## Banner and Advocate.

PITTSBURGH, DECEMBER 19. 1857.

TERMS .-- \$1.50, in advances or in Clubs

bers, \$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. desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us. EMITTANCES .- Send payment by safe hands, when convenient. Or, send by mail, anclosing 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 stamp or Seventy numbers, or \$1 for Thirty-three through the work of Christ; and yet they

to REV. DAVID McKINNEY. Pittsburgh,

"J. M. L.," and "AMICUS," will both appear; the first part of the former, probably, in next week's issue. We must still ask the indulgence of kind correspondents.

CALL ACCEPTED -Rev. Henry Kendall, of East Bloomfield, N. Y., accepts the call of the Third Presbyterian church of this city, and expects to enter upon the discharge | put the question, "How, then, may we be of pastoral duties with the beginning of the saved?" we reply, in the language of the

REV. WILLIAM DICKEY.—This aged however, to believe the truths which are minister died at his residence. Bloomingburg, Ohio, on the 5th inst. A correspond- Christ's life and death, and it is another ent of the Presbyterian of the West, says: thing altogether, for the needy sinner, con-"His end was perfect peace. His age was vinced of his own sin and danger, to believe 83 years, lacking one day."

### The New Year.

The year 1857 has almost expired, and with it will expire the subscription term of many of our readers. With the renewal of the year, we request a new engagement. And we exceedingly need an increase to our lists. By a little kind importunity, on the part of friends, some subscribers, who could not spare change, owing to the hard times, in September and October, may now be induced to make their remittances, and secure to themselves and families excellent weekly reading for 1858. Knowledge must decline when the newspaper is permitted to cease from its regular visits. Neither old papers, books, nor tracts can keep the family even with the events of the day; and no amount of secular newspapers can supply the want of the religious, either in facts, opinions, or influence, on the most important of all in-

#### An Appeal for the American Sunday and confusion arises, from the fact that they School Union.

The following APPEAL to the Sunday-Schools in the United States, is made in a being accustomed to common expressions season of want. It is signed by Drs. Board. about believing in Christ, they think that. man, Jones, Blackwood, and Clarke, and by as they admit the truthfulness of the Scripforty six other ministers, of the Presbyterian ture narrative of his life and death, they are and sister Churches, in Philadelphia. And therefore believers; and still they feel that the recommendation is concurred in by Drs. they are not saved. Hence they are in mys-Alexander, Potts, Phillips, and Krebs, and tery and confusion—some thinking that by sixty one other Evangelical ministers, in | Christ saves only those who have prepared New York.

If our own opinion should be desired by tion; others thinking that whatever Christ any, we give it most heartily in favor of an | may do for men in the matter of salvation, effectual effort to relieve a noble and most | they must themselves, by repentance, good beneficial Christian Institution from its em. | works, and deeds of charity, perfect the barrassments, and put it in the possession of work of salvation, each in his own case. full strength to carry on its great work.

It is known to the country that the and where conscience is enlightened, it American Sunday School Union has become is impossible that there ever can be "peace involved in serious financial difficulties. A in believing;" for repent as they may, and formal arrangement, it is understood, has labor in performing deeds of charity as they been made with its creditors, under which five years and six months will be allowed for discharging its liabilities, in annual or semi. imperfection; and this will keep the soul annual instalments.

The undersigned respectfully propose and recommend, that the Sunday Schools of the Christ with that act of the soul in which it United States come to the relief of this valuable institution. We feel that it has a strong claim upon the gratitude of the tion, as he is offered in the Gospel. They country, and upon the sympathies of all believe about Christ just as the man Evangelical Christians. It would be super- at the lecture believes about the lifefluous to dilate upon its beneficial agency, boat, and not as the man who saw that he in providing a healthful and attractive literture for the young; in supplying destitute neighborhoods with Sunday School instruct any extent, for him, from any quarter but tion; in the gratuitous distribution of its the one, namely, the life boat, and that this useful Libraries; and in bringing many deliverance was freely offered, and from the thousands of our population, of all ages, sexes, and conditions, within the reach of the Gospel. We speak to those who know its history, and we are content that the tree should be judged by its fruit. Now that of Scripture, if considered, would make this the Institution is in trouble, it appears to us matter plain. We have such terms as these: peculiarly proper and becoming, that the Sunday Schools of the country should gather receiving Christ; fleeing to Christ; trusting around it with prompt and generous aid. It in Christ; coming to Christ; looking to has conferred upon them large and lasting | Christ; leaning on Christ; eating his flesh benefits; they have it in their power to and drinking his blood; putting on Christ; make a suitable return, under circumstances and similar forms of utterance; all of which that cannot fail to insure a double blessing, both to the givers and receiver.

The specific plan we have to propose is this, viz: That the schools uniting in this term "fleeing to Christ," and the idea effort agree, as God may prosper them, to contribute each at least one hundred dollars annually, for five years, to assist in relievits pecuniary embarrassment. We be- resist. On the right hand or on the left lieve there are some hundreds, not to say there is no safety, and delay he dare not. some thousands, of schools in connexion with But there is a refuge. Christ is that refuge, the Evangelical Churches of our country, which could raise this sum without inconvenience. But schools which cannot contribute one hundred dollars are cordially in. | be cast out. The believing soul hears this vited to co-operate in this good work, fixing | call, and regarding him faithful, and able, their appropriation at such sum as may suit their resources, and we advise that each school forward its donation on, or about the first day of May, annually.

It only remains for us to say, that the flee to Christ, if he were not seen to be able. American Sunday School Union has had no willing, and faithful; for faith will never agency, direct or indirect, in originating this movement. It has been set on foot without the cognizance of any of its Execu. tive officers, or a single member of its Board | tle, with a view to confirm disciples, says to of Managers. We wish the fund to be raised | the Thessalonians : "Faithful is he that to have the character of a FREE-WILL OFFER- calleth you;" and with the same object, he ING, and we have thought that a scheme of relief, emanating from the bosom of a community where this noble Institution is best high priest," and that "he is faithful that ues in this gracious state, and the end is the clous benevolence. known and most highly appreciated, would be promised." likely to commend itself to the judgment and

sympathy of its friends throughout the Union. This circular will be widely disseminated through the weekly religious press. It is salvation from Christ, is said to have "reextremely desirable that it should be acted ceived him," and thus "believing" and upon immediately. Will the pastors and "receiving" are correlative terms. They laymen, into whose hands it may fall, bring explain each other. We are told by the the subject before the Sunday Schools of their respective Congregations, and, when-ever the plan is accepted, communicate the him, to them gave he power (or the dignity, The request was granted, as we see stated fact to the Union with as little delay as possible? or privilege,) to become the sons of God.

It is one thing for a man to hearken to a

lecture about a life-boat, and to have con-

viction established in his mind as to the

capacity of the boat to save men from

drowning, even in the fiercest tempest: and

it is another thing, altogether, for a man to

feel that he is in the boiling surges of the

ocean, with death reigning in varied forms

around him, and in this state, to obey the

call which he hears, and in obeying it, to

feel himself in the life-boat, and feel that he

is saved. In the one case there was a gen-

eral conviction, that the life boat would save

drowning men, when in peril; and in the

other case, there was the felt, the assured.

undoubted conviction of personal danger,

and hopeless of relief from any other quar-

ter, and believing that there was safety in

this quarter, the call was heard with glad-

ness, the life-boat is entered, and the perish-

With many minds, a cause of difficulty

do not examine the various terms which are

used in setting forth the Gospel call; and

themselves for him to complete their salva-

Now, in minds where such confusion exists,

may, they will, in all these things, perceive

in deep waters, and spiritual distress. All

believingly rests on Christ for entire salva-

was lost—that there was no deliverance to

character of the boat, it was a total deliver-

Now, the other metaphorical expressions

present the same idea in different aspects,

and with varied illustrations. Thus, take the

presented is, that the sinner is in danger:

the avenger is pursuing him; he feels that

and he calls the soul to come to him, and

tells him, that in coming to him he will not

and willing, who thus invites, flees to him as

the manslayer of old fled to the city of ref-

uge, and is saved. The soul would not thus

be in exercise where the soul doubts the tes-

timony of the testifier; and hence the Apos-

So, also, when Christ is presented under

the idea of a gift, the person who enjoys

Apostle John, "that as many as received

ance from danger, and a sure salvation.

ing sufferer is saved.

What must I do to be saved? The aspired Apostle's answer to this question is. "Believe on the Lord Jesus Christ, and thou shalt be saved!" Multitudes have heard these words; many hear them in the ordinary preaching of the Gospel, and yet they are not saved. They believe that Christ was incarnate; wrought miracles; was crucified; laid in the grave; rose again, and ascended to heaven; that he is a Saviour, an Almighty Saviour-they believe all this, and yet they are not saved. They live from season to season, admitting generally the truths which are stated in Scripture relative to their state, and the necessity under which they exist as sinners, and they have a persuasion, that if ever they be in feel, they know, that they are not saved. They have not peace with God-peace of conscience. They know nothing of reconciliation, and of the comfortable hope of the Christian, whose soul has received the blessings which Christ died to purchase, and which he has ascended to heaven to bestow. Should these lines be read by any of this class—any who know that they have no true peace with God, and who, with concern of soul as to their state, may be induced to Apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved." It is one thing, historically stated in the Scriptures about saved. on Christ for his own personal deliverance.

on the provision of God for safety.

We might multiply these illustrations, did pace permit us: but we hasten to observe. that the faith which we have here described. cannot belong to the category of works; for, felt that his healing came altogether from One-The Deliverer; thus pointing, prolongs to Him who has given this Saviour, that in him he might freely enjoy eternal an opinion, which has been advocated on

n the Gospel.

stumble. They do not know; they fear to believe; they tremble lest they should be presumptuous in thinking that the believer is really pardoned, accepted, and saved! And yet, this is just what God tells us. This is just what the Gospel says. It is because these things are so, that the Gospel is ing the American Sunday School Union of he has no plea to satisfy, and no strength to a joyful sound. See how careful the Apostle was that his disciples should know what their blessed privileges were. "He that hath the Son, hath life;" and lest any of them who were true followers of the Lord should be like little children who had a legal right to a large property, and who did not yet know the amount of their wealth, and the extent of their own portion, he says: ETERNAL LIFE !!" Such, and nothing less, s the believer's present possession.

Saving faith is a grace wrought in the enjoyment of the heavenly inheritance; for to all to whom he gives grace, he will give

A Union.—The New School Presbytery of Texas, comprising five ministers, have asked the Synod of Texas, Old School, to be

# PRESBYTERIAN BANNER AND ADVOCATE.

even to them that believe on his name." Here we see, that he who "believes," receives;" and, conversely, it is the soul that receives Christ, the gift of God to the sinner for his salvation, who believes on him, and who, as surely as he receives the Saviour thus offered as the gift of God, is raised to the dignity of being a son of God an accepted son of a gracious Father. See then, how, in this metaphorical illustration, the same principles are in operation, as we day. have already explained, in connexion with plied. Then does he see, that the gift autograph. offered is suitable to his case. But, is the person who makes the offer sincere and faithful? Or, to change the figure, does the alarmed sinner see that Christ is offered to be to him a full and perfect Saviour, including pardon, acceptance, strength, watchfulness; in one word, an entire salvation? Does he see that this gift, this Saviour, knows his worthlessness, his vileness, and yet is offered to him, without merit as he is, vile as he is? Then it remains to be determined, is the gift, is all this amount of blessing held forth for acceptance by one who is truly faithful? The soul, satisfied here, fully satisfied, is prepared for accepting the precious casket which contains so nany rich and precious jewels; and thus, a accepting the offered gift, in laying hold of Christ, has with him the enjoyment of all

Again; take the terms, "resting," "reeen that there is only a change of the figure, of resting, suggests a foundation on which re may repose with safety. Let the sinner have his eyes opened to see that he is on a uicksand: let him feel that he is a sinking, erishing sinner, with the weight of his sins earrying him down, and he will look around for safety; not on the quicksand, but on rock. So to the perishing sinner Christ revealed as a rock, a sure foundation laid v God for sinners to lean on, with an assurnce that all who come shall be welcome and that all who lean on him shall find thet this Rock shall never fail. Here, again, we nave consciousness of danger, knowledge of he way of escape, which way is proclaimed o us by one who is faithful, and who waits to deliver all who trust, or believingly rest

These illustrations also show us that the soul, in resting, leaning on, or fleeing to Testament. Christ, relies on him alone for salvation. The case of the man and the life boat, is fully to the point. It is to it alone that he bas recourse. So also, the Israelite in the wilderness and the serpent; it is to it alone that he looks, and so it is with the soul in coming to Christ. To him alone does it ome; on him only does at lean, for in him t is now persuaded, can it find that pardon, peace, and blessing, which it needs. To dopt the language of the Westminster Catchism, the soul is convinced of its sin and misery, it is enlightened in the knowledge enabled to embrace him as he is freely offered

It only remains for vis to say, that he who leans on him, receives all that the Saviour promises. Here is a point where many These things have I written, TO YOU WHO BELIEVE, that ye may know that YE HAVE

and whom he justifies he glorifies.

EASTERN SUMMARY. BOSTON AND NEW ENGLAND.

A Brighter Day has appeared among business men. Quite a large number of manufactories are resuming operations throughout New England. There was a general resumption of specie payments by the Banks of this city, and throughout New England generally, except in Rhode Island, on Mon-

Dr. Mackay has been lecturing in Bosthe other expression. Christ is a gift; the ton, to large and appreciative audiences. gift of God to the needy. Now in order to He has given to a literary friend, the origthe reception of this gift, it is necessary that | inal of the famous letter of Sidney Smith, the person to whom it is presented should on Pennsylvania Repudiation. At the time know his own need. When convinced on of its publication, Dr. Mackay was editor of this point, and thoroughly in earnest, he the London Chronicle, in which it first apcannot be at peace until the want is sup- peared, and he preserved the manuscript as an

> Professor Francis Bowen, of Cambridge University, is to deliver a course of twelve lectures before the Lowell Institute, on Hamilton."

The Unitarian Year Book, for 1858. gives a list of three hundred ministers belonging to that denomination in the United States, of whom thirty do not preach.

The Secretaries of the American Board of Foreign Missions, give notice that a pious and skillful physician is greatly needed to fill the place once occupied by Dr. Grant, among the Nestorians, and also one to labor in the flourishing Mission at Madeira. Southern India.

Our Religious Education Societies do not his blessings. He then who receives Christ, meet with the encouragement which they should from the Church, nor do people rightly consider the extent of the work they ring," "leaning" on Christ, and it will be have been, and are now doing. The percentage of Congregational ministers who while the meaning is the same. The idea have been aided by the American Education Society, is as follows:

In Maine, one half; Vermont and New Hampshire, two-fifths; Massachusetts, Connecticut, and Rhode Island, one-third; Foreign Missiona ries, one-half; Home Missionaries, one-third.

The encouragement offered by the Education ociety, induced a large proportion of these to

enter the ministry.

The same is true of the three hundred and thirty-two young men now in preparation to preach the Gospel.

These young men receive eighty dollars per annum. The appropriation last October exhausted every cent in the Treasury of the Society. The Central Education Society has been unable to give what it had pledged to its beneficiarles the last quarter, and the greatest apprehension is felt lest those in New England should find themselves de-prived of the small but essential aid which they have hitherto received.

Our own Presbyterian Board, if a similar exhibit was made, would show an equally gratifying result. Why, then, should it be hindered in its appropriate work of aiding candidates for the ministry?

A small volume, published some time ago, entitled YAHVEH CHRIST, by Gould & when a needy poor man receives a gift, he Lincoln, has excited much interest in many pannot, with propriety, be said to have quarters. The author maintains that the gained it by works. When a man rests on Hebrew word, Jehovah, was formed by the foundation provided for him, he cannot superstitious Jews giving it the wrong yowel consistently be said to have done or made point; and that the original word, YAHthat which has kept him from falling. The VEH, signifies, not the self-existing One, as Israelite who looked to the brazen serpent, the word Jehovah does, but the Coming Him who had appointed the means, and made phetically, to the promised Messiah; and them effective; and so the sinner who has that the Jehovah of the Old Testament is looked to himself, to the Law, to repentance, the Christ of the New. This position is reformation, and all refuges of his own de- supported in a popular way, by much learnvising, and finds them unavailing, when, by ing and patient research, and is worthy the Divine grace, he is led to look, believingly attention of ministers, Sabbath School teachand trustfully, to Christ, sees that all the ers, and others, who take an interest in merit, all the glory of his deliverance, be- Scriptural interpretation. If the position can be established, it will help to confirm other evidence, respecting the Person indicated by the term "Jehovah," in the Old

The Yale College church lately completed its first century, when Prof. Fisher preached two discourses, giving its history. It has been favored with several revivals. More than six hundred and fifty of its pupils have become ministers.

## NEW YORK.

paying out small sums of specie, but on last The laving of this corner-stone was made Saturday there was a general Resumption of the occasion for the formation of a Society Specie Payments. The amount of coin was to bring the whole subject of idiocy promiunprecedentedly large, reaching above \$26,- nently before the public, to discuss questions of Jesus Christ, and is persuaded and 000,000. The Sub-Treasury was reduced of interest, and to mature modes of treatto \$4,000,000. The large sum of coin was | ment for the different phases of imbecility; felt to be onerous.

In the Dry Goods business, scarcely any importance to many, we take from the North hus comes to Christ, who thus believes and thing is doing from first hands, except by

The Receipts of Produce are not equal to expectation. Western farmers seem unwilling to sell at the present low rates offered by Eastern buyers, and refuse to sell at all except for cash, or for the very best first class paper on short time.

Assaults, robberies, and crime are still quite frequent. Almost every day brings to light some unsuspected den of iniquity, reveals some new villainy, or notes some out-

There continues to be much Want and Suffering among the poor. But the most active efforts are made on the part of both public and private charity, to relieve the deserving and to reform the fallen.

The Messrs. Hecker have been, for some time, Distributing about three thousand pounds of flour daily to the really necessitous, so far as their condition could be learned. For a wise discrimination is exercised by ouls of all who are saved. Where this faith | these gentlemen in dispensing their bounty. exists, the soul has fled to Christ; has em- | They are proprietors of that very High braced Christ; is looking to him, leaning | Church paper, the Churchman; their high on him; and in doing so, has eternal life. churchism is not at all to our liking, but we tells the Hebrews that he is "a faithful The soul that thus looks and leans, contin- must commend their large-hearted and judi-

> can Industrial Association announces that of whom were members of the Doctor's own glory; and whom he thus calls he justifies, in consequence of a temporary loan, it is now family; the communicants now number over prepared to send out suitable helps to those two hundred. At the request of the pastor in need of servants in any part of the West, Rev. Mr. Street, the Dr. made a parting adwithout requiring the pre-payment of fare. dress to the congregation, recounting the Applications are to be made to the Rev. D. incidents of the past, and exhorting to R. Thomason, 67 Greenwich Street.

> > The removal of the Hon. John McKeoron,

took in opposition to the re-election of Mayor Wood, by the President, has occasioned much comment.

Dr. Mackay, the English poet, delivered three lectures last week in Mozart Hall, Broadway, to large audiences, on the "national songs of England, Ireland and Scotland." In the course of these lectures the Doctor said that England had no military songs worth the name; that Scotland had but\_one:

"Scots wha hae wi' Wallace bled;" but that Samuel Lever's Irish military songs were the best in the language. To be an English or American song writer, he considered one of the greatest honors a man could have. The Spanish and Italians have fine languages, and much of the true poetic fire, but it is smothered by despotism; while song in its freedom can flourish only in free countries.

It seems that the indefatigable Hor ace Greeley, notwithstanding his engage-"The Principal English Philosophers and ments in politics, agriculture, and reforms Metaphysicians, from Bacon to Sir William generally, finds time to dip into the poets and give his opinions, in his own way, concerning them. On Friday evening of last week, he delivered a lecture on "Poets and Poetry." In the progress of the lecture he

The Book of Job is the simplest, grandest, as well as oldest of pastoral poems. David, the war-rior-king, had bequethed to us psalms in which were to be found a more fitting interpretation of our aspirations and spiritual needs than in all the religious poets of the intervening ages. He reigni King of Psalmody till Time shall be no more.

With Mr. Greeley the favorite poets are Milton, Burns, Mrs. Hemans, Tennyson, and the Brownings.

The long contested Lemon Slave Case has at length been decided so far as the New York Courts are competent.

The Supreme Court of New York have decided (Judge Roosevelt dissenting,) that the act of 1841 by repealing the exceptions contained in the act of 1817, established the doctrine that no person can be brought into this State or held as a slave and that every person brought into the State, n matter for what purpose or for however short a time, becomes thereby free. The case, it is expected, will be carried to the Supreme Court of he United States.

The Committee of nine to take into con sideration the various papers received on the subject of the late Revision of the Scriptures by the Society, has been announced and is as follows:

Rev. Dr. Storrs, Brooklyn, Congregational; Rev. Dr. Sprague, Albany, O. S. Presbyterian; Rev. Dr. DeWitt, New York, Reformed Dutch; Rev. Bishop Janes, Methodist; Rev. Dr. William Adams, N. S. Presbyterian; Rev. Dr. Bedell, New York, Editorated House, New York, Rev. Dr. Bedell, New York, Episcopal; Hon. Inc. McLean, Ohio, Methodist; Chas. Tracy, Esq., Episcopal; Hon. Walter Lowrie, O. S. Presbyterian, who declined, and his

Hopes are now entertained that a report will be made, that will tend to harmonize the views and respect the rights of all con-

## PHILADELPHIA.

District Attorney to commence legal proceedings against the "Board of Health," for obtaining money fraudulently from the city treasury, and also against the contractor for filling up the lot, at an exorbitant price, on the corner of Broad and Prime Streets. A determination is expressed to ferret out the frauds that have been perpetrated, and bring the offenders to punishment.

The corner-stone of the Institute for

training the Feeble-Minded, was laid by Bishop Potter, on the 8th inst., at Media. the county seat of Delaware County, about fourteen miles from the city, on the West Chester Railroad. The buildings will be extensive, having a front of two hundred and sixty feet, the centre one hundred and twenty-six feet by fifty two, flanked by wings one hundred feet by forty, each, and surmounted by a dome. The style of architecture will be Italian. This will be another of Philadelphia's noble benefactions to the aid of human well being. Well may she congratulate herself on her Hospitals, her Insane Asylum, her House of Refuge, and her Almshouse. And the present undertaking, when completed, will remain another memento of her liberality For some time the Banks have been quietly toward the unfortunate and the suffering. an account of which, because of its great American and United States Gazette:

The first meeting was held last Wednesday, the celebrated Dr. Howe being present. Among the participants were representatives of the Massa-chusetts school for idiotic and feeble minded youth, at Boston; of a private institution of the ame character at Barre, Mass.; of the Syracuse Asylum, New York; the Ohio Asylum, at Columous, and the Pennsylvania Institution, of Phila-

As the result of the discussions, which were purely practical, the following principles were adopted: 1. Idiots may be made producers of at least as

much as they consume.

2. To reach such a point, they must be placed, at a suitable age, under judicious medical man-agement, in an institution adapted to their pecu-liar condition.

8. Physical training is the basis of mental development and culture.

4. The results of training in institutions for imbeoles in this country and Europe, prove that, considering the starting point of idiots compared with other classes of unfortunates, the success of these institutions is at least equal in good results

5. It is the duty of Legislatures to provide means for the erection and endowment of Institutions of this purpose, as it is their duty to pro-vide common schools for the poor, houses of refuge for deprayed youth, prisons for malefactors, hospitals for the insane, asylums for the blind, deaf mutes, &c. The next meeting of the Association is to be held in New York City.

The Green Hill Presbyterian Church New School.) has met with a loss in the removal of its senior elder, Dr. Arnold Naudain, to Dover, Delaware, on account of impaired health. This church was or-The Executive Committee of the Ameri- ganized in 1846, with eight members, five unanimity of counsel, and to the cultivation of carnest and self-denying piety in the

Ecclesiastical.

Rev. J. P. SAFFORD, D. D., late of Frankfort, Kentucky, has accepted a unanimous call from the First Presbyterian church, Piqua, Ohio, and entered upon his pastoral duties in his new relation. Correspond ents will please address him accordingly.

Rev. A. McCREADY's pastoral relation to the church of Neshannock, was dissolved by the Presbytery of Beaver on the 9th

Rev. T. P. JOHNSTON'S pastoral relation to the church of Clarksville, was dissolved by the l'resbytery of Beaver on the 9th

Mr. ROBERT P. MOORE, a graduate of the Western Theological Seminary, was licensed to preach the Gospel by the Presbytery of Beaver on the 9th inst.

Rev. R. H. RICHARDSON has resigned the

charge of St. Peter's church, Roches-

ter, N. Y., and it is said that he has ac-

Rev. T. W. ERWIN has been installed pastor of the churches of Concord and Shiloh, in Concord Presbytery, N. C.

Rev. DAVID MONFORT'S post office address is changed from Knightstown, Indiana, to Greenfield, Indiana

Rev. JOSEPH ROGERS was installed pastor of the churches of Frenchtown and Kingwood by the Presbytery of Raritan at its

Rev. EDWIN TOWN was installed pastor of the church of Amwell by the Presbytery of Raritan on the 26th of November.

#### Board of Education.

OFFERINGS FROM PINE RIDGE, MISSISSIPPI

The present very severe pressure in the Board of Education has created much anxiety among its officers, the students, and Christian friends of the cause. The prevailing feeling in the Board has been one of anxiety, mingled with faith and hope. Whilst much is to be done to relieve the wants of the students, and to meet the next appropriations due to them, there is no reason to distrust Providence, and to despond. As an evidence that there is good ground for hope that God will cause the necessary funds to be poured into the treasury of the Board, I am permitted to state that the sum of eleven hundred dollars has this day been received from the Presbyterian church of Pine Ridge, Mississippi, through the hands of S. H. Lamdin, Esq. This large amount, far exceeding any previous contributions, although they have always been liberal, shows what Christian liberality can accomplish in a time of exigency.

Let each church do something, and the best it can, and all our difficulties will be graciously overruled for good. God will acomplish great things for his Church. The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Of all the adornments of Christian sanctuary, her ministers, clothed with salvation, are the greatest. Let the precious youth, who are in training for the sacred office, be encouraged in the name of their Lord December 7, 1857

## Western Correspondence.

DR. McKinney:-Rev. David Macdill. D. D., editor of the United Presbyterian of the West, a thoroughly evangelical paper devoted to the interests of the Associate Reformed Presbyterian Church, has been giving his readers a concise history, in chapters, weekly, of the Church of which he is a member. These sketches of history have an interest to Christians generally of the M. The clergy of the North-Western Diocese, Presbyterian family, for a special bond of union runs through all the different orders of ent, and bring their surplices with them. union runs through all the different orders of Churches, adopting the "form of sound words," as maintained by the Westminster Assembly of Divines. The Doctor has just reached that portion of his Church's history joining it upon them, as a special duty, not connected with the change of relations effeeted by Rev. J. M. Mason, D. D., of New | poor clergy who should forget the surplice, York. The subject of intercommunion among Christians, was at that time the chief subject of discussion in the Associate Reformed Church, and Dr. Macdill gives us in these sketches, what he conceives to have good Bishop Chase was the founder, and for been the position of his Church upon that years the President, was burned to the

I give below an extract or two from the Doctor's articles defining their position. He says in the issue of November 28th, by way of comment upon the article in the Confession of Faith upon communion. "Saints by profession, are those who profess the true religion. These are bound to maintain a holy fellowship and communion among themselves. It is their incumbent duty. They are under a moral obligation to do so. This holy fellowship and communion is to be maintained, 1st. In the worship of God. But administering and receiving the Lord's Supper belong to the worship of God. 2d. In such other spiritual services as tend to their mutual edification. But the due ob. peans who preserve, with more taudable servance of the Lord's Supper, tends to the pertinacity, their love of the land of their codification of Christians and this is a spirit. ual service. Therefore saints by profession are bound to maintain a holy fellowship, and communion in the use of this ordinance. 3d. In relieving each other in outward things. Therefore, saints by profession are bound to maintain a holy fellowship in this respect also. And lest it should be supposed that this holy fellowship and communion. should exist only amongst such saints by profession, as belong to the same ecclesiastical organization, it is added, 'which communion, as God offereth opportunity, is to be extended to all those who in every, place call on the name of the Lord Jesus. ing on the name of the Lord Jesus is a Scriptural phrase, which describes a follower of Christ, a saved sinner. Those call on the name of the Lord Jesus who believe and

Having given the above explanation of his understanding of the meaning of the Confession, upon the important question under discussion, the Doctor adds : "It is not forgotten that some have contended that the words, 'which communion,' relate only to a part, and that the less spiritual part of the character for cupidity, if the following is a communion described in the preceding sen- specimen: The Rev. Eroch F. Burr, pastor tence. I confess I can have no respect for of a Congregational church in Lynn, Conn. any such subterfuge, for subterfuge it is, though good men may have resorted to it. smith, and a member of the M. E. Church, It represents the venerable Westminster a sum of money, which, at 20 per cent, Divines, as defining with the utmost care, amounted to three thousand three hundred the limits of the holy fellowship and com- dollars, secured by a deed of trust on his munion in outward things, and leaving their house and lot, valued at eight thousand dolreaders to guess or infer how far it may be lars. The note became due a few wreks extended in the worship of God and other ago, and times being hard, could not be spiritual services. It represents them as met, and Mr. Tears asked for an extension, attending to the tithing of mint, snise and which the clergyman proposed to grant,

of the question. What was the doctrine which was also resisted. Subsequently, an of the Associate Reformed Church on the ultimatum was offered at 46 per cent, to be subject of communion, at the time of her paid in gold, which would add at least 5 organization? It certainly does show what per cent. At last, Mr. Tear offered 48 per she, in common with the Westminster As cent., which being refused, the oppressor sembly, believes to be the Bible deerine on closed up the matter by selling

regulations the Westminster Assembly might on a change of circumstances, have thought it expedient to adopt; or what regulations the Associate Reformed Church, under her circumstances, found it expedient to adopt? To govern the application of the Bible doe

trine to cases as they occur in practice." The above extracts will, we think, be sufficient to set fairly before your readers the position taken by this Church, upon this mportant subject. 1st. They believe that the Bible doctrine is, "that saints by pro fession are bound to maintain a holy fellow ship and communion among ourselves," and that this includes fellowship in the ordinance of the Lord's Supper. To this the Bible binds them, or as Dr. Macdill says, "they are under a moral obligation to do so;" "i is their incumbent duty." Here, they are with us precisely. This is Old School Presbyterian ground. There is with us, beyond this, only one other question-" Who are saints by profession?" for with such, God the author of all "moral obligation," binds cepted a call from the church at Marengo, us; makes it our "incumbent duty" to Illinois. maintain fellowship and communion. Now, there are certain Churches with

whose doctrine and practice we are well ac-

quainted; so far acquainted that we acknowl. edge them to be Evangelical Churches. We recognize the members of such as a saints by profession," and extend to such a cordial invitation to the Lord's table-their Lord and ours-their table and ours But, 2d. We are informed that we cannot learn the practice of the Associate Reformed Church from the Bible rule as adopted in her Standards. Theoretically she has stood upon Bible grounds, but has not been able to apply the Bible doctrine to cases as they occur in practice." We wish to state the case fairly. We have no disposition to place a construction upon it which it will not hear But if we have read Dr. Macdill arightand we were once in the same dilemma our. selves-the teaching is that circumstances sometimes render it expedient for a Church to adopt regulations which interfere with the application of a Bible principle—a regulation which prevents her discharging an incumbent duty," a "moral obligation."

Your readers are of course aware, that the practice of the Associate Reformed Church has been to "maintain fellowship and communion" with saints, by profession, only on "extraordinary occasions;" or, in other words, when it could not, without an exhibition of unusual discourtesy, be avoided. I mean nothing offensive by this language, for I love the Associate Reformed Church Yet I ask if the above language does not express the precise truth? But why this intercommunion only upon extraordinary occasions? The Doctor, in his 13th article, informs us that the Church "saw many reasons why her members should feel themselves bound to submit to every restriction of their liberty which general edification rendered necessary;" and he quotes the Apostle's language: "Let all things be done to edifying." We do not wish to be hyper-critical, but it has for years troubled us to see, how it could be for the "general edification" of any Church, to refuse to do what God had made it an "incumbent duty," a "moral obligatioon" to perform. But as Dr. Macdill lately gave us a hint as to severity in commenting upon what we once practiced, we will say no more upon the ect at present, further than to expres our pleasure at the most charitable spirit manifested in these sketches of history, and our belief that they will do good, and no doubt contribute to the accomplishment of the wish of the excellent author, that "there should be more union and communion

The following notice recently appeared in a Chicago paper:

among Christians?

OPENING OF St. JAMES' CHURCH.-The new parish church will be opened for public service on Wednesday, December 16th, at 7½ o'clock, P.

Think of Paul inviting Mark. Luke. Bar nabas, and Silas to meet him at Corinth, to aid in opening "St. James' Church," ento forget their "surplices." Of course the can take no part in the exercises of the 16th.

The building used by Jubilee College, the Episcopal Institution, and one of the oldest colleges in the State, of which the subject, and what he still regards as their ground on Friday, November 27th. The tudents lost all they had, except the clothes they wore at the time. The furniture, library, and cabinet, with the adjoining chapel, were saved. This will be a loss heavily felt by the denomination in the

State. The Illinois St. Andrews Society, held its twelfth anniversary dinner at Chicago, on Monday, November 30th. Many Scotch men, and Americans descended from the Scotch, were present, to unite in the services of the occasion. One of the secular papers of Chicago very justly observes, that "there is no country in the world which produces more genuine and loyal American citizens than Scotland; and yet there are few Euro which a son of Caledonia rarely, if ever, for gets-his faith, and the native hills of Auld Scotia; and however situated, in whatever country or clime, they universally commenorate the natal day of their patron Saint, 'St. Andrew?' I hope the time will come that Scotch Presbyterians, at least, will adopt some form of celebration which will sound less Papal than a commemoration of a natal day of a patron Saint. Scotch Presbyterian ministers, and Doctors of Divinity at that, are found prominent members of the "St. Andrews" Society, in New York, and with the rest, commemorate the Saint's natal day. Suppose they change the name to St. John Krox. It would, I think, be more Presbyterial, at least. But the good old saint, if he could make his voice to be heard on earth, would say, nae, brethren, do nae such thing. Among the prominent dishes upon the table, in Chicago, was "Scotch Haggis,"

"The king o' a' the puddin' race," with Lochfine herring, catmeal cakes, &c.

The Yankees are likely to keep up their cumin, and neglecting the weightier matters on condition that interest be paid him, at "But we have said that this is not decisive clined, he proposed to take 663 per cent, the rate of 100 per cent. This being dethe subject. But it does not inform us what bidding it in himself at less than half its