Banner and Advocate.

FITTSBURGH, APRIL 25, 1857.

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

RENEWALS should be 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 omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $2 for Seventy numbers, or $1 for Thirty-three numbers.

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

General Assembly.

The General Assembly of the Presbyterian Church in the United States of America will hold its next meeting in the First Presbyterian Church, Lexington, Kentucky, at eleven o'clock, A. M., on Thursday, the 21st of May next, and will be opened with a sermon by the Rev. Francis McFarland, D.D., Moderator of the last Assembly.

The Committee of Commissions will meet in the Lecture-room of the church, on the Wednesday evening preceding, at eight o'clock, to receive Commissions, and on Thursday morning, the day of the meeting, at nine o'clock, for the same purpose.

JOHN LEYBURN, *Stated Clerk.*
ALEXANDER T. McGILL, *Permanent Clerk.*

P. S. Stated Clerks of Presbyteries are respectfully requested to make out their list of persons entitled to the Minutes on a separate sheet, and to send that, together with moneys for the Minutes, to G. H. Van Gelder, Esq., Philadelphia, *Treasurer of the General Assembly.*

SALTSBURG MALE AND FEMALE ACADEMY.—The Catalogue for 1856, has just reached our table. Students in the Male Department, forty two; in the Female Department, fifty-four. The Institution is conducted by a Board of Trustees. Rev. W. W. Woodend is the Principal.

Western Theological Seminary.

The Board of Directors of the Western Theological Seminary will meet in the Lecture-Room of the First Church, Pittsburgh, on the 18th day of May, at 10 o'clock A.M.

The Examining Committee, consisting of Dr. Marshall, Dr. Campbell, Mr. Paxton, Dr. Carothers, and Mr. F. G. Bailey, will meet on Thursday preceding, at 2 o'clock P. M., in the Seminary hall.

W. B. McILVAINE, Sec'y.

The North-West Seminary.

Our brethren are progressing with their work. A liberal charter has been obtained from the Legislature of Illinois. Ample grounds have been devoted, at Hyde Park, which is on the Lake shore, three miles South of Chicago, on condition of proper improvements. A Circular has been issued, calling upon the churches, in the seven Synods, for pecuniary contributions. A liberal response to this call, will enable the Directors and Trustees to execute noble plans.

Revivals.

NEW COLUMBIA, PA.—The little church of forty members in this place, which is served by Rev. D. J. Waller, as an addition to his pastoral charge at Bloomsburg, has been recently greatly blessed. Some twenty-five persons, we learn, including the aged and the young, are rejoicing in the blessed hope of the Gospel. Mr. Waller was assisted, in protracted religious services, by Rev. John Thomas.

FRANKFORT, KY.—Thirty-three persons have lately professed their faith, and entered into the communion of the church, under the pastoral care of Rev. P. Safford.

Kansas.

Rev. A. S. Billingsley writes: "This is a very fine country. There remaineth here very much land to be possessed. There are some five or six Presbyterian ministers in the Territory. There is room enough for seven times as many. The Church is not, it seems, at all sensible of the importance of sending out men to preach to the teeming emigration to this Territory. Some estimate the influx at three or four hundred a day. This is an *important* period to the cause of Presbyterianism. The harvest is truly great, but the laborers few. Let us pray the Lord of the harvest to send forth more laborers."

Death of a Missionary.

Rev. Mr. Stoddard, of the American Mission at Ooromiah, Persia, died on the 22d of January. He went out as a missionary of the American Board, in 1842. Rev. Dr. Wright thus speaks of his sickness and death:

About the eighteenth day of the disease, the fever appeared to break, and for some days we regarded him as convalescent. But our hopes were dashed to the ground. After some days he grew worse again, delirium came on, and he fell into a stupor from which he never roused. I was standing by his bedside when he breathed his last. There was no groan nor struggle. It was like a little child falling asleep. He was peaceful and happy in view of death. Early in his disease he wished to know the probable result, and it was his desire, if such were the will of the Lord, to depart and be with Christ. He was able, during his sickness, to talk but little, but that little showed that his heart was set on things above.

Missionary Farewell.

A Farewell Missionary Meeting was held in the Presbyterian church at Huntingdon, L. I., on the evening of the 12th inst., preparatory to the departure of five missionaries, its late members. These were Mr. Charles Sturges, M. D., a ruling elder, Mrs. Sturges, Miss Harriet Gould, Miss Emily Smith, and Mr. Charles Selleck. They go to the Omahaw Mission, Nebraska.

Mr. Jarvis R. Rolph, Mrs. Rolph, and Miss Emily Ensign, missionaries of the same band, but members of the Central Presbyterian church, Brooklyn, were present. These, with Rev. J. Leighton Wilson, Secretary of the Foreign Board, and other ministers, and a large number of Christian people, made up the Assemblage.

This event, in connexion with a precious revival of religion in the church, is truly encouraging.

The Discussions on Inspiration—Their Cause—How we may be Safe.

The ocean is never at rest, and in this respect it is an emblem of the ceaseless revolutions and movements of the human mind. These changes occur in the Church, as well as in other associations and combinations of men. Many of them are caused by the speculative tendencies of parties within the pale of the Church, who promulgate some false doctrine, which, when matured, turns out to be a formidable heresy. Others, as in the early centuries of the Church's history, on professing Christianity, have brought with them some drégs or remnants of the system which they were supposed to have abandoned; and ere long such men, or their disciples, are found to be the heads of parties, and the founders of sects and questionable opinions.

In our own day, we have abundant evidence of the fact that this condition of affairs continues to exist. The publications which have been issuing from the press, on the subject, for instance, of the Inspiration of the Scriptures, during some years past, clearly show that questions of profound importance to the interests of Christianity, are being discussed by minds of no mean power and grasp; that the doubts of some, the longing, and yearnings of others, as well as the errors and assaults of those who are actually out of the way, and hostile to the cause of truth, are of such moment as to demand a thorough investigation. At one time the battle of the Evidences has to be fought on the field of history. At another time the contest is waged with the Astronomer; and when this strife is decided on behalf of Revelation, then the Ethnologist or the Geologist will enter the lists, and defy the champions of the faith. At present it is impossible to read the literary department of the *Westminster Review*, to peruse the pages of the learned work of Professor Lee, or to watch the character of other publications which are appearing in Great Britain, without perceiving that the discussion of the great question of Inspiration is already begun there; and, as certainly as the sun in his daily progress lightens our globe from East to West, so surely may we expect that the din and confusion of contest on the same subject will soon be heard on our own shores.

Many among us, who have not watched the movements of the human mind, either at home or abroad, may be at a loss to understand how it has come to pass, that in the middle of the nineteenth century, such a question should arise for discussion. Ordinary minds might be pardoned for believing, that if any question had been settled and understood in the early centuries of the Church's history, that of Inspiration would belong to such a category; and it is with a feeling of uneasy surprise that they find themselves called on either to take part in, or to stand by and wait until others have settled for them, a controversy which essentially affects the very existence of Christianity. Our object, at present, is not to discuss the different theories of Inspiration which have been put forth by writers on the Evidences; neither are we about to assail the objections which skeptical men have urged against the authority of Holy Scripture. Our purpose is merely to turn the attention of our readers to the causes which in late years have been operating in Great Britain, and which, without any desire on the part of those who were the originators of the intellectual movement which we are about to describe, have nevertheless produced that uneasy, doubting, and skeptical state of mind, which has brought about the present controversy.

It is now about a quarter of a century since the publication of the celebrated "Tracts for the Times," was commenced. The men who afterwards stood out as the leaders of the Tractarian movement, had seen with alarm the rapid advances which Dissenters in England had made in political and social influence. Dissenters had found their way into Parliament; and the Reform Bill, which had been carried by the influence of the large towns where Dissent was powerful, threatened still farther, by its influences, to damage the Establishment. To increase their apprehension, they saw that even in the Establishment there was a large, and popular element of Evangelism, which they believed would so modify the Church that, if no barrier were erected to arrest its progress, the Establishment itself would soon be little better than a Dissenting community. In these circumstances, the scheme was matured for meeting the danger, and laying an arrest on the dreaded progress of Evangelism and Dissent. It was believed that there existed a "*via media*;" a region between the territory of Rome, on the one hand, and that of Dissent and Evangelism on the other, in which the true friends of the Establishment might labor successfully in rooting out schism, and upholding the Church. In prosecution of this great object, the Tractarians consistently aimed at establishing "a fine, healthy *Church* feeling" in the country. The power of the Church, the sacredness of her officers, the dignity of her character, the inherent virtue of her ordinances to ensure the ends of their institution, were descanted on in glowing terms. Dissenters were spoken of in tones of pity or of contempt. They were pitied because they had neither a ministry nor saving ordinances, and they were contemned because they hesitated to receive the oracular deliverances of men who refused to reason, and who, in the most offensive and pompous manner, delivered over to the uncovenanted mercies of God, all who refused to utter the Shibboleth of their faction. Very speedily it was found that, notwithstanding all the power of the party to assume principles which required to be demonstrated, and their assertion of an exclusive right in Britain to dispense such ordinances as God had appointed under the Gospel, a question was urged on them with an uncomfortable degree of pressure, and they were called on to show how it came to pass that the Anglicans, separated, as they had been, from the Papacy, could have any influence in their ordination, or any sacramental power in their ordinances, which were not equally possessed by other Churches, not in communion with Rome. The Church of Rome denounced the Church of England as heretical, and as having voluntarily, by its schismatical procedure, deprived itself of all the priestly virtue and efficacy which belonged to the true Apostolic Succession. There could be no more virtue in the hands of the Anglican clergy, than was possessed by the ministers of the other Protestant Churches in Britain or on the Continent, which were equally under the ban and curse of the See of Rome. The force of this appeal came with a tremendous power on men who had, in the meantime, been contending that Scripture was not the sole rule of faith, but that Tradition was supplemental to it; who denied, contemptuously, the right of private judgment; who rendered a superstitious reverence to the fathers; and who assumed that the model of the fully developed Church was to be found in some of the centuries, from the third or fourth to the seventh, and who, unable to answer the objectors who attacked their positions, took the ground that it was better to believe than to reason.* As might have been expected, it soon became apparent that the "*via media*" of these men, instead of being a straight and continuous way between Popery and Dissent, very speedily turned a corner and carried them directly to Rome.

Among the Tractarians, however, there were sects and parties. Disliking evangelism as they all did, there were those among them who knew that the Bible forbade the sin of idolatry, and recognized the use of our senses in religious matters, as well as in physical investigations. They could not but see that praying to dead men and women was downright idolatry; and that the doctrines of the Mass and Transubstantiation could only be received by men who had ceased to believe the evidence of their senses, and who submitted to be led about blindfold in an unreasoning credulity. They had been accustomed to hear the Scriptures depreciated, in order that recourse might be had to the fathers, to obtain sufficient proofs for the Oxford doctrines on priestly dignity and sacramental efficacy; and they had even become familiar with the argument, that if the authority of the fathers should be rejected, because they contradicted each other, and set forth statements and doctrines which were inexplicable, the same might be urged against the Holy Scriptures,† and thus their confidence in the Word of God was broken down. Just now, however, the influence of a new force began to affect the direction of the current, and while the stream of thought in these men's minds seemed, as it were, to be arrested in its motion, it was, by means of this fresh power, impelled in a new direction.

For a number of years, Mr. Carlyle had been deepening the impression which he was gradually making on the English mind. The appearance of his celebrated work on Heroes and Hero worship, marked an era in the intellectual progress of many inquirers. Sober and thoughtful men of a logical character, perceived the extravagance and absurdity of the book, but there were many who were captivated by its boldness, and who assented to its position without waiting to reason. To such minds, it appeared that all the reverence which the Scriptures required was rendered by the admission of the fact that Isaiah and Peter, David and Paul, were inspired, while there was a manly intrepidity displayed in claiming a degree of inspiration for Knox and Luther, for Plato and Solon, and for Mohammed and Napoleon. To hold that whatever *truth* was found in the system of any *thinker*, and that whatever *right* was aimed at by the achievements of any *worker*, was an inspiration from the Divine mind, seemed the conception of a philosopher eminently qualified to comprehend details, and to classify them in logical order. When it is remembered that the views of the Tractarians had made them familiar with the supposed imperfections of the Scriptures, as well as with imperfections or difficulties in the fathers, it will be evident that here was a view of Inspiration which exactly suited the minds of such reasoners as wished to find an apology for not believing the absurdities which were taught on the combined authority of Scripture, Tradition, the Fathers and the Church. In reality, it left every one who adopted the theory, to say when he thought Isaiah or Knox, Paul or Mohammed, inspired, and where he believed that they were uttering their own conjectures. It put a pruning-hook into the hand of every one who chose to wield it, and it gave him authority to lop off a branch here, and a shoot there, according to the character of his own mind or inspiration; and it thus made every man a judge for himself, both as to what parts of the Bible, or what dogmas of Plato, or what acts of Napoleon or Washington were inspired, and to be recognized as Divine. It was no wonder, then, that as the Tractarian Controversy unsettled men's minds on the great question of the authority of the Word of God, the spectacle was soon presented of one party—a credulous and an unreasoning party—going off to Rome; while another party was prepared for the adoption of a theory about Inspiration, which for a time appeared to free them from their difficulties about Romanism, and yet left them apparently in possession of the Bible after all. We say apparently, for soon it became obvious that the Germanism which Mr. Carlyle had passed through his filter, had lost nothing of its essential character by the process. It was seen that in the hands of Germans and of Englishmen, the theory enabled all of them to reject or modify as much or as little of the Bible as they pleased, and to indicate the degree of authority that should be awarded to any of its statements. It thus made every reader of the Bible a Lord and Master over the volume, and the uselessness of such an Inspiration soon became apparent to all inquiring minds.

It is not at all strange, however, that men like Sterling and Foxton, Froude and Newman, should, in their perplexity, have grasped at such a theory. They felt themselves sinking, and, like drowning men, they were glad even to grasp at a straw. They had scarcely seized it, however, until they found out their mistake; and their course subsequently, as indicated by the miserable experience of Sterling, and the writings of the others,* shows that they felt themselves to be on an inclined plane. They could not maintain their position, and the gravitating tendency of their principles forced them downward. While these changes were taking place among the Tractarians—one party of them recruiting the forces of the Papacy, and another filling the ranks of Skepticism—the influence of Mr. Carlyle and the German School was leavening the minds of many who had never been enrolled among the avowed followers of Dr. Pusey and Dr. Newman. The controversies, however, which took place in consequence of the remarkable division in the Tractarian party, helped very considerably to arrest the minds of many in the Establishment, who never had clear views of the Gospel. Of these, some were men of learning, and intimate with the literature of Germany. Among the Dissenters, also, there were speculative minds unsatisfied with the past, and on the search for something new; and hence it came to pass that a "Broad Church" party speedily became an acknowledged section of the Establishment; and that Dissent in England has to mourn over the existence of a body in its pale which is known to despise, as illiberal and contracted, the views of their fathers, and to pride itself on the possession of a philosophical new theology.

This narrative is replete with warning. It calls upon us to watch well the foundations; to weigh accurately the nature and tendency of principles, and to guard against any departure from our Form of Sound Words. It becomes us to be on our guard, for the waves of the human mind are like the waves of the ocean, in their progressive tendencies. They do not settle down into rest in the place where they are first excited into motion. Around, and on every side, the impulse is felt, and the expanding billows, as they roll onwards, lifting their crested heads in might, fall in their power, and lash the adjoining waters into foam. In such convulsions, the weeds of the ocean and the sands of the shore are drifted to and fro, but the rock remains stable, and the living objects that cling to it are safe amid the storm. We may expect to hear the noise of the tempest; but even though it should reach us, and its raging should be heard around our dwellings, we shall be safe as surely as we are clinging, with a living grasp, to THE LIVING ROCK!

* See "Nemesis of Faith," "Phases of Faith," &c., &c.

Pastoral Resignations—Rev. Ross Stevenson.

The resignation of a pastoral charge is no light matter. Frequent changes are to be greatly deprecated. Ministers are, we fear, much at fault in this; and congregations are, probably, still more culpable. This remark we make, while we maintain that the pastor is entitled, in all honesty, to a comfortable support; and the people have, as fairly, a right to a good supply of spiritual food.

It is also a truth, that the whole Church has a full right to the services of all her sons, and to their location in portions of her field to which they are best adapted. Jesus Christ may both call and send. It is his prerogative, and he exercises it. Sometimes he points to a new field of labor, by a direct call, issued by a church. Sometimes he stirs up the nest, makes the servant uncomfortable, withholds adequate sustenance, and thus sends him off to seek his proper place for labor. We have great faith in the leadings of Providence. But let providences be well studied, and judiciously read. Let not the pastor be given to change; neither let the people drive away the man of God. The frequent changes in the relations of pastors and their charges, we cannot but look upon as evils. Sometimes, we know, a change is a blessing; but often, we fear, it is sent as a chastisement, to one party or the other.

These thoughts are suggested by information that Rev. Ross Stevenson has been released from his charge at Johnstown, Pa., an event which we had not anticipated. The Cambria *Tribune*, speaking of it, says:

Rev. Ross Stevenson, for the past four years and a half, pastor of the Presbyterian congregation of this place, preached his farewell sermon on Sabbath evening last. The announcement that Mr. Stevenson intended to take leave of his congregation, brought many to the church who were not members of his flock, but who have ever entertained for him the profoundest respect, and desired to manifest their esteem by attending his last public ministration. A more than ordinary audience was in attendance, and the remarks of the worthy pastor were listened to with marked attention and respect, mingled with evident regret at the prospect of the speedy dissolution of the pleasant relations which had heretofore existed between the pastor and the people of this neighborhood. The unhappy causes which led to this determination on the part of Mr. Stevenson, are deeply regretted by a large majority of his charge, and by the community generally, with whom he was a favorite; and we feel sure that we but express the common sentiment in saying that wherever he may go, or wherever his lot may be cast, he will bear with him the profound respect and best wishes for his future happiness and usefulness of the people of this vicinity.

Burning of a Church.

The Calvary Presbyterian church, (Dr. Scott's,) San Francisco, has been burned, in part. The fire, it is thought, was started by some miscreant. The estimated loss is $10,000 to $15,000, which is covered by insurance. The church library was destroyed. The Sabbath School library and Dr. Scott's library were saved. The church furniture, which was not insured, was much injured before the fire was extinguished.

The Musical Hall has been hired for the use of the congregation, while the church is being refitted.

Young Men's Christian Association of Pittsburgh.

We feel that we are doing a kindness to many of our readers who often visit our city, by informing them where a leisure hour can be spent with great advantage. The Young Men's Christian Association has nicely furnished rooms on Fifth Street, nearly opposite the Post Office, over the jewelry establishment of Mr. James R. Reed. In these rooms are found not only all the principal religious newspapers of the land, but also very many of the secular newspapers, together with all the principal Reviews and Magazines of the day. These rooms are open to all, from an early hour in the morning until late in the evening. We do not believe this Institution has received the encouragement and support to which it is entitled, from our citizens generally, or that visitors and business men from a distance have hitherto sought the entertainment and instruction offered them in these rooms, to the degree they might have done. In the Presbyterian Rooms on St. Clair Street, and in these rooms on Fifth Street, the stranger may always find a cordial welcome.

The Mormons, and the Government.

One of the hard questions to be discussed and settled is, What shall be done with the Mormons and Mormonism? Christians are sending the Bible to Utah, and would cheerfully send and sustain Missionaries. But the civil rule is such, that Missionaries, though American citizens, would be utterly unsafe. Even the agents of the United States Government, who are not Mormons, are unsafe—powerless as to the discharge of their official functions, in danger as to their persons, and obliged to leave the Territory.

Utah is arranging to become a State. Shall we have, as a member of a confederacy of Christian States, one where the moral law is violated, on principle and in general practice? We trust not. We trust that this Christian people will never tolerate polygamy.

What shall our General Government do? Judge Drummond has resigned. The United States laws cannot be executed. We see it stated that a strong military force is to be sent to Utah, officered by men of character, who will take their *families* with them. Also, that Judges, who have families, will be appointed, and protected there. If this shall be done, and be consistently maintained; and if emigrants who are not Mormons, and if Missionaries, also—all classes of men—shall be protected there, as elsewhere, we may look for a change in the moral condition of the Territory, and expect that, ere long, it will assume a character which will entitle it to a place in the sisterhood of States.

Judge Drummond's letter of resignation presents facts relative to the condition of things in Utah, which are startling; and, coming from him officially, their correctness may be relied on. And the matter being thus brought before the country, it not only opens up the way for action, but makes action indispensable. The letter is as follows:

To the Hon. Jeremiah S. Black, Attorney General of the United States, Washington City, D. C.

MY DEAR SIR:—As I have concluded to resign the office of Justice of the Supreme Court of the Territory of Utah, which position I accepted in A. D. 1854, under the administration of President Pierce, I deem it due to the public to give some of the reasons why I do so.

In the *first* place, Brigham Young, the Governor of Utah Territory, is the acknowledged head of the "Church of Jesus Christ of Latter-Day Saints," commonly called "Mormon," and as such head, the Mormons look to him, and to *him alone*, for the *law* by which they are to be governed; therefore, no law of Congress is by them considered binding in any manner.

Secondly. I know that there is a secret oath-bound organization among all the male members of the Church, to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young, direct from God, he, Young, being the vicegerent of God, and prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization.

Thirdly. I am fully aware that there is a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church, (the names of whom I will promptly make known at a future time.)

Fourthly. That the records, papers, &c., of the Supreme Court have been destroyed by order of the Church, with the direct knowledge and approbation of Governor B. Young, and the federal officers grossly insulted for presuming to raise a single question about the treasonable act.

Fifthly. That the federal officers of the Territory are constantly insulted, harrassed, and annoyed by the Mormons, and for those insults there is no redress.

Sixthly. That the federal officers are daily compelled to hear the form of the American Government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that the evil passions of man can possibly conceive.

Again. That after Moroni Green had been convicted in the District Court before my colleague, Judge Kinney, of an assault with intent to commit murder; and afterwards on appeal to the Supreme Court, the judgment being affirmed, and the said Green sentenced to the penitentiary, Brigham Young gave a full pardon to the said Green before he reached the penitentiary; also, that the said Governor Young pardoned a man by the name of Baker, who had been tried and sentenced to ten years' imprisonment in the penitentiary, for the murder of a dumb boy by the name of White House, the proof showing one of the most aggravated cases of murder that I ever knew being tried; and to insult the Court and Government officers, this man Young took this pardoned criminal with him, in proper person, to church on the next Sabbath after his conviction, Baker in the meantime having received a full pardon from Gov. Brigham Young. These two men were Mormons.

On the other hand, I charge the Mormons, and Gov. Young in particular, with imprisoning five or six young men from Missouri and Iowa, who are now in the penitentiary of Utah, without those men having violated any criminal law in America, but they were anti Mormons, poor, uneducated young men, on their way to California; but because they emigrated from Illinois, Iowa, or Missouri, and passed by Great Salt Lake City, they were indicted by a Probate Court, and most brutally and inhumanly dealt with, in addition to being summarily incarcerated in the saintly prison of the Territory of Utah. I also charge Gov. Young with constantly interfering with the Federal Courts, directing the Grand Jury whom to indict and whom not; and, after the Judges charge the Grand Juries as to their duties, that this man, Young, invariably has some member of the Grand Jury advised in advance, as to his will in relation to their labors, and that his charge, thus given is the only charge known, obeyed, or received by all the Grand Juries of the Federal Courts of Utah Territory.

Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Capt. John W. Gunnison, and his party of eight others, were murdered by the Indians in 1853, under the order, advice, and direction of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas Shaver, came to his death by drinking poisonous liquors given to him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary of the Territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only; and as members of the Danite Band, they were bound to do the will of Brigham Young, as the head of the Church, or forfeit their own lives.

These reasons, with many others that I might give, which would be too heart rending to insert in this communication, have induced me to resign the office of Justice of the Territory of Utah, and again return to my adopted State of Illinois.—My reason, sir, for making my communication thus public, is, that the Democratic party, with which I have always strictly acted, is the party now in power, and therefore is the party that *should now* be held responsible for the treasonable and disgraceful state of affairs that now exist in Utah Territory. I could, sir, if necessary, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable Territory, but shall not do so, for the reason that the lives of such gentlemen as I should designate in Utah and California would not be safe for a single day.

In conclusion, sir, I have to say, that in my career as Justice of the Supreme Court of Utah Territory, I have the consolation of knowing that I did my duty; that neither threats nor intimidations drove me from that path. Upon the other hand, I am pained to say, that I accomplished little good while there; that the Judiciary is only treated as a farce. The only rule of law by which the infatuated followers of this curious people will be governed, is the law of the Church, and that emanates from Governor Brigham Young, and him alone.

I do believe, that if there were a man put in office as Governor of that Territory, who is not a member of the Church, (Mormon,) and he supported with a sufficient military aid, that much good would result from such a course; but, as the Territory is now governed, and has been since the administration of Mr. Fillmore, at which time Young received his appointment as Governor, it is noon day madness and folly to attempt to administer the law in that Territory. The officers are insulted, harassed, and murdered for doing their duty, and not recognizing Brigham Young as the only law-giver and law maker on earth. Of this, every man can bear incontestable evidence who has been willing to accept an appointment in Utah; and I assure you, sir, that no man would be willing to risk his life and property in that Territory, after once trying the sad experiment.

With an ardent desire that the present administration will give due and timely aid to the officers that may be so unfortunate as to accept situations in that Territory, and that the withering curse which rests upon this nation by virtue of the *peculiar* and heart-rending institutions of the Territory of Utah may be speedily removed, to the honor and credit of our happy country,

I now remain, your obedient servant,
W. W. DRUMMOND,
Justice of Utah Territory.

March 30, *A. D.* 1857.

GOOD EXAMPLE.—A wealthy gentleman in New York proposes to present a copy of Conybeare and Howson's Commentary on Paul's Epistles, to each of ten clergymen of straitened means, as soon as his pastor furnishes the names. Great good at small expense, might be easily effected in this way in other places.

Commissioners to the General Assembly.

PRESBYTERIES.	MINISTERS.	ELDERS.
Ohio,	A. B. Brown, D.D., Richard Lee,	Benjamin McLain, ——— Foster.
Allegheny City,	E. P. Swift, D.D.,	A. Cameron.
Philadelphia,	J. H. Jones, D.D., W. E. Schenck,	Judge Sharswood, James Russell.
Fort Wayne,	Wm. Bonar.	Joseph Gorrell.
Clarion,	James Montgomery,	John Wallace.
Schuylkill,	R. Matthews,	J. D. Settile.
Saltsburg,	S. M. McClung,	Mr Gordon.
Blairsville,	R. Stevenson,	Mr. Humes.
Newcastle,	A. G. Morrison, Thomas Love,	Jno. M Kelton, Archibald Armstrong.
Redstone,	Robert M Wallace,	D. W. Shrock.
Georgia,	C. C. Jones, D.D.,	J. B. Wallace.
Tuskaloosa,	J. C. Mitchell,	J. Hope.
Charleston,	A. W. Leland, D.D., J. H. Thornwell, DD.,	A. Crawford, D. Townsend.
Cincinnati,	W. M Scott, D.D.,	J. C. Clapper,
Allegheny,	Loyal Young,	John Breckinridge.

LETTER FROM DR. DUFF.—A private letter from Dr. Duff, dated 8th of January, conveys the following interesting intelligence: "On Sabbath evening, 28th December," Dr. Duff says, "it was my happiness to admit five adults by baptism into the Christian Church; three Mohammedans, one Hindoo young man from our Institution, and one Hindoo female. The Mohammedans were brought to a knowledge of the truth as it is in Jesus, by the zealous and indefatigable labors of our native preacher, Behari Lal Singh."

Ecclesiastical.

Rev. WILLIAM T. MCADAM was received from the Associate Reformed Church, by the Presbytery of Beaver, at its late meeting on the 14th ult.

Messrs. JOHN H. CLARK, WILLIAM B KEELING, CALVIN BARR, and ALFRED W. HAINES, students of the Western Theological Seminary, were licensed, on the 15th inst., by the Presbytery of Ohio, to preach the Gospel.

Messrs. D. H. BARRON, W. B. MCKEE, and JNO. J. WALCOTT, were licensed, on the 15th inst, by the Presbytery of Allegheny City.

Rev. ROSS STEVENSON has resigned his pastoral charge, at Johnstown, Pa. He preached his farewell sermon on the 12th inst.

Mr. T. K. ELDER was ordained an Evangelist, to go to Lake Superior; and Mr. J. Y. MCCARTNEY was licensed to preach the Gospel; by the Presbytery of Saltsburg, at its late meeting.

Rev. JAMES SMITH has been released from his pastoral charge, at Bridgewater, Pa. His Post Office address will be, for a time, Milroy, Pa.

Rev. SAMUEL LAWRENCE has resigned his charge at Perryville, (Milroy) Pa.

Mr. RICHARD MCILWAIN has been licensed by the Presbytery of East Hanover.

Rev. JAMES M. CROWELL has been released from his charge, at Upper Octorara, with a view to his accepting the call to the Seventh Presbyterian church, Philadelphia.

Mr. WILLIAM E. HUNT, having received and accepted a unanimous call to the pastorate of the First Presbyterian church of Coshocton, Ohio, was ordained by the Presbytery of Coshocton, on the 14th inst., and his installation appointed for Thursday, May 14th.

Rev. GEO. C. HICKMAN, late of Port Byron, N. Y., was installed, at Portage, Wis., on the 4th inst., by the Presbytery of Winnebago.

Rev. JAMES WILSON has removed from Natchez, Miss., to supply the church at Wheelock, Texas.

Rev. R. S. FRIERSON has been called to Canton, Miss.

Rev. DANIEL WILLIAMS has resigned his pastoral charge, at West Newton, Pa.

Mr. SAMUEL WILLIAMS was ordained, by the Presbytery of Allegheny, on the 14th inst., and installed at Centreville, Pa.

Rev. GEORGE CAIRNS, has been released from his pastoral charge, at Buffalo, Pa.

Mr. J. R. COULTER accepts calls to Scrub Grass and New Salem, Pa.

Mr. JOHN C. THOMPSON has been licensed by the Presbytery of Newcastle.

Eastern Summary.

BOSTON.

Daily newspapers do not seem to have succeeded as well in the "Modern Athens," as might have been expected. Fifteen daily papers have died within a few years and the proprietors of three of those still in existence, have failed. There are still ten of this class of papers published, which is probably about five too many. New York, with its immense population and varied interests, has only thirteen daily newspapers.

It is supposed that the LARGEST PUBLISHING job ever undertaken, involving the greatest outlay and income, is now in progress by the house of Little, Brown & Co. This is Prof. Agassiz's great work, entitled "Contributions to the Natural History of the United States of North America." Voluntary subscriptions to the amount of $300,000 have been already received. The first volume is now in the press of Allen, Farnham, and will be issued in a style of typography never surpassed.

The senior class of the Divinity School at Cambridge, had invited THEODORE PARKER to deliver the usual Annual Class Sermon! But this action was not sanctioned by the Faculty, and the invitation has been withdrawn.

The Annual Catalogue of HARVARD COLLEGE gives us the following summary: Professors, Students and Resident Graduates—Divinity Students, 23; Law Students, 101; Scientific Students, 52; Medical Students, 118; Resident Graduates, 4—298. Under Graduates—Seniors, 67; Juniors, 94; Sophomores, 95; Freshmen, 125—381. Total, 679.

It is computed that there are in Boston and vicinity, some twenty-five thousand open or secret SPIRITUALISTS, of whom only ten thousand are avowed believers in this silly but ruinous delusion. They have three places of public teaching open every Sabbath. A student was lately expelled from Harvard, because of some efforts at deception discovered by one of the Professors, in his attempts at table-tipping.

MR. LAWRENCE has offered to contribute one thousand dollars annually, for an indefinite number of years, to the American Sunday School Union, upon condition that a Sunday School missionary be immediately dispatched to Kansas.

On Sabbath evening, March 29th, the Rev. Dr. HUMPHREY, father of the Rev. Dr. Humphrey of the Theological Seminary at Danville, Ky., preached a sermon in the First Congregational church of Pittsfield, Mass., upon the completion of his fiftieth year of service in the Gospel ministry. Dr. Humphrey was ordained at Fairfield, Conn., in 1807; in 1817 he was settled in Pittsfield. Six years afterwards, he accepted the call to the Presidency of Amherst College, in which position he continued for twenty-two years. After his retirement from the College, he returned to pass his remaining days among the scenes of his former charge. The Rev. Dr. Tod, the well known and useful author, is now pastor of the church to which Dr. Humphrey formerly ministered.

NEW YORK.

Complaint is made that the West is not making the Spring payments with its usual promptness, owing to the immense speculations that have been undertaken in the lands of the Mississippi Valley. The money market of Chicago is reported to be peculiarly stringent at the present time.

THE LEGISLATURE of New York has lately passed a bill, limiting considerably the power of the Mayor of New York City, with regard to police appointments. This has not been received with a very good grace by his honor, Mayor Wood. In anticipation of the bill going into effect, it is said, he has appointed some very objectionable men to important stations in the police force; such as the keepers of drinking and gambling houses, and those long recognized as ruffians, in whose keeping neither the persons nor property of the citizens will be safe. But few men have disappointed public expectation to a greater degree in the same time, than this same Mayor Wood. A Mayor of the requisite abilities, and of sterling integrity, would be a great benefit to the city.

The Rev. L. N. Pease has been compelled to retire from the noted FIVE POINTS MISSION, on account of the failure of health, owing to his arduous exertions. A suitable person has been found to take his place in the city, while he will reside upon the farm that has been secured for the benefit of those received into the institution in the city. During the seven years this mission has existed, some five thousand have been reclaimed from vagrancy.

A bill in relation to TRINITY CHURCH has passed the Senate, which, though different in some respects from the one originally reported by the Committee, seems to be considered equally objectionable by the friends of Trinity. This bill requires the appropriation of a part of the funds "to the support and extension of religion and religious education in the city and State of New York." The *Churchman* styles the bill "an act of iniquitous spoliation," and hopes that the measure will be defeated in the House of Representatives.

The seventh of April, the birth-day of CHARLES FOURIER, which had been celebrated for several years with great enthusiasm by the Socialists of New York, was unnoticed by them this year. His former followers are most probably following some new error, equally mischievous in its effects.

The NEW YORK FEMALE BIBLE SOCIETY has, during the past year, collected and disbursed $11,691.22, including a legacy of the late Mrs. Banyer, long an active and efficient member of the Society. During the year, this Society sent a magnificent copy of the Bible to Queen Victoria, through Mr. Dallas, which was most respectfully received.

The Legislature has made an appropriation of $25,000 to the St. Lawrence (Universalist) UNIVERSITY, upon condition that an equal sum be secured by the Universalists themselves, before any part of this appropriation is paid.

The BROADWAY TABERNACLE will be demolished early in May, and large and elegant stores will be erected on its site. This will be a great annoyance to the many Societies so long accustomed to hold their Anniversaries within its walls. The Society has purchased ten lots for a new edifice on Murray Hill, at the North-East corner of Thirty-fourth Street and Sixth Avenue, for $78,000, which is but a fragment of what was received for the old place.

A PRAYER-MEETING is now held every Friday afternoon, at 3½ o'clock, in Dr. Alexander's church, on Fifth Avenue, which is well attended.

It has been generally supposed that MORMONISM was confined to Utah; this appears to be a great mistake. The *Times* says the number of believers in the Book of Mormon in New York is "alarmingly large." They have frequent meetings, and a weekly paper, published every Saturday. At the meeting held in Brooklyn, week before last, representatives and reports were received from twelve different towns in New York, Massachusetts, and New Jersey. They report large accessions to their numbers. Their Associations among "the Gentiles," as they are pleased to term those who differ from them, are used merely as recruiting stations. The neophytes are hurried off with all possible expedition to Utah. The *Times* speaks of this abomination as a not distant, but present and momentous evil.

The Ninth Annual Session of the NEW YORK CONFERENCE of the Methodist Episcopal Church convened in the Fleet Street church, on the 1[illegible] inst. The slavery question was up. A Committee reported; the majority against having any