Banner and Advocate.

PITTSBURGH, NOVEMBER 28, 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 or Seventy numbers, or $1 for Thirty-three numbers.

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

THE MINUTES OF SYNOD, in Pamphlet, are now ready for delivery at our office.

READING SERMONS.—See our London Letter for some excellent thoughts.

DECEASE OF REV. JAMES SATTERFIELD.—This revered father died at his residence, West Middlesex, Pa., on the 20th inst., in the 90th year of his age. His sickness was of but two day's duration. He died where he had lived for fifty years. We are promised a more extended notice.

THE FUTTEHGURH MISSIONARIES.—These four brethren, supposed to have been slain by the Sepoys, the *Presbyterian* intimates may be yet alive. The authority is not given. The *Atlantic* may have favorable intelligence; but we fear that all of them perished, except, possibly, Mr. Freeman, as his name is wanting in a list of deaths which has been published.

Editors' Troubles.

There are many annoyances to be borne by those who conduct the newspaper press. We might almost think that, "what was one man's food, was another man's poison," when we see how differently the same articles affect different persons. Many of our troubles, however, we soon learn to bear, with much equanimity.

But there is one thing which affects our brotherhood very deeply—which is truly killing—that is, when paper-makers, compositors, press-men, clerks, &c., &c.—not to name wife and children—demand money, and the exchequer is empty. Many of our brethren seem to be in this plight, just now. Some are stopping business, some are threatening to stop. The sending out of BILLS, with earnest entreaties, is common.

For ourselves we ask *full renewals*, and a few new subscribers. This will put us quite at ease, and enable us patiently and even cheerfully, to prosecute our work. Help us, dear reader, in this line.

A Sermon on the Times.

TEXT.—*In "hard times" retrench wisely.*

The subject may be treated negatively, and positively.

I. NEGATIVELY. Under the necessity of doing something, men often do first that which they should do last, or not do at all. It is well, then, to consider wherein a family should *not* retrench.

1. They should not withhold the minister's stipend. It is so small already as hardly to make him comfortable. It will not bear curtailment.

2. Do not diminish your benevolent contributions. These have been always too low. Missionaries and students for the ministry have been always kept so near to the lowest point of a decent subsistence, that a further reduction should not be thought of.

3. Do not withhold from the poor. In their case the Lord is the borrower, and he will repay.

4. Do not stop your religious journal. It costs but a trifle, and it repays many fold. If you stop it, you stop a source of joy and edification to all the household. You will get behind the times. Knowledge will decline. A stimulant to activity will be removed. A means of mental growth will be abstracted. Intellectual, social, and spiritual edification will be sadly impeded.

Then, hold on to your paper, help the poor, contribute to Christ's cause, and sustain your minister, *to the last.*

II. POSITIVELY. Retrenchment is to be made. God calls to it in his providence. He makes it a necessity.

1. Cease to spread your luxurious table. Your body and mind, as well as your purse, will be benefitted by this curtailment.

2. Give up expensive dress, and repair the old garments. This will be so much clear saving, without diminishing one comfort.

3. Cease from liquor and tobacco. This will require great self-denial; but it will be an immense benefit; physically, morally, spiritually; in your family and to your pocket. If you shall succeed effectually in this, you will live to bless the "hard times" which induced the reformation.

4. Buy no more trashy literature. To the waste of money, it adds a loss of time, pollutes the imagination, defiles the moral nature, wastes or chills the benevolent affections, disqualifies for life's higher joys, and incurs, in the end, fearful responsibilities.

ADDENDUM. Be industrious—father, mother, sons, daughters—all industrious in something that will pay, even though it be on a scale which is very small. This will not only relieve for the present, but it will tend to a good habit, leading to competence and wealth.

INFERENCE. The hard times may be so met, and retrenchments so made, as that not one real joy shall be diminished; and so as that many most important benefits shall result. Whoso is wise, let him consider these things.

Chicago.—A Meeting of Directors.

During last week, we made a hasty visit to the North-West; partly to see a brother, at Oswego, Ill, but specially, at that time, to form a more intimate acquaintance with the Directors of the Seminary, than hitherto it had been our privilege to enjoy. We were both pleased and edified; and we now wish to let our readers participate with us in the benefit, while we inform them, more minutely than heretofore, of the state of things relative to that Institution.

Chicago is a wonderful place. We contemplate it with astonishment. Thirty years ago, there were there but a rude harbor and a few houses. Wolves, then, roamed on a part of the land now embraced in the city. The increase of inhabitants, at present greatly over one hundred thousand, is wonderful; but the improvements amaze us most. The harbor and bridges, the land gained artificially from the lake, plenty as land is in Illinois; the filling up, grading and paving of streets; the immense, tasteful and expensive buildings; the stores, hotels, private residences, ware-houses, &c., &c., astonish us.

The limited time at our command, and the intentness with which we applied ourselves to the object of our visit, did not permit us to enjoy much of the society of the people; but, from a few specimens, we infer that their hospitality, refinement, and social condition, correspond with the enterprise manifested in their business and improvements.

The meeting of the Directors was not as large as had been anticipated; but *eighteen* out of the thirty-three being in attendance. They sat two days, very diligently active, without accomplishing any great amount of business. There was no order passed to publish the proceedings. We shall hence give, on our own authority, a few facts, and the impressions made. If we shall express ourselves with some freedom, the brethren will give us credit, at least, for honesty and goodness of intention; and if, in our exhibition of them, they should behold a picture not absolutely perfect, we entreat them not to dash away the mirror. Defective as it may be, it may yet, in spots, present a true likeness; and for a man to get a correct view of himself, is a matter of the utmost importance—and so also of a body of men, in their associated capacity.

One of the main transactions of the Board, at this time, related to the reception of the new Synod of Southern Iowa, and the rejection of the Synod of Missouri.

The Constitutional provision for admission is, "*Any Synod of the Presbyterian Church may be admitted into this Union by the* CONSENT *of two thirds of the Synods.*" It makes no provision as to *how, when,* or through what medium application for admittance shall be made. It simply says, "by the *consent* of two-thirds."

In order to facilitate the admission of Missouri, which considered the Seminary at Chicago but a transfer of New Albany, and which had always claimed a right in New Albany, and hence still a right at Chicago, and which felt aggrieved at being passed by in the invitations to renewed efforts to provide such a Seminary as the North West needed; and also to have, without a year's delay, the co operation of the new Synods of Southern Iowa and Upper Missouri, which the Assembly had authorized—with these wise and benevolent intentions, the Board had sent down to the seven Synods, then comprising the Union, a request that they would, in anticipation, give their "consent" to the admission of the three Synods named, as soon as they should adopt the Constitution, and send up Directors. In accordance with this recommendation, the Synods of Illinois, Iowa, Wisconsin, and Chicago, gave their cordial consent. Those of Indiana and Northern Indiana clearly refused, till their sisters named should have sent up their requests to *them.* The Synod of Cincinnati meant to do the same; but some of her very kind, and, perhaps we might be pardoned in saying, exceedingly 'cute leading men, wished to do the thing in the blandest manner possible, and hence so chose and so arranged the words of the record, as really to give the consent asked. They say:

"*Resolved,* That whenever the Synods of Missouri, Upper Missouri, and Southern Iowa, shall apply for admission into the Union of Synods, they shall be admitted according to the provisions of the Constitution—Art. II., Sec. 2."

This is clearly a "consent;" and accordingly Missouri and Southern Iowa adopted the Constitution, elected Directors, and, by their Directors present in the Board, "applied for admission." In favor of receiving, it was argued that five Synods consented, which was more than two-thirds of seven. In opposition, it was contended, by the Directors from Cincinnati, that this Synod had not actually given her consent, but had merely promised consent as soon as application to *her* should be formally made. Per contra, it was urged that verbal statements of intention could not be received when the record plainly consented. To this it was replied, that the intention was clearly inferable from the record, for it contained a "protest against the *refusal* to admit the Synod of Southern Iowa." To this it was responded, that from the record it may be inferred, that the protestors mistook the meaning of their Synod, because in the Synod's answer to the protest, it is written: "The Synod of Southern Iowa is *welcome* to the Union, according to the provisions of the Constitution." This was overwhelming. Hence, those who felt bound by "the record" voted to receive Southern Iowa, and those who were influenced by the verbal statements of *intention,* voted against her. She was admitted by a vote of nine to eight. This discussion, as well as its result, we must confess that we enjoyed exceedingly. When men try to be extravagantly 'cute, we have no objection at all to discover that they have *slightly* pierced themselves.

The discussion on the application of Missouri, resulted differently. A part of the Board argued on her behalf the general expression of consent, before quoted; but it was urged in reply, that the answer to the protest in this case was not the same as in the other. In that answer, the Synod says:

"The Synod have expressed their readiness to receive the Synod of Missouri under our Constitutional provision. That Synod, having resigned all connexion with the New Albany Seminary, and not having signified any wish to unite with us, stands in the same relation to us as do all other Synods."

This induced two or three members, who had voted for Southern Iowa, to say "No," on the request of Missouri. The latter was hence not received, by a vote of *seven* for, to *eleven* against.

A protest was offered, strongly vindicating Missouri's right; and another, zealously setting forth the wrong supposed to have been done by the interpretation given to the action of Cincinnati Both protests were admitted to record, and no answer given to either. We should much like to have copies of the papers, not for publication, but for the facts and arguments they contain; so that, if hereafter we shall have occasion to notice the subject, we may speak, as it were, *by the book.*

THE ASSEMBLY'S CONTROL DECLINED.

The reports to the Board showed that the proposed amendment to the Constitution, giving the General Assembly a *negative control,* had not been adopted. To alter the Constitution, requires the consent of two-thirds of the Synods; and but one half, viz.: Cincinnati, Indiana, Northern Indiana, and Iowa, had voted for the change. Illinois, Wisconsin, Chicago, and Southern Iowa desired, not that a merely negative, but that a positive and full control, as in the case of Princeton, Allegheny, and Danville, should be given to the Assembly.

THE POINT AT ISSUE.

This question of control, however, has its importance, just now, not so much from the principle involved, as from its being regarded as a means to the attainment of a special end. That end is sufficiently patent, both in the speaking and writing of the brethren. With one party, as yet the majority, it was to secure the Chair of Theology for a particular individual, Dr. MacMaster; and now is, to sustain him therein. With the other party it is, to have some other person in that position. They would transfer the Seminary, with vacant Chairs, and think that this one of the present incumbents would not be reappointed. To Dr. Thomas, we have not heard the slightest objection. If there is any, it must be mild; and he certainly has many admirers.

But against Dr. MacMaster, the opposition is very strong. This opposition may, possibly, be somewhat connected with things personal; but it mainly springs from his past and anticipated course, on the Slavery question. And here, not from any alleged views different from those of Dr. Thomas, and the great body of Presbyterian ministers and elders, on this subject, abstractly considered; but from his feelings toward the Assembly, as a body, and specially toward his Southern brethren; and from his manner of expressing those feelings. Dr. MacMaster, we do not regard as an Abolitionist, exclusively. He would not invade the South, to dissolve existing relations. Neither would he refuse communion to Christian masters, on account of the relation. Nor have we ever known him as the prominent advocate of "agitation." But, unhappily, he has so felt, and so expressed his feelings, conscientiously beyond all doubt, and in the exercise of his rightful liberty of speech, but still so, that others feel bound in their conscience, and in the equal exercise of their rightful liberty of speech and action, to oppose his being at the head of a Theological Seminary. Their entire honesty in this should not be doubted. They are no prophets, it is true; and their fears may be all imaginary.

But it is difficult to think that there is no danger. It is hard to believe that a yielding to the present state of things, would not be regarded as a triumph of Sectionalism in the Presbyterian Church. Such is the state of things in some parts of our own Church, and in all places "outside," that the North-West would thereby be placed in a false position, and could not command public confidence. It is true that Dr. MacMaster might employ his great powers in the instruction of his pupils, without giving utterance to a feeling hostile to any portion of the Lord's Zion, and without inculcating one divisive principle. But would he do so? Can the churches be inspired with the confidence that he would? And if he should do so, could information of the fact be so imparted as to allay all fears? Would there not be still some lurking doubts? Would not suspicion so attach to young men there educated, as to injure their usefulness in some portions of even the North-West? And might not the character and spirit of the instruction be such as to exclude the graduates of the Institution from the whole South—from preaching the Gospel to ten millions, white and black, of their own countrymen? From such a result, and from even the probability of it, we should, if possible, be far removed. We should so educate our ministers that they could go, wherever Christ and his apostles could have gone, proclaiming the glad tidings. Our business, as the Ambassadors of Christ, is to instruct and save men, rich and poor, bond and free; and woe to us if we disqualify ourselves for the work; or if we exclude or enfeeble, by the place, mode or manner of their instruction, those whom Christ calls. Let these be so trained in principle, habit and emotion, that they will feel and speak as inspired men felt and spoke; and so, if possible, that no injurious odium nor damaging suspicion may attach to them from any quarter, and least of all from their Seminary.

WHEN AND HOW WILL THE CONFLICT TERMINATE?

This question it is not easy to answer. The parties we regard as being equally certain that they are right, and equally firm in their purpose; and so nearly equal in power, that they may hold out long. The majority have the present power of numbers. They embrace the three oldest and strongest Synods. They have actual possession; and they have the benefit of the two thirds rule on any "question concerning the dissolution, discontinuance, or suspension of the Seminary, the change of its location, or any alteration in its constitution." This is an immense advantage. But the minority are not without strength. They have *four* Synods against *four,* and they have a hope of increase, both from changes and additions. The Synod of Iowa went against them by a very small vote—a majority of but one—and they hope, by next Fall, that it will be with them. This would make *five* against *three.* They hope also, by the same time, to have the Synod of Missouri This would make *six* against *three.* This would enable them to alter the constitution or change the location. They may be disappointed, but there is some ground for a hope to rest upon. The Synods of Cincinnati and Indiana may divide, as has been intimated by their organ, and so may increase their votes; but so may Wisconsin and others; and Upper Missouri and Kansas may be added. And further, the present minority, occupying as they do the West and North, anticipate a much more rapid increase of churches and Presbyteries than the present majority can reasonably hope for.

What then shall be the result? Must strife in God's house, between powerful parties, with all its baleful influences, continue? A transfer to the Assembly, if not unanimous and cordial, would hardly heal the division. It would likely be followed by a nomination to that body, of the present Professors, and produce trouble there. Better, by far, would it be to keep strife at home, till it shall have died out. But will it die? We trust that it will. The brethren do not love it. They are deeply pained by its existence. It prevents the accomplishing of their deeply cherished aim. They will doubtless have ingenuity enough soon to discover an honorable plan for removing the difficulty, and Christian grace enough to put the plan in happy execution. They agree in principle. We discovered no personal alienation among the Directors. Partyism must then die out. In such a case it has not food enough to live long upon. We trust not.

FINANCIAL AFFAIRS.

Dr. Warren, the General Agent, reported ill success in his work. He had not received money enough to pay his traveling expenses. He had obtained two pledges, and some promises of future favor. The financial embarrassments were in the way; and the uncertainty about the "control" was discouraging. Nothing could be done now; and he was authorized to suspend his labors.

Mr. Spring, of the Executive and Financial Committees, was not prepared to present a written report. He stated, verbally, that *ten* dollars had been received in cash, and $136 paid out; also, that a debt of $1,800 had been incurred for plans and drawings, (he hoped and believed that the charge would be greatly reduced) and of $1,000 for grading, fencing, and planting.

THE PROPERTY AND FUNDS.

The Hyde Park property, embracing four blocks, some sixteen or eighteen acres, is held by the Trustees by a warrantee deed; but there was a verbal condition, resting upon honor, that the foundation of the main building should be completed during the season. This condition not being fulfilled, the Synod of Chicago had asked that the property should be re tendered to the donors; with the earnest request, however, that they would not resume a right in it, but leave it with the Seminary for a further effort. This tender was not made, but the donors were consulted, and they cheerfully extended the time.

The valuable donation of lots from the Illinois Railroad Company, is conditioned on the expending of $40 000 upon the Seminary buildings, prior to the 1st of January, 1859. There is but little hope now of being able to comply with this condition; but there is a strong expectation that the time will be lengthened.

We heard three bonds spoken of, for $10,000 each, connected in some way with Hyde Park. We did not learn their character fully, but they are intended to endow a Professorship.

This statement presents the fiscal condition of the Institution as not very favorable. But still it has features of hope. If only the difficulty of partyism were harmoniously settled, so that all could act together, then all would be well. They have a fine property, adequate to their buildings, and to a large increase of funds. There are among them men of means and liberality. Their churches are numerous and increasing. The financial troubles of the country will soon pass away. And, best of all, the Lord will hear prayer and bestow grace. There is hope. There may be a "stand still" for a while; but not very long The need is not pressing, just now, but soon it will be; and then we hope for union, with brotherly love and Christian zeal.

We think we see the Lord's hand in this chastisement. The brethren were about to erect splendid buildings and make to themselves a great name. He has blasted their prospects. He never had any but one Solomon, and one Solomon's temple. He does not choose to be served always with such splendor. Such things are, too often, a service of men to their own naughty pride. In the education of ministers we have no desire for great buildings, and splendid architecture, and the fascinations of artificial and refined society, and the influences of a sensuous worship in a wealthy city. Such things do not help to prepare men for their Master's work. They rather tend to disqualify them for *preaching the Gospel to the poor,* and for reclaiming the masses and guiding them in heaven's humble and oft rough and rude path. The check now given to the vanity of an earthly ambition, is from on high, and will be useful. When the Lord brings down and humbles, till the want of his own hand is felt and his aid is implored, he then lifts up.

We said that we were pleased and edified by our visit; but we may say more. Some of our fears were removed, and our hopes brightened. The dark cloud, portending storms and tempests, and big with thunders, has vanished from our vision; and though we cannot yet discern the next step to be taken, we wait with patience for the dawn. The obscurity seems to be but the dense mists of the morning, which the rising sun will speedily disperse, ushering in a glorious day. May it be the antecedent of the rising of the Sun of Righteousness, with healing in his beams.

The New York Observer and Dr. Warren.

We transfer, from the *Presbyterian of the West,* at the request of the author, a large portion of Dr Warren's expose of the *Observer's* mistakes and antipathies relative to the British in India We have, several times, been deeply pained with the bad feeling exhibited in that excellent journal, against a nation of Christians by whom our missionaries were favored; and its sympathies with a heathen people, horrid in their cruelties, the murderers of our brethren, and the destroyers of their property. The response of Dr. Warren is severe, but the provocation was very great; and he speaks, not by hearsay, but as one who knows that whereof he affirms

The British rule in India has not been copied after the most perfect model; but it is an immense improvement on the despotism of the Mohammedans, who were the former masters. This is evident from the sympathies and loyalty, or, at least, the passivity of the masses, in these times when a general rising would have annihilated the European power in the land. The Government has both favored heathenism and hindered Christianity as it should not have done; but still, under its influence, literature and science, and liberty and law have progressed greatly; and the missionaries of the Cross, with all the modern appliances for spreading knowledge, have been introduced and protected.

The fashion of hating England and the English, on the part of Christians, Protestants, and freemen, and of sympathizing with France and Russia, we never could account for. The latter governments are despotic in rule, and intolerant in religion. The former are a free, Christian, and Protestant people; the most liberal on earth. They are our ancestors and brethren. We derive our language and laws from them. Arts, science, literature, and invention, are common with them and us Intercourse is almost as frequent, and as free from trammels, as though we were one nation. How is it then, that many of our people are so ready to take up an ill report of their neighbors? And especially that the enlightened and magnanimous *Observer* should do so!

Dr Warren's article gives much information, and we may feel that it is reliable.

THE NEW YORK OBSERVER ON INDIA.

The above newspaper begins a long and slanderous article on the causes of the Hindustani mutinies and massacres, by remarking on the fact, that all American missionaries are champions of the British Government in the East. It takes great care *not* to allow that they are so because they have observed facts, and have drawn the conclusion that the government is good and humane, but attributes their friendship to the protection *they* have enjoyed. If we are to believe the *Observer,* we must conclude that the missionaries are a set of ignorant and weak men, incapable of observing the worst tyranny and oppression, practised continually and grossly upon the natives, but fully capable of being blinded by personal favors, and of worshipping the powers that be with supreme devotion. And if the editor deny that he means to attribute such fatuity to them, then we must suppose that he intends to charge them with falsehood; for he says that grinding tyranny and cruelty is so prevalent, that it is patent to all. Now if it be so, the missionaries must know it if not fools, or must be lying about it. As one of the class spoken of, I feel this article to be a personal injury, and therefore call all the attention I can gain to some facts and remarks.

The *Observer* is wrong in its philosophy. "The atrocities of the Hindoos," says the editor, "suggest the fact that they were provoked by similar wrongs which the natives had suffered at the hands of their conquerors and rulers." I can not see this. Can there not be such cruelties except in retaliation for something similar? Every body, who has studied the subject, knows that these things are the constant attendants of religious wars. Look into all history, and it will be seen that these horrors have always had peculiar prominence when religion was the moving cause of an outbreak. If they can only happen as retaliation, what were the English retaliating when they set the alleged evil example?

I ask particular attention to the malignant and unsparing style of the following paragraph, from the pen of the *Observer's* editor:

"As we read the extracts below, we shall be painfully struck with the fact that the refined tortures which the English have suffered recently, are the repetition of cruelties which they themselves have been inflicting for many long and bitter years upon the helpless victims of their oppression in India, till at last in their feebleness and extremity, under the mingled aggravation of human vindictiveness and religious fanaticism, they have turned with dying desperation upon their rulers to hurl off the yoke from their necks or to perish, as they will in the struggle"

I cannot point out the mingled falsehood and rancor of this paragraph, together with its glaring absurdity, in terms that seem to me at all adequate. Perhaps it is better that I simply say, that in more than fifteen years' residence in the very site of the rebellion—the upper Gangetic provinces—where I associated with high and low, with city people and country people, traveling extensively, speaking the language of the country as easily as my own, known to be an American, and to have no connexion with the government, I never heard a word of such cruelties as practised by Englishmen; and that I know that they were punished severely, in a few cases, in which they were practised by native servants of the government upon their own countrymen. But let us examine the alleged facts, contained in the extracts that the editor alludes to.

The first is from the *British Standard*—a paper that knows no more about India than the *Observer* does. It quotes from Mill's history, the fact that the females of the family of the Rajah of Benares, were plundered, "and their persons otherwise rudely and disgracefully treated," in violation of a capitulation. This case is represented as fully parallel to the recent enormities of Nena Sahib, at Cawnpore. Let us look at the facts in the two cases:

Nena Sahib promised life and full protection to the garrison at Cawnpore, and immediately murdered all the men. He then shut up the women and children. He violated all the women he could himself; gave the rest up to the lust of his followers, and finally, killed the whole company, women and children, and threw the one hundred and seventy five naked, dishonored, murdered bodies, into one well together.

The English promised life and protection to the garrison of the Rajah of Benares, and that females should come out unsearched; which meant that they should bring out as much gold and jewelry as they could. The garrison was spared and protected; but "the licentious people, and followers of the camp"—all natives, be it known—knowing what rich booty was among the women, rushed into the company suddenly, overturned the chairs in which they were carried, tumbled the ladies about rudely, and plundered them. Not one was killed; not one was ravished; and probably not a single European was engaged in the disgraceful scene, or profited by it. It is said that Warren Hastings suggested this iniquity; but the charge was neither proved nor probable.

Now what are we to think of the editors, whether of the *Standard* or the *Observer,* who can, on such a foundation, charge the British with iniquities that "parallel, if not exceed," those of Nena Sahib?

The editor of the *Observer* next takes up the report to the English Government of a Mr. Patterson, a Commissioner, relative to tortures that were inflicted to enforce the payment of revenue. These tortures were very horrible; and the extracts describing them and commenting on them, are so arranged as to create the impression that they were an allowed government measure, and inflicted by Englishmen. All this is a most flagitious slander The tortures were inflicted by native sub collectors of the land tax, who wished to get a name for promptness and efficiency, and consequent promotion; utterly against English law, and without the knowledge of English officers, and were severely punished when found out The report quoted from, is the result of an inquiry which led to the punishment of the evil doers. I was in India at the time, and *I know* that the discovery of those iniquities excited the same horror among the English there, that they would do here, and that they were punished with much more readiness than we exhibit in cases of wrong doing in our model land.

Did these things cause the mutiny? Such is the *Observer's* allegation. But they occurred in the Madras Presidency, a thousand miles from the scene of the mutiny, among a people of different language and nation from the mutineers, and about whom they care nothing, and of whose suffering they probably never heard. As well might we say that the whipping of Slaves in South Carolina causes hunger meetings in New York.

The editor next brings into the witness box, Mr. Luard, a former Judge at Bombay. He testifies to judicial murders and bribery, and corruption; and says that all Englishmen in India must have seen as much of these wrongs as he. But this man's revelations were made while I was in India, and all the Englishmen in India said he was an unprincipled man, who had quarrelled with the Governor, and the Court of which he was a Judge, and had been guilty of high misdemeanors; and that all that he said was in revenge for his suspension and final expulsion from the service of the East India Company. He revealed nothing till after he was suspended. He is a man of violent temper, and it is said of bad morals.

Lastly, the editor appeals to Burke, who was the advocate that conducted the trial of Warren Hastings. This fervid, eloquent, feed lawyer, is made an authority for history! In making charges which he did not prove—of which Hastings was acquitted—he makes sweeping assertions, which the editor of the *Observer* tells us "are still terribly true, even of her (England's) present sway in India."

Now, I will not say that all that Hastings was charged with was false; for I do not believe that he was by any means immaculate as a ruler: but I know, from examination on the spot, that Burke's eloquent and fearful charges, are the grandest specimens of exaggeration that can be found in the English language—worthy to be preserved as a literary performance, but no more fit to be part of the materials for history, than the lying legends of Popery are to be the foundation of a veracious history of Christianity.

For the Presbyterian Banner and Advocate.

Installation.

The Presbytery of Redstone met at West Newton, on the 11th inst, and received the Rev. A. O. Patterson, D D., and Rev. Watson Hughes, formerly esteemed and useful members of this body. Dr. P. was, in conformity with the unanimous call of the church at West Newton, installed as their pastor. Rev. James Martin preached the sermon, Rev J. R. Hughes delivered the charge to the people, and Rev. S. Wilson presided, put the constitutional questions, and charged the pastor. These services were solemn and well received, we think, by a deeply interested audience.

West Newton is a beautiful and prosperous village, situated on the East bank of the lovely Youghiogheny, at the head of Slackwater Navigation, and has the facilities of the Pittsburgh and Connellsville Railroad passing through it, and is surrounded by a most delightful country, rich in agricultural and mineral resources. A very industrious, enterprising and thrifty population overspreads this region, affording a fine field for the efforts of the Christian minister who is devoted to his Master's work.

Dr. Patterson first settled, and was for many years the laborious and successful pastor of Mt. Pleasant and Sewickley churches. This extensive field now forms four pastoral charges. The church at West Newton is comparatively a new organization, embracing a portion of Dr. P.'s first pastoral charge. A strong testimony of their affectionate confidence is furnished in the fact of their unanimous call to him to become their pastor, after an absence of some twenty-two years in obeying the calls of Providence in other portions of the Church. It was exceedingly pleasant and promising to witness the many cordial salutations which the pastor received from his new charge at the close of the services.

Dr. P. is in fine health and spirits, displaying his well known energy and ardor; and we trust he will be enabled to do much effective service for Christ, amongst that people for many years to come, and that he will have the felicity of seeing a peaceful, harmonious, and prosperous church, as the living evidence of an accepted ministry. L. N.

Ecclesiastical.

Rev. JOSIAH MILLIGAN was installed at Princeton, Ill., on the 17th inst.

Rev E. ERSKINE's Post Office address is changed from Columbia, Pa, to Sterling, Illinois.

Rev. JAMES P. FULTON was installed pastor of the church of Old Salem, by the Presbytery of Blairsville, on the 10th inst.

Rev. C W. COOPER formerly of Pontiac, Michigan, was installed pastor of the church of Islip and Huntington South, (Babylon) on the 10th inst., by a committee of the Presbytery of Long Island.

Rev. W. L. MITCHELL, late of Greenfield, Mo., and a graduate of the last class at Princeton Seminary, has been elected Stated Supply of the First church, Burlington, Iowa, made vacant by the resignation of Rev. Dr. Harrison.

Rev. C. P. JENNINGS, having received a call to become pastor of the Second church in Springfield, Illinois, has removed from Shelbyville, Indiana, to that city.

Rev. CHARLES FITCH, of Mt. Vernon, Indiana, has accepted an invitation to supply statedly the church in Frankville, and requests correspondents to address him hereafter at Frankville, Winnesheik County, Iowa.

Mr. JOHN A. PICKENS, a licentiate of the Richland Presbytery, (New School) was received under the care of the Presbytery of the Western District, Tenn, at its late meeting.

Rev. B H CHARLES' pastoral relation to the Springfield church was dissolved by the Presbytery of Transylvania, at its late meeting His Post Office address for the present, is Litchfield, Illinois.

Rev. A. H. ROGERS' Post Office address is changed from Waynesville, Ill, to Bloomington, Ill.

Rev. F. P. MONFORT's Post Office address is changed from Iowa Point, Kansas, to Brownville, Shawnee County, Kansas.

Rev. W. M STRYKER's Post Office address is changed from Frankfort, Indiana, to Des Moines City, Iowa, whither he has removed to establish a Female Academy.

Rev. J. W. CANFIELD's Post Office address is changed from Stewartsville, Mo., to Wellington, Mo. Correspondents will please observe the change.

Rev. J. H. MOORE has taken charge of the two churches recently organized at Atlanta and Lincoln, Ill. His Post Office address is Atlanta, Logan County, Ill

Rev. WM. MCCANDLISH's pastoral relation to the church of Westminster, Quincy, Ill., was dissolved by the Presbytery of Schuyler, at its late meeting.

Rev. G. W. BOGGS' Post Office address is changed from Livingston, Alabama, to Washington, Ga.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

Every department of life, and every institution of society, are closely united. *The Rich and the Poor,* the strong and the weak, the great and the small, are alike necessary to each other; one class cannot suffer without every other class feeling the effects. If this were kept in mind, it would do much to repress feelings of either envy or contempt which not unfrequently lead themselves among those in one condition of life against those in another condition. The mutual dependence and mutual interest has been most clearly set forth in the late panic and disaster which have swept over the land. The rich and the poor, the employer and the employed, the seller and the buyer, the giver and receiver, have alike felt the common pressure, and should lay aside, henceforth, all unkindness and animosities. When the general prospects of business improve, not only merchants and bankers, but even the poor and needy, begin to experience relief. This seems to be the case at present in Boston and vicinity. Confidence is beginning to be restored. The banks will soon resume specie payments. And means of employment will soon be more abundant than for some time past.

Mr. Samuel Bowles, who took charge of the *Traveler* at the time of the union of the other papers with it, for the purpose of issuing a journal after the style of the mammoth sheet of New York, which project having failed, has returned to his old position in connexion with the *Springfield Republican.*

The *Massachusetts State Fair,* lately held at this city, was not profitable to the Society. The receipts were only $6.000, while the expenses were from $10.000 to $12,000.

Compliments derive most of their value from the character of the source whence they emanate. The Unitarian *Register* is well edited and very respectful in its treatment of opponents, but at the same time its theological stand point is far removed from that occupied by what are denominated *orthodox* Christians. So that approbation from that quarter, with regard to what are considered fundamental doctrines by Evangelical believers, can scarcely be relished by those on whom it is bestowed. Hence it can scarcely be expected that the *Independent* will be much elated by the paragraph in the *Register,* which says:—"The *Independent* is laudably engaged in proving that the progress of the *Orthodox* faith is toward amelioration of its Calvinistic atrocities, particularly in New England, but elsewhere also."

The *Cambridge Observatory* is rapidly becoming famous for the extent and accuracy of the observations taken there, and also for the new discoveries made from time to time. A new comet was discovered on the evening of the 11th inst., by Mr. Horace P Tuttle, one of the assistants at the Observatory. This is the thirteenth comet noticed first at this institution, and the sixth discovered by astronomical science during the year.

The *Hon. Neal Dow,* well known as the originator and able defender of the *Maine Liquor Law,* was warmly greeted in this city upon his return from Europe. A public breakfast was given him, at which one hundred and fifty persons were present; much enthusiasm prevailed. A great work remains to be done, in the cause he has so much at heart, throughout the country, for intemperance and its kindred vices are fearfully on the increase. How to check and effectually suppress the sale and use of intoxicating drinks, in the present tumultuous state of society, is a problem not easily solved. However, every day gives sufficient evidence to prove that safety is only found in total abstinence from all that intoxicates or that awakens a thirst for the inebriating bowl.

The *Congregational Churches* of Westfield, Massachusetts, are enjoying a season of refreshing from the Lord. In one of the churches forty are rejoicing in hope.

Indications are beginning to be seen of a wider separation between the *Old and New School Congregationalists,* in New England, than has yet taken place. The former seem anxious to awaken a deeper interest in the *old forms of sound words,* and to stand more firmly than ever by the ancient landmarks. While the latter seem to be drifting away farther than ever from the faith of their fathers. But we presume that when the lines come to be distinctly marked, a larger number will be found on the side of sound doctrine than is now generally supposed by those who are not well posted as to the present state of theological opinion and parties in New England.

NEW YORK.

The *Last Week* has been more cheerful. The Banks have $20,000,000, in coin, in their vaults, and are discounting all the good paper offered, and even seeking investments Stocks have improved considerably, and confidence is beginning to be restored. The retail business now done by wholesale houses is immense. In the meantime the demonstrations of the unemployed have been almost daily, very large, and at times very threatening, but no actual violence has been yet committed, and it is quite probable that the excitement will gradually die away; although miserable demagogues, seeking their own advancement, and reckless adventurers will do all in their power to prevent it. The Councils have determined to expend $30.000 more at present in improving the Central Park, so that employment may be given as far as possible, to the really needy and anxious for honest employment. Public and private charities are exerting themselves to the utmost in affording present relief to the necessities and making provision against sufferings when the rigors of Winter shall have fully come.

The *Southern Aid Society* has invited the Rev. Dr. Stiles, of New Haven, the author of the late work styled, "Modern Reform Examined," to devote his whole time and energies to the objects of this Society. It is understood that Dr. Stiles intends to accept the appointment and spend the most of the approaching Winter in the South.

The first company of *Fifty Respectable Young Women* has been sent West, to places requiring labor, that an honorable livelihood may be obtained.

But it is really painful to read the accounts of *Incendiary Speeches,* robbery, violence, licentiousness, and murder, with which the daily papers teem. The heart sickens at the contemplation of such pollution and crime. But it is not for the philanthropist and Christian to be satisfied with the mere sentiment of disgust; wise and prompt efforts are to be made for the restoration of peace and purity among all men. The undertaking is vast, but the resources are divine, and success is certain.

Ex Alderman *Daniel E Tieman* has been nominated as the *Independent Candidate for Mayor,* in opposition to the present incumbent. The Americans nominated Mr James E Cooley, who has declined the nomination in favor of the independent candidate, recommending his party to rally for the present to his support The Republicans have made no nomination but recommended the party to vote for Mr. Tieman This gentleman has been known heretofore as a staunch Democrat, and has the reputation of being a sober, industrious, and capable man, and at the same time exceedingly popular with the Germans. The election occurs on next Tuesday, when the contest will be warm between the friends of the two rival candidates, all others having withdrawn from the field

According to the census of 1855, the *Number of Voters* in the city was 86,500; of whom 43,500 were naturalized citizens.

The completion of the *Adriatic* has been long