

Banner and Advocate.

PITTSBURGH, JANUARY 23, 1857.

THE BANNER AND ADVOCATE, published weekly, in advance of the Church... For a large amount, send a Draft, or large note. For one or two papers, send Gold or small notes.

AGRA, October 9th, 1857. MY DEAR SIR:—You have, no doubt, long since heard unpleasant rumors with regard to the state of things in India, and have no doubt felt much uneasiness about the dear Campbells.

AN APPEAL to Synod, from the decision of the Presbytery of Beaver, in dissolving the pastoral relation between Rev. A. McCreedy and the church of Newsham, has been taken.

HELENA, SOUTHWEST COUNTY, IOWA.—A few Presbyterians in this place are very desirous to have preaching; or to have even the labors of a Colporteur.

THE Presbytery of Ohio have appointed Revs. D. McKinney and C. V. McKnight, and Messrs. M. B. Brown and Samuel Rea, Commissioners to the General Assembly.

GLENDALE, O.—The New School church at this place, by a unanimous vote, have resolved to unite with the Old School Presbytery of Cincinnati.

CORCORAN.—The five dollars acknowledged to Academia "Congregation," in Mr. Child's report, in December, should have been credited to Mrs. Mary Huston, of that place.

THE PRESBYTERY OF ALLEGHENY CITY has elected Rev. Henry R. Wilson, D.D., and Mr. Robert McKnight, Commissioners to the next General Assembly, and the Rev. D. A. Cunningham and Mr. James Lewis, Alternates.

THE CINCINNATI CONVENTION.—It is suggested that the congregations assist in bearing the traveling expenses of their ministers, to this meeting, and also of an elder from each congregation. To do so would be perfectly right. The people share largely in the benefit.

CHANGE OF RELATION.—Rev. John Ekin, D. D., of the Associate Reformed Church, in this city, was received into the Presbyterian Church, by the Presbytery of Ohio, on the 13th inst. Dr. Ekin has been long and well-known, and highly esteemed in this community. He will find himself associated with brethren sound in the faith, and responsive to his enlarged and liberal Christian feelings.

THE OLD SCHOOL CAUSE IN CHICAGO.—Dr. Rice, writing to the St. Louis Presbyterian, says: "My congregations increase in numbers, and in deep and solemn interest. We greatly need a better and larger house; and if I will not be long ill, by the blessing of God, we shall have one. Meanwhile, I have never preached to more interested and solemn audiences, than since I came to Chicago; nor at any point have I succeeded more rapidly in gathering a congregation."

BIBLE CAUSE.—Rev. Charles Thorn, Agent for the Pennsylvania Bible Society, reports over \$1,000 contributed to that Society by the churches in Westmoreland Co., since he entered upon his labors there, although a large part of the County remains to be visited. His success in that County, and a desire to complete his work in it before leaving, are given as the reasons why he has not visited, before this, the churches of Washington Co., according to promise. He has had Bibles to amount of \$800.

The Biblical Repository and Princeton Review.

The January number of this excellent periodical, presents to us the following list of contents: I. Positive Philosophy of Antiquity; II. The Revolt of the Anglo-Boys; III. English Hymnology; IV. Ancient Manuscript Sermons; V. Brownson's Exposition of himself; VI. St. Hilare on the Reformation in Spain; with Short Notices, and Literary Intelligence.

Every man who would keep even with Theological literature, should have this Review. Terms, \$3.00, which, if sent in advance, will secure the payment of the postage by the publisher.

Dancing and the Theatre. The Theatre we regard as deeply polluting. Persons of refinement, and especially females, cannot attend it. It has become vulgar, as well as sinful; and even gentlemen, who value themselves for the strictness of their propriety, cannot be present. Let young men who would possess and retain a good character, beware; though they be far from home, let them beware.

Dancing is more general, by far. But it is dangerous—dangerous even at the social party, in the private parlor. A little of it cherishes a taste. Receptions form a habit. A strong desire to be gratified, in circumstances highly injurious. Avoid it. Keep clear of the very beginnings. They lead to evil. We regard dancing as one of the deadliest foes to true godliness. It is so seemingly innocent, in the parlor; and so intensely fascinating, that it captures our virtuous youth, when nothing else of Satan's pleasures could reach them, and when opportunity is in the snare, it bewitches and misleads them, alienates them from God and holiness, and exposes them to dreadful evils. Avoid it utterly.

Our Presbytery has done well to reiterate the warnings of the Synod and General Assembly. See our first page.

Our Missionaries in India. The following letter, from Rev. R. S. Fullerton to Mr. Bigham, who is an uncle to the Campbells, is furnished to us by the kindness of Rev. S. F. Grier, of New Cambridge, Va. It is the latest information directly from our Missionaries, though, from other sources, there is more recent news from India. The fall of Delhi, the capture of Lucknow, and other successes of the British arms, and the arrivals of large numbers of European troops, have relieved our Missions from danger, and operations would soon recommence.

AGRA, October 9th, 1857. MY DEAR SIR:—You have, no doubt, long since heard unpleasant rumors with regard to the state of things in India, and have no doubt felt much uneasiness about the dear Campbells. I would have written to you before this, but the case of our dear friends was involved in so much doubt and uncertainty, that I was afraid of unnecessarily exciting your fears. This reason for delay no longer exists. We have now not a doubt of what we have long feared, that all our Putteghur missionaries, viz.: the Revs. Messrs. Freeman, Johnson, McMullen, and their wives, together with our dear friends, the Campbells, and two of their children, have been slain.

You will learn from the Delhi Gazette, a copy of which I herewith send you, that the missionaries left Putteghur with the first party that dropped down the river in boats, on the 4th of June. The mutiny broke out at Meerut on the 10th of May. On the 11th the massacre at Delhi occurred, and on the 13th the news reached us here of these events. We wrote over at once to our friends at Putteghur, informing them of our common danger, and we were in almost daily correspondence with them up to the time they left for Agra. This report of the station was greatly alarmed, for they were much exposed, being at a station where there were only native troops, and living near the grand trunk road along which the rebel bands were soon moving in great numbers. To increase their fears, the massacre at Shahjehampore occurred. This place was only about forty miles from there. The Christian population were slaughtered on the Sabbath. Minister and people were slain in the church, but one remaining to tell us the fate of his fellow-worshippers. A day or two after this, the massacre at Bareilly took place. This station was North of them, fifty or sixty miles distant, and it also contributed to increase their fears. They wrote to us, asking us whether they should flee, and telling us that wherever they turned death stared them in the face. We invited them to come to Agra, and cast in their lot with us, but at that time our condition was but little better than their own. It is true we have a much stronger fort than they had, and a European regiment to defend us, but the former was at that time in the hands of mutinous Sepoys, which had not then been disarmed. Besides this, a part of their way they would have been once more traveled by the rebels, and they were fearful of falling into their hands. Had they made the attempt to come to Agra, we think they might have succeeded, but He who doeth all things well, ordered it otherwise. The last letter we had from the Campbells, was one written by Mrs. Campbell and addressed to Mrs. Fullerton, just before leaving her home. She had written that she was packing up a change of clothes for her husband, her children, and herself; that they, with others, were about to attempt to float down to Cawnpore in boats; that she had misgivings as to whether they ever would reach that station, but that it was a source of gratification to her to know, that whatever might happen to them, one of her children was safe—referring to dear little Davidson, now in the hills. Her last words were, "I think that I shall never see you again on earth, may we meet in heaven."

After leaving, the first news we received of them came in a letter from a native brother living in Putteghur. He said that they had almost reached Cawnpore, when their boats were fired into by the "Nana Sahib," and they were compelled to land; where they and all their party, consisting in all, of one hundred and twenty persons, were made prisoners. There were three native Christians with them at the time; who died as soon as they reached the shore, and brought back word to our informant. None of them were put to death, and none of them suffered any indignities before these brethren left. As soon as we received this news, we sent off a native brother from this place, disguised as a beggar; (the country swarms with this class of persons, who are looked upon as sacred by the natives.) He bore letters from us to them, but when he reached Cawnpore, distant about one hundred and seventy-five miles, he was informed that all had been put to death; this was all he could learn about them. The houses at the station at Cawnpore had at this time been burned, and a thick band of Europeans were defending the residents in an entrenched barracks, but he could not approach it because it was surrounded by natives. The place was invested, as you will learn from the public papers; on the 7th of June, the barracks was soon consumed by the enemy, and our poor fellow-Christians were compelled to lie in the ditches day and night, exposed to the rays of an almost vertical sun, and to rains such as you have never seen in America. The consequence was, that men, women, and children, died rapidly from sunstrokes and fever, and not a few were daily slaughtered by the guns of the enemy, which played on them, without intermission, for about twenty days. They were, but poorly supplied with food, and were in much of one well, and this was compounded by the guns of the enemy, so that they could only obtain a drink of water at the risk of their lives. Yet this brave little garrison held out until the 27th of the month, when they capitulated to the "Nana Sahib," upon condition that he would provide them with boats, and allow them to drop down to Allahabad, which is commanded by one of the strongest forts of India. All were allowed to go on board, when the treacherous "Nana" had the boats, which were thatched with straw, fired, and then opened upon them with heavy guns, which he had previously concealed upon the shore. Only about five persons of the whole party escaped; the most of the boats were at once sunk, and the few that got off were almost perished. The women and children which were taken (a large number) were kept as prisoners until our forces re-occupied Cawnpore, or rather, until the night previous, for immediately after the battle which restored the city to us, they were cruelly slaughtered and thrown into a well.

Thus perished about seven hundred and fifty persons, constituting the garrison at Cawnpore. As soon as our forces reached Allahabad, they hastened to the place where the women and children were confined, hoping to release them; but the scenes presented to their view was one which overwhelmed them with grief. Their prison was an open court, paved with stones; this was covered with clotted blood—hands full of hair, which

had been torn from the heads of the women and children—little shoes belonging to the latter, and garments torn to rags, belonging to both. No one possessing human feelings could look upon such a scene unmoved. I would spare you the recital of this and like events; it is not that I wish to give you a connected account of all that we know of our friends. I forgot to say, in the proper place, that we discredited, for a time, the information brought us by your native brother, concerning them, supposing that he had been misled; but even before the fall of Cawnpore, all that we could learn of the probability of what he had told us; still some of our number hoped, that although the rest of the Putteghur fugitives had been killed, our friends (inasmuch as they were Americans) and in no way connected with the East India Company) had been permitted to enter the entrenchment which had been made by Colonel Wheeler; but when we heard of the sad end of all who were with him, our hopes were changed to fears, for the Colonel and his companions must have suffered more than tongue can tell, during the time they were entangled. Indeed this is evident from journals which were kept on scraps of paper by some of the ladies, and were picked up by our men after the slaughter.

We now learn from Putteghur native Christians who have escaped to Cawnpore, since it has been re-occupied, that our dear friends never reached the entrenchment, but that they were all beheaded on the parade ground not far from it. This occurred on the 10th of June, just one month after the outbreak at Meerut and three days after Cawnpore was invested by the rebels under the "Nana Sahib." This is all we know of our lamented brethren in America, and our dear children. We have entertained hopes that they may have written to us, and that their letters would yet reach us; but these hopes grow every day fainter and fainter. They were, perhaps, so closely watched that they could not write. How they felt in view of death; what their hopes or fears, and what their messages were which they would have left for us or for their friends in America, we know not, and shall not probably know until the secrets of all hearts are revealed. Their untimely end fills us with grief. They were lovely brethren, and were out down in the midst of their usefulness. Who will come forward to take their place, and to share with us their burdens? May the Lord of the harvest have mercy upon us and upon India. Mrs. Fullerton and I have sustained the loss of our dear friends, and these brethren, but especially in the death of the Campbells, as we were bound to them by special ties. They entered the field with us; we have kept up a regular correspondence ever since, by letter, and have visited each other, and felt toward each other as relatives. But our loss is not peculiar to ourselves; both Mr. and Mrs. Campbell were loved and cherished by many universal favorites in our mission; yet lovely as they were, they were not more so than their dear little children, Fanny and Willy, who were slain with them. They were beautiful children, and under the very best discipline. Fanny was one of the most interesting children I ever knew, and yet not more interesting than Willy would have been at the same age; both Mr. and Mrs. Campbell were lovely characters, and were universal favorites in our mission; yet lovely as they were, they were not more so than their dear little children, Fanny and Willy, who were slain with them. They were beautiful children, and under the very best discipline. Fanny was one of the most interesting children I ever knew, and yet not more interesting than Willy would have been at the same age; both Mr. and Mrs. Campbell were lovely characters, and were universal favorites in our mission; yet lovely as they were, they were not more so than their dear little children, Fanny and Willy, who were slain with them. They were beautiful children, and under the very best discipline. Fanny was one of the most interesting children I ever knew, and yet not more interesting than Willy would have been at the same age; both Mr. and Mrs. Campbell were lovely characters, and were universal favorites in our mission; yet lovely as they were, they were not more so than their dear little children, Fanny and Willy, who were slain with them.

In view of the removal of these dear friends you will ask, as we have done, why was it permitted? But let us not push this inquiry too far; it is enough for us to know that "the Lord reigneth," and that "the Judge of all the earth" doth right. It is thus with a dispensation of his providence, calculated to remind us of the declaration of the Psalmist, "clouds and darkness are round about him;" but we must not forget that "righteousness and judgment are the habitation of his throne." Let us bow in humble submission to his will; let us acknowledge his sovereignty; his right to us and ours; and let us rely with unshaken confidence in the promises of his word, that he is good. Let our language be that of Eli when he heard tidings which were calculated to fill him with sorrow, "It is the Lord—let him do what seemeth him good." Our friends are gone, but God has taken them to himself; we cannot surely complain of this. He has taken them; but he has taken them from a world of sorrow and pain to a world where there is no more weeping, and the wicked cease from troubling; and the weary are at rest. The loss is ours and it is that of the heathen to whom they were sent; but theirs is eternal gain. They have been numbered among those whom John saw in vision, and of whom it is said, "These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more—neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed and lead them to living fountains of water, and shall wipe away all tears from their eyes."

Let us be humble, faithful Christians; let us do with our might what our hands find to do; and let us daily watch and pray, and in a little while, *unto us* also an entrance shall be ministered, abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. Very truly yours, R. S. FULLERTON.

Seminary Control at the South. Our Cincinnati neighbor, in noticing the fact that the Synod of Alabama had united with the Synods of South Carolina and Georgia, in sustaining and conducting the Seminary at Columbia, remarks:

"We have seen no indications of alarm at this extension of Synod control, on the part of those at the North, who are so recently discovered that such supervision is imminent dangers to the purity of Theological Seminaries; and who think that Assembly control is the only safe-guard. We have heard it said; 'What is one man's meat is another man's poison'; so we presume that what is meat at the South, is poison at the North. A change of such changes' principles—sometimes."

We are not certain that our contemporary is correct here, either in its premises, or in its philosophy about "a change of skies." There are causes, for some things, more powerful than climate. It is possible that those who made the first movements toward the Seminary at Columbia, deferred greatly to the opinion of their brethren. They did not, hence, send up a plan and Constitution, ready made, to the Synods. They rather suggested the matter in the regular Synodical meetings; and the Synods then devised, deliberated, and, after much conference, resolved and executed. They thus duly honored each other, and had a Seminary on principles which they could all either approve, or quietly tolerate. And they dwell in peace, and work in harmony; and their

principles being those of the Church to which they belong, their brethren do not disturb them. If, now, we are right in our conjecture, it becomes manifest, that unity and concord, on the Standards of the Church and the order of the Assembly, have been the "meat" there, and we venture the opinion, our neighbor to the contrary notwithstanding, that these would not be "poison" anywhere.

REVIVALS. God is the hearer of prayer. Those who duly seek, shall find. When the desires of the Church are so intense, that she will give God no rest, day nor night, and when her faith is so strong and so enlightened, that she will humbly plead his promises of grace in connection with the diligent and proper use of all appointed means, revivals will be granted. It is a subject for great thankfulness, that God is manifesting that the Convention in our city was in accordance with his will. His Spirit was here, and the work commenced in the hearts of ministers and elders, is spreading to the people.

FAIRVIEW, VA.—"E. C. W." deems it no violation of confidence to send us, for insertion in the Banner and Advocate, the following cheering extract from a private letter received from Brother Pomeroy, pastor of the Fairview church, in the Presbytery of Washington. This delightful work we regard as among the first fruits of our favored Convention at Pittsburgh. We shall hear of many such:

"There is a great deal of religious interest with us, at present. The Lord has in great mercy visited us. There were thirty-five received into the church on last Sabbath, upon profession of their faith. Dr. Stockton was with us. We have had a series of meetings which were well attended; and we think that there are many persons now, inquiring the way of life. May God, in his rich mercy, still carry on this glorious work. We intend to have as much preaching as we can, during this month and next. Pray for us, that the work may not cease. It was a very solemn and interesting sight, to see thirty-five persons dedicating themselves to the service of God. May God, of his infinite mercy, visit all our churches with a time of refreshing!"

WASHINGTON, PA.—We learn, incidentally, that a series of religious meetings has been in progress, for more than a week, in Washington, Pa., with encouraging prospects. Some very drops have fallen, and the hope is entertained that there will be a plentiful rain. Our information is to the effect, that the College is likely to share in the blessing.

EAST LIBERTY, PA.—It was our privilege to attend a sacramental service in this place, last Sabbath. Ten persons were received to the communion, on examination. Four of these received baptism. May these prove to be the first fruits, to be followed by a bountiful harvest.

KIRKWOOD, OHIO.—This little church is served by Rev. Samuel Boyd, as stated supply. At a recent communion, twenty-four persons united, sixteen of them on examination. Others were serious inquirers. The brother who writes to us, says: "We rejoice to see the fruits of the Convention so open appearing."

NORTH HENDERSON, ILL.—An awakened interest has been enjoyed in this church for some weeks. Communicants are intent on their spiritual interests, and sinners are being converted to God. Fourteen have been added to the church, in the joy of hope, and others are inquiring. The pastor, Rev. J. H. Nevius, writes: "The deep spiritual solemnity that characterizes our assemblies, and the fervent prayers that go forth of the heart of God's people, and the earnest attention of the youth, and others, give us a lively hope that yet the Head of the Church has blessings of salvation in store for us, and will give us more of his special presence."

RICHMOND, IND.—As the fruit of pastoral labors long continued, there have been recently gathered into the communion of this church, under the care of Rev. John F. Smith, fifty persons. They entered on a profession of their faith in Christ. Twelve of them received baptism. Fourteen are heads of families. This accession not only adds to the number of professing members, but gives great reason to hope for increased efficiency.

CENTREVILLE.—See letter of Mr. Stevenson, on first page. UPPER TEN MILE, PA.—See letter of Rev. Dr. Wines.

MARENGO, ILL.—There is quite a pleasing interest manifested on the subject of religion; principally in the Baptist and Methodist Churches.

A Symptom. The opposition of the New School brethren to the Old School was, for a long time, violent, and embraced a number of particulars. Now, it would seem that all causes of separation have vanished, except the Examination Rule; and even this, they begin to think, is likely to depart. Just hear the American Presbyterian. It is speaking of the reception of the Presbytery of Texas, N. S., by the Synod of Texas. It says:

"Our readers will perceive that this is a matter of the greatest importance; it is really in fact the whole question of a reunion between the two branches of the Presbyterian Church. If all our Presbyteries and Synods may be received en masse into the Old School connexion, without examination, then of course the excoision is virtually rescinded. There is no further cause of division, and the two Assemblies may re-unite. We are, as we always have, entirely in favor of this course, and we are prepared to accommodate the unseemly schism which now divides brethren who ought to be united."

The exciting act they may well forgive, since they found it needful to adopt a similar practice. And our opposition to a mingling of Congregationalism with Presbyterianism they may readily approve of, being now painfully taught its impropriety,

by a twenty years experience in Missionary, Education, and Church Extension troubles. And the necessity of a Church having its Boards, (or its Central Committees, which is the same thing) they may well admit, having been themselves impelled to the adoption of this measure. And if now they could only adopt the Confession of Faith, *en masse*, and as a whole, in its plain and obvious meaning, they could return to us at once; and they would, be most cordially received. Or, if the "Examination Rule" was not in their way, they could come in, with all their differences. But, alas, that dreadful Rule! It requires a man to come to the light, to show what doctrine he brings, whether it is the doctrine which we have learned of the Apostles, or whether it is another doctrine. This is the barrier.

Well, we trust that the gates of entrance will ever open, only by this key. We have no idea that truly sound men will desire to enter by any other. It may be a "strait gate," but there is no likelihood of men conscious of doctrinal recidite, seeking for any other mode of entrance.

The American Presbyterian thinks the Southern Synods are relaxing the rule. If there is any tendency thus, with them, we trust that they will regard the words of our contemporary as an admonitory lesson. They see, if this barrier should be removed, what floods of New School men will rush into our Church, from the North. They will then not lead the way in breaking down conservatism. Those who are of us, we would most cordially receive, whether in the North or the South. We make no difference as to either Latitude or Longitude, in judging of Christians.

The Presbytery of Texas was received by the Synod of Texas, not to be a constituent of the body, but to be instantly dissolved. It was so dissolved, and its members turned over to other Presbyteries. On their appearing there, to be enrolled, it would be a clear understanding that they should be received just as they would if they had belonged to any other Presbytery; that is, by examination. And if the Presbyteries of Eastern and Western Texas, to which they were sent, did not so receive them, they violated a rule of the Church, and exposed themselves to censure. We trust that the rule will be neither abrogated nor evaded. It is good, and is essential to peace.

The Presbytery of Ohio, and the Fifth Church, Pittsburgh.

The following extract from the Minutes of the Presbytery will show the present state of affairs relative to this enterprise:

The Committee appointed at the previous meeting of the Presbytery, to organize a Church in the office of the Fifth Church, reported that they have not yet seen their way clear so to do. The Presbytery, then, appointed Dr. Jacobus to preach steadily in the edifice known as the Fifth Church.

The following paper was then introduced, and adopted: That in this most trying crisis—that of life or death to this enterprise—Presbytery, in some hope still, make one more effort and do the best thing they can in appointing Dr. Jacobus to preach steadily there; and by consenting to this effort and by denying services, we do appeal again, with more earnestness and anxiety than ever, to the churches of this city, to give men and families—yes, many men and several families, been identified with it.

And furthermore, Presbytery do express the desire and the hope, that the Sessions of the First and Second churches will at once, and most kindly, heartily, and effectually counsel and encourage the separation from themselves to this important enterprise, of any of their number who have hitherto, providentially or by their own feelings and convictions, been identified with it. Resolved, That when this organization shall be made, this church shall be recommended to the Board of Missions for \$300 for one year, to aid in the necessary expenses of opening the church.

The above expresses a very strong desire on the part of the Presbytery, in favor of Church Extension in this city; and there are strong inducements to prosecute the work. There is already a flourishing Sabbath School connected with this church. Last Sabbath there were one hundred and twenty-one scholars and twenty-one teachers present. The location is central. As a place of worship it is every way highly respectable, and fully as comfortable as a majority of our churches. It is designed to open with an afternoon service, and shortly to give opportunity of organizing, according to the direction of the Presbytery. Persons who have any interest in church extension, should at once fall in with this promising enterprise. Everything will depend on prompt encouragement at the outset. This will accomplish much more than double would do, if tardily given. Those who enter now will have the advantage of commencing an entirely new enterprise—with a church edifice awaiting their occupancy—an efficient ministry—a central location, and an opportunity for furnishing additional church accommodations in our city, at a very moderate rate.

The services of Dr. Jacobus may now be enjoyed if efficient helpers, will come forward, to be continued so long as there will be an encouragement in this work. The house will be opened on next Sabbath afternoon. Service to commence at 3 o'clock, precisely.

Disabled Ministers. The duty of providing for the poor is prominently presented in the Scriptures, and is sanctioned by all the better feelings of humanity. The obligation demands, that we embrace within the comprehension of our benevolence, all the sons and daughters of our part. But there is a special claim on the part of those who have been worn out, or disabled, in a service. The righteousness of this claim is acknowledged, and it is liberally responded to, by government, in all civilized countries. Soldiers and sailors, wounded in their country's cause, or worn out by age, or broken down by toils or exposures, or in any wise disabled, are therefore provided for while life lasts; and not only so, the disabled one sustained, but his wife is embraced in the bounty, yes, and his children also, during their helplessness.

Well, ministers are employed in a service. They are servants of the Church; and the Church by her Head, is solemnly enjoined to provide for them. This she does by the

aggregations which they serve, or have served previously to their becoming disabled. Often, however, the individual congregation is not able to make the needed provision; and also maintain an active laborer. Hence the congregations, all united in their Church organization, should have an arrangement, by which the burden will be equalized, while the means are made abundant.

This beneficence is worthy the serious attention of the churches. Every one should do something. Collections are paid to the Trustees of the General Assembly, and the funds are thence distributed on the recommendations of the Presbyteries. The subject is presented by a Committee of the Board thus:

Mr. Editor.—Application for the relief of "disabled clergymen and the needy widows and orphans of deceased clergymen" are many, and increasing. The report to the Assembly in May, 1857, estimated the number in all our churches, for whom relief is contemplated, to be not less than twenty-six of the first class, fifty of the second, one hundred and eighty of the third. Among these are ministers who are disabled by pulmonary and pulmonary affections, imbecility, both mental and bodily, induced by excessive labor or advanced age, widows struggling with poverty and disease in their efforts to keep themselves and their fatherless children from want. The "annual collections" for their relief, recommended by the General Assembly in 1849, and twice repeated since, are made in comparatively few churches, and a majority contribute nothing at all to this object. Hitherto something has been given to every applicant regularly presented, but in no instance so much as the necessity of the case called for. Under these circumstances the Committee of the Trustees of the General Assembly for disbursing this money, feel constrained to make this special appeal. They would most respectfully and earnestly solicit the churches to give early and faithful heed to the Assembly's recommendation of this labor of love in behalf of their suffering brethren. Let collections be made by all the churches "as God has prospered them," the money forwarded to the Treasurer of the Assembly, and the very great relief, which such a bounty would furnish, cannot be fully known nor adequately appreciated till (as one of the relieved sufferers writes) "they meet their benefactors in those mansions where the kind offices they so perform for their destitute Christian brethren and orphans shall be no longer needed."

WILLIAM NELLIS, JOHN H. JONES.

The following resolution, offered in the Assembly of 1857, by the Hon. M. Putnam of Buffalo, was adopted unanimously and with great cordiality: WHEREAS, Notwithstanding the increasing interest of churches in the subject of pecuniary aid to disabled and indigent clergymen and their families, which this Assembly would gratefully acknowledge, there is still an inadequate response to the demands of justice in their behalf. Resolved, That the General Assembly reaffirm the action of 1849 on the subject, and earnestly recommend that an annual collection for this object be made in our churches, and forwarded to the Treasurer of the Assembly.

German Reformed and Presbyterians Uniting. At the late meeting of the Synod of North Carolina, it was agreed, by a joint Committee of the Synod and of the German Reformed Classis, and approved by Synod, "that there is no essential difference between the two churches, either in doctrine or church government;" and that the ministers of the Classis (with their respective charges) can come into that Presbytery in which they severally reside, "by the same simple process observed in receiving a minister from one Presbytery to another."

This, by our New School brethren, would be called "absorption;" but if the materials are really congenial, there can be no reasonable objection. It is only such materials we desire, and then the absorption will be perfect.

Ecclesiastical. Rev. WILLIAM J. ALEXANDER, of the Presbytery of Erie, has received a unanimous call, from the congregation of West Union, in the Presbytery of Washington, to become their pastor.

Rev. THOS. A. ABERNETHY is preaching regularly in the spacious Hall of the New School House, in Waukau, Winnebago County, Wisconsin. The Hall is well calculated for preaching, having an arched ceiling, with a desk elevated. It will seat over four hundred persons. The attendance is good.

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Rev. J. B. STEWART has declined a unanimous call from the First church of Muscatine, Iowa, with a view to accepting a call from the Third church, Oxford, Ohio. A single broadside from one of their batteries is often sufficient to scatter the winds the finest rhetorical flights of the most popular orator for the public taste. And so it has been in this case. Professor Olmstead, in the lecture introductory to the course on Meteorology and Astronomy, took the liberty of questioning the statements of the lecturer with respect to the state of science among the ancients. The Professor contended that the ancients had never made such advances in chemistry, mechanics, and astronomy; as the moderns; and that they were unacquainted with the use of the telescope and microscope. The assertion that by a mirror suspended from the neck of the column at Rhodes, ships could be seen at Alexander, three hundred miles distant, was shown to be unfounded. The opinion that the ancients were capable of employing greater mechanical power than we are, was proved to be incorrect; while in the useful arts we have greatly the advantage of them. The Professor promises a more elaborate refutation of the lecture, at a future time.

NEW-YORK. The Mercantile Agency of Douglas & Co. has issued A Circular, giving an account of the business, failures, &c., in the United States, which presents some curious results;

aggregations which they serve, or have served previously to their becoming disabled. Often, however, the individual congregation is not able to make the needed provision; and also maintain an active laborer. Hence the congregations, all united in their Church organization, should have an arrangement, by which the burden will be equalized, while the means are made abundant.

This beneficence is worthy the serious attention of the churches. Every one should do something. Collections are paid to the Trustees of the General Assembly, and the funds are thence distributed on the recommendations of the Presbyteries. The subject is presented by a Committee of the Board thus:

Mr. Editor.—Application for the relief of "disabled clergymen and the needy widows and orphans of deceased clergymen" are many, and increasing. The report to the Assembly in May, 1857, estimated the number in all our churches, for whom relief is contemplated, to be not less than twenty-six of the first class, fifty of the second, one hundred and eighty of the third. Among these are ministers who are disabled by pulmonary and pulmonary affections, imbecility, both mental and bodily, induced by excessive labor or advanced age, widows struggling with poverty and disease in their efforts to keep themselves and their fatherless children from want. The "annual collections" for their relief, recommended by the General Assembly in 1849, and twice repeated since, are made in comparatively few churches, and a majority contribute nothing at all to this object. Hitherto something has been given to every applicant regularly presented, but in no instance so much as the necessity of the case called for. Under these circumstances the Committee of the Trustees of the General Assembly for disbursing this money, feel constrained to make this special appeal. They would most respectfully and earnestly solicit the churches to give early and faithful heed to the Assembly's recommendation of this labor of love in behalf of their suffering brethren. Let collections be made by all the churches "as God has prospered them," the money forwarded to the Treasurer of the Assembly, and the very great relief, which such a bounty would furnish, cannot be fully known nor adequately appreciated till (as one of the relieved sufferers writes) "they meet their benefactors in those mansions where the kind offices they so perform for their destitute Christian brethren and orphans shall be no longer needed."

WILLIAM NELLIS, JOHN H. JONES.

The following resolution, offered in the Assembly of 1857, by the Hon. M. Putnam of Buffalo, was adopted unanimously and with great cordiality: WHEREAS, Notwithstanding the increasing interest of churches in the subject of pecuniary aid to disabled and indigent clergymen and their families, which this Assembly would gratefully acknowledge, there is still an inadequate response to the demands of justice in their behalf. Resolved, That the General Assembly reaffirm the action of 1849 on the subject, and earnestly recommend that an annual collection for this object be made in our churches, and forwarded to the Treasurer of the Assembly.

German Reformed and Presbyterians Uniting. At the late meeting of the Synod of North Carolina, it was agreed, by a joint Committee of the Synod and of the German Reformed Classis, and approved by Synod, "that there is no essential difference between the two churches, either in doctrine or church government;" and that the ministers of the Classis (with their respective charges) can come into that Presbytery in which they severally reside, "by the same simple process observed in receiving a minister from one Presbytery to another."

This, by our New School brethren, would be called "absorption;" but if the materials are really congenial, there can be no reasonable objection. It is only such materials we desire, and then the absorption will be perfect.

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