Banner and Advocate.

PITTSBURGH, NOVEMBER 13, 1858.

TERMS.—$1.50, in advance; or in Clubs $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 haste of mailing, 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 troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $2 or Seventy numbers, or $1 for Thirty-three numbers.

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

SYNOD OF OHIO.—The official abstract of proceedings arrived after our space was all engaged. The paper will appear next week.

REV. JAMES PRESTLEY, D. D., late of New York, having received and accepted a call from the Second United Presbyterian church, of this city, was duly installed as pastor, on Tuesday of this week.

SPECIAL CONCERT.—By a resolution of the Synod of Allegheny, the third Mondays in October, November, and December were appointed as seasons of Special Prayer for a revival of religion, to be observed in all the congregations. Monday, the 15th inst., will be the next occurring day for the solemn service.

BOARD OF COLPORTAGE.—A meeting of the Board of Colportage of the Synods of Pittsburgh and Allegheny, will be held at the Presbyterian Book Rooms, St. Clair Street, Pittsburgh, on Tuesday, the 16th inst., at 2 o'clock P. M. A punctual attendance is requested. DAVID McKINNEY,
President of the Board.

UNION POSTPONED.—The efforts to unite the Associate Reformed Synod of the South with the General Assembly, are about being abandoned for the present. The former have ascertained that they are not prepared to unite on any proposed basis. Some, it is said, would gladly come in, but others do not see their way clear; and a division of the Synod is deemed not desirable.

Theological Seminary of the North-West.

The Board of Directors of the Theological Seminary for the North-West, having failed to meet when called in September last, is now, at the request of many members, called to meet in the city of Indianapolis, (in Rev. Mr. Stevenson's church) on *Tuesday*, Nov. 16th, at 7 o'clock P. M., to attend to any and all matters of business which may properly come before it.

A full meeting is greatly desired, as it is hoped such measures may now be devised as will secure the establishment of the Seminary. S. T. WILSON,
President of the Board.

The Associate Synod of North America.

The union of the Associate and Associate Reformed Churches, left some belonging to each branch, who steadfastly decline to go with the majority. On the part of the Associate Reformed, the dissidents are but few, but on the part of the Associate, they number more. These met in Canonsburg, Pa., on the 6th of October, for the purpose of reconstructing the Associate Synod of North America. Eleven ministers, and six or eight elders, were present. The 13th day of October was observed as a day of public, social covenanting. The number that joined in this exercise was forty-six, of whom nineteen were members of the Associate congregation of Chartiers. The Synod adjourned to meet at Pittsburgh, Indiana, on the third Wednesday of May, 1859.

The Union Prayer-Meeting.

The adjourned meeting of ministers and officers of churches, was held on Monday afternoon; when the Committee on a basis or plan of union in *daily prayer*, reported as follows:

I. Psalms or Hymns shall be used, at the discretion of the leader of each meeting.

II. The Union Prayer-Meeting Hymns shall be used so far as is consistent with the convictions of the leader.

III. There shall be but one leader in each meeting, who shall have entire control of all the services; and nothing deviating from the ordinary services shall be introduced, except by his consent given previous to the meeting.

IV. The meetings shall continue not less than three-quarters of an hour, nor more than one hour.

V. The meetings shall be led in regular rotation, in alphabetical order, by the pastors who consent to unite in these meetings, or by such person as they may provide.

VI. Brevity in all the exercises is to be aimed at. The addresses and prayers to be restricted as nearly as possible to three minutes each; not more than eight lines shall ordinarily be sung at one time.

VII. The exercises shall consist of prayer, praise, and reading of the Holy Scriptures, together with short addresses, by ministers or laymen.

VIII. Each individual may take such posture in prayer as he conscientiously prefers; where no such preference exists, he is requested to conform to that of the officiating minister.

IX. The hour of meeting shall be 11½ o'clock A. M.

X. The place of meeting shall be such central Hall as the Young Men's Christian Association may provide.

XI. The Y. M. C. Association are requested to make the necessary arrangements to carry out this plan in detail.

After much earnest discussion, this plan was adopted. A few of our Old Psalmody brethren contended earnestly that *their* way should be adopted by all. We trust, however, that they will bear with the majority, and co-operate in employment so blissful to the Christian, and so full of hope for the promoting of the Redeemer's cause.

Resignation of Dr. Happersett.—The Associate Secretaryship Abolished.

On the 11th ult., Rev. Reese Happersett, D. D., Associate Secretary of the Board of Domestic Missions, tendered to the Board a resignation of his office. A motion to accept the tender was made, and after being discussed for some time, was laid on the table, for future consideration. At the Board's next meeting, which occurred on the 8th inst., the subject was again taken up, and the resignation was accepted by a unanimous vote. The *office*, itself, was then abolished, by a vote nearly unanimous, but two persons voting in the negative.

This brief notice of an event which circumstances have rendered important, might have sufficed, if, by partial statements, an effort had not been made to injure the Executive Committee of the Board, and to impose on the Christian public.

The *Presbyterian*, one of whose editors, we believe, was present on the 11th of October, when the subject was first brought forward, in announcing the event, said:

REV. DR. HAPPERSETT.—At the meeting of the Board of Domestic Missions, on the 11th instant, the Rev. Dr. Happersett, the worthy Associate Secretary, presented a written resignation of his office. A motion was made by one of the Executive Committee to accept it, the mover, however, stating that he made the motion only in order to bring the subject before the Board. After an interchange of opinion, it was moved to lay the motion to accept on the table, which was agreed to by a unanimous vote, including the entire Executive Committee.

A private letter, of the same import, was sent to the *Presbyterian of the West*; and a similar statement found its way into the *North Carolina Presbyterian*.

Now this statement is incorrect and deceptive. It conveys the impression that the Board, by a unanimous vote, refused to accept the resignation, and hence, that they wished to perpetuate the office and retain the officer, when, in truth, they but *deferred final action* on the subject. And it is injurious, greatly so, to the Executive Committee. It speaks of them specially, and represents them, one and all, as determined to perpetuate an expensive office, even against the incumbent's wish and will; when it was known that they had often said, and solemnly voted, and placed their votes on record to that effect, that the office was not needed, and should be abolished! What kind of men would they be, who, entrusted with the work and charities of the Church, would deliberately say, that an expensive office ought to be abolished, and speak, and reason, and vote for its abolition, and allow the Church, quoting their sentiments, to be agitated on the subject, for months, and then unanimously refuse to be released from the cost of that office, when a resignation was tendered by the incumbent! And that, too, without a reason given, or a word of explanation! Such men would be unworthy of further confidence. But such men are not the Executive Committee. The Committee was wronged by the statement.

The history of the affair, and specially the consummation, shows that those gentlemen spoke and acted consistently and in good faith, throughout. The history is briefly this: On the 28th of June, when the Assembly's proposition was before the Board, some members insisted, that if there was not work for an Associate Secretary, there ought to be, and that *work must be made* for him. These, by a majority of one vote, perpetuated the office; and the officer was put under the direction of the Executive Committee. The Committee, at the suggestion of a portion of the gentlemen alluded to, and in conference with the Associate, agreed upon a work, expressing it in *general* terms.

Matters stood thus till the 27th of September, when the Committee adopted resolutions, giving more *specific* instructions. The order was as follows:

EXTRACT FROM THE MINUTES OF THE EXECUTIVE COMMITTEE OF THE BOARD OF DOMESTIC MISSIONS, SEPT. 27, 1858.

"WHEREAS, The Board of Domestic Missions at a late meeting, having considered the suggestion of the last General Assembly, did decide to continue the office of Associate Secretary; and,

"Whereas, It did also instruct its Executive Committee to define his duties; and,

"Whereas, Said Executive Committee did, on the 9th day of August, 1858, only in general terms, define those duties; and,

"Whereas, It is judged expedient, in carrying out the views of the Board, to give more specific instructions; therefore,

"*Resolved*, That the Associate Secretary be, and he hereby is instructed to commence his labors in the bounds of the Synod of Albany, and to visit the Synods in the order in which they stand in the Minutes of the General Assembly.

"*Resolved*, That the Associate Secretary be further instructed to report, in writing, to this Committee, from time to time, the churches visited by him, stating particularly the names of those, if any, which may agree to become self-sustaining, the decreased amount of aid which any may consent to ask from the Board, and how many churches have been induced to adopt the Systematic Plan of Benevolence inaugurated by the General Assembly; and such other information as he may deem useful to the Board."

When this Minute came up before the Board, for review, at the next monthly meeting, October 11th, the Associate objected to these instructions; but the Board unanimously approved of them. The Associate then tendered his resignation. A motion to accept, elicited considerable discussion, and, it growing late, a member suggested that the subject be laid on the table, *that Dr. Happersett might have time for reflection*. Another member advocated this course, *that the Committee might consider the propriety of modifying their instructions*. To refuse a little delay, thus asked, would have appeared indelicate. Hence, when the motion to lay on the table was put, there were three or four *ayes*. The most of the members remained *silent*. Thus the matter was deferred, evidently through courtesy to Dr. Happersett, to be called up again at the Board's option.

At the opening of the Board's next monthly meeting, Monday, the 8th inst., Dr. Happersett rose and stated his earnest request that they should accept the tender he had made to them, at their last meeting. A member responded, that it was his purpose, *at the proper time*, to call up the subject. The regular business was then transacted. And then Dr. Clarke called up the Resignation, and it was *unanimously* ACCEPTED.

The way being thus made clear for acting upon *the office*, without let or hinderance, in the way of personalities, C. Macalister, Esq., offered a resolution to *abolish the office of Associate Secretary in the Board*. This resolution, after a few remarks, was ADOPTED, by the following vote:

AYES—*Ministers*—G. W. Musgrave, D. D., H. S. Clarke, D. D., L. H. Christian, J. M. Crowell. *Laymen*—James Field, J. M. Harper, M. Newkirk, C. Macalister, S. D. Powell, H. D. Gregory.

NAYS—*Minister*—R. Happersett, D. D. *Layman*—Hiram Ayres.

Dr. McDowell stated that he was in favor of the motion, but thought the Board had better not pass it *at this time*, and he preferred not to vote.

This action of the Board we consider as most decisive and emphatic. The abolition of the office, immediately on accepting the resignation of the incumbent, shows that they really considered the office itself as not, for the present at least, consistent with the best interests of the Church. The meeting of the Board was small, but this was evidently from a design to have things result as they did. From the publications in the *Presbyterian*, and in our own columns, all the members would know well the business which was to come up. They also knew well the sentiments of the business men, who usually attended. They hence, by their absence, so far as it was voluntary, sanctioned what was done.

We need hardly say that we rejoice in this result. We rejoice in it for the sake of Dr. Happersett, for whom we always had a kind regard, and with whom we never had the least personal difficulty. And we rejoice in it for the sake of the Domestic Board. This Board ought to be the favorite, the true heart's love, of the Presbyterian Church. But to support it, while it retained a needless and expensive office, was what many Christians could not do cheerfully. Now, this obstacle is removed. Now, the poor, as well as the rich, may freely give. There is no more a *leak* in the channel through which their benevolence is to flow to the needy recipients of their bounty. Now, let every man, woman and child give, in the exercise of a Christian grace, and with the full faith that those entrusted with the management of their bounty toward the Lord's cause, will distribute it justly and for benefit.

United Presbytery of Kentucky.

This Presbytery, embracing the New School ministers and elders in Ky., met at New Providence, Oct. 22d. The action of the Synod of Kentucky, (O. S.) which we noted Oct. 30th, was reported. The Presbytery, after some discussion of their position and prospects, ceased to exist. The following we take from a letter to the *Central Christian Herald*:

ACT OF DISSOLUTION.

The United Presbytery of Kentucky, having mutually considered the report of the Commission appointed to confer with the Old School Synod of Kentucky, in reference to a union with that body, adopted the following paper:

1st. That they recognize the kindness and courtesy with which the terms of union were made known to their Commission, by the Synod of Kentucky (O. S) in their minute adopted October 15th, 1858, and that they refer the terms aforesaid to the churches under their care, for their acceptance or rejection, as they may choose.

2d. That the Stated Clerk be directed to issue certificates of dismission to all the ministers in connexion with this Presbytery, to any other Presbytery for which they may indicate a preference.

3d. That the Wright Legacy, &c.

4th. That the Stated Clerk be directed, after recording the minutes of this meeting, and granting all the dismissions called for, to deliver the minutes of the three Presbyteries of Harmony, Providence, and Green River, and the Minutes of the New School Synod of Kentucky, and the minutes of the United Presbytery of Kentucky, to the Old School Synod of Kentucky, to be preserved as a part of the History of the Presbyterian Church in Kentucky.

5th. That when this Presbytery adjourns, it will adjourn *sine die*.

Mr. Dickerson then took his letter of dismission to the Old School Presbytery of Muhlenburg; Mr. Cleland took his to the Presbytery of Transylvania; Mr. McElroy took his to the Presbytery of Ebenezer; Mr. Roberts took his to the Third Presbytery of New York; Mr. Woodbury took his to the Presbytery of Richland; and Mr. Mills took his to the Presbytery of Cincinnati. Mr. Gray simply took the certificate of the Moderator, that he was a minister in good and regular standing up to the dissolution of the Presbytery. Messrs. Garrison, Carrier, Adams, and Cochran, did not call for letters.

It is altogether probable that all the churches under the care of the United Presbytery will go into the Old School connexion, with the exception of Macedonia, Versailles, and Greer's Creek; these will remain with their pastors, Messrs. Mills and Gray.

Thus died New Schoolism in Kentucky, in its twentieth year. Peace to its manes.
X. Y. Z.

A Call by the Civil Authority.

Christian rulers are a blessing, and in a Christian land such will be honored and obeyed. A call, on their part to a *religious* duty, is not put forth as of *legal* authority; but when they designate a time for the social discharge of what all good citizens admit to be proper, and socially incumbent, they perform a good deed, and their word will be respected. We are therefore pleased to assist in promulgating the following, from the Governor of Pennsylvania:

Pennsylvania ss.

{L. S.} IN THE NAME AND BY THE AUTHORITY OF THE COMMONWEALTH OF PENNSYLVANIA. WILLIAM F. PACKER, *Governor of said Commonwealth*.

A PROCLAMATION.

FELLOW CITIZENS:—The goodness of God to us as a people calls for our public acknowledgment, and our grateful praise. The past and the present are crowded with his blessings. Nothing has occurred to imperal the principles of civil and religious liberty upon which our Government is based, or to interfere with its harmonious operations in all its departments. We are at peace with all foreign nations, and the noise of violence is unheard within our borders. While all enjoy perfect freedom of opinion, the genial influences of our free institutions, and the mild spirit of our holy religion, are more and more uniting us in one brotherhood. Our educational institutions are diffusing intelligence among the masses of our citizens, inducing a higher appreciation of their privileges, and a deeper sense of their obligations. Though in some localities the pestilence has prevailed, our country at large has enjoyed unusual health, and we are blessed with an abundance of all the necessaries and the comforts of life. Our industrial pursuits are fast recovering from the torpor induced by the recent financial embarrassments; confidence is being restored, and business is resuming its wonted activity. Mercies crown all our relations in life, and the hopes of a glorious immortality wait to cheer and bless every heart.

Prompted by my own conviction of duty, and in conformity with the expressed wishes of many of my fellow citizens, *I, William F. Packer*, Governor of the Commonwealth of Pennsylvania, do hereby appoint *Thursday, the Eighteenth Day of November next*, to be observed as a day of general *Thanksgiving and Prayer*, and recommend to all our people that setting aside on that day all worldly pursuits, they assemble in their respective places of worship, and unite in offering thanks to God for his goodness, imploring his gracious forgiveness, and the continuance of his mercies. And while our hearts throb with gratitude to God for his unnumbered blessings, let a liberal charity be extended to all upon whom have been laid the burdens of misfortune and want.

GIVEN under my hand, and the GREAT SEAL of the State, at Harrisburg, this Twenty-Eighth day of October, in the year of our Lord one thousand eight hundred and fifty-eight, and of the Commonwealth the eighty-third.

By the Governor:
WM. M. HIESTER,
Secretary of the Commonwealth.

Synod of Baltimore.

This Synod held its meeting in Carlisle, Pa. The devotional exercises are represented as earnest and edifying, and the whole sessions as full of interest.

Church Extension was earnestly commended to the churches.

A new Presbytery, to be called Potomac, was formed. It embraces Washington City, Annapolis, &c.

On Systematic Benevolence, the Boards, and the Associate Secretaryship, the following resolutions were passed:

Resolved, That it is the general sense of the Church within our bounds, that the duty of taking up collections for pious purposes devolves by right upon the pastor, ruling elders, and deacons, and that they are the best and most efficient agents in the matter.

Resolved, That we enjoin upon all the Presbyteries within our bounds, to see that all their churches, vacant as well as otherwise, together with the Sabbath Schools and Bible Classes, be afforded the opportunity of regularly contributing to all the leading enterprizes of the Church; and that the Synod will hereafter make strict inquiry of the Presbyteries as to their fidelity in this matter.

Resolved, That whilst we rejoice in expressing our undiminished confidence and increasing attachment to all the Boards of our Church, and urge all our churches to give, with increasing liberality, to all these great causes, as they see the field widening and ripening for the harvest; yet we are led to the conviction, from all the information we possess, that the Board of Domestic Missions ought to accept the resignation of the present Associate Secretary, twice tendered.

Thursday, the 2d of December, (or was it the second Thursday?) was recommended as a day of special prayer in all the churches; the pastors to preach on the subject on the first Sabbath in that month.

Western Toils and Privations.

Our brethren, especially the young and middle-aged, have but very little idea of the "hardness" to be endured by the pioneer soldier of the Cross. Happily, however, we have some ministers—some young men, and some of the experienced in pastoral life—who are willing to undertake the work, and who can patiently endure the self-denials and toils incident to a faithful service. Rev. D. L. Hughes, whose letter we publish this week, gives quite an interesting account of affairs in South-western Iowa. We trust that it will be read, and that its influence will be to promote liberality toward the Board of Domestic Missions, and to induce more ministers to emigrate. Mr. Hughes was one of the most acceptable and most successful pastors in the interior of Pennsylvania. He left a delightful home, and a deeply attached pastoral charge, to plant the Gospel in a new land. He had been much blessed, and we rejoice to know that he is still the means of great good in Zion.

The Synod of Wheeling.

On the 30th of October, we gave a brief editorial notice of the meeting of the Synod of Wheeling. On our first page we now present, by authority, an extended view of the Synod's proceedings. The Washington *Examiner* of Oct. 23d, contains a pretty full report of the Synod's Convention for prayer. This we before spoke of as deeply interesting, having enjoyed a portion of it. The press of matter upon our columns forbids our entering into details. The meetings of different Synods, being so nearly simultaneous, prevents any minuteness in the reports of their Conventions.

Synod of Southern Iowa.

The Synod of Southern Iowa, we are informed, met at Oskaloosa, Oct. 14th; but, owing to the non-attendance of brethren from the Presbyteries of Council Bluffs and Nebraska, had not a constitutional quorum for the transaction of business. Very interesting religious services were held, however, and precious seasons of conference and prayer enjoyed. The next meeting of Synod is appointed to be held at Knoxville, on the *First Thursday* of October, 1859.

THE PRESBYTERIAN MAGAZINE.—This is one of the standard Periodicals in the Presbyterian Church. It discusses, soundly and ably, some of the most important questions of present interest, and is a valuable respository of Biographical and Historical events. The November number is on our table.

For the Presbyterian Banner and Advocate.

Presbytery of Fort Wayne.

This Presbytery met in Wabash, October 19th. The Rev. E. Wright was chosen Moderator, and the Rev. W. S. Wilson, Temporary Clerk. The Rev. John M. Lowrie was nominated as Commissioner to the next General Assembly. The Stated Clerk was directed to arrange the roll in the order of seniority in office. Matters brought up in the Assembly's Minutes received the attention of Presbytery, except that the Overture upon Dismission was laid aside till the Spring meeting. Two Committees were appointed to organize churches within our bounds.

The following Rules for Supplies were adopted, and ordered to be sent to the churches.

1 Supplies shall be granted through the Committee of Supplies, to such churches as make due application; provided that these churches have settled with their former supplies, and that they stand ready to remunerate the supplies appointed.

2. Presbytery will appoint supplies for the vacant churches, in rotation, as far as possible under this rule; reserving the right to appoint supplies to delinquent churches as they may judge best; but recognize only the claims of such ministers as supply our churches by our appointment or consent.

3. Presbytery would remind the churches that by Divine rule, "They that preach the Gospel should live of the Gospel;" and that the time, labor, and expense, of their supplies should be considered by them; and without deciding what the exact remuneration must be, would say that the amount paid for each Sabbath should not be less than five dollars.

The Stated Clerk was directed to send to every vacant church a copy of these Rules.

The harmony and devotion of the meeting of Presbytery was a happy preparation for the delightful meeting of Synod, and we hope a token of further good.

Adjourned to meet in Lagrange on the First Tuesday of April next, at 7 o'clock P. M.
JOHN M. LOWRIE, Stated Clerk.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

It is sometimes said that the people of the Eastern States are somewhat *Addicted to Boasting*, when they speak of their resources, wealth, and material and intellectual progress. We do not know that this disposition is by any means peculiar to any particular locality, but it would not be astonishing if the people of Boston and Massachusetts did feel something very near akin to vanity, when thinking of the triumphs they have achieved, and the position they now occupy, with regard to enterprise and commerce. Though Massachusetts has nothing to boast of in the extent of her territory or the richness of her soil, yet she owns one-fifth of the mercantile marine of the whole country, amounting to one million tons, and estimated at forty-eight millions dollars. The worth of her imports and exports, every year, is $73,000,000. She has eight thousand three hundred manufacturing establishments, with a capital of $83,000,000. The Railroads within her own border are estimated at $55,000,000. Her Banking capital is $60,000,000. The Savings Institutions have on depost $35,000,000, being an average of $35 to every man, woman, and child, in the State, or $175 to every family of five persons. She has one thousand eight hundred public libraries, containing seven hundred and fifty thousand volumes. The annual productive industry is $350,000,000, being $280 to each person, or $1,400 to each household of five persons.

In this State, the first College in this country was established; the first printing press, and the first newspaper; and in this same State the first sea-going vessel ever constructed on the continent, was built. The little city of Nantucket is famous for beautiful churches and magnificent private residences, and owns about one-half the entire whaling fleet of the world. The famous old ship *Maria*, that first unfurled the American flag in a British port, was then owned in Nantucket, and is still owned in New Bedford.

And Boston is comparatively the richest city on this continent, possessing more than $1,500 to each inhabitant, while New York has only $800 to each inhabitant, and Philadelphia and Baltimore but $500 to each, though each of these cities is superior to her in resources, and geographical position. With these facts before us, we can easily make allowances for that feeling of pride with which the bosoms of this people do sometimes swell.

The "Atlantic Monthly" has a competitor, called the *Household Monthly*, published by N. P. Bryant, of the same size and price. It is intended to be of a more popular character than the "Atlantic," and to be more home-like and American than "Harper's Magazine."

At a late meeting of the *New England Historical Genealogical Society*, the Recording Secretary, Dr. Cornell, read a paper on the following interesting question, viz.: "What are the causes of the apparent degeneracy, intellectual and moral, in the descendants of noble and illustrious ancestors?" In this paper, four causes were treated of—intermarriage, circumstances, the neglect of home culture, and want of necessity to stimulate effort. At another time, the subject will be resumed by the author, who is one of a Committee of seven, to whom the subject has been referred. The President of this Association, Mr. Drake, is engaged in writing a History of New England, and has left for Europe, expecting to be absent two years, engaged in collecting materials from the public offices, and other original sources.

For some time, there has been preaching in the Old South Chapel, every Sabbath, at 3 P. M., by the *Rev. F. Doudiet*, of Geneva, Switzerland. At the close of each service a collection is taken, in aid of a Protestant French church in Belle Riviere, in Lower Canada, and about thirty miles North-west of Montreal.

Some time ago, we mentioned that the *Old School Presbyterians* were about to have several churches in Boston and vicinity. As an evidence of the progress of this work, we can now state that the Synod of Albany, within whose bounds these churches lie, will hold its next meeting in the First Presbyterian church of Boston!

The Legislature of Vermont, for the present session, is said to be a model one, as to order, propriety, and religious feeling. A prayer-meeting is held every morning in the Legislative Hall, and many of the members are among the regular attendants.

The Annual "Thanksgiving," is now a regular custom in most of the States, and the Governors are expected to appoint, whether according to their own views or not. But some of the Proclamations are very singular affairs. Some of the Governors seem altogether unacquainted with language descriptive of any thing connected with the Christian religion; others speak of the occasions for thanksgiving much in the same way a decent heathen, or a respectable Deist might be expected to do; others make the most delicate allusions possible to religious duty, lest they might be suspected; and one, here and there, has the manliness to speak out on the subject as a chief magistrate should address a Christian people. But the noblest paper of this kind which it has been our privilege to see, is the "Thanksgiving Proclamation," just issued by Governor Buckingham, of Conn., which concludes by calling on the people to give thanks, "above all, that God has not dealt with us after our sins, nor rewarded us according to our iniquities, but has magnified the riches of his grace, in giving his Holy Spirit to revive his work, and lead sinners to repentance; and that the door of mercy is yet open, through which the guilty and perishing may enter and obtain eternal life by faith in the atonement of Jesus Christ, his Son." That is language worthy the Christian magistrate of a Christian people. When all our rulers will be men that can use such language, in addressing the people by whom they are elevated to power, a brighter day will have dawned. Away with that formal acknowledgment of "respect for religion," with which some men, both in private and official stations, pretend to treat the Gospel. Give it the place it claims, and to which it is entitled, or keep silence concerning it. It needs not "faint praise."

NEW YORK.

The Association of *Liquor Dealers* is a powerful one, and its activity in promoting its own objects and in watching against all future legal enactments prejudicial to the interest, is very great. Hence there is a studied effort on the part of its members, to hold the balance of power in the State and municipal elections. Previous to the late election, the antecedents of the various candidates were carefully canvassed, and every one, of whatever party, suspected of any leanings toward a restriction of the liquor traffic, was at once stricken off their list of candidates. Then a list of all the candidates in their interest was sent, in a secret circular, to all liquor dealers, and to all who were supposed to sympathize with them. Thus there is a complete organization, powerful in numbers and money, and acting with the utmost secrecy, pledged against opponents of the destructive liquor traffic; and it is not at all improbable that this example will be followed in other places. So that the prospects for the tempted and the drunkard, are dark indeed.

It is not generally known that a population equal to that of a respectable city, lives in this metropolis, *Under Ground*. But it has been ascertained, after careful examination, that twenty-five thousand of the denizens of New York actually live in cellars.

This city has five public *Dispensaries*, for supplying medicine *gratis* to the poor. During the last month, these gave medicine to ten thousand five hundred and eighty-three patients, and six hundred and forty persons were vaccinated.

The City of Brooklyn will, in a few weeks, have an abundant supply of water, and consequently there will be an increase in rents and the value of real estate. Indeed it is said by the secular papers, that real estate, notwithstanding the high rates of taxation, will soon be at higher figures than have ever yet been reached.

The *Lodging Houses* for the newsboys, have proved to be among the most useful charities of the day. During the year, three thousand three hundred and thirty-one individuals have been entertained in them, at a very small expense. They have also become a general home for friendless boys. A boy found in the streets, at night, without any one to care for him, may, for the small sum of six cents, be sent to comfortable lodgings. Similar institutions, in other places, would alleviate much suffering, and remove many temptations to youthful crime.

Though we boast much of our *Noble English Language*, of its origin, history, and progress, of its achievement in the past, and of its possibilities for the future, yet its careful and systematic study has been heretofore almost ignored in our Colleges and Universities. But in the University or Post-graduate course now inaugurated in Columbia College, special attention is to be given to this department of critical study, in a series of Lectures on the English Language, by the Hon. George P. Marsh, of Burlington, Vt. The introductory lecture was said to be at once interesting and profound—such as few other men in the country are capable of producing on the same subject. The speaker attributed the increased attention lately given to the English language, to the example set by the nations of Continental Europe in the investigation of the roots, peculiarities, and susceptibilities of their respective tongues. As a means of mental discipline, he pronounced the German superior to all other modern languages. He insisted that the English language should receive the greatest care at the fire-side, in the primary schools, in the Academy, and in the College; and also that the old authors should be carefully studied. He said:

"The Greeks and Romans had their masters and models. We have Chaucer, and Milton, and Shakspeare—each as great in his own sphere as any names of antiquity. These works will not be excelled; and it is vain to expect that any future literary productions can occupy their place. When they cease to be household words, the spring of our language is lost. England and the United States occupy so commanding a position, that their common language is incalculably important to the progress of civilization. It may never become universal. Indeed, the final triumph of any one tongue is not to be supposed. But ours will have a wider spread than any other. Beyond every other, it is destined to be the cosmopolitan speech. The two great nations, whose joint possession it is, have already extended their posts within hailing distance around the entire circumference of the world."

That the Evangelical portion of the *Episcopal Church* feel themselves greatly fettered with the restrictions and canons imposed by their Church, cannot be denied. As the Church authority now is, prayer-meetings cannot be established in their churches, though earnestly desired by their most pious and devout members. The *Protestant Churchman* says:

"All Evangelical Episcopalians are convinced by the arguments in favor of such meetings, but the clergy dare not establish them. There is too great a pressure of ecclesiastical opinion and feeling in opposition to them. * * * The constitution of *this* Church is such that unity and submission to the general tone of sentiment, predominate over independence of action. The drift of opinion and feeling in the Church is adverse to informal meetings. The effect of this upon the large minority is what we see. The conditions of the case remaining just as they are, we confess we see no remedy."

The New "Brick Church," for the congregation of which the venerable Dr. Spring is pastor, has been completed and opened for public worship. The edifice is of brick, profusely ornamented with brown stone; the interior is plainly but richly furnished. The building is said to have cost $140,000, and the ground on which it stands, $50,000. It will hold one thousand persons; so that the cost of each sitting is $190. The dedicatory sermon was preached by Dr. Spring, from Lev. xix; 30; "Ye shall reverence my sanctuary." After an appropriate introduction, he set forth the reasons why the sanctuary should be reverenced: 1st. Because it is the house of God; 2d. For its moral and religious power; 3d. For its conservative influence; and, 4th. For its social influence in the community. On announcing the first hymn, the Dr. remarked that singing was the part of the service that belonged to the people. The singing of the old familiar psalm tunes was led by the organ and a single chorister, who stood in a small recess behind the pulpit, facing the congregation. No *interludes* or *fantasies* of any kind were admitted, nor will they be hereafter.

Dr. Spring was born in Newburyport, Mass., February 24, 1785. In 1805 he graduated at Yale College with the highest honors of his class. Afterwards he studied law, and was admitted to the bar in 1808. A brilliant career seemed to open before him in the legal profession; but the celebrated sermon of the great Dr. Mason, on the text, "The poor have the Gospel preached unto them," was made the means of leading him to change his course and prepare for the ministry. After studying theology at Andover, he was ordained and installed pastor of the Brick Church in 1810, so that for forty-eight years he has ministered to the same flock, and with the greatest acceptance and usefulness.

PHILADELPHIA.

Although this city has one hundred thousand inhabitants less than New York, it has *Twenty Thousand More Dwellings*.

A vigorous attempt has been made to give the railroads in the streets permission to run their *Cars on the Sabbath*. And although the measure has been voted down twice in the Councils, its advocates are persistent in their efforts and sanguine of success. The friends of the Sabbath do not seem to appreciate fully the dangers to which it is exposed just now.

The High School of this city, has a reputation equal to most of our Colleges, for thoroughness and comprehensiveness of educational arrangements. Prof. John S. Hart, who was elected upon the retirement of Dr. A. D. Bache, to take charge of the coast survey, has been its principal for sixteen years. But he has now resigned to become editor of the publications of the American Sunday School Union—a post for which he is admirably fitted, and which devolves great responsibility on him who occupies it. We anticipate the happiest results from this appointment.

Rev. James Pratt, for eighteen years rector of St. Stephen's church, Portland, has been called to become pastor of the congregation of the lamented Dudley A. Tyng.

Rev. Mr. Carden, who has fallen under the displeasure of Bishop Doane, of New Jersey, because he had the *audacity* to invite a minister of another denomination to aid him in the administration of the Lord's supper, is constantly in receipt of invitations to visit different places in that diocese for the purpose of preaching the Gospel.

The two hundred and thirty *Evangelical Churches* of Philadelphia, have received ten thousand members on profession of faith since the beginning of the great revival.

The Fourth Anniversary of the *Young Men's Christian Association* was celebrated in Jayne's Hall, on the evening of the 2d inst., when five thousand persons were present.

This association was organized in the Sansom Street Hall, June 15th, 1854. The Rev. Dr. Dowling, Dr. Brainerd, Rev. John Jenkins, Rev. C. W. Shields, Rev. D. A. Tyng, and others participated in the exercises of that evening. The original roll contains the names of fifty-seven members. Mr. George H. Stuart was the first president, and has continued to be the presiding officer ever since. At the close of the second year, there were seven hundred active, two hundred and fifty-four associate, twenty-two honorary, and twenty life members, or a total of one thousand and five. At the close of the third year the membership was eight hundred and forty active, three hundred and fifteen associate, twenty seven honorary, and twenty life, making a total of one thousand two hundred and two. The membership now is one thousand three hundred and eighty three active; four hundred and fifty-nine associate; fifty-four honorary; twenty-six life—making a total of one thousand nine hundred and twenty-two; showing an increase of seven hundred and twenty during the last year. The last was the largest, and most enthusiastic meeting ever held by the Association. Delegations were present from the Young Men's Christian Associations of Baltimore, Cincinnati, and other places. Prayer was offered by the Rev. James M. Crowell, and soul stirring addresses were made by Revs. Kingston Goddard, Franklin Moore, Henry M. Scudder, D. D., John Chambers, and the Presidents of the Young Men's Christian Associations, of Boston, Baltimore, and Cincinnati. But the great speech of the evening was that by Dr. Scudder, a son of the veteran missionary of that name—and himself a missionary, on "The Missionary Age." The Rev. John Chambers closed with a characteristic and telling speech, and proposal to raise $150,000 for the purchase of a lot on Chesnut Street, and the erection of a building suitable for a daily prayer meeting, and all the purposes of the Association.

For the Presbyterian Banner and Advocate.

Synod of Ohio, Again.

The late meeting of this body in Delaware, was remarkable for order, unanimity, and the spirit of devotion. It was certainly a most refreshing occasion to the heart of every member. Every minister and elder who could and should have been there, and was not, missed much. Strange, that indolence or indifference should keep any away from so delightful a convocation of the servants of God! The duty to go was as binding as the privilege to be there was precious. And yet, many were absent.

Delaware is a handsome town, beautifully situated on both sides of the Olentangy river, twenty-six miles North of Columbus, and surrounded by one of the finest countries in Central Ohio, and this is saying much.

Its educational advantages are great. Besides its well conducted Union Schools, it can boast of a fine College, and a first-class Female Seminary. In the former, there are four hundred and fifty students; in the latter, a proportional number. Both are under the control of the Methodists. It is truly gratifying to see this great Church awakening to a sense of her duty, touching the education of her youth, and especially of her ministry. The world *does* move—move, too, in the right direction. "College-bred ministers," once of no repute in Methodisdom, are now greatly in demand, and Colleges, once regarded as a curse, are now looked upon as one of the greatest blessings a Church or community can possess. It is a matter of much congratulation that the zeal of the Presbyterian Church to elevate as high as possible the standard of ministerial education, is no longer decried, but is now fanned by all the zealous followers of John Wesley; and I do here most fearlessly predict, that just as soon as a majority of the ministers of this denomination pass the requisite *curriculum* of Classical and Theological study, to qualify them for a proper discharge of the functions of the ministry, then will itineracy cease among their churches—the laity be admitted into their Judicatories—the "pew system" adopted—shouting abandoned—enthusiasm eschewed—and other peculiarities repudiated, which, in former times, characterized the ministers and people of this order. And, I as fearlessly predict, that a declaimer against Calvinism then, will be as rare among the Methodists as a declaimer against Colleges now. Yes, the world *does* move—move, too, toward Old School Presbyterianism, a truth that even the author of the Conflict of Ages had discernment enough to see.

There were no "Agents" in Synod to lecture us, and consume our time in speeches on the wants and operations of our Boards, and Church Institutions. But the whole subject of Systematic Benevolance was thoroughly canvassed, each church being called upon for a report as to what it had done in this matter; and a per centage on each member was made out by the Stated Clerks of the Presbyteries, and read before Synod. Resolutions were passed, and measures adopted, that cannot fail to bring every church-member to his duty on this subject, if any thing that man can do, can secure this end.

O, that all our people, and especially *some* of my own charge, could be brought to read and act upon these injunctions and recommendations of Synod! Then would they no longer be regarded as niggardly and stingy, in the estimation of the most charitable of their brethren. Just to think that a farmer, a tradesman, or any citizen who is a professed follower of the Lord Jesus Christ, should give but twenty-five cents a year to our Boards, and call this benevolence!! Ah, yes, and many do not give even this much! for they will purposely stay away from church if they know the day when a contribution to benevolent objects is to be made! How dwelleth the love of God in such? Persons with such feelings ought to fear that they have never tasted and seen that God is good, since it is not "blessed" for them to *give* to any cause, however just and needy.

Synod said much on Educational Institutions. Academies, Colleges, and Theological Seminaries, elicited much fraternal conference. A paper discouraging the forming of private classes of young men in the Classics, by pastors, who had voted to establish Presbyterial Academies, was, to a great length discussed, and was then, for special, prudential reasons, laid on the table.

Synod, with the most painful reluctance, agreed to acquiesce with the Synod of Cincinnati, in a resolution to delay, *for the present