

ments to wandering religious teachers, religious gatherings, dresses to the idols, and so on. Besides this, none of the lowest castes had been, up till recently, admitted to government schools.

The RESUMPTION OF PREGACHING at Exeter Hall, by Evangelical clergymen, under the auspices of the Bishop of London, has been stopped by a caveat entered against it by the incumbent of the Parish.

Banner and Advocate.

PITTSBURGH, DECEMBER 12, 1857.

TERMS.—\$1.50, in advance or in Clubs \$1.25, or delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page. R. N. WALL should be promptly notified with reference to the year desired, so as to make full arrangements for a steady supply.

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

THE CHRISTIAN ALMANAC for 1858, is issued by the American Tract Society, with its usual excellences.

THE PRESBYTERIAN EXPOSITOR.—There has been a little delay in issuing the first number of this journal. We learn that it may be confidently expected by the 15th inst.

THE CHRISTIAN LEADER.—This paper is published at Cincinnati, by Rev. William Perkins. It is the organ of the Free Presbyterians, and the successor of the Free Presbyterian, which was published at Yellow Springs, Ohio, by Rev. Joseph Gordon.

YOUNG MEN'S CHRISTIAN ASSOCIATION, EASTON, PA.—The first Anniversary of this Association, will be celebrated on the 15th inst. Reports, by its President, J. D. Maxwell, Esq., is an able paper. It is published in the Easton Whig of Dec. 2d.

THE SOUTHERN DIAL.—This is the name of a projected monthly to be published by Rev. J. D. Williams, Montgomery, Alabama, provided that "five thousand persons will each send him two dollars." Pre-payment is the true plan. The Dial is a neatly executed pamphlet, of forty-eight pages.

THE PROTEST put on record by the Minority of the Board of Directors of the Seminary of the North-West, relative to the rejection of the Synod of Missouri, will be found on our fourth page. The note introducing it, is brief and respectful, and is injurious to none. If the Protesters against the reception of Southern Iowa will furnish us with a copy of their paper, we shall cheerfully present it to our readers. Thus will one official document respond to the other.

Wants in Iowa. A correspondent, from Hardin Co., Iowa, writes:

"I am the only Presbyterian in this immediate vicinity, though there are a number of Presbyterian families scattered about, at a distance of from three to six and eight miles; but we have no minister. There is none in this or any of the other adjoining Counties. Stern Winter will soon be upon us, and it is to be feared we shall have much suffering for want of the vivifying rays of the Gospel. Very few in the East have any idea of the immense 'home missionary field' here open, or of its great importance to the Presbyterian Church. Unitarians, Universalists, Atheists, and other fatal enemies, are busily sowing the seeds of their soul-destroying doctrines. The country possesses good natural advantages, and must, ere long, contain a dense population."

Missionary Losses in India. The Calcutta correspondent of the Non-Comformist (England) thus states the losses to the India Missions:

Table with columns: Name, Propag. Soc., and other details. Includes Rev. W. H. Haycock, Cawnpore; Rev. J. E. Freeman, Futtehpore, Am. Pres. Mis.; Rev. D. E. Campbell, do; Rev. A. O. Johnson, do; Rev. T. Mackay, Delhi; Rev. A. R. Hubbard, do; Rev. D. Sandys, do; Rev. J. Hunter, Sealkote; Rev. J. MacCallum, Shahjehanpore, Ad. Clerg. Ladies and Children Killed: Mrs. Haycock, Mrs. Cooky, Mrs. Freeman, Mrs. Campbell with two children, Mrs. Johnson, Mrs. MacCallum, Mrs. Hunter, Mrs. Thompson, of Delhi; widow of the Rev. T. Thompson, Miss Thompson, Miss Grace Thompson. Mission Property Destroyed: £70,800. Of this heavy loss, far the greater portion falls upon the English, French, American and the American Presbyterian Mission. The former loses £32,000, and the latter £26,000. The writer names the losses, particularly, at twenty-six places, making the above total £70,000 or \$550,000. The American Missions destroyed, or injured, were at Allahabad, Futtehpore, Banda, Futtehpore, Mynpoorie, Agra, Lodianna, and Jallundur.

The Synodical Convention. Notice of a Convention of the Synods of Pittsburgh, Ohio, Wheeling and Allegheny, originating from action taken by the late named Synod at its late meeting, to take into consideration the present state of religion within their bounds, to consider the most effectual means to be employed for its revival, and for the purpose of engaging in united prayer and praise, and mutual exhortation, was widely published, and received a hearty response. To meet with kindred spirits, to exchange congratulations, to interest ourselves in the joys and sorrows, hopes and fears, of one another, and to compare opinions, as one of the delights of social life. And for Christians delivered from the same present and eternal ruin; acknowledging the same Redeemer, and their indebtedness to the same grace; having the same trials and discouragements; contending against the same difficulties; traveling the same road, and looking for the same rewards; notwithstanding their differences in natural temperament and circumstances in life; that they may rejoice, weep, and pray together, and learn to bear one another's burdens; is a hallowed pleasure for which the Christian heart longs, and to which it looks back in after years as a bright spot in the toilsome journey of life.

It is owing to this that the meetings of our Presbyteries, Synods, and General Assemblies, are often so precious; and their usefulness to their members, and the interest with which they would be regarded by others, would be greatly increased, if devotional exercises were more largely mingled with the regular routine of business, as in former days, or as in the case in some parts of our Church even now. No doubt it was owing to the longing of soul, experienced by many for communion with others of "like precious faith" for united humbling, and confession before God; for united prayer for the return of God's Spirit; for the revival of his work in the hearts of believers; for the conversion of sinners; and for greater efficiency on the part of Ministers, Elders, and private Christians, that prompted the suggestion of this meeting and led to its adoption.

As mentioned in our last number, the Convention assembled on Tuesday evening, the first inst., in the First Presbyterian church of Pittsburgh, and was opened with an appropriate sermon—which, in the circumstances, is saying much, indeed—by the venerable Rev. James Hoge, D.D., of Columbus, Ohio, from Zech. iv. 6; "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." As will be seen by the Minutes of the Convention, published in another place, the Rev. Dr. Hoge was then elected President of the Convention, and four Secretaries, consisting of one Clerk from each of the four Synods; and also a committee to recommend the order of procedure during the Sessions of the Convention, were appointed.

The hour and a half spent the next morning in strictly devotional exercises, was a season of great solemnity. From the beginning it was understood that the addresses and prayers were to be brief—averaging from five to ten minutes each. The subjects proposed and adopted for conference and discussion, were The Need of a Revival of Religion, The Hindrances in the way of a Revival, and The Means to be employed to Promote a Revival; and one session was taken up with each topic.

The need of a Revival of Religion now, was urged from the comparatively small success attending the use of the means of grace in our day, the low state of piety in the churches, the carelessness and indifference of professing Christians, the thoughtlessness and even recklessness of sinners, the inefficiency of the ministry, the spirit of worldliness, and abounding folly, fashion, and iniquity.

The Hindrances in the way were said to be the absence of the Holy Spirit; the want of entire consecration to the Master's work on the part of ministers, elders, and private Christians; the reluctance to labor directly for saving souls so often seen in the Church; the want of faith in the proper use of the means of grace; the want of loyalty to one another among ministers; the want of a sufficiency of Divine truth in our Sabbath School literature; neglect of prayer, and conformity to the world, among Christians; excessive devotion to material interests; and the great difficulty encountered in reaching the masses.

The Means of Promoting a Revival of Religion recommended by the various speakers, were, personal self-examination; repentance for sin; return to God; unhesitating confidence in God's plan of saving men, and in his willingness to do it; earnest and continuous prayer for the outpouring of the Holy Spirit; family visitation and instruction in the Bible and Catechism; direct efforts on the part of Christians to bring others under the influence of the Gospel; the faithful, and at the same time discriminating, preaching of the Gospel; together with an entire dependence upon free, unmerited, and sovereign grace for success.

But probably the best idea of the feelings and sentiments which actuated the Convention, may be learned from the Letter addressed to the churches, published in the present issue. This Letter, which is recommended to be read in the churches within the bounds of the Synods embraced in the Convention, is at the same time sad and hopeful, earnest and confidently judicious, and is worthy of being carefully pondered by all to whom it comes. It will be seen that these services are only intended to prepare the way for united and continuous efforts for the promotion of the great objects for which the Church of Jesus Christ, redeemed with his own blood, was instituted; a general pastoral visitation, in which the elders shall co-operate; that pastors preach, during the present month, on topics immediately connected with the revival of God's work; that they preach especially on the first Sabbath of January, on the practical aspects of the subjects; and that the first Thursday of that month—unless the circum-

stances of particular churches may render another day preferable—be observed as a day of humiliation, prayer, and fasting throughout the bounds of these Synods, were recommended. And the hope was expressed that probably some congregations in other parts of our Church would unite with those within these Synods, in the observance of the day recommended.

As will be learned from the roll, the number in attendance, when the season of the year and the condition of the roads where railway facilities were not to be had, are considered, was large and encouraging. And one very pleasant feature was the presence of brethren of the other General Assembly, and of the Covenanters, Union, and Seceder Churches, and the deep and prayerful attention given by them to the great matters brought before the Convention. An excellent brother of the Episcopal Church manifested by his presence, that his religious sympathies were not confined to the limits of his own denomination. It was highly encouraging to know that in other parts of our Church this meeting was viewed with the liveliest interest. A letter was read from a member of the new Presbytery of Lake Superior, on the Northern frontier of the United States, asking that this new Presbytery, saddened and weakened by the death of one of its members, might be remembered in the prayers offered, and stating that the members of that Presbytery, together with their families, would be similarly engaged at the same time.

Rev. Francis M'Farland, D.D., of the Synod of Virginia, sent a communication that was heard with great attention. Extracts were also read from a letter written by the aged and venerable Rev. William Wylie, D.D., now residing on Zane's Island, opposite Wheeling, who has been employed in the ministry of reconciliation for the long period of sixty-two years, expressing unwavering confidence in his Saviour's righteousness, full of hope with respect to his cause in the future, and exhorting all to repentance and renewed diligence. A letter, written by a widow, asking an interest in the prayers of the Convention in behalf of herself and her seven unconverted children, touched many hearts, and brought tears to many eyes. Indeed, prayer for the young, and especially for the children of the Church, was a very prominent feature of the proceedings, from beginning to end. The earnest pleadings of gray-headed fathers for their unconverted children, with hearts almost ready to break, as if they could not leave the mercy seat until their request had been granted, will not soon be forgotten. Would that those for whom they were offered had heard them!

There were several features connected with this meeting worthy of special notice. 1. There seemed to be a remarkable oneness of purpose in the addresses made and the prayers offered. No discordant sentiments appeared to be entertained, much less expressed. The greatness of the objects for which the assemblage had been convened was realized by all, and they were unitedly of one heart and of one mind. Rarely has there been a more beautiful and thorough exemplification of the truth contained in the 133d Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

2. The presence of so many aged ministers of the Gospel, who have labored so long in the Master's service, and the deep and abiding interest manifested by them in the success of his cause, was noticed by all. How affecting to hear such men talk of the wonderful works of God in former times; of what they had seen of the displays of his grace and glory; of their own shortcomings; of their sins; and of the need of "times of refreshing from the presence of the Lord!" For nothing did they long so much as that God would revive his work. We felt that if this could be granted, if they were permitted to behold scenes such as they had witnessed in the days of their youth, they would be ready to say, "Lord, now lettest thou, thy servants, depart in peace, according to thy word; for our eyes have seen thy salvation." May their desires be granted!

3. Great anxiety was manifested for the defence and progress of the Church. Her divine origin and glorious mission were distinctly recognized; nor did any doubt her final triumph. Though the present might be a day of darkness and rebuke, it was felt to be a high honor to "take pleasure in her stones and to favor the dust thereof." The language of each one appeared to be: "For her my tears shall fall; For her my prayers ascend; To her my cares and toils are given, Till toils and cares shall end."

4. Another feature was the great and absorbing desire for the salvation of sinners. If the unconverted could only understand the anxiety felt for their deliverance from the guilt and powers of sin, they would look upon ministers and pious people with a highly increased regard. Their danger was held up, and their claims upon the Church were not kept back. Never let it be said that true piety blunts our kindly feelings toward others; none are such friends to man as those who endeavor to save him from present and eternal ruin; to make him happy now, and blessed throughout eternity. Oh, thoughtless sinners, many hearts ache, many tears fall, many prayers ascend for you.

The character of the speaking was exceedingly appropriate. There were no studied addresses, no attempts at fine speaking; they would have been altogether out of place. And yet it rarely happens that men speak more fluently, with greater precision, or with more effect than they did on that occasion. When the heart is full, the utterance of the lips will be right; when a common sympathy pervades speaker and audience, it is not difficult to make known the Master's will. When the Holy Spirit is present, it is given to men what to speak, and how to speak; God's truth, in its proper connexion and application, is declared with freedom and unction.

6. The perfect consistency of the Divine plan of saving men and building up the Church, was beautifully exhibited. While

all were urged to the greatest watchfulness, and the most arduous labors—the employment of all proper means in the most effective way, yet the sovereignty of Divine grace was fully admitted; that success was dependent on the Holy Spirit, was confessed by all. Man was deprived of all self-congratulation, that all the glory might be given to God. So that the whole impression made, was of the happiest kind. We wonder not that the venerable presiding officer said, at the close of the meeting, that he did not remember to have ever attended a meeting pervaded by an equal fervency of spirit—an equal oneness of object—equally pleased in all respects. Fragrant will be its memory for long years. May the churches do the work recommended to them; may the Holy Spirit be present in them; and may the Lord add to them, in great numbers, such as shall be saved. "O Lord, revive thy work in the midst of the years; make known in wrath, remember mercy."

Church History.*

The great master-pieces of Ecclesiastical History, by which the literature of this age is distinguished, are the works of Neander and Gieseler. For more than a quarter of a century, these eminent men were engaged in maturing the productions which, in after years, were to be associated in honorable connexion with their names. Gieseler and Neander were contemporaries, and to a certain extent, they were competitors for fame. In many points they resembled each other, while in others their respective characteristics stood out in remarkable difference, and even contrast. Germans by birth, and thoroughly German as to their education, they were equally attached to the study of antiquity. Equally capable of traversing all the records of the past, in whatever language the information was to be found; and equally characterized by assiduity in research, and honesty in recording the results of their labors, without bias or influence of party; still, their mental idiosyncrasies are stamped on all their performances. The writings of Neander are eminently subjective, while the history of Gieseler is as decidedly objective. The same materials put into the hands of these two men, assumed two entirely different forms when they had concluded their respective labors. Neander digested his materials, and by a process of mental assimilation, made them all his own. He then gave them forth in a flowing narrative, in which his own temperament appears on every page. In his hands, history is a living exhibition of the past; whereas the object of Gieseler is to construct a work which, by its actual wording, shall record the actions and the doctrines of the bodies and individuals whose names are inscribed on his pages. In the case of Neander, the leading worthies of antiquity all pass before us, but they speak the language and wear the dress of Neander. Gieseler takes the actual words of theologians, and we seem to see very highly commended, and which issues the following circular:

You are Sir, a resident of the Country, or of the West, and have it in your power greatly to aid the humane object of our Society. You are aware of the want of female help in the country, and will sympathize with us in our efforts to relieve the suffering class of industrious women, who will gladly embrace the opportunity to make themselves useful in your families, and who have been thrown out of the country by the dreadful revolutions which have visited the business of the country. In their behalf, and for the cause of suffering humanity, we implore your aid and co-operation. Human suffering, and death will soon be in our midst, and we ask your assistance to do us to alleviate and avert these dire calamities from those who deserve our kindest sympathy. We ask you, therefore, either to organize a Society for this purpose, or to furnish us, in any way you may think best, the number of persons you will find employment for, in the capacity of house servants, sewing girls, nurses, or any other capacity, and the price of wages per week, with board included.

We need scarcely inform you of the great difficulty of obtaining funds in the embarrassed condition of the country, even for humane objects. And while those who seek our aid will do all in their power to help themselves, we would beg leave to suggest that if those who desire their labor would either send us five dollars, to help defray their expenses, or advance that amount to their arrival, and their wages, it would greatly facilitate our enterprises. Have the goodness to act as promptly in the matter as you can, and to address the Secretary of our Society, Office, No. 116 South Seventh Street, Philadelphia.

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To a reflecting mind that can think for itself, Gieseler supplies the materials, and they can be used without fear as to their accuracy, in the cause of truth and righteousness. It is this feature of his great work which constitutes its chief excellence. His honesty, his erudition, and his accuracy, are equally remarkable and conspicuous, in every page of his writings. Hence this work, which stands alone in Ecclesiastical narrative, so far as structure is concerned, has an excellence which must always commend it to the critical reader. It is almost the only work with which we are acquainted, in which the great body of the material is cast into the notes, while the text is but a slender thread of narrative to connect the separate portions which are gathered out of ancient documents and records, and which crowd the bottom of the page.

Glowing and life-like as Neander is, still he requires the labors of Gieseler to be added, in order to construct a perfect history. Accurate as Gieseler is, still his work, which is invaluable, partakes so much of the character of a skeleton, that it requires to be clothed with the drapery of life and action. This has been done by Neander, and thus the one is the complement of the other. The two, when united, form an admirable history. Hence it is that we advise all possessors of Neander to procure the work of Gieseler, and the possessors of the latter

* A TEXT BOOK OF CHURCH HISTORY: By Dr. JOHNS C. GIESLER. Translated from the Fourth Revised German Edition. By Samuel Davidson, L. L. D., Professor of Biblical Literature and Ecclesiastical History, in the Lancaster Institute and Union Theological Seminary, New York. In two vols., 8vo., pp. 676 and 624. New York: Harper & Brothers, Franklin Square. 1857.

will feel the propriety of adorning their shelves by the addition of Neander. The edition of Gieseler before us, is every way worthy of the fame of the great publishing house which has given it to the American public. The paper and type are both excellent, and the labor of Professor Smith has made the work inculcably more valuable than the copy which has been, for several years, in the hands of the British public.

In the October number of the Princeton Review, there is an extended and able article on these Histories.

Progress Toward Union.

A late Due West Telescope contains a letter from a Committee of the Associate Reformed Synod of the South to the Committee of the General Assembly, on the subject of a union. The following extracts help to show the present state of the question: 1. The subject of Palmyra is one on which we are deeply interested. We have been accustomed to the exclusive use of the Psalms of David in a strict version. As a body, we have held that this is the best and the most proper mode of worshipping God in praise; nor have we felt ourselves authorized to admit, in their place, any other compositions. Such has been our past position. Our object has been to maintain the use of the Psalms for the full purpose for which they were given. We are not disposed, in arranging the terms of union, to press this principle beyond its necessary requirements. But we regard an adjustment of the question of Palmyra as indispensable to union.

2. Another obstacle to union is found in the different views and practices of the two bodies on the subject of communion. We have been accustomed to confine communion to our own members, and to the immediate and immediate sense of the simply in the application of a common law. And we do not here undertake to say to what extent the A. B. Synod would urge this as an objection to our union. We admit only with difficulty, that we think the Church must not by any means lose her control of the subject. To guard the purity of the Church, all necessary power must be retained in the hands of the Church Sessions, in subordination to the higher courts.

Our aim brethren, in this letter, is to set forth the difficulties in the way of union, for your consideration. We do not here undertake to hope that it will be found practicable, when the two bodies come fully to understand each other. Neither party should surrender any Scriptural principle or doctrine. Each should be disposed to make every fair advance frankly. And it will be said, if being so nearly one, they can find no common ground on which to come together.

An important practical step, then, in our view, is, to procure a version of the Psalms acceptable to both bodies. With this, we desire that the conference go on. It may be that after some interchange of views, the Committees will find it necessary to come together. If so, we will endeavor to meet you at such times and places as may be found convenient.

An Opportunity of Doing Good with a Benefit.

The revolution in business has thrown some thousands of females, in our large cities, out of employment. How shall they live? Food and raiment must be had, but where and how? The females in question are used to work, and desire work. The want of it, causes their suffering.

Well, it is a fact indisputable, that female help is greatly needed in the country. Tens of thousands might obtain happy situations in well regulated families. How shall the willing laborer and the needy family be brought to an acquaintance? To effect this, a Society has been organized, in Philadelphia, which we see very highly commended, and which issues the following circular:

You are Sir, a resident of the Country, or of the West, and have it in your power greatly to aid the humane object of our Society. You are aware of the want of female help in the country, and will sympathize with us in our efforts to relieve the suffering class of industrious women, who will gladly embrace the opportunity to make themselves useful in your families, and who have been thrown out of the country by the dreadful revolutions which have visited the business of the country. In their behalf, and for the cause of suffering humanity, we implore your aid and co-operation. Human suffering, and death will soon be in our midst, and we ask your assistance to do us to alleviate and avert these dire calamities from those who deserve our kindest sympathy. We ask you, therefore, either to organize a Society for this purpose, or to furnish us, in any way you may think best, the number of persons you will find employment for, in the capacity of house servants, sewing girls, nurses, or any other capacity, and the price of wages per week, with board included.

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Maconing, North.—Revs. Watson and Thomas, 9th February, 1858.
D. J. WALLER, Clerk, pro. tem.

DEAR DOCTOR:—Will you do our subscribers, within the bounds of Northumberland Presbytery, a favor, by publishing the following Schedule: Great Island.—Revs. Baird and Stevens, 1st December, 1857. Jerry Shore.—Revs. Baird and Doolittle, 6th January, 1858. Nippone.—Baird and Doolittle, at discretion. Fayetteville and Lycoming Centre.—Revs. Herbert and Simonton, 8th December, 1857. Lycoming.—Revs. J. H. Grier and Simonton, 12th January, 1858. Williamsport.—Revs. Stevens and Hall, 26th January, 1858. Muncy.—Revs. Patterson and E. D. Yeomans, 9th February, 1858. Warrior Run.—Revs. Life and Dr. Yeomans, 20th January, 1858. White Deer.—Revs. Life and E. D. Yeomans, 9th February, 1858. McBarnsville.—Revs. Barber and Thomas, 19th January, 1858. Derry and Washingtonville.—Revs. Barber and Hudson, 24 February, 1858. Chillicothe and Mt. Lebanon.—Revs. Thomas and Hudson, 16th February, 1858. Milton.—Revs. J. Grier and Collins, 30th December, 1857. Eggleston.—Revs. Watson and Reardon, 19th January, 1858. Lewisburg.—Revs. J. Grier and Simonton, 2d February, 1858. Mifflinburg.—Revs. P. B. Marr and Patterson, 5th January, 1858. New Berlin.—Revs. Herbert and J. Grier, 15th December, 1857. Sunbury and Northumberland.—Revs. Adams and P. B. Marr, 8th December, 1857. Shamokin, &c.—Revs. Reardon and Adams, 12th January, 1858. Ashland.—Revs. P. B. Marr and Dr. Yeomans, 16th February, 1858. Holland Run.—Revs. Reardon and Adams, at discretion. Berwick.—Revs. Waller and Newell, 15th December, 1857. Bloomsburg, &c.—Revs. Newell and Kennedy, 12th January, 1858. Orangefield.—Revs. Kennedy and Waller, 26th January, 1858. Maconing.—Revs. Barber and E. D. Yeomans, 16th February, 1858. Maconing, North.—Revs. Watson and Thomas, 9th February, 1858. D. J. WALLER, Clerk, pro. tem.

EASTERN SUMMARY. BOSTON AND NEW ENGLAND.

The proper management of the Sabbath School interest in this country is a subject of no small magnitude. Every Scriptural and appropriate means is to be taken to gather in the multitudes of youth, and to gain and keep their attention. But, at the same time, care is to be taken lest improper attractions and unworthy motives be employed. It is reported that in the Sabbath Schools of one of the Methodist churches of this city, encroachments have been made in the way of exhibitions on Sabbath evening, altogether inconsistent with the sanctity of the Sabbath, as held by that large and respectable denomination, not at all to the liking of serious piety.

The church of which the Rev. Mr. Coolidge is pastor, has formerly employed for a choir, one of the best Quartettes of Professional Singers in the city, but owing to the financial pressure it has been dismissed, and the practice of Congregational singing has been resumed. We would be pleased to learn of a like beneficial result wherever a hiring system of singing has been made to take the place of spiritual praise on the part of the people.

The Puritan Recorder states that no fears need be entertained with respect to the success of the projected Review, and that in due time it will make its appearance on a permanent basis. According to a writer in the same paper, the examination of the Rev. Chas. Beecher, previous to his late installation, mentioned in our last, must have been an exceedingly unsatisfactory affair, at least when viewed from the old Puritan stand point. This writer says:

"Mr. Beecher unequivocally denied the doctrine of the Imputation of Adam's sin to his posterity, both in the remote and immediate sense of the phrase. He affirmed that there is no sin except that which consists in actual sinning. He was obscure and foggy in reference to the doctrine of Justification. He admitted only with difficulty, if at all, the idea that the sufferings of Christ are a proper satisfaction to the justice of God, even in the sense in which that idea is exhibited by the younger Edwards."

A larger number of students is now in attendance at Andover Theological Seminary than for several years. The largest class has thirty-eight members, and that of the others over thirty, so that the aggregate exceeds one hundred. The late efforts toward increasing the endowment so to meet the wants of the Seminary and the demands of the times, have already resulted in securing \$30,000 additional.

The Congregational Church of Berkshire Co., Mass., have made arrangements for holding a meeting on "Forefather's Day," for the purpose of preventing the falling off of contributions to the American Board of Foreign Missions, during the present year in that region, which seems to be generally apprehended. The Rev. Mark Hopkins, D. D., President of the Board, will deliver the sermon; and the Rev. Dr. Pomeroy, one of the Secretaries, together with some returned Missionaries, will be present.

The operations of the Domestic Missionary Society of Maine are in danger of being hindered greatly from want of funds. The Rev. Dr. Tappan, Secretary of the Society, states that the appropriations for the year amount to \$7,191, while only \$182 have been paid in; and that the semi-annual payments to the missionaries will be due in January, but the treasury is now entirely empty.

The Contest is now over. Mr. Tieman, formerly connected with the lead works of the late Judge Porter, in Pittsburgh, Pa., has been elected Mayor by a majority of two thousand three hundred and thirty-one. The election was much more quiet than was anticipated, although in some of the wards there was a good deal of fighting. The number of votes polled amounted to eighty-four thousand. In the Board of Aldermen, the Democrats have a majority of three; and in the Board of Councilmen a majority of ten. Mr. Tieman is a member of the Reformed Dutch Church, and a strictly total abstinence man. He has always been, and is now, a Democrat. This election is hailed as an omen for good, by the best men of all parties.

Prof. Morse, so long and intimately connected with the Trans-Atlantic Telegraph Company, has retired from the direction of the Company for reasons not yet made public. Last week Mr. Nathaniel E. Simson, proprietor and editor of the New York Day Book, died. He was an able writer, a sagacious politician, a warm friend, and a severe opponent. Vacillation was no part of his nature; whether right or wrong there was no difficulty in discovering where he stood.

The New York Historical Society has determined on a course of lectures for the present Winter. At the last meeting, an interesting paper was read on the battle of Saratoga, by Alfred B. Street, Esq. This gentleman also exhibited the original correspondence between Generals Gates and Burgoyne, concerning the terms of capitulation.

The Tablet (Roman Catholic), is not hopeful concerning the future of its Church in this country. Indeed, it intimates, in the following language, that unless kept up by larger immigration than can be reasonably expected, its entire extinction here is only a matter of time. It says: "Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave for one it wins over to its communion. And yet this is what Catholicity is doing in these States while we write."

On Thursday evening, the 4th inst., a large meeting convened in the Mercer Street Presbyterian church, to hear the Rev. Dr. Kirk, on the erection of an American Chapel in Paris. The Rev. Dr. De Witte presided. After the introductory services, the Dr. gave a lucid and graphic account of the present state and prospects of Protestantism in France. The reading of the Scriptures was becoming more common; the concert of prayer among Parisian Protestants was not without interest, and the work of evangelization was described as certainly progressive. To prevent the laborers and mechanics from working at the new chapel on the Sabbath, it was found necessary to pay them to remain idle, and people were said to be kind-hearted, open, and accessible, except when ruined by debasing vices, but without any adequate idea of the sanctity of the holy Sabbath. The number of American travelers and residents in Paris is increasing; and about two hundred and fifty students from America are there, greatly exposed, for whom many snares are set, and many of whom fall beyond recovery. Incentives to profligacy and sensual vice abound. Temporary accommodations for public worship have been provided, and a volunteer choir has been organized; about one hundred and fifty are in regular attendance. The intention is to organize a church, so extensive in its character that members of all evangelical denominations may attend, while none of the great doctrines of salvation will be compromised. Virtually, the American and Foreign Christian Union will own the new building, while the Liturgy of the Episcopal Church will be used for a part of the day. No permanent minister has yet been appointed; the Rev. Mr. Hall, who has been laboring in Rome, is officiating for the present. The Dr. said that two spies were present at every meeting, and that doubtless every word spoken during the evening would be repeated to the French government within twenty days. The whole expense will be \$50,000—\$30,000 are