

Banner and Advocate.

PITTSBURGH, JANUARY 29, 1869.

REMARKS—\$1.50, in advance or in Clubs \$1.25, delivered at residence of subscribers, \$1.75. See Prospectus on Third Page. NEW PAGES should be promptly sent in 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 means, 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 any \$5 or ten cent notes, or \$1 for fifty-three numbers. DIRECTORIAL Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

INDUSTRIAL SCHOOL.—Read the communication on this subject.

REV. H. G. COMINGO, is delivering a course of lectures on Rome and Italy, in the Smithsonian Institute, Washington, D. C., to very large and delighted audiences.

SUNDAY SCHOOL CONVENTION.—See, in another column, a call for a National assembling, in Philadelphia, on the 22d of February.

CALL ACCEPTED.—Mr. Wm. M. Coleman has accepted a call to the United Presbyterian congregation of Birmingham, near Pittsburgh.

EDUCATION.—Particular attention is requested to the Circular of the Secretaries of the Board. The subject is vastly important. Institutions of learning are a necessity, in the new States and Territories as well as in the old; and help is greatly needed.

METHODIST PROGRESS.—The New Orleans Christian Advocate, says:

"For the first time, we saw, at this Conference, the regular introduction of 'lay operation,' according to the provision of the Discipline, made at the last General Conference. We were delighted. It worked like a charm. A layman had been elected by the Quarterly Conferences of most of the charges, and quite a number were present."

The Digest.

Our Board of Publication has issued a new and revised edition of Baird's Digest. Various important improvements will be found in this edition, and we hope that a copy of this great work may be procured by all our ministers. There are some of the brethren whose means would not enable them to procure it. In such cases, and in all other cases, we hope a copy may be provided for the use of the Session of the church. This suggestion will, we hope, be attended to by all ministers and elders who may see this notice.

Acknowledgment.

We have received, mostly from distant subscribers, for our Western friends, who are nobly striving, with much toil and personal loss, the following sums, viz: for the church at

FRANKS CITY, ILL.—From W. R. M., \$3.00; from A. D., \$2.50; from Mrs. F., \$1.00; from "A Friend," \$1.00; from D. P. T., \$1.00; from Mrs. A. D. S., \$1.00; and from R. L., \$1.00; and, from A. J., \$10.00.

NEBRASKA CITY, N. T.—From A. D., \$2.50; from D. P. T., \$1.00; from Mrs. A. D. S., \$1.00; and, from A. J., \$10.00.

The donations were accompanied with very kind expressions of regard. We should rejoice to receive many similar tokens of sympathy. The cases are truly worthy.

Young Men's Christian Association of Pittsburgh.

The Fifth Anniversary of this excellent Institution, was held, in Lafayette Hall, on the evening of Monday, the 24th inst. Wm. Mair, Esq. presided. The annual report was read by Rev. G. B. Russell. Addresses were delivered by Rev. Drs. Kendall and Reiley, of this city, and by J. M. Hoyt, Esq., of Cleveland, and Messrs. Graham and Walton, of Philadelphia. The devotional exercises were led by Revs. Howard, Krauth, and Douglas, of this city.

The Hall was filled by a very attentive audience. The impressions made were excellent. The Association is highly prosperous, and deserves aid and encouragement from all who love morality, good order, and religion.

Allegheny Endowment.

In the Presbytery of Allegheny City, the second Sabbath of February has been designated as the day for presenting the Endowment of the Fourth Professorship, and setting on foot the collections. Would not all the churches of the four Synods, who have not yet carried out the Synodical plan, do well to act on this same day? It is important that the work be promptly accomplished. Our New School brethren are increasing the endowment of the New York Seminary to \$200,000, and all is now raised but six thousand. Besides this, they have lately raised, in one or more of their Synods, over fifty scholarships for students. One man has provided over twenty scholarships, for several years past, by the payment of the sum required annually to raise \$50,000 for endowment, in which one church contributed \$9,000. New Haven has just now received a legacy said to be equal to \$200,000 ultimately, which is to be applied to scholarships for students who have need. If Old School churches value their own Seminaries of the General Assembly, why should they not freely give, as they have freely received? Shall Allegheny be without this small endowment? And shall not God's people, who have the means, provide for the education of needy students, \$120 to \$150 per annum?

Westminster Assembly.

In noticing some of the leading characters of this notable convention, our attention is naturally called, first, to the presiding officer, then styled the Prolocutor, Dr. William Twiss. He was a venerable man, nearly seventy years old, of pale countenance and noble brow, whose life had been passed in severe studies. He had spent sixteen years at Oxford, in the closest application to the study of logic, philosophy, and divinity, and was now Rector of Newbury. His manners were quiet, and his piety sincere. He was held in high estimation by all his contemporaries, and both friends and opponents spoke of him with the greatest respect. But, however worthy the man, however high and varied his requirements, and however great the confidence reposed in him, it was soon evident that he was not the proper person for the place to which he had been called. His ability was undoubted, his piety was admired, and he was a keen controversialist; but he had great difficulty in speaking extemporaneously, and was wanting in tact for guiding the proceedings of a deliberative Assembly. The same mistake is often made now, in ecclesiastical assemblies; men are chosen to preside on account of their venerable age, their widely-extended reputation, or the position they occupy, rather than from any peculiar fitness for the post, and the result is very unsatisfactory to themselves, and not unfrequently much delay and confusion is caused in the business of the body. So it was with the excellent Dr. Twiss.

In the midst of the perplexing questions he was called to decide, and the stirring debates of the Assembly, he longed for his quiet home and study. Thither, at the close of the first year, he retired, after being wearied with duties so ungenial to his tastes and former habits. But the civil war breaking out soon afterwards, he was driven by the Cavaliers, from the home he loved so well, and in July, 1646, the friendly hand of death took him away from all the scenes of toil and strife. He was buried in Westminster, being followed to the grave by the whole Assembly. But another honor still awaited him. After the Restoration, his bones were dug up by the Government of Charles II., and cast into a hole in a common church yard—a distinction conferred on not a few patriots and pious men, and among others, upon "The bold assessor of Britannia's fame, Unconquerable Blake."

The successor of Dr. Twiss was Mr. Chas. Herle, who was considered a moderate Presbyterian. He was a fine scholar, a polished gentleman, of modest demeanor, and possessed of great tact in the conduct of business, and in controlling the temper of disputants. So that he possessed, in an eminent degree, the very qualities for legislative proceedings that were wanting in his illustrious predecessor, and the difference was at once seen and felt by the whole body. Since our limits will permit us to mention only a few of the persons honored with a seat in that Assembly, or even of those who took a prominent part in its deliberations, we must necessarily confine ourselves to those who may be considered the representatives of the different leading opinions that were held.

While the greater part, as we have before stated, were Presbyterian in sentiment, there was a little cluster of Divines of very warm zeal and acknowledged ability, openly committed in favor of Presbyterianism. These were Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newman, and William Sprinshaw. As early as 1641 they had unitedly sent forth that able reply to Bishop Hall, styled *Smectymnus*, (a word made up of the initials letters of their names), and which had given a blow to Prelacy, from which it did not recover.

The first mentioned of this group, Mr. Stephen Marshall, had most popular talents as a speaker; indeed, Baile spoke of him as "the best of preachers in England." Moreover, he feared not the face of man, and had those active business habits that are so necessary to a leader in troublous times. Where the battle raged most fiercely, there he was to be found. In 1640 he delivered most animating speeches and sermons to the Parliament, urging them to take up arms in defence of the Constitution, and to set about the work of reforming the Church. And in this Assembly he was a favorite debater and an acknowledged leader.

The next was Mr. Edmund Calamy, the grandfather of the yet more celebrated Dr. Calamy, the author of so many well known works. Both as a man and a preacher, he was greatly admired, and his controversial learning, which he handled with exquisite skill, was vast. He has the high distinction of being the first man who openly proclaimed and defended the Presbyterian Form of Government before a Committee of Parliament. Afterwards, when tempted with a bishopric, he rejected it, and adhered to his cherished convictions to the last. He could speak the word of God to kings, without trepidation. To Cromwell, the greatest of England's rulers, he said upon a certain occasion, that if he attempted to assume the powers of a king, "he would have nine in ten of the nation against him."

The other three of these united Divines, though not so distinguished, were men of great moral worth, extensive learning, and devoted piety. Dr. Arrowsmith and Dr. Tuckney, alike celebrated for learning and purity of character, and both of whom held Professorships of Divinity in the University of Cambridge, must not be forgotten. The principal share in the composition of the Larger and Shorter Catechisms, devolved on these two gentlemen, a work for which they were admirably qualified by previous studies and habits of profound research and careful thought. Indeed, the Answers in the Larger Catechism, and particularly the unequalled and masterly exposition of the Ten

Commandments, are generally attributed to Dr. Tuckney.

The *Erastians*, or those whose leading principle was, that all Church government should be in the hands of the civil rulers, were few; but each one was a host. Dr. Coleman died, at the beginning of the discussion of the cardinal principle on which they had planted themselves. But Dr. Lightfoot was a man of large observation and varied accomplishments, and who could bring all his attainments to his aid in public debate. Yet the man on whom he relied, and to whom the whole *Erastian* party in Parliament looked as their advocate, was a layman who had a seat in the Assembly, the celebrated John Selden. He was a man of wonderful talent, and of marvelous erudition, who could read the original Hebrew and Greek Scriptures with as much ease as when translated into his own tongue, and who had made the Jewish Church polity a subject of long and special study. Accustomed as he had been to legal investigations and discussions, and to Parliamentary tactics, it is easily seen that although without many adherents in the Assembly, he must have been a mighty opponent. And it must be confessed that he was not free from the charge of treating many who differed from him with great arrogance, and of assuming an air of haughty superiority over the Divines who replied to him. Indeed, it is said, this is not an unusual infirmity in legal gentlemen now, probably in many cases unconsciously, when occupying seats in ecclesiastical bodies. Many times they have but little patience with the opinions of mere clergymen with respect to points of ecclesiastical law and order. It must also be confessed that there is something that approaches very nearly the vainglorious, where Selden says to those quoting texts, to prove their assertions: "Perhaps, in your little pocket Bibles with gilt leaves, (which they would pull out and read), the translation may be thus, but the Greek or Hebrew signifies thus and thus." But we are willing to forgive if we can not forget all this, when we hear this great scholar on his death bed, saying, "out of the numberless volumes he had read, nothing stuck close to his heart, or gave him such solid satisfaction, as that single passage in Paul's writings, beginning with 'The grace of God that bringeth salvation, hath appeared unto all men,'" &c.—Tit. ii: 11-14.

The two most celebrated among the *Independents*, were Dr. Thomas Goodwin and Mr. Philip Nye. They were styled, and not unjustly, "the Atlases and Patriarchs of Independency." Both of these men were of most exemplary piety and eminent ability. Dr. Goodwin will be long remembered as the favorite minister of Cromwell, through whose influence he was made president of Magdalen College, at Oxford. He was a sound Divine, and is still well known by his many works. Mr. Nye was remarkable for great quickness of perception, and for wonderful pertinacity in maintaining his own views. He kept the whole Assembly some three weeks in debating the single point, whether the communicants should be recommended to seat themselves around a table, or have the elements handed to them in their seats.

But it is time to turn our attention to the Scotch Commissioners, four of whom were the most distinguished clergymen in the Church of Scotland, at that day. These were Robert Baile, Samuel Rutherford, Alexander Henderson, and George Gillespie. They watched the proceedings of the Assembly with interest interest, as well they might. They had just come out of a fearful struggle with Bishops, Papist ceremonies, kingly mandates, and fierce battles, and they felt that the liberties of their Church and country still hung tremulously in the balance.

Baile, though one of the most learned men of his times, was constitutionally timid, and somewhat feeble in disposition. He did not attempt to take much part in the public debates; but the notes he took of the proceedings, and the letters he wrote home, are invaluable, since they give us a better idea of the men and the proceedings, than any other thing that now remains, unless, indeed, we except the Minutes of the Assembly, which have been lately discovered, after two hundred years of concealment. Samuel Rutherford was one of the purest and loveliest of men; his whole soul was filled with love to God and man. His "Letters" have had a very wide circulation, and are known and admired extensively in Great Britain and the United States. Contact with them has imparted a brighter glow to many a Christian heart. And his controversial writings on the difficult and abstruse questions of his own period, show him to have been a man of profound erudition and thought.

But Alexander Henderson was a tower of strength, in an age fertile of great men. He was remarkable for sagacity, prudence, the most attractive amenity of manners, and an overpowering eloquence. His had been a life of devotion, toil, and danger, in behalf of the freedom of Scotland and her Church. He had everywhere stood in the forefront of the hottest battle, by common consent. His integrity none doubted; his ability acknowledged. Through his influence, opposing parties had been reconciled, despair had given place to hope, and defeat had been the presage of victory. To him was the "Solemn League and Covenant," signed under circumstances so momentous, in 1638, more indebted than to any other man. In the Assembly, he spoke but seldom, yet no man on that floor wielded a wider or more beneficent influence. For he always took part at that critical point when a great character is necessary to compose differences, and harmonize conflicting sentiments, or carry a position by an assault before which all resistance is vain. Great as were Knox and Melville, in their day, Henderson deserves to stand beside them, and to be recognized as one of "the first three of the Church of Scotland's worthies."

George Gillespie will never be forgotten. He was one of the most remarkable men of that, or any age. His natural endowments were of the highest order, and his learned acquirements were extensive, and at the same time peculiarly minute. With an intellect clear and acute, a nervous elocution, and a voice of commanding power, his preaching, and also his speeches in debate, were characterized by that electric energy that unmistakably indicates true genius, and carries conviction to the hearts and minds of hearers. Though one of the youngest members, if not the very youngest, of the Assembly, his power was felt and acknowledged by all. One memorable incident, among others, is recorded. Upon one occasion, the great *Erastian* leader, Selden, had made a speech characterized by so much acuteness, learning, and logical force, that no one liked to undertake the task of answering it just at that time. But at length Gillespie, owing to the urgent solicitations of his brethren, though blushing with diffidence, arose without previous preparation or notes, for he had had no thought of replying to such a man, repeated substantially the substance of Selden's speech, and answered it with an overwhelming refutation. At the close, even Selden himself, with a candor that did him credit, and atoned for much of the arrogance exhibited at other times, said, "That young man, by his single speech, has swept away the labors of ten years of my life." If any one desires to learn the very essence of the most important discussions of the Westminster Assembly, on the subject of Church government, and the arguments in answer to the most elaborate speeches and writings of both *Erastians* and *Independents*, he must study the incomparable work of Gillespie, entitled, "Aaron's Rod Blossoming."

Such were some of the most distinguished and active members of that notable Assembly. The list might be easily extended, and much more might be said of those we have mentioned, but we have already far exceeded the limits we had assigned ourselves. The Assembly sat until the dissolution of the Long Parliament, on the 22d of February, 1649, when it was dissolved, after having continued together five years, six months, and twenty-two days, and having held one thousand one hundred and sixty-three sessions. "They rest from their labors, and their works do follow them."

REVIVALS.

SIXTH STREET UNION CHURCH, PITTSBURGH.—Twenty-eight persons were received into the communion of this church, on examination, on Sabbath last.

EBENEZER, PA.—We had the privilege of participating with the pastor of this church, Rev. George Morton, in a Sacramental service, on the 16th inst. Nineteen persons were received to communion, on examination, of whom four were baptized. These four were young men, who, with a number of their companions, gave themselves to the Lord, as a living sacrifice. Such an occasion is truly delightful to a pastor, and coming as the fruit of toiling labors, and labors oft sustained by hoping almost against hope, it must encourage many others who have sowed much seed, but to whom the reaping time has not yet arrived.

MILLSTONE, N. J.—This church, under the care of Rev. C. F. Worrell, still enjoys tokens of the Divine presence, in grace and power. For a whole year there has been a revival. The ingathering was large in the early part of the movement. And while those converts were being edified, new ones have been made. On the 16th inst, thirteen persons, for the first time, approached the Lord's table, testifying, with their numerous brethren, their love to Jesus.

SHARPSBURG, PA.—The church at this place has been, for some time, without a pastor, but has been supplied by Professor Wilson, of the Seminary. It is enjoying a reviving from the Lord. Sixteen persons have united as new communicants. Upwards of thirty have since expressed a hope, and others still are anxious inquirers.

SPRING HILL, PA.—See letter of J.H.F., on first page.

LANCASTER, KY.—This church is supplied by the Rev. James Matthews, of Centre College. Eighteen persons were received at a late communion.

WESTMINSTER COLLEGE.—This institution, located at Fulton, Mo., is enjoying favorable manifestations of Divine grace. Quite a number of the students are said to have professed conversion.

BURLINGTON, IOWA.—This church is without a pastor, and we lately noted the desire of the people to obtain one. We are now pleased to be informed that their desire is likely to be soon granted. They have made a unanimous call to Rev. A. C. McClelland, of Peru, Ind., with a prospect that he will accept. Mr. McClelland has been laboring for some weeks at Burlington, and at a communion, on the 16th, twelve persons were received on examination.

SPRING CREEK, PA.—A private letter says: "There is quite an interesting season in the Spring Creek congregation, (Mr. Hammill's). Between sixty and seventy came forward last evening, as inquirers."

REV. DR. STRATTON, of Natchez, Miss., is laid aside from labor owing to an affection of the head. "When he speaks, a sound almost like that of a pistol," says the *Presbyterian Herald*, "is made at every word he utters."

THE LADIES HOME MAGAZINE for February, is a good number of a well conducted work. The Ladies Home Department of our own dwelling, always delight to see its arrival. T. S. Arthur is much of a favorite; and Miss Townsend is uniformly vigorous and instructive.

THE ECONOMIC MAGAZINE, for February, is already on our table. It is a capital number. The ladies will, of course, read "Orcholine and Whales," and the curiosity of the gentlemen will hardly permit them to turn over the pages, without something beyond a mere peep at the contents.

Circular Letter.—Board of Education of the Presbyterian Church.

COLLEGIATE AND ACADEMICAL DEPARTMENT.

The Board of Education of the Presbyterian Church was organized, in 1819, for the purpose of aiding pious and indigent young men in preparing for the Gospel Ministry. In 1847 and 1848, the General Assembly added to the operations of the Board, the department of Schools, Academies, and Colleges, whose object is to assist institutions under the care of the Church, when they may require aid. These two departments of the Board of Education are so harmonious as to be properly committed to the same general supervision, and yet they are so distinct as to require separate funds for their administration. By a rule of the General Assembly, the funds collected for the education of candidates for the ministry are to be kept entirely distinct from the other funds; so that whatever money is spent in sustaining institutions of learning, must be specifically given for that purpose.

In fidelity to the trust committed by the General Assembly to their care, the Board of Education are aiming to place this important department of the work of the Church upon a permanent and safe basis.

I. GREATNESS OF THE WORK.

We ask our brethren to refresh their minds with a brief glance at the importance and benefit of religious institutions in the training of youth.

1. The Presbyterian Church has made education a prominent aim, on the general principle, that it promotes man's chief end, which is to "glorify God and enjoy him forever." God himself possesses infinite knowledge, as well as infinite holiness; and conformity to his perfection, and the highest cultivation of the intellect, in connection with the best training of religion.

2. Institutions of learning have been found, in the experience of the Church, to be efficient in imbuing the youthful mind with correct principles of religion, and in leading, by God's blessing, multitudes to the knowledge of Jesus Christ.

3. Our institutions, especially our Colleges, furnish the supply of ministers to the Church.

4. Our educational institutions, and especially the higher class, provide learned men for all the professions, and spheres of usefulness in public life. The great proportion of eminent statesmen, judges, lawyers, physicians, scientific men, &c., owe much to a thorough course of education, and they are chiefly graduates of Colleges.

5. Education perpetuates its advantages with accumulating power, by raising up intelligent and well-qualified Teachers and Professors, for the Schools, Academies, Colleges, and Theological Seminaries of the country. The whole educational system is bound together by intimate ties of common relationship; each class of institutions mutually affecting the other, and the whole growing in prosperity in proportion to the effort of nature of every part.

6. The cause of Christ, throughout the earth, is promoted by the agencies of education, which elevate the social, political, and religious condition of communities and nations, and prepare the way for that "increase of knowledge" which is a characteristic of the Millennium.

In short, the educational institutions of the Church have ever constituted a part of her true glory and power, from primitive times, through the Reformation down to the present period.

7. MOTIVES FOR PROSECUTING THE WORK WITH ENERGY, AND FOR ESTABLISHING NEW INSTITUTIONS.

1. All the reasons that render educational institutions important, anywhere, apply with at least equal force to new States and Territories. The cause of learning and the cause of religion, depend upon religious institutions West of the Allegheny mountains as much as the East or the South, where they have been deemed necessary from the earliest period.

2. No country in the whole world is more important in its political, social, and religious relations, than the West and South-West. No part of our territory is more rapidly increasing in population, possesses greater physical resources, is more certain of controlling our future history, and has greater prospects of influencing the destiny of the world.

3. Institutions of education perform an important office, no where more needed than in our new States and Territories, in training the mind and heart with sound learning and discipline, in repressing undue worldly excitement, in supplying high motives of action, and in opening the way for the advancement of the kingdom of our Lord Jesus Christ.

4. Students who desire collegiate education, cannot come to the East in pursuit of it; nor is it desirable that they should. The youth of the country should be educated on their own soil. But comparatively few will be educated at all, unless institutions of learning are established at home for their benefit.

5. Self-protection from the wiles of Popery requires the establishment, in sufficient numbers, of educational institutions in the West. It is well known that particular efforts are made in that vast region, to secure a control in the training of the young. Presbyterians must not be backward in such a contest, at such a day, for such a crown of reward as the West holds out to Protestant education among its growing millions.

6. Our own Church requires Colleges at the West. We are more backward in this department of evangelical resources than in any other. Sister Churches, who have no claim to precedence, except in our own voluntary, but inexcusable backwardness, have a larger number of institutions than we have. Our wants and our position, as a denomination of Christians, especially in reference to the increase of our ministry, plead for immediate and thorough activity. We cannot do our duty to the Church or the State, to present or future generations, unless we apply our strength, without delay, to this great work.

III. PROPOSED METHOD OF AIDING COLLEGES AND OTHER INSTITUTIONS.

The Board of Education have been acting on a plan of aiding our new institutions, which, it is hoped, will meet the views of the intelligent business class of our church members, and of our Church in general.

It has been objected that the West is able to endow its own institutions. This is our own opinion. Give the West time, and it will provide a sufficient endowment, from its own resources, for all its institutions. The Board of Education, therefore, do not propose to make it a part of their system of aid, to collect any endowment funds. It is a fundamental principle of the Board (which, as a general thing, will be acquiesced in), to raise no permanent funds in the East for institutions at the West and South-West. If any funds are given for permanent endow-

ment, they must be the spontaneous gifts of individuals who prefer putting their donations in that form, and who have wealth enough for that purpose.

The plan of the Board of Education is to give annually, for a limited period, such aid to the Professors or teachers in these institutions as will, with other funds, supply their immediate wants, until the students become numerous enough to sustain the institutions by tuition fees, or until an endowment is obtained at the West itself.

This plan is wise, efficient, consistent and safe.

It is wise, because it throws these institutions principally upon their own resources, stimulates them to immediate exertion, and gives them encouragement during the interval of an incomplete endowment. Moreover, if the new States are made to understand that they must endow their own institutions, there is a security against their too great multiplication.

The plan is efficient, because it answers all the demands of pressing and immediate wants, and makes a provision for the future, which dispenses with foreign aid. The great point is to help these institutions at the beginning, and to insist upon the putting forth of prompt efforts to place themselves upon an independent basis.

This plan is consistent with our other schemes. It gives to those who are able, the opportunity to help those who are less able, and all to help one another. It also delivers particular sections of the Church from the incessant importunities of indiscriminate applications. The plan of the Board of Education is precisely analogous to that of the Church Extension Committee. A collection from our churches in behalf of colleges and academies will enable the Church to systematize this branch of benevolent action on the same principles that have given success in other departments.

This plan is a safe one. It guarantees that all the money collected shall go directly to supply the immediate wants of those engaged in instruction, when this work is performed; and no part of the funds is subject to the risk of investment.

Let it be borne in mind that, in proportion as our country advances, and new Territories and States are added to the confederacy, new institutions of learning are required. Texas, California, Oregon, Minnesota, Nebraska, and Kansas, are already organizing their institutions and churches. Schools, academies, and colleges, are necessary to prosper our political and social life, in new States as in old ones. This new department of the Board of Education is likely to be a permanent one.

IV. THE BEST WAY TO RAISE THE REQUIRED FUNDS.

Many difficulties have been encountered by the Board in obtaining funds, arising in part from the number of other objects of benevolence, in part from a want of thorough appreciation of the work, and in part from the apparently unreasonable claim of one Board for two collections from the churches. Other hindrances of various kinds have also existed. The Board have, for some years, struggled on as they were able, and have accomplished, with God's blessing, no inconsiderable good with the resources placed within their reach. The largest contributions to the income of this department have come from two of the Ruling Elders (now not acting) of the Presbyterian Church. It is obvious that some general plan, adapted to the co-operation of the whole Church, ought to be devised and carried into practice; otherwise all these weighty educational interests will be put in jeopardy in the course of time. After surveying the whole subject with great care, and in view of the existing emergency in a number of our academies and colleges, the Board of Education, in consultation with friends in different sections of the Church, have unanimously adopted the conclusion to ask a collection in aid of institutions of learning on the day recommended by the General Assembly for special prayer—only called the Annual Concert of Prayer for Colleges—on the last Thursday of February. The Board make this proposition to the churches without assuming any other authority than that of a respectful and friendly suggestion leaving it to the ministers and elders to take up a collection or not, as may seem best; and if one is taken up, to direct to what institution it shall be appropriated. If no institution be designated, the Board will distribute the funds to the best advantage within their power. The course proposed is the only one left to the Board in its present emergency; and it is hoped that the General Assembly will approve of this plan as a permanent arrangement, and hereafter recommend offerings as well as prayers on the recurrence of the Annual Concert.

We respectfully ask the attention of ministers, elders, and communicants, to the following reasons, in favor of collections at the Annual Concert of Prayer, as the best mode of obtaining the requisite support for the Schools, Academies, and Colleges of the Presbyterian Church, that need temporary assistance:

1. The plan of uniting alms with prayer, has Scriptural authority. "Thus saith the Lord" is better than all the wisdom of men.

2. Our Church is already trained to make collections, with its prayers, at the Monthly Concert, for foreign missions; and why not for institutions at the Annual Concert for Colleges?

3. This plan is an economical one. It dispenses with all agencies, and is in exact accordance with the scheme of Systematic Benevolence, adopted by our Church.

4. This arrangement for a collection, on Thursday, will relieve a large number of brethren, who think that our institutions ought to receive aid from the churches, but who, nevertheless, do not feel warranted either in taking up a second Sabbath collection for the Board of Education, or in combining the two departments of its work in one presentation.

5. This plan brings the matter within the reach of all churches, which meet for prayer; and it can be the most readily adopted by the greatest number.

6. It asks the people to aid colleges and other institutions, in the act of praying for the heart and piety of the Church.

7. This plan interferes with no other scheme, or object of benevolence. The cause of colleges takes its natural place, on its natural day, and without hindrance to any other good work.

8. This plan has a capacity for enlarging, which gives it the prospect of eliciting a sufficient income, ultimately, for all the purposes of the Board. It may be worked into more efficiency, like other benevolent plans, by imparting information to the churches, by an occasional sermon, or word of exhortation, from the pastor, or by conversation with individuals. In short, the Board are willing to take the responsibility of the efficiency of the plan, if the churches will adopt it. Small sums from many churches will make up, eventually, it is believed, a sufficiently large aggregate to enable the Church to sustain her institutions in their time of need.

In view of these various considerations,

of the churches the propriety of taking up collections, at the meetings for prayer, on the last Thursday of February. Brethren, we repeat it, that it is our only hope of doing the work entrusted to us by the Church, so far as we have any light upon the subject. In soliciting this collection, we ask our brethren to consider that we are not demanding aid to promote an untried experiment. After being engaged in the work for ten years, the Board can testify that the aid, rendered in this department, has accomplished the most important and useful results to the cause of religious education, both directly and indirectly, in our own, and in other churches; and it is their strong conviction that the efforts, made in behalf of educational institutions, ought to be enlarged and perpetuated from generation to generation.

It is proper to add, that nothing can be further from the intention of the Board than to magnify the pecuniary aspect of the case, so as to interfere, in any manner, with the devotional exercises of the day of special prayer. On the contrary, the General Assembly has declared, that "GIVING is an act of worship," obligatory upon those that serve God in spirit and in truth; and this deviance of the Assembly is in conformity with the declarations of the sacred Scriptures.

In the midst, therefore, of sincere and earnest prayer to the Lord of the harvest, for the outpouring of his Spirit upon the rising generation, especially upon the students in Schools, Academies, and Colleges, let suitable gifts for the support of our educational institutions declare the gratitude of the Church for mercies past, and her sense of obligation to glorify God by all means in her power, spiritual and temporal.

In behalf of the Board of Education,
C. VAN RENSSLAER,
Corresponding Secretary.
WM. CHESTER,
Associate Sec'y and Gen'l Agt.
JAMES WOOD,
Associate Corresponding Sec'y,
Philadelphia, Jan. 10th, 1859.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

On the 11th of August, 1786, after having labored six months in Georgia, Mr. Charles Wesley, the Brangelical poet, and brother to John Wesley, the founder of Methodism, sailed from Charleston, S. C., for England. But the first part of the voyage was most unpropitious. The vessel in which he had embarked was altogether unseaworthy, and its commander was a wicked and drunken man. The weather was stormy, and the captain was at last compelled to endeavor to make Boston harbor. But it was not until the 24th of September that that port was reached, and Mr. Wesley was able to bid farewell to the wretched vessel, and its still more miserable captain. Thus, Mr. Charles Wesley was the first Methodist known to have passed through the streets of this city. He remained, awaiting a passage home under a more worthy officer, nearly a month. During his stay, he was treated with much kindness by some of the leading citizens, and received many kind attentions from some of the ministers. The invitations to preach were quite numerous, but on account of the delicate state of his health, he was compelled to decline most of them. Among other places, he preached in Christ's church, (Episcopal), which had been constituted in the reign of George I., and whose house of worship had been erected the same year; and also in Trinity church, belonging to the same denomination, which had been organized in 1734. The first mentioned edifice had, for a long time, the only chime of bells in New England, and is still occupied as a house of worship, though Wesley preached in it more than one hundred and twenty years ago. Even the very sermons that he preached in these two churches, are still in existence, having been published in London in 1816. He re-embarked the 26th of October, to encounter another stormy and perilous journey, but under a steady, careful, and obliging captain, although in the same vessel, and did not reach England until the 3d of December.

The purchase of the *Old Hancock Property*, for the use of the State, is now agitated. Some are in favor of securing it as a residence for the Governor, while others advocate the making it a State museum of antiquities. The Hancock family is nearly extinct, and the old property must soon pass into other hands.

The present Speaker of the Massachusetts Legislature, is Mr. Charles Hale, of Boston, and is only twenty-eight years of age. He is the youngest man that ever held that office. Mr. Winthrop was speaker at the age of twenty-nine.

After a full and careful examination, by the most eminent physicians, the disease under which Mr. Theodore Parker has been laboring for some time, has been pronounced pulmonary consumption. He has left for the West Indies, and his congregation, or Society, has taken a smaller hall. What may be its future, no one can tell.

The Puritan Review Scheme has now assumed a definite shape, and promises to include a much wider scope of vision, and to exert a much more extensive influence, than was at first anticipated. The alleged necessity for such a publication, was the tendencies of the leading and favorite Theological Seminary in New England, and the increasing laxness of doctrine in the younger portion