions, where not only property, but innocent and valuable lives are at stake, intelligent, temperate, prudent, unassuming, patience and promptitude.

4th. That the public good absolutely requires not only the most efficient code of regulations, but also a disposition of the people at large to enforce them with the same promptness as any other law of the State; in order not only to dispense justice to both the guilty and the innocent, but also to guarantee, in the future, a protection to those who may travel in the lawful enjoyment of "life, liberty and the pursuit of happiness."

5th. That while we speak so emphatically of Railroad Companies, and persons in their employments, we do not wish to call attention from the dangers, responsibilities, and neglect, incident to other vocations; and from the urgent necessity of more intelligent, honest, unselfish and energetic workmen in the various divisions of labor, agricultural, mechanical, commercial, domestic, and professional.

6th. That we solicit a publication of these resolutions, in the Presbyterian Banner and Advocate, and the Alliance. We are, Sir, your obedient servant, G. W. CLARK, Clerk of Mt. Union Seminary, Alliance, O., December 23d, 1856.

me and mine on the part of yourselves and the congregation, ever since I came to the Pacific Coast. For your official co-operation I also thank you personally, I entertain high respect for yourselves and the congregation, as far as they are known to me; and I shall never cease to pray for a advancement of true religion in this country and in this city. May every blessing rest on you each of you, and on every soul in the congregation, now and for ever more, through our Lord Jesus Christ, to whom be glory, world without end. Amen.

To Col. McKee, J. B. Roberts, and others, the Elders and Trustees, etc.

Study of Calvary Church,
November 8th, 1856.

At the conclusion of the reading, Mr. W. H. Dow submitted the following resolutions, which were adopted:

Resolved, That this church and congregation have heard, with very deep regret, the letter addressed to their Elders and Trustees, by the Rev. Dr. Scott, under date of 8th instant.

Resolved, That while we appreciate the motives of honor and delicacy which have induced Dr. Scott to tender his resignation, we beg to assure him, that however much many of us may differ with him in opinion concerning local events, we feel united to him by an attachment too sincere and too strong to be dissolved, with our consent, by any differences that have yet occurred; and we take this opportunity publicly to express our very great confidence in, and affectionate regard for him.

Resolved, That we deeply feel the gross indignity which was offered to him on the morning of the 5th ult., and have no language to express our utter detestation of its baseness. We deem an insult to our pastor, an insult to ourselves.

Resolved, That our warmest gratitude is due Dr. Scott, for his very able and faithful labors among us, and above all, to the Head of the Church, for that blessing which has crowned his instrumentality with so much honor and success.

Resolved, That our past experience of the labors of Dr. Scott, has impressed us with their importance; and that in our desire for him to remain in our midst, and to be personally considered only, but that his withdrawal from the city would be a public loss.

Resolved, That the Elders and Trustees of this church be, and they are hereby authorized, to acquaint Dr. Scott with our most earnest desire, that he will not leave us; that they renew to him the "call" originally made by this church and congregation, as no less expressive of our anxiety to have him ever been; and that they diligently prosecute the same in the use of all appropriate means, urging him to accept, if not in season with his own wishes, ad sense of duty, and to become duly installed as our pastor at an early day.

Resolved, That a copy of the foregoing resolutions be handed to Dr. Scott as early as practicable on Tuesday morning; and that the prayers of the church be, and they are hereby directed, to be for the recovery of our dear and precious pastor to Almighty God, that he will guide both him and us in the path of duty, helping us to do that which shall be most for the glory of our Redeemer, and the welfare of our fellow-men, in time and for eternity.—San Francisco paper.

For the Presbyterian Banner and Advocate.

To the Memory of Dr. P. B. Smith, of Alliance.

And Resolutions pertaining to Railroad Regulations; by the Students and Teachers of Mt. Union Seminary.

Having organized a Physiological Class, embracing sixty-eight of the students and teachers of Mt. Union Seminary, and employed Dr. Smith, of Alliance, to deliver a series of forty lectures, and to dissect a subject obtained from the City Authorities of Cleveland, for the purpose of acquiring a more thorough practical knowledge of the condition of Health, and the laws of our being; the Doctor during the progress of these lectures, being suddenly killed with his wife and six other persons, by that terrible collision of the cars at Alliance, Stark County, O., on the 5th inst.—therefore we resolve the following:

1st. That, while we feel actively alive, and deeply bereaved, in common with all good citizens of the vicinity, inasmuch as we have seen the slaughter and wounds of our fellows, and neighbors, we do feel peculiarly sensitive and anxious, we do feel the unnatural death of our generous and talented and beloved instructor, in this science which teaches us how to preserve health, and which exhibits so much of the wisdom, goodness, and skill of the "Framer of our bodies, and the Father of our spirits," as a public calamity, and one which we will ever remember with grief and sorrow.

2d. As some of us have for years been intimately acquainted with Dr. Smith, and his amiable and worthy companion, we have the fullest confidence in their public profession of religion, and their worthy standing in the Presbyterian Church, and do devoutly trust that their congenial spirits are transported to a more glorious and bloom in better life.

3d. That while in this instance we are not disposed unduly to censure the officers of the trains, or the Railroad Companies, for the sudden destruction of eight valuable lives, and the incurable wounds, physical and mental, of so many of the living; yet we do feel that the various interests of our country (when so many valuable lives and useful men and women, are daily traveling in the cars, and thronging to meet their friends at the stations), do imperatively demand of Railroad Companies to adopt and faithfully enforce the most judicious system of regulations, and to employ as engineer, conductor, agent or hand, no careless, passionate, intemperate, profane, uneducated, or selfish man; but seek for these responsible positions, where not only property, but innocent and valuable lives are at stake, intelligent, temperate, prudent, unassuming, patience and promptitude.

4th. That the public good absolutely requires not only the most efficient code of regulations, but also a disposition of the people at large to enforce them with the same promptness as any other law of the State; in order not only to dispense justice to both the guilty and the innocent, but also to guarantee, in the future, a protection to those who may travel in the lawful enjoyment of "life, liberty and the pursuit of happiness."

5th. That while we speak so emphatically of Railroad Companies, and persons in their employments, we do not wish to call attention from the dangers, responsibilities, and neglect, incident to other vocations; and from the urgent necessity of more intelligent, honest, unselfish and energetic workmen