

Banner and Advocate.

PITTSBURGH, APRIL 11, 1857.

TERMS.—\$1.00 in advance or in October... For a single copy, send five cents...

General Assembly. The General Assembly of the Presbyterian Church in the United States of America will hold its next meeting...

REV. SYDNEY R. JONES died at South Port, N. Y., on the 12th of March, aged 85 years. A farther notice may be expected.

FOREIGN MISSIONS.—The receiving Agent, in this city, Mr. H. Childs, will forward to the Board, in time for the Annual Report, all money received until the 25th inst.

REMOVAL.—The office of Mr. J. D. Williams, receiving Agent, is removed from 45 St. Clair Street, to 114 Smithfield Street, nearly opposite the Post Office.

BLAINSVILLE FEMALE SEMINARY.—The Catalogue, just issued, gives us the names of one hundred and ten young ladies, pupils in this Institution. It is well conducted by Rev. Samuel H. Shepley and Lady, with a corps of assistant teachers.

NUMBER XL, on Baptism, which may be found on our first page, is one of the most comprehensive and lucid essays on the history of that rite. It shows, conclusively, that immersionists appeal to the Church as vainly as they do to the Scriptures. The Church, during her long days of darkness, and the prevalence of superstition, added many things to the simplicity of the Gospel ritual; but that ritual, mostly, she ever preserved. The real baptism was by affusion.

Associate Theological Seminary. The Catalogue for December, 1856, shows an attendance of twenty-eight young men, at this Institution. Its present location is Xenia, Ohio. The Faculty are: Rev. Thos. Beveridge, D.D., Professor of Biblical Literature and Ecclesiastical History, and Rev. Samuel Wilson, D.D., Professor of Hebrew and Theology. Our Associate brethren carry the date of their Seminary back beyond our own history in that line. In 1778, the Rev. John Smith was the authorized teacher of Theology for the body. The measure was, however, discontinued in 1782; but it was reconstituted in 1794, when Rev. John Anderson, D.D., was appointed Professor, and Divinity Hall was located at Service Creek, Beaver County, Pa. A library of eight hundred volumes was collected; and it is claimed that thus, in the woods of Western Pennsylvania, was founded the "first Protestant Theological Seminary on the Western Continent."

In 1821, Rev. James Ramsey, D.D., of Canonsburg, Pa., succeeded Dr. Anderson, as Professor. Dr. Beveridge was associated with Dr. Ramsey in 1835. Dr. Ramsey resigned in 1841, and his chair has been since filled by Dr. James Martin, Dr. Abraham Anderson, Rev. J. B. Clark, and now by Dr. Wilson, named above.

Columbia Theological Seminary. This Institution is under the care of the Synods of South Carolina and Georgia. It was founded in 1828, and has enjoyed the labors of the following Professors: Thomas Goulding, D.D., Charles Hove, D.D., A. W. Leland, D.D., George Colcock Jones, A. D., Alex. T. McGill, D.D., B. M. Palmer, D.D., J. H. Thornwell, D.D., and J. B. Adger, D.D. The Faculty at present embraces Drs. Hove, Leland, Thornwell, and Adger, and Rev. James Cohen as teacher in Hebrew.

The Catalogue for 1857 gives the numbers thus: Alumni, 221; Deceased, 27; Foreign Missionaries, 11; now in the Seminary, 34. Of the Alumni there are, laboring in the South 129, in the South-West 27, in the North 9, in the North-West 2. We are pleased to see something of a dispersion of Students, from each of our Seminaries, whether Assembly's or Synodical, throughout the land. There is a fitness in having the youth of a large section of country, destined to labor within its bounds, trained therein. But there are also great advantages flowing from a frequent accession of men, of varied habits and diversified modes of education. And, happily for our Church and country, extended as are our boundaries, and different as may be our people in some aspects, there is with us such a unity of sentiment, so much of Christian love, and so ardent a denominational attachment, that good men, wherever grown, and wherever educated, are welcome in all places. May the bonds be strengthened, and the affection become more and more pure.

Our Young Men—Their Dangers—Their Parents. Great importance has always been attached to the proper training up of young men; to the formation of their characters, and to the influence they are destined to exert. The propriety of this is recognized in both the Old and New Testaments, in every well regulated Government, and in every feasible project for the improvement of mankind. That our young men should be intelligent, upright, honorable, and pure, is demanded by the necessities of social life, and by all the requirements of enlarged and successful enterprise. And the well-being of society, the stability of the State, and the permanence and growth of the Church, together with every humane and Christian scheme for the alleviation and removal of the miseries of men, are deeply involved in the moral and religious character they will bear.

It is readily admitted that our young men are exposed to many and momentous perils from the native depravity of their own hearts, from unbelief, from the fascinations of vice, from an ungoverned world, from the enticing cares of this life, and from wicked companions. To protect them from these perils to the Church and the world, is worthy the utmost care, the most unceasing vigilance, and the most untiring efforts on the part of the philanthropist and the Christian. Of late, a wide-spread interest has been awakened in their behalf. Schools and Seminaries of learning have been established, suited, as far as possible, to the circumstances and capacities of all. Newspapers employing a high order of varied talent—though it must be confessed, not always employed to the best advantage of those for whom they are intended—are printed in great abundance, one or more of which is received by almost every family. Books, entertaining and useful, historical and literary, scientific and religious, for the young, as well as for the more mature, are within the reach and the means of all. Lyceums and lectures are common. Nor has the Church, in her distinctive capacity been idle; on the contrary, she has manifested much activity. She has sent the blessed Bible every where; she has her Christian homes, and her open sanctuaries; she has preached the Gospel, and her meetings for prayer; she has her Sabbath Schools and Bible Classes; she has courses of sermons to young men, and Christian Associations; she has her religious weeklies, monthlies, and quarterlies. All these different means of good are intended to impart information; to restrain evil passions; to protect from low, grovelling, and unwholesome influences; to develop every noble trait of character, and to excite to high aims. The machinery for effecting the purposes intended, appears complete; scarcely any thing seems wanting.

But notwithstanding all the sprightliness, loveliness, and high promise of youth; notwithstanding all that has been done by careful parents, by philanthropic and Christian men, and by a watchful Church, for their present and eternal benefit—fond anticipations are not realized; the present course of many, if not the greater part of our young men, is not hopeful. Nor is the discouragement found only in those of a debased or worldly parentage; the unhappy tendency to follow the vain world, to sit unmoved under the appeals of the Gospel, and to cast off, with indifference, the fear of God, is seen in many who have been blessed with godly parents. The temptations are many and powerful, and they easily yield to the embrace of sinful and worldly charms, while vice is ever prepared to seize upon them and devour them. Sabbath-breaking, profanity, intemperance, lewdness, violence, forgery, and attempts at unlawful gain; yes, even destruction by their own hands, in moments of drunken frenzy or unhalloved passion, have become so common as to hardly awaken wonder among the unthinking and hurried crowd. In every city, in almost every village and neighborhood, can be found, among the young men from whom so much better things might be expected, evidences in confirmation of what we have just written. Society is diseased; there is a fearful malady at work, and sad consequences are apprehended.

It is not strange that thinking men should be alarmed; that the most hopeful should begin to despair; that the believing should be staggered, and that loving parents should dread to commit the children for whom they have prayed so fervently, and to whom they have poured so strongly, to such a world as this. Nor is it to be wondered at, that the inquiry should be often made, whence are to come our men of successful and honorable business, our legislators, our teachers, our pious elders, and our godly ministry, for the next generation? Who can look upon so many, in the morning of life, physically debilitated, mentally neglected, and morally depraved, without the most painful emotions? So many whose gait, manner of address, appearance, and associations, are sadly indicative of their preference for an ungoverned life, provided it be gay and fashionable for a time! Who can avoid the anticipation that their final course will be a rapid advance in the downward road?

To write these things is not agreeable; to think of them is most unpleasant; to look forward to the final result fills us with terror. But to suggest needful remedies, and the proper mode of application, is exceedingly difficult. No single specific, save the Gospel of our Lord Jesus Christ, in all its various and effectual applications can be totally successful. An entire change in the temper and spirit of our life, from the cradle to the grave, is demanded. There is here opened a large and fruitful field of thought, inquiry and suggestion; to enter upon it fully, at present, is not our purpose. However, there are some obvious suggestions, of a highly practical and important character, which must not be omitted. It is high time for men to consider the dangerous tendencies to themselves, their families, and future generations, of excessive devotion to worldly and material interests; of that spirit which considers nothing valuable

but as it may enhance the value of real estate, increase their stock dividends, or enable them to occupy a palatial residence, keep a superb carriage, and deck their wives and daughters in the stiffest ermine, the richest furs, and the most costly silks. This spirit in the fathers will become stronger, more sordid, and more injurious, as it descends to the children. The natural course of excessive worldliness is to degradation, viciousness, and open profligacy.

Family religion must assume its proper importance. The gentle, loving, and faithful graces of Christian parents must impress the household with the excellence and attractiveness of a pious life, with the value of an interest in Christ, and the supreme importance of the salvation of the soul. The family altar must not be allowed to fall down where it has been erected, and it must be reared where it has never been before. We hope such instances as that of the conscientious elder, with regard to family worship, mentioned lately, are few; that there should be any, is matter of great regret.

And it is for parents to feel that they are to train their children for God—for honor, glory, and immortality. How seldom is this duty felt in its full force? Too often, they are trained merely as a tree in our gardens, and as fruitless as possible for a few years, and then die away, and be no more forever. Parental authority, and responsibility are laid aside too soon; too often it seems as if parents were anxious to free themselves as quickly as possible from all the responsibilities of the relation which God has made them to occupy.

A more intimate and kindly fellowship should subsist between the parents and the children; there should be a greater mutual confidence. The separation between young men and parents is unnatural, in their pursuits, in their associations, in their amusements, and in their moments of leisure. As it now is, every opportunity is given to break away from the restraints of home, to cast aside parental counsel, to give loose rein to ardent, youthful passion. And there is an open door to every enemy, every temptation, every vice. While but little is done at home, in many cases, to cultivate true manliness of character, awake high aspirations, or implant the fear and love of God.

The Troubles at Canton, China. Through the kindness of our friend, Rev. Dr. Happer, of the Canton Mission, but now in this city, we are enabled to present to our readers an account of Chinese affairs, more graphic and accurate by far, than we could have done by our own unaided reading of the public journals. Full accounts of events at Canton have been received to January 15th, and telegraphic dispatches to January 30th. The following details have been carefully compiled from the British papers, from local newspapers received from Hong-Kong, and from private letters.

After the bombardment of the residence of the Chinese Governor General on the 28th and 29th of October, and the subsequent taking and dismantling of all the forts on the Canton river, from its mouth to the city, the British Admiral took up his quarters in the residence of a British merchant, intending not to proceed to further aggressive measures; but to hold his position, pending instructions from the British Government. The foreign merchants had all removed from Canton, conveying their books and treasure with them. The Admiral took careful measures to guard the foreign residences from the attacks of the Chinese. These residences were very compactly built on the North bank of the Canton river, a short distance from the South-West corner of the brick wall which encloses the residences of about one-half the population of the city. A public garden, beautifully laid out with walks, trees, shrubbery, and flowers, occupied several acres between the houses and the river; and in the midst of the trees, a beautiful little church was embowered. These residences were separated from Chinese warehouses on the East, by a canal. On the North they were bounded by a street that runs parallel with the river. A high brick wall, on the South side of this street, prevented any access to them except through two gateways. The boundary on the West was not so defined, as there were Chinese houses and shops intermingled with the residences of the foreigners. In order to guard from fire, the British Admiral had destroyed the Chinese houses and shops adjacent to these boundaries, and had a military guard to prevent any ingress to the Chinese. Notwithstanding all these precautions, on Sabbath night, Dec. 14th, about 11 o'clock fire broke out at several points, and all efforts to subdue the flames were futile, until all were consumed, except one house, the church; and a public building that was built partly over the water. Many of the houses were owned by Chinese, but a great many by foreigners. The loss to foreign merchants must exceed a million, and a half of dollars.

After this untoward event, the British Admiral entrenched himself in the garden, and in a fort in the river, half a mile below the garden, known as Dutch-folly fort, from which he could "shell" the city. The river divides a little distance West of the garden; one branch flows past the city, and the other flows to the South, and they join again above Whampoa. The land opposite the city, enclosed by the two branches, is called Honan Island. The branch, as it flows past the West end of this island, is called the "Macao passage." There is a fort on each side of it. The British held these forts, and had two vessels of war anchored in this part of the river, and two near the North shore, about half a mile West of the garden, and some were anchored at Whampoa. After their success in burning the foreign residences, the Chinese were emboldened to make an attack upon the vessels of war. They made a well-concocted attack upon the vessels in the river above the garden, which was nearly successful in destroying some of them.

American Home Missionary Society. This Society was constituted at a meeting held in the Session Room of the Old Brick Church in the city of New York, on the 10th of May, 1826. It was established by the joint action of the Directors of an Association formed at Boston in the beginning of that year, for the promotion of Domestic Missions, and of the Directors of the "United Domestic Missionary Society," organized in the city of New York, on the 9th of May, 1822, together with other friends of this great movement.

Dr. Asahel Green, in his history of Presbyterian Missions, says: "This Society consisted, when organized, of various distinct ecclesiastical bodies, or associations, three-fourths of which were not Presbyterian." To operate harmoniously with a Society so constituted, was considered impossible by the Presbyterian Church; and, therefore, in 1837, a resolution was passed by the General Assembly, recommending that it should "cease to operate within our

Such vigor did the Chinese display in their attacks, and so formidable were their preparations, that the Admiral felt it necessary to withdraw his force from the garden, and from Dutch-folly. There were a large number of warehouses on the island, filled with British-owned goods. These were being plundered, as the Admiral was not able to extend protection to them.

Whampoa is twelve miles East of Canton. This is the anchorage of foreign shipping. There were a good many British and American residents there, engaged in various callings. They resided in floating vessels, fitted up as houses. There were physicians and merchants for the supply of the foreign shipping; the British Vice Consul, a Seaman's Bethel, belonging to the American Seaman's Friend Society, and a very extensive dock-yard, for the building and repairing of vessels. As the British could not afford protection, this anchorage had to be abandoned; the floating residences and the Bethel having been towed to Hong-Kong.

There were a number of small steamers that plied on the river between Hong-Kong and Canton, as post-boats. One of these was "treacherously" cut off by Chinese soldiers, who took passage on it, and afterwards burned it. So also had two British coasters and one American cutter been cut off on the river. And such was the number of armed Chinese vessels of all sizes on the river, that communication with Canton was unsafe, except by heavily armed steamers. There were some four or five hundred such Chinese vessels on the river, the greater part of the piratical fleet having made their peace with the Government, and joined the imperial vessels against the British. The Chinese were engaged in sinking vessels in narrow channels to obstruct the navigation of the river, and there were serious fears that they would succeed in carrying their threats into force, to drive the British entirely out of the river. All this shows the exasperated state of the feeling of the Chinese population, and their determination to resist the demands of the English. And these temporary successes will greatly increase their self-confidence in the subsequent conflicts. They have carried their aggressions also to Hong-Kong. Hong-Kong being a barren island, its inhabitants, some seventy thousand, depend on the adjacent country for supplies of provisions. The Chinese officers have forbidden the Chinese to carry provisions to the British colony, and required all their people to leave the employ of the English. The inhabitants of the colony are fearful of incendiaries and of poisonings. The French and American vessels of war unite in guarding the island from the insidious attacks of the Chinese.

The British Admiral, in retaliation of these successive attacks of the Chinese, on the 12th of January, landed a force in the Western suburbs of Canton, and burned some three thousand houses in that populous and wealthy part of the city. Such is war—an effort by the belligerents to inflict the greatest mutual injury. These things will render the adjustment of the difficulties very tedious. Though the House of Commons had passed a resolution declaring the proceedings of their officers in China unwarranted, the British Ministry have approved their acts. And the Prime Minister declared in Parliament, after the vote of censure, that he would continue the same policy, and protect the lives and property of his countrymen; and that he hoped, with the co-operation of the French and American Governments, to place their intercourse with China on a more satisfactory footing. The last intelligence is, that Lord Elgin, formerly Governor of Canada, had accepted the appointment of special Commissioner to think to conduct the negotiations to effect this object.

Macao, being a Portuguese Colony, has not been molested, and it is a secure refuge to Americans; and up to the latest dates commerce and friendly intercourse proceeded as usual at the other ports, notwithstanding that it has been published from French papers, that the Emperor of China has forbidden his subjects to trade with the British, and placed those ports in a state of siege. The statement that the Government at Peking was in a state of dissolution and bankruptcy, which is copied from a French paper, as coming overland through Russia, is equally unauthenticated. For later advices from Peking have been received via Shanghai, which do not confirm the statement, and the vigorous proceedings of the Chinese at Canton contradict it. Similar statements have been made repeatedly within the last few years, and yet the Chinese Government continues to exist.

While regretting this complete interruption of missionary labor at Canton, and this fearful loss of life and property, we can only wish the developments of His Providence who doth all things well. May He so overrule these events as to prepare a highway for the coming of His kingdom. We expect to give the most recent details from the insurgents at Nanking, in our next issue.

Mission at Wapanauka, Creek Nation. We have a letter from Miss M. C. Greenleaf, of this Mission; not directed to us for publication, but an extract from which we venture to lay before our readers. It presents to us the efforts of our Board toward the civilization, as well as the Christianizing, of the Indians—labors tending to their present comfort, as well as their future joy—a wise care for those things which tend to the perpetuity of the race, as well as for what belongs to the immortal, happy existence of the individual. It is in view of the civil and social influence of the Missions among the Indians, that Government contributes to their sustentation. In our purchases of lands from them, it is always an arrangement that part of the purchase money shall be appropriated annually to their education; and experience has convinced both the Government and the Indian people, that the most economical, pleasant and effective mode of spending the annuity is, through the agency of the Missions.

Miss Greenleaf passed through our city, in June last, in company with Miss Morrison and Mr. Young, who were on their way to Spencer Academy. She says: "This Institution, you probably know, is designed to accommodate one hundred girls. For their accommodation, a large three-story building, of limestone, which abounds in this region, was erected in 1851. In it there are three school-rooms, and three sitting-rooms for the girls out of school.

However, the New School branch of the Presbyterian Church has retained a connexion with that Society until the present time. Recently, various causes have occurred to disturb their harmony.

On the 22d of December, the Executive Committee of this Society, passed a resolution to withhold aid from churches containing slaveholding members, unless evidence be furnished that the relation is such as in the judgment of the Committee is justifiable for the time being, in the peculiar circumstances in which it exists." As might be expected, this action is disapproved, and strongly condemned by the various newspapers of the New School branch of our Church, with a single exception. To the many articles written in opposition, a reply on the part of this Committee, has been made by the Rev. Dr. Asa D. Smith. In this communication he asserts his attachment to that branch of the Presbyterian Church, and that the Stated Clerk of its Assembly approves the action taken; that it will not be reversed; that the Committee is not bound absolutely by its past acts or declarations; and that the sentiments of the majority of the patrons of the Society, represented by the Committee, as well as the pressure from without, demanded such action.

To this it is replied on the other side, that that Committee is too irresponsible, and regulated by rules not published abroad; that this resolution of the Committee was intended to be kept secret; that for several weeks it was not known to some of the leading pastors of the Denominations in New York; and that at last it only leaked out through the Chicago Herald; an "Congressional paper"; and that this rule or assumption on the part of the Committee, comes in direct conflict with the Constitution of the Presbyterian Church. The New York Evangelist, Christian Observer, Genesee Evangelist, Presbyterian Witness, and American Presbyterian, condemn the resolution; while the Cincinnati Herald sustains it. All these papers belong to the New School Presbyterians. The New York Independent and the Chicago Herald, in the Congressional interest, are delighted with the movement.

Infant Baptism. Rev. John M'Donald, Missionary of the Free Church, at Calcutta, and formerly minister in London, now writes in his Diary on the subject of Infant Baptism, in connexion with the dedication of his first child:

"Oh, what a privilege is it! I trust I had communion with the Lord in this deed, if ever I had it. Many encouragements I had, and no misgivings as to infant baptism in its faithful form. Yes, I praise God for such an ordinance. I know God's willingness to bless infants. I know that he did of old receive them into covenant by seal; I know, also, that infants are capable of enjoying the covenant of grace, and that the want of faith in those who are incapable of faith, is just as applicable to salvation as to baptism, and therefore constitutes no argument against it."

"I believe that the seal of the covenant will be just as valid to the child when it afterwards believes, as if baptized when adult—that it is a great privilege, to have it externally united with the Church, and for a parent to say, 'This my child, has been solemnly and publicly given to God.' It is federally holy." "I believe that the communion of Christ included the children of believers, and that the Apostles baptized such; and I know that the holiest men in all ages have had communion with God in this ordinance. But why enlarge? O, my Lord! I bless thee for saving me from falling into the cold and forbidding doctrines of antipædobaptism!"

Our London Correspondent, in sending us the extract, adds: "And yet this man was no bigot. His catholicity was tested in the case of one baptized in infancy, a member of his church, whose conscience urged her to be baptized at Calcutta, on her own profession of faith. Mr. M'Donald, while still maintaining that infant baptism is, as well as adult baptism, spiritual, valid, and acceptable, threw no obstacle in the way, and expressed his readiness, as a pastor, to retain the party as a member of his flock. To a Baptist brother, he declared that 'the subject of Baptism was far more agitated than important,' and his cordiality never was ruffled. We can well afford to be thus cordial, and the Spirit of God teaches our brethren to be so too. But their system, and their very name puts them and their people into an antagonistic attitude, and makes them cherish a proselytizing spirit."

The London Baptist Magazine, for this month, glories over the statements from the United States as to the neglect of Infant Baptism. Let ministers and people look to it, that the reproach may not be taken away. It would be but justice in the Baptist Magazine, to note that the journals of the Presbyterian Church in the United States have shown conclusively, that Baptism is by no means neglected to the degree stated by some hasty reprovers.

We have heard an excellent sermon on Sunday. None of the Massons were there, as they should be, to sustain the national character of the enterprise; but there was a presentation at court the same day, and twenty Americans were presented. It is to be regretted that Americans will go in such numbers to the country. It is said that the Emperor adopted the Sabbath day in hope of getting rid of the swarm of Americans; and there was no wonder he should wish it; but he has not succeeded.

It is but too true that many of the Americans who go abroad not only leave behind whatever of religious character they may have had, but also make themselves, immensely ridiculous by their efforts for admission to imperial and royal presence. Nor do we believe that the conduct of Mr. Mason, in prostituting, by his Sabbath presentations at Court, a day held sacred in his own land, meets with the approbation of the great nation he represents. Much interest is still manifested to learn the theological position of Prof. Whittwands, mentioned in our last. The Professor seems exceedingly anxious to heal the breach between the Orthodox and the Unitarian; and he is very strongly urged to publish the other side of every strongly Unitarian. "The same paper" also charges him with seeking "a compromise" and "had" "a

Which we have a full corps of laborers, three lodges, a school, and three others take care of thousands of school; and one assists the Superintendent's wife in the care of the dining-room; and looks after the girls; who, in turn, perform the labor there. Owing to a lack of laborers, we have but two schools now, and, for some reasons, not quite one hundred scholars. My department is the care of girls out of school, which includes the outfit, and fitting their garments, teaching them to make them, and also to mend them; instructing them in personal cleanliness, the care of their sleeping and sitting-rooms, and ironing; also, nursing them when ill, and imparting daily such moral and religious instruction as, with the Divine blessing, may qualify them for usefulness in this life, and for happiness in the life to come; to which will be added constant discipline. I have not had more than twenty-nine at once, under my care; but they are enough to occupy me closely all day, as you may well suppose; for would not any mother, with half that number, be completely engrossed with her cares and labors? Yet I have been favored with uninterrupted health, and have had much enjoyment in these humble labors for these children; hoping the constraining motive is love to Him "who, though he was rich, for our sakes became poor; and gave his life a ransom for us." At our communion in October, two of our eldest scholars (seventeen or eighteen years old) were admitted to the church, and we have heard recently that three of the former pupils have joined the Methodist Church, by the general confession, and thoughtless and unconcerned. Their ages vary from eight to eighteen years; most of mine are under twenty. Some of them are very interesting; and often, in play-hours, when I am in my own room, they tap at my door, and with smiling faces, want to come in for a little while; and then they amuse themselves with examining everything in the room. Several are new scholars, who understand little English; but they learn quickly, and are generally more easily governed than white children; although all of them show plainly that they belong to our fallen race. Our hope is, that God has many here whom he will make "willing, in the day of his power," to believe in Christ; and so we labor in faith and hope.

We have had some quite 'cold weather'; snow on the ground for nearly three weeks. It was only four or five inches in depth; but a cold rain on the 1st, followed by a crust, and the neighboring creek was frozen, that the girls could slide on it. Now, the snow is gone, and the weather is mild and pleasant. We have fine rural prospects here—the house standing on an elevation—a small prairie in front, and beyond, woods; then a large prairie is seen as if at the brow of a hill, beyond which forests and hills are seen, at the distance of several miles. Not a habitation in sight, and no travel miles on the road, sometimes, without seeing one for the Indians live out of sight, and bridlopaths lead to their homes.

M. C. GREENLEAF. SALT LAKE AND UTAH.—A letter is just received from Mr. C. R. Van Eman, Agent of the American Bible Society, in Utah Territory. It is dated at Salt Lake City, Oct. 31st, 1856; and hence has had a tedious passage—full five months. Mr. Van Eman speaks of his being received with kind feelings, and high regard. He had quite a pleasant interview with President Young and his Council, who manifested a deep interest in his mission, and promised all help and encouragement. It will gratify us greatly if we shall learn that the promises have been kept.

CHANCELLOR JOHNS, of Delaware, a distinguished Elder in the Presbyterian Church, died on the 28th ult., in the 66th year of his age. Our Eastern Summary. NEW ENGLAND IN GENERAL. Notwithstanding the fluctuations and many changes of opinion, and the heretofore excitement of politics, the descendants of the Puritans not only observe their time-honored custom of the Annual Thanksgiving, but also on several occasions necessary annual days of humiliation, fasting, and prayer. The Governors of Vermont and Maine have issued their proclamations for the latter observance; in the first mentioned State it will be on the 12th of April, and in the second on the 7th of May.

It is mentioned as evidence of an INCREASED RELIGIOUS FEELING in Maine, that in many instances social parties and accidental gatherings are, by common consent, converted into prayer meetings. The revival in the State prison of Rhode Island still continues; it has now been in progress for six months. The result has been the hopeful conversion of twenty-five, including all the members of the Bible Class, taught by the Rev. Dr. Wayland and Rev. Mr. Willard.

BOSTON. The Evangelical Christians of Boston naturally feel solicitous for the success of the Rev. E. N. Kirk, in his field of labor in Paris, since he has labored long and successfully in their midst. Nor is this solicitude confined to them, but is felt, in some degree, by all interested in the spiritual welfare of the many Americans that visit the French Capital. The church in the Rue d'Assas, in possession of the English residents, has not been purchased, and was reported, on account of the opposition of a part of them. But a location has been secured on the Champs Elysees, where a church edifice will be immediately erected. In the meantime, Divine service will be conducted in a suitable hall. The correspondent of the New York Express gives a notice of this enterprise not at all creditable to our Minister, Mr. Mason, or his family, and reflecting severely on the character of many Americans-visiting Paris. He says: "We have heard an excellent sermon on Sunday. None of the Massons were there, as they should be, to sustain the national character of the enterprise; but there was a presentation at court the same day, and twenty Americans were presented. It is to be regretted that Americans will go in such numbers to the country. It is said that the Emperor adopted the Sabbath day in hope of getting rid of the swarm of Americans; and there was no wonder he should wish it; but he has not succeeded."

It is but too true that many of the Americans who go abroad not only leave behind whatever of religious character they may have had, but also make themselves, immensely ridiculous by their efforts for admission to imperial and royal presence. Nor do we believe that the conduct of Mr. Mason, in prostituting, by his Sabbath presentations at Court, a day held sacred in his own land, meets with the approbation of the great nation he represents.

Much interest is still manifested to learn the theological position of Prof. Whittwands, mentioned in our last. The Professor seems exceedingly anxious to heal the breach between the Orthodox and the Unitarian; and he is very strongly urged to publish the other side of every strongly Unitarian. "The same paper" also charges him with seeking "a compromise" and "had" "a

There has been much speculation as to the precise age of the "Old Brick Church." The latter is now settled by discovering on the building over the front door, an inscription, which states that it was erected in 1767. It was opened for Divine worship on the 1st day of January, 1767. The sermon was preached by the first pastor, Rev. Dr. Rodgers, from these words of the prophet of Haggai: "I will fill this house with my glory, the Lord of Hosts." The first sale of pews was held on the fourth day of the same month. During the Revolution this church was used by the British: first as a prison, and afterwards as a Hospital. At the time of the restoration of peace in 1783, there was no Presbyterian church in the city, owing to the uses to which they had been put by the invaders, in a suitable condition for the assembling of a congregation. In Rodgers' famous Thanksgiving sermon, on the occasion, was delivered in St. Paul's, an Episcopalian church. Many hearts were made sad, upon visiting New York, to see the church where their fathers long worshipped, laid in the dust; rather, that the place which knew it, now knew it no more.

The Annual Trade Sale of Books has been well attended this season, and the bidding has been spirited. The Common Council of BROOKLYN has given permission to the City Car Company to run their cars in the city on the Sabbath, but has not required it; the responsibility is thrown upon the Company. The Christian portion of the community greatly regret that such permission has been given. A REVIVAL is reported in progress in the church of the Rev. Henry Ward Beecher; several have been hopefully converted, and prayer-meetings are held every morning at eight o'clock. The magnificent projects of the New York Association of the Bible, have at last resulted in a very small tract—the whole matter has been referred to two men—the Old Testament to one, and the New to another. A bill to renew the LICENSE SYSTEM of New York, with regard to the sale of spirituous liquors, has passed the Assembly, though without being vigorously opposed by the friends of prohibition. The bill provides that upon the application of thirty freemen, a license may be granted. An attempt was made to have it added, that upon the remonstrance of forty a license might be refused; but this was defeated. The Methodists have already secured in each, and negotiable notes, the sum of \$215,000 for their University at Troy; and it is intended to increase this amount to \$300,000. The building is now being erected; it will be in the Byzantine style, two hundred and twenty-five feet front, and fifty-six feet in depth; four stories high, with four towers, and cost \$80,000. The CATHOLICS are to build an immense and splendid cathedral on Fifth Avenue, New York City. This new edifice, it is expected, will be the finest on this continent, and only be surpassed in the old world by St. Paul's, at London, and St. Peter's, in Rome. The towers will be one hundred feet higher than the spire of Trinity church. PHILADELPHIA. THE PHILADELPHIA CONFERENCE of the Methodist Episcopal Church met in Wilmington, Del., on the 25th of March. Bishop Waugh and Scott presided. This Conference, like the Old Synod of Philadelphia, embraces a large extent of territory. The number of "titheants" on its list is two hundred and eleven. During the last year the Tract Society of this Conference distributed \$18,000 worth of tracts. The Managers of the APPRENTICES LIBRARY Company have made their Annual Report. This seems to be a very useful institution, and to be well and energetically managed. It is intended for both boys and girls; the collections for the trustees being separate. Within the year there have been loaned from the Boys' Library 18,711 volumes, and from the Girls' 16,253. The gross number of volumes in the library is 18,200. Over \$50,000 have been contributed for the use of this library by private munificence. THE GREEN HILLS Presbyterian church (New School) is receiving a gracious visitation from the High. Between sixty and seventy persons are reported as converts. The project of a Presbyterian Church in West Green Street is warmly advocated by many. That district of the city is improving rapidly, and many of the residents are anxious for the establishment of an Old School church in the locality. The necessity for a movement of this kind, in several districts of Pittsburgh and Allegheny, appears to be generally confessed; but there are no aware that action is in contemplation. It appears to be a very difficult matter to lead our people to realize their responsibility in the matter of Church Extension. We hope for better days. Ecclésiastical. REV. JOHN MOORE'S Post Office address is changed from Newman's Mills, Indiana Co., Pa., to Williamsburg, Blair Co., Pa. REV. JAMES CHANDLER was installed at Oswegatchie, N. Y., on the 11th of March. REV. P. CAMP'S Post Office address is changed from Canton, Bradford County, Pa., to Maillisterville, Juniata Co., Pa. Correspondents will please notice the change. REV. D. HALL having removed to the country, asks correspondents to address him at Adams, Armstrong County, Pa., instead of Brady's Bend, Pa., as heretofore. REV. S. C. LOGAN, of Conestoga; Michigan, has been called to the Fifth church, Cincinnati. REV. GEO. MCKINLEY, of Petersburg, Ill., has received and accepted a call to the church in Middletown, Ill. REV. G. H. W. PETRIE, of Marietta, Ga., has accepted a call from the Presbyterian Church in Montgomery, Ala. REV. I. S. K. AXSON, President of the Presbyterian Female College at Greenville, Ga., has been called to Marietta, Ga. REV. N. M'DONALD'S Post Office address is changed from St. Paul's, N. C., to Fayetteville, N. C. MR. E. H. RUTHERFORD, of Danville Seminary, has been called to the church at Vicksburg, Miss. REV. A. BUEE died at his residence, in Marion, S. C., on the 12th of Feb., aged 56.

ACKNOWLEDGMENT. PITTSBURGH, Ind., April 8th, 1857. Through your paper I return my grateful acknowledgments to the members of the Presbyterian Church in this city, for the generous donation of one hundred and twenty dollars, and also a handsome and very valuable addition to my library, donated by Capt. Scott, Dr. A. G. MacKinnon, and A. W. Foster. For these munificent benefactions, I feel obligations are imposed upon me that I can never pay; that these kind and generous friends will be abundantly rewarded with heaven's richest blessings, during their pilgrimage on earth, and beyond in an inheritance incorruptible, undefiled, and that fadeeth not away, is my earnest and fervent prayer. G. M. P. GARDNER.