Banner and Advocate.

PITTSBURGH, SEPTEMBER 27, 1856.

TERMS.—$1.50, in advance; or in Clubs, $1.25; or, delivered at residences of Subscribers, $1.75. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $3 for Seventy numbers, or $1 for Thirty-three numbers.

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

Bills.

We ordinarily send to our subscribers one paper beyond the year which has been paid for, and in it *a bill* in advance. Such bills will be received this week, by some subscribers whose money was on the way to us, while the bills were being made out and enveloped. But if any shall not have forwarded payment, we request them, most respectfully, to favor us, without farther delay. We are quite unwilling to part with any of our readers.

ACKNOWLEDGMENT.—We have received and forwarded to "Solicitor," one dollar, from Fair Hill, Md.

REV. NESTOR A. STAICOS, who was ordained in Allegheny City, last April, with a view to his becoming a Missionary in Greece, died in Salem, Mass. He was in his 29th year.

REV. A. B. QUAY.—This excellent brother was called to his rest on Monday, the 22d inst. He died at his residence in Beaver, Pa. Mr. Quay had been, for some years, agent of the Pennsylvania Colonization Society. His sickness was protracted.

TUSCARORA ACADEMY.—The catalogue for 1856 presents this school as being in a highly flourishing condition. There are the names of 160 pupils, from ten different States. It is under the care of Mr. J. H. Shumaker, and located at Academia, Juniata Co., Pa.

PITTSBURGH FEMALE COLLEGE, PITTSBURGH, PA.—This is a flourishing Institution, in our city, under the care of the Methodist brethren. The Catalogue, just issued, records the names of 163 pupils—Collegiate Department 25, Preparatory 103, and Primary 35.

Centre College, Ky.

The *Presbyterian Herald* speaks of the present condition and prospects of this Institution as exceedingly gratifying to its friends and patrons. The corps of Professors is complete, presenting perhaps the ablest faculty ever possessed by the College. The Catalogue shows a larger attendance of students during the past than for any previous year; the number being 178—seniors 28, juniors 59, sophomores 32, freshmen 38, irregulars 21.

At the late commencement the degree of A. B. was conferred on the twenty-eight graduates; and the degree of D. D. on three clergymen, viz: Revs. Wm. M. Scott, of Cincinnati, Joshua Phelps, of Dubuque, Iowa, and James Coe, of Blue Ball, Ohio.

The Ashmun Institute.

It is greatly to be desired, that the call of Rev. Alfred Hamilton, on our first page, should receive a liberal response. Our Pittsburgh friends, and the myriads of advocates for the elevation of the colored man, have here a glorious opportunity of proving the strength and purity of their zeal.

The Ashmun Institute is, in no way, connected with the Colonization Society, except that each aims at Africa's benefit in doing good to her sons here and her people there. The design of the founders of this Institute, is, to give a liberal Christian, literary, and scientific education to colored youth, to fit them for teaching, guiding, and making happy, their brethren, wherever they can find a field of effort. The design is a noble one. Their plans of operation are wise. They are zealous and liberal. Now, who will aid them?

Writing for Newspapers.

The columns of a newspaper present to the well qualified writer, one of the finest fields for usefulness—a field, to enter which, should be a matter of intense desire. To write well *for a newspaper*, however, is no easy task. But very few can do it. It requires knowledge, judgment, taste and *practice*. The *American Presbyterian*, speaks thus on the subject:

"As a general rule, *short pieces* are best liked. A gentleman in a bank once told us when we asked him to subscribe for a certain Quarterly Review, "Read a Review; why I never read anything longer than a telegraphic dispatch! But I will take it and send it to my brother, who is a minister in the country." The public like a short article *when it is a condensation*.

"This introduces the second idea. An article to be printed should absolutely *have something in it*. If professed argument, it should be conclusive; if pathetic, it should moisten the eyes; if an anecdote, it should have a sharp point; if philosophy, it should go to the primitive rock; if practical, it should go like an arrow to its work; if spiritual, it should awe the soul that reads it.

"A good *newspaper style* is not as easy as it seems. Its Scylla lies on the side of attempting a popular manner, and succeeding only in being more familiar than a man ought to be at his own table, or degenerating into slang, or becoming very childish. Its Charybdis yawns for those who, shunning Scylla, are determined to have real thought, pith, and value in their writing, and so become too learned, or profound, or imaginative, or philosophical for any but scholars or highly cultivated people."

Pre-Payment.

Prompt and full payment is indispensable to the carrying on of our enterprise. The price which we ask for the *Banner and Advocate*, is so low, and the material and style of execution are so good, that but a very small balance remains after all expenses are paid. Hence the loss of the price of comparatively a few copies, or a long delay in payment, would prove ruinous. Where the price of a paper is fixed so high, that one subscription being paid, it meets the actual cost of two or three, the credit system does admirably. But such is not our case. We really need that *all* shall be paid, and without much delay on the part of any. To attain this end, we have adopted the system of *pre-payment*. From this we do not vary, unless where we are specially asked to give credit; or to our city subscribers, where we can conveniently send bills; or to our brother clergymen, who will not be backward to let us know if they desire a discontinuance; or to gentlemen who send us clubs, on their individual responsibility, to be paid shortly.

We generally send out a *red wrapper* a week or two before the time of subscription expires. If there is then no renewal, we send one paper extra, and in it a bill for a year, in advance; afterwards we send no more except as above, till we hear from the subscriber. This plan is adapted to be very destructive on a subscription list. We have been advised to abandon it, and raise our terms to the common standard, so as to meet losses. To this course we have sometimes felt a slight temptation, but can not yet yield.

Pre-payment we regard as *equitable*. It is a preparing before hand, on the part of the subscriber, for his own and his family's enjoyment—a laying up in store for future use. A publisher is himself obliged to lay in large stocks in advance. He must pay his workmen weekly. He must daily sustain himself and his. His subscribers are so scattered, and the amount from each is so small, that *full* collections are utterly impracticable. He commences immediately the delivery of his sheets, and prosecutes it to the end of the period of contract. The paper can thus be furnished more cheaply. It saves the necessity of taxing the prompt and honest for the accommodation of those who possess not these virtues. The price demanded is so small that no hardship is thereby imposed on any. If you would ride on a railroad, or see a show, or hear a lecture, you pay in advance. The habit of the prompt payment of small sums is being formed in other matters; and it is an excellent one. All these things conspire in showing the equity and propriety of our system. We trust that it will be sustained; and we would call upon our brethren of the press, all to adopt it. We purpose to continue it, and ask our subscribers to note the end of their year, and promptly to respond to the RED WRAPPER—or, better yet, prevent the necessity of sending this monitor by being a few weeks in advance.

A New Volume.

This sheet is the beginning of Vol. V. of our labors. Of the responsibility of our position, we often think. Some fifty or sixty thousand persons, weekly, are brought in contact with our sentiments, either as the production of our pen, or the result of our selections. Many of these are just forming their character, and many of them find their principal reading in our sheet. The extent of the influence cannot be stated, nor can any one duly appreciate the importance of truth, wisdom and purity, on our part. We trust that there are many who, in their daily prayers, remember us.

In commencing a new volume, we are brought to feel deeply our need of wisdom beyond what man can teach. We would adapt our columns to the instruction of the young. What myriads are receiving impressions from us—sentiments—foundation principles, in religious doctrine, Christian experience and social conduct!

We would record all important social events, that our readers may be informed, through a Christian medium, of the history of the times. To this end we read much, and incur considerable expense.

Our London correspondence is to be continued, weekly. These letters we believe to be inferior to none which come from Europe to the religious press. Whoever will read them, with our summary of Foreign news, from week to week, will be well acquainted with the religious and political affairs of that leading quarter of the family of man.

To enrich our columns, we invite a continuance of the valuable contributions of our brethren.

Ecclesiastical news, we entreat our brethren to furnish early and fully. We are colaborers with them for Zion's benefit.

United Brethren's Missions.

The third Annual Report of the Board of Missions of the United Brethren in Christ, gives us some statistics of this growing body in our country. There are fifteen Home Conferences mainly in the Middle and Western States, and seven Mission Conferences. The number of Ministers and members in the body is not given. The amount expended on Missions, the last year, was $6,865.

FOREIGN MISSIONS.—In this department, very little has been yet done. Explorations in Africa is the principal thing which we see reported

FRONTIER MISSIONS.—The Report speaks of nineteen Missionaries, under this head; in Oregon five, in Missouri four, in Kansas three, in Nebraska one, in Canada five, and in Tennessee one.

HOME MISSIONS.—There are employed in this department about eighty Missionaries, doing a laborious work for a small compensation. The report speaks of encouraging success, and bright prospects.

ROSELAND FEMALE INSTITUTE, at Hartsville, Pa., under the care of Rev Jacob Belville, sends us a Catalogue with the names of 65 young ladies who have been in attendance the last year. The number of *Boarding-pupils* is limited to thirty.

Secret Prayer.

Secret prayer was recommended and practiced by our Lord and Saviour, Jesus Christ, himself. His direction is, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret, and thy Father which seeth in secret shall reward thee openly." He often retired, not only from the gaze of the multitudes, but also from his own disciples, for the purpose of secret prayer. "He went out into a mountain to pray, and continued all night."

"Cold mountains and the midnight air,
Witnessed the fervor of his prayer."

When no man was nigh, when no human eye beheld, he agonized in petition to his Father in heaven. In the solitude and quiet of night he encountered the powers of hell; then he felt the woes of a lost world pressing upon his soul; then he plead the cause of his people before God the Father. Who can tell the agony of those hours! Who can estimate the worth of those tears! Who can describe the rapture of the moment when the Father smiled, and when the Son was again thrilled with his quenchless love!

Secret prayer has been the delight of the saints in every age. Jacob prayed in secret at Bethel, and was heard. Daniel and Peter retired to the remotest part of the houses where they dwelt, for the same purpose. In the closet hard conflicts have been waged and glorious victories won. The amount of good secured already to the Church and the world, in this way, no one can now compute. From this solemn intercourse with God, the champions of the Cross have come forth armed to fight the battles of the faith. And if we would be found workers together with God, we, too, must pray much and earnestly in secret. This is not only the duty of the ministers of the Gospel, that they may be successful, but also of the elders and private members of the Church. To the prayer that was offered in secret was attributed much of the instrumentality by which the precious revivals of half a century ago, were produced in Western Pennsylvania. In the Fall of 1842, a convention of ministers and Ruling Elders, belonging to the Synods of Pittsburgh, Ohio and Wheeling was held in this city, for conference and prayer, especially with the view of seeking the outpouring of the Spirit of God. During the sessions of that convention, a scene took place, and a speech was made, never to be forgotten by any present. The venerable Rev. Elisha Macurdy, almost blind, and trembling with age, bade farewell to his brethren, and in the course of a few remarks, made with faltering tongue, he said: "Forty years ago, the piety of the Church was of a most active and vigilant kind. Those who were leaders made it a business, on all favorable opportunities, to converse with those who were yet out of the Church. This was not confined to the pastors, but was attended to particularly by the elders. I have in my mind one who, when brought into the Church, could not read the Bible; yet that man did more for the cause of Christ than many ministers. He lay, I think, at the foundation of the great revival which took place forty years ago. He addressed himself to sinners on all occasions. He was a wrestling Jacob, who poured out his soul to God. A hundred times have I knelt with him, in a solitary thicket, and implored God to pour out his Spirit upon the whole Church. My meaning then is, that elders and others should do as this man did, if they would have God to pour out his Spirit." This man was father Macurdy's "praying elder," Philip Jackson, concerning whose piety, faith and prayers much may be learned from the life of Macurdy, by Dr. Elliott. May the Lord raise up many more Philip Jacksons. The Church needs them; perishing souls need them. It is high time for the prayer to go up from every closet and family altar, "Lord revive us."

THE CENTRAL PRESBYTERIAN.—Our Richmond contemporary gives fair evidence of progress. The sheet is greatly enlarged, the printing paper is excellent, the execution is good, and the contents are valuable.

For the Presbyterian Banner and Advocate.

Contributions to the Board of Colportage.

DR. McKINNEY:—Please acknowledge the following contributions to the Board of Colportage:

July 25th, New Rehoboth church, Clarion Presb'y,	$25.34
July 25th, Madison church, New Lisbon Presb'y,	7.00
July 29th, Fairmount church, Allegheny City Presbytery,	13.45
July 30th, First church, Pittsburgh, Ohio Presbytery,	128.00
Aug. 15th, Sewickly church, Redstone Presbytery,	5.20
Aug. 18th, Miss S. Wallace's bequest,	100.00
Aug. 21st, Mill Creek church, Washington Presbytery,	5.00
Aug. 26th, Sabbath School children, first Sabbath School of First church, Pitth'g,	53,15
Sept. 1st, West Liberty church, Washington Presb'y,	3.00
Sept. 1st, Lower Buffalo church, Washington Presb'y,	30.00
Sept. 10th, West Middlesex church, Beaver Presb'y, balance of assessment,	1.00
Sept. 10th, Clarksville church, Beaver Presb'y,	5.25
Sept. 10th, Neshannock church, Beaver Presb'y	13.00
	$362.39

JAMES SCHOONMAKER, Treasurer.

Pittsburgh, Sept. 19th, 1856.

For the Presbyterian Banner and Advocate.

Presbytery of Susquehanna.

The Presbytery of Susquehanna, at their recent stated meeting in Athens, Pa., received under their care the Presbyterian church in Brookfield, and dismissed the Rev. E. H. Snowden, to connect himself with the Presbytery of Luzerne.

The Rev. Moses Ingalls, they deposed from the office of the Gospel ministry, for contumacy, and suspended him from the communion of the church. By order of Presbytery.

JULIUS FOSTER, Stated Clerk.

CONVICTION.—How insane the delusion, that the sinner's case, while yet in his sins, is growing better, when he is convinced but not converted. As well might the drunkard fancy he is growing better because every temperance lecture convicts him of his sin and shame, while yet every next day's temptation leaves him drunk as ever! Growing better! There can be no delusion so false and so fatal as this!—*Finney.*

From our London Correspondent.

A Chapter of Contrasts between England and Scotland—Physical Health—Education—Sabbath Observance—The "Jocular Coachman," and Earnest Educationist—Sabbaths in Edinburgh, and in the Highlands—Presbyterianism makes the Difference—The Clergyman and the Tracts—Reformatories and Lord Stanley—Lord Shaftsbury, and the colors nailed to the mast—Duncan Matheson, and the East—The Jews at Constantinople—Tract and Book Society for Scotland.

LONDON, Sept. 2, 1856.

My recent visit to North Britain has vividly brought out before my mind contrasts between England and Scotland—moral contrasts, decidedly in favor of the land of the Celt. These contrasts present themselves even in respect to the *physical* condition of the Scotch and English peasantry. On that point, there is a strange ignorance in this part of the island. People in the South hear of lowland bothies and Highland huts, of squalid poverty and wretched diet; of oaten bread and sheep-head broth; and straightway conclude, that the Scotch must be the most miserable people in Europe. Well, "bothies" there still are, but they are few; and Highland huts, I suppose there will always be, with "a *but* and a *ben*," and nothing more; but, as contrasted with *our* "bold peasantry," how much superior in wire, muscle, in the large frame, the full calves, the clear, ruddy complexion, the elastic step, the arched foot, the full lips, the strong teeth—taken in connexion with the perfectly whole and decent week-day dress, the universally respectable clothing on the Sabbath—are those Scottish farm laborers in Midlothian, or those Highland men, women, and children, whom you meet on the banks of Loch Katrine, or in the hay-meadows of the glorious Juvenary Park of the Duke of Argyle. An article on this point, in the *Weekly Dispatch*, fell into my hands before I left home; and now, *after* I have seen, with my own eyes, the difference, I indorse it to the very letter. Here it is. While it comes from some renegade Scotchman, who writes for a notorious Sunday paper, yet it is truth extorted from him—*telling* truth, and one almost exclaims, on reading it, "Is Saul also among the prophets?"

To begin at the beginning, the infant is very sure to find in its mother one who knows how to nurse, who loves it devotedly; who knows nothing of beer, and scarcely anything of whiskey; who, with scarcely an exception, has a cow and a garden to go to, and a meal-ark for wholesome cakes or porridge; and, as a rule, is in her house, not toiling in the fields. There is either coal or peat, or wood, for warmth; and homespun from the mountain sheep. As the child grows older he goes to school, and older still, just has task enough gradually to let him know that he is not to be idle all his life. When he becomes a man his diet is still the same. No beer, little whiskey, milk and porridge, cheese and butter, broth and bacon, occassionally beef or mutton, fresh herrings and other fish. Intoxicating drink is never an article of *diet* with him, only an indulgence and recreation. He will not overwork himself for anybody; in winter he has much leisure; he feels that his strength and health are his capital, and he husbands them.

We (in England,) have just finished the hay harvest of Middlesex; the grain harvest is coming. The market gardens are full of pea pickers, strawberry gatherers and others. The mowers, rakers, haymakers, garden people, begin work as soon as they can see, and go on as long as they can see—boys, girls, men and women—all the same. Their employers systematically bribe them to toil beyond their strength. It is beer from morning's dawn till moonrise—beer the first thing in the morning—beer to breakfast—beer at resting-time—at dinner—after dinner—at tea—at supper. The boys and girls grumble if they do not get it as often as the adults do. They are filled with beer to get as much work out of them in a given time as possible; they could not go through with what they do but that their muscles and sinews at least are filled drunk, to hold out beyond the capacity of nature. Now is the harvest of the public-house. The market-garden women are all day through kept up with gin. Eighteen hours' toil cannot go on without it. The farmer saves his hay, and the fruit and vegetables find their way to Covent-garden. How many of the hands would pass the army surgeon? Consumption is never out of the cottage. Insanity, in the rural districts, increases so rapidly that there is no accommodation in the Asylums for the pauper lunatics, albeit they build large additions to them every year. Look at the calveless legs, the great splay feet, the heavy unelastic gait, the gradually diminishing frame, the lean round shoulders, the premature agedness. Think of the prospect of the unborn infant whose mother is so worked and so drugged during the period of gestation. Think of the condition of the boy who begins the morning, not with porridge and milk, but with bread and beer. Think of the example set him by a father who clears the ale barrel, not by pints or pots, but actually by gallons; or of the morals of the girl whose mother ever and anon recruits her exhaustion by a drop of gin. Do we exaggerate? are we severe? do we say a word incapable of proof? We ask the farmers, we appeal to the market-gardeners, to say if they can contradict the general features of this description. And if they cannot, how grave is their responsibility. What right have they to complain of drunkenness, theft, impurity, pauperism, if they lend themselves to such a system? They get work, indeed, out of it; but does any man, with so much as a teaspoonful of brains, believe that beer ever gives to an employer a greater quantity of useful service, taking the aggregate of efficiency for the whole year? No man is entitled to abuse his bodily gifts for any return in mere money. It is an offence against God and Divine Providence to mortgage strength and to use up in a few years the physical stamina, which, if doled out in the proportions dictated by the capabilities of the human frame, might last unimpaired to a good old age. No master should lend himself to this spendthrift and improvident system.

Long as this extract is, I mistake if your readers will not prize every word of it. It throws a flood of light on *things as they are*. The hop picking in Kent, and elsewhere, is now going on; the heaviest work *has* engaged multitudes, and *overwork* has been here the order of the day; while the masters, too often, are utterly careless as to the degrading results.

But this reminds me of a *second* contrast I refer to the state of education. Go down at this time of year to Kent, Essex, Hertfordshire, among the farm laborers, and the children. There is a man with his smock, frock, and ruddy face, and thick shoes; there a woman and a mother; here a girl, of sixteen years of age; the parents in eight cases out of twelve, cannot; the boy or the girl may be able to read in nine cases out of ten, either the parent is so feeble, that there is no *desire* it, or that boy or girl reads not at all. Go to Scotland—aye, to the Highlands and glens. The parish schools, and schools, are everywhere; and the *but* read, and *read well*, is *not the exception, but the rule!* How often have I met tiny mites of boys or girls, and with a picture tract in my hand, ready, asked the question, "Can you read?" answer *invariably* was, "Yes, sir!" and away! tract was given, and joyfully of the

Take an illustration of Highland people for education even districts. With a large party crossed the a lovely morning in August Catherines, ferry opposite Inverary, Loch long. We on the opposite side of then clustered on a coach, with its team of four horses, was us to Loch-Goil Head, from where repair by another Loch, and upon Clyde to Glasgow, ere eventide should we had a had scarcely set out, and rich in humdriver of rare intelligence him "the facemor. The Guide Book tious driver," and was a slow mountain ascent of fun came first; and Scotch miles" more pleasantly than by the per-

fectly innocent, but wondrously varied and richly comic tales of our Johu. And then came suddenly a burst of the *pathetic*, in the recitations of some Scottish poem, full of tenderness, exquisitely recited, and with the tear trembling in the eye of the speaker, as *our* tears started forth responsively too. One poem told of the son of a widowed mother, and his first earnings; another of a little ragged child, with a drunken father; and another was appropriate to the spot, "Lord Ullen's Daughter;" and Campbell himself would have been flattered by such a recitation of that touching lyric.

But last, and I hope I shall be excused for only reaching it now, came out this man's *zeal for education*. I incidentally asked him "How are you off in this district for *education?* Have you a parish school?" &c. "Yes," was the reply, "but it is six miles away, at the lower end of the parish, and I am collecting money myself to build another school-house. I have got £86 from the passengers on this coach; and for every pound I gather, the Privy Council in London will give me another." With that, he drew out his collecting book from the breast pocket of his coat, and handed it to me. It went round the passengers; each gave something; and thus, from day to day, is John Campbell, (for that is his name, and he has eight fine sons,) doing the work of a philanthropist and an educationist in the Highlands of Scotland.

But I may not pass over a *third* contrast. It is *in reference to Sabbath observance*. Last Lord's day I had the joy of meeting a loving flock, after absence, and of seeing not only their faces, but also of grasping their hands, for it was what we call "The Preparation Sabbath," and the communicants came in troops to receive "*tokens*" for the communion of the next Lord's day. But *between* the services, or in the *evening* times, what a contrast was presented by the streets of London, to those of Glasgow or Edinburgh, to say nothing of the Clyde, as contrasted with the Thames; the latter crowded with steamboat excurtionists; the other unrippled by a solitary keel! *There* is a man on the City Road, respectably dressed, who carries a carpet bag in his hand; there others are smoking or laughing; there on the street thunders past the loaded omnibus, and round the squares go men and women, with their "London cries" of sweets and fruits. And when night has come, and *after* six o'clock in the evening, (the law throwing open the public houses from that time till eleven o'clock,) gin palaces, and beer shops in the great thoroughfares are crowded; while if you go to London Bridge Station, or to the South-Eastern or Shoreditch Terminus, you will find thousands more coming back to town, after a godless and ill-spent Sabbath.

In Edinburgh I saw *not one omnibus* run on the Lord's day. A few cabs were on the stands; and as rain fell fast, some were used. But quiet reigned, both in the Old Town and the New, save toward night, perhaps, in the lowest places; and even the sin is not rampant, but cowed in its aspect and bearing. So is it in Glasgow; church bells ringing; crowds on the streets before and after each service, but only then; when there is a wet day, ("a Glasgow," as it is proverbially called,) a forest of umbrellas covering men, women, and children, all repairing to the different churches they will! It is *habit*, if it is ingrained *inclination* in every case, custom *national*, and commanding.

So, likewise, when I spent a Sabbath at Tarbert, on the bank Loch Lomond, with Ben Lomond raising noble crest right opposite—there was Free Church, and beyond it the Church, both filled with well-clad worshippers. Sabbath quiet all around, and in the evening I met a child going to a Sunday School, as called by the pious daughters of Lord Bute, (one of the Lords of the Court session,) while between the morning afternoon services—the one in English the other in Gaelic—the children had been catechized by the ministers.

All this, my dear sir, is on "the progress of Christ's kingdom," which you ask me to treat of, and on that kingdom "especially in connexion with Presbyterianism," as you emphatically expressed it. For is rhetory—rather is it anything but the of calm and candid observation, and a testation of facts innumerable and incontrovertible—when I assert that Scotland, contrasted with England, is mainly to "the Gospel of the Kingdom" to the systematic operations and energy of that *true* Episcopacy moved Evangelical Presbyterianism to this, as opposed to a hybred which the people are nothing, earnest clergy too oft fettered, and worldly or heretical clergymen freed petted and encouraged by worldly—she, Scotland, aye, and such beneficial, gladdening Ulster, results. Lest I should, however, against the law of love, let me pay of honor to the increasing number godly bishops of the Church of England the increasing band of Evangelical who, both in town and country, England and Ireland, (specially they are seeking to "build up the old ruins of the past," both as to and Sabbath observance. May of Zion crown their toil with a harvest!

Let me give you an example of the zeal ingenuity of an English clergyman born and with Irish fervor,) lately in an English watering place on our coast, where before his time, the Gospel had scarcely been preached *in* the Establishment for half a century. He came our Tract Society Committee meeting this morning to ask our help; and he told that he and his friends had *three* ways of distributing tracts amongst an ignorant population, besides giving them away to those attending Cottage working men's meetings. "The first," said he, "is *dropping* a *tract* on the street or on the pathway; the second plan is that of *shooting* them; we shoot them over garden fences, or into wagons; and thirdly we *fly* them, letting them loose to fly over walls, &c., when the wind is strong enough!" The other day, "said our visitor," I found a pair of inexpressibles on a hedge drying, and I put a tract into the pocket!" We were all amused and gratified by this holy ingenuity, voted him a present supply, and sent him away with an invitation to "come again when he wanted more."

The Reformatory movement is making rapid progress in England, and has received a fresh impetus by an annual meeting held last week, in connexion with "The Reformatory Union," over which Lord Stanley, a rising young Statesman and son of Lord Derby, presided, and delivered a speech marked by great power over statistics, and by much eloquent earnestness. *This* "Union" aims only at the *reformation* of the juvenile thief; whereas "The Reformatory and *Refuge* Union" not only seeks to *cure*, but to *prevent* crime, by taking charge of helpless children, orphans and others, and training them to industrial trades, and in the fear of God. And *this* Union also differs from the other in another important point. It arose out of the Conference on the subject of Reformatories held in London last year, to which I called your attention at the time. There came out on that occasion what was known previously to be an Evangelical, (a spurious imitation,) who, when they after all, however earnest, think the Bible useful, nay, almost necessary to succes, yet are not very anxious to begin especially if Roman Catholic priests, and to whine about liberty of conscience, and its invasion by those who would teach Bible teaching on the poor orphaned, Catholic child!" On the other side came out Lord Shaftsbury and his friends, the fathers, fosterers and supporters of Ragged Schools, Refuges, &c.; long before such movements were popular, or *forced* themselves on the attention of Statesmen, because of the awful prevalency of juvenile crime. Lord Shaftsbury and his friends said—let it be stated as part of our fundamentals, that every child coming into the Reformatory shall be educated *in the fear of God*, and *in the knowledge of the Holy Scriptures*." These were the very words recommended; these are the words retained by the Reformatory and the shame and fear *Refuge* Union," but, fearing abandoned by "The Reformatory Union" which, *on that ground alone*, assumes separate existence. Lord Stanley is for having museums, &c., Shaftsbury opposes on the Sabbath; *with* or *without* the it. The one reformatory without its being made the Bible, at all events, the other says, "Without a *sine qua non*; sanctified by the Holy Spirit Bible truth, accompanied children can never be it's power, these, for time, nor made thoroughly reclaimed eternity." I need not holy and happy them will go the sympathies of your readers?

Wonderful things, blessed results, shall yet be seen in the great war recently closed. But though has been done to make us admire more. The labors especially of one man, Duncan Mattheson, who went to the Crimea as a Scripture reader and colporter, with Scotch theology in Bible distortion, the love of souls in his heart, his heads amazing. He distributed have Bibles among French, Turks thousands and Russians. Among the last mentioned the East (to Constantinople) they returned him for days together for copies of the Scriptures; and this day I heard from the authority that he had got access to *Turkish officers*, and holds delightful intercourse with them. Let prayer be made for him. Mr. M. mentions that never were *harvest weeks* of the East in so hopeful a condition as now! The Spanish Jews at Constantinople, as we learn from Mr. Thompson, the Church missionary there, are inquiring after the true Messiah, and new schools among the female children are being established.

A new *Religious Tract and Book Society for Scotland*, with the Rev. A. Cameron, editor of that *best* of our periodicals, the *Christian Treasury*, as its energetic Secretary, has recently been formed, and already is accomplishing great things. The demand for books, even in the remotest country districts, is truly astonishing. Colporteurs are extensively employed, and also parish agents. Mr. Cameron, at the opening meeting, made a telling speech as to our popular literature—infidel, sensual, dissipating and latitudinarian. Here is an extract:

DISSIPATING AND LATITUDINARIAN.—In this class of publications—the largest and most influential of the whole—they would find (even in the worst of them) neither avowed infidelity nor unblushing pollution. They consisted chiefly of light reading—stories which did little to prepare, but much to unfit the reader for the duties of domestic and social life—stories of love, jealousy, and revenge, for the most part characterized either by a silly sentimentalism or an unhealthy excitement. A few months ago he had looked over the numbers of those periodicals for several weeks in succession, and he had a very painful impression regarding their character and influence. The periodical most extensively circulated of this class was at once the best and the worst of its kind; the best, inasmuch as, he believed, it was conducted without any direct purpose to destroy the faith and morality of its readers; the worst, inasmuch as for that very reason it gained admission into many families from which its more consistent contemporaries were excluded. It was evidently managed in very haphazard style—some numbers containing nothing more objectionable, morally or religiously, than might be met with in our more reputable literary journals, while others contained matter as objectionable as could be found in the worst of its contemporaries of this class; the explanation (he supposed) being, that the editor reckoned all good stories or piquant anecdotes alike suitable, irrespective either of their aim or their authorship; and, more studious of his readers' gratification than of his own consistency, transferred French, German and American papers, with their varying views and characters, very much as he found them.—He need scarcely say that, in consequence, some of the numbers contained matter of a most injurious kind. As a specimen, he would read a few sentences from a single number recently issued, which he held in his hand. In a story in this number, we have a conversation between two lovers who had not seen each other for thirteen years, in which Scripture is quoted after the following fashion:—

"Thirteen years is an awful chasm in a human life."

"Why so it is—especially when it opens in the most flowery portion of youth."

"It has ruined our two lives. It were preposterous now to renew—to recall——"

"——All those blank, dreary years of absence. Why, so it would. 'Let the dead past bury its dead.' '*Forgetting the things that are behind, and reaching forth unto those that are before, let us press toward the mark for the prize of the high calling.*"

"Don't be irreverent, Joseph."

"I'm not; I think that text as good for this world as for the next. . . . . Now, no more dismal looking back. '*Remember Lot's wife.*'"

He need not say how grievously such jesting with Scripture must harden the careless and unconcerned, and blunt the spiritual sense of even Christian readers.

With this I must now close, hoping to bring up arrears next week. J. W.

THE judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy."

Ecclesiastical.

Rev. E. P. ROGERS, D. D., of Philadelphia, has been called to the North Dutch church, Albany. The *American Presbyterian* learns that Dr. Rogers has accepted the call.

Rev. JAMES WATSON, D. D., has been called to the Great Island church, at Lock Haven, Pa.

Mr. E. F. MUNDAY has a call to the church at Smithtown, Long Island.

Rev. H. NEWELL'S Post Office address is changed from Fort Madison to West Point, Lee County, Iowa.

Rev. S. FINLEY, of the Associate Reformed Church, late President of Amherst College, has become united with the Presbytery of Zanesville.

Rev. Mr. MAYNARD, of the Methodist Protestant Church, has also joined the Presbytery of Zanesville.

Facts and Gleanings.

Reformed Dutch.

COMPARATIVE STATISTICS OF THE PROT. REF. DUTCH CHURCH FOR 1855 AND 1856.

	1855.	1856.
Number of churches, -	364	380
Number of ministers, -	348	368
Number of members received on confession,	1609	2551
Number received by certificate, - - - - -	1474	1483
Total of Communicants,	38,927	40,413
Number of adults baptized, - - - - - - - -	290	369
Number of infants baptized, - - - - - - - -	2448	2754
Number in Catechetical instruction, - - -	7796	10,729
Number in Sunday School, - - - - - - -	26,593	30,070
Contribution to relig. and benev. purposes,	$77,999.46	$85,898

Moravian Statistics.

The last number of the *Moravian* contains the following general statistics of the United Moravian Church, or the Unitas Fratrum:

	Communicants.	*Whole Num.*
1. The American Province, - - - - - - - -	4,460	8,831
2. The German Province, - - - - - - - -	4,541	5,894
3. The British Province, - - - - - - - -	2,921	5,061
4. The Foreign Mission Province, - - -	19,600	71,450
5. The Continental Diaspora Province, - -		100,000
Total,	31,522	191,236

MOUNT OLIVET.—An exchange paper states that the celebrated Mount of Olives, near Jerusalem, has been purchased by Madame Polack, the widow of a wealthy banker, of the Hebrew persuasion, at Konigsberg, in Prussia. This lady intends to beautify the place, and improve the whole neighborhood, at her sole expense. The first thing she had done was to plant the whole area with a grove of olive trees, thus to restore it to the original state from which it derives its name.

MINISTERIAL CHANGES.—The following facts are mentioned by the *N. Y. Observer* as remarkable:—The (Old School) Presbyterian Church has during the past year dismissed *five* ministers *to*, and received *thirty one* ministers *from* other denominations; twenty-four churches have been dissolved and eighty five organized; thirty-eight ministers have deceased and eighty-seven have been ordained.

RETURN OF DR. HAMLIN.—Rev. Cyrus Hamlin, D. D, Missionary of the American Board at Constantinople, who, after an absence of eighteen years, has been on a visit of about two months to his friends in New England, took his leave again on Tuesday of last week, on his return to his field of labor.

CONGREGATIONALISM IN CANADA.—The following are the statistics af Congregationalists in Canada: Churches 74; Ministers, 65; number of members, 2,805. Amount contributed last year for the maintenance of religion and for missionary objects, £8,492.

HARVARD AND YALE.—The Freshman Class of Harvard College numbers 126, and that of Yale 150; the former is the largest ever entered at Harvard, the latter, next to last year's (which was 187), the largest at Yale.

Literary Notices.

BOOKS sent to us for a Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 27 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

EARLY SETTLEMENT OF THE JUNIATA VALLEY, embracing an account of the early Pioneers, their Trials, Privations, &c. By *U. J. Jones.* pp. 380, 8vo. Published by *Henry B. Ashmead*, Philadelphia. 1856.

This is a contribution of great worth to the history of an interesting portion of Pennsylvania. It speaks of the region in which we ourselves drew the first breath of life, and among whose first settlers were a portion of our ancestors. One who can hold no second place in our memory, was obliged, in childhood, to flee on foot, under the guidance of a mother, from the merciless tomahawk, while her father served in the bands which protected the frontiers.

Mr. Jones has done a good service in this historical collection. A great deal of interesting matter had never been committed to writing, and those in whose memories were recorded the transactions, were nearly all passed away. A last opportunity of rescuing the events from oblivion, was embraced by the writer, and we desire that his labors may be rewarded. The narrative will be found lively and graphic, and, without any pretensions at rhetorical display, yet well adapted to keep up the attention, and convey knowledge. The writer's allusions to the devoted Brainerd, are not sufficiently appreciative; but he looked rather at results than intentions. The poor missionary, preaching the Gospel of peace in those days of strife and blood, found but little to cheer his heart. The specimen of Christians which the savage saw in the traders, and fire-water men, and others with whom he was brought into contact mainly, in mortal strife, was not at all adapted to prepossess his mind in favor of the missionary's religion. Still, we commend the work of Mr. Jones to the favorable regard of our readers.

HUMAN PHYSIOLOGY. Statistical and Dynamical: or the Conditions and Course of the Life of Man. By *John William Draper, M. D., L. L. D.*, Professor of Chemistry and Physiology in the University of New York. Illustrated with nearly 300 engravings. 8vo., pp. 649. New York: *Harper & Brothers*, Publishers, Franklin Square. 1856.

We have examined this important and very admirable work with much care. It displays great research and remarkable ability in arranging and condensing information. As a scientific work, it does great credit to the learned author; and as a Text Book, it must, we think, be found eminently useful. The manner in which the illustrations are prepared, and the mode of reference to the minutest portion of the figures, are such as to indicate great clearness of conception, and full mastery over the subject. In many works, illustrations, especially as referred to in the letter press, serve only to confuse. Here we have a system of notation introduced, which removes the possibility of mistake, and enables any reader to comprehend the author's meaning. Instead of confining our notice to more general laudations of this work, we prefer giving our readers an idea of the subjects and their arrangement, as Dr. Draper has treated them. The volume is divided into two books. The first is devoted to "The