

Banner and Advocate.

PITTSBURGH, JANUARY 9, 1888.

TERMS.—\$1.50 in advance or in three installments...

SYND OF WHEELING.—Rev. Wm. O. Stratton, of the Presbytery of New Lisbon, is now laboring as Synod's Missionary...

SUPPLIES IN NEW LISBON PRESBYTERY.—We are requested to say that the evening preaching at Columbians is to occur on the dates mentioned in our last, but it should have been written Wednesday evening.

THE NEW YORK MUSICAL REVIEW is published every other Saturday, by Mason & Brothers, New York. Some of the best musicians of the country are its regular contributors.

COMING OVER.—At a recent meeting of the Presbytery in Elkton, Md., it was resolved by a very large majority to withdraw from the Presbytery of Wilmington (N. S.) and unite with the Presbytery of Newmarket.

THE NORTH CAROLINA PRESBYTERIAN, Vol. 1, No. 1, published at Fayetteville, and edited by Rev. Geo. McNeill and Bartholomew Fuller, is before us. It is a large sheet, work well executed, matter excellent, spirit good.

FOR THE YOUNG.—The letter of Miss McKean, on our fourth page, possesses much interest. Such lively descriptions of everyday events at our Mission Schools, command attention and elicit benevolence.

BISHOP SIMPSON, (Methodist,) of this city, a delegate to the late Wesleyan Conference, in England, and to the meeting of the Evangelical Alliance, at Berlin, was, at last accounts, lying ill at Beirut, Syria. The crisis of his disease was thought to be past.

SOUTH HANOVER COLLEGE, IND.—The Trustees of this Institution have chosen Rev. E. C. Wines, D.D., of Washington, Pa., to the office of President.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, of this city, gave away, during the latter half of December, five thousand bushels of coal to the poor.

"Amicus" and "J. M. L." on the Seminary Question.—These two writers, the former in this week's issue, have discussed this topic with much ability, and good feeling.

ARMAGH, PA.—See letter of Rev. R. Stevenson.

SPRINGFIELD, PA.—See letter of "H. W. B."

MERCER, PA.—We understand that a very interesting work of grace has been commenced in the congregation of Mercer. Neither the pastor, nor any of the elders, were able to attend the late Synodical Convention.

ARMAGH, PA.—See letter of Rev. R. Stevenson.

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Belfast Popery.—Our remarks on this subject may seem late, as connected with the publication of the facts to which they allude.

The highest authority has assured us that a good tree bringeth forth good fruit, and that a corrupt tree bringeth forth evil fruit.

Nay, farther; it is affirmed that a good tree cannot bring forth evil fruit, and that by the fruits which men bring forth, we may know them.

Applying this test to Romanism and Protestantism, the Rev. Hobart M. Seymour, in the introductory chapter of his celebrated work, "Evenings with the Romanists," has condensed an immense amount of valuable statistical matter, which incontrovertibly proves that Protestantism always leavens any land where it exists, with a refining, moralizing, and elevating influence.

While, on the other hand, those countries which are peculiarly Popish, are the theatres of licentiousness and outrage. Now if Popery were pure and healthy in its moral character and bearing—if its principles were more spiritual, its motives more influential, and its moral restraints more binding than those which Protestantism supplies—then the moral superiority of every Popish country over Protestant lands, would be extensively apparent.

Instead, however, of this being the case, we have murder, homicide, theft, vagrancy, idleness, and other forms of crime abounding in Romish countries; while the percentage of vices of a similar kind in Protestant countries, sinks down to a point which, relatively considered, is wonderfully suggestive.

The principle which lies at the basis of this comparison, has just had a new development in connection with the power of the two systems in their tendency to elevate their adherents to places of dignity in the social system.

In Belfast, as our readers know, a practice of open-air preaching obtained for a considerable time, and much good resulted from it in bringing thoughtless persons under the influence of the Gospel.

The emissaries of Rome, ever on the alert, say that the cause of their Church was in danger if this practice were to become general in the country, and the usual argument of Popery was adopted in order to put it down.

Popish mobs, with ruffian violence, commenced their assaults on unoffending citizens while hearkening to the Gospel of Christ; and, as might have been expected, retaliation soon became the order of the day.

When the disturbances thus created by Romish aggressors, and fostered by the influence of the Papal press, had continued for a season; a government Commission of Inquiry was appointed to investigate the facts connected with the causes of these outrages.

One witness on the Romish side, named Hughes, having affirmed that Belfast was a "Roman Catholic town ruled by Protestants," a committee was appointed to examine the Belfast Directory and the Reports of the Poor Laws, and other public bodies, in order to ascertain the facts connected with the case.

The results have been stated in a lengthy report, which is replete with interest. Did space permit, we should like to give our readers the statistical information which the columns of this document afford.

General results, however, are all that we can find room for, and therefore we subjoin the following summary:

Public Bodies, Managers, Members, Rectors, Trustees, &c., 17,884; 2,978; Churches, Chapels, Ministers of Religion, 119; 13; Professions, Trades, &c., 1,588; 136; Skilled Labor, 2,121; 873; Contributions to benevolent funds, \$18,750; \$490.

Striking as this summary is, the columnar report is much more suggestive, as it shows, that in Banks, Railroad Direction, Law, Medicine, and the higher departments of Trade, Protestantism stands alone. In fact, where freedom and breadth of mind, where education, and mental training and vigor are needed, Protestantism supplies the material.

As it is with our own cities, so it is with Belfast. Cellars are dug, bricks, stones, mortar, are handled by unskilled men, who come to that city from the poverty and ignorance of the South West.

These victims of priestcraft and their families come to a Protestant town, and are relieved at Protestant charities; they are sustained by Protestant employes; they work, drink, fight, and fill the jail and the workhouse, or the hospital; and when occasion demands, they become a Sepoy band, and turn round in their fanaticism, and at the promptings of their leaders assail their benefactors. Such is Romanism at Belfast; and such is Romanism every where, in contrast with Protestantism.

What are the Results? We, at the proper time, gave a large portion of our space to the CONVENTION. The meeting was attended by about three hundred ministers and elders; mostly from the four Synods which united in the call; but there were also a few present from some other Synods.

What will be the Result? is a question which has been asked, several times. Of the future we cannot always speak definitely. We cannot tell whether there will be great and glorious revivals in our congregations, when saints shall have new life and great joy, and sinners by hundreds shall be converted.

Some benefits are very obvious. 1. There was a very extensive and pleasant acquaintance formed, among the Lord's laborers. This is cheering in the revolution, stimulating to love, and productive of confidence.

It is hence favorable to the preservation of peace, and tends to co-operative labors, productive of enlarged success. 2. There has been made manifest a most cordial agreement on the doctrines of grace, the need and nature of a revival, and the means leading thereto.

The brethren all serve one Master, they read their commission alike, and feel similar responsibilities. All this tends to the same benefits just noted. 3. A revival is already enjoyed—a revival in the hearts of the laborers.

Deepened emotions, a quickened zeal, a renewed power, a greater sense of dependence, a deeper feeling of the obligation to preach the Gospel, in season and out of season, and a stronger confidence that Gospel labors will be richly fruitful, were clearly manifested.

Every true brother—and we trust that all were such—has gone home with impressions which will never be erased. His preaching and praying will be the better for this meeting, as long as he shall live.

This is truly a revival—a revival at the fountain of influence. This revived influence will be imparted and infused; it will spread and abide. There may, in God's wise dispensations, be no such revival in the churches as ours is its multitudes born in a day; and such as is justly heralded with shouts of praise; but a meeting whose fruits are such as we have noted; fruits to abide and be productive for a generation; was a well spent season by God's Ministers and Elders.

But we trust that the out-pouring of God's Spirit upon his servants in Convention, is only the earnest of what he will do for them and his churches. Let us ask, believing that they shall receive. Already we have received information of reviving influences, in several churches. Let not the season pass unimproved.

Death of Dr. Baker. Rev. A. E. Thom, Huntsville, Texas, writes to the Presbyterian, under date of Dec. 15th, giving information of the death of Rev. Daniel Baker, D. D.

Dr. Baker's name is very familiar to Presbyterians. His labors were abundant, and very greatly blessed. He had occupied a pastoral charge at Washington, Savannah, Tusculooa, and other places. These changes were doubtless owing to the fact, that he was far better adapted to perform the duties of an Evangelist, than those of a pastor.

The latter years of his life were spent mainly in Texas. His name will there be long held in reverence, and kept in mind by being associated with the planting of churches, the organization of Presbyteries and Synods, and the originating and endowing of Colleges.

He died in Austin, the Capital of Texas, on the 10th of December last. He had gone there, from his residence at Huntsville, to lay before the Legislature a memorial on behalf of Austin College. He was attacked on the morning of the day named, by Angina Pectoris; but he was soon relieved by medicine, so far as to be able to attend in the Legislative Hall. About five o'clock P. M. he was again attacked, and in half an hour ceased to breathe.

On this second attack he became peculiarly sensible that his time had come, and calmly folding his arms on his breast and looking up, he said: "Now, Lord Jesus, receive my spirit." How sudden the call! how prompt the response!

Dr. Baker's work was done; always had he kept it done up, with great promptitude. Whenever duty called, was the right time for his work; and he did it with his might. May reader and writer have grace given, to be always ready.

Methodist Movement. Our Methodist friends have long been agitated by the desires of a portion of the Laity, heretofore not very numerous, to attain to Ecclesiastical power.

The result of an effort made some thirty or more years ago, was the Protestant Methodist Church. But the section was smaller at first than had been anticipated; and it has grown less rapidly than might have been expected from its principles. Since then there have been several sporadic efforts to obtain a Lay representation in the Conferences, leaving the system, otherwise, pretty much as it had been.

Discussions were had in their journals, and papers were started which lived a little while, to advocate the change. But progress was slow, and zeal abated. The ministerial power in the Methodist Church, is very great, and the possessors hold on to it with great tenacity. But they also use it with great prudence, and to the very general satisfaction of the body.

The latest demonstration, and which seems to have more of life than any of its predecessors, is the Layman's Association of the East General Conference. The object of this Association, as set forth in its Constitution, is: 1. To secure to the laymen the right to send delegates to all Annual Conferences, upon terms of equality with the ministry; and 2. To secure a material change in the present form of the office of Presiding Elder.

The Association met at Rochester, last month. Every charge in the Conference is entitled to a delegate. Ministers may be honorary members. There were over two hundred members present, and great harmony prevailed. The following platform of principles was adopted, unanimously: We hold, and will not cease by all suitable and proper means within our power, to press upon the authorities in our Church, as our right, until we secure a representation in it, in all the Councils of the M. E. Church, upon the basis of the following propositions: 1. Every charge that maintains a pastor, is entitled to at least one lay delegate in its Annual Conference. 2. Every district that is represented in

the Cabinet by a minister, is also entitled to be represented in the Cabinet by a layman. 3. The laymen of each Annual Conference are entitled to as many lay delegates in the General Conference as there are ministerial delegates from the Annual Conference.

And as a duty to the membership and vital to the prosperity of the Church, we further hold that the office of Presiding Elder should be modified upon the basis of the following propositions: The substance of the propositions respecting the Presiding Elder's office, that he should be the pastor of a circuit or station, where he would labor and have his sustenance.

The Methodist system has been exceedingly efficient. The Church has flourished greatly. Whether the proposed change would fit in so well with the other parts as to make a harmonious and energetic whole, it may require the test of experience to decide.

Union in Texas. Some time ago we noted the union of the Presbytery of Texas (N. S.) with the Synod of Texas. The Synod's action in the case we see published as follows: WHEREAS, The General Assembly of the Presbyterian Church, at their meeting at Charleston, S. C., in 1857, adopted the following resolution: That the Presbytery of Charleston Union, and directed the Synod of South Carolina to receive said Presbytery as a body; and Whereas, The Presbytery of Texas have adopted the Confession of Faith, and adhere to the government of the Presbyterian Church; therefore, That their request be granted, and that they be received as a Presbytery, in connection with this Synod, on the condition stated in their memorial.

Resolved, That then said Presbytery be dissolved, and that Revs. M. M. King, W. C. Dunlap, S. A. King and D. C. Heederson, be united to the Presbytery of Eastern Texas, and Rev. J. H. Zivley to the Presbytery of Western Texas.

The enabling act of the General Assembly, alluded to in the preamble above, was in a particular case, having its own peculiarities. It was not the establishing of a principle, nor the prescribing of a general mode of effecting a union. The action above, however, does not annul our rule, requiring a satisfactory statement of doctrinal faith and Christian experience on the part of these brethren, when they shall actually unite with the Presbyteries named. The rule is well established, in accordance with the precept, "Be ready, always, to give to every one that asketh you, a reason of the hope that is in you." Its observance will hence be expected by every minister who desires to enter a Presbytery; and the opportunity of the declaration will be esteemed a privilege by the sound and the good. Only such as can cheerfully give us the evidence that they are of us, could we welcome as participants in the instruction and government of our churches.

South Carolina. The Southern Presbyterian gives a synopsis of the proceedings of the Synod of Alabama, at its late meeting. The attendance was not large. Preaching was had twice each day. Much cordiality among the members was manifest.

The cause of the Seminary at Columbia was brought forward, and Synod agreed to co-operate with the Synods of South Carolina and Georgia. The propositions accepted were: 1. That the Synod of Alabama should unite, upon equal terms, with the Synods of South Carolina and Georgia, in the government and control of the Seminary; and 2. That it should give its sanction to efforts that the Board of Directors might make to raise funds within its bounds, for the support of the Seminary.

The subjects of Foreign and Domestic Missions elicited much interest, especially the latter. Alabama furnishes a very large and very needy missionary field, and the Synod is making laudable efforts to have it well occupied. The itinerant system there, is a necessity, for a time, and our Board should earnestly co-operate; and ministers should consecrate themselves to a needed work.

Temperance. The North American Temperance Convention, lately held at Chicago, seems to have been a harmonious meeting, and conducted with much interest. There were representatives present from eleven States. The Convention adopted unanimously, and recommended to all orders of Temperance men, all Christians, and all the benevolent, the following PLATFORM: 1. Total abstinence from all intoxicating liquors as a beverage. 2. No license in any form or under any circumstances, for the sale of such liquors to be used as a beverage. 3. The absolute prohibition of the manufacture and sale of intoxicating liquors for such purposes as the will of the people expressed in due forms of law, with the penalties deserved for a crime of such enormity. 4. The creation of a healthy public opinion upon this subject by the active dissemination of truth in all the modes known to an enlightened public. 5. The selection of good, honest men to administer the laws. 6. Persistence in efforts to raise individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

We have, for years, thought that the friends of Temperance were sufficiently numerous in many, if not most of the States of the Union, to effect a very great reform, if only they could be induced to set together. But, unhappily, they are divided as to the extent to which reform should be carried, and as to the means which are to be used. THE EXTENT, as we think, should be TOTAL ABSTINENCE from all intoxicating drinks; and the MEANS should be the removal, by authoritative social arrangement of all facilities for obtaining the liquor. This looks like being with the extreme; but we are not from us on either point, on the principle of respecting their judgment, and also because "half a loaf is better than no bread."

Princeton Theological Seminary. According to the Catalogue of this Seminary, just issued, the number of students is one hundred and thirty, divided as follows: Resident Graduates, 5; Resident Missionary, 1; Senior Class, 32; Second Class, 50; Junior Class, 44. The several States which contribute to the number, are as follows: Maine, 1; New Hampshire, 1; Vermont, 2; Massachusetts, 2; New York, 25; New Jersey, 19; Pennsylvania, 34; Virginia, 1; North Carolina, 1; South Carolina, 2; Georgia, 1; Mississippi, 3; Ohio, 8; Tennessee, 2; Indiana, 6; Illinois, 1; Michigan, 3; Missouri, 5; Wisconsin, 2; Iowa, 1; Minnesota, 1; Canada, 1; Nova Scotia, 1. We are gratified to see that this time-honored school of the prophets continues to prosper. The present number of students, we believe, is larger than for several years preceding—Presbyterian.

Death of a Young Minister. We regret to hear of the death of Rev. Hugh Saeed M. Elroy, which occurred in Detroit on the 24th inst. He was a native of Lebanon, Kentucky, and a graduate of Centre College, and Union Theological Seminary, New York. He labored for some years in Midway, Kentucky, before being called to Detroit. He was a young man of ardent piety, his talents, and earnest devotion to his Master's work, were conspicuous in peace. He was attacked in the pulpit, swooning away, and he never recovered from the attack.—Pres. Herald.

Our Futteburgh Missionaries. The following extract of a letter from Mr. Elias Davidson, of McDonnellburg, to the Rev. Dr. Elliott, of Allegheny, gives more definite information respecting our martyred missionaries at Cawnpore, than any we have yet seen published. Mr. Davidson is a native of the Rev. David Elliott Campbell, one of the missionaries benighted. "Since I wrote to you, I received a letter from Mr. Fullerton, of Agra. He states that the Futteburgh Missionaries, with others, men, women and children, in all one hundred and twenty-six, left Futteburgh on the 4th of June and dropped down the river near Cawnpore, when they were fired upon by Akma Sahib and taken prisoners; and on the 10th they were taken out on the parade ground, before the entrenchment (Cawnpore) and benighted, men, women and children. They could not have suffered long, as it was only six days from the time they left Futteburgh until they were massacred. Mr. Campbell's two little children—Fanny and William—were massacred with their parents, and Mr. Fullerton got his statement from a native Christian at Futteburgh, and says it is no doubt correct. Mr. Jay, with whom Mr. Campbell's son, Davidson, had been for a year, writes to Mr. Fullerton that he is a delicate boy, and ought to be sent to America.

Mr. Davidson expresses the hope that he will be brought home by Mrs. Janvier. The missionaries were still in the fort at Agra, and did not know when they would be released. Mr. Williams writes to Dr. Elliott, on the 20th of October, that they were all well.

The following testimonial in favor of a worthy fellow-laborer in the Gospel, was designed for our issue of last week, but failed. It is still good: MR. EDITOR:—Our churches know too little of our missionaries. We have too little opportunity to judge of them, as compared with their brethren in the ministry at home. Recent circumstances have caused us to know more of some of them. I think the churches will be interested in knowing the results of a stated supply by one who has been detained at home, for a season, by Providential hindrances. Last Spring he left a very successful work in visiting the churches, to accept an invitation to supply one of our important churches, the Central church of Baltimore.

We were cognizant of the great hesitancy with which the invitation was entertained, being fearful to undertake so responsible a situation, in such trying circumstances. We rejoiced, when, at the urgent request of brethren, who knew and rightly estimated him, he accepted. And we rejoice in the evidence, which the following action of the members of that church affords, that his ministry was eminently successful among them. These resolutions were adopted at a very full congregational meeting, near the close of his service of six months. Their importance and value as a testimonial can be fully appreciated only by those who know the peculiar exigencies of the church. We know these expressions are not unmeaning complements; but the real feelings of the people. We know, too, that they meet the hearty concurrence of the pastors here, who part with their beloved, with sincere regret. A BALTIMORE PASTOR.

ACTOR OF THE GREAT CONQUEST. The congregation, meeting that the Rev. Dr. Happer is about to leave them, cannot permit their gratitude to pass without expressing their gratitude to him for what he has done in their behalf. They believe that, under Providence, the preservation of this congregation has been, in a great measure, owing to him. He has been most faithful, vigilant, and untiring. His views have ever been a spirit of charity, love, and brotherly kindness, and his conduct has been in entire harmony and keeping with his precepts. Be it therefore, Resolved, As the unanimous opinion of this people, that this reverend gentleman has, while acting as their pastor, by his precepts and example, manifested himself to be the Christian gentleman, the truest disciple of our blessed Saviour, and the zealous and fearless advocate of the principles of the Gospel.

Resolved, That he is entitled to the lasting gratitude of this people, and that we trust wherever may hereafter be the scene of his labors, he may prove successful in his efforts; and that he and his may be blessed with prosperity and happiness. Resolved, That a Committee of three be appointed to make known to him the views of this congregation.

CENTRE COLLEGE, KY.—Dr. Green is to enter upon his duties, as President of this College, on Monday, the 11th inst.

Revival at Armagh. JOHNSTOWN, Dec. 31, 1857. REV. D. MCKINNEY—Dear Brother: It is my high privilege to say to you, and through your paper, to my brethren in the ministry, that our Government has been pleased to visit the church of Armagh. In connection with the Commission, which was observed last Sabbath, thirty-two were added to the church, on examination. Many more are under deep convictions, and others will unite with our churches.

We had no assistance from men, but God was mightily through the truth. I wish to commend to these words of cheer to my brethren, and to comply with the request of Dr. Plumer. Yours, in the best of bonds, R. STEVENSON.

N. B.—Within the last month, over thirty families in that congregation have taken the Banner.

Princeton Theological Seminary. According to the Catalogue of this Seminary, just issued, the number of students is one hundred and thirty, divided as follows: Resident Graduates, 5; Resident Missionary, 1; Senior Class, 32; Second Class, 50; Junior Class, 44. The several States which contribute to the number, are as follows: Maine, 1; New Hampshire, 1; Vermont, 2; Massachusetts, 2; New York, 25; New Jersey, 19; Pennsylvania, 34; Virginia, 1; North Carolina, 1; South Carolina, 2; Georgia, 1; Mississippi, 3; Ohio, 8; Tennessee, 2; Indiana, 6; Illinois, 1; Michigan, 3; Missouri, 5; Wisconsin, 2; Iowa, 1; Minnesota, 1; Canada, 1; Nova Scotia, 1. We are gratified to see that this time-honored school of the prophets continues to prosper. The present number of students, we believe, is larger than for several years preceding—Presbyterian.

Death of a Young Minister. We regret to hear of the death of Rev. Hugh Saeed M. Elroy, which occurred in Detroit on the 24th inst. He was a native of Lebanon, Kentucky, and a graduate of Centre College, and Union Theological Seminary, New York. He labored for some years in Midway, Kentucky, before being called to Detroit. He was a young man of ardent piety, his talents, and earnest devotion to his Master's work, were conspicuous in peace. He was attacked in the pulpit, swooning away, and he never recovered from the attack.—Pres. Herald.

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Ecclesiastical. Rev. G. W. Thompson declines the call to the Central church, Baltimore.

Mr. B. L. AGNEW, late of the Allegheny Seminary, has been called, unanimously, to Johnstown, Pa. He accepts.

Rev. J. R. BURGETT has received and accepted an invitation to supply the Presbyterian church of Mansfield, Ohio. Correspondents will please address him accordingly.

Rev. A. BARR'S Post Office address is changed from Creston, Ohio, to Dalton, Wayne County, Ohio.

Rev. NATHANIEL WEST, D. D., was installed pastor of the First Presbyterian church of Belmont, Philadelphia, on the afternoon of Sabbath, 27th ult.

Rev. J. W. E. KERR has declined the call from the Fifth church, Baltimore, Md. His address for the present is No. 872 Marshall Street, Philadelphia.

Rev. CHARLES BEACH, of Woodville, Miss., has accepted a call to the South Plains church, Abbeville Co., Va. His Post Office is Charlottesville, Va.

Rev. W. MATTHEWS, of Perry, Ga., having accepted an invitation to supply the Carry church in Florida Presbytery, correspondents will please address him at Bainbridge, Georgia.

Rev. THOMAS R. MARKHAM, has been unanimously elected pastor of the First Presbyterian church, Fourth District, New Orleans.

Rev. J. J. LANE, of Wrightsville, Pa., has declined the call from the church of Lewisburg, Pa.

Rev. S. A. HODGEMAN'S Post Office address is changed from Washington, Texas, to Canton, Mississippi.

Rev. E. K. LYNN'S Post Office address is changed from Keithsburg to Aledo, Mercer County, Illinois.

Rev. LEWIS McNEELY'S Post Office address is changed from Salisbury, Tennessee, to Eudora, Chicot County, Arkansas.

Rev. J. J. LANE'S pastoral relation to the church of New Harmony, Pa., has been dissolved by the Presbytery of Donegal, Rev. J. S. GRIMES, of Dayton, Ohio, has received a call from the church of Columbia, Pa.

Rev. WM. McCONNELL'S pastoral relation to the Fourth church, New Orleans, has been dissolved. His Post Office is now Houma, Louisiana.

Rev. J. ROGERS' Post Office address is changed from Newtown, Pa., to Frenchtown, Hunterdon County, N. J.

Rev. JAMES SMITH was installed pastor of the church of Mount Joy, by the Presbytery of Donegal, on the 15th ult.

Rev. W. L. GREEN, of Madison, Wisconsin, has engaged to supply the Second church, Louisville, during the Winter months.

Rev. ALEX. BRATY has taken charge of the church in Arkadelphia, Arkansas.

EASTERN SUMMARY. BOSTON AND NEW ENGLAND.

The fears entertained in the beginning of the Winter, with respect to the sufferings of the Poor, have not been realized to any great extent. More employment has been obtained than was anticipated, and charity has been unremitting in its exertions. The rich have given freely of their abundance, and the kind and sympathizing have been active in seeking out and supplying the destitute. An address was delivered for the benefit of the "Provident Association for the Relief of the Poor," on the evening of the 22d ult., by the Hon. Edward Everett, which was one of that gentleman's happiest efforts. It is the habit of a certain class of writers, in the present day, to represent Christianity as ignoring, or at least not buying itself to relieve physical sufferings and to supply the wants of the body. Every reader of the New Testament knows that this is contradicted by the example of our Saviour and his Apostles, and by the whole tenor of Christian doctrine and precept. And every one at all acquainted with the subsequent history of the Church, has learned that the institutions of modern times for aiding the poor, healing the sick, and removing mental and physical infirmity are the direct results of practical Christianity. Mr. Everett truly said: "In Greece and Rome there were no hospitals, no poor-houses, no retreats for the insane; nor were the great men of Greece and Rome ever commended for their philanthropy and benevolence. These were Christian virtues, and the religious houses of the middle ages first organized them into efficient action."

His lecture on Washington has been delivered sixty five times, and the proceeds have been \$36,000 to be applied to the Washington Monument.

Dr. Cornell, a well known medical author, has an article in a late number of the Boston Congregationalist recommending the "Study of Medicine by the Clergymen." He says that a very considerable amount of the medical knowledge in the State, during its early history, was found among clergymen; and that they were thoroughly educated in the sciences as well as in theology; and also, that John Wesley, the founder of modern Methodism, was not only a medical practitioner, but also a successful medical author. But we must keep in mind that the condition of the medical profession is widely different now, from what it was then; and that the number of regularly educated and skillful physicians has largely increased; that such can be found in almost every neighborhood. Moreover the demands now made on a minister's time and abilities, are such as to leave but little opportunity or strength for the successful study and application of a science so rapidly progressive as that of medicine. But there is one feature of the Doctor's article that is worthy of attention, and for which he merits the thanks of ministers and pious people. He says, and truly, that the sick need religious physicians, and that the moral necessities of invalids are not met in the present state of the profession. Next to the pastor, the physician occupies the most influential position in the congregation and neighborhood, and if he be an infidel, an immoral man, or even one who neglects habitually religious services, and duties, the effect will be highly injurious. A still more striking acknowledgment,

faithful and devout piety, is a great blessing to any community, and may be of immense benefit to the souls as well as of interest to the visits and conversation of the medical attendant actuated by the spirit of Christ. And how many careless ones might, in this way, be arrested and led to the Saviour, who is the great "Physician!"

The Puritan Recorder says that the circular sent out to a limited extent, some time ago, which we noticed, containing a call to a Convention of the Friends of a Pure Bible Doctrine, has not been a failure, as has been intimated by some opposed to the movement. The Convention has been the result. So far as the circular was sent, the reception was more liberal than had been expected in its beginning.

This paper continues the Review of Conferences, and in the last number takes up the case of the Ohio Conference of Congregational churches, adopted as the basis of a new Convention of the Orthodox Congregational churches of Ohio, in 1852. It says, while this Creed does not contain any of the errors of the Oberlin School, it leaves a door open for their introduction, and has "not one word against perfectionism, or any other of the Oberlin peculiarities," nor any evidence that they are longer held.

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