

Banner and Advocate.

PITTSBURGH, JUNE 20, 1857.

TERMS.—\$1.50 in advance or in Clubs \$1.25 on delivery at residence of Subscriber. \$1.75 for Prospectus on Third Payment. RENEWALS should be promptly made...

LETTERS ON BUSINESS.—Persons sending us lists of subscribers, and especially in making remittances, will please direct their letters, always, (as requested above), to REV. DAVID MCKINNEY, Pittsburgh, Pa.

INDIA.—An interesting letter concerning the progress of the Gospel, and religious institutions in this distant land, will be found in another column. Its facts are important, and worthy of remembrance.

DES MOINES COLLEGE.—The first Annual Catalogue of this Institution is before us. It is conducted by Rev. W. C. Holliday, as Principal. The pupils for the year numbered, males thirty-seven, females thirty-three.

Silliman Institute, Clinton, La.—The main building of this Institution, for the education of young ladies, under the care of the Rev. H. Mosely, of our Church, was recently destroyed by fire. The school has not been suspended, but is continued in a building, secured until the loss is repaired.

"North Carolina Presbyterian."—This is the title of a new weekly journal, to be published at Fayetteville, North Carolina, as soon as a sufficient number of subscribers shall be obtained. The concern will be owned by a number of stockholders, who have appointed the Rev. W. N. Mebane and Rev. Geo. McNeil, Editors, upon a liberal salary.

Lindenwood Female College.—The building intended for this Institution, at St. Charles, Mo., is nearly completed, and will be ready for the reception of pupils on the 1st of September. The Rev. A. V. Schenck, of St. Joseph, Mo., has been elected President, and also Stated Supply of the church at St. Charles, for one year; both of which appointments have been accepted.

Rev. A. P. Happer, M. D.—This brother, having been prevented from returning to his missionary labors at Canton, China, for the present, by the difficulties existing between the British and Chinese Governments, has, after conferring with the Executive Committee of the Board of Foreign Missions, accepted an invitation to supply, temporarily, the Central Presbyterian church, Baltimore. He requests correspondents to address him at Baltimore, Md.

United Brethren.—Quite a controversy has been in progress for some time, in this denomination, with regard to the doctrine of natural depravity. Many anticipated a rupture in the denomination; but the late General Conference, by a vote of fifty-seven to one, caused the following question to be answered affirmatively: "Do you believe that man abstractly of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is inclined to evil, and only evil, continually, and except a man be born again he cannot see the kingdom of God?"

New Church.—The Presbytery of Ohio, at its late meeting, determined to organize a new church on Mt. Washington—one of the elevations of Coal Hill—across the Monongahela. This enterprise is undertaken in the midst of a large and growing population, that has hitherto been much neglected. The Presbyterians there are not numerous, but active and zealous. The present movement is owing, in part, to the labors and efficiency of the members of a single family. We hope that this is a beginning that will be speedily followed by enlarged efforts in the way of church extension.

Oakland College, Mississippi.—At the late Annual Commencement of this Institution, ten young men received the degree of A. B. The Alumni Address was delivered by the Rev. T. R. Markham. The Trustees have contracted for additional buildings, the estimated cost of which will be \$80,000. The income of the College for the coming year, to be devoted to the support of the Faculty, and defraying incidental expenses, will be about \$10,000. Rev. W. D. Moore, formerly pastor of the Presbyterian Church in Greensburg, Pa., and Robert Patterson, Esq., formerly Professor in Jefferson College, Pa., are among the Professors.

Central Church, Cincinnati.—This church is still enjoying the gracious presence of God's Spirit, in more than ordinary measure. Last Sabbath week, as we learn by a letter from the pastor, fifteen others, in addition to those received a short time ago, made a public profession of their faith. Ten were young men. Eight of these were baptized. The pastor preached in the morning, from Song, ii: 4; "He brought me to the banquet-house, and his banner over me was love." In the evening, the Rev. Dr. Vernilye, of New York, was seen through a glass darkly, but, there, face to face. We learn that there are quite a number yet anxiously inquiring.

The Morality of Skepticism.—We stated in our notice of the last number of the Westminster Review, that we intended to advert to it again. This we do in order to show our readers the spirit of that journal, in its lamentations over the obstacles which exist in England, as hindrances to the more public avowal of infidelity. In Liverpool, there is a clergyman in the Established Church, named Macnaught. He is incumbent of St. Chrysostom's Church, at Everton, and for a considerable time past, has rendered himself conspicuous for two things—his attention to the humbler classes of the district in which his church is situated, and the peculiar form of skepticism, which, as a minister of the Establishment, he is seeking to promulgate.

In Liverpool, there is a Ministerial Association, or meeting of the clergy for conversation, prayer, and mutual improvement. Mr. Macnaught was a member of this Association, and in certain papers which he read as part of the transactions of the body, he developed his opinions on the Inspiration and Infallibility of the Scriptures. Soon afterwards, the reverend gentleman's name was removed from the roll of the members, and the reason, no doubt, was the unwillingness of the brethren to have among them a man who, while he professed to believe that the Bible was inspired, held that it was consistent with a belief in the inspiration of the volume, also to believe that it might contain many things which were erroneous, and that, so far as it was erroneous, it was destitute of authority. Mr. Macnaught has brought out his views on these subjects very fully, in a work which has reached a second edition. In a review of this work, the Westminster loudly deprecates the fact that congregations in the Established Church will not quietly receive the lucubrations of such Germanized Progressives. The ministers are not afraid of ecclesiastical censures, or articles in the abstract, but lest their own congregations should rise in clamor against them, and so an immediate moral influence for good be destroyed, for an indirect and distant prospect of enlightenment." So it would appear that these modern lights of science, the propagators of philosophical Christianity, have no objection to "articles in the abstract," or in the concrete. They have easy and elastic consciences; and although they don't believe these rusty and antiquated symbols, yet they can swear before God and men that they are moved by the Holy Ghost to enter the ministry of a Church, of which these articles are exponents of her faith. They can sign and swear to what they don't believe, and having entered their pulpits by perjury, they can deliberately set about to destroy the faith they have sworn to uphold. Ecclesiastical censures, neither, do they dread. The Bishops, good easy men, have their families to promote, or Parliament to attend, and to see that Dissent does not make headway among the clergy; but to guard against latitudinarianism, or infidelity, or Popery, why, that is another thing altogether! The people, on the other hand, the unruly people, won't be Germanized. They have a rude, blunt sense of what is meant by truth, and consistency, and honesty.

Turning from the Establishment to Dissent, the prospect does not improve before the mind of the chagrined Reviewer. "In the non-established communions," he says, "the bondage of ministers to trustees, elders, and seat-holders, is even more strict." That is, among the Dissenters, ministers are expected to be honest men; to believe and expound the creed which they have voluntarily professed; and then, should they change their principles, they are expected to resign their livings honestly, and tell their people that they cannot play the hypocrite, and eat the bread of deceit and treachery.

The Reviewer, no doubt, is a lineal descendant of the English Unitarians, who, by such dishonest trickery, stole the churches and endowments of the English Presbyterians—plunder which, in many cases, would have been reckoned out of their hands, only for the infamous bill of the late Sir R. Peel, which confirmed the Unitarian possessors in the tenure of their spoils. He adds: "Endowments are voted, and funds subscribed and set apart in order, that ministers should be highly educated—raised intellectually by means of special studies, above the average of their hearers." But when they begin to speak what they think, out of the fullness of their hearts and heads, they are bidden to confine themselves to the phraseology of the sixteenth and seventeenth centuries." We profess our ignorance of the fact that any funds exist in Britain, or in this country, for the education of ministers, and for their sustentment and support, on the principle that whether they grow up Unitarians, or Calvinists, Papists or Swedenborgians, Episcopalians or Congregationalists, they are still equally and legally entitled to be sustained by such funds. The Reviewer knows quite well that no such endowments have ever been made. He knows that the Dissenting Churches of the sixteenth and seventeenth centuries were founded for the promulgation of the Gospel; and the fact that before any minister could be recognized as such, his belief had to be tested, either by subscription or by oral statement embracing a creed, in accordance with the views of the founders. Unitarianism did not like this, and hence dishonest men crept in by concealment and perjury, and some already in, having changed their views, instead of proclaiming the fact and resigning their positions, held to their places and set about, with low cunning, to disseminate, in a manner as safely as they could, the heterodoxy which they had embraced, and which they thus took steps to have proclaimed to another generation at the cost of funds contributed for the spread of the saving truth of the Word of God. This was secured when perverted and dishonest trustees were foisted into the management of such churches and endowments.

The same sense of grievous injury, inflicted by trustees of Unitarian and Evangelical property, when they hesitate to allow the funds and churches which, in solemn trust they have, in the eye of the law

and of the country, undertaken to manage for the ends of their institution, is thus further displayed by the Reviewer: "The Rivulet Controversy, and the treatment which Dr. Davidson has received in some quarters, are an exemplification of the little real liberty allowed in communions which ought to exhibit a different picture." Does the Reviewer mean to insinuate that if ministers of the Establishment become Papists, they are not allowed to leave the Church and go over at once to Rome? Does he mean to say that when Dissenting ministers, who had been settled in Evangelical churches on their profession of an Evangelical creed, become infidels, they are not permitted to leave their churches and to proclaim their newly adopted opinions to all who may follow them? Surely this is a liberty which no man has sought to deprive them; and if they were honest and upright what more could they desire? This lamentation of infidelity over Evangelical law and order, reminds us of an excellent, godly Elder in the North of Ireland, who was told, some twenty-five years ago, that certain Unitarians in his neighborhood were about to erect a Unitarian edifice. "There is no cause for fear," said the good man, "they'll not build a house so long as there is one that they can steal." So it would appear, Unitarians and skeptics of our own day are the same in morals as their fathers: They would allow godly, pious, praying Evangelical men to create endowments, to build churches, and contribute means for the promulgation of the Gospel of Christ; then if they are not allowed to pervert these funds and abuse these endowments of the sainted dead to ends and objects which their founders abhorred, they cry out persecution, and stand amazed at the paralytic ignorance and narrow-mindedness of the age.

Eastern Summary.—BOSTON AND NEW ENGLAND.—During the late session of the LEGISLATURE OF MASSACHUSETTS, an amendment of the Constitution, limiting the Sessions of the Legislature to one hundred days, unless protracted not exceeding ten days, by a vote of two-thirds of all the members elected to both houses, was agreed to, and referred to the next Legislature. An extra Session will assemble on the 14th of July, for the purpose of districting the State for the next election of Representatives.

The people of Montreal, as well as elsewhere, do not seem to have any relish for the vagaries and idleness of THOMPSON PARKER and LOOR SWOPE. Both of these persons had been invited by the Directors of the Mercantile Library Association, to lecture in that city. But at a large meeting of the members of the Association, this action was disapproved, and the invitations have been recalled. The deleterious influence of Ralph Waldo Emerson had been felt, and the members did not wish to add any thing more of the same kind, or even worse. The truth is, Parker has reached his zenith; his peculiar views have lost the charm of novelty, and their baneful character has been fully revealed.

Eight members of the Joint Committee on Ordinances of Councils, have been visiting the CHURCH AND PARSONAGE INSTRUCTIONS of New York, for the purpose of acquiring necessary information to aid in the organization and conduct of the similar institutions in their own city.

The Rev. Dr. VINTON, of Boston, has been elected Episcopal Bishop of Texas, with a salary of \$2,500. The Convention in which this election took place consisted of only eight ministers, and six laymen. There was some discussion with regard to him, in connection with the question of slavery; but at last the election was unanimous. The Episcopal Church in Texas is small, and its congregations and members are widely dispersed. The Episcopate there will not be secure. It was lately stated, by a pastor in the city of Austin, that not one-sixth of its inhabitants, amounting in all to five thousand, ever go to any church.

EX-GOVERNOR HERRARD, of New Hampshire, a well known politician in that State since 1842, died on the 5th inst.

The Anniversary of the CONCORD BIBLEICAL INSTITUTE, at Concord, N. H., under the care of the Methodist Episcopal Church, will be held on the 7th, 8th, and 9th of July. Dr. Durbin will preach before the Missionary Association; Rev. S. Brown, of Albany, N. Y., before the Societies; and the Rev. E. D. Haven, D. D., editor of Zion's Herald, Boston, before the Trustees and visitors.

From one town in New Hampshire, Two HUNDRED MECHANICS have gone West this Spring, carrying with them about \$100,000.

The Rev. Dr. DWIGHT, of Portland, Me., preached his twenty-fifth anniversary sermon on the last Sabbath of May. He stated that there are now only seven Congregational clergymen in the State, in the same pulpits occupied by them at his settlement. There have been about three hundred additions to the church during his pastorate.

The number of SCHOOL DIRECTORS in Maine, is 4,061, an increase since 1850 of 711; number of children between four and twenty-one years old, 241,097—increased, 47,002; average attendance, 106,401—increased, 24,605; amount raised for support of schools, \$386,488.53—increased, \$64,512.38. These figures show an encouraging progress in six years.

It is worthy of note that RELIGIOUS SERVICES are frequently held on board of the steamer City of Hartford, during her passage between Hartford and New York. This vessel is under the control of Christian agents, and the Presbyterians, according to Christian principles. Would that such instances were more common.

NEW YORK.—THE EXPROPRIATIONS OF SPAIN are now very large. The Arabia, which sailed on the 10th inst., carried out \$2,000,000.

Unpleasantness continues to be felt in COMMERCIAL CIRCLES, with regard to Western payments. Owing to the immense transactions in Western lands, remittances to the East come in very slowly, and many predict a general "crash" in the business of the West, at no distant day.

The NEW PORTION COMMISSIONERS are steadily advancing; on one day last week, no less than 130 subscribers were cited for trial, and 135 dismissed. In the meantime, the Mayor makes new appointments, but refuses to give their names to the reporters.

Many of the WEALTHY AND FASHIONABLE are making the tour of Europe, the present Summer, instead of frequenting the usual Summer resorts, the sea-side, and watering places. It is said this course will be less expensive, and more interesting and improving; and at the same time less detrimental to health and morals. For it cannot be denied that most of the places of fashionable resort in July and August, are nothing less than scenes of great dissipation. At them, much social and moral poison has been imbibed, of late years.

The Rev. O. B. JUDY, D. D., has published a pamphlet of eighty-four closely-printed pages, reviewing the origin, object, and conduct of the American Bible Union, with which he was formerly connected; giving a list of its revisers and

revisions, and exhibiting its condition and prospects. About \$200,000 have been already expended on account of the revisions. The list of "eminent scholars" for whose services much of this money has been expended, is said to be somewhat remarkable. No doubt Dr. Conant and Hackett, who are honorarily to be the responsible revisers, will make short work with much of the labors of these "eminent scholars."

It is said that Dr. BRADRETT, the celebrated pill manufacturer, has given \$40,000 to aid in the completion of the National Washington Monument.

THE GENERAL SYNOD of the Reformed Dutch Church met at Ithaca, N. Y., on the 3d inst. Eighty eight delegates were present. The whole number of students in the Theological Seminary of this Church, New Brunswick, N. J., for the year 1856-57, was thirty-two. In the different educational institutions of this body, there are seventy-nine young men preparing for the ministry. They have about sixty vacant churches. During the three years of the existence of their Board of Publication, 45,000 of their different publications have been issued, comprising nearly 5,000,000 of pages. Ten years ago they had only ten churches in the Western field; now there are forty. Seven years ago there was not a single church on the Fatherland; now they have in this country no less than thirty Holland churches, with a large membership. They have 577 Sabbath Schools in connection with their churches. They have contributed through the American Board, to Foreign Missions, in the year, \$12,808.50. The question of a separate and denominational Board of Foreign Missions has been discussed, the result of which we have not learned.

The friends and patrons of the "Colored Home," in 61st Street, below 1st Avenue, celebrated its 17th anniversary on Thursday, the 11th inst. The city pays eighty cents a week for each colored person sent there by the authorities. Pensioners are received from families in any part of the State, at \$50 a month. The remainder of the funds is contributed mostly by private charity. The number now in this Institution, is three hundred and three. The whole amount received during the year, was \$12,420.25.

Attempts have lately been made by the AMERICAN INDUSTRIAL ASSOCIATION, of New York, to procure suitable employment for the many Italians found in that vicinity, living in idleness, or depending for a livelihood on the returns of the hand organ. But it has been found that most employments in the region of the city are too severe for those who have not been accustomed to labor. Many of them are anxious to be hired as gardeners or the drivers, for which they are well suited, while they would be willing to engage on low terms. A letter addressed to the Secretary, Mr. Thompson, 67 Greenwich Street, N. Y., will receive immediate attention.

The friends of GENERAL WALKER, the noted Philibuster, are making preparations for giving him an enthusiastic reception, after his visit to Washington.

PHILADELPHIA.—The total number now in the PHILADELPHIA ALMSHOUSES, is 2,002; at the same time last year, the number was 1,761, giving an increase of 241. The number receiving out-door relief is 655: of which 355 are Americans, and 309 foreigners; 240 of these are negroes.

The members of the ARCH STREET PRESBYTERIAN CHURCH, of which the Rev. Charles Wadsworth is pastor, have lately raised \$6,700, and paid of the mortgage debt on the church. The pastor was installed in 1850, at which time there were only sixteen communicants, now there are three hundred and fifty. In the same time, the congregation has paid for the church edifice, for the organ, and for a new chapel in the rear for weekly meetings, and containing rooms for Trustees and Sabbath Schools, \$70,000.

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prayer meeting is well attended. Almost every family in the village, connected with the church, is represented. It is gratifying to know that God's people feel the need of a revival of religion in their own hearts, and in the community. Brethren pray for us. M. R. G.

Revival at Westfield.—Mr. EDITOR.—My heart has been made glad by the special revivals of religion in many of our churches, during the last Winter, and I have frequently gone up, as it were, to the top of the mountain, and looked in the direction of the sea of God's glory. If, peradventure, I might see a little cloud rising there, promising our thirty hill of Zion a refreshing sprinkle. And blessed be the name of God, for the mercy drops in our midst. Notwithstanding the accessions have not been numerous at this time; but how encouraging to know that God is working in our midst, by his convincing and converting Spirit! Fourteen united with the church, last week, and we trust are hope-fully converted. Among the number received was an aged father, four-score and nine years of age; few come in in their nineteenth year. There are a number inquiring; and, O that God would help us to pray more, and labor with more zeal for the advancement of the Redeemer's kingdom. T. G. SCOTT.

Missions in India and Ceylon.—FURRUKHABAD, NORTH INDIA, March 1, 1857.—The question is often asked, both in England and America, has the success attended our missionary efforts in India and Ceylon been sufficient to warrant the continuance of the past and present vast outlay of funds in their behalf? Is there sufficient reason to believe that the sacrifices our missionaries are called upon to endure in these countries are compensated for by the results attained? These are grave questions, and questions, too, upon which no little diversity of opinion prevails. I am aware that some have even gone so far as to intimate that the conversion of the Hindoos is an impossibility; and of others, that it is not practically possible, but that there are other fields more promising and less expensive. The only proper way to answer these questions and objections, seems to me to call for the facts and results in the case.

I propose, therefore, to give a brief summary of the state of these Missions at the present day, as taken from the most recent and authenticated records on that subject, and leave the reader to decide for himself as to the practicability or impracticability of the work.

The number of missionaries of all evangelical bodies, both European and American, now laboring in India and Ceylon, amongst the native population, is four hundred; together with forty-eight ordained native missionaries, and seven hundred native catechists.

These agents are employed in a variety of ways, according to the different departments of missionary labor requisite. Some devote their time almost exclusively to the preaching of the Word; others to teaching; others spend much of their time in the superintendence of Orphan Asylums, printing presses, translations, and compilations, in the native languages.

There are now three hundred and thirty-one native Christian churches, which contain eighteen thousand five hundred communicants.

The entire native Christian population now includes one hundred and twelve thousand persons, young and old.

The vernacular day schools maintained in India Missions, thirty-two hundred and fifty in number, contain forty-seven thousand five hundred boys.

There are ninety-three boarding schools for boys, with two thousand four hundred pupils; and a hundred and two boarding schools for girls, containing two thousand eight hundred pupils. One hundred and twenty-six English day schools are now in successful operation, giving a superior education to more than fourteen thousand scholars and students.

Female education, so recently commenced, is now carried on in four hundred day schools, with not less than thirteen thousand girls, Christian and heathen.

There are ten translations of the whole Bible, with five additional versions of the New Testament; all of which are being more or less revised and improved, every year.

Twenty-five printing presses are engaged in issuing Tracts, translated books, compiled books, and versions of the Holy Bible. Connected with these missions there are twenty-two Missionary Societies which expend nearly ten hundred thousand dollars per year.

Such is, in brief, a summary of the state of the India and Ceylon Missions at the present day.

The remark that it is still with them "the day of small things," is very true, when we consider the many millions that are still in the gall of bitterness and bond of iniquity; but those who judge of the work merely from the number of converts that have been made, take but a very cursory view of the subject, and measure it by a very imperfect rule. Whilst it is the avowed object of the missionary to make (by the blessing and assistance of God) as many converts as possible, still the results obtained are often of a very different character—such as the removing of obstacles, and giving a guard against ultimate success and triumph. These have, in many instances, been successfully assailed, not only by the missionaries themselves, but also through the agencies exerted by the Government, and a long list of religious riots and customs once prevalent, but now abolished, establish this great truth.

Still the results, as stated above, give us every encouragement to not only sustain but to increase the agencies to press forward this great work, and should leave no doubt on the minds of any as to its practicability; remembering that God has promised: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." A. O. JOHNSON.

For the Presbyterian Banner and Advocate.—Acknowledgment.—HUBBARD, June 6, 1857. DR. MCKINNEY.—Permit me, through your paper, to acknowledge a favor conferred upon me by the little Church of Liberty, to whom I minister—fourth of my time.

Dear Sisters:—Upon examination, the letter presented to me by you, the Committee, in behalf of the congregation, on Monday, the 6th inst., at the close of our communion, was found to contain the sum of \$43.00. I hereby desire to express my gratitude for this very unexpected and manifest proof of your love and respect for me, and that the Lord who loves a cheerful giver, may reward you with the richer blessings of his grace. Yours in Christ, N. B. LYONS.

For the Presbyterian Banner and Advocate.—A Minister Wanted. ALBION, IND., May 25, 1857. REV. D. MCKINNEY, D. D.—Dear Sir: With your permission, I desire to invite the attention of such Presbyterian ministers as may be "unsettled," and who may wish to enter some field of labor in the West, to this place.

Albion is the County Seat of Noble Co., and occupies a central position within the bounds of "Fort Wayne Presbytery," which embraces a large portion of North-Eastern Indiana. The first Presbytery of Albion, was organized about ten years ago, and has been supplied most of the time with semi-monthly preaching, by a resident Missionary. Its progress has been slow, though several important accessions have been gained by immigration. The field is now uncultivated, and it is believed that could we be supplied with faithful ministerial labor and grown up Presbyterians, a popular here, and there are many willing and anxious to encourage it, and contribute to its support, could they see an active and efficient ministry among us. The liberality of the people will average well with other portions of the country.

A handsome donation, valued at about two hundred dollars, was made, not long since, to our Mission, by a family, who are half in various articles of domestic use, and the other half in cash. Any one who will enter the field as a "workman," willing not only to preach the Word, but to maintain the usages of the Presbyterian Church—such as family visitation; Catechetical instruction; the Sabbath School; infant baptism, &c.—will be cheerfully and creditably supported.

Should it be desirable, it will be practicable to unite this with some other field of labor, as there are several small organized churches in convenient proximity to this place. A house of worship was erected, not long since, for the use of all evangelical denominations, at a cost, including the bell, of some fifteen hundred dollars. The Presbyterians use this house for the present, but it is hoped that before long they will be able to build one for their own use.

Albion is pleasantly situated near the Toledo and Goshen Air-Line Railroad, and is surrounded by a fine agricultural country, with a population rapidly developing its resources. Any one wishing further information, would do well to address Sylvanus Cook, or William Crispell, members of the Session of this church. As the people of Macedonia, we cry: "Come over and help us." R. R. O.

For the Presbyterian Banner and Advocate.—Church of Bristol. DR. MCKINNEY.—The following resolution was passed at a meeting of the Session of the Presbyterian congregation of Bristol, with a request that it should appear in your paper: WHEREAS, The Rev. William Wilson, of the Presbytery of Erie, has labored among us for some months past, as a Minister of the Gospel.

Resolved, That we feel under lasting and abiding obligations to him for his faithful and efficient labors in us, and that we feel sorry that he could not see his way clear, to accept of our call to become our pastor. Signed by order of the Session. HUGH BOYD.

For the Presbyterian Banner and Advocate.—The Presbytery of Zanesville. Met at Duncan's Falls, on the 20th of May, 1857, and was opened with a sermon by Rev. M. A. Hoge, from Eph. ii: 20-21.

The Rev. John Kelly, having accepted a call from Duncan's Falls church, for one-half his labors, was installed as pastor. Rev. M. R. Miller preached the sermon, Rev. W. Morris assisted, and delivered the charge to the pastor, and Rev. Wm. M. Robinson the charge to the people.

Rev. J. F. Irvine was received as a member of Presbytery, from the church of the Presbytery of the Cumberland Presbyterian Church. The pastoral relation between Rev. Wm. Aikin and the church of McConnelville was dissolved, and the church declared vacant.

Presbytery ordered that the following pastoral letter be addressed to the churches within our bounds on the subject of Temperance: In view of the prevailing influence of public sentiment on the subject of Temperance, in most of the communities within their bounds, and considering the necessity of cautioning and guarding their own members against the contagion of this evil on the purity of the Church, and the welfare of society, the Presbytery of Zanesville deem it their duty to issue this Pastoral Letter, and hereby order it to be read to the churches under their care.

Wherever the vice of drunkenness prevails, even though the church itself may be free from its contamination, it is far from being satisfied, and do not regard it with that utter abhorrence and dread which the Bible enjoins upon us to entertain toward every form of evil. The moment we recognize with any complacency, or in any other light than that in which God regards it, we become in a certain degree its friends and allies. If he be of purer eyes than to behold iniquity, why do we seek to pass by unrebuked in our midst a man whose habits are so pernicious, and who maintains an attitude of perpetual unbelief toward whatever virtue defileth, or grows abominable, or maketh a lie. If we suffer gross vice, and corrupting habits to pass by unrebuked in our daily walk and conversation, it shall be found that since we are not with Christ, we are against him. We must cleanse ourselves from all filthiness of the flesh and of the spirit, if we would perfect holiness in the fear of the Lord.

We would remind you that the standing testimony of the Christian Church, as derived from the doctrines of Christ, is wholly adverse, not only to habits of reeling, besotting drunkenness, but to the habitual use of intoxicating drinks, and to the frequenting of bars, rooms, and all other tippling places. These places are the worst of the ungodly, in which the righteous man does not walk, and we are commanded to avoid them, to pass not by them, to turn from them and pass guardedly by them, as by a mine of sulfur, lest we be defiled. Let your conversation be as by the Gospel of Christ. Have no fellowship with the unfruitful works of darkness, but rather reprove them. No one who prays, "Lead us not into temptation," may thus deliberately place himself under the influence, or within the reach of destroying, polluting temptations.

Concerning the use of spirituous liquors, the law of the New Testament is very simple and explicit. "It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother is stumbled, or is offended, or is made weak." Rom. xiv: 21. Even though one may be assured that he is doing himself no harm by such indulgence, we are taught (1 Cor. vii: 17) that the love of God and our neighbor, and our own vain wisdom merely, must decide in reference to such a matter of expediency. Take heed, lest by means of your position, you are stumbling block to them that are weak in their knowledge; thy weak brother die, for brethren, ye sin against God, when ye sin against the fore, one may fancy he knows, as yet, there is effect in his habit upon himself, every one is to remember that he is his brother's keeper, so far as to be accountable for the influence his example may have on others.

But such habits cannot be indulged in without harm to ourselves. Aside from the danger of falling into temptation, and of being led away into a life of idleness and gross intemperance, we are high and official scientific authority for asserting, age, are, in almost all instances, a favor conferred upon the system; and even when taken in moderate quantities, it endangers the functions of animal life. Laws are enacted against the sale of such liquors, just as it is declared "that whoever gives of person to get intoxicated," but there can be no effectual guard raised against the danger, unless by individual self-guarding against the use of such impure and enfeebling mixtures. No one can be safe from all harm when he knows not what manner of strange fire it is that he is

pouring into his veins, so that his very members may be "set on fire of hell." For these reasons, "Let him that thinketh he standeth, take heed lest he fall." In view of these truths, which are given for our guidance, we enjoin it upon our church Session, to treat the habits of using intoxicating drinks, and the frequenting of places of intemperance, as well as the grosser offenses of drunkenness, as proper subjects of Church discipline, and to call for faithful adherence, and rebuke on the part of all who love our Lord Jesus Christ, whenever they are brought in contact with them. We affectionately urge upon our members the duty of abstaining from all such evils. Be ye separate unto God, and touch not the unclean thing; crucify the flesh with the afflictions of Jesus; deny ungodliness and worldly lusts, be soberly, righteously, and godly in this present evil world, as ye have received the truth, which manifest it unto others; as voluntary agents for the dissemination of temperance principles, seem to be declining