# Banner and Advocate.

PITTSBURGH, FEBRUARY 28, 1857.

TERMS .- \$1.50, in advante; or in Clubs, \$1.25; or, delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page.

HENEWALS should be prompt; 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 emitted, 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

TO MAKE CHANGE, Send postage stamps or better still, send for more papers; say \$2

'DIRECT all Letters and Comm to REV. DAVID McKINNEY. Pittsburgh

ACKNOWLEDGMENT .- We have received from a "A Subscriber." Oregon, Mo , \$2.58 for Mission, at Little Traverse, Michigan.

lent remarks on this subject, in the article on Sabbath Schools, on first page.

WESTERN THEOLOGICAL SEMINARY. Directors will please see "Notices," for time of meeting.

BOARD OF EDUCATION.—We were sorry not to receive the Secretaries' communication, in time for last week's issue. We invite to it the reader's attention, and liberal good will.

ECCLESIASTICAL CORRESPONDENCE.—The Hampshire East Association, by a vote of eight to five, on the 10th inst., resolved. that it was " inexpedient that the General Association should longer continue its correspondence with the General Assemblies of the Presbyterian Church."

Dr. Elisha Kent Kane.

This enterprising explorer is no more on earth. He died at Havana, on the 10th inst. His remains have arrived at New Orleans, on the way to Philadelphia. Death is no respecter of persons.

Allegheny Bible Society.

The Anniversary of this Society was held in Dr. Rogers' Church, Alleghenv City. on Tuesday evening of last week. Dr. Jacobus full and proper performance of the duty. in the Chair. The Report stated: families visited, 2699; destitute, 224; supplied, 80; refused. 144: Bibles and Testaments sold. 559: donated, 427; received, \$1,797; ex- cessities of the mind. To be kept in a right by Prof. Burrows of the Methodist Episcopal votion, it needs frequent communings with Church, and Rev. John M'Millen, of the God; and the morning and evening are the Associate Reformed Unurch.

Revivals.

MENDOTA, ILL.—See letter of "North-

MONONGAHELA CITY, PA.—The church in this place, under the pastoral care of Rev. John Kerr, is enjoying a precious refreshing from the Lord.

GREENFIELD CHURCH. - This church. under the care of Rev. David Monfort, has been much blessed of late. Eighteen have lately been added to it by examination.

DUNCANTON, ILL.—The church under the pastoral care of Rev. J. G. Howell, has been the recipient of revival blessings. Nineteen members have been added on a

profession of their faith in the Redeemer HANIBAL, Mo.-The church in this place, served by Rev. Mr. Foreman, has been enjoying a precious revival. The pastor says, to the St. Louis Presbyterian, "The interest begun among the members about the time of my return from Synod, last Fall, and has been gradually increasing ever since."

Tuscarora. Pa.—We have an interesting statement of the revival in this church, which will appear next week.

VALPARAISO, IND .- We have just regrace in Lake Presbytery. The letter will be given in our next. The Divine kindness, Zion, in answer to earnest prayer and faith-

Associate Reformed Synod of the South. The movement toward a Union of this oror points, of difference. It has been asked works. on our part, whether there is any thing besides the Psalmody question, which would be in the way of Union. This has been reperceive that the Communion question is regarded as also a difficulty. A writer says: practice open Communion, and we close or restricted Communion? Is this a trisembly, then, there would be no difficulty. Churches of the Associate Reformed Synod, them freedom of conscience in the mode induce to a re-union of hearts, those bound which they prefer.

#### Family Worship.

A young man, in a literary institution. partly to enable him to maintain a profitable religious conversation, and convince gainsayers, and partly, we may suppose, to learn what may be his own duty on a future contingency, addresses to us the following let

"DR. McKinney:-In conversing with friend, some time since, on 'the duties of a Christi n,' the subject of family prayer was introduced, and reference was made to an elder of the Church, who did not have a family altar, for the reason that he could never find a command in God's Word which strictly enjoined it as a duty. Now, for the benefit of such, as well as for the gratification of others who may receive such Gospel truths in their simplicity, I kindly request of you, or some other willing adviser, to give us the reasons why a Christian should pray in his family; and be assured of the grateful acknowledgments of one who delights to subscribe bimself, "AN INQUIRING LEARNER."

The duty of prayer is clearly written in God's Word, and is deeply impressed on the human heart. Most, if not all men feel, in a day of need, that they should pray; and those who have been well instructed, have FAMILY INSTRUCTION.—See some excelmuch difficulty in quieting conscience, while they are negligent. The times and modes. and the companies which should unite in this exercise are also very clearly indicated in Scripture and by common sense. We know that men often task their ingenuity, and sometimes with considerable success, to discover reasons why they may be excused. They would repel the importunities of conscience, urging them to the service. This is especially the case with young heads of families: and sometimes it is so with even hoary headed elders. Alas, that men should be so unwise. No justifying excuse can be

> Family worship comprises instruction, praise, and prayer. Instruction is given in the devout reading of God's Word. Praise is rendered in the singing of sacred melodies. Prayer is effered in addressing God on his throne of grace. Where the musical powers granted to the household are not adequate to render singing a profitable exercise to the understanding, and a means of elevating the affections, praise is rendered by special earnestness in thanksgiving, mingled with petitions in prayer. The head of the family, whether male or female, directs in the exercises, and commonly is the leader in all the parts, being the one placed in authority and held responsible by God, for the

The times at which family worship is to be performed, are the morning and evening of each day. This is indicated by the nepended, \$1,681. Addresses were delivered frame, and to increase in knowledge and des best adapted to edification. Then the family are together and the feelings more calm and solemn. Then there is the most leisure, and the brief period requisite for the service will then least interfere with other duties, which are also incumbent. These are the times, also, which were indicated by Israel's God in the appointment of the daily sacrifice. It was to be, morning and evening. And these, also, are hours prescribed for special instruction in the things of God, where he engages covenant blessings from generation to generation. "Thou shalt teach them diligently unto thy children \* \* \* \* when thou lyest down and when thou risest up." See Deut.

vi: 1-9; xi: 18-21. The benefits of family worship, when rightly performed, are greater than can be expressed. The knowledge of God, and of moral and social duties, which is thereby communicated, is immense. Two chapters of God's own most precious Word, devoutly read every day, cannot but enlighten the understanding in all which that Word contains; and it embraces our duty to God and our duty to man. And such a presentation of truth must quicken the conscience as well as instruct the intellect. It is God, who made man, speaking to the soul which himself hath formed. And it must also have ceived information of a precious work of the happiest influence on the social relations. A common Lord is teaching his people, bidding them regard each other as memthough entirely unmerited, is vouchsafed to bers of one family, made of one blood. Everv man is a neighbor; each human being is a brother. By this daily reading of the Scriptures, every child is taught; taught with the opening and close of each day it lives. from the earliest buddings of intellect up to thodox Presbyterian body, with the General full manhood, and thence while life lasts; Assembly, is not yet suspended. A leading taught in all social and Christian duties, in inquiry is, to ascertain precisely the point, faith and repentance, in love and good

Family prayer is a great benefit. It is often, we acknowledge, rather a dull matter. There is a languor, a formality, a repetition ferred, by the Synod, we believe, to the Pres- which permits the minds of the participants byteries embraced in it for an answer. From to wander, or puts their eyes to sleep. Such some articles in the Due West Telescope, we is weak humanity, and so little do those who lead, endeavor to stir up the gift that is in them. And yet, with all draw-"Do not our Old School Brethren hold and backs, family prayer has an influence greatly for good. The very fact of setting apart the season, never to be neglected, and of fling difference? WOr is it known that one the whole household solemnly bowing their party will forbear with the other, touching knees, before God, and uttering words to this point?" Forbearance is the custom al- him, has its influence—an influence deep ready, in the General Assembly. Some of and abiding. The family which shall do so the churches practice what is called "close will be more sober, more respectful of sacred communion." while others invite to the things and human rights, more orderly in Lord's table, with them, any members of all of life's affairs, than they would be if the "Evangelical Churches," who may be provi- sacred service were utterly neglected. And dentially present. On the part of the As- though often listless, yet, sometimes they will really feel and truly pray; and they will, as a result of the exercise, respect each other more, after uniting with us, could practice as they and love each other with greater purity. now do, undisturbed. But if the Synod And there will be more of peace in that should insist upon the adoption of a rule | house. The very thought that they are to which would abridge the liberty enjoyed by engage in worship, or the near approach of our churches at present, it would, doubtless, the appointed hour when they must go toconstitute an .effectual bar against Union. gether before God, who demands peace and But it seems to us that our brethren might love and who cannot be mocked, will quell cembrace us with Ecclesiastical cordiality; many an angry emotion, and bring recontinuing to us the liberty, on this point, pentance for many an unkind word. It which we now enjoy, and we granting to will recall the erring to a kind embrace, and

Families have common wants to be supplied from God's rich bounties, and they throughout are very extensively the same. They shoul , therefore, go together to God saved; and duty cannot possibly be per-

Family worship is then the dictate of our better nature, and the law of revelation. The richest blessings are connected with its due performance, and awful curses result in the world." rom its neglect. Let these all be regarded reasons and motives urging to the disharge of the duty.

the fact, that God's Word demands that even the one talent shall be used. He is with what he has given; but so far he insists peremptorily. He claims the honest diligent, conscientious use of what he has given. Let him have that, and you will find a rich reward. If strict in his requisitions, he is still no hard Master. The feeblest may serve him to a full acceptance.

The Secular Press, and the Religious. The ability with which the daily press, rality—a virus of iniquity, poisoning the Churches. minds which it is the effort of the parent the Times says: and the Church to imbue with the spirit of Experience is opening our eyes to the real Christianity.

One of the things to which exception may be justly taken, is well presented by the American Presbyterian. Our contempora- specially in the heart of the wealthiest and

"It was once the derision of America thought and speech was carried to the verge, if not within the limits of prudery. But, if the daily press is to pour into our houses a ceaseless flood of illustrations of vice in all its details, transcripts of every page that defiles the police reports of our cities, narratives of every charge of bestial lust, true or untrue, that finds utterance in any part of the land, then may we hid farewell to our ancient fame, and hope soon to boast of the morality of Paris without the refinement that gilds its deformity. It will not do to pass this matter over lightly. We are in this source. Every good man should throw

his influence against its incoming. "It has been said that since the Burdell murder, the circulation of the New York papers has increased two hundred thousand. Whether this be so we know not—nor do we mean to say that this is the worst reading that well-known papers in New York and Philadelphia have sent into our households-but we have here the secret of the thing. It pays to give the details of vice, and they are given. Some journals, too devoid of any moral character to be invicious tastes of humanity, run up their sales. Respectable journals cannot be outdone; their subscribers must not be allowed to go to other papers for the news, and they too join in, until we now scarce know where to turn to find a secular paper that should be allowed to come within the doors of a Christian household. Both in the columns appropriated to news, and in those sold to their advertisers, are matters that breathe the spirit of Satan, and that are doing his work. The vapors of the pit exhale from them, and yet we make them the companions of our chil-

"With shame do we acknowledge the justice of the following gentle rebuke from Canada, found in the columns of the Mon-

"'We deeply regret to see reports of trials and examinations, involving matters of the most indecent and revolting description, published at full length in several American papers—the New York Tribune being one of them. It makes one shudder for the future of society, to reflect that these abominable details are going into hundreds of thousands of families, where they willunless the papers containing them are immediately put in the fire, as they deservebe read by the young of both sexes. Surely parents should be careful what papers they allow to come into their houses.

This fact makes it the more incumbent on parents to furnish their families with RELI. GIOUS journals; and it urges upon the Christian press the importance of making the weekly sheet the vehicle of much general information. The young, and the females in the household, should be furnished with information on all matters of living interest, and should have it conveyed to them in pure channels, and without any polluting as. sociations. This is now done, to a great extent, by some our of religous papers. We ourselves aim at it. A Buffalo paper, discoursing on

so various, so rich, and so cheap, as that which is afforded in one of our first-class religious weekly newspapers. We have instances before us, either of which will make good our by the dearest ties, but who were in danger assertion. Take the New York Observer, I 

and some others we might name. These papers contain a vast amount of reading matter, with variety enough to satisfy the enjoy mercies in common for which to give most fastidious taste. In their departments thanks. There are sins common to all the may be found religious intelligence, literary members of a household, and their interests articles, discussions on the arts and sciences, travels, biography, poetry, sketches of char acter, labored argument on the most ab struce subjects, departments for the youth in thanksgiving and prayer. Every father and the aged, for parents and children, reof a family, and mother, also, is charged view of the markets, the currency of the ing Zion. with immortal souls, to be enlightened and country, digests of national and state affairs, foreign correspondence, agriculture, history, philosophy, general news, and, in fact, on al formed, while instruction and prayer are subjects which relate to man, the world neglected. God's sore displeasure will be heaven, or hell. The variety of the reliupon the households which refuse to worship | gios newspaper is astonishing, and far beclass of newspaper reading. No person can heathen that know him not, and upon the place a dozen of our leading journals before families that call not upon his name. (Jer. his eyes, and give them anything like an intelligent examination, without being amazed at the prodigious amount of labor re-

The journals here named, are all ably conducted, and some of them are mammoth sheets, adapted to those who have large There are many professors of religion, we means and much leisure. Families in othknow, who have no family altar; and there er circumstances will derive more benefit are even spiritual officers in the Church who from a less amount of reading matter, provido not guide their households in an offering | ded it be of the right kind; and to this end the morning and evening sacrifice. We the patrons and conductors of the press would not pass upon all such, the sentence should mutually strive; the latter by an exclusion. Some of them regard their earnest consecration of their energies, and ndition as a painful necessity, which they the former by giving a circulation adequate deeply deplore. They think they cannot, to sustain the labor and expense. And They should try, and persevere in trying. whatever a man may think needful for his Men's gifts differ; but let them reflect on office or for the club room, he should permit nothing but that which is free from moral pollution to enter the sanctuary of his righteous. He asks only in accordance domicil, where he would have naught to abide and flourish but purity and love.

## London Heathenism.

Under this heading the London Christian Times gives us some account of the City Mission; an admirable institution, we should infer from what is told of its works Under its influence there has been an in and eighty-one in the number of Sabbathin our country is conducted, is wonderful. keeping cabs; one thousand one hundred It is an Encyclopedia of knowledge on Sci- and fifty couples who had lived together unence, Commerce, Agriculture, History, Goy- lawfully, were induced to marry; eleven ernment-on almost all subjects of living thousand five hundred and sixty four chil interest. And yet there is attached to it, dren were sent to Sunday and daily schools; very extensively, a sad blemish—there is a and five thousand eight hundred and sixtywant of the living principles of Gospel mo- nine communicants were added to Christian

fountains of social purity, and corrupting In speaking of the condition of the city,

state of the case, and teaching us that millions of when the Society's year ends. people on the Continent absent themselves from the ordinances even of the spurious Christianity, wherein they have been schooled to ungodliness proudest city in the world, there are myriads upon myriads of real heathers. Not only are "What shall we say of our consistency in they thieves, drunkards, and prostitutes, but they allowing the editors of newspapers in New are born, and live, and die, in a state of utter York and Philadelphia, to print and send to Christianity. They have cohabitation without our families the most disgusting details of marriage—the London costermongers being an crimes which we will not so much as men-example, since hardly one tenth of their couples tion to them'? What shall we say of our have taken on them the marriage tie. Their morality when we not only allow it, but pay children are not bap ized, nor does it ever enter into the thoughts of man or woman among them, to seek admission into the Christian Church by baptism. The sacred names which Christendom abroad, her pride at home, that purity of reveres are, with them, mere terms of blasphemy Prayer they know not. Churches they never enter. The ministers of religion they look upon with a set antipathy, and if one such desires access or toleration among them, he must put off his usual dress, and assume the habit and style of a layman. In short, the worship, the ministers the sacraments, of Christianity, are openly rejected; and sad and humilating as is the confession, consistency with all that is taught in every denomination requires us to confess that these are heathens, in the full and natural ac-

This is a sad picture, and likely not at all overdrawn. If we look at the ignorance, danger of suffering to a fearful extent from vice, degradation, -the real heathenismwhich may be found in our own city; at the greater amount and of an awfully deeper dve, which is to be found in the larger city of Philadelphia; and at the still far worse state of things in New York, we cannot this object. We, therefore, respectfully redoubt the truthfulness of the statement made relative to London, where the people the Board of Education has not been taken number some two and a half millions. up, to appoint the Sabbath succeeding the Large cities are the most awful sinks of last Thursday of February, or as soon after pollution on earth; and they offer the most needy missionary fields. While, then, we send jured by the practice, by pandering to the the Gospel to the heathen afar off, we must not ignore our home wants.

Intercourse with Africa. Under this head, in our news department we give some facts, and our thoughts thereon. We there present the subject in its pecuintimately connected with religion. It would tend greatly to the Christianizing of of a devotional spirit, but rather the con- grace! trary; and yet trade is ever found connected with revealed religion. It needs, for its their books and institutions. The light of pecuniary ability to meet their current ex-Divine truth, and the labors of Christian penses. Shall they suspend their studies, or suffer an intolerable pressure of personal forth her hands unto God. We shall hope to see Christian people insist upon it, that their representatives shall favor the measure.

# Superior, Wisconsin.

This is a town of three years old, and numbering one thousand five hundred inhabitants. It is situated at the West end of Lake Superior, and on the Southern shores of the Bays of Superior and Alloues. The site is said to be beautiful, being a plot of five thousand acres, elevated thirty-four Assembly to the Board of Education. feet above the water, and with a gradual rise. favorable to health. The mines of copper, iron, and lead, the lumber, and the products "There is no amount of reading so attretive, of Lake navigation, must render it a place of great importance. Its growth must be rapid, and a rivalry in trade can hardly, from its situation, be anticipated.

vors. Such a place well merits the attention of our Board of Missions. An early occupation of a country, and of the places which must become centres of influence in that country, is the imperative duty of God's people; and a duty to be discharged specially by those entrusted with the conducting of our aggressive operations, in extend-

Catalogue of Western Theological Seminary.

The Triennial Catalogue, just issued, presents a succinct history of the instruction him. He will pour out his fury upon the youd anything which appears in any other in this Institution—its officers and students. Rev. Jacob Janeway, D. D., was the first Professor. He was appointed in 1828, and resigned in 1829. Rev. Luther Halsey, D. D., was in the Seminary from 1829 till quired to sustain the variety and intense in- 1837; Rev. John W. Nevin. D. D., from terest which they present. The religious 1829 till 1836, as Instructor, and thence till press of this country admits of no parallel 1840, as Professor; Rev. Lewis Green, D. D., from 1840 till 1847; and Rev. A. T. McGill, D. D., from 1841 till 1854. Of the present Professors, Dr. Elliott was appointed in 1836. Dr. Jacobus in 1851, and Dr. Plumer in 1854.

The whole number of Alumni is four hundred and forty-nine; of whom there have deceased seventy one.

The present number of students is-Residents, five; Senior Class, nineteen; Middle Class, thirty two; Junior Class, twenty-five; making a total of eighty-one.

The Institution enjoys largely the favors of a kind Providence, and has the confidence of the churches. The appropriate work of Fourth Professor is divided among the three above named; they being aided by S. J. Wilson, A. M., as assistant in Hebrew and History. An endowment of another Professorship and the appointment of a Professor would add still more to the efficiency of the Seminary.

#### American Tract Society.

At the stated meeting of the Executive committee on the 16th inst, the Rev. Dr. crease, in the last year, of three hundred Knox in the chair, the receipts for ten months had been equal, within \$600, to the same months of last year. Correspondence had been had with our Foreign Mission Boards, and in view of the various applica tions received from foreign stations, \$2,500 were appropriated for missions of different denominations in China; \$1,300 for Siam. Assam, and Burmah; \$2,000 for Northern India; \$2,700 for missions in Southern India; \$3 900 for the Nestorians, Armenians Syria, and Greece; \$1,500 for France and \$3 600 for Germany, Italy, and other countries of Europe; making in all \$18,000. which is to be remitted before April 1

#### For the Presbyterian Banner and Advocate. Board of Education.

PRESBYTERIAN EDUCATION ROOMS. Philadelphia, Feb. 17th, 1857. Some fifteen months ago, a special appeal was made to the churches in behalf of the Board of Education for funds—the first of the kind in nine years. That appeal was responded to with promptness and liberality. The pecuniary pressure of the Board was relieved, and the year closed with a small balance in the treasury. We had honed until now that we should be able to meet the demands of the current year, by the ordinary and spontaneous benevolence of our churches. But our year is so nearly losed, and so many of the churches have thus far withheld their collections, that we are constrained to make known our wants. and to request them earnestly to take such action in the case as they may deem best Our treasury is overdrawn, and we shall need, within the next two months, not less than ten thousand dollars in order to meet our regular appropriations, to say nothing of several urgent applications for special aid, which we are desirous, if possible, to

The concert of prayer for colleges on the

last Thursday of February will afford a suitable occasion to remind our people of the duty of giving as well as praying for quest our brethren in the ministry, in churches where the annual collection for as practicable, as the time for this collection. To the observance of that day of prayer the attention of the churches has already been called; and a higher call to the observance of this concert than the recommendation of any ecclesiastical court, is manifest in the repeated answers which have been given to the prayers of God's people in the conversion of young men in our colleges and other schools. We hope this appointment will not be forgotten or neglected by any of niary and social aspects. But it is also our churches. What a glorious accession would be made to the "sacramental host." if the two hundred and fifty thousand young men in our colleges and academies, with Africa. It is true that trade, in its own the four millions in our common schools, onerations, does not tend to the cherishing should be made the subjects of Divine

But in our prayers for their conversion remember that several hundreds already converted in answer to your former prayers. sustentation, the morality of religion; and, are members of these Institutions, and are in this case, it would give facilities to called of God to devote themselves to the Christians to reach the African people, with Gospel ministry, but without the requisite teachers would be found side by side with want in their persevering and self-denying commerce in its advances, and would be efforts to continue them? or will you not, blessed of God to the conversion of the dear brethren, come to their relief, by connations. Africa would be made to stretch tributing what is necessary to enable the Board of Education to pay the small pittance which has been promised for their

A recurrence to the monthly reports o our treasurer in the Home and Foreign Record, discloses the fact that some large sections of the Church have contributed very little to the Board during the current year. One reason doubtless is, that they are raising funds on a large scale for educational purposes in their own localities. We rejoice in these efforts. The promotion of the objects contemplated by them, constitutes a part of the work committed by the General

We regret that a much larger amount The prospect is delightful. The climate is than is now received, does not pass through our treasury for these objects. It would delight our hearts to have it in our power to aid, by direct appropriations, as we are doing of a rich agricultural and grazing country, indirectly to a considerable degree, our inand its being at the extreme Western point stitutions of learning. But the aid extended to these was not designed by the Assembly to diminish the resources of the Board for aiding candidates for the Gospel ministry. And we seriously submit the question to those brethren who are engaged We are pleased to see, as noted in another | in the noble work of endowing Colleges

THE PRESBYTERIAN BANNER AND ADVOCATE. of falling into unholy strife and lasting Advocate and Journal, Evangelist, Intelle- column, that this place is a ready occupied Academies, and Theological Seminaries, uncontrolled authority over the property of alienations.

| Advocate and Journal, Evangelist, Intelle- column, that this place is a ready occupied whether these efforts ought to interrupt their Church, in their dioceses. The genius of the property of the propert the annual collections for the ministerial of our institutions, teo, is opposed to monenfund? They may form a valid reason for olies in religion, as well as in business contributing less, but not as we think, for while wealth and power are, in themselves omitting these collections altogether. If apt to excite envy and suspicion. It is not all the churches in our communion would contribute annually to this cause according to their ability, the Board would be relieved from embarrassment, and special appeals for funds would be no longer necessary.

THE SECRETARIES OF THE BOARD OF EDUCATION.

For the Presbyterian Banner and Advocate Church at Lewisburg. Pa.

A meeting of the Presbyterian congrega tion of Lewisburg, Pa., called for the purpose of securing the concurrance of the congregation in asking from Presbytery, at the equest of their pastor, Rev. James Clark, D. D., a dissolution of the pastoral relation, was held on the 16th inst. On motion, the following Preamble and Resolutions were unanimously adopted:

WHEREAS, Our pastor, the Rev. James Clark, D. D., having signified to this congregation, his sense of duty in the circumstances of himself and family; and having expressed his wish to withdraw, for a year, from the labors of publicly preaching the Gospel, and having requested us to concur with him in asking of Presbytery, a dissolution of the tender and sacred relations existing between him and us, we deem it proper to express our views and feelings in reference to

his request; therefore,

Resolved, That we render thanks to our Creator and Redeemer for the harmony and kind affec-tion, which, through the entire pastorate of Dr. Clark, in this congregation, have characterized the relations we have sustained, and the intercourse we have had with one another.

Resolved, That we acknowledge, with gratitude, to the Lord of Zion, the favor with which, during the past year, as well as during former years, he crowned the labors of our beloved pastor, in the ingathering of a goodly number into the mem-

bership of the Church.

Resolved, That, as Dr. Clark has expressed to us, affectionately, his views of duty, and has sig-nified to us his intention to ask leave of Presbytery to resign his pastoral charge, we would re gard, with unfeigned respect, his convictions of duty on this subject; and, while we would have willingly and gladly retained our beloved pastor in the relation which he sustains to this church. and in his labors in the service of the Master among us, yet, in compliance with his request, ve will throw no obstacle in his way; but will join him in asking of Presbytery, a dissolution of the relation in which he stands to us, as pastor of this church.

Resolved. That we commend our beloved pastor and his family, to the mercies of a covenant-keeping, and gracious God; and our prayer as-cends for the continuance of his usefulness and comfort, wherever his lot may be cast. Resolved, That copies of these Resolutions be

forwarded to Editors of the Presbyterian and Presbyterian Banner and Advocate, for publication. ROBERT H. LAIRD, Pres't. John Randolph, Sec'y.

#### For the Presbyterian Banner and Advocate Death of Rev. John Brittain.

MR. EDITOR:—I am directed by the following Minute adopted by them at their 31st, 1857: Presbytery having received the mournful in-

member of this Presbytery, do adopt the follow-Resolved, That we regard the removal of this able and efficient laborer from the midst of this wide and destitute missionary field, as one of ish, secured by a mortgage, bearing interest, ations of Divine Provi | though the interest is not collected, but suffer dence which we cannot understand, and which we ed to accumulate She has founded no institu-

will not question. We can only say, and we desire to say, in a submissive spirit, "The will of the Lord be done." Resolved, That we deem it appropriate to this cost of two hundred and thirty-seven thouoccasion, to express our sense of the severe loss sand dollars! we have sustained, as a Presbytery and a Church. n the death of this brother, whom we regarded as a man of superior intellectual endowments, high moral culture, and a deep and earnest piety. Eminently successful as an instructor of youth, capable as a preacher, and possessing a self-

denying missionary spirit. He came into this North-Western field when our Church here was in its infancy. He was one of the original members of this Presbytery. He made many sacrifices, and performed much and St. John's, in the midst of a population seeth not as man seeth;" hath called him away in the prime of life, and in the midst of his labors,

Resolved. That while we thus mourn the loss of brother, whom we loved, and a fellow-laborer, whose services we so highly prized, we would, at the same time, rejoice that to him so happy a de liverence has been given. His calm and peaceful faithfulness of that Saviour whom he preached. this bereavement may be sanctified to our spiritual good. We would recognise in it the voice of the Master, saying unto us, "Be ye also ready.

and friends of Brother Brittain in the loss they of selling or donating her real estate, this it have sustained, and commend to them the consoling truths and promises of God's Word wed, That the Stated Clerk be directed to forward a copy of these resolutions to the re-latives of Mr. Brittain, to Rev. B. Phillips, under whose hospitable roof our brother breathed his

### H. M. ROBERTSON, Stated Clerk. Ecclesiastical.

last, and to the religious press.

Rev. J. G. Scorr has received and accepted mended for continuing her labors and of New Matamoras, Ohio.

Rock River, and received a call to Stirling, Illinois.

Rev. GEO. BURROWES, D. D., has been called to the church at Newtown, Pa. Rev. Thomas McCormick has received a

# Eastern Correspondence. NEW YORK, Feb. 21, 1857.

call to Hunterstown, Pa.

wealth, and an opposition to their general contributions of its adherents. policy, which is presumed to aim at an increase of their power, by the accumulation animus, in connexion with the Irish riot in of their property, and by rendering the Hudson City, N. J. Two priests were callchurches which they aid, dependent on ed upon to administer the rites of their their bounty. They may be partly explain- Church to two of the wounded men, who ed, too, by the desire that is no doubt felt were thought to be dying. When sumamong those who hope to share the spoils, moned as witnesses by the authorities, and that this great property may, by some pro- urged to disclose what they knew of the cess, b) forfeited to the State, and on the guilty parties, they refused to testify on the part of others that it should be divided ground that the Confessional is sacred, and among all the Episcopal churches of this they ought not to be required to reveal its city. History shows the danger, to society, secrets. They profess the most unbounded as well as to the Church, of the increase of allegiance to the State, but cannot belive it ecclesiastical wealth in the hands of a few, to be any part of their civil duty to use the with its consequent spiritual despotism; while knowledge they thus acquire to aid it in the the fears of the people, on this subject, have detection of crime. Such a perversion of taken shape in the laws, passed two or three the Confessional would convert it into a years ago, to prohibit Romish Bishops from system of espionage, as a secret police, under holding in their own name, or exercising the garb of religion, and thereby destroy all

surprising, therefore, that Tricity should be watched with a jealous eye, or her riches be coveted by the needy and grasping. This vigilance may, however, become excessive. if it does not lead to positive injustice There is, indeed, a tendency in this matter. as in others, to extremes. We see it in the prejudice that prevails, not only against permanent investments, for religious uses. but against the bequeathing of property for benevolent ends. It has become the rule to contest a man's will, whatever the circumstances under which it was made, if it is

largely in favor of charitable, particulars

of religious objects; as though the fact of such liberality was, in itself, evidence of incompetency. And while it is, no doubt a "more excellent way," for the rich to disburse their gifts during their life, if possible, rather than at death, such an interfe rence with their wishes is often unreasona. ble and oppressive. The agitation in regard to Trinity church, has grown out of her good fortune, rather than any perversion of their trust, on the part of the corporators. Her original property was "the King's farm," the gift of the English Crown to the Episcopalians of this city. No one, of course, dreamed that what was then mere "pasture and potato fields," would so soon be covered with "merchant palaces." It consisted, as appears from a report recently made to the New York Senate, of 2,068 lots, 318 of which have been given away, 1,059 sold, and the remainder, 691, continue in possession of the church. The present value of her productive property, according to Trinity herself, is a little over a million of dollars: according to the report referred to, it is over four millions, while another million, it claims, should be added on the score of her interest in St. John's Park, and her mortgages on the sixty six churches to which she has loaned money, but from which, however. she takes no interest. Prior to 1814, her property, it seems, was liberally applied for the benefit of all the Episcopal churches in this city, agreeable to the terms of the be quest. By an act of the Legislature, that year, the title of her corporation, and consequently its power, was changed from "The Rector and Inhabitants," to "the Rector, Church warden, and Vestry-men of Trinity church, in the city of New York" This change was made with the understanding that she would continue to divide her corporators; build, set off, and endow new chuches, so as to keep pace with the population; and thus gradually "break down her vast estate, instead of suffering it to increase. The report states that these expectations have been disappointed. She has not divided her corporators. She has not set off, or endowed any chapel with a compe-Presbytery of Winnebago, to send you the tent estate in land. She has built no free church since 1814, or, indeed, at any time, last stated meeting, at Fond du Lac, Jan. while she has expended, in aid of such churches, only eleven hundred dollars during the last five years. She has abandoned telligence of the death of Rev. John Brittain, a her policy of giving away land, and now makes only pecuniary grants, in two forms, either an annual stipend to the Rector of a parish,

tion of charity for the poor, though she has

recently completed an up town chapel, at a

In reply to these charges, it is urged by

"a member of the Episcopal Church," that

Trinity is a striking example of a missionary

and free church—indeed, has no parallel in

this respect among the churches of the

land. While others have removed from the

lower to the upper part of the city, she re-

mains, with the two Chapels, St. Paul's missionary labor in laying the foundations of our destitute of religious ordinances, and many Church in Wisconsin. To us he seemed peculiar of them in great poverty. Her doors are open from morning to night, in Summer and Winter, and throughout the whole year. Every proper effort is made to induce the attendance of the poor. Clergymen and Sextons are in readiness to answer their demands. Their wants are provided for, and their children instructed. That Trinity, death bore a precious testimony to the power and | with her two Chapels, is essentially free, is shown moreover from the statement, that and in whom we believe; and our prayer is, that the whole amount of their pew rents does not pay one half the cost of their music; while their nine clergymen, with their lay ssistants, are sustained by the funds of the Resolved, That we sympathise with the relatives | Corporation. As to her retaining, instead is claimed, is a question of policy, to be determined by those who are entrusted with its management. While her efforts to keep pace with the growth of the population, are probably exhausted by the new Chapel, with its vast expenditure and lavish appointments, Trinity has, unquestionably, contributed to "the improvement" of the city by her splendid edifices She is also to be coma call to the church of Westfield, and de- worship in the lower part of the city, which sires to be addressed, hereafter, at Mount has been almost abandoned by other Jackson, Lawrence County, Pa., instead Churches, though the population has increased. But at what a great expense is Rev. James L. Rodgers, late of Mt. Joy, her extensive establishment sustained, and how limited are the results, compared with what a different policy might produce? How many of the poor actually worship in her cathedral, and what does she effect for Rev. J. W. STROTHER, of Searcy, Ark., the spread of religion, commensurate with has removed to Brownsville, Tenn. Cor- her resources? Her want of good faith, respondents will please address him ac- which the report to the Senate alleges, may be a misapprehension, for it has been recommitted, not discussed or adopted; but her history illustrates the undesirable ness, if not the danger, of rich ecclesiastical corporations. A plethora of money in the Church, like a plethora of blood in the body, produces inactivity, if it does not tend to corruption. Jealousy and mistrust are more its natural fruits, than love and self-denial. The liberality of many is restrained by a MR. EDITOR :—The corporators of Trinity knowledge of its ability, or by its parsichurch must find themselves in an unenvia- monious example; while individuals, or even ble position in administering the great trust the state is tempted to covet its possessions, committed to their charge. If they have or stumbled at its policy. At all events, souls, or sensibilities of which, fortunately Episcopacy has gained little in this city by for them, corporations are thought to be destitute—they must be kept in a continual worry, prestige and power which it has given, it from the frequent attacks made upon their now numbers fewer churches than belong administration, or efforts to wrest the pro- to the Presbyterian body, which was planted perty from their control. These attacks and in the midst of persecution, and has been efforts indicate a jealousy of their growing dependent for its support on the voluntary

Romanism has revealed something of its