Banner and Advocate.

PITTSBURGH, JANUARY 3, 1857.

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.

PRINCETON SEMINARY has one hundred and fourteen students, as per Catalogue, for present year.

CHURCH EXTENSION.—The time fixed by the Synods of Illinois and Chicago for taking up the collection for the cause of Church Extension, is January.

DOMESTIC MISSIONS.—The Synod of Cincinnati, the two Synods of Indiana, and the Synods of Missouri, Iowa, and Wisconsin have fixed upon the month of January for the annual collection, in their churches, for the Board of Domestic Missions.

Answer to "A Request."

The directions given by "R. L." on our first page, to a person in great distress of mind, are truthful. Possibly they may grate harshly, but let them not be rejected. Let the wounded spirit energetically cast off that lassitude, which complains and sorrows and does nothing, and at once lay hold of the hope set forth in the Gospel. Confide, and press onward.

We have, from "A Layman," a communication on the same subject. It reached us after the other was in type, and our space, for this week all engaged.

Notices of Religious Meetings and Movements.

One great object of the religious press, is to present before the people information concerning the various ecclesiastical and benevolent operations, in the centre from which the newspapers emanate, and in the region where they circulate. But to do this, as is perfectly obvious, those most directly engaged in the works undertaken by the various Societies and Churches, must afford facilities to the press for learning their movements, and being present at their meetings.

In regard to meetings of Presbyteries, Synods, and general religious information, we presume it will be generally admitted that our columns will compare favorably with those of any journal in connexion with our Church. But with regard to the churches, the various Bible and Tract Societies, the many benevolent Societies, the meetings of the different ecclesiastical bodies, and the Young Men's Christian Association, in the cities of Pittsburgh and Allegheny, complaint is sometimes made of lack of information to the people on our part. We have only to say that we do all in our power to obtain all the reliable news of this kind, in our city and vicinity. But the press, both secular and religious, has a right to complain that those who have these matters in charge are not sufficiently careful in giving notice of the time and place of meeting, and of extending invitations to editors and reporters to be present.

Generally, but a day or two of notice is given, and that in such a way, in some corner of a paper, or from a pulpit or two, that in our hurried mode of life it is overlooked. In New York, Boston, and Philadelphia, special care is taken by the managers of such meetings to extend invitations to those connected with the public press, and to provide facilities for reporting; and the result is seen in the full and interesting reports given and sent all over the land. Let the hint thus given be acted on, and we promise both for ourselves and the religious and secular press generally, of this city, all the attention that can be justly demanded, and we can also promise an awakened zeal among the people with regard to such meetings.

Synod of the Pacific.

This Synod held its last year's meeting in San Francisco. One of the members, as he had intimated he would do, and as he now writes to us he did, forwarded for the *Banner and Advocate*, a statement of the proceedings. We regret its non arrival. It would have been a pleasure to put on record the acts of our brethren in the true "far West."

We find, by an exchange, that a Committee appointed to confer with the delegates from the Congregational Association and Presbytery of San Francisco, reported, that they met with these brethren, and after free conversation, united with them in the following views and suggestions, which were adopted:

First. That they consider that a mutual understanding and cordial Christian sympathy among the ministers and churches of these bodies, is consistent with the relations which they severally hold with the Great Head of the Church; and that a proper practical expression of this mutual understanding and sympathy, would be promotive of the religious interests of the community among whom we labor. The Committee suggests,

Second, That when the meetings of the three bodies occur at the same time and place, that the religious exercises of Synod be arranged in reference to similar exercises in other bodies; with the exception of the opening sermon, which is made imperative by the constitution.

Third, That the members of the Synod unite with the members of the other bodies in the celebration of the ordinance of the Lord's supper.

Fourth, That Synod will at all times freely and cordially enter upon the consideration of any subject, in which mutual co-operation is desirable, and in which united action will conduce to more efficient practical results, for the glory of God, and the advancement of the Church.

The New-Year.

A new year has opened upon us. We hope it may prove a happy one to all our readers. Though personally known to but few of them, yet we are conscious of feeling a deep interest in their welfare. We seem to ourselves to be almost an inmate of the families to which our sheet makes its weekly visit. We would do what within us lies, to make this a happy year to all the members of those families.

Happiness is not capable of direct communication. It is the result of the proper action of our faculties on their proper objects. It depends not upon the condition of external objects, but upon the condition and action of the soul.

Man's scheme for securing happiness differs from that of God. Man would make his own happiness the object of direct pursuit. God tells him to make duty his great object, and to leave his happiness to his care. God has made happiness to be the result of duty. He has pledged himself to secure the happiness of those who give themselves wholly to the performance of his will. He takes their happiness into his own keeping. A man's happiness is much safer in God's keeping than in his own. If, therefore, we would have a happy year, let us commit our happiness to God's keeping. We can do this, by making it our business to do his will. We shall be happy during the year on which we have entered, just in proportion as we make his will the end and guide of all our actions. When the whole of life is reduced to an answer to this daily question, "Lord, what wilt thou have me to do?" our happiness will be secured. We shall not only have a happy year, but a happy eternity. We hope to promote the happiness of our readers during the present year, by the statement of facts and suggestions which may give them clearer views of duty, and stimulate them to its more diligent performance.

May this be a happy year to the Church. To this end, she must be pure in doctrine, have peace within, and strive to enlarge her borders. These things can be the result only of individual action. Each individual must cherish a love of the truth, each individual must study the things which make for peace, each individual must labor to promote the interests of Christ's kingdom. Christians sometimes excuse themselves for their inactivity, by complaining that the Church is cold and negligent. They can do nothing, they say, because the Church is so inactive. Before any one can plead this excuse, he must first satisfy himself that he himself is not cold, and negligent, and inactive. Let each individual member thus satisfy himself—thus give himself, as it were, a right to complain of the Church; and there will be no abstract being, termed the Church, left, to be cold, and negligent, and inactive. Right individual action would take away every ground of gain-saying, not from Christians only, but from a sinful world.

Let us then, as individual members of the Church, seek to promote her prosperity by studying to know more of revealed truth, and by cherishing a warmer love for it. We belong to a branch of the Church which duly estimates the value of correct doctrinal knowledge, and of whose teachers it is characteristic, that they contend earnestly for the faith once delivered to the saints. Let us give ourselves to the devout study of the Bible. Let us resolve to acquire a greater knowledge of the truth—the guide of duty, and the instrument of sanctification.

Let us study to promote the peace of the Church. Let us resolve that by the grace of God assisting us, we will do greatly more than ever to preserve and promote peace and love among the members of the particular church to which we belong; and among all the members of Christ's body.

And let us strive to do more good during the present year, than we have done during any previous year. There is call for all our efforts. The Church needs to be enlarged. There is misery enough to be relieved. There are perishing souls to be saved. Christ has a right to our services. We need not wait for him to put us under stronger obligations. We are his, for he made us and has bought us with his own precious blood.

May this be a happy year to our country. In our last issue, we mentioned some of the favorable indications which appear. But national, as well as individual happiness, comes from God. It comes, in both cases, as the consequence of right doing. The nation which casts off the authority of God, cannot prosper. Hence, the prosperity of the nation is intimately connected with the prosperity of the Church. The greater the number of true Christians, the greater the number of citizens whose influence will favor the national recognition of God's authority. Besides, it is a recognized principle of the Divine government, that God blesses individuals and nations for the sake of his chosen ones. As he would have spared Sodom, had there been ten righteous found there, so he may spare a guilty nation for the sake of the members of his Church. Every new converted soul may thus furnish an additional pledge for the perpetuity of our institutions, and the happiness of our land. Thus the man, who by prayer and the presentation of truth, is the instrument of a revival of religion, may do more for the salvation of his country than some of its ablest statesmen.

May this be a happy year for the world. A large portion of its inhabitants sit in the region of the shadow of death. The pagan idolater, the followers of the false prophet, and the votaries of a false Christianity, all need deliverance from the bondage of sin. The grasp of the temporal tyrant will never be unloosed, so long as the iron of error and superstition enters the soul. The hope of the world is the Gospel of Jesus Christ. "He is a freeman whom the truth makes free." There is not one work for the patriot and another for the Christian. A change of masters will not relieve the suffering nations. Revolution, the result of violence, will only increase their woes. The spread of the Gospel, the preparation which deliverance from the slavery of sin alone can impart, must be had, before civil and political freedom can be gained or preserved.

If, then, we would make the world happier; if we would give freedom to the oppressed; we must diffuse the Word of the living God, and preach the Gospel to every creature. In this work the patriot and the Christian can unite. It is the only way in which humanity can be elevated to freedom and happiness.

Let us then ply the enginery of benevolence, and accompany every effort with earnest prayer.

Perhaps we may not be spared to behold the close of the year on which we have entered. Perhaps the reader of these lines will be called to render an account of his stewardship before another new year's sun shall arise. Perhaps the hand that pens these lines will be mouldering in the tomb, when another new year shall call forth new greetings. Our times are with God. When our death-hour shall come, may each one of us reverently, and by the Spirit, be enabled to say, in the words of our adored Lord and Master, "I have finished the work which thou gavest me to do."

The Chinese Insurrection.

The Insurgents in China, checked for some time, have recently renewed their progress. We have paid some attention to reports and statements of their faith, but are unable to form any very definite opinion of them. Some of the truths of the Bible, they maintain, and idol worship they strongly reject; but we are not able to recognize in them any of the distinctive features of Christianity, nor even anything that looks hopefully thither.

We quote from the *China Mail* a few sentences, written, as we suppose, by our judicious missionary, Dr. Happer, which may be interesting:

It is now almost certainly ascertained that Taiping Wang was in the house of the Rev. Mr. Roberts at Canton, for several months in 1847, studying the New Testament, and that hence he has had considerable advantages for becoming acquainted with the history and doctrines of the Bible. His writings show that he had copies of the Pentateuch and the New Testament in his possession, and that he had obtained an extensive acquaintance with their contents. But notwithstanding this knowledge of Christian doctrines, and the more prominent historical facts of Bible History, his writings exhibit very little evidence that these doctrines had taken any hold upon his heart. He manifests no appreciation of the purity and holiness of Jehovah, nor does he manifest any feeling of awe and reverence for his majesty and glory. There is no confession of his own sinfulness, nor expression of his need of a Saviour. There is no exhibition of any of the Christian exercises of humiliation, repentance, or faith. There is no desire of holiness of heart or life, nor any clear statement of the necessity of relying on the righteousness of Christ alone for justification in the sight of God. And I think a careful reading of the translations justifies me in saying that, in *the whole of the books together*, there is not sufficient of Gospel truth to lead any one to a knowledge of the only way of salvation through our Lord Jesus Christ. This appeared also to be the opinion of a Chinese Christian, to whom a writer in the *Hong-Kong Register*, in June last, submitted the books for perusal, for he is represented as saying, as nearly as my memory serves me, that "there was nothing of Christ in them."

But while Tai-ping Wang manifests such a want of apprehension of the internal and spiritual working of the Christian faith, his speculative knowledge of the scope and design of Christianity, forbid that his ignorance should be urged as any apology for his false teaching and errors. There is such evident design in his folly, and such a consummate plan in his errors, as to force the conviction upon all unbiassed minds that the whole is a deep-laid plan to acquire power over the minds of his followers, and fit them for carrying out his purposes.

To acquire unlimited control over men's minds, two things are requisite, viz.: 1st, that they should regard the person as being divinely commissioned; and, 2d, that they should regard him as having the power to confer present and future happiness, or to consign to present and future misery. To fit his followers to carry out his behests, and place him on the throne of China, it was necessary that they should be delivered from all fear of death, and be pervaded with the conviction of the certainty of complete success in their undertaking.

Now, if his books be examined, it will be found that many of them are written manifestly with the design to produce these impressions on the minds of his followers, and the Scripture truths incidentally taught, are to further these designs. In order to give effect to his claim to a Divine mission, there must be some adequate conception of the power of the Divinity sending him. Such a conception is most readily produced, by ascribing the creation of the universe to his power. Then for its full effect upon their minds, there ought to be an example placed before them of some person having before received such a commission. The example of Moses is most admirably adapted to the purpose of one who represents himself as sent to deliver his countrymen from the oppression and misrule of the Tartars. With this object, I regard the plot of the Trimetrical Classic as very skillfully conceived and very ably carried out. And that this was his design, is all the more evident from the fact that his book is so complete a departure from the Trimetrical Classic in Chinese, by the Rev. Dr. Medhurst, which contains a summary of the Gospel, and from which he no doubt got the idea of this form for his poem. Therein he teaches his followers that he is the Son of God in the same sense as Jesus Christ is; that he was taken up into heaven and instructed by the Heavenly Father himself; that he was sent down to be the sovereign of China; that being aided and directed of God, nothing could withstand his power; and that the awards of heaven and hell are disposed of by him.

Many one should think that it is not clear from the Trimetrical Classic, that he teaches others to regard himself as the son of God in the same sense as our Lord Jesus Christ is declared to be, an additional pamphlet, brought back by the French, places that point beyond a doubt. The author of it, who is Yang Siutsing, says, "For our celestial Elder Brother is our Heavenly Father's *firstborn son*, and the celestial King is our Heavenly *Father's second son*."

A more profane and irreverent blasphemy it has never been my misfortune to read in any language, than the "Book of Declarations of the Divine will made during the Heavenly Father's descent upon earth," which professes to give the history of the discovery and punishment of an intending traitor in the camp. The whole design and tendency of the book is to produce upon ignorant minds the deep conviction that he is aided and guided by the omnipotent and omniscient God—and that any falseness to him would be attended with the certain temporal and eternal destruction of himself and his family.

Much Labor.

Whitfield is said to have preached, in thirty-five years, eighteen thousand sermons. He once put himself on what he called short allowance, namely, three sermons on the Sabbath, and one on every week day. This was zeal, and it may have been wisdom. Every minister should do all that his mental and physical powers are competent to perform; and we are persuaded that, while some sinfully neglect their study, there are many who would do much greater good by being less in their study, and more on the stand or in the pulpit.

For the Presbyterian Banner and Advocate.

Revival of Religion at Upper Ten Mile Church.

WASHINGTON, Pa., Dec. 25.

BRO. M'KINNEY:—The church at Ten Mile has again been visited with a precious season of spiritual reviving. Such seasons are fitly called in Holy Writ, "times of refreshing." They refresh ministers, elders, and private Christians; and to the young converts they are life from the dead. When many were converted in Samaria, under the preaching of Philip, there was great joy in that city. So it was in Jerusalem on the day of Pentecost. So in Ephesus, Corinth, Rome, and wherever the Word was attended with saving results. So it ever has been, and ever must be. If the sight of numbers turning to Jesus does not bring joy to the heart of Christians, nothing this side of heaven can do it. It is refreshing and encouraging even to hear of such scenes. This is one reason why I ask a brief space in your columns, to tell of God's gracious dealings toward the church of Upper Ten Mile. But there is another reason. This revival, beyond a doubt, is, under God, owing to the late action of the Synod of Wheeling; and it is due to the brethren of that Synod to inform them of any saving fruits resulting therefrom. Public prayer was offered, the sermon on the necessity and Scriptural means of a revived state of piety was preached, the Session convened to deliberate, and the general meeting was held of those who were conscious of special desires for the revival of God's work of grace—all in accordance with the recommendation of Synod; and the result was, that while God's people were yet speaking, he heard their cry, and poured his Spirit upon their waiting hearts, like gentle showers upon a thirsty soil. The general meeting was held in connexion with the services preparatory to the communion. The action of Synod was felt by those who attended this meeting, as an omen for good. It was particularly noticed that no such recommendation had ever come down from Synod, and no such meeting had ever been held in that church before. This seemed to impart a peculiar solemnity and interest to the occasion. It quickened desire, gave fervor to prayer, inspired hope, and prompted to renewed and redoubled effort to obtain the blessing. The sacramental service on the following Sabbath was uncommonly tender and animating; and on Monday, the usual day for closing the solemnity, the wish had become not only general but strong, that the meeting should be still further protracted. This desire was complied with; and for eighteen days in succession, religious services were held in the church, sometimes once, more commonly twice, each day. These services differed in no respect from the ordinary services of the Sabbath, except that an unusual stillness reigned throughout the congregation, and, also, that they were preceded by a meeting for social prayer, and followed by a meeting of religious inquiry. Some fifteen persons, or more, had professed hope in Christ before the meeting closed; a good proportion of whom were heads of families; but the greater number, pupils in the Sabbath School. Sabbath evening prayer-meetings have been formed at five different points in the congregation, and a sufficient number of professors are pledged to attend and sustain them. Many of the unconverted are seriously impressed: several are anxiously inquiring the way of life; and some, apparently, are not far from the kingdom of heaven. We have strong hope that the work is just beginning. Indeed, we feel sure that this will prove to be the case, if God's people do not relax their prayers and efforts. Brothers McKaig and McCarrell rendered very acceptable and valuable service. The last named of these brethren, is well known and highly esteemed in the congregation. The other never visited that people before; but his preaching, his personal intercourse, and his various labors among them on this occasion, will long be held in vivid and grateful remembrance.

May all our churches share in the same blessing, only much more abundantly, is the fervent prayer of

Your friend, and fellow-laborer in the Gospel, E. C. WINES.

For the Presbyterian Banner and Advocate.

Donation Visit.

MR. EDITOR:—Permit me through your columns, to notice a very pleasant visit, on Christmas day (the first of the kind in this church,) from many of the people of my congregation. A dinner was prepared by the ladies, at which myself and family were guests. After this, a purse was presented in the name of the company, by Mr. Wm. McGalliard, Principal of the Academy of this place. To his very appropriate address, a response was given, prompted by the feelings of the heart at the time. Near $60 in money, or things suitable for the wants of a family, were left by the generous visitors. The sum may seem small to many; still it is an important addition to a small salary. The feelings, however, which prompted the kind donors, we prize yet more than the gifts themselves. We feel like saying that we believe it would be profitable and pleasant, both to pastor and people, even where the support is as ample as it should be in all cases, that once a year, in groups or in a single company, suited to the circumstances of the church, *all* able to come should spend a few hours in the pastor's house. They might, or might not, as the case required, leave tokens of their regard in addition to their regular subscription. That the people of my charge may be richly rewarded by the Great Shepherd, and that all the churches may have continued streams of mercy from a covenant God, will ever be the prayer of the writer of this note. G. W. SHAIFFER.

Shirleysburg, Pa., Dec. 27th, 1856.

For the Presbyterian Banner and Advocate.

Report of J. D. Williams, Receiving and Collecting Agent for the Pennsylvania Colonization Society, from Nov'er 25th until December 25th, 1856.

Washington, Pa.	
J. Wilson Wishart, M. D.,	$2.00
Canonsburg, Pa.	
Wm. Moore, Esq.,	5.00
Pittsburgh, Pa.	
Hon. Hopewell Hepburn,	$5.00
Hon. Gabriel Adams,	1.00
James Breading, Esq.,	5.00
Alex. Bradley, Esq.,	5.00
James W. Hailman, Esq.,	5.00
Wm. M'Cutcheon, Esq.,	5.00
Miller & Ricketson,	5.00
Mrs. M. Borbridge,	5.00
Mrs. F. Lorenze,	5.00
	41.00
	$48.00

J. D. WILLIAMS.

Pittsburgh, December 25, 1856.

P. S. In report from Canonsburg for November, we published, M'Daniels and Black, each $3.00, $6.00

Should be, M'Daniels & Black, and C. Ritchie, Esq., each $3.00.

Rev. William A. Graham.

This excellent brother, as we learn from the *Presbyterian*, died at his residence in Woodbury, N. J., after a very brief illness. He was a zealous minister of the Gospel, and abounded in good works.

MUSKINGUM COLLEGE is located at New Concord, Ohio, Rev. Benjamin Waddle, President. The Catalogue for 1856, gives the numbers in attendance—College Department, 18; Preparatory, 37; Scientific, 18; Female Department, 36; Total, 109.

Eastern Correspondence.

Christmas—Entertainment to Schools—Substantial Tokens to Pastors—A Festal Day Needed—A Novel Court Case, and Reflections Thereon—The "Brick Church Property"—A New Church, and Dr. Spring.

NEW YORK, Dec. 27, 1856.

MR. EDITOR:—The present has been a gala week, especially among the children of the city. If "*Christmas* comes but once a year," it brings pleasure and excitement enough to "the little ones at home" for its infrequent visits. To many of them it seems the most attractive day of the year, hardly excepting "the Fourth of July." It is heralded in advertisements, foreshadowed in shop windows, and talked of at home for weeks before its arrival, while the anticipation of Santa Claus' visit on Christmas Eve, or of a Christmas tree, with its varied gifts, drives sleep from many little eyes, or causes them to open bright and early the coming day. A stranger would see from the rich display of curiosities and valuables, as well as "of seasonable and suitable" articles, and from the crowds of eager purchasers that have for days thronged the streets and stores, that it was the harvest time of merchants, and the season for giving and receiving gifts. To such an extent is the custom carried, that the poorest share in its benefactions, while the rich sometimes display their extravagance by the costliness rather than the beauty or utility of their purchases. Any price is demanded and paid, as though money must be spent at this season of the year as freely as presents are bestowed. Of course there is public worship in Romish, Prelatic, and even in churches of some other denominations, as Lutheran and Dutch Reformed; in most or all of which there are also collections for various benevolent objects.

But a feature of the day for a few past years has been the entertainment given to the children of Industrial, Mission and other Sabbath Schools. With some of the latter it has come to take the place of "Summer excursions," while in all there are exercises and gifts suited to the wants of the children and character of the occasion. Speaking and singing are diversified in some instances with exhibitions of magic lanterns or dissolving views, and followed with the distribution of books and garments, confectionary and fruit, as rewards of good behavior or expressions of Christian kindness; generally, too, in the case of Industrial Schools, with a substantial dinner of fowl and vegetables, such as the poor children that attend them never dreamed of in their brightest days at home. Even those under the care of the Almshouse and in other public Institutions share in the good things of the season, while toys, as well as provisions, are often contributed for their enjoyment. It is said, for example, that a number of ladies took the pains last week to procure and to dress six or seven hundred dolls for the girls on Randall's Island, while the boys were doubtless also provided with suitable toys by kind-hearted benefactors. There are many, indeed, who delight to show their interest in poor children—that have the same tastes as others in this respect, but so few opportunities for their gratification—by the gift of playthings for their amusement.

This is the season, too, for congregations or individuals to remember their Pastors by substantial tokens of their interest in their person and their work, as well as in the wants of their families. An instance of this kind, unsurpassed for its munificence even in our cities, has occurred in the presentation to Dr. Boardman, of Philadelphia, of a house valued at ten thousand dollars. Another has come to my knowledge, in which an Episcopal minister in this city has received a silver tea service from his parish. And yet a third, where the ladies of a congregation, not remarkable for its strength or numbers, presented their pastor with a purse containing three hundred and fifty dollars, "as an expression of their respect and affection," which must have increased its value in his estimation a thousand fold. Why could not many other congregations do likewise, and thus cheer the burdened, often desponding hearts of ministers, who seek "not theirs but them," though they hardly know whether their labors are appreciated, and though they find the utmost difficulty in supporting their families on their salary?

It may not fall in with our views to observe the twenty-fifth of December as the anniversary of our Saviour's birth; certainly the masses and ceremonies with which the Romish Church celebrates it, and from which its name, Christ*mas*, is derived, should be condemned; but the kindness and happiness which its gifts and amusements awaken, may not easily be dispensed with. We need such seasons and customs in this sordid and selfish world. In a commercial community like this, where time is money, and money is "the one thing needful," what more healthful than its interruption of care and business, for the purpose of cultivating the social feelings and dispensing favors to the poor? Who would not be profited by interesting himself once more in the joys of children, or in extending his benefactions to ministers of the Gospel! How pleasant it would be to associate these temporal gifts with the unspeakable gift of Christ for our redemption, might we suppose the usages of this day had their origin in that precious truth, rather than in the heathen practice, as is thought, of Northern nations, who thus celebrated a festival in honor of the birth of Sol!

A somewhat novel case was before the Superior Court last week, involving the question, "have colored people a right to ride in city cars?" The Rev. Dr. Pennington, a well educated colored Presbyterian minister, attempted to take a seat in a Sixth Avenue Railroad car, from which he was forcibly ejected by order of the conductor. The Dr. knew it to be contrary to the rules of the Company to allow colored people to ride in any car they chose, though they are permitted to stand on the front platform, and to ride in cars specially appropriated to their use. He declined, however, to avail himself of either of these privileges which were suggested to him by the conductor, and insisted upon his legal right to ride in any car he preferred, and that the Company were bound, as public carriers, to convey him notwithstanding their regulations. His suit against them was to test this question, rather than recover damages, though he seems from the testimony to have been rather roughly handled, and to have been divested of his hat, cane and spectacles in the melee. The facts in the case were not disputed, but the Company pleaded in their defence that they made ample provision for conveying colored people, by running a car for their special use every half hour, and allowing them to stand on the platform of others; while they claimed the same right to regulate their affairs in excluding them from other cars, that hotel keepers have to refuse to admit to their rooms or tables persons who would, in their judgment, injure their business. This principle was admitted by the judge in his charge to the jury, in which, also, he calls this "a very grave question, in view of the great numbers of this class of the population," amounting, according to one witness, to twenty-one thousand. He said, "a common carrier is not obliged to carry a person as a passenger—though he may, so far as his general deportment is concerned, be unexceptionable, and he may tender his fare—if the object and design of the person is to interfere with and prejudice his interests." * * * "And for the purpose of determining the reasonableness of the regulation in question, the probable effect upon the capital, business and interests of the Company, in admitting blacks into their cars indiscriminately with whites, is a matter for consideration." After a three days' hearing of the case, and an absence and deliberation on the part of the jury of several hours, they brought in a verdict for the Company, on the ground, it was understood, that the indiscriminate admission of colored persons to their cars would tend to diminish their profits.

This decision may be law, and the principle on which it is based, justice; but why enforce it against respectable blacks, rather than against drunken and filthy whites? Who would not prefer to ride beside a well-dressed and well-behaved colored man, rather than beside a greasy, loathsome and bloated white who has not sense or decency enough to keep him from stumbling against your person, or polluting the air with his breath and words. Yet the one is tolerated in the cars; the other is forcibly ejected from them by the authority of the law! A Doctor of Divinity who has been welcomed to the houses, and associated in religious worship with his white brethren in the ministry, is not thought worthy of a seat with the most ignorant and dirty white that can pay five cents for his fare! Such is the force of prejudice against color in this community, where it has obtained a virulence unparalleled in any other part of the country. In Boston and at the East, it is common to see blacks riding with whites in omnibusses, cars, and all public conveyances; while the feeling at the South is illustrated by recent accounts of the funeral of Andrew Marshall, a Baptist preacher, who was interred in Savannah with a pomp seldom witnessed in that city. Two Societies, fifty carriages, and a long procession of citizens, white as well as colored, followed his remains to the grave. It is true that this prejudice does not exist here among intelligent Christian people; but it is sufficiently general to have crowded colored persons out of almost all employments, as well as out of public conveyances; while in compelling them to associate exclusively with their own color, or with the lowest of the whites, it tends to their degradation and ruin. Their competition with foreigners is one cause of this evil, which has not certainly been diminished by their practical exclusion from our churches, as well as schools, and consequent abandonment in most cases to teachers and preachers of their own complexion, who are too generally unfitted for their instruction and elevation. Is it wonderful that they do not, as a people, rise to a superior social position, when they are depressed by so many adverse influences, as well as debilitated by our harsh, and to them trying climate!

It has been rumored that the "Brick Church Property" has been sold to the government for $450,000, as a site for a new Post Office. The only difficulty in the way was a doubt as to the title, which is supposed to have been removed by the recent action of the Common Council. The Trustees disposed of their interest in the property some months ago, and the congregation have since worshipped in a "hired house" on Broadway. Meantime, ground has been broken for a new "Brick Church," in a commanding location on Fifth Avenue, three miles, at least, from the old site. It will probably be years before the building is completed; but if Dr. Spring retains his present health and vigor, he may be permitted to minister there to a large and flourishing congregation. He has recovered the sight of one eye, so as to be able to read the Scriptures and hymns in worship; but he has abandoned the reading of his manuscript in preaching. His step is less firm and stately than formerly; but his voice is strong, his mind active, and his natural force seems otherwise unabated by his affliction. The building in which he preaches is filled each Sabbath with interested hearers; and as the oldest Presbyterian pastor in the city, it is the prayer of his numerous friends and admirers that he may long continue its ornament and blessing.

Yours, &c., B.

For the Presbyterian Banner and Advocate.

Notice.

In the dispensation of Providence, the messenger of death has called away our valued friend, Mrs. Mary B. Anderson, (formerly Miss Barnes) a member of the Philolethean Literary Association, of Olome Institute, Canonsburg, Pa.

In memory of her worth, we as sister associates, have deemed it appropriate to make this expression of our regard for the deceased. Therefore,

Resolved, Although we deeply feel and lament her early departure, yet hope is blended with our sorrow. Hers was a hope, sure and steadfast. To her death had no terrors, and the grave no victory. And now we trust that her freed spirit dwells in glory, with "them who have washed their robes and made them white in the blood of the Lamb."

Resolved, To her bereaved parents and surviving companion, we tender our heartfelt sympathies for the irreparable loss of an affectionate daughter, and beloved wife.

Resolved, That as a token of regard, we wear our usual badge of mourning; customary on such occasions.

Resolved, That a copy of the above statement and resolutions be sent to the friends of the deceased. Also, that for publication they be sent to the "Presbyterian Banner and Advocate," and "Washington Commonwealth."

AMANDA M. F. HAYS, S. ANNIE WELSH, } Committee.

By order of the Society.

Ecclesiastical.

Rev. ANDREW MARSHALL, a colored minister of Savannah, died recently, aged one hundred years. He was pastor of the First African church in that city.

Rev. G. W. CARTER has resigned the Presidency of the Petersburg Female College.

Rev. J. M. HENRY, of Pittsylvania, Va., died on the 12th inst. A devoted laborer is fallen.

Rev. E. EELLS' Post-Office address is changed from Ben Franklin, to Paris, Lamar County, Texas.

Rev. GEORGE BROWN was installed at Hamden, N. Y., on the 8th ult.

Rev. JAMES PETRIE was installed in the Scotch Church, Jersey City, on the 5th ult.

Rev. DAVID W. LYON has a unanimous call from the Franklin church, Iowa. The congregation has been collected, in this flourishing village, by Mr. Lyon's labors.

Rev. J. R. FINDLEY, of Urbana, Ohio, has received a call to the Presbyterian Church in Mercer, Pa. The church has two hundred and sixteen members, and we understand that the call was unanimous, and that Mr. Findley intends to accept it.

Rev. WM. A. SCOTT, D. D., asks to resign his charge in San Francisco. Dr. Scott had not been installed. He now tenders the call to the congregation. They pass highly complimentary resolutions, and urge him to become permanently their pastor. He had not decided at last dates received.

Rev. JAMES HARRISON, formerly of Ohio, has accepted a call to the Presbyterian Church at Waterloo, Black Hawk County, Iowa.

Rev. H. M. ROBERTSON was installed pastor of the Presbyterian church at Horicon, Wisconsin, on Thursday, December 18th, by a Committee of the Presbytery of Winnebago. Rev. L. C. Spofford, of Depere, presided, Rev. R. Frame, of Fond du Lac, preached the sermon and gave the charge the people, and Rev. Samuel Robertson, of Winneconnee, the charge to the pastor. This church recently dedicated a new house of worship, every seat in which was immediately rented.

MR. JOHN WHITE has been ordained by the Presbytery of Bedford, and installed, in Salem, N. Y.

Rev. T. L. CUNNINGHAM, of the Associate Reformed Church, has united with the Presbytery of St. Louis. He has been called to the First Presbyterian Church, Indianapolis.

Rev. Dr. HOGE declines the Presidency of Hampden Sidney College, Va.

Rev. DR. J. H. BOCOCK has removed from Harrisonburgh, Virginia, to Georgetown, D. C.

DR. SMITH, Springfield, Ill., has been released from his pastoral charge, to act as Secretary of Missions for the Sunday School Union, in the North-West.

Rev. E. B. CLAGHORN, Washington, D. C., has resigned his pastoral charge, with a view to another field of labor.

Rev. W. W. MCNAIR's Post-Office address is changed from Portage City, to Eau Claire, Chippewa County, Wisconsin.

Rev. WM. ANDREWS has entered upon his duties as chaplain, at the Floating Bethel, Cincinnati.

Rev. STEPHEN FRONTIS' Post-Office address is changed from Mount Mourne to Spring Grove, Iredell County, N. C.

From our London Correspondent.

The Enthronement of the Bishop of London—St. Paul's Cathedral—The Spectacle—The Choral Service—The Lord-Mayor and Corporation—The Canons, Prebendaries, and Ecclesiastical Lawyers—The Procession—The Dean and Chapter—The "Cathedra"—Dr. Tait's Appearance—The Benediction—The Evangelical Party, and the new Bishops—The Tractarians, and Dr. Wilberforce—Professor Jowett, and the New Heresy—The "Daily News," and a Free Press Victorious—Military Reform—Mr. Burns Arrested in China—Alleged Plot against Palmerston—Insurrection in Sicily—Death of Dr. Bates, of Glasgow—London Ministers Overtaxed and Breaking Down—The Sunday League, "Sacred Music," and the Gin Palace—Irish and German Popery.

LONDON, Dec. 9, 1856.

Your readers have read, or heard, ere now, of the "enthronization" of a Pope; how cardinals carry the new-made pontiff to the High Altar, and placing him thereon, bow down and "adore" him, as the vicegerent of Deity. But have they ever seen the "enthroning" of an English Bishop? I know that Americans do not like *thrones* of any kind very much, preferring the Republican simplicity which their fathers wrested from obstinate Old England, at such a cost. At all events, the mention of the "throne" of a minister of religion, will not be very pleasing in their ears. I have, however, witnessed a Bishop enthroned; and I must, therefore, tell you what took place.

On the morning of Thursday last, I repaired to St. Paul's Cathedral. When I entered the magnificent pile, I found that portion of it called "The Choir," (which is set apart for public service,) crowded to the doors. With some difficulty I found access to the front of the gallery, and a splendid *coup d' œil* met my eye. I speak not now of the beauty of the architecture; nor of the rich, old carvings above the stalls of the Choir; nor of the elegant Lectern, (Reading Desk) in the centre, from whence the "Lessons for the Day" were read. But I refer to the assembly itself, such as could be seen only in England, and that rarely. Here was the Lord-Mayor, in his robes; the Sheriffs, in their glittering uniforms; with other officers of the Corporation. Near the door, in a special raised seat, sat Dean Milman, a well-known author and poet, and whose fine, clear voice—even while hoar hairs cover his head, and his form is almost bent double—sounded, in reading the funeral service, with such power over the mighty throng, on that memorable day, when I saw him stand by the grave, (under the dome) into which the coffin of Wellington was slowly let down.

On the steps of the Communion Table, or "Altar," (no Popish symbols there—not even a cross or a candle-stick—) stand to the left and right immediately behind the pulpit, a large body of the London clergy, in gown and bands. In the front stalls, on each side of the centre, sit the members of the Choirs of Westminster Abbey and St. Paul's; while before them are surpliced boys, with voices so sweet, that one could almost imagine, (when in a poetical mood, such as moved me when I heard two boys like them sing, one Summer day, looking up to heaven, in the Cathedral of Cologne,) that a seraph's voice must be something like this. The whole service was "choral" in its character. The prayers were *intoned;* the psalms, accompanied by the organ, were chanted; and all was closed with the "Hallelujah" chorus of the great Handel. Never have I heard a more exquisite combination of skill, sweetness, and sonorous grandeur of sound—now soft as the evening breeze; anon swelling into the diapason thunder of Old Ocean's waves. There was great propriety in the demeanor of the congregation. How far this music and singing was merely formal and sensuous in its character, it was not for me to judge. English tastes and associations are scarcely to be measured by a Scottish or Presbyterian standard. For my part, I have no doubt that, through *media* like these, as contrasted with our simpler strains, genuine thanksgivings ascend from the hearts of thousands in this land, to the Throne on high. At all events, the day will surely come, when music and song, in their loftiest and noblest utterances, will be "Holiness to the Lord."

But where is Doctor Tait, the new Bishop of London? The Canons and Prebendaries are here, and the Bishop's Chaplains, too, together with Commissaries, Registrars, and other Ecclesiastical Lawyers and officers, as I gather from those horse-hair wigs which cover their heads. But is there to be no procession? No literal "enthroning?"

The procession has taken place already *before* the service, and the Dean has conducted the Bishop into the Cathedral. Previous to the service, also, there was a presentation of the Bishop to the Chapter. The Bishop took the usual oaths. After the service, the Dean, Canons, &c., made a promise of "all canonical obedience" to him.

Look now yonder to the *central seat* of the stalls on the left of the Choir. It is higher than the benches and stalls which run on each side of it under the gallery. It is also by itself, and has a carved canopy over it. That is the "THRONE," this the "CATHEDRA;" and this day, in his own Cathedral Church, Dr. Archibald Tait, of Scottish birth—first a student at Glasgow University; then at Cambridge; next, Head Master at Rugby School, (a successor of Doctor Arnold;) next, Dean of Carlisle—is eccle-