Banner and Advocate.

PITTSBURGH, NOVEMBER 20, 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 $3 or Seventy numbers, or $1 for Thirty-three numbers.

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

NEBRASKA.—For quite an interesting article, on the state of affairs in this Territory, see our fourth page.

WHEELING, VA.—Daily meetings for prayer are held in this city, by Evangelical Christians, on the same principles as in Pittsburgh.

SYNOD OF NEW JERSEY.—The Narrative on the State of Religion arrived after our space was all appropriated. It will appear next week.

THE PRESBYTERIAN WITNESS.—This organ of the New School South, formerly published at Knoxville, Tenn., now issues from Bristol, in the same State. It is somewhat diminished in size, but is, in every other respect, fully equal to its former self.

The Union Prayer Meeting.

This meeting was opened, on Monday, the 15th inst., for a long season we would desire, in the Masonic Hall in this city. The Hall is central, easy of access, large and commodious. Rev. E. P. Swift, D. D., presided. About three hundred persons were present. The seats were furnished with neat little books, in which the Psalms (Old Version) and the Union Hymns are bound together.

In consequence of this meeting, the afternoon meetings heretofore held at the rooms of the Young Men's Christian Association, are discontinued, but the morning meetings there, are still kept up.

Activity of Elders.

The Eldership, in the Presbyterian Church, is of vast importance, and those who are called to the service should magnify their office—magnify it as Paul magnified his office, or, according to the spirit of the Saviour's precept, "Whosoever will be chief among you, let him be your *servant*."

There is a vast amount of work to be done in a congregation—far beyond what it is possible for a pastor to perform. The Elders are not only *rulers*, they are "helpers." The action of the Elders, in the Synod of Ohio, reported in another column, is worthy of special notice. It may prove both an example and an incitement.

Worthy of Notice.

At the late meeting of the Presbytery of Cherokee, Ga, there were present *twelve* ministers and twenty-one elders. It is the largest proportional number of elders present which we notice. These representatives of the churches are, sometimes, sadly defective in their attendance upon the Church Judicatories. Every congregation should have its elder at both Presbytery and Synod; and every Presbytery should be represented by as many elders as ministers, in the General Assembly. The vote of the elder avails just the same as that of the minister; and his counsel, if not so learned on some subjects, is more wise on others. The elders are of the people. They live, with them, think with them, and feel with them; and their active presence is essential to the preservation of the people's full rights, and the advancement of their best interests.

Retreat for the Intemperate.

A Company has been chartered, in Philadelphia, to provide an Asylum for Inebriates. The drunkard is voluntarily a transgressor, and is hence deeply criminal. But he is still the object of pity. He possesses humanity, and should be cared for. He is also an injured one, tempted, seduced, ruined, by the connivance of the community. He is hence entitled to relief at the hands of that community.

The second article of the charter reads thus:

"The sole object of the Philadelphia Retreat for the Intemperate, shall be to furnish medical and other aid, either gratuitously or for compensation, to such inebriates as the executive power shall deem proper recipients, under such regulations and by laws as may be from time to time adopted."

Further information can be had by addressing C. C. Lathrop, 408 Walnut Street, Philadelphia.

Associate Reformed Synod of the South.

This body met at Due West, S. C., on the 13th of October. Reports from Presbyteries spoke of a large measure of reviving influences enjoyed.

The subject of union with the General Assembly, came up on majority and minority reports from the Committee appointed last year. A substitute was offered, proposing intercommunion, but after discussion, the whole were laid on the table. This terminates, harmoniously, however, the matter for a time.

Dr. R. C. Grier resigned his position as Theological Professor, but was afterwards unanimously elected Professor *pro tem.*

Rev. John Miller was chosen President of Erskine College; and intimated his willingness to accept.

The constituent Presbyteries are—First, Second, Georgia, Alabama, Kentucky, Tennessee, Memphis, and Virginia.

Is there Danger?

The faithful sentinel, ever wakeful, and wisely cautious, gives timely warning. He does not wait till destruction is imminent, before he sounds the trumpet. He rather awakes attention while the evil is distant, and even when it may be but probable. On this principle we may suppose it is, that our Philadelphia contemporary, whose clarion *in olden times* gave no uncertain sound, in now noticing a resignation, and the abolishing of an office in one of our Church Agencies, says:

With all the respect we have for the present Corresponding Secretary, our conviction is decided, and especially from the temper of present agitation, that the control of so important an institution as the Board of Domestic Missions should not be in the hands of one man. Its power of influence and patronage needs effectual checks. The Church will not have forgotten the dominant power of Dr. Absalom Peters of the American Home Missionary Society, and how near the brink of ruin we were brought by his influence in that institution. It certainly is well that no such power should again be entrusted to one man. Besides, if our Board of Missions is to be aggressive; if it is not to languish and become retrograde, it must have more executive power. We doubt not the Assembly, in its wisdom, will see all this, and to it we remit the question.

How great this danger of "ruin" to the Church may be, we cannot tell; but we are disposed to heed the warning. We would not treat it as coming from a *croaker*, or an *alarmist*, but as a call to a rational consideration. Our "respect" for the Corresponding Secretary is very great; but still, our sense of safety is not so much in his confessed honesty and devotion to the Church, as it is in his want of power. What can he do as "one man"? He has now no traveling Associate, and no Agents to solicit favor abroad, or to make collections for him. Under the Systematic Scheme, he is utterly dependent upon the spontaneous liberality of pastors, elders, and people, in our widely scattered churches, for every dollar he can receive. Then he is dependent upon the Executive Committee of the Board for every dollar he dare pay out. Then he and the Committee both, are dependent upon the Presbyteries for every missionary, (except a very few,) that they shall appoint, and for the naming of the amount they shall give. And those missionaries are not stipendiaries of the Secretary. They depend not upon him for the renewal of their commissions. They are responsible each to his own Presbytery, and depend upon a vote there, to be annually reconsidered, for a re-appointment. This is one of the beauties of our Church scheme, that our missionaries are under no special obligations to the Secretary. He has very little power.

But we are told, "The Church will not have forgotten the dominant power of Dr. Absalom Peters, of the American Home Missionary Society, and how near the brink of ruin we were brought by his influence in that Institution." Now, this is something new to us. We lived in the times alluded to, and took an active part in the conflict. We knew Dr. Peters, and witnessed his activity. And we read, diligently, the *Presbyterian*, which was then our great organ. But we never heard that the impending ruin was caused by Dr. Peters, as the *lone Secretary* of a missionary Institution. If that had been the cause, the remedy would have been the appointing of *an Associate*. But who ever spoke of *such* a remedy, or thought of it? No: the evils which, at that time, we suffered, were not from Dr. Peters *alone*, but from hundreds combined; and they had then means of injury which, now, are happily and utterly removed.

The grand cause of our nearness to the brink of ruin, was not Secretary Peters. It was the "Plan of Union" with the Congregationalists. This opened a door for the influx of the students of Yale, and of Andover, and of all kinds of men, who could get themselves ordained by an Association—all to be received by our Presbyteries and churches, without trials or examination. These ministers, coming to us in indefinite numbers, were not only educated in another Church, and hence disposed to remodel our system, but some of them were, it was said, under bonds of debt to a foreign Institution, the American Education Society; and many of them received missionary appointments, and were directly dependent upon the Home Missionary Society. There was no Presbyterial action intervening. Thus were many of our ministers, not only not of us as to birth and education, but they were dependent much for their income, and thin churches were equally dependent for their pastors, not on their own Presbyteries, but on foreign institutions. These things combined, and long operating, were what brought our Church so near to "the brink of ruin."

And what was the remedy? It was not the appointing of one, or two, or a dozen *Associate* Secretaries. It was the *abrogating of the Plan of Union*; and the ordering that every minister coming among us should be received only on an approved examination; and the resolution that we would educate ministers for ourselves, and sustain our own missionaries; and the arranging that every young man to receive aid should have it freely, and must be examined, recommended, and kept under care by a Presbytery; and the determining that missionaries (except in a few cases,) should be appointed, and continued, only on the recommendation of Presbyteries. This was the remedy. These were the means of our deliverance. And this is, under God, the rock, still, of our safety. We returned to true Presbyterianism. We received to our Presbyteries only approved men. Our candidates were henceforth under obligation to no Board, either Voluntary or Ecclesiastical. Our missionaries were no longer stipendiaries, nor our churches the beneficiaries of any Secretary whatever. Presbyteries undertook the doing of their own work; and they did it well; and they are going on to do it still better. This is our safety. Keep the power in the Presbyteries, and let these be wisely working, indefatigable bodies, and zealously conservative of their own rights.

Never, as we believe, since Presbyterianism had a being in this land, was it more secure against the "one man" power, be he Secretary, Professor, Editor, or what not. In the time alluded to, there was another "one man" far more dangerous to us than Secretary Peters—a shrewd, managing man, the editor of our then leading journal, and the Stated Clerk of our General Assembly—the Assembly, as claimed, *ad interim*. He had almost effected the sale of one of our Boards to a Voluntary Society, and was forming Presbyteries to shelter heterodox intrants. But his power was effective mainly through the Plan of Union, and the defective Presbyterial action, and the broken-down hedges. No man *now* has such means of working. The breaches have been repaired, and the inclosure is well guarded.

Is there, then, any danger to our Church? We have heard some very slight intimations that way; but *a clique* was always the object of fear. We never before heard the slightest intimation against any one of our Corresponding Secretaries. And we cannot believe that any of them has now the power to endanger the Church, nor that they would do it if they could.

However, we are unwilling to run even the slightest risk. We would, therefore, insist upon our respected Corresponding Secretary doing his work, with as little help as possible. Let him have no leisure to scheme and plot, and no agents to traverse the land for funds or friends. If we give him an Associate who will be a spy or "check" upon him, we produce strife and weaken the "executive power." If we give him one who will be consentaneous with him, we but strengthen the hands of the "one man."

The General Assembly will, we rejoice to know, judge of all such matters. But it will not judge as a body *ab extra*, receiving suggestions and sending down *dicta*. It will be a body *ab intra*, the representatives of the enlightened people, who have thought of, and discussed, and considered their wants. It will be the Church, embodied on Scriptural principles, and consulting for her own proper welfare.

To the mind of the Church, thus duly expressed, we shall not only bow most cheerfully, but devote ourselves as the helping executors of her will. She may have one Secretary, or two, or more, as she may estimate her needs. We will still love her and serve her.

In conclusion, we would thank our contemporary for being the occasion of these reminiscences, and for calling out a statement of these principles; and the more especially as, in the good old times of that journal, we saw most of what we have here said, substantially in its own columns.

Board of Domestic Missions.

The work of the Board of Domestic Missions is one which is ever growing. Many of the churches which it nourishes grow strong, become self-sustaining, and also helpers. Others, in older sections of the country, as they increase by new converts, decrease by emigration. Their members leave to found or to build up new churches in the West. They are fruitful hives sending off new swarms, and must be continuously sustained. These, with the opening fields, West and South, demand a perpetually increasing amount of the means of aid. Ours is an increasing Church, growing in numbers, wealth, and wants; and should be advancing still more in beneficence.

The Board sends out to the churches the following Circular. They are like the husbandman, whose extended fields bring forth so plentifully that he must raise the means of employing more laborers to gather his harvests.

NEED OF FUNDS.

MISSION ROOMS, 910 ARCH STREET,
Philadelphia, Nov. 10th, 1858.

We regret to be obliged, as we have been every Autumn for several years past, to make a special appeal to the churches for pecuniary aid, to enable us to carry on the great work of Domestic Missions. While the appropriations to our missionaries, up to November 1st, were more than two thousand dollars in advance of last year, the receipts, up to the same period, had fallen off between five and six thousand dollars. The balance on hand is being rapidly reduced, and unless the receipts are speedily augmented, the treasury of the Board will soon be entirely exhausted. We have no doubt that the contributions have been diminished by the long-continued prostration of business, and the failure of the crops in various sections of the country; but it should be remembered that these causes render it the more necessary to provide for the wants of the missionaries, because their congregations are the less able to pay them what they have promised. We trust that the friends of the cause will promptly and generously forward their contributions, so that the pressing wants of the Missionaries may be supplied. As the Board of Domestic Missions, in accordance with the general wish of the Church, have dispensed with collecting agents, and, in common with the other Boards, are relying upon the pastors and Sessions to take up collections on their behalf, we trust that the officers of the churches will present the cause to their respective congregations at the earliest convenient season. The plan of Systematic Benevolence, inaugurated by the General Assembly, and so repeatedly and earnestly recommended to the churches, has worked admirably wherever it has been cordially adopted; and we hope that it will be adopted by all, not only theoretically, but practically.

GEORGE W. MUSGRAVE, *Cor. Sec.*

Sixth Street Mission Sabbath School, New Orleans.

This is an enterprise similar to many others in our cities, where a few devoted friends of the Redeemer, and of their fellow-men, are endeavoring to reclaim a portion of the rising race, from ignorance and sin. The existing epidemic has afflicted them, in common with others; but the disease carried to the grave only one of their teachers, Mr. Campbell T. Jameison.

We give, from the *True Witness*, a brief extract from remarks made to the School by Mr. Henry Ginder, on the next Sabbath after Mr. Jameison's funeral:

The dealings of Providence are mysterious. He brought our friend into the world on the bosom of the sacred Ganges; he closed his career on the banks of the great Mississippi. He *was born* far away in the Old World, and in a heathen land; he *died* in the New World, where Christianity sheds its brightest light. The same God, who was ever his protector and guide, gave him a fair form, a gentle spirit, a glorious intellect, education, friends, and a home; and then suddenly, in the very beginning of a most promising career, he called him from us, and his soul returned to God who gave it.

By this visitation, his friends have been sorely afflicted; the family, in whose bosom he dwelt, who were to him father, mother, and sisters, mourn over him as over a lost child and brother. But, my dear children, they mourn not as those who have no hope; they rejoice and are exceeding glad, that they have the prospect of meeting him again in that better world where there will be no more sickness and no more parting. Oh, how I wish I could make you understand and feel what a blessed thing it is to be a Christian; to have a perfect and childlike faith in Jesus Christ; to put your trust in him, and believe that he will, after death, take you to heaven and make you happy there. But, beloved children, if you desire that God should care for you and comfort you in sickness and in death, you must seek him *now*, while you are well and strong. Remember *now* your Creator in the days of your *youth*, before the evil days come.

The Presbyterian Quarterly Review.

The contents of the October number are—1. The Characteristics of the Eloquence of the Pulpit; 2. Sir William Hamilton's Theory of Perception; 3. The Life and Works of John Gerson; 4. Chronological Arrangement of Chapters 13—28 of the Acts of the Apostles; 5. The Modern Pilgrimage to Rome; and, 6. Notices of New Books.

The literature of this number is of a high order. We have been particularly pleased with the second article in which the theory of Sir. W. Hamilton on Perception, is ably discussed. We have always repudiated his views on this important subject, as well as on the question of the Infinite.

Presbytery of Lake Superior.

The action of this Presbytery, published on our first page, gives most gratifying evidence, that in this newly settled and far-off region there are men of the right stamp. Their action on the Boards, the Secretaryship, and Systematic Benevolence, show the right spirit. While Presbyteries which, in our Ecclesiastical sytem, are the seat of power, and the fountains of energy, are sound and active, Zion will rejoice. Let no efforts, from either high places or low, prevail to silence, or to intimidate them.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

Our readers will be interested by giving attention to some of the facts connected with former time, as we may be able to gather them up.

The History of Printing, Education, and Churches, is always worthy of preservation. The first printing press in the New England colonies was set up at Harvard, in 1639, in the house of the President of Harvard College, Rev. Henry Dunstan. The first publication was the Freemah's Oath; this was followed by an Almanac. The next publication was the old Bay Psalm Book, the first book of any consequence printed in this country. The translators say, in the preface:

"If, therefore, the verses are not always so smooth and elegant as some may desire or expect, let them consider that God's altar needs not our polishing. Neither let any think, that for metre sake we have taken liberty or poetical license to depart from the true and proper sense of David's words in the Hebrew verse, Noe."

But the churches did not confine themselves exclusively to this collection of Psalmody. For in the next edition of this same book, we find a few spiritual songs added.

In 1698, the first American edition of Sternhold & Hopkins was issued at Cambridge. The Hymns of *Dr. Watts*, were first published in England in 1707, and his Psalms in 1719. The author forwarded specimens to Dr. Cotton Mather. Dr. Franklin was the first to publish his Hymns, in this country. This was done in 1741; and the same year, the Psalms were issued from a press in Boston.

The collection which furnished the greater part of the material from which the Psalmody now used by the Episcopal Church was principally formed, was published in England near the close of the seventeenth century, and repuplished in America in 1741. This is known as the version of Tate and Brady.

The first *Doctorate of Divinity* conferred by Harvard, was upon Rev. Increase Mather, then President of the University, in 1692. And the first regular pastor of the church in Boston, was the Rev. John Wilson.

Public Lecturing is now a regular profession in Boston, and many parts of New England. The *Tribune*, of New York, lately published a list of one hundred and fifty persons, ready for applications to lecture during the coming Winter. Of these no less than thirty are from Boston, and sixty from Massachusetts. The business is not so profitable as it was a few years ago, except in the case of a few individuals. And it is no wonder that the public have become somewhat wearied, and not a little disgusted. For too many of the public performances of this kind have consisted of miserable platitudes and feeble attempts at wit, without any discussion of great social and political truths, or any thorough elucidation of great historical problems. While in the case of some, the occasion has been seized to make covert attacks upon the sacred truths of Evangelical religion, and to bring into disrepute all earnestness of Christian experience and religious character. The sharpest and most poisoned arrows have been directed against the Church and ministry. If Lecture committees wish the countenance and support of people of good judgment and correct taste, let them be careful to employ able lecturers, who will handle scientific, historical, and moral subjects with ability, and who will not offend their audiences by abuse of the Church, its ministers, or its members. There are many such, who will interest and profit their hearers; let them be obtained, and a good patronage will be forthcoming.

Of Longfellow's *Courtship of Miles Standish*, during the first thirteen days after its publication, twenty-six thousand copies were sold.

The last number of the *Bibliotheca Sacra* has an article entitled, "Meshakah on Skepticism," excellent, both on account of its authorship and its intrinsic worth. He who reads it, will be convinced that it is a great error to suppose that any one is capable of doing Foreign Missionary work, while the ablest and most learned should be kept at home. The amount, acuteness, and vigor of intellect, together with the extent of learning here displayed, give evidence to all that there is much mind, even where ignorance and superstition have long reigned. The author of the article in question, Dr. Meshakah, was born and bred in the Greek Catholic Church. His fine education and discriminating mind enabled him to detect the workings of priestcraft and superstition. This led him to become a skeptic. But in 1821 he met Dr. King, the well known American missionary of Athens, in his father's house, and was strongly impressed with the great difference in spirit between him and the priests, with whom he was acquainted. Shortly afterwards, while practising medicine in Damascus, "Keith on the Prophesies" fell in his way. At first he read it as a matter of curiosity, for he was strongly inclined to ridicule the idea of any man undertaking the defence of the truth of the Christian religion. Reading that work, however, led him to the Bible, which he read through three times, in a single month. The consequence was, that he became a sincere believer and firm defender of the truth of the Bible. He then prepared a treatise, addressed to his countrymen, giving his reasons for secession, which was published at Beirut in 1843. In 1852 he published a reply to the animadversions on his former work. The article to which we have called attention, was originally a letter to his brother, but has since been revised and published. As a specimen of his style and spirit, take the following extract. Speaking of obtaining the true knowledge of God, through the Scriptures alone, he says:

Just as the most distant stars mock at our powers of vision so long as we do not look at them through the tube of the astronomer, so the comprehension of the judgments of God and the glory of heaven, as they are in themselves, mock at the powers of our intellect, so long as we do not look at them through the Word of God, which is not made by Herschel or any other man, but by the hand of God, who gave it to us as the only instrument through which we can look upon himself.

NEW YORK.

The supply of money is in advance of the demand, so that the *Rates of Interest* continue unusually low. Some of the Banks have attempted to raise the rate to five per cent. But the most of the regular Banks, the Trust Companies, and private banking houses, loan at four per cent. The South has removed specie to the amount of $4,000,000, and may extend the sum to $5,000,000.

The Dry Goods Trade is over for the season, and some of the houses are already beginning to make preparations for the Spring trade of 1859. The orders given to agents in Europe, and the selections made there, are said to be large and varied, so that an active and extensive Spring trade seems to be anticipated.

The Prices of Produce are very low, and farmers able to keep their grain, do not seem disposed to bring it into market, at the present rates. Many and strenuous efforts have been made, in various ways, to raise the price of stocks, but in vain.

The prospects of the *Railroad Receipts* for the Winter are by no means encouraging. This removes the temptation to buy stocks of this kind, even at low figures, and when money is abundant.

For many years New Yorkers gloried in their *Lines of Packets* to Liverpool. All attempts at competition by other cities, proved entire failures. But now the English steamers have driven them from the ocean, and their memory will soon only live in history.

The improvements in the *Central Park* are progressing rapidly. A force of two thousand six hundred men, with a great number of horses, mules, and oxen, is constantly employed. An immense amount of blasting is found necessary, so that the daily consumption of powder averages from thirty to fifty barrels. The average expenditure is about $1,000 a day. The greatest amount of work yet done is the preparation of the grand Promenade or Cathedral walk. There are to be double rows of elms on each side, and forty-five trees have already been set out. These trees are mostly brought from West Chester County, on six-wheeled wagons, and none of them are allowed to be less than nine inches in diameter. The contractor is to plant one hundred and fifty this Fall, receiving thirty dollars apiece for the trees that live three years, and nothing for the failures. In the arrangement of this Park, particular attention is given to the grouping of the trees, in order to a proper combination of the tints of the foliage. In addition to this, twelve hundred men are employed on the new Reservoir. So that within the enclosure, four thousand men are daily at work, and yet most admirable order prevails throughout the grounds.

The poet, *William Cullen Bryant*, has returned from Europe in most excellent health and spirits, and has set himself to work in the details of a daily Journal, with all the ardor of a youth who has still fortune and reputation to acquire, though he is now stricken in years, and a poet of world-wide fame.

Much interest is now taken in the establishment of a *Free Library for Women*, and also in securing suitable employment for a large class of this sex, who have none to provide for them.

Mr. Everett's *Oration on Washington* never grows stale; it is not injured by frequent repetition. It was delivered again on the afternoon of Friday of last week, at the request of the Local Committee of the Ladies' Mount Vernon Fund Association, before one of the largest and most brilliant assemblages ever convened in Niblo's Theatre. Among the audience were General Winfield Scott, George Bancroft, Benson J. Loring, and John Van Buren. The Ladies' Mount Vernon Association has already paid into the treasury $80,000 of the money necessary to purchase Mt. Vernon, the home of Washington, for his country.

The religious services at the *Cooper Institute*, on Sabbath evening, under the ministrations of the Rev. T. L. Cuyler, of the Reformed Dutch Church, have met with the most encouraging success. This fact has led several gentlemen, desirous of promoting the moral and religious welfare of the vast multitudes around them, to lease, at great expense, the Academy of Music, capable of seating several thousand persons, for a series of religious services, on Sabbath evenings, to be conducted by the pastors of various Evangelical denominations. Arrangements have been made for preaching every Sabbath evening, in this place during the Winter. The opening sermon will be preached to-morrow (Sabbath) evening, by Rev. Dr. James W. Alexander, who will be followed on successive evenings by the Rev. Drs. Tyng, Adams, Joseph P. Thompson, and others.

A meeting was held last week, for the purpose of obtaining additional aid for the *American Chapel at Paris*, and also to give expression of disapprobation against the oppressive action of the Swedish Government toward seceders from the National, or Lutheran Church. The prospects of the American Chapel for usefulness were represented as highly encouraging, and resolutions were passed condemning strongly the course of the Swedish government; but at the same time expressing the hope that the rigor would soon be relaxed. Addresses were made by Drs. Baird, Thompson, and Joel Parker, and by David Lord, Esq.

The Union Theological Seminary has on its Catalogue the names of one hundred and twenty-four students. Twenty-nine of these are from the New England States, and forty-six of them are from places in the State of New York. Quite a number of them are from the cities of New York and Brooklyn. This Seminary has already fifty scholarships, each yielding $120 per annum.

PHILADELPHIA.

The estimated cost of the *Poor Department* of this city, for 1859, is $260,195. This to provide for a supposed poor population averaging two thousand three hundred. The salary of the Physician in Chief, is $2,000 per annum, and of the Clerk, $1,000.

Among the *Manufactures*, of this city, that of articles from raw silk imported from China, is beginning to be an important item. Several factories are now in operation, making sewing silk, and preparing the materials for ornamental fabrics of pure silk and silk mixed, which are now produced so largely here. Indeed, it is not generally known, that half of the raw silk received into the country is imported directly from China.

Childs & Peterson, announce the publication of Alibone's Critical Dictionary, of English Literature, and British and American authors, before the close of the present year. It will consist of two octavo volumes, each of one thousand pages, and will include from thirty thousand to forty thousand biographies of British and American authors, living and dead, from the earliest accounts to the middle of the 19th century.

On the Second Sabbath of this month, the *Rev. Dr. Boardman*, preached a sermon commemorative of the close of the twenty-fifth year of his pastorate of the Tenth Presbyterian church. The discourse occupied the services of both morning and afternoon. The corner stone of this church, was laid August 8th, 1828, and the church was dedicated in December, 1829. Dr. Thomas Macauley, of New York, was the first pastor. Soon after his resignation, Dr. Boardman was invited to preach, and called to be the pastor, and installed on the 8th of November, 1833. Of the two hundred and ninety-two members then in the church, only thirty-seven are now living. All the original founders and elders are gone. Only six families of the original congregation remain. There have been, during Dr Boardman's pastorate, one thousand and sixty-eight additions; four hundred and ninety-three by certificate, and five hundred and seventy-five by profession of faith. The largest number ever added at one time, was forty-one, in June last. The number of members, now belonging to the church, is four hundred and fifty. This church has been active and liberal in every good work. It has sent out two large colonies, has contributed largely to the Boards of our Church, and to the several objects of Christian beneyolence. It loves its pastor, and its pastor loves it.

For the Presbyterian Banner and Advocate.

Young Men's Bible Society.

The Executive Committee of the Young Men's Bible Society of Pittsburgh, in conjunction with the President of the Board, have furnished us with the following brief report of their practical operations, in the city and environs, this year:

From February 1 to September 1, the city Agent, Mr. J. P. Smith, was laboring in Pittsburgh, Temperanceville, West Pittsburgh, South Pittsburgh, Birmingham, and Lawrenceville, seeking those destitute of the Word of Life. While thus engaged, nine thousand six hundred and thirty-seven families were visited; twelve hundred and fifty-nine destitutions were found; five hundred and thirty-nine were supplied—four hundred and sixty by donation, and seventy-nine by sale, twenty-seven volumes having been sold to those previously supplied. Seven hundred and thirty-nine refused to receive the sacred Scriptures.

The Agent has begun making the annual collections in the city congregations, and reports that those called upon have generally responded cordially, and with that spirit of liberality heretofore manifested; and it is purposed that he shall continue, till all have an opportunity to contribute. And it is not deemed either necessary or proper to offer any consideration to the friends of the Bible cause to influence them in a matter of duty, other than simply to say, that it seems to be evident to all, that the institution is one fraught with usefulness, and has been eminently blessed of God.

In addition to the labors of the city Agent, the Rev. J. K. Miller is actively engaged in the country, supplying destitutions and making collections; and by the united labors of the two Agents, the Society expects to accomplish much good this year, and to have a favorable report to offer at the next Anniversary.

Pittsburgh, Nov. 15, 1858.

For the Presbyterian Banner and Advocate.

The American Sunday School Union.

In arranging the missionary work of our Society for the current year, it was assumed by the Committee having this matter specially in charge, that our receipts, in the form of donations and collections, would amount, at least, to the sum left at our disposal last year, after paying the salaries and expenses of collecting agents; and, therefore, it was considered safe to conduct this much-needed pioneer work upon the scale adopted in former years.

The commissions of a number of our collecting agents did not expire until August 1st, so that but three months have passed since the full adoption of our new system, during which time our receipts have not materially fallen off. The most conclusive evidence has been received, showing that the position recently assumed by our Board in regard to the collection of funds, has met with general favor, and we have no doubt of its ultimate success. But as it is absolutely necessary that our current receipts should equal our expenditures, and as we cannot think of dismissing our estimable corps of missionaries now in the field, or of turning a deaf ear to the daily calls for the gratuitous supply of books, and as our fiscal year closes February 28th, less than *four* months from the present date, and it is possible that, in some instances, the claims of our Institution may be overlooked or pushed aside by the multiplicity of causes, importunately asking assistance, it is thought proper thus publicly to remind our friends of our wants and expectations, and most earnestly to invite their prompt and liberal co operation. The organization of about *two thousand new Sunday Schools a year*, in places a majority of which have no church organizations or other means of religious instruction, and the gratuitous supplying of several thousands of poor and needy Schools with libraries and other Sunday School requisites, is a work which commends itself to all Christians and patriots, and should not be arrested for the want of money to sustain it.

Will not PASTORS, in view of these facts, take this matter in hand, and forward to our Treasurer whatever their congregations may contribute in aid of this cause?

Will not Sunday School *Superintendents* and *Teachers* interest their Schools in this blessed mission to neglected children, and turn their contributions into this highly appropriate channel?

Will not *individuals*, who have not made their donations this year, forward them, whether large or small, without delay, by mail or otherwise?

Let all who read this paper, remember that their present decision and future conduct, in regard to this call for *voluntary* contributions, may have a most serious influence in settling two great questions:

1. How much shall be done in the future, by the American Sunday School Union, in providing religious instruction for three or four millions of neglected children and youth in our own country, now ready to perish for lack of knowledge? 2 Shall the first of our National Union Societies, that has resolved upon the abandonment of an *expensive*, and in many other respects *objectionable*, system of collections, be sustained, and the whole subject of Christian benevolence be put upon a proper basis; or shall the old and justly odious collecting agency system be practically admitted to be a *necessity*?

While we most earnestly appeal to our friends for prompt and liberal pecuniary aid, we no less earnestly ask an interest in the prayers of the pious of every name, that God's blessing may rest upon our institution in all its beneficent operations, and affectionately invite all lovers of the Sunday School cause to join with us in most devout thanksgivings for recent blessings, and for our present enlarged prospective usefulness.

By order of the Committee on Missions.

R. B WESTBROOK,
Sec'y of Missions.

J H BURTIS, *Associate Sec'y.*

Philadelphia, Nov. 10, 1858

N B.—All moneys should be directed to W. J. CHEYNEY, Treasurer, American Sunday School Union, Philadelphia.

Ecclesiastical.

Rev. H. M. ROBERTSON, who has been supplying the united churches of Horicon and Dodge Centre, Wis., has received and accepted a call to become pastor of the Dodge Centre church alone, and his pastoral relation to the church at Horicon has been dissolved by the Presbytery of Winnebago. His Post Office address is changed from Horicon, Wis, to Juneau, Dodge County, Wis

MR. WATSON RUSSEL was ordained to the work of the Gospel Ministry, to labor as an Evangelist in Clarksburg and vicinity, by the Presbytery of Redstone, on the 11th inst. Rev H. O. Rosborough preached the sermon; Rev. Dr. Fairchild presided and proposed the Constitutional questions; Rev. Reuben Lewis offered the ordaining prayer; and Rev. J. McClintock delivered the charge to the Evangelist.

Rev. ROSS STEVENSON'S Post Office address is changed from Armagh, Indiana Co., Pa, to New Florence, Westmoreland County, Pa.

Rev. T. R ENGLISH'S pastoral relation to the church of Pine Tree, was dissolved by the Presbytery of Harmony, at its late meeting, that he might undertake the work of an Evangelist within the bounds of the Presbytery.

Mr. DAVID FAIRLEY was licensed to preach the Gospel by the Presbytery of Harmony, at its late meeting.

Rev IRWIN CARSON'S pastoral relation to the church of Oskaloosa, Iowa, was dissolved by the Presbytery of Des Moines, at its late meeting.

Rev. J G. RICHARDS has received a call from the church of Liberty Hill, Harmony Presbytery.

Rev. CHARLES RAY'S Post Office address is *Geneseo*, Livingston County, New York, and not Geneva, Ontario County, as before stated

Rev. E R GEARY'S Post Office address is changed from Corvallis, Benton County, Oregon, to Calapooya, Lane County, Oregon.

Rev. J. L ROGERS has accepted a call to the pastoral charge of the Central church of Atlanta, Georgia.

Rev. C. A. MUNN has received a call from the church of Frankfort, Indiana.

Rev. Dr. H. B. CUNNINGHAM'S Post Office address is changed from Charlotte, N. C., to Charleston, S. C.

Rev. R. S. HITCHCOCK'S suspension was removed, by the Presbytery of Baltimore, at its late session.

Rev. H. T. MORTON, of Princeton, Ind., has accepted an invitation to supply the church of Newton, Jasper County, Ill., and removed thither. Correspondents will note the change in his Post Office address.

Rev. GEORGE LONG was received by the Presbytery of Muncie, at its late session, from the German Reformed Classis, and has become the stated supply of the churches of Clermont and Prospect.

Rev. F. X. KOPP was received as a licentiate from the Methodist Episcopal Church, by the Presbytery of New Albany, at a late meeting, and has taken charge of the German Presbyterian church in New Albany, Indiana.

Rev. JOHN STEELE, of South Bend, Ind., has removed to Newton, Iowa, and taken charge of the church there, made vacant by the resignation of Rev. Lyman B. Crittenden.

Rev. JOHN FLEMING, of Earlville, Ill., has become the stated supply of the Wyoming church, Chicago Presbytery.

Rev. SAMUEL CALDWELL, of Pittsburgh, Pa., has accepted a call to supply the churches of Lynn and Hebron, in the Chicago Presbytery.

Rev. A. A. MATHES was installed pastor of the Brazeau church, by the Presbytery of Potosi, on the 20th of June.

Rev. JAS. B. AKEY'S Post Office address is changed from Plainfield, Ohio, to Mt. Eaton, Wayne Co., Ohio.

Rev. F. W. BRAUNS, of the Ontario Association, and Rev. GEO. W. KENNEDY, of the Presbytery of Wilmington, (New School,) were received by the Presbytery of Baltimore, at its late meeting.

Rev. Dr. J. R. ECKARD'S pastoral relation to the Second church, Washington, D. C., was dissolved by the Presbytery of Baltimore, at its late meeting.

Mr. ISAAC N. RENDALL was licensed to preach the Gospel, by the Presbytery of Mohawk, at its late meeting.

For the Presbyterian Banner and Advocate.

Erie Presbytery—Supplies and Assessments.

The following appointments were made by the Erie Presbytery, at its late meeting, for supplying the vacant churches in their bounds with preaching:

Irvine and Sugar Grove—Rev. J. W. Dickey.

Harbor Creek and Fairview—Rev. W. M. Blackburn.

Sturgeonville and Girard—Rev. G. W. Zahniser.

Harmonsburg and Evansburg—Rev. J. V. Reynolds, D. D.

Sandy Lake and Mount Pleasant—Revs. J. R. Findley and D. Grier.

Concord and Deerfield—Revs. S. J. M. Eaton, and J. W. McCune.

Milledgeville, Mill Creek, and Sugar Creek—Revs. Coulter and Shields.

Greenfield—Rev. J. M. Shields.

It was recommended, that the brethren filling these appointments, preach at least one week in each place, visit the families, take up the assessment for the Commissioners' fund, &c.; and, as far as possible, remain over the Sabbath, and administer the Lord's Supper.

ASSESSMENT FOR COMMISSIONERS' FUND.—Meadville, $12.00; Greenfield, $4.00; Cool Spring, $9.00; Franklin, $8.00; West Greenville, $12.00; Conneautville, $5 00; Gravel Run, $7.00; Washington, $8.00; Georgetown, $11.00; Fairfield, $8.00; Mercer, $15.00; Sturgeonville, $5.00; Fairview, $2.00; Girard, $1.00; Harmonsburg, $5.00; Evansburg, $3.00.

S. J. M. EATON, Clerk.