Barmer and Adbocate.

FITTSBURGH, MARCH 28, 1857.

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to REV. DAVID McKINNEY. Pittsburgh;

ROMANIST NEWSPAPERS. — The Freetion, in this country, of three to four millions, with nine newspapers, and thirty thousand subscribers to the whole. The estimate dred and thirty-three persons.

Tallahassee Mission.

We have a letter from Miss M. H. Mc-Kean, of this Mission, addressed to the children; which they may expect to see next week. Miss McKean speaks of the enjoyment of much happiness, and excellent health, though from a deprivation of help, she is ardently engaged "from early dawn till eight P. M." She says, two young ladies could find ample employment, just now; and asks if there are not some of the Christian sisters desirous of consecrating themselves to the work.

As to qualifications, Miss McKean says, in the words of the Secretaries of the Board. "None but persons of sound constitutions. cheerful dispositions, and a willingness to make sacrifices for the sake of Christ and their fellow-men, are regarded as suitable many such-many in whom are combined all these qualifications?

The health of the Institution, the past Winter, has been without a parallel.

The Old Brick Church.

This venerable building is no more. The congregation which long worshipped there, and for many years under the ministry of Dr. Gardiner Spring, having mainly removed "up-town," the lot was sold, some months ago, and the building was, last week, demolished. The sanctuary of God must give place to worldly business! The spot upon the same thing appears that he constantly reprewhich the old church stood, is to sustain a building for the New York Times.

One hundred and thirty years ago, Jonathan Edwards declined a call to an infant church of Presbyterians in New York, because, "on account of the smallness of the society, he did not think there was a rational views of infant church-membership, that they are prospect of answering the good end proposed, by settling there as a minister." What a of God. We are willing to hold, that in their mistake! Ninety years ago, the triangular minority they are regarded and treated in energy parents; and that where they die in infancy they lot, the site of the Brick Church, was given are saved in the covenant relation." This avows by the city to the congregation, because an enterprise so far from the centre of business, must need aid. Now, what a change! Business has advanced to the site then so establish, is that the status of the baptized is such distant from its centre, and driven the that it is alone congruous to his posi

a splendid edifice on Fifth Avenue; but the as those professors who lead an irreligious life, are recreant to their position in a sense in which "down-town" portion of the city, containing a more densely crowded mass of human faithfully trained on this "supposition," the amount of baptized apostacy would doubtless be beings than ever, is being abandoned by the much diminished. This view is thus expressed churches, and left destitute of the means of immediately after the quotation from Dr. Watts. grace. Something is wrong. The contemthan this; they direct that baptized children be plation is melancholy.

Revivals.

EARLVILLE ILL.—We last week noted from an exchange, the revival at this place. We have since received a letter from the latter, a few years ago.

WHITE WATER, IND.—Sixteen persons were lately received to the communion of the if he be recreant to it?"—p. 23.

Observed to the communion of the if he be recreant to it?"—p. 23.

Drs. Miller, Richards, and Romeyn, in a report to a constant of the information of the informat the Academy. The church is ministered to by Rev. David Monfort, and has received forty- dren, ought to be sedulously impressed upon their four additions during the year.

FULTON, Mo., the sent of Westminster College, still enjoys reviving influences. The work commenced on the day of prayer and bound to glorify him in soul and body." for youth. Sixty-six have joined in communion; others were anxiously inquiring, and a deep seriousness pervaded the commu-

CORTLAND, ALABAMA.—A correspondent of the Presbyterian says: "The Presbyterian church in this place has been graciously Catechism, answer 177, in which this passage (1. Cor. vii: 14,) is quoted in support of the revived God's people have been made to rejoice, and hardened sinners have been our regeneration, and ingrafting into Christ, and that even to infants." Is this mere "federal humbled; such as were never known to holiness," as A. B. contends, in the sense of some. weep before, have been made to cry out, 'Men and brethren, what shall we do?' A number have been received into the realized? He further asks, is not the tendency of this scheme to lead to the inference, "we have church."

NEW YORK .- The Times says : "In the Colored Presbyterian, (O. S.) church, wor- of orthodoxy is perverted by the wicked and unshipping at the Chapel in Seventh Avenue, above Eleventh Street, Rev. Henry M. Wil- exists on A. B.'s theory, that the children of the son, pastor, a revival is in progress. On the pious, rightly trained, "may certainly be expected" to become pious, and on almost any theory 1st of March, sixteen were admitted to the that attributes any virtue whatever to the covchurch on profession of faith; ten others have been examined and approved by the have been examined and approved by the birth, without experimental religion, evinced in Session: and many others are under serious faith, love, and holy living, none, of years adeimpressions."

DANVILLE. Ky.—Religious interest was reason why others should be forbidden to believe, awakened on the Day of Prayer for Colleges, and many inquirers have since presented themselves to the Methodist and Presbyte-

COVINGTON, Ky.—The pastor, Rev. J. M. Worrall, writes to the Presbyterian your columns, as if it were strange, and significant M. Worrall, writes to the Presbyterian of confusion of mind, or something worse, was Herald, giving a most interesting account of familiar in the Standard Reformed Theology. a revival in Covington. Thirty-three new Observe the following from Vitringa on Infant Baptism. In his observations on 1. Cor. vii: 14, communicants had been received.

More Elucidation Relative to the Status of Infants.

The subject of infant membership in the Church of Jesus Christ, and the duty of the Church toward those infants as they grow up to manhood, is so vastly important, that Christians will not think it amiss if we give bers, \$1.75. See Prospectus, on Third Page.
RENEWALS should be prompt; a little while before the year expires, that we may if some things should be irrelevant, a little chaff among the wheat, they will excercise their own powers in making a separation, rather than be deprived of a much needed means of benefit.

The Princeton Review, whose article has called forth so much discussion, occupies a osition giving it immense power in our Church. Its friends must, therefore, not think strange, if, among PRESBYTERIANS, there should be much watchfulness, and some freedom of speech, in regard to its utterances; or even if there should be some calling for explanations, they must not complain. They would, themselves, abhor the thought of its dicta being taken for doctrines; man's Journal claims a Romanist popula- and they must hence not be too sensitive under a remark of inquiry. We know that they regard the Review as speaking to a people who have a right to investigate, and of subscribers is probably large, but still it who are disposed to exercise that right. must leave a large number destitute. It is We are, therefore, always pleased to hear one paper to every one hundred or one hun- them, and disposed to respond in a fraternal

> Just after going to press last week we received an article, sustaining the position of the Review. It was written previously to the appearance of A. B.'s second number, and without a knowledge of our own remarks on the subject. We give a few extracts which are regarded by the writer as still in

1. On p. 21, as immediately introductory to, and explanatory of, pages 22, 23, of the article, from which A. B. extracts the words "presumptive," 'presumption," &c., the writer, for the avowed ourpose of "precluding misconstruction in any quarter," affirms it to be taught in our Standards, us previously quoted by him, and "in the Word of God," "that the grace thus signed and sealed by the sacraments, is not tied to them, either as to e persons on whom, or the time when it is bestowed; that there may be true believers who receive the grace without its sacramental seals, while many unbelievers receive the outward rite without the thing signified; * * * and with regard to baptism, even in cases where the gift sealed is bestow-, it may be before or after the administration of the persons for this work." But, are there not he proceeds to the following pages, which contain A. B.'s most telling excerpts, adds, "keeping this in view," thus declaring most emphatically, that what follows is uttered in a sense conformable to

these statements, and in no other. 2. Wherever the "presumption" in question is spoken of, it is almost invariably in the same entence, always in the immediate context, explicitly qualified, so as to indicate something quite short of positive and decided conviction in reference to each particular case, until further evidence of membership in the Church invisible, shall be afforded. It is, on A. B.'s showing, described as a presumption liable to be dispelled, and in experience often, in fact, dispelled; a presumption, even in the strongest forms of iso statement quoted by him, not absolute, but

limited to certain purposes.
3. In the subsequent unfolding of the writer's view, with reference to its practical applications, ient realizing of the pre umption in question, depends largely on parental fidelity; and that, even in case of such fidelity, some baptized children may come short of this grace, "because" God hath not divested himself of his own sovereignty herein; that there is no access to heaven but by spiritual regeneration. 4. A. B. says, "we are willing to take high

children of the Church, and with parental fidelity

and feel, and act as a child of God;" and that by any other course, he is recreant to that position The congregation are engaged in building in a sense in which other children are not; just taught and trained to believe, feel, act, and live as becomes those who are the Lord's; not merely that it is wrong and perilous to be, and do, otherwise, which is true of all, whether within or without the Church, but that such a course is inconsistent with their position as members of the Church, placed in it by the mercy of God, and bound to his service by vows made for them by

their parents, whose duty and privilege it was, pastor, Mr. Ustick, which speaks of a few thus to act for them, and give them a place persons still inquiring, and acknowledges the help received from brethren Handerson and help received from brethren Henderson and choice either to retain or renounce it. The case Fleming. The church was organized by the is precisely analogous to that of adult professors and non-professors. All are bound to obey Christ on pain of perdition. But who does not admit a speciality in the professor's obligation, and a

> the General Assembly, in 1812, say of children: "Their relation to the Church as baptized chilninds, as also their consequent obligation to walk in newness of life, and their subjection to the spiritual authority which Christ hath established in his Church. From the first dawnings of reason, they ought to be taught to consider themselves as

5. A. B. finds fault with the Review for arguing

from the word "holy," as applied to the children of believers in the Scripture, and thence made a ground of their baptism, a presumption of their being, or becoming, holy sooner or later, which presumption is constantly explained as consistent with the fact, that with many it may prove otherwise. On this point, I refer him to the Larger proposition, that baptism is "a sign and seal of thing less than presumptive or real holiness, which presumption, with regard to some, will prove true, and with regard to others, will not be Abraham to our father?" The Jews and other formalists have thus perverted the promise of God to his people and their seed. So every truth believing. If not improved to be a savor of life, it is a savor of death unto death. This liability quate to these things, can enter heaven. Because some abuse this, or any other truth, is no good

ove, and obey it. We have also, from a source entitled to respect, the following:

REFORMED PEDOBAPTIST THEOLOGY. MR. EDITOR: -The language in the Princeton after refuting the notion of a mere outward fed-

THE PRESBYTERIAN BANNER AND ADVOCATE

eral sanctity, different from that promised in the life, and the adornments of grace. covenant of grace, he says: "This is first to be bserved, that the Apostle did not intend that all hildren born of believers are really partakers of the Spirit, and by him ingrafted into the body o Christ No promise of such a prerogative has been made to believing parents. Events every day prove the contrary." He then gives the fol-

owing summation of his doctrine:
"What shall we say then? This, indeed,
which seems the simplest of all views of the subct. That the infants of believing parents are, herefore, called holy, because we justly entertain the presumption, (JUSTE PRESUMIMUS,) from he law of charity, that they are sanctified by the Holy Spirit. For when God hath begun to display his grace to either parent, it is not right to articles in this direction. presume (presumere) otherwise than that he will afford the same grace to their infants, so long as the contrary does not appear. (Tuamdiu nobis

on liquet contrarium.")
We will now cite the celebrated Witsius. After the election, or salvation, of all children of belevers, as Scripture and all experience proves, he gives this deliverance: "Nevertheless God warrants this degree of confidence in pious parents, that it is lawful for them to look upon their inant offspring as children of God by the adoption f grace, until, being more advanced in life, they evelop themselves by indications to the contrary, contrariis indiciis se prodant;) so that they may eel at ease with regard to their children dying in infancy, not less than Abraham and Isaac of old. And this, I think, Paul meant when he wrote 1. Cor. vii: 14."

Much more the like might be quoted from these and other standard orthodox Divines. Upon which it is pertinent to remark: cently referring the presumptive regeneration

nfants more largely and exclusively to the period

of infancy, than he. Second. They present in the strongest form, both as to idea and expression, that which has given rise to all the charges against the Review; from the high key of Pelagianism down to the dying ote of well meant, but poorly executed, design.

Third. It is perfectly proper for such as see good cause, to dissent from, and reason against, these, or any other views of uninspired men. But it requires considerable courage, (to say nothing of PRESUMPTION,) and a very commandng stand-point, to warrant one in saying that hey denied native sinfulness, or any other Calvinistic doctrine; that they were contradictory, confused, uncertain, and vacillating in their pinions; or that they wrote like men who did not know what they were about.

Fourth. If there is any mode of fairly reconciling all parts of our Standards with any theory radically (I do not say circumstantially,) different from this, it has not fallen in my way. And I may say the same of the great symbols and bodies of Divinity of the Reformed Churches.

Within a few minutes of the receipt of the above, there arrived the following. from "A. B." We present all together, because have a personal acquaintance, it will be with a full confidence in each other's orthodoxy, and with an attachment the more ready and the more strong, for this discus-

Mr. EDITOR:-The "Explanation" last week of the respected, but unknown author, whose articles in the Princeton Review, on Infant Membership, has een called in question, might give the impression, that the whole question is reduced to an unim-portant word. With all deference, this is not my iew of it. I would, therefore, beg to refer to the positions taken in the Review, as I understand them, on the Status of the children of believers, and which the Explanation does not recall nor

VISIBLE Church, as we have always held, "they presumptively are, (and) or will prove themselves bers of the invisible Church.' Second. That, (as the author's last explanation words it, and as he, therefore, fully admits and naintains,) their membership in the visible Church is BASED on this presumption of their mem-

thy we baptize them, is grounded on this same pre- be completed. umption of their membership in the invisible Church. And so it is maintained. Fourth. That, accordingly, the status of infants

of believers is the same with that of adult profes-ors; they are baptized, because of this charita ent, or presumption, that they are memers of the invisible Church. Fifth. That, accordingly, the natural seed of

elievers are, all of them, presumptively "the they are to be held till they show the contrary.

1. Whether this is as clear as the author main-2. Whether this doctrine does not confound the visible Church with the invisible Church, as al-

ready suggested. 3. Whether infant baptism, (or circumcision, the corresponding seal of the same covenant,) was given to be administered on the basis of this esamption, that the children of believers "are, r will prove themselves to be," the spiritual

Was not circumcision expressly extended to nany children who were "not of Ahraham's seed," but who were providentially brought into even the sons of Ishmael circumcised, though not f the covenanted seed? And are we not, also, charged by our Church, to have the children of nbelievers, who are placed under our care and ontrol, baptized? Is this, also, on the presumption that they are members of the invisible Reviewer with putting forth the true theory in

Very little exception could be taken to the explanatory statements of the Reviewer in the Baner and Advocate of last week. The presumption that the children of believers ARE regenerate nembers, is construed to mean the presumption hat, in case of their dying in infancy, they will be regenerated before death; and the alternative pre-sumption (that they will be regenerated in after ife, if not in infancy,) is construed to mean the HOPE we may entertain that they will be. With this I am fully satisfied. I would rather say there is a certainty in the former case, and nerely a presumption or probability.

But this is different from attaching the presumption to the children of believers as a class, and equally, as we apply baptism to all. The Reviewer doubtless holds precious truth. I have judged that certain forms of expression were likely to mislead, and I beg him to consider that the criticism seeks not him, but his. The presumption," he now speaks of as "hope." The stronger presumption, I would say, is rather that all the children of believers, as such, are umption is every way warranted by the facts, as the contrary presumption is not. But our parental faith should—as the respected Reviewer ery justly holds-plant itself upon God's houseand in a believing application of the outward seal, faith may and should expect the blessingnot of blood, nor of the will of the flesh, nor of the will of man, but of God. Let Christian parents consider this. Let our Church also On Sabbath last. Dr. Riddle preached his wake to the importance of her charge; let her care for these lambs of the flock, instruct them, dmonish them, and charge them with their saered, gracious obligations, that, by grace in Christ Jesus, they may become members of the

A. B. personal faith and repentance, and a holy hold.

We do not see that there is need of further discussion as to what the Reviewer

really meant; but there is need, immense in New York last week, and, after a two need, of farther incitements, to stir up days' session, adjourned till April 21st. A parents and the Church to the timely and Sub-Committee was appointed to prepare the full discharge of their duties toward their business. The members present were Hon. children. Will not the Review, and the Theodore Frelinghuysen, Judge Jessup, Reviewer, and "A. B.," and others, help Drs. Albert Barnes, Dewitt, McLeod, Beus in this line. We should be glad to have | dell, Smucker, Hawes, and Palmer, and many pointed, awakening and instructive James Donaldson, Esq. The Sub-Commit-

Westminster College.

This Institution owes its origin to the Synod of Missouri, and must thence, mainly, derive its sustenance. It is located at Fulton, in Callaway County, and has been in existence about five years. The situation is represented as being very favorable; but its progress, hitherto, has not been remarkably rapid. It seems, however, to be fixed on a firm basis, and promises a healthful growth, only that its friends shall not become weary in well-doing, and that those who should be its friends will prove themselves such by liberal deeds.

Presbyterians are not very numerous, and

some of them, not very wealthy, in Missouri. But they need a College; and an Ecclesiastical College seems to be their only hope. In the Atlantic section of the country, we can hardly appreciate the need felt in the West, of Presbyterial and Synedical efforts in the promotion of literature. Here, at an early day, Presbyterianism was comparatively strong; and State institutions were intrusted to our management. There, things are very different. Presbyterians are in a minority. Christians who hold to Calvinistic and Evangelical sentiments, and who should hence unite in building up and sustaining Colleges, are much disposed to act, each denomination for themselves. Sectarianism and infidelity prevent the States from doing any case as you deem interesting or important. thing for a sanctified literature. A result must be, for a long while, feeble institutions; provision for the cases above designated? and to have even these, will require the whole force of a Church. This shows the we think that the parties, becoming thus necessity, if we would have any thing good, acquainted, will regard each other as "good of Ecclesiasticism in our Academies and men and true;" and if they should ever | Colleges. Only by means of our Church Courts, can we have concentrated denominational effort.

We have before us an Address of Rev. S. S. Laws, the President of Westminster, which ably presents the condition, wants, and prospects of the College. We trust that his pleadings will not be in vain.

The College possesses twenty acres of land, about \$30,000 invested. Dr. Wavland offers \$20,000 more, on condition of others giving \$20,000. To secure Dr. Wayland's offer, require \$75,000. This amount the Trustees

are exceedingly desirous to raise. There were in attendance, last January, one hundred and forty students. This is truly encouraging. Surely, with such indibership in the invisible Church.

Third. That their right to baptism, and the reason cations of need, the College endowment will

Ministers Deceased.

Rev. ELIZUR BUTLER, M. D., formerly Missionary to the Cherokees in Georgia, and who was there imprisoned for his fidelity to their interests, but released by the United eal children of God," (regenerate or elect,) and States Court, died at Van Buren, Ark.. on the 4th of February, aged sixty-one years. Rev. ROBERT CAMERON, the Stated Supply of the church in Princeville, Illinois, departed this life at his residence in that place, on the 12th of February. He was about sixty-seven years of age, and had labored in the ministry forty-seven years.

Rev. CALVIN COLTON, known as the writer of the Junius Tracts, died recently at earnest desire and purpose to prosecute the same Savannah, Ga., whither he had gone in pur- to its issue; now, therefore, be it suit of health. He was a gentleman of the outward membership of the Church, and highly respectable character, and a writer of loss we are about to sustain by his removal from ranked with God's visible people? And were not

Rev. WM. D. PAISLEY, a "venerable and esteem him "very highly in love for his work's beloved man of God," says the Central Presbyterian, "departed this life in Greensborough, N. C., on the 10th inst., in the Church, or rather, because they are members of borough, N. C., on the 10th inst., in the the visible Church? I have all along credited the 87th year of his age, and the 63d of his ministry. His long life, devoted to the cause of Christ, had a sweet and gentle our grateful testimony that uninterrupted har-

Efforts in Kansas.

It is always a symptom for good when people are disposed, earnestly, to help themselves. We were, therefore, much gratified to receive a letter from Indian City, Kansas Territory, informing us of the existence of a Charitable Society in that place, for the purpose of educating the poor, and also the Indians in the region. It speaks of the Indians as advancing encouragingly in I would not go a whit behind him in his valuation the Indians as advancing encouragingly in of the household feature in God's covenant. But civilization. In the school of the Tribe, there were forty-seven scholars. Five school houses and two churches had been built in the village and neighborhood, within the last year. The citizens are principally from not members of the Invisible Church. This pre- Pennsylvania and Ohio. Books are bought and circulated by the Society named. Labors of this kind, though the laborers be hold plan and covenant, in each particular case, and in the faithful use of all the appointed means, large harvests. First settlers give character to a place, oftentimes, for generations.

On Sabbath last, Dr. Riddle preached his farewell sermon to the people of his charge. He goes, as we noted some time ago, to a Reformed Dutch church, in Jersey City.

The members of the congregation here, As we read the Review, and the ar- part with Dr. Riddle with great reticles of "A. B.," we perceive no luctance; and they do themselves an honor, important difference. Their theories of while they show a just appreciation of their the Church may be slightly different; pastor's worth, in their manifestation of but each holds, firmly, to God's house | deep interest in his welfare. Calls, and hold plan and covenant, and to the companies, and commendations, and resoluseal of the covenant. Each teaches the tions, do not comprehend all they have to lost state of the infant, by nature, and the give. Many substantial tokens are added. preach the Gospel.

Also, by the Presbytery of Dane, on the 11th the Spirit. Both would urge, upon parents are many, we may mention one—a thousand the Church, the diligent use of all dollar bank note, presented as the voluntary of Mr. Gwin's prospects are of the most flatoring. God's appointed means of grace, training offering of individuals. May they soon kind. He has a wide field, and a willing heart to up the children in the nurture and admoni- have another of Christ's servants as their labor in it. tion of the Lord. Both press upon every minister, equally faithful, able, and successbaptized youth, as really as upon others, that ful in his work, as the one who is now dained an evangelist. Mr. Schwartz is preaching they "must be born again"—must have a called to a different apartment in the house-

The American Tract Society. The Committee, appointed last year, to in-

vestigate the affairs of this institution, met tee consists of Drs. Dewitt, McLeod, and Bedell, and Mr. Donaldson-a conservative list. They are to report in time for the May anniversary.

Superannuated and Disabled Ministers'

The Committee appointed by the last Assembly, on the highly important subject of a Scheme by which adequate provision shall be made for God's ministers, in their decline of life, issue the following CIRCULAR. It will doubtless elicit the deep interest of the brethren of the churches:

CINCINNATI, March 6, 1857. Sir:—At the last meeting of the General Assembly of the Presbyterian Church, (O. S.,) the propriety of a further effort to secure an adequate provision for the superannuated and disabled ministers of the Church, and the widows and children of such as are in indigent circumstances, was fully discussed. The result was a decided expression in favor of such action, including an affirmance of the resolutions of the Assembly of 1849, on that subject. And the undersigned were appointed a Committee digest and report to the next General Assembly, scheme for future operations.

To discharge efficiently the trust committed to them, the Committee deem it, important to pro cure authentic information on the points indica-ted in the inquiries which follow, to which they

respectfully request replies:

1. Are there any superannuated or disabled inisters in your Presbytery, or any widows or children of deceased ministers, requiring pe cuniary aid for their support; and, if any, what s the number of each?

2. In the cases of want or destitution, em braced in the foregoing inquiry, please state the cause, or causes, which produced it, if known, with such facts and circumstances attending each 3. Has your Presbytery, or the Synod to which it belongs, made any, and, if any, what 4. What number of ministers in your Presbytery are engaged in secular employments, in addition to their ministerial duties; and, in such cases, what has led to that result?

5. Is it probable, in your judgment, that the ministers and churches in your Presbytery will co-operate in carrying out such plan as may be recommended by the Assembly, for raising a fund, the proceeds of which shall be irrevocably pledged to the purposes before indicated? 6. What would be the probable sum, annually required, in your Presbytery, to supply the just claims of those comprehended in the first

inquiry?
7. What proportion of the ministers, in your Presbytery, have resorted to Life Insurances, or the purchase of Annuities, as a provision for their families; and, in this connexion, please state whether there are any considerable number with buildings of some value. There are of your ministers who have conscientious scruples as to the rightfulness of Life Insurances for the purpose stated?

8. What is the reason, so far as you know, why ministers have not more generally availed themselves of the benefits afforded by the corpoand provide some needful things, and raise the ration at Philadelphia, for the relief of destitute First. That, besides being born members of the endowment to an estimated fullness, would ministers, and the widows and children of deceased ministers?

To insure prompt and authentic answers to the suggest the propriety of presenting this Circular o your Presbytery, at their first meeting, and of ts reference to a Committee of that body, through which the desired information may be speedily rocured, and immediately transmitted. It is important that the replies to this Circular

should be in the possession of the Committee at least as early as the loth of April next. They may be addressed to the Chairman. H. H. LEAVITT, (Chairman.) Cincinnati, O.

E. P. Rogers, Albany, N. Y. DANIEL LORD, New York City. ISAAC D. JONES, Princess Ann, Md.

THOMAS C. PERRINE. Abbeville. C. H., S. C. For the Presbyterian Banner and Advocate Church of Cherry Tree-Dissolution

In pursuance of previous notice, a meeting of the Presbyterian congregation of Cherry Tree was held February 22d, A. D. 1857, and the folowing preamble and resolutions were adopted by WHEREAS, Our beloved pastor, the Rev. John Moore, has, on a recent occasion, intimated from he pulpit his wish to change his field of minis-

terial labor, and has also tendered to the congregation his resignation of the pastoral relation; and whereas it is now fully understood to be his Resolved, That while we very deeply regret this decision of our beloved pastor, and deplore the in, and affection for him, continuing, as ever, to sake." And inasmuch as his reasons for the

feel not in the least to complain, but rather to cherish a lasting gratitude for all the kind services he bas rendered us. Resolved, That though depressed in view of the separation which we now consider inevitable, we are nevertheless happy in being able to record mony, confidence, and affection, have characterized all the intercourse between pastor and people

separation are satisfactory to his own mind, we

during his whole sojourn with us, now upwards of four years.

Resolved, hat this congregation desire espeially to express to Presbytery our sincere and affectionate regard for our beloved pastor, our high appreciation of his ministerial talents and ter, and his untiring energy, industry, and fidelity, in all that he undertakes. And while we very sensibly feel our loss, and deplore the ecessity that imposes it, we would nevertheless cheerfully submit to the wishes of our pastor and

the order of Presbytery in the premises.

Resolved, That our Sessional delegate to the next meeting of Presbytery, is hereby requested and appointed to carry up this paper, and to represent to that body the wishes and circumstance of the congregation. \cdot GEORGE GAMBLE, Chairman.

E. B. Camp, Secretary.

For the Presbyterian Banner and Advocate. Webster's Church History.

MR. EDITOR: - As the History of the Presbyterian Church, by the late Rev. R. Webster, will probably be issued about the last of this month, the present may be a favorable time to ask the tery of Philadelphia in reference to it, which has been delayed for reasons which it is not necessary to mention. The following is a correct copy of the minute:

"Presbytery earnestly recommend to all its members, ministers, and elders, to take such ac-tion in their respective congregations as, in their the Church History prepared by the late Rev. R. Webster, and now in course of publication by Mr. Joseph M. Wilson, of Philadelphia." Very respectfully yours.

JACOB BELVILLE, Stated Clerk of the Second Presbytery of Philadelphia. Hartsville, March 17, 1857.

For the Presbyterian Banner and Advocate. Dane Presbytery. At a meeting of Dane Presbytery, called by the Moderator, Mr. Samuel Holmes, formerly

day of November last, Mr. W. L. Gwin, from the Mr. Gwin's prospects are of the most flattering

Also, at the same time and place, Mr. Jacob Schwartz, from the Presbytery of Cedar, was orto the German Presbyterian church in Plattville. By the same Presbytery, Ootober 10th, Rev. M. W. Staples was installed over the First Pres-

byterian church of Janesville, Wis. Brother Starles has been the instrument, in God's hand, of building up a strong and healthy church.

REV. JAMES STOAN, PASTOR OF PIGEON CREEK CHURCH: - Dear Sir : - The undersigned are constituted a Committee in behalf of members of the congregation of Pigeon Creek, to convey to you the sum herein inclosed, contributed voluntarily, evidence of our esteem for you as a man, and more especially for your faithful labors amongst us, as a pious and devoted minister. We trust you will experience as much pleasure in receivng, as your friends have done in contributing. With sentiments of the highest regard and es teem, we are yours, WILLIAM SMITH.

September 10. 1856.

Messes. G. M'Ilvain and W. Smith: - Dear Brethren :- Your kind letter, enclosing, as a gift, \$117 in cash, has been received: Accept for yourselves, and permit me, through you, to tenler to the members of Pigeon Creek congregation, the expression of my heartfelt gratitude for such a gift-valuable not only on account of its intrinsic worth, but especially so as a token of affection and confidence in the earthen vessel placed over you in the Lord, and so well calculated to cheer his burdened heart amidst his arduous and responsible duties. This, together with other acts of kindness on your own part, as well as those whom you represent, will be cherished with pleasure in the fond remembrance o rour unworthy minister, whilst he may be spared to live over again past endearments. That you, and those whom you represent, may share largely in the rich blessings of the Gospel of God's dear Son, is the sincere prayer of your humble pastor, Dunningsville, Sept. 12, 1856. JAMES SLOAN.

Ecclesiastical.

Rev. A. S. BILLINGSLEY'S Post Office address is changed from Wurtemburg, Lawrence Co., Pa., to Florence, Nebraska.

Rev. LUTHER DODD has removed from Selma, Ill., to Toledo, Tama Co., Iowa.

Rev. JAMES M. CROWELL, of Parksburg, Pa., has received a call to the Penn-Square church, Philadelphia.

Rev. P. G. BERGEN has been released from his charge at Springfield, Ohio, amd dismissed to the Presbytery of Kansas. Rev. ROBERT IRWIN, of Clermont, Ind.

has been invited to supply the church of Monticello, Indiana. Rev. John Crozier has accepted an invitation to labor as Stated Supply of the churches of Richland and Union, Ill. His Post Office address will be Olney, Rich-

land Co., Ill. . Rev. B. F. BITTINGER was installed pastor of the Seventh Presbyterian Church, Washington, D. C., on the 12th inst., by the Presbytery of Baltimore.

Rev. F. M'MURRAY'S Post Office address is Springs, Alabama.

Rev. A. HANNA'S Post Office address is changed from Dalton, Wayne Co, Ohio, to East Greenville, Stark Co., Ohio.

has taken charge of the church and Semi-

the church in Carondalet. His Post tion seems, from these and similar apologies, Office is St. Louis, Mo.

Rev. DAVID BULLIONS, formerly of the Associate Reformed Church, has accepted a

call from the West Milton Presbyterian

Hayen, Pa.

Eastern Correspondence. NEW YORK, March 21, 1857. MR. EDITOR:-Popular amusement is a subject of great practical interest, and just now excites much attention. Amusement, or relaxation of some kind, seems a necessity nicious tendency. Whether it be their late of our nature; and in this city, at least, most ample arrangements are made for its gratification. There are, for example, some twenty theatres, concert rooms, &c., open and attended nightly by thirty thousand exceptions, but their profession is hardly people, at an estimated cost of about one reputable. What respectable parent would hundred thousand dollars per week. This not deplore its adoption by his child, as is but one class of anusements, and one class of pleasure seekers, whereas the ruin? Can it be right, then, to encourage variety is great, and number endless. Dur- in a community institutions whose fruits so ing the past Winter, the excitement and gaiety connected with them have certainly performers themselves have, unwittingly, not been less than during previous seasons. There have been private, as well as public balls, concerts and parties, on a scale of example, renounced the Opera, and refused grandeur and extravagance which indicate all inducements to re-engage in its scenes, the growth of wealth and luxury as clearly as soon as she received serious impressions as it is seen in houses, dress, and style of of religion. She must have been qualified living. Its amusements are, in fact, the to judge of its tendency, while she conprincipal attraction of the city to vast num- demned it by her conduct, in the most embers, and an amount of time and money are phatic manner. After Macready, the emiexpended on their preparation and enjoy- nent tragedian, retired from the stage, it is ment, almost adequate to the ordinary necessities of their families—certainly vastly more any connexion whatever, with the Theatre.

but by the charity to which their proceeds ness sufficiently against them. are contributed. A dollar for a ticket warsometimes, at the Opera. Card playing has become fashionable in families and parties, tion as music, even in the estimation of many church-members, while they do not fail to carry out their views in the entertainments which they give their friends, or accept of in their social intercourse.

arrest attention. They are "signs of the times," many think, of formality in religion, and degeneracy in morals. There are, however, differences of opinion; certainly there is more latitude of belief and practice now, pect the early conversion of their children if than obtained in those Puritanic days when it they encourage them in ensnaring pleasures, was thought unlawful for a man to kiss his instead of teaching them to avoid "even the wife or children on the Sabbath! And, in appearance of evil." Those views of rethe view of numbers, this change of sentiment is an approach to the true idea of Chris- attained in moments of its deepest solemnity tian liberty on this subject, even as progress or highest enjoyment. Let those, therefore, in art and science has brought about a more | who are perplexed to know how far they It is not to be denied that intelligent, and how card-playing and dancing, the Opera, or even Christian people, look with growing the Theatre, would appear to them in the favor on popular amusements, nor are there closet or at the Lord's table, on a bed of wanting plausible arguments in their sup- sickness, or at the open grave. If they port. This sentiment may be due to the de- would decide how far they shall allow their cline of vital piety, but how is its prevalence children in them, let it be at a time when to be arrested? Its condemnation by ec-

elesiastical bodies often excites only ridicula or merriment. Preaching on the subject does not seem effective; indeed some milisters doubt whether, as a mere question of manners, it should be handled at all in the pulpit. Discipline is rarely attempted. sel. dom or never enforced; while individuals and families do what is right in their own eyes. Many, however, are at a loss to know what is right, while others are so perplexed that they would welcome an authoritative expression on the subject, like that which the Romish Church gives to its adherents on matters of faith and practice. They do not wish to conform to the world, nor yet to he

Many amusements become evil only by

heir abuse, or by their association with

other things with which they are not neces.

righteous over-much.

sarily, though usually, connected. Dancing, for example, is, in itself, as harmless as walking; and why, they ask, may it not be tolerated in Christian families, under proper regulations, as to dress, hours, and company, since it is conducive to health and ease of manners, and is especially entertaing to city hildren, who have so few out door recrea. tions? Should it be condemned beyond many games and plays which are practiced with impunity, though equally childish often more indelicate, and though it might supersede much "foolish talking," and perhaps positive slander? If it be said all these things are evil, then it is asked, again. must children be forbidden all games of skill and social parties, as well as public amusements? Would not such strictness give them a wrong impression of religion, and repel them from it, as morose and melancholy? Nor would this measure, of itself, render young people pure or safe, since history shows that great corruption may co exist with great severity of manners. as in the days of President Edwards. Is it not "a more excellent way" to allow them Rev. WM. WILLSON, of the Presbytery of in the indulgence of these things, so far as Erie, has declined an agency for the they are innocent, and guard them against Western Theological Seminary, and also their perversion, while they are under padeclined a call to the church at Wellsville, rental control? These are the views of many who are alive to the evils of gambling. balls, and theatrical exhibitions, and who

hope to shield their children from their

danger, and to render their home attractive

by these simpler amusements. Others go farther, and plead for, or fre quent the Theatre or Opera. Music is a gift, or talent, which they have received from God, and which they feel at liberty to enjoy and cultivate. The operatic is the highest style of music; they play it in private and teach it to their children, and why may they not listen to it in public, when performed by the most skillful artists? The mere rendering, too, of a drama on the boards of a Theatre is, in itself, inoffensive, provided it teaches neither error nor immorality. It may, indeed, be made an effective medium of conveying "reproof and correction;" and why then may it not be as innocently enjoyed as an Academic exhibition? It is true these amusements are appropriated by the world, but there is high changed from Bellevue, Georgia, to Union authority for saying the world should not have all the good music and speaking? Cannot the Opera and Theatre be rescued, by Christian influence, from the world's control, and made the help-meets of religion, or at least divested of their objectionable Rev. A. W. Young, of Tatesville, Miss, features? Now, though it has been usual to think that this matter was long ago set-Rev. John F. Cowan has taken charge of people, in these degenerate days the ques-

In reply, therefore, it might be urged

that the impossibility of sustaining these

amusements at all, when pruved and puri-

to be re-opened.

fied, so as to adopt them to Christian taste and principle, ought to be conclusive as to Rev. James H. Baird has received a call their inherent viciousness. If the Theatre to become pastor of the church in Lock is converted into a church, or even a 'school for morals," its best supporters will desert it, just as the same class of persons will frequent the Church, if it is converted. as sometimes seems to be the aim, into a Theatre, or, at least the Opera! Moreover, the influence of these places on the domestic habits and moral character of the performers themselves, is evidence of their perhours or exhausting labors, the company they keep or the sentiments they express in music or in acting, they are, as a class, considered dissolute and dissipated. There are equivalent to his social disgrace and moral palpably condemn them? Some of these perhaps, but unequivocally, given their testimony against them. Jenny Lind, for said he positively prohibited his family from is contributed to their support than to all Though he acquired wealth and fame by his our churches, schools, and benevolent insti- profession, he would not allow his children, tutions. The tendency seems also to in- while under his control, even to witness creased license in their indulgence. In performances with which his whole history genuity is taxed to give them variety. For was identified. Can this be explained on eign games are adopted not only, but, with any other supposition than that he was thorthe impetuosity of our people, pushed to oughly persuaded of their pernicious inunusual excesses. In the matter of dancing, for instance, a gentleman familiar with rizing in their favor subvert these suggestive the saloons of European cities, remarked facts. Were they less fruitful than they are that he had seen nothing in them so in temptations and occasions of vice to othlascivious as at our Fifth Avenue parties. ers, the character which they fasten upon Balls and theatrical exhibitions are sancti- their performers, and the testimony of the fied not with the Word of God and prayer, most competent judges among them, wit-

It is, however, the little foxes that spoil rants the expenditure of fifty dollars for the vines. The great body of serious dress, and sanctions all the frivolity of the Christians condemn these forms of popular occasion, because it feeds the hungry, or amusement; but do they set themselves, helps the efflicted! Professing Christians as they should, against other worldly are found at our Theatres, and ministers, practices and questionable amusements? It may not be easy to draw the line beyond which a Christian cannot consistently go in as well as in gambling houses. Dancing is social or public recreations. No general estimated as necessary a branch of educa- rule can be made to cover all cases, nor ought specific directions to be attempted which might snare the conscience or bring it into bondage. Let every one be fully persuaded in his own mind. At the same These things are notorious, and may well and for individuals, when they aim to come as near as they safely can to the customs and indulgences of the world, rather than to come out from it and separate themselves as comfortable and cultivated style of living. may go in such amusements, ask themselves