

Banner and Advocate.

PITTSBURGH, JANUARY 22, 1859.

THE BANNER AND ADVOCATE, published weekly, except on Sundays and public holidays, at No. 100 North Second Street, Pittsburgh, Pa. Price, \$1.00 per annum in advance, or \$1.25 per annum in arrears. Single copies, 5 cents.

REV. DR. DILL, one of the most distinguished of Ireland's Presbyterian ministers, died recently at Dublin.

SYNOD OF MISSOURI.—We have received the Minutes of the late meeting of this body, in a neatly-printed pamphlet. We notice a new feature adopted by this Synod; the names of all the elders and deacons of its respective churches, are published along with the names of the pastors or stated supplies.

PRESBYTERY OF ALLIANCE CITY.—We have been requested to inform the churches of this Presbytery, that have not already taken the collection recommended for the Fourth Professorship in the Western Theological Seminary, that the Presbytery, at its late meeting, requested them to take this collection on the Second Sabbath of February, unless it shall have been previously done.

PRESBYTERIAN WITNESS.—This paper, which was removed some months ago to Bristol, Tenn., will be hereafter published at the old place, Knoxville, Tenn. The difficulty connected with the printing offices in the latter place, was the cause of the temporary removal. The paper appears in a new dress, and somewhat enlarged. The Rev. Messrs. A. Blackburn and W. E. Caldwell, are the editors; the publisher is Rev. A. Blackburn.

The Mercersburg Review. This is the Theological and Literary organ of the German Reformed Church; not authoritatively, but as containing the tractates of leading men in that communion. The number before us is the first of Volume XI. Its contents are: I. The Synod at Frederick, Md.; II. The Heidelberg Catechism; III. the Human Body and Disease, Considered from the Christian Standpoint; IV. Introduction to the Study of Philosophy; V. The Office of Bishop; VI. The Palatinate; VII. Short Notices.

Domestic Missions. The statement of the Secretary of the Board, is alarming. Why should there be a decrease of \$14,400 in ten months of the year? Where have Christ's people become so poverty-stricken, as to be unable to give their wanted donations; or so far fallen from their former love as to withhold their contributions so good a cause to cool, and their hearts to harden?

Churches in Baltimore. The Baltimore American claims a peculiar distinction for that city, on account of the number and fitness of its churches. To accommodate two hundred and thirty-five thousand persons, there are one hundred and fifty churches, as follows:

Table listing various churches in Baltimore, including Methodist Episcopal, Presbyterian, Baptist, and others, with their respective locations and capacities.

County Temperance Convention. We have been requested, by the business Committee, to give notice that it has been deemed expedient to postpone the proposed County Convention, from the fourth Tuesday of the present month, to the second Tuesday of February, at 10 o'clock A. M. It was feared that the unusually bad condition of the roads would prevent such a full representation from all parts of the County on the day first mentioned, as is desirable.

Colportage. In another column may be found a Circular from the Board of Publication, asking aid to the Colportage Fund. That portion of the Board's operations, as well as the making of books, is of vast importance. Of what use are books, unless they reach the hands of readers? And to have them reach those hands, extensively, requires great efforts.

The present call is to those churches which have not contributed during the present year. And it is not urged upon the churches embraced in the Synods of Pittsburgh and Allegheny. These Synods have undertaken the work within their own bounds, and need all their own strength for its performance. We would take this occasion again to ask pastors and elders to attend to this matter. The Pittsburgh Board stands in very great need of funds. And it is not a rival Board. It is engaged in the same great work with the Board at Philadelphia, and sends to its annual Reports.

History of Spain.

The third volume of Prescott's History of Philip II., of Spain, has been now given to the public, and as this History is one of the great American Classics, it would be unworthy of the undertaking and the performance, to dismiss such a book by a few sentences in the ordinary form of a Book Notice. When the first and second volumes appeared, we reviewed them at length in our editorial columns, and we pursue a similar course now with this additional instalment of Prescott's great work.

The period which the historian has selected for review, is one fraught with subjects of surpassing magnitude: Western Europe was shaken to its centre by the upheaval of the forces developed in the great Reformation. Germany and Britain came directly under the full power of the movement. France was all but changed in its national character, and in the direction of its national life, while Italy and Spain more remotely, but still, in a degree, felt the impetus of the mighty power which thus pervaded the nations. To forward this new life, by which the interests of religion and the forms of political relations were so immediately and powerfully affected, or to buoy up the sinking fortunes of the old Church, which was shaken to its centre, became the prevailing object of Princes; and all the details of their respective careers were ever directed to this end.

A work then which, in the spirit of a true historian, records the momentous events which ensued on the resignation of Charles V., of Germany, which depicts the rising influence of England on the nations of Continental Europe, through the reigns of Henry VIII., Mary, the wife of Philip, and of her successor, Elizabeth, which recounts the stirring incidents of the great Spanish Monarchy of the day, in its relation to the Moors, Naples, Turkey, and the surrounding nations—such a work must be invested with a permanent interest, and stand out as one of the great guides of the human mind, in its search after the lessons of the past. To this high rank and office, the work of Prescott is already raised by the unanimous judgment of the great Anglo-Saxon family on both sides of the Atlantic; and the judgment of the present day will, we doubt not, be sustained by the voice of the future.

Watson's Life of Philip the Second possessed the merit of great perspicuity and honesty. So far as the materials which he was able to command were concerned, he made an honest and intelligent use of them. Still, in his day, there was little disposition to ransack foreign archives and to peruse Ministers of State, in order to procure authentic documents on which to found an accurate narrative. The turn of a sentence, the rhythm of a period, were more thought of, and thus the ordinary materials which lay most conveniently at hand, were skillfully worked up into a graceful narrative. A new day has dawned on the field of historical literature, and the work before us affords an admirable evidence of what can be accomplished by untiring industry and perseverance, when lighted up by genius of a high order.

Mr. Prescott enjoyed the friendship of the Professor of Arabic in the University of Madrid. Here, then, was an educated mind whereby he could decipher the multitudinous papers which bore on the affairs of the Moors, and select from them such materials as would subserve his object. Then again, through a wise spirit which is now beginning to display itself in Europe, the stores of the British Museum and of the State Paper Office; the Libraries of the Dukes of Burgundy, in Brussels, and of the University of Leyden; the Royal Library at the Hague and at Paris; the Archives of the Kingdom in the Hotel Soubise; the Library of the Academy of History; the National Library at Madrid; and beyond these, the Archives of Simancas—all these treasures were placed at his disposal; and made to contribute their respective shares to the accuracy and fullness of his great work.

We omit all reference to private collections, both in England and on the Continent, our object being merely to indicate the extensive nature of Mr. Prescott's range in collecting facts and authorities on which he could rely. Such pains-taking and such accuracy, are two of his great characteristics. Other writers would dash off a chapter while he was investigating and settling, on a sure foundation, a fact which was subsidiary to the main story; but thus he proceeds, and what he builds he builds with certainty, being assured that future historians will find it impossible to overthrow the monuments of his learning and research which he has thus carefully erected.

The volume before us begins with the year 1566, and continues the narrative to the death of Anne of Austria, in the year 1580. It is divided into two Books. Eight chapters of the first Book are occupied with the exciting epoch of the Moors in Spain. Three chapters are devoted to the wars with the Turks, and a due space is given to the memorable scenes of Lepanto. The second Book is taken up with the domestic affairs of Spain, concluding with a most minute account of the erection, form, object, treasures, and fate of the Escorial. In research, clearness of statement, and dignity of style, this volume is quite in character with the two preceding ones. We shall look with much expectancy for the completion of this great undertaking; and it is with feelings of no ordinary pride that we look on this and the other literary labors of our great American historian, who, by such toils, is doing so much to engrave the name of a countryman on an enduring tablet with others in other ages and lands, whose fame shall be perennial.

* HISTORY OF THE REIGN OF PHILIP THE SECOND, KING OF SPAIN. By WILLIAM H. PRESCOTT, Corresponding Member of the Institute of France, of the Royal Academy of History at Madrid, &c., &c. Vol. III. 8vo., pp. 476. Boston: Phillips, Sampson & Co., 1858.

Means of Providing for the Future.

The Presbyterian, in noticing the "Presbyterian Annuity Company," says: The plan of the corporation embraces three modes of operation: 1. A stipulated sum may be secured in the form of an annuity or annual payment to the widow or children of a deceased minister. 2. A stipulated amount may be secured, to be paid in a round sum, to the minister's family immediately on his decease; and 3. An annuity may be secured for a minister in the decline of life, to commence either at sixty or sixty-five years of age. These benefits can be obtained—1. By the payment of a sum of money at one time. 2. By the payment of an annual premium on the 22d of May, during the minister's life. 3. By the deposit of such a sum as, if put at interest at five per cent., would annually produce the amount of annual premium; the deposit to remain during the minister's life; and, 4. By the deposit of a similar sum, to remain forever in the hands of the Corporation, for the benefit of a succession of ministers.

We decidedly advocate the making provision, in early life, for the feebleness of age, for a widow, and for orphan children. True, we may confidently trust God, for all these needs; but God promises only to those who use well the reason and energy which he has given. One of the most painful sights we see, is, an aged and feeble minister, poor and dependent upon cold charities. He has been, like a rolling stone, moving from place to place, and accumulating neither love nor money. Hence, he has no home, and no attached people to bear with him and sustain him, and he has laid up nothing.

Salaries of ministers are low—utterly too low. But let the men still look forward wisely. The best provision is a deeply attached people, well trained, most of them from childhood, by the wise, affectionate, and assiduous labors of the one pastor, during all the years of his pastoral life. Next to this, is that which is accomplished by a judicious thrift, from youth onward. Then may follow something like that which the "Annuity Company" offers; or, *thirdly*, may use the Company in providing for their pastor and his family. Those who would examine the subject, can write to Robert Patterson, Esq., U. S. Mint, Philadelphia, for a pamphlet containing rules, tables, &c.

If you are a man of real thrift—one who has prudence and foresight, and can hold, invest, and re-invest—we advise you not to insure. You can do much better for yourself. But if you are such, you approximate singularity. There are but few men such. Most men cannot deny themselves. They use their money all up, and some use their credit, too; alas! Oh, how simple! Be you wise. Try to save. Save by the sternest self-denial, a few dollars annually, and take a policy in a trust-worthy Life Insurance or Annuity Company. At least, think of it. It will cost you but a few cents to get a pamphlet and examine the subject. To make the provision, in some righteous way, not giving place to one anxious thought, nor one distressing doubt, nor one crowding care, we believe to be a Christian duty; and that in all this, as in other things, the minister should be an example. "If any provide not for his own, and specially for those of his own household, he hath denied the faith, and is worse than an infidel."

Very illiberal. A gentleman in the West wishes us to give a portion of his experience. He says: A short time since, I, with my family, moved into Ripon, Conn., Ia., and into that part of Iowa where Presbyterians were scarce. We hence concluded to unite with the Associate Reformed Church, as the most convenient to us; and all went on finely for a short time. But soon a Presbyterian minister, a particular friend of mine, came along and preached several times in the neighborhood; I invited him to preach at my house, but he could not comply. The next day, however, soon after the close of the Session, and they determined to call me to those. They accused me of being too sociable to Presbyterians; that I had been known to go and hear them preach at two or three different times, and had united with them in singing, and had invited one of their ministers to preach at my house. This, they said, was a bad example; that I was setting before the congregation, and as I was one of their leading members, others would be noticing these things; and that I would have to make some acknowledgments before I could have any church privilege.

Not seeing that I had sinned against the all-wise Ruler of the universe, I was unwilling to confer that I had sinned against men; and surely discipline did follow. We are at this time in connection with Old School Presbyterians. Our new church was dedicated on last Sabbath. The attendance was large, and the discourse interesting. We do not know that this is a very common case of unscriptural and injudicious "discipline." The spirit which it manifests is rapidly dying out. But still it is an admonition; and to this end we publish it. It teaches Presbyterians to endeavor, on their removal to a new place, promptly to form a church, and erect a temple to the Lord, unadorned though it be, where they and their children may enjoy true liberty in worship and in Christian intercourse. Those only who can agree, should bind themselves to walk together.

Changes in a Church. The Washington, Pa. Examiner, contains a brief sketch of a sermon by Rev. Dr. Brownson, pastor of the Presbyterian church there. The following are quotations: Sixteen members of the church, he said, had departed this life during the last twelve months, including twelve heads of families; three families had been disorganized by death, and six others had removed to other localities. The last fact was more especially noticed, in regard to the changes that have occurred within the pale of the church. Ten years ago, remarked the speaker, this congregation embraced one hundred and twenty-five families, only eighty-eight of which remain; and although the present number of families is one hundred and ninety-five, showing a gain of seventy.

Further, said Dr. Brownson, ten years ago the membership of the church amounted to two hundred and seventy-seven; of which number one hundred and twelve remain connected with it. Within this period, two hundred and fifty-five members have been added to the church in person, and a like number have departed, leaving out of view the fact, (an average of twenty five per year,) and two hundred by certificate from other churches; (an average of twenty per year) making a total average taken away per year, of in all, four hundred and fifty-five, or fifty-five more than the present membership, which is four hundred. We repeat it, as a significant and startling fact, that fifty-five more have been admitted to this church, within the past ten years, than the whole of the present membership! Doubtless many of these accessions have removed to other places, and have been taken away by death; still the fact mentioned is strongly corroborative of the great changes that have occurred in the Presbyterian church of this place, in the comparatively short space of ten years.

From this discourse we also learned, that since the first of January, 1849, when Dr. Brownson became pastor of the church, he has baptized forty-one adults, and one hundred and thirty-five infants; in all, one hundred and seventy-six. He further stated, that in looking over his congregation, at present constituted—leaving out of view the families removed by death or otherwise, and those who have come into the church within the

Xenia, Ohio.

The United Presbyterians have determined to establish a College at this place, which is also the location of one of their Theological Seminaries—the one formerly at Canonsburg, under the control of the Seceders. The Rev. Mr. Smart is the agent to solicit funds for the permanent endowment of the Institution. No contract for a building is to be made until \$100,000 is subscribed.

Wants. The demands for aid to religious enterprises are, at present, urgent beyond any thing we have known. These are a true sign of life, but their repetition is not significant of that liberality which the Gospel requires. The income of Christians is, we know, much diminished; but still, there is an abundance in their hands to equal their contributions during former years, and also to add largely. True, it may require some self-denial, some reduction in their style of living, but the Lord requires this, doubtless, of many. Think of it, brethren. Let not Christian enterprises suffer.

We ask attention to the Circular of the Church Extension Committee in another column; as well as to the appeal of the Board of Publication, and the statement of Secretary Musgrave.

The Biblical Repertory and Princeton Review. The January number of this valuable Quarterly, edited by Dr. Hodge, has just made its appearance. The articles are five, viz.:

- I. Preaching and Praying. II. Religion in Colleges. III. Sawyer's New Testament. IV. The Book of Hosea. V. The Unity of Mankind.

These are bold evidence of ripe scholarship, sound judgment, and sterling ability. The first, fourth, and fifth articles, for their suggestiveness, are entitled to be considered as studies; the second shows most conclusively that the moral and religious influences thrown around young men in colleges, are much greater than is usually supposed, and that the present moral and religious state of colleges in this country is far in advance of what it was at the beginning of the present century. The third article does full justice to the sincerity of Mr. Sawyer's intentions; but, at the same time, shows most decidedly that he has made a most egregious failure. The table of book notices is unusually full and discriminating; indeed, some of these notices should take rank as reviews.

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Eastern Summary.

BOSTON AND NEW ENGLAND.

Old families decay, and so do old houses. The Old "Porter Tavern" was once well known in every part of the country where a graduate of Cambridge could be found. Before the Revolution it was kept by the widow Bradish, and was a famous place. At one time the officers of Burgoyne's army were quartered there, and until recently, names traced on the window panes with a diamond, by British officers, could be seen. So that the tendency to mark and deface was in existence among our Trans-Atlantic brethren before the Declaration of Independence, and must not be considered as purely an American invention. But this pile gradually lost its ancient character, so that now, not even the memory of Burgoyne and his officers would have tempted the most enthusiastic British officer to make a bid for its occupancy. And now the flames have fastened upon it, and it has gone forever.

Harvard is constantly receiving testimonials of kindly and beneficial remembrance at the hands of former pupils and patrons. A gentleman in Boston has offered to the Corporation \$50,000, the income of which is to be used for the preservation and increase of Agassiz's Museum. He refuses to permit any part of it to be expended in buildings, or in the payment of salaries, and also refuses to have his name connected with it. It is said that the last provision is made, that the rest of the plan, which is absolutely necessary to its success, so far, at least, as the building is concerned, may be carried out by others, possibly by the State.

Professor Huntington has introduced his Service-Book for Public Worship, in the religious services of the College; which is, in substance, the Episcopal Prayer-Book revised. For the last half century a cold and lifeless Unitarianism, which did not blush to be testified at a Harvard literary festival, some years ago, as "The Anti-Secularian Sect, whose faith consists in not believing," has long held this Institution under its control. The order now made is a sort of reaction, and a kind of concession to the Orthodox, and must be admitted to be some advance in the right direction. But it is not probable that it will receive much encouragement, or excite much opposition from any quarter. The Church Revision, (Episcopal,) indeed, is somewhat excited, and looks forward, possibly, to the time when Episcopacy shall lay its hands upon an Institution originally planted for the education of Puritan ministers, and hails it as a movement in the right direction. A Liturgy in Harvard is certainly a great change since the days of Samuel Mather, the first graduate, who expressed himself concerning written prayers, on this wise:

That for ministers, instead of using their own ministerial gifts, to discharge the work of the ministry by the prescriptions of others, is as bad as carrying the sick upon a cart, which was to have been carried upon the shoulders of the Levites; and it is as against the spirit of prayer for ministers, in these days, to be diverted from the primitive way of praying, which was, according to Tertullian's account, sine motto quia deo preces, in opposition to the prescript forms of prayer amongst the Pagans.

The Rev. Jacob Manning, Orthodox Congregationalist, has been elected Chaplain of the Massachusetts Senate; Rev. Thomas Dodge, Methodist, Chaplain of the House of Representatives.

The Park Street Congregational church has for some time making arrangements for the celebration of its first Semi-Centennial Anniversary. All its pastors now living have been invited to be present. The first day will be devoted to preaching, and the second to the festival. This church had, at the time of its organization, twenty-six members; in 1849, five hundred; and at the present time, one thousand one hundred.

The Tract Controversy has, from time to time, excited much attention in New England. Many supposed that the people of this part of the country would naturally take sides with the Boston Branch, but in this, as well as in many other things, they are by no means a unit. And recent indications prove that the action taken by different Associations against the Society at New York and in favor of the Branch at Boston, is by no means an expression of the unanimous verdict of the people. Take, for instance, the case of Hartford. The report has gone abroad for some time, that the friends of the tract cause in that city had declared against New York; and in favor of Boston. But the facts, as we have been able to gather them from various sources, seem to be these: Some time ago, the new Secretary of the Boston Society came on to Hartford for the purpose of uniting the opponents of the New York Society in favor of that at Boston. A meeting was called in Dr. Hawes' church, at which he presided, some ten days before the regular Anniversary of the "Hartford Tract Society"; and addresses were made by Rev. Dr. Bacon, of New Haven, and the Rev. Dr. Patton, of New York, who took high ground in opposition to the management at New York. But on the evening of Sabbath, the 9th instant, the Forty-Third Regular Anniversary of the Hartford Tract Society was held in the same church, and a great crowd was in attendance. The chief speakers were, Dr. Krebs, of New York; Chief Justice Williams, Judge Parsons, and Justice Ellsworth, formerly Governor of the State. The last mentioned are members of Dr. Hawes' church, and two of them are Deacons. Chief Justice Williams is now more than four score years of age, and is, and has been for many years, President of the American Tract Society. He spoke for some thirty-five minutes, and was followed by Judge Parsons in an eloquent defense of the American Tract Society. However these three gentlemen differed widely from their pastor, Dr. Hawes, nothing was said to wound his feelings in the least. No apology was made in behalf of

Episcopal, but the Episcopal is to make concessions to none.

Now, to one who has good temper enough or grace enough to avoid becoming angry, it is positively amusing to witness the cool presumption with which this writer, and the whole class of writers to which he belongs, and the great Presbyterian, Methodist, and Baptist families, numbering some three million members, renounces their Church character and deny the validity of the ordination of their ministers, and come and enter the Episcopal fold, which does not comprise, all told, more than one hundred thousand members, and has no claim, to say the least, over the others, in Scriptural authority, intelligence, social standing, or general influence. It is most certainly about time to cease propositions for union on such terms.

The Work of Grace is still making most cheering progress among the men on board the United States Receiving Ship, North Carolina. Within the last few weeks, fifty additional converts are reported. At the day prayer-meeting, at least one hundred of the men are always present.

The Philadelphia House of Refuge originated in a union of individual and public effort. Under the fostering care of the city, the State, and individuals, it has grown from a small beginning, thirty years ago, until it is now able to accommodate six hundred inmates; and during that period, six thousand orphans and vicious boys and girls have received its advantages. The grounds and buildings have cost over \$850,000. The outside walls enclose a space of six acres, which, after a sufficient playground is reserved, are under a high degree of cultivation, in flowers, shrubbery, and fruit trees. The annual expenses of maintaining the institution, amount to about \$43,000.

The Medical Students now in attendance at the different schools in this city, number nearly two thousand, one-half of whom will graduate in the Spring, and go forth to their labors. The subject of School Books in the public schools, is made a matter of discussion every year. Every publisher of a particular series, secures his particular friends connected in some way with the schools, and a long and earnest discussion of the comparative merits, is the consequence, attended with no small expense, with every change that is made.

The second number of the Sunday School Times has appeared, and fulfills the promise given in the first. The Year-Meetings since the beginning of the year, give evidence of increased union. Some of the meetings are characterized by much fervor. The Christian Observer has uttered a warning voice to the Young Men's Christian Association, not to become so much interested about the projected new Hall for their use, as to neglect their higher and nobler duties.

It is reported that twenty-eight Jewish converts, who have lately made a profession of faith in Christ, are in the habit of meeting together, every Sabbath, for mutual spiritual improvement. They publish a periodical entitled, The Israelite Indeed, the object of which is to establish the fact that Jesus of Nazareth is indeed the Messiah.

The American Chapel in Paris, for which the funds were principally raised in this city, and in which the Episcopal Liturgy was to be used a part of each day, has been completely deserted by that branch of the Church. Yet, notwithstanding this, the attendance is good, and the labors of the Rev. Mr. Seely seem to be blessed. The Episcopalians, under the lead of the Rev. Mr. Lampron, formerly pastor of a church in this city, have secured the use of one of the rooms connected with the church of the Madeleine, where their services will be held for the present.

The Churchman improves in neither temper nor manners. It is troubled with everything like an approach to union among Christians, that does not look toward the aggrandizement of the Episcopal Church, as "the Church." Some worthy Episcopal minister had joined with ministers of other denominations, in a neighboring city, in issuing a call for a meeting to be held "for the purpose of uniting in special prayer for the outpouring of the Holy Ghost upon our city, our country, and the missionary work throughout the land." This excited the indignation of the Churchman, beyond measure; such conduct on the part of an Episcopal minister, was not to be tolerated; union with other Christians, on any basis whatever, that even by the remotest implication recognizes their Church, or the clerical character of their ministers, is not to be thought of. After this ebullition, the Churchman most complacently states its own "province" to be "to declare, with boldness and unreserve, the whole counsel of God, and leave the clear and explicit enunciation of the Church's teaching, to work its own quiet way, amid all the discordant sounds arising from the fearful and unauthorized exercise of private and individual opinion, prevailing so widely in our day."

In connection with this notice of the Churchman, our thoughts are naturally directed to a thin volume lately issued by the Rev. Dr. William Lewis, of Brooklyn, in which he discusses Christian Union, and the Protestant Episcopal Church in its relation to Church Unity. The author treats of the original Divine intention of union, the evils of disunion, especially in the missionary work, the obstacles in the way of union, and then brings forward two propositions as the basis of union. At first these appear very reasonable; they are: 1. A cordial fellowship, doing away with distinctive names; and, 2. The consequent sacrifice by Christians, "if need be, of all that is not held as of conscience toward God." But, following the reasoning of the author, the inquiring reader is startled with the very coolness of the conclusion, that the Protestant Episcopal Church is the true meeting place! The plain inference is that this writer, who no doubt means well, would have every Church drop its distinctive name, except the Episcopal, and every Christian lay aside his peculiar convictions, except the Episcopalian, in order to effect union! In short, all Churches are to make concessions to the

Episcopal, but the Episcopal is to make concessions to none. Now, to one who has good temper enough or grace enough to avoid becoming angry, it is positively amusing to witness the cool presumption with which this writer, and the whole class of writers to which he belongs, and the great Presbyterian, Methodist, and Baptist families, numbering some three million members, renounces their Church character and deny the validity of the ordination of their ministers, and come and enter the Episcopal fold, which does not comprise, all told, more than one hundred thousand members, and has no claim, to say the least, over the others, in Scriptural authority, intelligence, social standing, or general influence. It is most certainly about time to cease propositions for union on such terms.

The Work of Grace is still making most cheering progress among the men on board the United States Receiving Ship, North Carolina. Within the last few weeks, fifty additional converts are reported. At the day prayer-meeting, at least one hundred of the men are always present.

The Philadelphia House of Refuge originated in a union of individual and public effort. Under the fostering care of the city, the State, and individuals, it has grown from a small beginning, thirty years ago, until it is now able to accommodate six hundred inmates; and during that period, six thousand orphans and vicious boys and girls have received its advantages. The grounds and buildings have cost over \$850,000. The outside walls enclose a space of six acres, which, after a sufficient playground is reserved, are under a high degree of cultivation, in flowers, shrubbery, and fruit trees. The annual expenses of maintaining the institution, amount to about \$43,000.

The Medical Students now in attendance at the different schools in this city, number nearly two thousand, one-half of whom will graduate in the Spring, and go forth to their labors. The subject of School Books in the public schools, is made a matter of discussion every year. Every publisher of a particular series, secures his particular friends connected in some way with the schools, and a long and earnest discussion of the comparative merits, is the consequence, attended with no small expense, with every change that is made.

The second number of the Sunday School Times has appeared, and fulfills the promise given in the first. The Year-Meetings since the beginning of the year, give evidence of increased union. Some of the meetings are characterized by much fervor. The Christian Observer has uttered a warning voice to the Young Men's Christian Association, not to become so much interested about the projected new Hall for their use, as to neglect their higher and nobler duties.

It is reported that twenty-eight Jewish converts, who have lately made a profession of faith in Christ, are in the habit of meeting together, every Sabbath, for mutual spiritual improvement. They publish a periodical entitled, The Israelite Indeed, the object of which is to establish the fact that Jesus of Nazareth is indeed the Messiah.

The American Chapel in Paris, for which the funds were principally raised in this city, and in which the Episcopal Liturgy was to be used a part of each day, has been completely deserted by that branch of the Church. Yet, notwithstanding this, the attendance is good, and the labors of the Rev. Mr. Seely seem to be blessed. The Episcopalians, under the lead of the Rev. Mr. Lampron, formerly pastor of a church in this city, have secured the use of one of the rooms connected with the church of the Madeleine, where their services will be held for the present.

The Churchman improves in neither temper nor manners. It is troubled with everything like an approach to union among Christians, that does not look toward the aggrandizement of the Episcopal Church, as "the Church." Some worthy Episcopal minister had joined with ministers of other denominations, in a neighboring city, in issuing a call for a meeting to be held "for the purpose of uniting in special prayer for the outpouring of the Holy Ghost upon our city, our country, and the missionary work throughout the land." This excited the indignation of the Churchman, beyond measure; such conduct on the part of an Episcopal minister, was not to be tolerated; union with other Christians, on any basis whatever, that even by the remotest implication recognizes their Church, or the clerical character of their ministers, is not to be thought of. After this ebullition, the Churchman most complacently states its own "province" to be "to declare, with boldness and unreserve, the whole counsel of God, and leave the clear and explicit enunciation of the Church's teaching, to work its own quiet way, amid all the discordant sounds arising from the fearful and unauthorized exercise of private and individual opinion, prevailing so widely in our day."

In connection with this notice of the Churchman, our thoughts are naturally directed to a thin volume lately issued by the Rev. Dr. William Lewis, of Brooklyn, in which he discusses Christian Union, and the Protestant Episcopal Church in its relation to Church Unity. The author treats of the original Divine intention of union, the evils of disunion, especially in the missionary work, the obstacles in the way of union, and then brings forward two propositions as the basis of union. At first these appear very reasonable; they are: 1. A cordial fellowship, doing away with distinctive names; and, 2. The consequent sacrifice by Christians, "if need be, of all that is not held as of conscience toward God." But, following the reasoning of the author, the inquiring reader is startled with the very coolness of the conclusion, that the Protestant Episcopal Church is the true meeting place! The plain inference is that this writer, who no doubt means well, would have every Church drop its distinctive name, except the Episcopal, and every Christian lay aside his peculiar convictions, except the Episcopalian, in order to effect union! In short, all Churches are to make concessions to the

Rev. J. A. EWING'S Post Office address is Hellen Furnace, Clarion County, Pa. Rev. R. H. MORROW'S Post Office address is changed from Cedar Rapids, Iowa, to Waterloo, Juniata Co., Pa. Rev. W. M. REED'S Post Office address is changed from Malta, Morgan County, Ohio, to Hall's Valley, Morgan County, Ohio. Rev. MARTIN McQUEEN, having accepted the call from the Second church, Wilmington, N. C., his Post Office address is changed from Bostick's Mill's, N. C., to that place. Rev. SAMUEL PETTIGREW, of St. Louis, Mo., has received and accepted a call from the church of Camden, Miss., and entered upon his labors in that place. Rev. JOHN WALLACE has accepted an invitation to supply the churches of Andrews and Farmers Creek, Jackson Co., Iowa, made vacant by the death of Rev. J. B. Hadden.

Rev. G. F. GOODRUP, of Marengo, Ill., has received and accepted an invitation to supply the church of Belvidere, Ill., made vacant by the removal of Rev. H. B. Burr to Mexico, Mo. Rev. F. G. STRAHAN having received and accepted the agency to raise fifty thousand dollars for the erection of a college building for Centre College, has removed to Danville, Ky., where correspondents will address him. Rev. GEORGE FRAZER has removed from Nicholasville to Newstead, Christian Co., Ky., having accepted an invitation to supply the Lafayette and Newstead churches. Rev. JAMES McQUEEN'S Post Office address is changed from Fayetteville to Manchester, N. C. Rev. FRONTS H. JOHNSTON'S Post Office address is changed from Charlotte, N. C., to Lexington, N. C. Rev. W. A. WOOD'S Post Office address is changed from Mt. Vernon, N. C., to Rowan Mills, N. C. Rev. J. A. SMYLYE'S Post Office address is changed from Livonia, La., to Rosedale, La., where he has taken charge of the Grasse Tete church. Rev. D. C. LYON has resigned the post of itinerant missionary for the Synod of Wisconsin, and taken charge of the church at Winona, Minnesota. This church has recently resolved, with entire unanimity, on a change of relation from the New to the Old School body.

Rev. JAMES C. MITCHELL, late of Greensboro, Alabama, has accepted a call to the Second church, Mobile, Alabama, which is also his Post Office address. Rev. TIMOTHY STEARN'S pastoral relation to the church of Mt. Pleasant, Iowa, has been dissolved on account of his continued ill health. His Post Office address is still Mt. Pleasant. Rev. H. M. SHOCKLEY, of Kingston, Ohio, has received a unanimous call from the churches of Cambridge City and Ebenezer, in the Presbytery of White Water. Rev. H. R. PRICE'S Post Office address is changed from Urbana, Ohio, to Bloomington, Illinois. Mr. P. takes charge of the church in the latter place. Rev. S. D. CAMPBELL'S Post Office address is changed from Kilb, Ala., to Geneva, Coffee County, Ala.