Banner and Advocate.

PITTSBURGH, APRIL 18, 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.

General Assembly.

The General Assembly of the Presbyterian Church in the United States of America will hold its next meeting in the First Presbyterian Church, Lexington, Kentucky, at eleven o'clock, A. M., on Thursday, the 21st of May next, and will be opened with a sermon by the Rev. Francis McFarland, D.D., Moderator of the last Assembly.

The Committee of Commissions will meet in the Lecture-room of the church, on the Wednesday evening preceding, at eight o'clock, to receive Commissions, and on Thursday morning, the day of the meeting, at nine o'clock, for the same purpose.

JOHN LEYBURN, *Stated Clerk.*
ALEXANDER T. McGILL, *Permanent Clerk.*

P. S. Stated Clerks of Presbyteries are respectfully requested to make out their list of persons entitled to the Minutes on a separate sheet, and to send that, together with moneys for the Minutes, to G. H. Van Gelder, Esq., Philadelphia, *Treasurer of the General Assembly.*

BETHEL ACADEMY.—The tuition per session is $8 to $12, and not $8 to $10, as printed in the advertisement.

DECEASE OF MR. ORR.—Died on the 30th of March, at his residence, in Clarion County, Pa., after a protracted illness, Rev. Robert W. Orr, in the fiftieth year of his age. A more extended notice hereafter.

ACKNOWLEDGMENT.—We have received from Coultersville, Pa., *eleven* dollars, for Mr. Guthrie, toward the purchase of a bell for Little Traverse Mission. A few dollars still are needed.

WAR IN AFRICA.—The colony at Cape Palmas (the Maryland) has got into a serious conflict with the Natives. For some cause, whether the fear of an assault, or to chastise for an injury, or in the spirit of aggression, the Colony sent an expedition of fifty men against a native town. The Company was beaten, and twenty-six of them either killed or wounded. Application was made to Monrovia for aid, and ex-Governor Roberts, with one hundred and fifty men, and $6,000 in money, were sent in response to the call.

Revivals.

MONONGAHELA CITY, PA.—Twenty six persons were received to the church under care of Rev. J. Kerr, on Sabbath last.

CHRISTIANSBURG, VA.—There is said to be a revival of religion in the Presbyterian church of Christiansburg. From twelve to fifteen are happily converted, and there are eighty or ninety inquirers. The pastor, Rev. Mr. Stuart, is assisted by Messrs. Lacy and Hickman.

DANVILLE, KY.—The *Presbyterian Herald* learns that about sixty persons were received to the two Presbyterian churches at Danville, last Sabbath, the fruits of the work of grace there. Of these, a considerable number were students of Centre College.

How Men are Made Calvinists.

Men are by nature Arminians and Pelagians. They have great ideas of self, and quite a hostility to the idea of God's sovereignty in the disposing of them. But when they have been enlightened, regenerated, and made deeply experimental Christians, they are Calvinists—always, then, Calvinists at heart, and mostly so by profession. That is, they always judge of themselves, and of God, and they also conduct their devotions, on the principles which we designate as Calvinistic; and they will mostly acknowledge in form the truths which lie at the foundation of that system. It is, then, the regenerating and sanctifying grace of God which makes men truly Calvinists, in their faith.

Such was the testimony of John Newton, one of the most distinguished of Divines, for piety and practical wisdom. In a letter to a friend, he says: "I am an avowed Calvinist; the points which are usually comprised in that term, seem to me so consonant to Scripture, reason, (when enlightened,) and experience, that I have not the shadow of a doubt about them. But I cannot dispute, I dare not speculate." And he tells us how he became such, and how others are led to embrace this true faith: "I believe," he says, "most persons who are truly alive to God, sooner or later meet with some pinches in their experience which constrain them to flee to those doctrines for their relief, which perhaps they had formerly dreaded, if not abhorred, because they knew not how to get over some harsh consequences they thought necessarily resulting from them, or because they were stumbled by the miscarriages of those who professed them. In this way I was made a Calvinist myself; and I am content to let the Lord take his own way, and his own time, with others."

The doctrines now denominated Calvinistic, are sometimes called Augustinian, and sometimes Pauline; because Calvin, Augustine, and Paul, were pre-eminent teachers of them; but they are really the doctrines of the Spirit of God. None but this great Teacher could reveal them; and none but he whose office it is to lead Christ's disciples into all truth, can yet bring men to a due understanding and hearty reception of them. For the kind work of this Instructor we always pray.

Missionary Collections.

Some objections have been made to our remarks, a short time ago, in reference to the deficiency in the contributions of the churches to Domestic Missions, for the past year. It has been intimated that we favored a return to the system of Traveling Agencies. It was not so. We were trying to stimulate Pastors and Elders to the discharge of their duty; so as to avoid that painful and humiliating necessity.

We always regarded the Agency system as an evil; and yet we ever welcomed the Agent as a co-laborer for Christ. His office was remedial. He was engaged in a really useful work. He supplied where there was a lack of service on the part of others. Medicine we have ever disliked, but pain has made the doctor welcome. An application of cold steel is horrible to think of—and then, to pay roundly for it, too—but still, dentistry is an art most needful; and, painful and costly as are the dentist's services, yet, by supplying certain deficiencies about us, he has added immensely to our comfort.

So of the Agency system, in our Church. We may speak of it as an evil; but yet it was so necessary, and so happy in its results, that we cannot but regard it as having been of great benefit. With all its cost, it was productive of unspeakable good. Look at its results in our Missions, Domestic and Foreign; in our successful Educational efforts; and in our Colleges, and Seminaries, and church edifices. You never have a field of grain without agency. *Wheat* does not grow spontaneously. Neither has your luxuriant harvest ever come into your barn without cost. A portion of it must, in some form, go to those who gather it. This is God's ordination.

But we are told that the Parochial officers are the proper agents for the benevolent operations of a church. Very well. So say we, with all our heart. But suppose that, in some cases, these are like "a foot out of joint." What then? Or suppose them, in regard to one item of duty, (they being so much absorbed in other great matters,) like "a broken tooth," whose stump even is without vitality. Will you still speculate on what ought to be, and do nothing? For your physical man you would employ the appropriate remedial Agent, and pay his bill too, and then find yourself still the gainer.

Happily, amongst ourselves, the figure is applicable in but a very limited degree. Our Pastors and Elders are living Christians. But unhappily some of them think they have too much to do, and some are a little forgetful, or disposed to procrastinate; and some, alas, are sinfully insensible to Zion's wants. And still, even in their best estate, there is need for some agency, superintendence, monitor—something. There is a need for Boards, wise and laborious; and a need, also, of some medium between the Boards and the churches, scattered, as those churches are, over thousands of miles of territory. Now, what shall be the kind of this intermediate agency? There is room here for a wise discretion. One kind will not answer throughout. There must be an adaptation to the notions, tastes, habits and prejudices which prevail in different districts.

This leads us to notice another remark relative to our brief editorial, before alluded to. We are told that we have sent forth from Pittsburgh, the very centre of the district in which there has been a large increase in contributions, a complaint about deficiencies. This is so. But our remarks were not local. We were aware of the increase here. And its utterance was just at the point of our pen, when the little article was written. But we restrained it. We permitted modesty to rule the moment, and suppressed what would have had the appearance of contrast and boasting. When urging a great duty we did not wish to say, Brethren, look at us and admire, and copy.

But, had we, in this region, no Agency? Truly we had, and an effective one—successful for one year, at least, and not expensive.

It may be now a duty to state the mode and results. The four Synods, Pittsburgh, Ohio, Wheeling and Allegheny had been considered a field for a Collecting Agent. When that system was laid aside, a year ago, it was arranged that Mr. J. D. Williams, who had been the Treasurer here for Domestic Missions, should use some endeavors to have collections taken up in *all* the churches, and should have a small compensation for time and expenses. He accordingly made the matter a subject of conversation and correspondence. He directed a friendly Circular to all the Sessions; and also attended the Synodical meetings. The result is, a nett gain, in the contributions from the churches in the four Synods, this year over last, of $2,764.13. There has also been a gain from legacies, of $476.26; and in contributions from outside the field, paid at this treasury, of $1,017.24; making a total of *four thousand two hundred and fifty-one dollars.*

This gain is very encouraging, and is the more gratifying as it was peculiarly needed. The aggregate falling off at the general treasury is about $4,000. Hence if this field and treasury had barely kept up their previous year's amount, there would have been an aggregate loss of $8,000; a deficiency which would have been felt very seriously in the operations of the Board.

Our brethren will permit us again to remind them, that the work of benevolence will no more progress than any other work, without some special effort being directed in that line. And this effort must be made, year after year. Wind up the clock as you may, it will run down, and will be motionless till you wind it again. The steam engine needs a constant application of fuel. A well cultivated farm will produce one good crop, but not much more, till it shall be re-tilled.

The Systematic Beneficence Scheme contemplates the parochial officers as the *primum mobile*, in the raising of funds. The theory is beautiful; and if ought to be a vital, universal working principle—a perpetual motion, with an ever increasing power and augmented result. How far it may prove so, remains yet to be tested. The feeble pulsations of the year just closed, may belong only to the infancy of the Scheme. We all rejoice to do our part toward its investigation.

But still, while the change is in progress, from the old system to the new one; and while habits are being formed, and the inward sense of duty is growing into power, it may be well for our Boards, by and with the countenance of the Assembly, to have an eye to something intermediate between themselves and the churches. They may do much through the *Record*, and through the weekly journals, and by letters, and by visiting the Synods; and, perhaps, where the arrangement can be had, may do still more by the presence of an ardent and intelligent mind—an arrangement such as that in the four Synods; the success of which we here record.

Our suggestions may not be the very best possible; but the Boards may be assured that, for years to come, there must be strenuous and wisely directed efforts, not only in conducting the work in its out-going from the centre, but also in gathering in the means wherewith to work.

The Insurrection in China.

China occupies, at present, a very large place in the field of public vision. All eyes are directed thither. The advancement of Christianity is intimately connected with what is there occurring. It hence behooves journalists to use the best means of acquiring information, that they may lead the public to the apprehension of truth, and to correct sympathies; that, even though nothing else can be done, a throne of grace may be approached with righteous and earnest desires. The Insurrection is still maintained. Should we pray for its success? or should we give thanks for its reverses? Is it favorable to religious truth, to real liberty, to the introduction of an untrammelled Gospel to the hundreds of millions of that great country? or would it but change the superstition, and war still, against the plan of salvation through Jesus Christ?

We are not able, yet, to answer these questions, or any of them, with confidence. But we inquire after facts; and the same kindness which helped us, last week, to an article on the Canton troubles, aids us now in the investigation of the affairs of the Insurrection.

The *China Mail*, of the date January 15, is our principal authority. The facts are communicated in a letter from the Rev. E. C. Bridgeman, D. D., a missionary of the American Board at Shanghai. For several months there have been rumors that internal strife existed among the insurgents in their head quarters at Nanking, and that some of the leaders had been slain in the quarrels between hostile factions. Some rumors reported that the Chief, himself, had been killed; others that one or other of the associated leaders, who were designated as the Eastern King, Northern King, &c., had thus perished. These vague rumors have been reduced to some coherency in the account furnished by Dr. Bridgeman. He derived the statements from three different individuals, who had returned very recently to Shanghai, having left Nanking December 12th, 1856. One of these individuals was a native Chinese; the other two were foreigners, who had been in the employ of the insurgents for a season. The want of more full and satisfactory statements about many interesting points, is accounted for by the fact that the native was illiterate, and in a menial situation, while the foreigners were ignorant of the language, and could only know what passed under their own observation.

According to the accounts thus furnished, the Eastern King, who was next in power to the Chief himself, was murdered by the command of the Chief, about the middle of August, 1856. The graphic description of the fearful tragedy is as follows: "Of all the bloody tragedies of which the Eastern King had been the prime instigator, during his bold and impious career, none equalled that one in which he himself was to be the chief victim. He had revelled in blood; he had fattened on the spoils, and sported with the agonies of many; he had filled his palace with luxuries and dainties; the choicest wines, the most refined qualities of opium, and some foreign instruments of music, were there; in short, whatever his heart desired, in that he indulged, if it were within the dominions of the Tai-Pings. He seldom, if ever, went beyond the gates of the city; and over its inhabitants he had assumed nearly all the authority. At length he had nearly completed his arrangements for the destruction of the Chief, that he might assume the chief command. One of his confederates, however, betrayed the plot. The Chief dispatched secret and confidential messengers to the Northern King and Assistant King, who were absent in command of separate armies, to hasten to Nanking to the defence of their Chief, and to assist in the destruction of the conspirators. At the summons of the self-styled Celestial King, the Northern King returned promptly. On arriving at the gates of Nanking, in the dead of the night, both he and his followers were admitted without suspicion; in a few hours every man was at the post which had been assigned him; all the avenues to the Eastern King's palace were occupied by the adherents of the Chief. The decisive blow came like a thunderbolt, and by the dawn of day, the Eastern King, and hundreds of his followers—officers and people, men, women and children—were weltering in their own blood. Some had been decapitated, others speared, but not one was allowed to escape."

Still the adherents of the fallen King remained in great force, and were disposed to avenge his death. They numbered some thirty thousand. Though when it became known that the fallen King had been plotting the destruction of the Chief, there was great rejoicing over his fall; yet his adherents could not be trusted. Specious pretexts were put forward for their being disarmed, and after this had been accomplished, they were murdered in cold blood to the number of between twenty and thirty thousand.

The Assistant King, who had been summoned by the Chief also, did not come. And when he was informed of the fearful destruction that had been visited upon the Eastern King, he was disposed to revenge his death, or else to make it the pretext for removing the Northern King, who now was the only one who stood between himself and the Chief. He collected his faithful adherents, and when he was sufficiently strong, he wrote to the Chief demanding the head of the Northern King, and threatening a hostile attack on Nanking, in case his demand was refused. In compliance with his demand, the head of the Northern King was taken off, and sent to the Assistant King as a peace-offering. Several others high in command were also proscribed. The Assistant King, with his band of warlike adherents, came to Nanking about the first of December. He appears disposed to take the Eastern King's place in exercising the principal power. Indeed rumors were rife in Nanking that the Assistant King was plotting the destruction of the Chief, and that the 15th of December was fixed upon as the day for the execution of the plot. These scenes, occurring in the seat of their power, do not augur very favorable for the future success of the Insurrection. Neither do they favor the opinion that there is much of Christianity in the enterprise. But, notwithstanding all the accumulative evidence against the correctness of that opinion, such is the charitable disposition of the Christian world to hope for the best, that it appears almost impossible to dispossess it of the opinion that there is a true Christian element in their midst.

Alterations of the Bible.

Some eight or ten years ago, the American Bible Society conceived the idea of revising the text of the English Bible which has been in common use, by comparing it with older, and other editions, and of making emendations. The thought was issued from the press, and attention requested to it. Very little was said, and the work of collation was entrusted to a Committee, who, giving certain rules for his guidance, employed Rev. James W. McLane, of Williamsburg, L. I., to execute the task. The collator spent nineteen months upon six different editions of the Bible. He found a large number of variations, but all slight and unimportant. Not one which affects either doctrine or duty. The Society, however, has issued a new edition, with emendations. In this we think they have gone beyond the desires of Christians. We have not their issue before us, but from the specimens we have seen quoted, we regard the alterations as unimportant, for either good or evil; except that the very fact of altering is a serious evil; and we cannot but hope that the Society will return, to and abide by their fundamental principle, of issuing only the received text.

Favorable Symptoms.

We take note of the dark and cloudy day, but fail to remember the many days clear and bright. We notice the trials and sorrows of life, but lose sight of its joys and comforts. Regard is paid to frowning and adverse providences, but the forbearance, goodness, and mercy of God, are too often altogether forgotten. And in the same way do we treat the Gospel in its progress through the world. We are ever on the alert to discover the difficulties in the way, the enemies that may threaten, or any evidences of unfaithfulness on the part of its professors or advocates. The first note of alarm is eagerly caught and loudly is it re-echoed. While there is no such activity noticed generally in searching out favorable indications, or in heralding the triumphs of the blessed Gospel of the Son of God. This is not as it should be. Thankfulness is as much a Christian duty as desire; hope as labor. And if Christians would but look around them, and away beyond their own narrow spheres, they would see much that is hopeful, notwithstanding the alleged inefficiency of the Church, abounding worldliness, and heaven-daring impiety. We are not disposed to indulge the enthusiastic expectation of some who see the Millennium just a little way off; nor are we of those who see nothing to cheer the desponding heart, revive the languid spirits, or demonstrate the advance of the kingdom of righteousness upon the kingdom of darkness. While mourning over the want of Christian zeal and Christian faith, let us just glance at a few of the favorable indications of an improved state of religious interest. The evangelical Churches of Germany give promise of the awakening of the ancient faith and spiritual life. The evangelical Churches of France are greatly encouraged. In England, the late appointments of evangelical Bishops to the vacant "Sees," from whatever motive it has been done, has been hailed with delight. The Gospel, preached in all its fullness, is felt to be an increasing necessity. The Baptists, the Wesleyans, and the Independents have each in the field, one whom they proclaim a modern Whitfield, who preaches the *real* Gospel in truth and sincerity, and vast multitudes listen. In our own country, a desire after a better state of things is clearly evident among the pious. In Maine, in Massachusetts, in some of the great cities, and in various places throughout the land, there are cheering evidences of awakening. While the souls of the people seem to hunger, to an unusual degree, after the sincere milk of the Word. In our missionary stations in Asia, Africa, the Islands of the sea, and among the Aborigines of our land, gracious outpourings of the Holy Spirit are witnessed.

And if the old prophet was encouraged when the appearance of the small cloud, not larger than a man's hand, was noted, what reason have Christians to take courage, to pray, labor, and wait for the consolation of Israel? What reason have ministers to gird themselves anew, to wield the sword of the Spirit more vigorously, to sow the precious seed, and to expect an abundant harvest? "Be not faithless, but believing."

REV. JOSEPH Y. ALEXANDER. This minister of Christ was called to his rest, on the 30th ult.—He died at his residence in Newman, Ga., aged 65 years. The *Southern Presbyterian* speaks of him as "emphatically a good and useful man."

Moral Principle Essential in Civil Government.

San Francisco is furnishing strong evidence, conforming to the whole history of man, that an irreligious people cannot sustain order; and that those who make gold their god, cannot perpetuate happy civil institutions. That unhappy city has not been inhabited entirely by the depraved. There have been a few Christians there, and the number is increasing; but the proportion is too small to effect a steady control for good, or even to stay, always, the hand of gross iniquity. We take the following from a late number of the San Francisco *Herald*:

A CRISIS TO MUNICIPAL AFFAIRS.

Things seem to be approaching a crisis in our municipal affairs. The schools have been brought to a stand-still—the firemen are without means to continue their organization—the prisoners are without food, except that which will be temporarily provided for them by a subscription raised yesterday by the members of the Grand Jury. Meetings were held last night in relation to the Schools and Fire Department.

The first attempt at garotting was made in our city on Saturday morning, March 14th, at 3 o'clock, by Charles Britton and John Corbett, *alias* Colby, upon a man named Patrick Donohue. They had been drinking at a saloon on Dupont Street, near Commercial, and left the bar together. Donohue had proceeded out a few steps from the door, when Corbett seized him by the throat, and backed him against the wall, while Britton robbed him of sixty dollars. The rogues were subsequently arrested, and, upon examination, were sent to the Court of Sessions.

Who would choose to live in such a state of society! And yet, in such a society is the very place where the Christian is needed—the minister, the magistrate, the merchant, the laborer, the school-teacher, the virtuous matron, and lovely virgin. The few ministers and Christian people who are there laboring and enduring, deserve the sympathies of the Church, and all help which can be given.

Eastern Summary.

BOSTON.

The *Traveler*, *Chronicle*, *Telegraph*, and *Atlas*, have been merged into one paper, to be styled the *Boston Traveler*. The editorial supervision of this paper is to be henceforth under the control of Samuel Bowles, Esq., formerly editor of the *Springfield Republican*, which has been considered, for many years, one of the best secular newspapers of New England.

At a late meeting of the MASSACHUSETTS HISTORICAL SOCIETY, the Hon. Edward Everett presented a rare English manuscript, received from Thomas Carlyle, containing interesting memorandums of the family of Benjamin Franklin, previous to its removal to this country. In this connexion it may be proper to state, that a writer in the New York *Times* communicates information that Mr. Henry Stevens, of Vermont, agent for the Smithsonian Institute in Paris, has discovered a collection of four thousand letters, wholly in the hand-writing of Dr. Franklin. Many of these were written from Passey, near Paris. It seems that Franklin invented the manifold copying ink and press now in such general use, by means of which a *fac simile* of each letter is immediately conveyed to a book of tissue paper. In this way Franklin made duplicates of all his letters, public and private. The original cost of the collection was five thousand dollars, but Mr. Stevens has, in addition, had them assorted, indexed, repaired, and handsomely bound in Russia leather. Many of the letters had become illegible, from age and damp, but by being laid out on highly-glazed Bristol board, and passed under heavy and heated metallic rollers, the writing has been quite restored.

TWENTY STUDENTS of Andover Seminary, have gone to Vermont, to labor for the spiritual benefit of the people, during the present vacation, in destitute places, under the auspices of the Domestic Missionary Society. Each one is supplied with Tracts, to be left in every house whither his wanderings may lead him. The beneficial effect of such a discipline upon those who are soon to be entrusted with the care of souls, will be evident to all.

The inadequacy of PASTORAL SUPPORT, is beginning to attract the notice of all good men, and of all who pray for the prosperity of Zion. In this matter the people of the Old Bay State seem to have been remiss, as well as the people in other places. In a public lecture lately delivered in Boston, it was stated that the average salaries of the pastors of Berkshire County was $550, of Hampshire $650, of Hampden, $650, of Worcester, $600, and of Norfolk $700.

The CHURCH of which the Rev. Dr. Nehemiah Adams is pastor, has ten of its pious young men in course of preparation for the ministry—some in College and some in the Theological Seminary. One of these young men is the son of the pastor.

NEW YORK.

The *Times* says that fifteen years ago the expenses of no newspaper, in that city, exceeded $100,000 per annum; and that a paper whose profits amounted to $30,000 per annum was considered a miracle of success; but that now there are three newspapers in that city, the aggregate expenses of each one of which exceeds $350,000 per annum, while the profits of each of the three is not less than $75,000 per annum; and there are some half dozen other papers in the city whose several profits exceed $30,000 per annum. In the same connexion it is intimated that, owing to the increased cost of materials, the pressure of advertising patronage, and the demand upon the columns of public journals, there must soon be an enlargement of the newspapers, an increase in the price of subscription, and a higher quality of newspaper writing.

At a late meeting of the BROOKLYN CAR COMPANY, it was determined that the cars should not be run on the Sabbath, notwithstanding the permission of the Council. The vote was *four* in favor of running the cars on the Sabbath, and eight against. Only one of the directors was absent.

The FIRST REFORMED DUTCH CHURCH in Jersey City, of which the Rev. Dr. Riddle, late of this city, is pastor, had their new edifice dedicated to the worship of Almighty God on Monday of last week. The sermon in the morning was preached by the pastor, Rev. Dr. Riddle, from Ps. lxxxiv 1. In the afternoon there was preaching by Rev. Dr. Vermilye, and in the evening by Rev. Dr. Ferris, Chancellor of the University of New York. This new building is erected on the same site occupied by the old, and was commenced four years ago. It is the most expensive church in Jersey City, having already cost $36,000. The towers and basement are still unfinished, and $5,000 more will be required for its entire completion. There are one hundred and twenty-eight pews, which will seat seven hundred and fifty persons. Dr. Riddle has entered into a very promising field of labor, and has been most cordially welcomed by his brethren in the ministry.

The *Evangelist* reports a continued degree of INCREASED RELIGIOUS INTEREST in many of the churches of New York. In some of the leading churches, prayer-meetings are held every morning. In the same paper it has been stated that a benevolent gentleman connected with one of the Presbyterian churches there, has offered to contribute three hundred dollars a year to each of *fifty laymen*, of suitable gifts and qualifications, and of considerable experience, who will enter upon a course of preparation in some of the Theological Seminaries, for three years. The whole sum thus pledged is $45,000. This gentleman is impressed with the idea that there are many laymen of sufficient piety and education for accomplishing great good, if introduced to the ministry of reconciliation.

PHILADELPHIA.

CHILDS AND PETERSON are about to publish the new work by Col. Fremont, giving a full account of his "Exploring Expedition." The work will be elegantly illustrated by the same artists who furnished the illustrations for Dr. Kane's "Arctic Expedition." The same house will also publish, shortly, a biography of Dr. Kane, compiled from his journal and letters, and giving an account of his travels in China, the Philippine Islands, Greece, Africa, and Egypt, and of his adventures in Mexico during the war.

It is supposed the HON. WM. B. REED will accept the appointment of Minister to China, lately conferred upon him, and that he will leave for his new post as quickly as possible.

The Rev. Dr. DOWLING, in his late address before the Philadelphia Bible Society, stated some very encouraging facts with regard to the publication and circulation of the Bible. He said that more than ten times as many Bibles have been printed and circulated, within the last fifty years, as had been issued in the whole world previous to that time. Previously to the present century, there had been only about four millions of copies of the Bible printed, in about forty different languages. While within the last fifty-seven years, more than forty millions had been published by Bible Societies alone, independent of the millions published by private enterprise. Of these forty millions, the British and Foreign Bible Society, established in 1804, has issued about twenty-five millions; and the American Bible Society, established in 1816, about eight millions. Of the remaining seven millions, one million has been issued by the American and Foreign Bible Society, established in 1837, and the other six millians by about six other Bible Societies, in different parts of the world. Since the renewal of missionary operations in modern times, the Bible has been translated for the three hundred and sixty millions of China, for the one hundred and twenty millions of Hindostan, for the twenty or thirty millions of Burmah, and has been printed in not less than one hundred and sixty different languages and dialects, into one hundred and twenty of which it had never been translated before.

THE FUNERAL of the late Hon. Charles B. Penrose, of the Senate of Pennsylvania, was largely attended on last Friday. Both branches of the Legislature, and many members of the Philadelphia bar, were in attendance. A pertinent and solemn address was delivered by the Rev. Dr. Boardman. Mr. Penrose became a member of the Presbyterian church of Carlisle, under the ministrations of the Rev. Dr. M'Gill, and at the time of his death he was a member and Trustee of the Tenth Presbyterian church of Philadelphia. As a man, a lawyer, a legislator, and a Christian, he was held in deservedly high estimation.

Ecclesiastical.

Mr. I. N. M'KINNEY was ordained and installed at Montour's, Pa., on the 14th inst., by the Presbytery of Ohio. Dr. Marshall presided, Mr. Fulton preached the sermon, Mr. D. M'Kinney charged the pastor, and Mr. Lee charged the people.

REV. W. B. STEWART's Post Office address is changed from Baltimore, Md., to Carmel, N. Y.

REV. JOHN DALE's Post Office address is changed from Tipton, Indiana, to Lexington, McLean County, Illinois.

REV. SAMUEL FINDLEY, JR.'s, Post Office address is changed from Antrim, Guernsey County, Ohio, to Pittsburgh, Pa.

REV. B. M. SMITH, D.D., of the Union Theological Seminary, has been called to the Central church, Baltimore. It is said he accepts.

REV. C. M. SHEPPERSON, has taken charge of the Presbyterian church in Calhoun, Ga.

REV. JOHN A. MCCLUNG has been called to become pastor of the church at Maysville, Ky. He has also been invited to return to Augusta, Ga.

REV. T. C. STUART, of Pontotoc, Mississippi, has accepted an invitation to supply the church in Fort Smith, Arkansas.

REV. S. A. HODGEMAN has removed from Washington, Texas, to St. Louis, Missouri.

REV. JAMES WILSON has removed from Natchez, Mississippi, to Wheelock, Robertson County, Texas, to supply the church in that place.

REV. W. C. KNIFFIN, pastor of the Horeb and Hopewell churches, has been stricken with paralysis, and is entirely unable to preach.

REV. J. G. SYMMES, of Madison, Ind., has been called to Cranbury, N. J.

For the Presbyterian Banner and Advocate.

Do you go to Church?

DR. M'KINNEY:—*Dear Brother*,—I wish that some benevolent and moneyed friend of the race would offer a reward of fifty or a hundred dollars, for the best tract of eight or twelve pages, on the theme, "DO YOU GO TO CHURCH?" Or, that some gifted pen would give us an effective and well-timed production on this most important subject. It is my lot to minister at two points on alternate Sabbaths, ten and twelve miles in opposite directions from my residence, and these beautiful prairies, over which I pass are studded in every direction pied by respectable families, well off to live, multitudes of whom seldom, or never enter a place of worship. And it is just so, more or less, over all this Western country. Scores and hundreds of families live within sight of the house of God, or within the sound of the church going bell, who are at some time, and they confidently expect never found within its sacred walls. Can these multitudes, in any way, be reached, to make them feel their responsibility to their households, and to their country?

What is to become of our land, if the rising generation is to be trained up in such utter neglect of the means of grace, and in the total absence of all family religion? As I look into the future of our country, a dark and portentous cloud seems to skirt the distant horizon, the destructive elements of which is a bold and reckless infidelity, growing out of this fearful and prevalent disregard of the Christian religion in the family. There is no agency more potent in the hand of the adversary, to accomplish our ruin as a nation, than this; and there is no duty more urgent upon the Church of Christ in the present day, than the effort to bring these multitudes of Gospel neglecters under the influence of the living ministry. She owes a duty to the souls of men, and to our common country, on this subject of immense magnitude, and it is important that she should bring into requisition every agency adapted to accomplish the work. Reach the masses of our land by a living GOSPEL ministry, and our land is safe. Her liberties stand upon the Rock of Ages; and while guarded and protected there by religion's mighty ægis, the fair fabric of our freedom cannot be overthrown by any or all of her foes combined; but let this foundation rock be swept away, and the stately edifice will tumble into ruins, and "great will be the fall of it."

J. F.

For the Presbyterian Banner and Advocate.

The Sad Exchange.

Our blessed Lord once asked, with startling earnestness the question, "What shall it profit a man, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Men are slow to learn the value of the soul, and the vanity of all sublunary things. Multitudes barter heaven for a little heap of shining dust. What will all their wealth avail them when they come to leave the scenes of their wasting toils? or when they appear before the judgment seat of Christ? When the last sands are falling through the glass of time, they begin to realize the folly and madness by which their lives have been characterized; and when the flashes of the pit glare upon them, they would gladly give "millions of money for an inch of time"—a brief respite to prepare for the eternity which stretches on and on before them. And when confronting their slighted, injured Judge, the sentence goes forth, "Bind them hand and foot and cast them into outer darkness," they would joyfully assume a beggar's garb, or serve in the most menial employment, if they might be permitted to live their lives over again, in that world where stands the cross, and offers of pardon and eternal life are made to every sin-cursed soul.

A few months since, if you had entered one of the principal dwellings on a retired street in an Eastern city, you might have seen a man whose appearance indicated that he had reached the meridian of life, stretched on the bed of death, and about to pass from earth to the judgment throne. His weeping family gather about his couch, or with agonized emotions cast themselves on the chamber floor. He has been suddenly arrested in the midst of his carnal pursuits, by a disease which baffles the skill of the most experienced physicians. He has just been informed that recovery is impossible, and that death is very near. He seems to awaken for the first time to a proper view of his past conduct, and mourns that the facinations of the world have exerted so powerful an influence upon him. He was the son of Christian parents who have gone to their reward. He was early instructed in the truths of our holy religion; was urged to consecrate himself to God in the morning of his days, and was the subject of many earnest prayers. He had at times been brought almost into the kingdom of heaven; but having entered, when young, into a lucrative business, and having a little family dependent on him for support, he girded up all the energies of his nature, and with a determination of purpose worthy a nobler work, began the wearisome, anxious struggle for wealth, and a position of respectability among his fellow-men. At length his object was accomplished. He was rich. The humble dwelling was exchanged for a princely mansion. He rode forth in costly equipage. Poorer sinners doffed their hats and did him reverence. Meanwhile he finds his cares increasing, and his wealth has failed to secure him the enjoyment he had anticipated. On his lands, houses, coffers, he reads the words of the preacher, "Vanity of vanities, all is vanity." He has gathered the wind, and has neglected the true riches. Now he is about to go out from the world poor as he came into it. As he wipes the death-damps from his brow, he calls his children about him, and tells them, with all the earnestness of an anxious parent and a dying man, that those only are truly wise who seek first the kingdom of God and his righteousness; that the world is false; that it can afford no real happiness; that he that loveth silver shall not be satisfied with silver, nor he that loveth abundance, with increase. A few more broken sentences, fruitless cries for mercy, exclamations of agony, and death has completed his work. The lifeless form lies before us; the disembodied spirit stands before its Judge, to hear its doom and sink to endless night.

Suffer your attention, dear reader, to be directed now to a youth—and he is the representative of thousands—who, following in the footsteps of him whose sad end we have narrated, is trifling away his season of grace in the pursuit of wealth. It engrosses all his time and attention. And whilst he gives a cold, speculative assent to all that is said to him about the interests of the soul, he is determined to seek wealth first; and after that the kingdom of God. We tremble for his soul. We are reminded that youth is the most propitious period of our probationary state, and in his case this period is nearly passed. Again, we are assured that God's Spirit will not always strive with man, and soon, it may be, whilst in the pursuit of the "yellow phantom," he may cross that line beyond which mercy does not extend. Moreover, he has made no league with death and hell, and he has no assurance but that before this year has numbered its months his soul shall have passed to that tribunal from whose decision there is no appeal. What folly, then, when eternal interests are in jeopardy, to spend his fleeting moments in the pursuit of a bubble which bursts in the hand that grasps it! How much better to be poor in earthly possessions and rich in faith, than "rise in the world," and sink to hell! How much better to spend the few days of our short life as did the Shepherd of Salisbury Plain, in the service of God, though sharing his penury, and then reign a king in heaven, than to roll in wealth and suffer with Dives in the flaming pit!

But we well know that many who, like this young man, are striving after riches, do not intend to refuse finally the proffered blessings of salvation. They will give their undivided attention to the subject of religion at some time; and they confidently expect to be saved. But they not know that faith in Christ is an immediate duty, and that it