

Banner and Advocate.

DAVID MCKINNEY, JAMES ALLISON, STEPHEN LITTLE, PROPRIETORS. PITTSBURGH, AUGUST 13, 1869.

THE FIFTY-SEVENTH ANNUAL COMMENCEMENT at Jefferson College, Canonsburg, Pa., occurred on the 8th inst. There were present an immense concourse of people, manifesting the deep interest taken in this institution, now becoming venerable; an institution which may, with much propriety, be regarded as the Alma Mater of literature in the West.

On Sabbath morning, preceding Commencement, a sermon was preached to the Religious Societies, by Rev. A. M. Milligan, of Westmoreland; and in the evening the Baccalaureate sermon was preached by the President, Rev. Dr. Alden. On Tuesday, Rev. Jno. Egleson, of Buffalo, Pa., read before the Alumni, a Historical Sketch of the Class of 1828. The Valedictory and Responses, by members of the Literary Societies, were delivered by N. H. G. Fife, of Elizabeth, and R. T. Miller of Canonsburg, for the Franklin Society; and by R. L. Masley, of Milroy, and J. Anderson Milliken, of Academia, for the Philo Society. All these exercises were missed, not having arrived in season.

In the evening of Tuesday we had the privilege of hearing the Hon. Cassius M. Clay, of Ky., in an Address before the Literary Societies. The subject chosen by the orator was, Benjamin Franklin. The parentage, boyhood, youth and manhood; the wisdom, industry, economy, thrift; the patriotism, statesmanship, scientific character; the honesty, fortitude, success in life, and eminent usefulness of Franklin were set forth in a manner lucid, entertaining, and instructive. Mr. Clay, rather unhappily, introduced and dwelt upon the religious features in the life and character of Dr. Franklin. This part of the theme did not lie within the forte of the speaker, nor was it, in its main features, adapted to the sentiments of the audience. In many things the great statesman of the Revolution was an example, and almost a model; but religion was not one of them. Franklin was far more distinguished for his love of freedom; and his labors, numerous and successful, in her behalf. This presented a theme to the orator more in accordance with his taste and mental habits. This he embraced with ardor, but very briefly. He might long have dwelt upon it to the delight of his patriotic and liberty-loving audience.

On Wednesday, Commencement day, the exercises were opened with prayer, by the President. This was followed by addresses from seventeen young men of the Graduating Class; the Valedictory by E. C. Moderwell, and the Salutatory by Robt. Stewart. Of the performances it may be sufficient to say that, with some variations in the degree of excellence, they exhibited much thought, high attainments, and powers of utterance well cultivated. The young men did honor to themselves, their teachers, and the Institution. Jefferson still grows in importance. Every year she sends forth her sons, by scores, to serve the Church and bless the land. Her Trustees and Faculty are wise men, good men, devoted Christians. It is their joy to promote education as the handmaid to religion, while they train the mind for usefulness in time, they strive still more to prepare it for the blessings of immortality.

The First Degree in the Arts was then conferred on the following fifty-four young gentlemen: B. Blair, D. S. Bole, Geo. Chishman, A. Cowan, J. E. Dixon, J. M. Douglas, J. W. Edie, J. G. Elliott, J. A. Ewer, A. H. Ewer, N. H. G. Fife, T. M. G. Fife, Walter Forsyth, S. H. Galland, Samuel Giffm, W. H. Godber, C. E. Guy, J. D. Hunt, G. W. Jackson, J. C. Kelly, J. J. Kirkpatrick, Robert Lexington, G. C. Schaefer, W. H. Marshall, H. O. McKean, Hamilton McCoy, J. W. McKean, John McKean, D. M. McLean, T. H. N. McPherson, E. C. Mott, W. E. Moore, W. P. Patton, W. D. Potter, A. J. Patterson, Stephen Phelps, J. W. Potter, G. M. Potter, J. T. Power, W. D. Ralston, G. T. Rankin, Jew. Reiser, J. L. Sample, G. C. Schaefer, W. H. Marshall, B. B. Shomaker, W. B. Sibbet, T. P. Spencer, Robert Stewart, J. R. C. Stuebel, Henry Wallace, B. H. Withenrow, A. J. Wyly, D. H. French.

The degree of A. M. in course, was conferred on the following Alumni: George W. Chalfant, of Salisbury, Pa.; L. B. W. Shryock, of Crittenden, Ky.; W. W. Hays, of Harrisburg, Pa.; A. M. Taylor, of Canonsburg, Pa.; E. H. Patterson, of Oakland College, Miss.; W. G. Keedy, of Rodney, Miss.; J. C. Gilliam, of Shoupsville, Pa.; T. Weaver, of Pine Grove Mills, Pa.; and Rev. J. S. Pomeroy, of Fairview, Va.

The honorary degree of A. M. was conferred on Rev. Prof. Richardson, of the University of West Virginia; Rev. J. H. Egan, of O. B. Byerly, of the Lancaster Normal Institute; B. L. Jones, Principal of Birmingham High School; R. Smith, Esq. of Kirtland, Pa.; E. E. Morehead, Esq. of New York; Wm. S. Beards, of Chambersburg, Pa.; Rev. H. M. Meekin, of Pennsylvania; G. S. Fombelle, Principal of Morganfield Institute, Ky.

The degree of D.D. was conferred upon Rev. Wm. E. Schenck, Philadelphia; Rev. Jas. G. Brown, Vicksburg, Ind.; Rev. Mich. Jacobs, Gettysburg, Pa.; Rev. J. E. Beckwell, Brooklyn, N. Y.; Rev. Thos. E. Gordon, Terre Haute, Ind.; Rev. Jesse M. Jamieson, Waukesha, Wis.; Rev. James Prentiss, Philadelphia, Pa.; Rev. John Egleson, Washington, Co., Pa.

And that of LL.D. upon Prof. Albert Hopkins, of Williams College, Mass.; Hon. Josiah Cook, Hamilton, O. This is quite a liberal bestowment of honors—liberal, not in the sense, by any means, that the recipients are not worthy, but in this, that it is profuse, and that neither the College funds, the library, nor the philosophical apparatus are ever very greatly benefited in return. But these ought to be remembered, and that bounteously. Much as we are in favor of making good things cheap, and hostile as we are to the purchase of honors, still we think that there might be some adequate, gratuitous acknowledgment, when merit is sought out, and is marked with valued distinctions.

The resignation of the Chair of Latin, by Rev. A. Williams, D.D., deprives the College of an excellent teacher. Prof. Williams has made arrangements to take charge of the Edgeworth Female Seminary, at Sewickley, where he will have still an important field for useful labor, and where, we trust, a discriminating public will confide in his care of many of their daughters.

To fill the Chair vacated by Dr. Williams, the Trustees, elected Rev. David Hall, of Brady's Bend. This is an excellent choice. Mr. Hall is a young man, of fine talents and superior education, and is a good preacher as he is a scholar. The Faculty is, hence, still full, and will command undiminished confidence.

The foundations of Jefferson College were laid in prayer; her walls were built with prayer; she is still the subject of prayer; and, on her behalf, the Lord has shown himself, and will show himself, the hearer of prayer.

A Question Asked and Answered. QUESTION. On the day succeeding its date, we received the following: PITTSBURGH, Aug. 4, 1869. REV. DR. MCKINNEY.—It is rumored that at the annual meeting of the Board of Domestic Missions, held in June, a resolution was adopted appropriating money to pay expenses of members attending said meeting. It would be interesting to know whether this is not in conflict with the usage of the Board? Who offered the resolution? If any, what amount of funds was drawn from the Treasury? Your connection with the Board for a considerable time, and familiarity with the modus operandi, will enable you to give the requisite information. Respectfully, A CONTRIBUTOR TO ALL THE BOARDS. ANSWER. Toward the close of the annual meeting in June, Dr. Happerett, having been elected Co-ordinate Corresponding Secretary, offered a resolution, substantially as follows; which was adopted, viz: "Resolved, That the Treasurer be directed, on application, to pay the necessary traveling expenses of the members of this Board, when in attendance upon the annual or special meetings."

On the second day after the meeting, we inquired of the Treasurer, and found that a few members had availed themselves, through their friend Dr. Happerett, of the privilege. They were, however, but a few. Six gentlemen received eighty dollars, under the resolution. Of these, only two were old members, and they had not been in the habit of frequent attendance. This is the only instance within our knowledge, in which any member of any Board has either asked for or received any compensation for attending upon the Board's meetings. The service, both as to time and traveling expenses has, uniformly, been regarded as a gratuity to the Church. There might be much said in favor of the innovation, but we trust that it will not prevail. Our Board schemes are agencies of benevolence. They should be made as little expensive as is consistent with efficiency. Christian men, and especially those who are honored by the General Assembly with a position in her Boards, should rather cast in to the Treasury than draw therefrom. And it is to be noted, that if all the Boards would pass resolutions thus to pay themselves, and then all embrace the privilege of an annual visit to the cities, expenses paid, ten thousand dollars would hardly defray the cost. This would be "expansion," but expansion of a kind the churches would not endure. It would soon dry up the streamlets which supply the Treasury, and would utterly break up the Board system. No real friend of these organs of usefulness would, unless per chance, in an hour of forgetfulness, make the "application," and a second application for him by an official, we cannot but think he would spurn.

The gentleman who makes the inquiry above, is a layman, and not only a contributor to "all the Boards," but a liberal contributor, and is very active in inducing others to contribute. We may take this occasion to relieve the Domestic Board of an erroneous charge which we have heard several times repeated. It does not give Dr. Happerett \$2,500. The salary of the Corresponding Secretary is \$2,000, and the Co-ordinate will receive no more. Our opposition to a second Secretary in Philadelphia, for which, we believe, there is not the slightest use, is well known, and is as firm as ever; but still we wish that no wrong impressions should prevail.

A Circular. A copy of a printed Circular, addressed by Rev. Dr. Brownson, to the Pastors and Sessions of Washington Presbytery, having been put into our hands, we insert from it such extracts as are of general application to the subject of which it treats. Dr. Brownson had been requested by the Financial Committee of the Western Theological Seminary at Allegheny, to supervise the collections in his Presbytery, for the endowment of the Fourth Professorship in that Institution. Hence this Circular, in which, after quoting the favorable action of the Synod of Wheeling, and of the Presbytery of Washington, he proceeds, as follows, viz: "The voice of the Church concerning this enterprise, may be certainly learned from this concurrent and urgent action of her several courts. And may not the voice of the Master himself be heard in like manner, be heard. Surely after such solemn and deliberate proceedings, it may be expected that each church will be enabled to report the work done, or, at least, that an honest and faithful effort has been made to accomplish it. Among the many reasons for such an effort, let the following be considered, viz: 1st. After long years of anxious and doubtful labor and expense, the Head of the Church has crowned this Seminary with signal prosperity. The toils and tears, and prayers of the fathers and mothers of our race, have borne fruit. The number of students has rapidly risen, within the last few years, until it has reached one hundred and twenty-nine—a number in advance of that of Princeton, only a short time ago—and these students represent no less than twenty-three Colleges in the United States. The modern buildings, valuable libraries, and three Professorships endowed, only the success of the present plan is needed to place this Seminary—the child of many prayers—upon a level with her most favored sisters, throughout the land. Our call to the work of meeting this crisis, is the Lord's great blessing upon previous efforts. 2d. The faith of the Church is committed to the successful prosecution of this scheme. It is a serious thing for ministers and elders, sitting in the capacity of courts of Jesus Christ, to undertake for their Master's cause and glory, and to bind themselves by their oaths, to a course of action, which stand recorded on earth and in heaven. Let not the world find in the Church, an example of indifference to covenant engagements and pledges. At least, let each one do his appropriate part, as he may have opportunity and strength. 3d. The spirit of enterprise and liberality which appears in the efforts of other sections of the Church to place their Seminaries on a like footing, is a laudable stimulus to a like exertion on the part of the most dense, and in many respects, the most favored population of Presbyterians in the United States. Why should we lag behind our brethren? 4th. The increasing popularity of our Seminary, its favor in the eyes both of young men and of the churches, and its peculiar adaptation to the development of the work of the power of the ministry, should not be without their influence. These considerations, dear brethren, are offered in a fraternal spirit. Your portion of the amount needed is

which it is hoped will be promptly forthcoming. May not more than this be expected, in order to make up for the failure of others to do so? May not every one, in the light of Providence, upon our promises of a luxuriant harvest, be a prudent warning to remember that "There is that scattereth and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty." Your fellow servant, JAMES I. BROWNSON.

The closing remark of this Circular deserves to be pondered by those churches which have been delaying action in this matter, until a more convenient season.

The Sabbath at St. Louis. There has been much excitement recently, at St. Louis, on the subject of Sabbath observance. The city was one, and long, Roman Catholic. It is the resort of foreigners, and the dwelling place of a vast amount of irreligious. And still it seems that the Lord's Day is not to be utterly and forever desecrated. The strength of parties has been tested. The project of a law to prevent the sale of liquor on the Sabbath. The Mayor appointed Monday, the 1st inst., for an election on the subject, and the result was, as reported, 5,292 votes for the sale, and 7,413 against it. They seem to have some wise and prudent, as well as good men, at St. Louis. They did not inately and like suicides, mingle the question with politics, nor make it a matter of "Americans" against "Foreigners." Neither did they make it a matter of denominational strife, in which the "straightest" sects would carry out their own peculiarities. They went for the Sabbath on the grand moral principles which concern humanity. The high toned Calvinist could here cooperate, and the Evangelical Methodist, Baptist, Lutheran, Episcopalian—every Christian could join in the effort. The foreigner was invited, and could fraternize. The Romanist was not repelled and made a foe, but rather solicited to participate in a common cause. Every moral man, every man who loved his kind, was invited, and could labor on equal terms with his fellows. Judge Bates would to a public meeting which was being held, preparatory to the election: "I am very sorry to hear that there is any occasion for a popular demonstration to uphold an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort, and the respectability of society. Its religious character, as a holy day, ought alike to be the glory of the Christian, and a Christian community; but, that failing, the laws of the land, made for its security, ought to be as strictly enforced as the laws made for the protection of persons and property. Vice and crime are always progressive and cumulative. If the Sunday laws be neglected or despised, the laws of persons and property will soon share their fate, and be equally disregarded. "Most respectfully, EDWARD BATES.

The St. Louis Presbytery, speaking on the subject, a few days after the election, says of the active friends of the Sabbath: "They trusted in God and the right moral sentiment of this community, and acted with energy and wisdom—determined, if they failed now, to stand united and try again. The Mayor appointed a special election upon the subject, whether introducing drink on the day of the election. Meetings were called and largely attended by our best citizens. Speeches were made, the subject was discussed by the press and the pulpit, and the public mind was aroused to the magnitude of the evil—a brief and telling appeal was printed and extensively circulated on the day of the election—young men, who never electioneered before, armed themselves with the good ticket, and rendered efficient service—the ladies, too, noble creatures! lent their potent influence in its favor—and very many right-minded Germans, Romanists, and even high order dealers, gave it the helping hand. The battle was fought, and the victory was won."

How exemplary! Will not Pittsburghers learn a lesson? If they would do likewise, there would soon be not a liquor shop, in or near the city, publicly open on the Lord's day, nor an omnibus nor a street passenger rail car in motion. In this day of trial, let the advocates of the Sabbath make friends, and not foes. Let them plant themselves on a broad basis, whose firmness and value can be extensively seen and appreciated, and they cannot but triumph. Sectarianism and political partyism are entirely out of place in a grand moral question such as the preservation of the Sabbath, quiet and peaceful.

"The True Psalmody." Under this heading, we give an article on our first page, which is mainly a quotation from the Appendix of "Letters on Psalmody," a work now going through the press of Messrs. Martien, of Philadelphia. The "Letters" are from the pen of Rev. William Annan. When we mention this name, it is needless to say, to most of our readers, that the subject is treated with great ability. The work will soon appear.

To have the true Psalmody, is a matter of vast importance. It concerns our weekly, and should concern our daily worship. It belongs to our acceptance with God, our growth in grace, and the hopes of our families. We should have an evangelized Psalmody; a Psalmody which shall present the Redeemer's name and works, and also the soul's experiences under its guidance heavenly by the Captain of our Salvation. The little article, also on the first page, under the title, "The Name of Jesus," is pointed and instructive, and may well be noted in this connection.

Be Just to the Minister. We are of those who think that though ministers are by no means perfect, and sometimes are not very discreet, yet they often do not receive the pecuniary compensation to which they are fairly entitled. They labor in the Gospel, and it is ordained that they shall live by the Gospel. They feed the flock, and are entitled to an adequate portion of the milk of the flock. And yet they are often stunted in their salary, or a part is kept back, or they suffer through delay in payment. Oftentimes, also, ministers in charge, and more frequently yet, ministers without charge, are greatly imposed upon, by being invited to perform services for a day, a week, or a month, for which they are rewarded with not the slightest compensation. They are bound to preach. When a people seek to speak their Master's truth, they dare not refuse. And when no invitation comes to them, they are to put themselves in the way of others. And it is hardly admitted that they shall insist upon terms. Let people think of these things, and be just at least, if not generous.

EASTERN SUMMARY. Boston and New England. The Boston Trade Sale of books, last week, was a complete success; so that this may be considered one of the established institutions of this city. Hereafter, the Book Trade Sales have been confined to New York and Philadelphia, but hereafter, these cities will have a vigorous competitor in their Eastern neighbor, for a share in this branch of business.

Prof. C. G. Felton denies, indignantly, the truth of the report so liberally circulated, that he had become a convert to Spiritualism, which he has sometimes so strenuously opposed. He says that Judge Edmonds, through whom the report some good currency, knows it to be untrue; and that he, Prof. Felton, is probably the only person in the United States, that takes the time and trouble to read the Judge's periodical publications in the columns of the New York Tribune. He is sorry that the learned Professor cannot find some good reason, "wherein to change the current of his thoughts, when the mind has become wearied with the study of Greek verbs, and accents.

The Boston Courier, states that a complete edition of the works of the late Rufus Choate, with an appropriate biography, will be published under the editorial supervision of his family, for the benefit of the estate. A new history of the Puritans is in course of preparation by Mr. Hopkins. Former historian, lived too near the times of which they treated, and were too much affected by bias or prejudice by the stand-point they occupied, to give all the aspects and bearings of the vast events, connected with the origin and progress of Puritanism. Neal's History of the Puritans, has been long justly considered a standard work, but it is defective in the point on which the work of Mr. Hopkins promises great completeness; that is, the relation the Puritans held to the Government, and politics of their times.

The laying of the corner stone of the National Monument to the Pilgrim Fathers, at Plymouth, on the 24th inst., was an imposing affair. The idea of this monument originated with the Pilgrim Society, and the corner stone was laid upon the part of the veritable rock where John Alden first leaped on the shore. But this celebrated rock is by no means what it has been represented to be in the theatrical flourishes of "spread eagle orators," and in the glowing eulogies of poets who have sung of the "rock-bound shore of Plymouth." The truth is, the epithet "rock-bound" will not apply to the place where the Pilgrims landed, or to any other locality, either way, for two or three miles. They were too skillful navigators to have attempted a landing at that season of the year, at any "rock-bound" point, such as that on which orators and poets have delighted to dwell. The "rock" is simply a huge boulder situated between the Cape of the water and the shore, and the whole now presents a somewhat rounded appearance. At the time of the landing of the Pilgrims, the "rock" might possibly have weighed twenty tons, but owing to the many pieces that have been broken, and to the large fragment that was separated in the attempt to remove the entire stone to the town square, in 1775, the "rock" does not now weigh more than ten tons. It is of that kind of granite termed by geologists, "granite, possessing a dark, greenish color." Dr. Hitchcock says that this is the only rock of the kind to be found on the Eastern coast of New England. The general opinion now is, that the rock is itself a Pilgrim, and that it was transported by ice and the action of the water, from Nova Scotia. It will be well for political speakers and juvenile commencement orators, to keep these facts in mind when tempted to spread themselves on the strength and permanency of Plymouth rock.

The monument is thus described by the Daily Advertiser: "It consists of a pedestal eight feet high, supporting a colossal female figure seventy feet in height, representing Faith; her feet rest upon Plymouth Rock, and she holds an open Bible in her left hand, with her right hand upon the points to heaven. The pedestal is octagonal; from its four smaller faces project buttresses upon which four figures are seated, thirty feet in height, representing Morality, Education, Law and Liberty. Below these, on small panels, are appropriate adjectives, possessing a dark, greenish color. Dr. Hitchcock says that this is the only rock of the kind to be found on the Eastern coast of New England. The general opinion now is, that the rock is itself a Pilgrim, and that it was transported by ice and the action of the water, from Nova Scotia. It will be well for political speakers and juvenile commencement orators, to keep these facts in mind when tempted to spread themselves on the strength and permanency of Plymouth rock.

James Washfield Alexander, the oldest son of Dr. Archibald Alexander, was born in Louisa County, Va., in 1804; graduated at Princeton 1820, and was appointed a tutor in that institution in 1824; he resigned that station the next year, and settled as pastor in Charlotte County, Va. Here he remained two years, and in 1828, accepted a call to Trenton. In 1830 he resigned his charge, and became the editor of the Presbyterian, at Philadelphia, whence, in 1835, he was called to the Professorship of Ecclesiastical History and Church Government at the Princeton Theological Seminary, where he remained till 1861, when he was called to the pastorate of the First Avenue Presbyterian Church in this city.

Dr. Alexander received the degree of D. D. from Lafayette College in 1848, and from Harvard in 1854. Dr. Alexander had published numerous and popular works; among them "Consolation," a series of discourses; "Thoughts on Family Worship," a series of essays published in the American Mechanic and Workman; "a biography of his father; contributions to the Princeton Seminary; several publications of the Tract Society; and various essays originally published in the Tract Journals over the signature of "Cassiusus."

He was a most accomplished scholar, an indefatigable student, an earnest and eloquent preacher, a faithful pastor, a genial companion, and a man of humble, but fervent piety. He was, at the time of his death, pastor of a congregation of nearly five hundred members, and was not surpassed in numbers or influence, if equalled, by any other in the Presbyterian Church. The communicants amount to seven hundred and eleven, and during the last year one hundred and twenty-five persons were added to this church on profession of faith. He read the French and German languages with the greatest facility, and many of the most successful translations of the best German hymns that have lately been brought before the churches, are the product of his sanctified taste and refined scholarship. And he was a most successful writer of Sabbath School books and tracts.

Philadelphia. The Sabbath Controversy still continues. The friends of the Sabbath and the laboring, remain firm in their determination to preserve the sanctity of the Sabbath, and the right of the laboring, to rest one day in seven. While they have not been rash, or committed those indiscretions, which have done much to defeat the efforts of the friends of the Sabbath, and embolden its enemies in Pittsburgh. In the meantime, their opponents have the greater part of the daily press of the city at their disposal, and have threatened to bring the Legislature to pledge themselves to labor for the repeal or modification of the Sabbath laws of the State. Some are even guilty of the meanness of announcing as speakers, and appointing on Committees, many gentlemen utterly opposed to the whole anti-Sabbath movement.

A Circular has been issued, signed by the Managers of the State Prisons in thirteen States, calling a Convention of the Prison Officers in the United States, to be held in Philadelphia, on the 7th day of September next. The object of the Convention is for an interchange of opinions upon prison management, and to inquire whether any useful reforms may be introduced by some simultaneous movement. The subjects which are proposed for the discussion of the Convention are: First: What is the best system of discipline and management of convicts with a view to their reformation and the good of society? Second: What should be the capabilities and moral character of subordinate officers placed over convicts? Third: What system of labor is best calculated to impress a sense of justice and right on the mind of the convict, and at the same time remunerate the public for the expense of his keeping? Fourth: What is the most economical mode of managing a prison, consistent with the physical health and well-being of the convict? The Hon. Lewis C. Levin, a few years ago a prominent man in connection with the American party, is now a inmate of an Insane Asylum in West Philadelphia.

The Rev. Joseph E. Bove, D.D., of the Reformed Dutch Church, has announced that he will issue on the 1st of next October, a new Quarterly to be styled "The Evangelical Quarterly." Its object will be the discussion of questions pertaining to Christian literature and Theology. In character and spirit it will be Catholic in all that concerns the general interests of Christianity, but distinctive in its maintenance of the great doctrines disseminated in the leading symbols of the Reformed Churches, and especially represented by the Belgic and Westminster Confessions.

Rev. JOHN R. HAMILTON was ordained and installed as pastor of the congregations of Fairview, Strouvenville and Girard, by the Presbytery of Erie, at its late meeting.

Rev. ORR LAWSON'S Post Office address is Buckhannon, Upshur Co., Va. Rev. THOS. STEVENSON, of Rock Spring, Centre Co., Pa., has received a unanimous invitation to become pastor of the congregations of Mount Pleasant and Fruit Hill, Pa. Rev. H. R. PRICE was installed pastor of the church of Bloomington, Illinois, on the 23rd ult. Rev. J. G. BRASER, late principal of the Hattroburg Female Seminary, Ky., has accepted an invitation to become pastor of a similar institution in Leavenworth City, Kansas, and may be addressed at that place. Rev. L. P. BATES has received and accepted an invitation to supply the church of Edwardsville, Ill. Rev. EBENEZER HENRY, of Bunker Hill, Ohio, has received and accepted an invitation to supply the church at Dillsborough, Indiana. Rev. CHARLES PHILLIPS, Professor in the University of North Carolina, has declined the Professorship, to which he was recently elected, in Union Theological Seminary, Virginia. Rev. B. M. ROBERTS has resigned the charge of the church in Hillsborough, Illinois. Rev. THOMAS C. SMITH having recently taken charge of the Cross Church, an Old Reformed Presbyterian church, requests his correspondents to address him at Creve Coeur, Mo. Rev. THOS. S. CROWD, of South Hanover, Indiana, has received a call from the church of Walnut Hills, Ohio. Messrs. CALDWELL and BURKHARD were licensed to preach the Gospel by the Presbytery of Concord, at its late meeting. Rev. J. Q. McKEEhan has accepted an invitation to supply the churches of Edinborough and Shiloh. His Post Office address is Edinborough, Ind. Rev. F. A. SWEAREY, of Iowa City, has received and accepted a call from the church in Palmyra, Mo., which lately changed from the New to the Old School, and has removed thither, where he desires to be addressed. Rev. A. A. E. TAYLOR, of Louisville, Ky., has received a call to become the pastor of the church in Dubuque, Iowa, made vacant by the removal of Dr. Phelps to Beloit, Wis. Rev. J. D. WISNER has received and accepted a call from the church of Taylorsville, N. C. Rev. B. S. KRIDER's pastoral relation to the church of Franklin, was dissolved by the Presbytery of Concord, at its late meeting. Rev. A. BAKER's pastoral relation to the church of Salisbury, N. C., having been dissolved by the Presbytery of Concord, at its late meeting, he has received and accepted a call to the church of Fernandina, Fla. Mr. Wm. A. WOOD was ordained by the Presbytery of Concord, at its late meeting, and installed pastor of the churches of Bethany, Tabor, and Fifth Creek. Rev. J. H. GILL has removed from Troy, O., to Marengo, Ill., to take charge of the church in that place.

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