the few Presbyteries of the Scottish Establishment, and of the United Presbyterian Church in Scotland, alive in England, rally around the old Standards of Westminster. They redeem the name of Presbyterians from the brand which Socinian declension has stamped upon it, and they reassert, and are the true representatives of, the principles held and taught by a Baxter, and a Matthew Henry. But the Socinians assume the name of "English Presbyterians," and from an old right conceded to them for the loyalty of their orthodox ancestors to the House of Hanover, in the days of the Pretender and the Jacobites, they are one of "the three Denominations" which have an exclusive right of going up to the Queen with addresses. Thus recently, after the marriage of the Princess Royal, the Independents, (including the Baptists,) went to Court, but preceding them was a robed band of "English Presbyterians," their proper *alias* being the Socinian ministers, in and around London! The warning furnished by the gradual defection from Evangelism, and from Presbyterian order and discipline, ought not to be forgotten, on either side of the Atlantic. Had Presbyteries and Synods met, and Standards been insisted on and adhered to, the flood might have been arrested in its first risings.

SENSUOUS WORSHIP AND NEGATIVE THEOLOGY seem to be getting somewhat closely allied. In one chapel in Hackney—not far from that just described in which Dr. Burder was long the minister—chanting and singing (*intoning* is said to be in prospect,) are coupled with teachings defective, at the least. The *British Standard* says that nearly all the old deacons have left, and it is significantly remarked that Mr. Kirkus was one of the students of Dr. Davidson, at the Lancashire Independent College. It is right to add, that from two friends I have heard statements going far to modify the representations made by a correspondent of the *British Standard*. It is well not to judge rashly on one-sided evidence, and that all our things should be done with charity. We shall need this spirit much at our approaching Synod, when the "organ question" is to be brought up again, by some whose motto seems to be "uniformity or disruption!"

The Report of the BAPTIST COLLEGE, Regents Park, has lately been sent me by the President, Dr. Angus. This College was founded in 1810, in Stepney, London. Its transference to its present locality, to a new and splendid building, has been an era in its history. This building was a part of the property of a wealthy gentleman, deceased, left for sale, and was purchased for about £9,000, while worth probably three times that sum. The students are thus brought within a convenient distance of the London University, where many of them attend the classes, and where they graduate. The neighborhood is healthy and beautiful. There is room for forty resident students. A proportion of these is *not* intended for the sacred office. For candidates for the ministry, the last two years are set apart for Theological study. Dr. Angus's "Bible Hand-Book" is well known. He has also recently edited for the Tract Society, new and most valuable editions of "Butler's Analogy," and "Wayland's Moral Science." He is assisted by three other Professors.

The studies comprise Hebrew and Syriac, Greek Testament, Systematic Theology, English Composition and History, Logic and Ethics, Classics, Mathematics, Natural Philosophy and Ecclesiastical History, together with the German Language. For Oriental and Classical Literature, for Old Testament Exegesis, and the reading of Patristic authors, the new College (Independent,) will supply the tuition. A good feeling between the two Institutions is thus maintained and cherished. The entire annual expenses are under £2,000.

About one hundred and forty five ministers have been educated at Stepney College. Of the students at Regent's Park, a number annually go forth as ministers of Christ. One of the students is James A. Spurgeon, brother of the famous Charles H. Spurgeon. Dr. Angus informed me that his health is a little uncertain. He has preached several times with great acceptance and power. At present he is strictly a student, and a recluse, so far as the pulpit is concerned.

The EDINBURGH BIBLE SOCIETY, during last year, circulated sixty one thousand seven hundred and eighty nine copies of the Scriptures, more than thrice the issues of 1847! All the English copies have the metrical Psalms annexed, and many of them thus go to the North of Ireland. To Ulster and to other parts sixteen thousand five hundred and ninety-three copies were sent in 1857. Of Gaelic Bibles, six thousand four hundred and eighty-nine were supplied to the Highlands. The Society maintains *five* Colporteurs in France, and agents in Germany and Switzerland. To their agent at Hamburg, fifteen thousand copies have been recently supplied. Special grants have also been made for Italy, Spain, and Turkey.

J. W.

P. S.—Lord Rosse has contradicted the report that he has predicted the hottest Summer ever known. He declares he never uttered a word on the subject. We are thus often imposed on by newspapers, the proprietors themselves being hoaxed! Thus the alleged meetings of Italians in London, in favor of Constitutionalism, some weeks ago, were "got up" by a penny-liner in want of money, who imposed on the *Times*, and other papers. In like manner, the misbehavior or want of courage of British regiments at the battle of Cawnpore, with rebukes to artillery officers, is discovered to be a misrepresentation. And the famous story of "Dinna ye hear it?" and "Jessie Brown," at Lucknow, is nothing better than a touching romance.

For the Presbyterian Banner and Advocate.

The Presbytery of Connecticut Met in Hartford, Ct., on Tuesday, the 13th. Rev. Dr. Dumont and elder James Anderson were elected Commissioners to the General Assembly.

Rev. O. W. Adams was on examination, received from the New School Presbytery of Hanover, Va., and installed over the church in Thompsonville. Mr. Adam's labors the past Winter, in his present field, have been greatly blessed; the church has been revived by the Holy Spirit, and the dead in sin quickened with the life of Christ. At the last communion, twenty-five were added to the church on profession, and the good work is still in progress.

A call from the church in Providence, R. I., was put into the hand of Rev. J. Gubby, and accepted; and a committee appointed to install Mr. G.

For the Presbyterian Banner and Advocate.

Supplies Appointed by the Presbytery of New Lisbon.

New Lisbon—Mr. Stratton, Third Sabbath in April. Mr. Maxwell, First Sabbath in May. Mr. Reed, Third Sabbath in May. Mr. Dickson, Second Sabbath in June.

Madison—Mr. Martin, Fourth Sabbath in April. Mr. Dundas, First Sabbath in May.

Wilso—Dr. MacMaster, Third Sabbath in May. Mr. March, First Sabbath in June.

Columbiana—Mr. Hays, Fourth Wednesday evening in April. Mr. Miller, Second Wednesday evening in May. Mr. Lyons, Fourth Wednesday evening in May. Dr. MacMaster, Second Wednesday evening in June.

R. DICKSON, Stated Clerk.

Banner and Advocate.

PITTSBURGH, MAY 1, 1858.

TERMS.—$1.50, in advance; or in Club $1.25; or, delivered at residences of Subscribers, $1.75. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the hurry of multitude, this signal should be omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and trouble nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps; or better still, send for more papers, say 6, or Seventy numbers, or $1 for Thirty-three numbers.

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

General Assembly.

The General Assembly of the Presbyterian Church in the United States of America will hold its next meeting in the First Presbyterian church, New Orleans, at 11 o'clock A. M., on Thursday, the 6th of May next, and will be opened with a sermon by the Rev. Courtland Van Rensselaer, D.D., Moderator of the last Assembly.

☞ The Committee of Commissions will meet in the Lecture room of the church, on the Wednesday evening preceding, at 8 o'clock, to receive Commissions; and on Thursday morning, the day of the meeting, at 9 o'clock, for the same purpose.

JOHN LEYBURN, *Stated Clerk.*
ALEXANDER T. McGILL, *Permanent Clerk.*

P. S.—Stated Clerks of Presbyteries are respectfully requested to make out their lists of persons entitled to the Minutes on a separate sheet, and to send that, together with moneys for the Minutes, to G. H. VAN GELDER, Esq., Philadelphia, *Treasurer of the General Assembly.*

Board of Foreign Missions.

The Annual Meeting of the Board of Foreign Missions, will be held in the Mission House, New York, on Monday, the 3d of May, at four o'clock P. M. The annual sermon, before the General Assembly will be preached in New Orleans by the Rev. Thomas E. Peck, of Baltimore. The Rev. A. A. Porter, of Selma, Alabama, is the alternate preacher. A sermon will also be preached by the Rev. R. L. Dabney, D.D., of the Union Seminary, Virginia, in the Scotch Presbyterian Church, Fourteenth Street, New York, on Sabbath evening, the 24 of May, previous to the annual meeting of the Board. The financial year of the Board ended on the 30th of April, heretofore.

"THE WAY OF LIFE." Such is the name of a new weekly newspaper, published in New York, devoted to the interests of Young Men's Christian Associations, and the promotion of Evangelical Christianity world-wide. The first number has just been issued; the mechanical execution is fine; and a strong array of special contributors is presented.

A New Paper Proposed.

At a late meeting of the Reformed Presbyterian Presbytery, (Covenanter,) the Committee to which the matter had been referred, reported recommending the establishment of a weekly newspaper in Pittsburgh devoted to the interests of that branch of the Church, and the appointment of Rev. Dr. Black, of Sewickley, as editor. If Dr. Black should enter the editorial arena armed with pen, scissors, and paste, no one will welcome him more heartily than we.

Presbyterian Annuity Company.

"The Corporation for the Relief of Poor and Distressed Presbyterian Ministers, and of the Poor and Distressed Widows and Children of Presbyterian Ministers," has taken the above name, and issued a pamphlet which sets forth the claims and terms of a most useful constitution, conducted upon the principle of those who are expectants of its advantages, paying a small annuity. Applications for contracts are to be made to Robert Patterson, Esq., Treasurer, United States Mint, Philadelphia, Pa.

Western Theological Seminary.

The usual examinations have passed off with credit to all concerned. The address before the "Society of Inquiry," was delivered on Monday evening, by Prof. Charles Elliott, of Miami University, at Oxford, O., in the Second Presbyterian church, in the city, in the presence of a large assemblage. The subject selected by the speaker was the "Mission of the Church," in the discussion of which he showed the tendency in human nature to deterioration, where the Word and institutions of the Gospel do not exist; that independent of the Gospel there is nothing able to effect a permanent national and individual reformation of heart and life; but that the Gospel does possess and exercise all that is demanded for the thorough regeneration of the world. These various positions were established by many forcible arguments and striking and beautiful illustrations.

The inauguration of Rev. Samuel Jennings Wilson, as *Professor of Ecclesiastical History, and the Composition and Delivery of Sermons*, took place on Tuesday evening, in the First Presbyterian church. A large audience was in attendance.

The charge to the Professor was given by the Rev. Dr. McFarren, pastor of the church of Congruity, Presbytery of Blairsville. Clearly, concisely, affectionately, and solemnly, were the duties, dangers, and difficulties of the position to which he had been called, set before the young Professor.

Professor Wilson then delivered his Inaugural address. His subject was the "History of Preaching," a theme close related to both departments of his Professorship. In a terse, earnest, and striking manner did he trace the history of preaching, from the first proclamation of the Gospel to fallen man in Eden, down through Enoch, Noah, Aaron, the Prophets, John the Baptist, Peter and Paul, the Apologists, Augustine, Chrysostom, Gregory the Great, Luther, Calvin, Knox, the times of Louis XIV., and the Puritans, glancing rapidly at the most illustrious English, French, and American preachers of more modern times.

The discourse throughout was in the Professor's happiest style, and was received with the highest satisfaction.

The closing exercises of the term were held on Wednesday evening, but sketches of them must be deferred until next week.

The Religious Movement.

The religious awakening, at present happily so prevalent, has in it some things which are rather peculiar. These are worthy of being put on record; and a judicious contemplation of them may be instructive as to the line of Christian duty.

1. There is *less excitement* than has been usual in revivals; less decided feeling than has been common in our own age, or the previous age; less than what was the experience of New Testament times. In the scenes of Pentecost there was much more of the indications of deep emotion, of alarm, and an anxiety to escape wrath, than we now witness.

Whether this feature is an indication of a work to be more extensive, and of results more enduring, than have been usual, may be a question. If the calmness results from a fuller knowledge of Divine truth, and clearer views of the plan of salvation, and a speedier and stronger faith in the able and willing Saviour, it is well and promises permanency; but if it proceeds from imperfect conviction, from fancied views of human goodness, and from low ideas of the hatefulness and desert of sin and of the justice and holiness of God, the benefits are likely to be, very much, as the morning cloud and the early dew. There may be very deep feeling, much anxiety, great dread, perturbed inquiry, and strong crying and tears—even an "exceeding bitter cry"—where there is no genuine repentance and no living faith; and where the experience is such that the deeper the feeling has been, it is succeeded by the greater hardness of heart, if not the more determined hatred and opposition.

But still, there is feeling, and deep feeling, when a sinner is convicted and converted. It was so in the Old Testament revivals, and at Pentecost, and in the case of Saul of Tarsus, and the Jailer, and in all the experience of the Church. There must be a conviction of sin, a sense of danger, a hatred of sin, a loathing of self as guilty and polluted, a crying for pardon, a longing for God, a panting after God, a hungering and thirsting for righteousness; and there will be a trembling embrace, a hope, a peace, a joy and gladness. Deep emotion, and much emotion attends the passage of a sinner from his state of death in sin to a condition of life in Christ Jesus.

Now, the question presses, is the feeling which is being now manifested similar in character and equal in intensity to that which belongs to a true change? If it is, let us bless God for kind dealings with souls that have sinned. If it is not, we may well ask why is it not? Has the instruction been defective? Has God's truth relative to the condition of man, his guilt, defilement, and danger, not been fully presented? Is the *greatness* of SALVATION, not duly exhibited? Is the true light not made to reach the mind and conscience? How is it? The teaching of the people is always important, and is never more so than in reviving times. Nothing will save sinners short of a knowledge of the truth.

2. There is, in the present movement, far more of *lay effort*, than had been usual, in the conducting of religious meetings.

This has been regarded as an interesting feature and full of hope. Truly, every man who enters the Church, enters it theoretically as a laborer. He binds himself to a work. And when the many work, there is hope. We have long thought, and often uttered the thought, that laymen egregiously neglect their duty, in their abstaining from the due use of means to save the souls of their fellow-men. They have much power, and great facilities for its effective exertion. They can do work in places which pastors can never reach. By their mingling with men, in the discharge of life's affairs, they obtain a knowledge which a minister never can acquire, and they gain intimacy of access where the minister cannot approach. To them private opportunities greatly abound. And for public services, ministers need help. In reviving times, pastors become exhausted by the extra labor which is needful—become so worn down as often to be enfeebled for months. Hence the supplies of nutriment to the awakened people diminish, and feebleness, if not death, supervenes as the adjunct of the revival. So far then as lay labor can relieve ministers during the revival, and aid them in the increased demands for attention and instruction afterwards, it is to be rejoiced in greatly.

But *how* is this aid to be rendered? Surely it should be in the manner which the Lord requires. Are, then, laymen to conduct public meetings, for Christ? Are they to prescribe, manage, control, teach, and lead the devotions? Are these their functions? We are told that those who conduct the daily meetings do not preach. What, then, do they do? Is there any thing but God's Word which can make wise *unto salvation?* Is it not the Word, and only the Word, which is *able to save the soul?* There can be no substitute for the knowledge of the truth. "If any man speak, let him speak as the oracles of God."

And we are also told that Paul was a layman, and Apollos was a layman, and they both heralded the Word. True; but did they do so previously to their being called of God, to the ministry? Timothy, also, was once a layman; and the Apostles of Christ, too, were laymen, that is, before Christ set them apart to his work. And all who are ministers now, were once laymen. The ministerial ranks are ever filled from among the laymen. O, that our unordained brethren would think of this; and that vastly more of them, with the vigor of full manhood, and the knowledge derived from much experience, would listen to the voice of God calling for laborers, and would give themselves to the ministry of the Word, under all the binding force of an entire consecration, and a solemn vow.

How far Elders, ordained as co-laborers with pastors, may justly go, in holding public meetings and giving instruction, is not defined in our Church, but we are decidedly in favor of their doing vastly more work than they have been wont to do. We would have them truly and extensively "helps," as well as "governments" in the house of God.

Let us not be understood, in all this, as passing a disapproving sentence upon the manner in which the aid of any of our brethren of the laity is rendered. Much rather do we say, with Moses, "Would to God that all the Lord's people were prophets. It may be that this is the very mode which the Lord will make effectual in greatly extending a true religious influence. The *three minutes*, narrating incidents, teachings, warnings, exhortations, prayers, from publicly unpracticed tongues, may be the very "praise which God has ordained." These may reach the hearts of the untutored multitudes, and induce them to go home and search the Scriptures, and thence, like Cornelius, to send to the Lord's ambassadors for counsel.

While, then, we appreciate this aid, we call for a still farther co-operation, and one immensely more influential to the saving of men. We claim it of all our brethren of the laity, male and female, old and young. We ask that each shall manifest himself, in fairest characters, to be seen and read of all men, a *living epistle* from the Lord. The spirit and conduct of the Christian, in his shop and store, in the market-place and on the farm, in the social circle and the family, in trade and politics, in the Court house and on the platform and forum, has immensely more influence than his praying and speaking in the noon-day, or in any other religious meeting. Let men and women, in all the intercourse of life, cause their light to shine in the full purity and brilliancy of heaven's truth. With unblemished uprightness and integrity, let them make their benevolence to go forth as an emanation of Divine love, and their temper to exhibit the meekness and amiability of the mind that was in Christ Jesus. Then will men be captivated and drawn. Then will the people say that "God is in you of a truth." Then will sinners become saints. THUS to preach the Gospel is the true call and Divine mission of *every* Christian.

3. A third peculiarity of the present movement is, the devoting of so much week-day time, noon-day time, business-time, to religious meetings. Will worship, as we know, is useless; works of supererrogation are vanities; but a free will offering, of time as well as of the fruits of time's industry, God will accept. And the vast multitudes who attend, does not prove that religion is conforming itself to the world. It is yet to become so *popular* that all shall know God, from the least to the greatest; and so much *secularized*, that whatsoever men do, they will do all to the glory of God.

We might add, as peculiarities, 4. That other buildings, besides churches, are places of resort for worship; 5. The union among the denominations; 6. The little opposition made by the world; each of which would present a theme for much important remark, causing joy or grief, hope or fear, according as we might be enabled to trace the causes of these variations to an increase of grace, or be compelled to find them in a diminished regard for the doctrines of the Bible; and, 7. Another feature set forth in the following extract from Dr. Tyng's paper, the *Protestant Churchman:*

> The popular scheme of the present season is in union prayer-meetings. These we have no desire to disparage, nor in any way to hinder any usefulness which they may accomplish. God forbid. There are thousands in our cities and towns whom no church reaches, and to whom no pastor speaks. There are highways and hedges where myriads rove unheeded, and whither the servants of the King must go and speak to them in the name of the Lord. But the message to the wanderers in the highways and hedges is, "Come in, all things are ready." They are not to be left there. Still less is the feast of the King to be exchanged for the highways and hedges. Adjuncts, such agencies may be, but not substitutes. Union prayer-meetings must not supersede the habitual and appointed assemblings together of the Church of God. There is great danger of this, and we fear a strong tendency to it now. We hear plans of breaking down denominations, and melting men into new societies of some more comprehensive kind. We have not a particle of faith in the value of any such results. If union prayer-meetings promote mutual love among Christians, awaken forbearance toward each other, concentrate more attention upon the great fact that all believers in Christ are one in him, call others in who were going on their way, and direct their notice and steps to the sanctuaries of God, and under the habitual preaching of his Word, they may be a great blessing. But if they are exalted into a new substituted machinery for religious influences to take the place of the Lord's appointments as effete and worn out, and thus to grow in their turn into an organization which will only the sooner run out, because its origin is in man, and its elements are in their essence temporary; then we cannot but say, though they may have called many wanderers in, they may prove to have unsettled more than they have edified, and their effect upon the community may be a greater evil than benefit by far. The old proverb, "Let every one mend one, and so all will be amended," true in its application to individuals, is equally true in its reference to churches and congregations. Let every church, and pastor, and congregation arise in earnestness to accomplish their individual work.

But we leave other thoughts to the reader.

The conclusion to which we come is this: The peculiarities of the present religious movement, specially in our cities and large towns, sufficiently indicate danger, to demand of Christians much watchfulness and prayer; and they also present distinct elements of hope, calling for unfeigned thanksgiving, and affording much encouragement to the servants of the Lord. Let, then, ministers be wise, and the people be devoted; and let both ministers and people be, in temper, spirit, and conduct, just what those should be, who are *born of God*, and *heirs of God*.

The Westminster Presbyterian Church, Baltimore.

This church was organized July 16, 1852, by the reception of sixty-one communicants from other churches, and the election of two Ruling Elders. The first pastor was the Rev. Wm. J. Hoge, now Professor in the Union Theological Seminary, Virginia. The Rev. Cyrus Dickson, for several years pastor of the Presbyterian church in Franklin, Pa., and recently of the Second church, Wheeling, is now pastor. The number of communicants received since the organization of the church, has been four hundred and twenty three; of whom ninety-one have died or been dismissed to other churches. The present number of communicants is three hundred and thirty-two. The financial affairs are in a highly prosperous condition; and a most excellent system of benevolent contributions has been adopted.

Revivals.

PITTSBURGH.—On last Sabbath *twenty* were added to the Third Presbyterian church (New School,) on examination, and thirteen on certificate. The Rev. Henry Kendall is now the acceptable pastor of this church. The Holy Spirit still seems to be present in a remarkable degree in all the churches of this city.

PRESBYTERY OF NEW BRUNSWICK.—The church of Millstone has received an accession of *forty* on profession of faith, twenty of whom were baptized.

BLOOMINGTON, ILL.—The two Presbyterian churches in this place, have lately received an addition of *sixty six* members, mostly on examination.

PRESBYTERY OF MARION.—Several of the churches have had a time of refreshing from the Lord.

LOUISVILLE, KY.—*Twenty* have been added to the First church, (Dr. W. L. Breckinridge's,) on profession of faith.

DUBUQUE, IOWA.—The Julien Theatre of this city, has been converted into a house of worship; there is preaching in it every evening by some of the Evangelical ministers.

ST. LOUIS.—Meetings for prayer and preaching are still kept up every day, and new cases of awakening occur continually. Arrangements have been made for holding neighborhood prayer meetings throughout the city.

Commissioners to the General Assembly.

Presbyteries.	*Ministers.*	*Elders.*
Philadelphia,	G. W. Musgrave, D.D.,	C. M'Alister,
	F. D. Ladd,	J. D. Rheinsmith.
Ohio,	D. M'Kinney, D.D.,	Samuel Rea,
	C. V. M'Kaig,	M. B. Brown.
Allegheny City,	D. A. Cunningham,	R. M'Knight.
Huntingdon,	Moses Floyd,	Mr. Baird,
	D. X. Junkin, D.D.,	Jos. Dysart.
Blairsville,	George Hill,	Mr. Stuart.
Cedar,	R. H. Morrow,	T. S. Parvin.
Connellsville,	P. M. Semple,	Wm. Alexander.
Marion,	C. H. Perkins,	H. A. True, M.D.
Louisville,	L. J. Halsey, D.D.	Samuel Cassiday.
Zanesville,	W. Morris Grimes,	J. K. Caldwell.
N. Brunswick,	A. M'Gill, D.D.,	
	Mr. Hamill.	
Chillicothe,	R. L. Stanton, D.D.,	David Wills.
St. Louis,	J. F. Cowan,	Archib'd Gamble.
Louisiana,	J. A. Smylie,	Wm. Sillman.
Mississippi,	R. Price	J. Spencer.
West Jersey,	Daniel Stewart, D.D.,	G. H. Van Gelder.
Baltimore,	R. C. Galbraith,	Joseph S. Tripps.
Rochester City,	J. H. M'Ilvaine D.D.,	R. M. Daiself.
	Gardiner Spring, D.D.,	John Stewart.
New York,	Nathaniel Hewitt, D.D.,	Walter Lowrie.
West Hanover,	Wm. J. Hoge,	J. S. Armstread.
East Hanover,	Edward Martin,	Abel Heard.
Concord,	Wm. C. Sheetz,	T. H. M'Rorie.
Fayetteville,	Simeon Colton, D.D.,	Barth'w Fuller.
Iowa,	Timothy Stearns,	Dennis Dennis.
St. Clairsville,	W. M Grimes,	J. W. Milligan.
	Geo. Howe, D.D.,	J. S. Bowie,
Charleston,	A. P. Dickson,	D. S. Henderson.
Bethel,	A. A. James,	John Knox, M.D.
Washington,	John Eagleson.	
Redstone,	Alex. M'Gaughey,	H. Campbell, M.D.
Clarion,	John M'Kean.	
Steubenville,	A. Swasey.	
Carlisle,	Geo Morris,	
	S Emerson.	
Beaver,	David Waggoner.	
Allegheny,	David Ball,	Nath'l Cooper.
Erie	J. R Findley,	S S Spencer.
New Albany,	R. D MacMaster, D D,	J. H. M'Campbell.
West Lexington,	R. J. Breckenridge, D.D.,	G. Marshall.
Miami,	W. H. Indlip,	M. Van Tuyl.
New Orleans,	B. M. Palmer D.D.,	J. A. Maybin.
Potosi,	Thomas C. Smith,	T. L. Fontain.
Platte,	H. Crow,	Preston Lumisp.
Richland,	John Burns,	J. K. Winterringer.
Connecticut,	A. H. Dumont, D.D.,	James Anderson.
Fort Wayne,	Wm. Cathcart.	
Harmony,	D. M'Queen.	E. M. Gregg, M.D
Salisbury,	Franklin Orr,	J. O Carothers.
Montgomery,	Philo Calhoun,	Wm. Hagan.
Donegal,	J. M Rittenhouse,	Hugh Ross.
	J. E Evans,	S B. Heise.
Wooster,	James W. Hanna,	L. Flattery, Esq.

Ecclesiastical.

Rev JOHN ARTHURS having accepted the calls from the churches of Mt Zion and Hopewell, Zanesville Presbytery, desires to be addressed at Freeland, Muskingum County, Ohio, instead of Wellsville, Ohio.

Rev. C. W. ADAMS was, on examination, received from the New School Presbytery of Hanover, Va., and installed over the church of Thompsonville, Ct., by the Presbytery of Connecticut, at its late meeting.

Rev. J. S. WARNER, of Big Spring Presbytery, Associate Reformed, was received, on examination, by the Presbytery of Carlisle, on the 13th ult., and a call placed in his hands from the churches of Great Conewago and Lower Marsh Creek, which he accepted.

The pastoral relation between the Rev. GEO. ELLIOTT and the congregation of Alexandria, Pa., having been dissolved, his address, until further notice, will be Potter's Mills, Centre County, Pa.

Messrs. COLE, CAFFREY, McCONAUCHY, J. PATTERSON, and R. H. DAVIS were licensed to preach the Gospel, by the Presbytery of New Brunswick, at its late meeting.

Rev. JOHN LEAMAN has been released from the pastoral charge of the church of Cedar Grove, by the Presbytery of Donegal; and his Post Office address is changed from Blue Ball, Pa., to Easton, Pa.

Rev. J. W. WHITE'S pastoral relation to the church of Middletown, was dissolved by the Presbytery of Carlisle, on the 13th ult., and he has received a call from the church of Milroy, Pa.

Mr. J. H. HARRIS, late of the Western Theological Seminary, was ordained as an Evangelist, by the Presbytery of Wooster, on the 17th ult.

Rev J. V. MILLER has been released from the pastoral charge of the congregations of Clintonville and North Butler, Presbytery of Allegheny.

Mr. J. S. BOYD was licensed to preach the Gospel, by the Presbytery of Allegheny, at its late meeting.

Rev. S. K. HUGHES' pastoral relation to the church of Chesterville was dissolved by the Presbytery of Richland, on the 13th ult.

Mr D D GREEN was licensed to preach the Gospel by the Presbytery of Richland, on the 13th ult.

Mr SYMINGTON was licensed to preach the Gospel, by the Presbytery of Carlisle, on the 13th ult.

Rev N. M. CRANE'S Post Office address is changed from Polo, Ogle County, Ill., to Indiantown, Tama County, Iowa.

Rev. Dr. T. E THOMAS' Post Office address is changed from New Albany, Ind., to Dayton, Ohio.

Rev Dr. ALFRED NEVIN was installed pastor of the Alexander church, Philadelphia, on the 18th ult.

Rev. D. COOK, having accepted a call from the church of Wyalusing, Pa., his Post Office address will be Merryall, Bradford County, Pa., instead of Rome, Pa.

Rev. W. H. VAN DOREN, formerly of the Second Reformed Dutch church, Piermont, New York, requests correspondents hereafter to address him at Cincinnati, O.

Rev. JOHN M. GALLOWAY has received and accepted a call from the church of Clearfield, Pa.

Mr. G. M. SPARGROVE, late a student of the Western Theological Seminary, has been invited to take charge of the churches of Uniontown, Morganfield, and Caseyville, in Muhlenburg Presbytery.

Mr. H M. SCUDDER, a recent graduate of Danville Seminary, has received a call from the church of Harrodsburg, Ky

Mr. J. E SPILMAN, a few months since a leading member of the Covington bar, and recently of Nicholasville, Ky., has been licensed to preach the Gospel.

Rev JAMES C. BARNES, D.D, has taken charge of the Crooked River church, near to Haiosville, Clinton County, Mo, which is also his Post Office address.

Rev. G. S PLUMLEY has accepted a call from the First church, Metuchin, N. J.

Rev JAMES ANDERSON has accepted the call from the church of Lexington, Richland Presbytery.

Rev. R. A. BROWN, of Chicago, Ill, has received a call from the church of Hagerstown, Carlisle Presbytery.

Mr. LAMBERT T. FINE, a licentiate of the Presbytery of Philadelphia, has received and accepted a call from the church of Chambersburg, Pa.

Rev. JOHN HUNTER'S Post Office address is changed from Danville, Ky, to Jackson, Miss.

Rev. G. W. COON'S Post Office address is Maysville, Ky.

Rev. J. S. WEAVER'S pastoral relation to the church of New Jersey, was dissolved by the Presbytery of Miami, at its late meeting.

Rev. R. S. McALLISTER'S Post Office address is changed from Thibodeaux, La., to New Orleans, La.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

Some of the leading Baptists of Boston have long felt anxious to do something permanently useful toward the spiritual benefit of the *Seamen* of that port. A Bethel is demanded for the Baptist Mariners' church, and they also insist that a Sailor's Home should be built at the North end of the city. As a matter of course, the only way of accomplishing these results, is through the benevolence of those interested in the present and eternal welfare of those who go down to the sea, and do business on the great waters. But it has been proposed to make an effort toward improving the condition of our seafaring population by the organization of the Mariners' Bethel Mission Ship Company, for the building, and manning, and sailing of a ship of seven hundred tons, on Christian principles, one half of the profits of which are to be applied to the purposes above mentioned, and the other half, under certain conditions, to be paid in dividends to the stockholders. It is to be officered and manned by pious men, and employed in such freighting business as may offer, with the exception of intoxicating drinks. The capital stock of the Company is to be $100,000, divided into four hundred thousand shares, for the purpose of making as many Sabbath School children as possible, stockholders, and thus interesting them, permanently, in the cause. The ship is to be called the *Adoniram Judson*, in honor of the celebrated missionary to Burmah. The enterprise has been started by practical men, and the Trustees are among the most prominent and reliable men of the Baptist denomination in Boston. It is supposed that the character of the vessel, and the objects to which it is dedicated, will do much to commend it to popular favor, and in securing a large amount of business.

The daily press of this city has taken a deep interest in the present *Revival*, and done much to disseminate correct information, and also to awaken the people to their duty. Multitudes have in this way been reached, and have been made to hear God's voice, who have been but little accustomed to serious reflections. The most judicious pastors and laymen are beginning to see the necessity for the most careful and thorough instruction of those awakened on the subject of religion, and also of exposing every false refuge. The human heart is deceitful, and Satan is active; we may be certain that tares will also spring up among the wheat. Hence the necessity for confirming the doubting, directing the inquiring, and also unveiling the true state of the deceived. Although the public reports of the meetings are less full than some time ago, the meetings are by no means diminished, either in the attendance or in the interest. The meetings at the chapel of the Old South church, both morning and noon, continue full, and many communications of deep interest are made. An intelligent young man, who had been a follower of that arch-infidel, Theodore Parker, and who had imbibed, deeply, his ruinous sentiments, has within three weeks renounced that system of error, and fled to Jesus for salvation.

The fiftieth Anniversary of the marriage of the venerable *Rev Dr. Humphrey*, occurred on the 20th ult., when the golden wedding came off at their home in Pittsfield, Mass, where all their children and grand children, from different parts of the Union, were present. Among them, were the Rev. Dr. Humphrey, of Kentucky; the Rev. Z Humphrey, of Wisconsin; the Rev. Mr Neill, of Detroit, Michigan; and the Rev. Mr. Torrey, of Delhi, New York. The occasion must have been one of rare social and spiritual enjoyment.

The people of Maine have not by any means ceased their opposition to the *Rum Trade*. The last Legislature, by an overwhelming majority, enacted a prohibitory liquor law, which is to be submitted to the people at a special election. The present license law will also be submitted; those who prefer it, will vote, "License Law," while those who prefer the new statute, will vote, "For the Prohibitory Law."

Elihu Burritt, the "learned blacksmith," is indefatigable in whatever he undertakes. Most persons, after the meeting held at Cleveland, last Summer, for the inauguration of a movement for the gradual abolition of slavery, by making compensation to the owners, would have been discouraged. Not so Mr. Burritt. He will commence a new paper at New Britain, Conn., about the 1st of May, to be called the "North and South," devoted to the abolition of slavery, by making compensation to the owners.

The *Revival at Yale College* continues with unabated power. Of the four hundred and forty seven students in the College Classes, two hundred and five are already professors of religion, while almost all the others are in a greater or less degree awakened as to the state of their souls. Among the converts are some who have been bitter scoffers, and who were measurably well equipped with the armor of infidel philosophy. Never before have there been so many at one time under solemn and tender religious influence, within the walls of this ancient seat of learning, as now.

NEW YORK.

The arrival of the *Susquehanna*, with several cases of *Yellow Fever* on board, excited considerable alarm, and led to anxious conjectures with respect to the probability of a visitation from that scourge of the human family, during the coming Summer. As to what may be in the future, men are not permitted to know; but they do know this, that this great city is in a most deplorable state, as to its streets and docks; they are filthy beyond description. And many of the gutters and sewers seem to be reeking with pestilence. The old Street Commissioner has been turned out, and a new one appointed; better things are expected from him.

The *Stuyvesant Pear Tree*, planted in 1648 continues to be one of the old landmarks, at the corner of Third Avenue and Thirteenth Street. Though now two hundred and eleven years old, it has budded as usual.

The *Cooper Institute* will be opened on the evening of the 3d inst, with an address by its public spirited founder, Peter Cooper, Esq. It is supposed that the whole expenses incurred in supporting the establishment, will be met by the rent of the store-rooms on the first floor.

Intimations have been thrown out that in a short time developments will be made that will make known the real murderer of *Dr. Burdell*. However, we very much doubt the truth of any such statement.

This city has been for many years the head quarters, in this country, of *Refugees*, exiled patriots, and men of desperate fortunes from the old world, who are ever ready to seize upon any pretext that will bring them to the notice of the public, or afford an opportunity of making known their real character. Consequently they are most unreliable, and are always ready to manifest the most revengeful and turbulent spirit. They are, for the most part, Red Republicans of the baser and more dangerous sort. The late execution of Orsini and Pierri, the attempted assassinators of the Emperor of the French, was seized upon by these infatuated men for a public demonstration to the memory of these "martyrs of liberty," as they see fit to term them. An imposing torchlight procession, numbering two thousand persons, paraded the streets under the red flag, while at least ten thousand spectators looked on the motley throng, composed of all ages, and both sexes. It was made up entirely of foreigners, Germans, Italians, and French. The utmost care was taken by the police department to preserve order, and prevent any violence.

The enforcement of the *Sabbath Laws* has been heretofore greatly hindered, from the fact that many of the policemen could plead ignorance of them, as a reason for neglect or unfaithfulness. But now every policeman is furnished with a copy of the laws of the State and the ordinances of the city on the subject, with instructions to enforce them, and also the laws against disturbing religious meetings, profane swearing, and the sale of intoxicating beverages.

The *Bible Controversy* still continues. But every step in the discussion, as conducted by the senior Secretary, Dr. Brigham, strengthens more and more the conviction that the Revision Committee undertook and executed a work entirely beyond the purposes of their appointment, and that the Society, in returning to the old version, has taken the only safe and honorable course. To have persisted in the work as commenced, would have destroyed the Society. But now all Protestant denominations can cluster around it, and enable it to go forward in its high mission.

The *Rev Dr. Monod*, of Paris, has returned to this city from his Western and Southern trip to collect funds in aid of his church, and has published a letter, stating that owing to the late commercial revulsion he has, by the advice of friends, determined to postpone any more applications for a few months, when he will return to this country, if necessary, and complete the work. The Dr. expresses great thankfulness for the kindness and cordiality with which he has been received. During the last four months, he has traveled five thousand six hundred miles in the West and South, visited nineteen States of the Union, thirty cities, and forty churches. In consideration of the objects of his mission he has been carried three thousand four hundred and thirty-eight miles by railroad and steamboat free of charge. He came to this country with the expectation of realizing some $30 000; but only $7,600 have been secured, which are now safely invested at interest. He sails for home in the *Arago*, to day, (Saturday.)

The *Rev George L Prentiss, D.D.*, who has been for seven years pastor of the Mercer Street (New School) Presbyterian church, has been compelled to ask a dismission, because of impaired health. The Doctor has been a laborious, acceptable, and successful pastor.

The Annual fraternal gathering of the friends of the *American Congregational Union*, will be held in the City Assembly Rooms, 448 Broadway, on Thursday evening, May 13th. The doors will be open at six o'clock, and the collation will be partaken of