

Banner and Advocate.

PITTSBURGH, AUGUST 1, 1887.

TERMS.—\$1.50, in advance, or in Clubs \$1.00, delivered at residences of subscribers, \$1.75. See Prospectus, on Third Page. **RENEWAL.**—Should be promptly 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 possible. Or, sent 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 note. 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.

WESTERN PENNSYLVANIA.—For some interesting remarks, consult letter of "C," on our fourth page.

THE THIRD CHURCH, Pittsburgh, (late Dr. Riddle's) extended a call to Rev. Geo. C. Curtis, of Adrian, Michigan. The call has been declined.

PROGRESS.—We are pleased to learn, from our Western Correspondence, the advances being made toward a building for the North-Western Theological Seminary, and the prospect of adequate funds.

BOARD OF MISSIONS of the United Brethren in Christ. The Fourth Annual Report of these industrious brethren is before us. They display a zeal worthy of commendation, and enjoy a success adequate to cheer them onward. Where there is such abundant room for labor, as our country and the world affords, Christians may all exert their utmost powers, and none interfere with their neighbors.

Commencement at Jefferson College.

The exercises connected with the Commencement at Jefferson College, are as follows: On Sabbath, August 2d, a sermon will be preached before the Religious Societies of the College, by Rev. John Douglas, of Pittsburgh. On Tuesday evening, Aug. 4, the Literary Societies will be addressed by Gov. Pollock. The Commencement takes place on Wednesday, Aug. 5; and there will be an address, on that day, before the Alumni Association, by J. B. Penny, Esq., of Pittsburgh.

Value of Literary Labor in Great Britain.

We have been informed, by a clerical friend from London, that a few days before leaving the British metropolis, he had been told by the head of the firm of Nisbet & Co., the publishers of the life of Captain Vieux, that he had forwarded a check to Miss Marsh, the authoress of the book, completing the sum of five thousand pounds, or \$25,000. The circulation of the book is still continued, and of course her remuneration will still be increasing.

Washington College.

We understand that Rev. W. H. McGuffey, D.D., LL.D., Professor in the University of Va., is to address the Literary Societies of Washington College, at the approaching Commencement, Sept. 15th. Dr. M. is an Alumnus of this venerable Institution—a contemporary with Gov. Wise, Rev. W. C. Anderson, D.D., &c. He is well known as the author of the series of Eclectic School books so extensively and long used. He has an equally enviable reputation as a College President and Professor, and as a Popular Lecturer.

We learn, also, that the Senior examination has lately occurred, and that in the opinion of the Synodical Committee, appointed to attend the examination, the Synod of Wheeling has great reason to be gratified and encouraged, in view of the number, scholarship, and character of the young men composing this class—it being the first wholly trained under the direction of the Synod. It embraces eighteen, and of these, fourteen are expected to study for the ministry.

Ministers Deceased.

Rev. A. MITCHELL, D.D., on the 27th of June, started on an expedition to ascertain the height of the peaks of the Blue Mountain, N. C., and was found, on the 7th of July, dead on the margin of Cane River, where he had fallen from a precipice. The evening on which he set out, there was a terrible storm, and it is supposed Dr. Mitchell became bewildered, and groping his way in the dark, met with the accident which terminated his life. He was a graduate of Yale College, and highly esteemed for talents, scholarship, and moral and social qualities. He had been a Professor in North Carolina University for nearly forty years.

Rev. Wm. Orr died at Kenton Dale, near Covington, Ky., on the 5th of June. The *Presbyterian Herald* gives a historical obituary notice of the deceased, showing him to have been an industrious servant in the Church. He was a graduate of Jefferson College, and an Alumnus of Lane Seminary. He died suddenly, in his 53d year. The *Herald* says:

"The manner of his death was one of those events that call us to serious reflection, and startles us by their suddenness. One day he was in the city, engaged in business transactions, and mingled cheerfully with his friends. In the evening he returned home, and late at night, as he went to his mother's room, to see her safely to rest, he expressed no unusual feelings; retired and slept undisturbed; arose early and went to his study, where, in a little while, he was found by some member of his family, leaning his head on his table, but his life was extinct. How forcible an illustration of the words of James: 'Ye know not what shall be on the morrow.' For what is your life? And what a call to regard the words of the Saviour: 'Be ye therefore ready; for the Son of man cometh at an hour when ye think not.'"

Skepticism Suicidal.

There are seasons in the history of the Church, when the friends of Divine truth are deeply concerned respecting the cause of Revelation. Not that they themselves have any doubts about the heavenly origin of the Bible; but they dread, lest they may not at all times be able to commend it as they would desire to do, to those who neglect it, and who, as an apology for their neglect, are accustomed to urge the novel speculations of philosophical unbelievers. In our own day, this feeling of anxiety has often arisen in many minds, in connection with the extraordinary boldness and plausibility of German Neologists, who profess to receive the Bible as a communication from God, and who nevertheless deal with it as if it had been the production of very fallible and untrustworthy men. The writers and learned men of Germany, for many years, have obtained the credit of profound learning. It has been believed that their knowledge of ancient literature has been so extensive, so minute and so accurate, that on every question connected with manuscripts their decisions were nearly infallible; that the authenticity and genuineness of ancient documents could be detected if the claim were valid; and again, on the other hand, that the insertion of a word or sentence, or any false reading, would certainly be discovered and exposed by these gigantic literary inquirers. When, then, it was found that German philosophers, as a school, displayed a remarkable tendency to handle the Scriptures with a freedom which indicated, on their part, that they saw nothing in the books of the Old and New Testaments that commanded their reverence, any more than they perceived in the different versions of Herodotus or of Livy, it was felt that the time had come when the validity of the claim to such intellectual and critical supremacy as had been assumed by and conceded to the German mind, ought to be decided. The publication of the celebrated *Life of Christ*, (Leben Jesu), by Strauss, put the top stone on the great monument of German Rationalism; and happily, the absurdities in which that author indulged, were so puerile and ridiculous, that the effect of this work was considerably less disastrous than it might have been, if the author had dealt out his doses of skepticism in more minute quantities, or concealed his object with a more skillful hand.

The appearance of the brilliant *jeu d'esprit*, "The Amber Witch," afforded occasion for displaying the baselessness of the claim that had been put forth on behalf of the German *literati*, as critics of solid judgment, and whose canons of interpretation, and dogmas, were worthy of trust. The lapse of time has also served to bring forth other auxiliaries in the cause of truth. We remember, some twenty years ago, stating to a young friend who was greatly enamored of German poets and philosophers, our conviction that he had only to take the history of a few years of German literature, in order to be convinced of the fact, that no sooner had any great teacher propounded his peculiar views and raised himself to notoriety and fame, than it would be found that another speculative teacher would arise to overthrow the system of his predecessor; and that he also would soon have to retire before the fame of another, whose reign would be equally brief and evanescent. The reason of this uprising and downfall of German systems, is to be found in the character of their mental processes. Avoiding the Baconian method, and starting from some dogmatic position which is arbitrarily laid down as an incontrovertible first principle, the German seeks to bring all things in heaven and in earth to bend to his theory. The novelty of the dogma, and the boldness of the speculations, will secure a crowd of delighted admirers who will applaud the teacher for a time. But by-and-by, among these pupils an aspiring mind will be found to perceive that there are other truths equally abstract, and equally entitled to be made the foundation principle for a philosophical system, and accordingly such a thinker will address himself to the task of casting down the structure that he had formerly admired.

So is it also, in Germany, with works of a more strictly Theological character. The *Life of Jesus*, by Strauss, had its day, and the last blow dealt against it has been by an equally skeptical hand. Strauss imagined that he had rendered his name immortal by his promulgation of the "mythical theory," a theory which denied the existence of an historical personage, in whose life the incidents took place which are attributed in the Gospels to the Saviour. Gradually, he taught, the myths of the early ecclesiastical ages were concentrated on an ideal Christ, who finally came to be recognized as a veritable historical personage; but the possibility of Jesus of Nazareth having actually lived and wrought the miracles recorded of him—having died, risen, and ascended to heaven, was treated as if such a creed was only worthy of a lunatic. It is well known how the inhabitants of Zurich repudiated these doctrines of Strauss, and how they finally drove him from their city. A man who in many respects differs from Strauss, but who equals him in the demands which he makes on the credulity of his followers, now captivates the citizens who expelled the author of the mythical theory. Dr. Volkmar has had the cleanness to perceive that the destructive system of Strauss would not satisfy the longings of the human soul. Mere negations satisfy nobody. We long for something positive, something real, substantial and true, in philosophy and in theology. Recognizing this craving of the human mind, and perceiving the uselessness of a system which swept away every foundation on which the soul could rest, he addressed himself to construct another, which would settle Christianity on an immovable historical basis. The results of his labors are now given to the world, in his "Religion of Jesus," (Die Religion Jesu, &c., &c., Von Dr. Gustav Volkmar, Leipzig, 1857,) and while it is evident that he has demolished the theory of his predecessor, and shown the utter untenability of

the mythical system, he has put an irresistible weapon into the hand of any opponent who may choose to assail his own. Dr. Volkmar believes in an actual, veritable Christ, but then he proceeds on an assumed fact that nearly all the remarkable incidents recorded of him in the New Testament are fabulous, and added continuously as the marvellous had time to grow, and credulous persons in the infancy of the Church were prepared to receive them. A reference to his views respecting the facts in connection with the death, resurrection and ascension of our Saviour, will exemplify what we mean. According to his view, the rock-entombment and the fleshly resurrection are additions to the actual facts which took place after the crucifixion. Then again, he is able to trace the progress of the legends, as they were formed and added to the Gospel narrative. Mark, for instance, says that he was entombed in a rock. Some years pass, when Luke writes, and adds, "wherein never man before was laid." According to Matthew, the tomb was sealed and guarded; but Luke, writing some years afterwards, states that the body was not only wrapped in linen, but that also spices were used, "as the manner of the Jews is to bury."

Our readers will perceive that Dr. Volkmar's system is just as dogmatic—that it rests as much on his own bold and unsupported assertions, and that it is quite as skeptical as the mythical theory of Strauss; and yet the citizens of Zurich, who repudiated the one, are now harkening, with admiration, to the novel rationalism of the other. Thus it is that one infidel system has its day in Germany, and after having threatened the overthrow of Christianity for a time, it is swept out of the field by another infidel theorist who is equally far from receiving the truth.

It is not necessary that we should enter into any defence of the Gospel narratives against such a logician as Dr. Volkmar. He affords in his own person another illustration of the fact, that of all men the infidel is the most credulous, and that when he sets aside the Gospel he believes a system which demands the exercise of an unbounded faith. According to Dr. Volkmar, the school-boy would be thoroughly logical who had read Goldsmith's history of England, and some years afterwards discovered that in subsequent times there were other writers who had also written English history, should conclude that if the later writers mentioned a single additional fact or incident, it must be regarded as fabulous. Accordingly he finds that in the elaborate works of Sharon Turner, of Lucy Aiken, Lingard, Macaulay and others, there are many incidents stated which are not recorded in the older and more primitive narrative. None of these histories were actually written at the time when the facts recorded took place. There was time for legends to be formed, and as history after history appears, he infers that novelties are inserted, and hence the latest historian, Macaulay, must be the most untruthful and least faithful of them all. So also, to change our illustrative argument from the field of history to the incidents of a jury trial. A criminal is charged with murder, and the first witness distinctly proves that he saw the accused at the place where the deed was done, and that he had a weapon in his hand while the murdered man was standing near. He further proves that he saw the accused strike the deceased. A second witness testifies that he saw the culprit strike the murdered man a second time, and that the man fell to the ground in a certain direction, but that he did not see him die. A third witness proves that he saw the culprit tremble on the prostrate man, and that when the crowd removed the assailant and lifted the body, they found that the vital spark had fled. Now what would any jury think of a judge who, in summing up such a case, would caution them to beware how they decided it, for there was evidently much legendary matter in the testimony. Why did not witness number one testify to all that witness number three had said, or how did it come to pass that there were facts in the evidence of number three, and as all the evidence had been given some time after the occurrence took place, there was obviously a considerable growth of legend in the witness-bearing of these men. Preposterous and outrageous as such a charge would be, it would not be more extravagant nor more illogical than the system of Dr. Volkmar, who is yet clear enough to see the folly of his predecessor in unbelief.

Thus it is that the enemy at one time comes in like a sweeping torrent, and threatens to carry away the Gospel in a wide, wasting deluge. At another time, like an angel of light in the garb of philosophy, he proposes merely to remove some difficulty in order to make the Bible more easily believed by the work, but the difficulty which is proposed to be removed turns out to be something absolutely essential; and thus the warfare proceeds. From age to age the contest has been maintained, and while the hosts of the enemy have rushed forward confident of victory, they have always found that they have only injured themselves, as they have been dashed backward from an immovable rock.

Old Side Covenanters.

This orthodox body of Christians properly denominated, "The Synod of the Reformed Presbyterian Church in North America," held its last Annual Session, in Northwood, Ohio, May 27th to June 3d, 1857. There were present fifty-three ministers—the whole clerical force of the Church, except four. There were in the meeting forty-nine ruling elders. So full an attendance speaks well for their sense of duty.

We noted, last year, the strong resolutions of these brethren, in favor of COVENANTING, and their failure to go through with the solemnity. The subject was again much debated, but all things were still not ready. They have, however, resolved to be ready within the space of two years; and for the performance of the duty, have appointed a special meeting of Synod. That

meeting is to convene in Allegheny city on Friday preceding the fourth Tuesday in May, 1859. That Friday is to be a day of fasting. The covenanting is to take place on Saturday, and the sacrament is to be dispensed on the following Sabbath.

DEACONS are properly regarded as officers who should be in every congregation; and on the principles of this Church, the Deacons are the Trustees.

Very commendable action was taken on the subject of *SYSTEMATIC BENEVOLENCE*. The sale and use of "INTOXICATING DRINKS" was declared to be "an offence deserving church discipline," and Sessions were directed to act accordingly.

A very strong paper was adopted in regard to *Slavery*; and a testimony was borne against the sins of the GOVERNMENT, as well as against evils which prevail in the Church.

New Side Covenanters.

These respected brethren, under the ecclesiastical title of "The General Synod of the Reformed Presbyterian Church in North America," met at Cedarville, Ohio, May 21st, 1857, and continued in Session till May 27th.

The proposition to alter the organization of the Synod, from its present representative character to that of a body composed of all the ministers and of an elder from each congregation, was negatived.

The Committee on Psalmody asked to be continued.

Rev. T. W. J. Wylie and Rev. Dr. Crawford resigned their chairs, as Professors in the Theological Seminary. The filling of the vacancies thus made was deferred till next meeting of the Synod. There had been but three Theological Students in the Institution during the past year.

Resolutions favorable to Christian Union were passed; but no effective movement proposed.

The statistical tables present a total of Ministers 50, Congregations 80, Stations (unorganized) 25, Probationers 6, Students of Theology (reported) 15. The number of communicants, admissions, baptisms, &c., and the amount of pecuniary contributions, is not reported.

The minutes are in the *Banner of the Covenant* for July.

Afflictions—Job.

A correspondent writes: "We are informed that affliction is for our sins. Why was Job afflicted? Does not the Lord say, 'there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?' and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause? Now, why was the Lord moved against him, by Satan, without cause; and why was he afflicted?"

It is easier to ask questions than to answer them, and to raise difficulties than to solve them. It is also exceedingly unwise to put an interpretation leading to doubts and skepticism upon any portion of truth or of conduct, whether it be in the Divine Word or in our relations to those whom we love and esteem. And we rather think that with a little prayerful study of God's Word, and the cherishing of a docile spirit, "PERPLEX" could find, in her closet, an answer to her questions; and if farther aid were needed, her pastor and a good Commentary would supply it abundantly.

To answer a *caviler*, would require more space than we can devote to an article; but "Phoebe," we know, is not such, for she inclosed to us a handsome donation for Foreign Missions. We shall present to her one or two leading thoughts, referring still to the sources of information above intimated; and hope she will hence excuse us.

All afflictions are either chastisements or punishments. They are sin's desert; and they all imply a just liability on the part of the sufferer. Affliction was evidently for Job's benefit, but it was also in accordance with his desert. The perfectness and uprightness ascribed to Job, was not an entire holiness. It was comparative. In these respects there was "none like him in the earth." More than all living, did he "fear God and eschew evil." Also this perfectness and uprightness, was an "integrity," an honesty of purpose, a sincerity. He was no hypocrite, no mere pretender, but a true worshipper of God; a man of God, on principle. Satan denied this. He insinuated that Job's love to God was not on principle, but for benefit; and he demanded a trial.

That Job was not perfect in the sense of entire holiness, is manifest in the sequel. He exhibits boastfulness, censoriousness, impatience, and spiritual pride. After his enlarged experience and a clearer and more adequate knowledge of God, he is humbled. He boasts no more. He confesses. Previously he had thought and spoken of God as one whom he knew but indistinctly, as it were by report—"by the hearing of the ear." Now, he thinks of God and speaks of him as of one whom he saw and whom he hence knew much more accurately—"now mine eye seeth thee." Under his indefinite knowledge he had an idea that his good conduct and honest integrity would be justifying; and he said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." My righteousness I hold fast, and will not let it go; my heart shall not approach me so long as I shall live. "O, that one would hear me! behold my desire is that the Almighty would answer me." But now, under his enlarged and clearer views of God's power and holiness he exclaims, "I abhor myself, and repent in dust and ashes." Here is the sinner, enlivened, humbled, prostrate, believing, penitent. Then the Lord lifts him up, shows him the light of a Father's countenance, and blesses him with redoubled bounty. Satan's allegations, then, against Job's

honest integrity, were all false. They were "without cause." But still, Job *deserved* chastisement, and the Lord *designed his benefit*; and for this double reason he was afflicted.

Minutes of the General Assembly.

This Annual is looked for with intense interest. It makes this year a volume of 248 pages. The work is very neatly executed, and we doubt not, with a high degree of accuracy. We know that great pains are regularly bestowed upon it. During the progress and at the close of the Assembly's sittings, we gave a pretty full statement of the business transacted. Two or three things we proposed to note more fully, which we should receive the proceedings regularly published. One of these was the provision for disabled Ministers. A presentation of the Report on this subject, with some views of our own, is still contemplated.

EASTERN SUMMARY.
BOSTON AND NEW ENGLAND.

To Care for the Remains of the Departed, seems instinctive in human nature. Ancient civilized nations prided themselves in the veneration felt for their ancestors, and their tombs were ornamented and guarded by filial affection. Religion does not efface or destroy any proper feeling or sympathy of humanity; but, on the contrary, it elevates and purifies it. Hence we find Christian people ever anxious for a suitable resting place for the bodies of those they knew and loved on earth. They delight to visit their graves, to protect them from desecration, and to cherish the memory of the worthy dead. So sacred is the place of sepulture esteemed, that formerly the enclosure that embraced the church, also designated where the dead were laid. And to ourselves no place seems so suitable for interment as that underneath the shadow of the sanctuary, where, while alive they listened to the messages of salvation, and prayed and praised. But in the crowded city this is impossible; a more public receptacle must be found for the ashes of the dead. For this purpose, large cities have been priding themselves on the size, situation, and beauty of embellishments of their respective Cemeteries. The city of Boston, among its other objects of interest to the visitor, has its "city of the dead"—the far famed Mount Auburn, about five miles from the city. The Massachusetts Horticultural Society was incorporated with power to plant, embellish, beautify, and adorn the grounds, in June, 1831, and the formal consecration took place on the 4th of September, in the same year. The first interment was a child, July 5, 1832; and in March of the following year, there had been only nineteen burials in the Cemetery. Now the interments are at the rate of something near five hundred every year. Already eight thousand of mortals slumber in this quiet spot. The Cemetery is entered by a massive gateway, which cost \$40,000. An elegant chapel has been erected for funeral services, at an expense of \$50,000. From thirty to forty men are continually employed by the lot holders, independent of the labor bestowed by the corporation in clearing the walks, trimming shrubbery, training vines, and planting and attending flowers. It is said that work to the amount of \$10,000 or \$12,000 is done in this way every year. The whole is under the care of Mr. Weann, one of the most accomplished landscape gardeners in the United States.

Boston does not seem likely to banish altogether, *Intemperance*, unless a more faithful and efficient city government be obtained, however many legislative enactments against the sale of spirituous liquors may be passed. Two thousand liquor shops remain open, without any vigorous effort being made to close them. The temperance men of the State have been unusually active for some time, and great success seems to attend their efforts. The decisions of the courts have, of late, been entirely in their favor, and but little difficulty is apprehended in executing the restrictive law, save in Boston.

Dr. Joseph Palmer prints in the *Advertiser* of Wednesday the *Necrology of Harvard* the past year. The whole number of deaths ascertained since the last commencement is forty-eight, being five more than in the preceding year, when the number was forty-three. Of those who have died the past year, fourteen were lawyers, nine were clergymen, nine were physicians, four were merchants, two were planters, one was a notary public, one a professor, one a book-seller, one an engineer, one an architect, one a farmer, one an inn-keeper, one a theological student, and two had no profession.

The *Andrew Carnegy*, Captain King, sailed from Boston on the 15th ultimo, for Smyrna, having on board Hattie B. Haskell and Mrs. Haskell, on their way to Mosul. Dr. Haskell had recently returned from Mesopotamia. Religious services were held on board, prior to sailing, by the Rev. Mr. Wood, one of the Secretaries of the American Board.

A Committee was appointed by the General Association of New Hampshire, August, 1856, to procure subscriptions, determine the position, plan, and legend, and to erect a memorial stone, on the spot where the great and good Whitfield preached his last sermon. This spot, we believe, is in Exeter, New Hampshire. The Committee is now ready to erect the stone as soon as the necessary funds can be secured. It is proposed to collect \$150 by subscriptions of \$1 each. Appeal is made first to Congregational ministers of the State; and second to such of their congregations as are willing to contribute. No one is to be allowed to give more than \$1. It is the hope of the Committee to be able to inaugurate the memorial by September 29th, the anniversary of Whitfield's last sermon.

A reunion of the former pupils of Kimball Union Academy, at Mendon, New Hampshire, was held on the 16th ult. This institution originated nearly half a century

ago from a desire to increase the number of candidates for the ministry. At first, a Theological Seminary, with a partial course, was proposed, but this was overruled, principally through the influence of Dr. Dwight, President of Yale College. Still the original object has not been lost sight of, for through the liberality of the Hon. Daniel Kimball, whose name it bears, large provision has been made for young men desirous of entering the ministry. An address was delivered by the Rev. Asa D. Smith, of New York, on "the Educational Powers of New England."

From a pamphlet lately published, it appears that the *Hon. Nicholas Brown* during his life, and at his death, gave to Brown University, Rhode Island, the sum of \$158,848. Justly does that institution bear his name.

NEW YORK.

There have been *No More Riots* at the present writing, but still much uneasiness continues to be felt. So great has been the apprehension of violence, and so determined has the lawless spirit become among that large class that infests every important city, to the great danger of its quiet, that the secular papers have expressed their gratification at being permitted to enjoy, once more, a Sabbath free from alarms. Stringent laws, faithful municipal officers, and a strong military force may do much toward maintaining good order and safety, but only the motives and restraints of the Gospel can reform permanently the spirit and habits of the depraved, or maintain the force and authority of law. The resignation of Simon Draper, as President of the police commissioners, has given rise to much trouble and threatens to defeat the whole end of their appointment. Great difficulty has been experienced in making any move toward securing a successor. If one agreeing in sentiment with the Mayor, or even the Mayor himself, should be appointed, unhappy consequences will most likely follow.

The efforts made to *Stop the Sale of Liquor* on the Sabbath have, so far, been productive of most happy effects, and if the determination of the commissioners is faithfully and wisely carried out, one great source of disorder and danger will soon be out of

The past week has been one of unusual *Ease in the Money Market*; the general rate of loans has been 7 per cent., but many have been made at 6 per cent. The banks have gained \$928,460 in specie, and \$1,325,992 in deposits. The export of specie has been small during the week, amounting to less than \$1,000,000—a little less than half the sum for the corresponding week last year. About \$100,000 worth of Wheat and Cotton was exported in the same time.

Archbishop Hughes does not relish the report of the *Times* concerning himself, to which we referred in our last. The fact is, with all his gifts, and notwithstanding his high elevation, the Archbishop is sadly wanting in the manifestation of dignity. The least insinuation frets and chafes him, so as to throw him off his guard. He has appeared in the New York papers with a long and severe article in reply to the one in the *Times* from which we gathered our statements. He attacks the character of Mr. Raymond for veracity, basing his insinuations on some correspondence that passed between them in the Winter. The various charges in the *Times* are repelled, with much bitterness, and he denies by implication that any attempts are being made by the Romish authorities toward supplanting him. However, it is stated on good authority that the Archbishop will soon leave for Rome, to be absent for a year.

Dr. Cheever and his church still occupy a prominent place in the secular and religious newspapers. The course of Dr. Cheever for some time has not met the approbation of a part of his church, including their influential deacons. This has not arisen because of the pastor's sentiments with regard to the subject of slavery, but because of the violent and unreasonable manner in which he has treated all who could not go the same length with himself, and because this one topic has for the time become almost the exclusive subject of his public ministrations. The letter addressed to him by twenty-three members of his congregation, including the three deacons, was presented to a public meeting of the congregation, when a large majority voted to sustain the pastor, and at the same time a disposition was manifested to visit those who differed from him with some mark of displeasure. At a subsequent meeting the rule appointing deacons for life was so altered as to make the office temporary, thus aiming a direct blow at the three offending deacons. On Thursday evening of week before last, a special meeting of the congregation assembled to hear statement from the ex-deacons. These gentlemen very naturally considered their removal as a reflection on their Christian character, and entered a formal protest. The signers of the letter to Dr. Cheever, asking him to resign, presented also a full statement of reasons for their original action which the meeting refused to hear. This statement, which is very long, is published in the *Times*, and *Journal of Commerce*, and also in the *Observer*, and the *Evangelist*. By the way, Dr. Cheever and his church, in the matter of the deacons, have not been consistent with themselves. Some years ago this very subject of the life tenure of the office of deacon was agitated in the Church of the Puritans, when the pastor, Dr. Cheever, delivered a sermon in defence of the permanency of the office. This is now a subject of discussion in the congregational journals.

The merchants have been compelled to abandon their resolution to pay *No Advance Wages* to sailors when about shipping on board their vessels. This measure, if successfully carried out, would have been of great advantage to the sailors; but they themselves have defeated it.

PHILADELPHIA.

A prosperous and well conducted Sabbath School, is a great blessing to any church or community. The Sabbath School in connection with the West Spruce Street Presbyterian church, of which the Rev. W. P. Breed, formerly of Steubenville, Ohio, is pastor, has been most successful. This School has opened nine months ago with ten teachers and thirty-six pupils; now it has fifty-nine teachers and three hundred and eighty-seven pupils. During the same period, eight of the teachers have made a profession of religion. Professor Hart, Principal of the Philadelphia High School, is the Superintendent.

"The Increase in the Number of Church Edifices in Philadelphia, within the last forty years, has fully equalled, if not exceeded, the increase of population. In 1821, when the population was 140,000, the number of church edifices was 84, as follows: Baptist, 8; Bible Christians, 1; Congregationalists, 1; Episcopal, 10; Friends, 6; German Lutherans, 4; German Reformed, 2; Jews, 2; Marist Church, 1; Methodists, 13; Moravian, 1; Mount Zion, 1; Presbyterians, 17; Reformed Dutch, 2; Roman Catholic, 4; Scots Presbyterians, 1; Swedenborgians, 1; Swedish Lutheran, 1; Universalists, 2; Unitarians, 1; Evangelical Society, 4.

"The church edifices of the present time, the population being about 600,000, number 233, as follows: Baptists, 31; Dutch Reformed, 4; Evangelical Association, 2; Friends, 11; German Reformed, 5; Independent, 3; Jews, 5; Lutheran, 15; Unitarian, 1; Methodist Episcopal, 43; Methodist Protestant, 4; New Jerusalem, 3; Presbyterian, 44; Associate Presbyterian, 6; Associate Reformed Dutch, 3; Reformed Presbyterian, 9; Protestant Episcopal, 51; Roman Catholic, 37; Second Advent, 1; Marist, 2; Unitarians, 3; Bible Christians, 1; Christian, 1; Disciples of Christ, 1; Jews, 5; Colored Baptist, 4; Methodist, 11; Presbyterian, 3; Episcopal, 1. The above does not include those in the progress of erection, of which there are about 20. It will be perceived that a few of the denominations have died out, while others have not advanced. In several instances the increase has been most astonishing. The Moravians, Unitarians, and Bible Christians, are as they were. Universalists have increased 1; the German Reformed, 3; while the Baptist Church has created 23; the Methodist Episcopal, 30; the Presbyterian, 27; the Protestant Episcopal, 41; the Roman Catholic, 23; and the Lutheran, 11. The Protestant Episcopal shows the largest increase in the number of churches; the Methodist Episcopal next. Then follow the Presbyterians, who have Baptists and Roman Catholics exhibit the same increase."

Ecclesiastical.
Rev. W. P. CARSON'S Post Office address is changed from Marengo, McHenry Co., Ill., to Winnebago, Bureau Co., Ill.
Rev. J. A. DEVLIN'S Post Office address is Shrewsbury, York Co., Pa.
Rev. J. S. MITCHELL has declined the call from the churches of Bethel and Vernon, in Madison Presbytery.
Mr. LINDSAY H. BLANTON, a licentiate of the Presbytery of Louisville, has received and accepted an invitation to supply the church of Versailles, Ky., for one year.
Mr. F. R. MORTON, a licentiate of New Albany Presbytery, has been appointed to supply the church in Rockport, Ind., and has removed to that place to enter upon his work.
Rev. ALEXANDER REED has accepted the call to the church at Octorara, Pa. Correspondents and publishers will address him at Parkersburg, Chester Co., Pa.
Rev. D. J. AULD, late of Madison, Florida, was installed pastor of the church in Tallahassee, Florida, on the 11th ult.
Mr. JAMES G. MITCHELL, a licentiate of the Presbytery of Philadelphia, at a late meeting of the Presbytery of Newnan, was ordained to the work of the ministry, and arrangements made for his installation as pastor of the church of Phillipsburgh, New Jersey.
Rev. JOHN STUART, formerly of Montgomery, has received and accepted a unanimous invitation to supply the church of Harrison, Ohio, the ensuing year.
Mr. JOSIAH MARKLE, a licentiate of the Reformed Dutch Church, has been ordained and installed pastor of the Presbyterian church in Chester, New Jersey.
Rev. J. G. MONFORT, D.D., at a late meeting of the Board of Domestic Missions, in Philadelphia, was appointed a member of the Western Executive Committee at Louisville, in place of J. M. Stevenson, D.D., resigned.
Mr. HENRY E. THOMAS, JR., a licentiate of Louisville Presbytery, has received and accepted an invitation to supply the church of Charlestown, Ia.
Mr. WALTER POWELL, a late graduate of Princeton Seminary, has been ordained and installed pastor of the First church, Lancaster, Pa.
Rev. E. ERSKINE has been released from the pastoral care of the church at Columbia, Pa.
The pastoral relation existing between the Rev. R. S. HITCHCOCK and the Fifth church of Baltimore, has been dissolved.
Mr. J. SMITH GORDON, of the last class graduated at Princeton Seminary, was licensed on the 17th of June, by the Presbytery of Carlisle, to preach the Gospel.
Rev. S. M. TEMPLETON was installed pastor of the Delavan church, Illinois, by a Committee of Peoria Presbytery, on May 29th.

At a meeting of the Presbytery of Redstone, held at Morgantown, Va., on the 21st inst., the pastoral relation between Rev. WM. EATON and the church of Chambersburg, was dissolved.

Rev. ROBERT BELL'S Post Office address is Deatur, Newton Co., Miss., and not Garlandville, Miss., as we had copied from an exchange in our issue of July 1st.

For the *Presbyterian Banner and Advocate*.

Jefferson College.

Let an humble member of the class that graduated at Jefferson College, A. D. 1823, suggest to the members of the class within convenient distance from the College, that they meet on the day before commencement, and make arrangements for a general meeting of the class next year, as it will be the thirtieth anniversary—just as it was since we left our Alma Mater. It seems due to our mother and to ourselves, that we come back again, after the lapse of an age, to our home, and tell what we have been doing, how God has prospered us, and shed a tear over our beloved classmates that have departed.

ONE OF THE TWENTY-SEVEN.