Literary Rotices.

BOOKS sent to us for Notice, will be duly attended to. These from publishers in Philadelphin, New York, &c., may be left at our Philadelphia Office, 111 South 10th Stabelov Chestnut, in care of Joseph M. Wilson, Esq.

POLYGAMY AND SLAVERY. Published by Henry B. Ashmead, Philadelphia. Pp. 82, 12mo. This work is an effort, under the semblance of seriousness, to invalidate and render ridiculous Bible made in Great Britain, Blaney's edition havthe argument of Dr. Ross in favor of the "Di-vine right" of Slavery. The writer, quoting to that revision. No person practically acquainted some extent from Bishop Colenso, of Natal, in South Africa, applies to Polygamy the course of reasoning from the Bible which Dr. Ross applies to Slavery. Men are likely to judge of the correctness or incorrectness of the application were likely to judge of the correctness or incorrectness of the application were likely to judge of the correctness or incorrectness of the application were likely to judge of the correctness or incorrectness of the application were likely to judge of the correctness or incorrectness of the application. No person practically acquainted with the press, and knowing the great liability to the press, and knowing the great liability to provide the press, and knowing the great liability to provide the press, and knowing the great liability to press. ness or incorrectness of the application, very could it be matter of surprise to such an one, that much according to their previous sentiments on in the six copies collated by the Society—the the subject treated of. The author's name is not original edition of 1611, the Society's Royal 8vo.

THE ORIGIN AND PROGRESS OF MORMONISM. This is a brief historica, outline of a functical people, who are giving some trouble to the coundiscrepancies, the attainment of uniformity; in a try. It is an 8vo. pamphlet, of 28 pp., by James word, the restoration of the text to its purity—all

THE PLOUGH, THE LOOM, AND THE ANVIL, for And this, in point of fact, was obviously all which November, present a variety of instructive materials. This was all ter, useful to the farmer and mechanic.

The Bble.

Standard Edition.

There is still a great deal being said and written, on the subject of the American Bible Society's movements, in endeavoring to fix a Standard Edition. In the Synod of tended. Their action we have already published. A very excellent speech on the oc- of the resolutions under discussion, constitutes casion, by Rev. Dr Wines, of Washington, the third proposition contained in them, viz.: that the Society, through its Committee, has transcended its just power, and taken (from the best will find in it much valuable information.

In all our remarks on this subject we briefly into this matter. I will not detain the wish not to diminish the interest of the Synad by going over all the points in the Society's Christian public in the Society; but we the most important of them.

1 in regard to words. Here the Committee in which they have cessories to the text, and to return to the old reading in the few instances in which the Hebrew. True, they say they have but restored the words employed by the translators, the meaning of the text may have been

MR. MODERATOR:-In approaching the discus sion of this subject. I feel a sense of oppression arising out of the sacred nature and west reach of the interests involved in the question before us. It is a question concerning the wisdom and propriety of the proceedings of a Society which he most of us had learned to venerate from infancy; a Society which has done and is doing as much for the diffusion of saving truth among men as any other single association in existence: a Society which has printed and put into circumencement of the present century. When this century opened, there were not four millions copies of the Scriptures on the globe: since then, at least thirty-five millions have been issued by

The right to change the version in one in-takee, implies the right to change it in a hundred or a thousand; i. e. to an un imited extent. This is a principle that can never be sustained.

2. Canital latters. The ninth rule, regulating of this vast number by the American Bible Socie ty. It is, therefore, natural that we should

"Be to her faults a little blind, Be to her virtues very kind."

Indeed, as we follow her beneficent pathway through the lapse of nearly half a century, sanctified, as it is by holy influences, and luminous with the radience of heavenly truth, how can we think of her but with respect? How can we speak of her but with kindness? What emotions

but to err is human. The wise and excellent and honored brethren in the management of the Society are not infallible. They do not claim infallibility. They know their liability to error. pride of opinion, no such petty vanity of consistency, as to cling to an error because they hap pen to have fallen into it. I know, personally, a majority of the zentlemen companion of the sentlemen companion of the sentlement o majority of the gentlemen composing the Com- sit in judgment on a question of this nature is to mittee on Versions; I know the worthy gentleman whom they employed as Collator; I know well the venerable Senior Secretary of the Society; and I know that better or truer men do not tread the earth or breathe the air. Let them be convinced that they have in any degree crossed the judgment and the wishes of the Christian public of these United States, in what they have one, and I feel confident that they will be not only willing but anxious so far to retrace their steps as to meet the known convictions and desires of their constituents. Neither the Committee, the Managers, nor the Society can have any in-terest distinct from the interests of the comnunity; nor can they desire to adhere to any line of policy repugnant to its sentiments, when ents are kindly and candidly made known. And it is with the view of contributing something to the enlightenment of the Society in this respect that I have introduced the resolutions now before you. And whatever may be the fate of the resolutions, the result will give light to the Society, and serve as a land mark for its guidance. If the Synod reject the resolutions, that will be an indication that the action of the by a large majority, or by a unanimous vote, that would be a clear manifestation that so far as this Synod constitutes a part of the American Church and public, its voice is against what they have done, and it will help to swell the influences calculated to induce them to undo it. Now, Sir, what is the intent and purport of

these resolutions? They affirm, in substance, four That the best interests of humanity are involved in the Bible cause; that the American iety is the best agency for the promotion of these interests in one specific and im common type. This is not comment, but criti-portant relation; and that consequently, we cism; and the Society here appears under the deprecate the issue of Ribles. eprecate the issue of Bibles by denominational

is to print and circulate the version in common use; that it necessarily has the right to ascertain what that version is; and that to this end it may relates to the accessories of the text, the Commit-rightfully collate standard editions, remove disterent that they here tread on different

ests of religion, that it partially retrace its another. The comments removed were made by steps, and undo that part of its actions which fifty-four of the most learned and pious men in

In regard to the first and second of these propo-In regard to the first and second of these propositions, I apprehend that there can be no differ tuted were made by one man, and revised and ence of opinion among the members of this Synod sanctioned by two others, all three worthy and ex-We all love and value the Bible cause, and we all

lators, but the other accessories of the text were few. The marginal references, especially, were main topics, often give brief expositions of them; meagre, the translators having been restrained in this matter by one of the rules laid-down by requiring learning, judgment, piety, and skill, in the King. Numerous typographical errors were discovered in this edition, which were corrected in subsequent editions, into which, however, ments of the translators, while the publication of fresh errors of the same kind were continually coreeping. General revisions of the version were tract. Under the delusive plea of excluding comments the words "Church" bare discovered at different times—one by John Canne. executed at different times one by John Canne, ment, the words "Christ" and "Church" have disin 1664, who introduced numerous marginal refer, appeared from the Old Testament; so that we ences; one by Dr. Scattergood, in 1678, who, in might almost say, with Mary, "They have taken like manner, added many parallel texts; one by away my Lord, and I know not where they have Bishop Tennison, in 1701, in which Dr. Lloyd laid him."

affixed chronological dates at the head of the The natural and necessary corollary to all this columns, and added a further collection of paralist the fourth and last proposition affirmed in the

Paris, in which numerous corrections were made of the words printed in Italies. But the most thor ough and important revision was by Dr. Blaney, in 1667 This was made under the direction of the syndics of the Clarendon press, at Oxford. Five editions, of the highest authority, were collated, including the original edition of 1611. The revision embraced punctuation, Italies, a more full translation of Hebrew names in the margin, marginal references, and, to a limited extent, the con ents of the chapters, in which, however, only changes of minor importance were introduced. The revision occupied between three and four years, and was sanctioned by a learned and competent Committee of the University. This is the last general revision and collation of the English

given, neither are we told where the pamphlet is kept for sale.

edition, and the London, Oxford, Oxfo have been discovered.

The Bible Society did well to order the colla-Power, M. D., of Elizabeth, Pa, and is for sale this constituted an object of the highest importance, and it fell within the legitimate province of the Society, to undertake the execution of it. that the rules laid down for the guidance of the Committee contemplated. These rules required that the comparison should embrace orthography, capitals, words in Italic, and punctuation, and nothing else. There is no allusion in them to any of the accessories of the text. The rule was made imperative in regard to punctuation, that the uni-form usage of any three of the copies should be followed. Had the same rule been made imperative in regard to the other points named, and had it then been faithfully observed, no voice would

Wheeling, the discussion was somewhat ex. as we shall see, even in the matter of punctua tion, the rule was not always carried out. I come now to what, according to my analysis motives, beyond a doubt,) unwarrantable liberties ith the text and its accessories. Let us examine

ever have been heard in opposition. But, unfor-

tell us of four passages, in which they have changed words to make the version conform to but as these words are found in none of the recent copies, and as the Bible Society is authorized to rint only "the version in common use," they should not have ventured upon the changes, slight and unimportant as they are. In Matt. xii: 41, they have taken a great liberty. They have, on the authority of the Greek original, in serted the definite article before judgment, so as to make the passage read, "shall rise up in the judgment," whereas ALL the copies read, rise up in judgment." This is a palpable altera-tion of the version. The translation of the Committee is probably correct; but that is not the lation three or four times as many copies of the parts importance to the case, and gives occasion. Bible as existed in the whole world at the c m for slatin. The right to change the version in one

2. Capital letters. The ninth rule, regulating the proceedings of the Committee, required that when the term Scripture or Scriptures related to the whole volume of inspired truth, it should be gin with a capital; but when to some particular portion, with a small letter. The rule said nothing of the word spirit; yet the committee stretched the rule so as to make it embrace this term also; and wherever they conceived the word to denote the third person in the Trinity, they commenced it with a capital, wherever they conceived it to be used figuratively, or to denote a can we feel toward her other than those of love, of gratitude, and of admiration? instances, merely as specimens of this class of corrections, and the inference is that such corrections are numerous. Now, sir, I contend that neither the Committee nor the Society have the

> Bible Society is, but of an interpreter of Scripture, which the Bible Society is not. 8. Punctuation. The rule on this point admit ted no discretion; the uniform usage of any three copies collated must be followed. Yet it appears to have been violated in numerous cases. The Committee admit that they altered the pointing in five cases so as to alter the sense, viz.: Rom. iv: 1; Cor xvi: 22; Cor x: 8—11; Heb. xiii: 7; and Rev. xiii: 8. They express the belief that these are all the cases where the sense is affected by changes of punctuation; others, however, may think differently. Now, to change the punctua tion so as thereby to change the sense is to act the part of a commentator, which is certainly no part of the legitimate functions of the American

ne, not the function of a printer, which the

Bible Society. 5. Parentheses. The Society has removed many of the parentheses found in "the version in common use." They allege two reasons for this: first, because they mar the beauty of the page; and secondly, because in many cases they have the force of commentary. These reasons Committee and the Board is approved, and it are objectionable on two quite different grounds; will encourage and cheer them in their work the first on account of its triviality and, the If, on the other hand, the resolutions are carried second on account of its importance—that is, the principle involved; for if the use of the parenthesis in a given case has the force of commen tary the removal of it must also have the force of commentary; and here again, therefore, the Society appears in the character of expounder of Scripture, which lies altogether outside of its ap-

propriate sphere 5. Brackets. These occur but once in the Bible They enclose the last clause of 1 John ii; 23, which in all editions of the authorized version are printed in Italic letters. The Society has removed the brackets, and changed the Italic to character of a critical emender of the sacred text. It assumes and exercises a power, with 2. That the sole object of the Bible Society which the Christian public, whose creature and agent it is, never intended to clothe it.

In entering on that part of their report which crepancies, and thus secure, as far as that object ground, and certainly they have trodden it in a is attainable, by human effort, a correct and pure very different manner. The alterations in the at. That in its efforts to secure this legitimate here they have scattered their emendations with object, the Bible Society has stretched its power, a full hand. They have re-cast, or in different somewhat beyond the due limits, and has taken ways modified the summaries of the chapters, from liberties with the text and its accessories, not the beginning to the end of the Bible. Among othcalled for by the Christian public, and not warranted by the terms of its Constitution.

to remove comment. And a singular mode they ranted by the terms of its Constitution. to remove comment. And a singular mode they

4. That it is due to itself, to its constituents, have adopted to accomplish this object. They to the peace of the Church, and to the best inter have simply replaced one set of comments with is in violation of its constitution and repugnant Great Britain, and have acquired a venerableness to the feelings and wishes of the Christian com-munity.

And authority from the sanction of the entire Protestant Church, in all its branches, for two cellent gentlemen, I admit; yet it will be hard to esteem it of the utmost importance to the interests convince the Christian public of the superiority of truth and religion, to have a pure text. of truth and religion, to have a pure text.

The first edition of King James' Bible was printed in 1611: This edition contained copious of the later to the earlier annotations. It is idle to pretend that the summaries of the war were comments, and that the summaries of the summaries of the chapters prepared by the trans- revisers were not comments. The latter, no less lators, but the other accessories of the text were than the former, analyze the chapters, state their

ciety to recede. I do not say, for I am far from in the bounds of some of its congregations, Mis- of the Synods uniting in this Convention; thereroduced a Bible with a purer and more correct text than that of any previous edition. But the result in unspeakable good recognition of the high merits of this standard. There is reported, in our dition need not and ought not to make us blind attention to family religion. While many Christian ersion in common use. And especially I think t ought to restore, and will restore, the old headthe resolutions on your table, "express the cherished faith of the Church; which have turned the thoughts and the hearts of millions of readers to Christ and his cross; and which, in ten thousand times ten thousand instances, have answered the anxious inquiry, of whom speaketh the prophet this? Of himself, or of some other

For the Nadies.

For the Presbyterian Banner and Advocate.

A Mother's Influence. DR. McKinney:—Dear Sir:—I w leeply impressed with a short article I no d n the Banner and Advocate of Oct 24th. It was this: "Read the biographies of our great and good men and women, and not one of them had a fashionable mother." It is an idea that ought to sink deep in every mother's heart. But what can a mother do? Much. She holds the bow that speeds the anow. The motter should be the first teacher to her own little one. She can explain the mysteries that come thick and fast upon its dawning intellect. To her, its thousand questions, why? how? when? are addressed. The teachings of a mother enter into the soul. The impressions made on childhood are lasting. If they receive a bad impression, or become gnarled in any way, they will bear that blight forever. Oh, mothers! trust not such an important work to careless or uninterested persons Let no unskillful hand play upon that harp where the tones are forever left in the strings." Early lead them to the Bible, as did Eunice of old. Tell them the stories of Moses, Joseph, of the Hebrew children, and the Babe of Bethlehem, until their eyes sparkle, and their cheeks glow from excitement and interest, and methicks I hear them say, Oh, mother ! are all these pretty stories surely in the Bible, and when can I read them for my own self? Perhaps some will say, that is too little a business for me Too little business for you to do all in your power to train your own child for the skies! t has been said (and wisely, too, I think,) that "she who locks the cradle, rocks the world." You do not think it too small a business to make fine clothes to adorn its body; and yet the mind is as much superior to the body as spiritual things are more important than temporal things. That kind

the greatest importance. Yours respectfully, LIZZIE. Spring Hill, Bradford Co., Pa

For the Presbyterian Banner and Advocate arrative of the State of Religion in Synod of Wheeling, 1857.

Watchman, what of the night? Watchman, what of the night?" This is a question often asked by those who feel a deep interest in the capacity, and we long to hear the watchman reply, "the morning cometh."

In surveying the field especially committed to the watch and care of this Synod, we hardly find

of the morning; but we are encouraged to hope that the darkness is breaking away, and that the early twilight rays are faintly appearing in the giver. That such may be the case, all parsimony afflictions of our missionary bretbren in India, we In a temporal point of view, God has dealt ality evinced. graciously with us, withholding his judgments from

is. and blessing our ministers and people with general health and prosperity. So far as known, death

the responsible duties that devolve upon them; preaching the pure Gospel of the Son of God, unmixed with worldly topics of an exciting nature, that gratify itching ears and morbid tastes; visiting their people from house to house; catechising the children and youth in their respective charges; and conducting social meetings for instruction and prayer, both in the family and in he sanctuary.

A few of the churches in our bounds are reported as temporarily vacant, though hoping in due time to secure pastors, who shall break unto them the bread of life. A few others are reported as consisting of feeble congregations, scattered over sparsely-settled neighborhoods, and hence able but seldom to enjoy the ordinances of God's house. But in most of our churches the Gospel s statedly preached. Several which were weak and isolated, have been united, and have settled pastors; and several others, that have hitherto een parts of charges, have, during the past year, me single charges, and now enjoy the undirided labors of a pastor.

There seems to be the kindest state of feeling existing between the pastors and their several congregations, and general harmony among the members of the churches. We are happy to state that the attendance upon

the means of grace is encouraging. A few of our churches complain of thin audiences and listless hearers; but, on the other hand, the majority report large and serious assemblies upon the Sabbath; and not only are professing Christians very generally diligent and faithful in directing their feet to the house of God, but the impenitent are more regular and numerous than heretofore in their attendance upon the sanctury, and more seriously attentive to the words of truth. In a few of the churches there is no weekly

prayer-meeting; but in some of these instances this neglect is explained, and perhaps in some degree palliated, by the scattered condition of the families composing these churches. As a general thing, however, weekly prayer-meetings are sustained by our churches, with more or less interest. In some instances, they are reported as well attended, and as exceedingly solemn and in-teresting; while in others, there is but little in-terest felt in them, God's people seeming to forget that he is a prayer-hearing and prayer-an-awering God, that he will be inquired of by the house of Israel, and that habitual communion with him in the social prayer meeting is a most effective means of quickening and strengthening the Christian graces: From the time of our Saviour's ascension until the day upon which the Holy Spirit was so wonderfully poured out, the Apostles "all continued, with one accord, in prayer and supplication." Nor can we, brethren, expect a Pentecostal season, unless professing Christians imitate the example of the Apostles, and unitedly, and statedly, and fervently pour forth their very souls before God in the social meeting for prayer. Nearly all of our churches re-port, that Sabbath Schools and Bible Classes are in efficient operation among them, and that there is a slight increase in the number of scholars. In a few instances, the remoteness of families from the sanctuary renders the formation of these schools impracticable, at least in the judgment of the churches concerned. We are gratified to find that in addition to the study of the Scriptures, the Shorter Catechism is also a text book in most if not all of our Sabbath Schools, and that it is quite common to reward with the gift of a Bible every child who thoroughly learns and recites the whole of this valuable compendium of truth. In the Presbytery of Washington, two hundred and fifty-two scholars, in seven schools, have perfectly recited the whole of the Catechism, and received the above reward. Aside from the tender lambs of the flock gathered in our Sabbath Schools, there are also many persons of more mature

Scriptures with zeal and interest.

fields of this kind to occupy, it would doubtless There is reported, in our bounds, a gratifying

souls of their children, and make but little, if any, all those changes in words, punctuation, capitals, effort to discharge parental duty in training them the the parentheses, &c., which affect the sense of the up in the nurture and admonition of the Lord, P. M. yet such is not the case with all, or even with a it ought to restore, and will restore, the old head-ings of the chapters, which, in the language of altar is reared, and Christian parents endeavor faithfully to impress religious truth upon the hearts of their children. At the same time there is reason to fear that those who are least negectful of this duty, are still behind our pious an cestry in this respect. There seem to be two causes for this—first, the feeling that the Sabbath school renders careful and habitual instruction on the part of parents unnecessary; and second ly, the fact that religious books especially adapted to the young, are so cheap and abundant, that children may be instructed by means of them, instead of orally; but these are great mis-takes. The Sabbath School and the reliligious book are, indeed, powerful engines for good, and many a child of godless parents is saved through their instrumentality. The family is a Divine institution, and the parent a Divinely appointed teacher, whose responsibility cannot be transerred to the Sabbath School teacher, or the

> Our Presbyterial narratives show that infant bapusm is generally, if not universally, observed Having thus briefly reviewed the means grace and the ordinances of religion, as enjoyed city of Canton, one of our promising missi among us, we may ask, Have they produced the stations was broken up; much property, as results that we might expect from them? Have our churches been increased by accessions from

the world, and have our members been built up in the faith? As regards this latter point, the Presbyterial narratives already reviewed, show that there ap-pears to be an increased interest among professing Christians, in the ordinance of religion, and more faithful attendance upon them. Such being the state of the case, we may fairly infer that a growth of grace on the part of God's peo-

ple has been the result.

As regards the increase of our churches y new communicants, our Presbyterial statistics show that there have been eight hundred and thirty added on examination, which is an excess of one hundred and sixty-eight on the vear before. Of this number, many are precious youth, who have been gathered in from the nursery of the Church, the Sabbath School.

meeting, respecting the use of means for the pro-ished, under circumstances, the imagination motion of a revived state of piety, have been very of which, chills our blood and sickers our hearts. enerally observed by our churches. In some nstances, these efforts seemed to be followed by have overtaken our Foreign missionary enterno perceptible results. In others, an increased prise, calamities have fallen upon our own couneriousness, a greater zeal, and a more elevated tone of piety among professing Christians, was would otherwise have been to repair these losses, evident. In a few instances, a precious work of and have tended greatly to embarrass the other grace followed. In the Presbytery of Steuben-ville, two churches are reported as having been blessed by the special manifestations of God's Spirit. In the Presbytery of Washington, seven is now a greater amount of produce in the country churches are reported as having enjoyed revivals of religion, during the progress of which upwards of the finances of the nation, the mercantile and of one hundred and fifty persons found peace in all other business interests are paralyzed. Many

God's favor, should we not mourn that they have of employment, and thus are unable to render not been more powerful, and more widely extended. "The Lord's hand is not shortened that of training which will best enable us to say, it cannot save, neither his ear heavy that he is the last great day, Here am I and the cannot hear." He is more willing to give the children which thou hast given me, is of Holy Spirit to them that ask him, than earthly have been obliged to curtail their operations; and have been obliged to curtail their operations; and have been obliged to curtail their operations; and parents are to give good gifts unto their children. | not only so, but the Board of Domestic Missions And if we receive not the gift of the Spirit in full measure, it is because we do not truly desire it, the appropriation to their missionaries one-fourth, and strive after it. We may rest assured that if and the Board of Education has been able to forwe are but faithful and unceasing in the use of ward but one half of the annual allowance to their all Scriptural means to promote revivals of relig-ion, God will own and bless our efforts, and grant

us copious effusions of his Spirit. As regards the liberality of our people, in supporting the various benevolent enterprises of the Church, two of the Presbyterial Narratives contain no report whatever on the subject. From the reports of the other two Presbyteries, it is help and deliverance. prosperity of Zion. It is asked by us, as we evident that there is no plan of systematic benevo-meet together from year to year, in a Synodical lence in any of our churches; at least, none is resuch progress made during the past year, as to lence, is for each one to give according as the indicate the immediate presence or speedy coming Lord hath blessed him. Giving is not simply a determine. must be avoided, and a self-denying spirit of liber-

On referring to our Presbyterial statistical reports, we find that in one of our Presbyteries, there have been no contributions whatever to the there have been no contributions whatever to the has not, in a single instance, entered the ranks either of our ministry or eldership.

As regards the administration of the means of not been neglected. The remaining three Presprace, we believe that our ministers have endeavored faithfully and untiringly to discharge the Church, and to the Church Extension Committee. We are happy to state that the benevo-lent contributions, in the bounds of the Synod, during the past year, exceed those of the year

before, by the sum of \$300.

Besides contributing to our usual channels of benevolence, the Presbytery of New Lisbon report their contributions. that they are, in part, supporting a domestic mis-sionary in the town of Alliance, whose success has been most cheering.

Respecting the general observance of the Sab

bath, we are sorry not to be able to report improvement. While Christians recognize the sancdelight, the holy of the Lord, honorable; yet among the community in our bounds, there is too of the lives and health of our ministers, elders, much descration of this holy day. In particular, and people generally. These have been maniwe regret to hear that one or two railroads, which pass through portions of our bounds, are in the withal we are solemnly adminished by the re-habit of running trains upon the Sabbath moval of many from the active ministries of the Against this, we most solemnly protest; as individuals and as a Synod. We consider the Sabbath Let us, therefore, guard this sacred institution

ing.

Such are the different items of intelligence, Such are the different items of intelligence, with which the Gospel is preached, and the duties with regard to the state of religion in our bounds, of pastoral visitation, Sabbath School, Biblical gathered from the Presbyterial Narratives.

There is, in them, much to cheer us. We find an increased interest on the subject of religion, and in many cases increased attendance on these and an increased attendance upon the means of means of grace which marks the history of our grace. There have been mer revivals of religion, the additions to our churches have been more date is in some measure heeded—"Feed my numerous, and the contributions to benevolent sheep; feed my lambs." We would affectionately objects more liberal, than the year before.

At the same time, we cannot but feel that greater blessings have been kept back, because of our want of faith and activity. When our Saviour, upon a certain occasion, was visiting his own country, "he did not many mighty works there, because of their unbelief." Is not this just the state of the case with us? We are, as we humbly trust, his own people; and yet, our unsupport of the spirit of grace and supplication; belief has prevented "many mighty works" from that there are some to stand between the porch being done among us. Some works have been and the altar and cry, "Spare. Lord, and give done, but have they been "many?" Have they not thy heritage to reproach." But yet withal we been "mighty?"

have to lament that so few comparatively are
Brethren, let us cultivate a higher standard of found in our churches to unite thus in calling on faith, and let this faith manifest itself in fervent prayers, in consistent lives, in untiring activity.

Then shall the windows of heaven be opened, and deprive his cause of that testimony which should shall not be room enough to receive it. Then shall righteousness flow through our bounds like 4. In the hopeful conversion to Christ of a a mighty river, "the streams whereof shall make goodly number in our churches generally, and the glad the city of our God."

posed of the ministers and elders of the four Synods of Pittsburgh, Wheeling, Ohio, and Allegheny, and to be held, in the city of Pittsburgh, deemed it expedient to invite a meeting of the ministers and elders within the bounds of the Synods of Pittsburgh, Wheeling, Ohio, and Allegheny, to convene, in Pittsburgh, on the evening port and liberal contributions to the Boards of of the last Tuesday in November next, and termi- our Church. It is a most gratifying and encouryears, and of both sexes, who are formed into Bible Classes, and who prosecute the study of the business of the said meeting being, chiefly, to Scriptures with zeal and interest.

The following action was taken by Synod, in

thinking that the Society ought to undo all that sion Sabbath Schools have been established, comfore, it has done. I believe that, in its collation, and posed of children who could in no other way be revision, and correction of errors, it has done a brought under the influences of the Gospel. good work, a work for which the American Church This is a commendable effort, and if the example upon the same on the part of all the ministers and bught to be deeply grateful. I believe that it has were followed by such of our churches as have elders within our bounds. After a vote of thanks (unanimously and cor-

dially passed,) to the citizens of Wheeling, for the warm hearted and generous hospitality with which they have entertained the members, Synod to its objectious ble features. I think the Society parents seem, alas! not to realize the value of the adjourned, with singing, prayer, and the Aposought to recede, and I think it will recede, from souls of their children, and make but little, if any, tolic Benediction, to meet in Washington, Pa., on

the third Tucsday of October, 1858, at 4 o'cleck
P. M. E. C. Winks,
J. I. Brownson,

Committee.

For the Presbyterian Banner and Advocate. Synod of Pittsburgh-Continued. REPORT ON THE STATE OF BOARDS.

The Committee appointed to take into consider ation the present state of the Boards of Domestic and Foreign Missions, and Education, desire to ay before the Synod, the following statements and olutions:

The Lord seems to have a controversy with his people. Worldliness, self-reliance, and formality, have too much prevailed in his Church. She has not been wholly negligent of her duty, but she has failed to come up to the full measure of it; and what she has done, she has been too ready to ascribe to her own wisdom, liberality and energy. In danger of covetousness, he has shown her the uncertainty of earthly riches-in danger of confiding in human agencies, he has taught her that without him she can do nothing; in danger of pride, by terrible and afflictive providences, he has humbled her in the dust. A few months since, we received the painful

intelligence, that in the bombardment of the stations was broken up; much property, and the results of ten or twelve years' missionary labor destroyed. Shortly after this, tidings immeasurably more sad, reached us from India. Owing to the revolt of the Sepoys against the government of the East India Company, the Mission of our Church in Northern India, which was the oldest, largest, and most prosperous of all our missions, was suspended, though we hope not finally. Mission property, to the amount of at least two hun-dred thousand dollars, perhaps a much larger sum, has been swept away; our missionaries have been stripped of all their personal property; their dwellings, churches, and school-houses, have been consumed with fire; they have been driven from their fields of labor by a merciless enemy; many of them have been shut up in fortresses, for protection from the wretched heathen for whom they had labored and prayed; all of them were exposed to perils and privations, of which we can have no conception; and, alas! some of them, The recommendations of Synod, at its last we have but too much reason to fear, have per-

Simultaneously with these disasters, which try, which render it much more difficult than it benevolent enterprises of our Church. Notwithstanding a bountiful Providence has given us a season of unexampled fruitfulness, so that there believing. Some of these were young men, who are now turning their attention to the Gospel ministry.

of our more wealthy and liberal peeple have been overtaken with serious pecuniary losses, or entire ruin, whilst multitudes of those who de-While we rejoice in these manifestations of pended on their daily toil, have been thrown out has, in some instances, been obliged to diminish

> beneficiaries In view of these things, your Committee recomviz.:

> Resolved, That we are called upon by the aspects of Divine Providence, to humble ourselves in dust and ashes, and plead with God to appear for our

Resolved, That the churches under our care be lence in any of our churches; at least, none is reported. It is a source of regret that our members 20th of November, as a day of fasting, humiliation contribute for the spread of the Gospel too much upon impulse, and without a realizing sense of their stewardship. The Gospel plan of benevo-Boards in such proportion as each Session may

render thanks to God, that through his grace both they and their native converts were under the most violent threats, and as we have reason to believe, in some instances, even in death, to testify to the excellence of our holy religion, preferring to relinquish their life to renounce their Saviour, and who are now numbered with the great army of martyrs above.

olved, That we learn, with great satisfaction. that though the contributions to the Boards of Domestic Missions and Education have decreased n some portions of the Church, within the bounds of our own Synod they have increased; quite a number of churches having contributed which had not before, and some others having increased

NARRATIVE OF THE STATE OF RELIGION, &C. The Synod of Pittsburgh to the churches under our care, send greeting in the Lord. In presenting this, our Annual Narrative of the state of religion within our bounds, we would gratefully tity of the Lord's day, and call the Sabbath a record the tender mercies of our covenant God vouchsafed to our churches, in the preservation and people generally. These have been manifestly a precious care in the Lord's hand, and yet moval of many from the active ministries of the Church militant to the gracious rewards of the Church triumphant, that our days to labor for as one of the chief bulwarks of religion. Its Christ are few, and that what we would do, we desecration greatly impedes the progress of Christ's kingdom, and its abolition would be the abolition of religion, morality, and good order.

The desecration greatly impedes the progress of must do quickly and in earnest; for soon we shall be called to give account of our stewardship.

From the Presbyterial Narrative, we gather the

and strive to extend and perpetuate its blessed influences.

Upon the subject of Temperance, we are sorry to state that there is, in our bounds, not only no advance, but sad symptoms of decline. Among the members of our churches, there is far too great indifference and supineness in this import ant item of reform; and outside of the Church, we find still more indifference. The temptations we find still more indifference. The temptations, thrown in the way of the people, in the form of dram shops, are multiplied, and intemperance, with its terrible train of evils, is, we fear, increas-

2. In the earnest diligence and faithfulness churches. The great and good Shepherd's man-

special revival of God's work, and the large ingatherings which mark the history of some of reference to the suggestion of the Synod of Alleghery, respecting a Union Meeting, to be composed of the ministers and elders of the four sons, we would give thanks. Nor would we by our thirsty hills are refreshed and made fruit.

Whereas, The Synod of Allegheny has

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lel Scriptures; and at a later period, one by Dr. | resolutions, viz.: That it is the duty of the So- . The Presbytery of St. Clairsville reports that, whole Church, and especially within the bounds "those who preach the Gospel," whether in the

domestic or foreign field, "should live of the Gospel;" and that none should be compelled to go this spiritual warfare at his own charges. Thus are the men of our Israel beginning to hearken to the counsel and promise of God, "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now here-with saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a olessing that there shall not be room enough to receive it." Shall we not hope, dear brethren, receive it." Shall we not hope, dear oremren, that ye will increase yet more and more in this excellent grace of giving to the Lord's treasury, notwithstanding the present pecuniary embarrass-notwithstanding the present pecuniary embarrass-having an equal amount of experience in each meaning the present of the worldly exment and bankruptcy, resulting from worldly extravagance in the country; of which we are sorry to say that many professing Christians are not gniltless. In adopting measures of retrenchment and reform, let none be found robbing God of his ewn, and leaving his cause of human salvation to suffer in this day of special need, when the rage and violence of the poor Indian Sepoy has been permitted, as a rebuke for our sin of withholding, and as a trial of our faith, to make such havoc of our missionary stations and property. Amidst the many and loud calls from every department of Christian effort to save a perishing world, it is a most encouraging fact, which we delight to report to you, that already many churches are

increasing their contributions, notwithstanding all

the pecuniary pressure.

But, dear brethren, while we have thus much of encouragement in the state of religion within our bounds, we have also many things over which to mourn, and on account of which we would humble ourselves in the dust before God. 1. In the comparatively small number who yield their hearts to God, as made alive from the dead by his quickening Spirit. How many are swallowed up in worldly schemes of wealth, of honor, and of pleasure, whose burthen of inquiry is, what shall we eat, what shall we drink, and wherewithal shall we be clothed? or how shall we amass a fortune or make a display? utterly regardless of the counsels of the Saviour: "Seek ye first the kingdom of God and his righteousness." Many professors of religion seem to be deplorably carried away with worldliness and vanity, instead of being dead to the world and alive unto God; and thus the Holy Spirit is grieved and his gracious influence quenched.

2. In the increased manufacture, sale, and use of intoxicating liquors, that destroyer of our conth, and bane of society. Distilleries and specific sand bane of society. Distilleries and specific sand society. Distilleries and specific sand specific sand society. Distilleries and specific sand specific taverns are multiplied, and the fruits of the earth, God's good gifts to men, are perverted from their legitimate use to a poisonous beverage, which is destroying men's lives, and filling the prison of hell with the wailings of perdition. Peradventure this may be one of the reasons why God has such a controversy with our nation in the present distress of our commercial affairs. We rejoice to learn from some of our reports that the friends of temperance in some of our Presbyteries are beginning to wake up and gird themselves anew to the work of temperance reform.

3. In the lukewarmness and indifference many to the obligations of the Sabbath, and the open profanation of that holy day by others in the community; the duty of hearing the Gospel; of studying and obeying the Word of God; of seeking God's blessing by prayer and supplication, in the closet, at the family altar, and in the house of God; and to the claims of Christ's kingdom in general. It is painful to witness such mu in all our borders setting at nought the authority of Christ, and neglecting the great salvation. 4. In the withholding, by so many professing Christians, and so many of the congregations on our list, of all contributions of their worldly substance from the Lord's treasury, to the embarrassments of our Boards, and the hindrance of the great cause of evangelizing our sin-ruined world. Over these, and other evidences which might be named, of the power and prevalence of human corruption, the spirit of worldliness and vanity. and the manifest lack of the life and power of godliness in our congregations, and in the comgodiness in our congregations, and in the count munity around us, we are called to weeping and lamentation that we should confess our sins and the sins of our people, and importunately pray for the gracious return of God's Holy Spirit. Brethren, let us humble ourselves before God in view of past unfaithfulness, and pray for his forgiving mercy, and for the out-pouring of his Spirit on all our churches, that Christians may be revived sinners converted in great multitudes. and glory dwell in our Zion.

Presbytery of Schuyler.

The Presbytery met at Galesburg, Ill., on the 12th of October, and was opened with a sermon by Rev. W. McCandlish. Amongst the business transacted, was the following, which we copy from the Knox Republican:

Rev. C. B Bristol was received from Blairsville, Presbytery, Rev. John Marshall from St. Clairsville Presbytery, and Rev. Chauncy Leavenworth from the Presbytery of Rock River. Rev. S. B. Smith was dismissed to Kaskaskis Presbytery.

Mr. James. R. Brown was received as a licentiate from the Second Associate Reformed Presbytery of Illinois, and was appointed to supply the Ellison church. Mr. Brown is Professor of Languages in the Monmouth College. Mr. Isaac B. Moon was received as a licentiate from Logansport Presbytery, and appointed to Bushnell and Shiloh churches. The pastoral relation between Rev. W. McCandlish and the Westminster church, at Quincy, was dissolved. Mr. McCandlish enters immediately upon the supply of the churches of Vermont

Astoria, and Ipava, and may be addressed, Vermont, Fulton Co., Ill. Rev. P. W. Thompson, principal, Rev. D. Mon-fort, D. D., alternate, Col. Thomas Geddis, prin-cipal, and Dr. Charles Hays, alternate, were nominated as Commissioners to the next General Assembly.

Prairie City was chosen as the place for the

next stated meeting of the Presbytery, and Tuesday, April 13th, 1858, at 11 o'clock A. M., the The pastoral relation was dissolved between Rev. P. W. Thompson and Ipava church. Mr. Joseph H. Marshall, licentiate, was dismissed to the care of Rock River Presbytery. Presbytery adjourned to meet at Camp Creek, Tuesday, October 27th, 1857, to receive a call for the pastoral labors of Rev. Chauncy Leavenworth, and install him as pastor of the said

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Correspondents will please address him as below, stating distinctly the Prestylery and Church, from which contributions are sent; and when a receipt is required by mail, the name of the post office and County.

As heretofore, monthly reports will be made through the Presbyterian Banner and Advocate and the Home and Foreign Record.

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