

Banner and Advocate.

PITTSBURGH, AUGUST 8, 1857.

TERMS.—\$1.50, in advance or in Clubs \$1.00, delivered at residences of Subscribers, \$1.75. See Prospectus on Third Page while before the year expires, that we may make full arrangements for a prompt supply.

THE RED WRAPPER indicates that we desire a renewal. It, however, in the hands of a stranger, this sign 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 \$5 for seventy numbers, or \$1 for thirty-three numbers.

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

ONE OUT WEST.—The "Explanation," in another column is perfectly satisfactory. We love candor and magnanimity, connected with ardor, in the advocacy of a great cause.

MAQUOKETA CHURCH.—When we were nearly ready for the press, we received an additional letter from "J. H. P." gratefully acknowledging effective aid to the enterprise, from the Church Extension Committee; and speaking of that Committee as a very much needed, and very highly useful branch of our benevolent operations.

Who Should Enforce the Laws? Judges, Aldermen, Justices of the Peace, Constables, Police Officers, Grand Jurors, &c., are, notwithstanding their solemn official oaths, wont to say, that they will enforce the laws, when information is laid, when a prosecutor appears, and evidence is tendered; but that on their own sight and hearing, or on credible public fame, they will not investigate and execute. This we regard as a great dereliction of duty, and an incurring, morally, of the guilt of perjury. They are bound by their acceptance of the call to office, to do all that in them lies, to secure a full and faithful execution of the law; that evil doers may be restrained and punished, and that peaceful and orderly persons may be protected.

As to the question, "By whom shall prosecution be made?" it is my own candid opinion that it is not the business of private individuals or associations of men, though it may be their right to ferret out the guilty, raise money, fee lawyers, go into courts and conduct prosecutions, but it is the business of the officers of State, appointed thereunto, sworn to be faithful, and responsible in their neglect. If the Legislature make laws, and appoint men to attend to their execution, and they fail in their duty, then the failure is in the government and not in the law, or the cause it would support. All public officers should be upheld and encouraged to the utmost in the discharge of their duty and held up to the public contempt in its neglect."

Home and Foreign Record. The Record for August comes to us as usual, but owing to the demands upon our columns, we shall devote to it but a small extent of space.

DOMESTIC MISSIONS. We have here an extract from the annual report, on church debts. These are very unpleasant things, and often very injurious. To some congregations they are really a painful burden from which the people would gladly be relieved; but, in a few cases, we fear that they are very convenient excuses. But whether voluntary or involuntary, they operate badly. They often unsettle a pastor; they usually diminish the pastor's salary; they often tax the Board of Missions to help sustain the pastor; and they always injuriously affect the collections for benevolent objects.

EDUCATION. No addition to the number of candidates is reported. Prayer is urged. Some excellent "Hints" to candidates and ministers given, and also some good remarks on instruction.

FOREIGN MISSIONS. The news from China is to April 18th; from Siam to April 15th; from India to May 5th; from Africa to April 18th; from South America to May 10th; and from the Indian Missions to June 11th. It is pleasant to cast even a glance at our brethren in heathen lands, engaged in their self-denying labors. The churches at home should steadily supply their wants, and never forget them at throne of grace.

PUBLICATION. Divie Bethune McCortese, M. D., of our China Mission, is now in this country and gives a very interesting account of Tract distribution. The Chinese, he says, are the oldest tract distributors in the world. They have been at it for centuries. Their tracts are in the broad sheet, placarded on the walls, and in the neat little volume, with ornamental cuts; the products of emperors and teachers. Such works as are issued by the American Tract Society, would be highly prized. Our Board have sent out a number of theirs.

CHURCH EXTENSION. The one page of the Record allowed to the Committee, is occupied with part of the report to the Assembly, and the Assembly's action thereon. The substance of these we formerly gave to our readers.

RECORDS, in 84 "Louis \$600" at Philadelphia, \$274; at Pittsburgh \$68

The American Bible Society—Its Efforts to Secure a Correct Standard Edition of the English Version. The American Bible Society was instituted in 1816. The declared object and constitutional pledge was, to print and circulate the Scriptures of the Old and New Testaments; in the English translation as received in the Churches, without note or comment. It got along admirably with its work, using the copy in best repute in our country, till 1847. It then undertook a revision, with a view to the correction of errors which had crept into the text. A Committee of able men, of various denominations, was intrusted with the work. Six of the best editions, viz., the Society's, the London, Oxford, Edinburgh, Glasgow, and the original of 1611, were selected for comparison and authority. A sound Biblical Scholar was employed. Much time was expended by the Committee, and with great care, upon it. In 1851 the work was completed, and an edition issued; and, in 1852, a pamphlet report was published, showing what had been done.

Very little notice was taken of all this, for four years. The Churches seem to have slept over it. Within the last year, however, the work has been assailed. A Mr. Cox, of the Episcopal Church, in Baltimore, led the way. Newspapers, Magazines, and Church Courts, have since participated. Our General Assembly, at Lexington, gave the subject quite an extended discussion. The prevailing feeling in the Assembly was kind toward the Society; while there was still a strong impression manifest, that possibly things might have been carried too far. Much was said about a fuller examination, and about the Society retracing one or two of its steps. The matter was then, wisely as we think, laid over till next year. The Assembly would act cautiously.

The Society's usefulness has been immense. Its capabilities of doing good are beyond those of any other voluntary institution in our land. It has been an almost universal favorite. On its platform all good men could meet. Into its treasury every benevolent hand might bestow, approvingly. For its prosperity every pious soul could pray. The only exceptions of which we know, are a few rigid Immersionists, and a few High Church Episcopalians. If any thing should occur which would embroil the friends of this institution, and alienate from its management the confidence of Evangelical Christians, the injury would be unrepairable.

A Society of such importance should be perfect in its doings. This all admit. But what is there perfect which is conducted by man! And must we destroy a very great good because of one failure? Surely not; especially if the error is of such a character that it may be corrected. The Bible Society, in its zeal for the entire rectitude of its issues, may have fallen into an error; but if so, it is an error which it has not the slightest interest in perpetuating. The Society is not to be regarded as a something separate from Christians. It is the embodiment of Christian power and beneficence, in a certain line. It is the agent of Christians in disseminating God's truth; the Word on which they all found their faith, and by which they all try to guide their lives, and through which they all hold that the world is to be converted; and which they are hence interested in preserving in its purity. And, in this country, as in Great Britain, they are mutually devoted to the preserving of it in its entire integrity, as it is presented in the common English translation, and received in the Protestant Churches. Here, then, the Society, as its agent, finds its work. This Bible it is to issue in its utmost practicable perfectness. It is bound not to make the slightest alteration from standard correctness. Neither is it to perpetuate any error which may have crept into the text.

Now, how shall it attain to this perfectness? Or how approximate most nearly to such a standard? What copy shall it follow in its reprints? There are multitudes of editions at present extant, and no two of them are perfectly alike. Each varies some little from the first, and each also differs slightly from the others. It is not within the range of human practicability to print a whole Bible with perfect accuracy. Shall, then, the Society not use the best means in its power to attain the nearest to a perfect English standard? Shall it not take the edition which is in best repute and compare it with other editions of high repute, and trace the reprints back through the purest lines to the work of the translators; using all the piety and learning and sound judgment of the Church, as exhibited upon the precious volume from 1611 to the present day? Was not, and is not, this the Society's duty? It is folly then, or more modestly we might say, it is a misuse of talents, to urge that the Society may publish, but not edit. Who then shall edit, and what is embraced in editing? To edit is "properly" to publish; more usually, to superintend a publication. An Editor is, "A publisher; particularly, a person who superintends an impression of a book; the person who revises, and corrects, and prepares a book for publication." So write the Lexicographers. Here, then, was just the work which the Society had to do. It had to publish the Bible; to employ the printers, furnish the copy, revise the proofs, correct the errors, and prepare the Book, to the most accurate degree practicable. It was to edit it, and then issue it. This it has done, with much zeal and great ability.

But in the Society's zeal to do its work aright, it has slightly inclined to what might become a very great error. It has undertaken in some few cases where there was a very great discrepancy in the best copies, to decide, by consulting the original languages, what the text should be; and has altered it accordingly. Its right to do so is doubted. By many, it is positively denied. True, it has done this very cautiously, and where the most orthodox critics will admit that the alteration is an improvement. But still, its right to make even an improvement upon the received English text, is questioned. It, as the agent and representa-

tive of the different branches of the true evangelical Church, was bound by its Constitution and compact, to publish the Bible as those Churches had it, with its universally recognized authority. Expositors may translate and criticize, but the Society is no expositor. Its very life-existence and whole business is, to publish, and that without note, comment or alteration.

Is it here asked, what? Is the Society bound to perpetuate an error? No, not an error of either its own or of former publishers. But in regard to the TEXT, it is not constituted a judge. It may not look out for errors there. Its duty, as a Society, is, as we before intimated, to inquire what the text is, and not what it should be. The alterations in the sense, however, are but very few; and the received reading can be very readily restored. And we trust that this will be done. Christians, in large numbers, desire it. Many will not be satisfied without it.

The REVISION made, we regard as a very great improvement. It was in the line of the Society's duties, and deserves lasting gratitude. To keep the text pure, requires constant watchfulness and care. To keep it really an English Bible, adapted to the end of its bestowment upon man, demands occasional and careful revision. Our language changes; slightly in the signification of words, but rapidly in the spelling. The Bible literally published now, as in 1611, could not be read understandingly, by vast multitudes; and could be read with ease by but very few. When a change in the spelling of words, in our language, has become fixed and general, the Society is in duty bound to adopt it. The change in the signification of words, as used in our translation, is, as yet, but small. The sense is still obvious, or is very easily made apparent by the expositor, whether by writing or in the pulpit, the Sabbath School, or the family. There is hence, as yet, no great need of extended verbal alterations.

And still, we can anticipate a very great difficulty approaching; and made the greater by the very fact of our having an American Bible Society, if it must abide by its stereotype. This agent is doing almost the entire publishing of the English Bible in our land; and if we do not allow it to alter a word, how are we to keep the Book even with the language in common use, so that it shall be truly in the vernacular tongue? The reply may be, "Sufficient unto the day is the evil thereof." Very well; for the present, the words are adequate; and we may hope that when need shall come, Christians will be more of one mind than at present, and denominations less suspicious of each other, and more disposed to co-operate, on true principles, in a work of revision which may embrace the leaving out of words which have gone into desuetude, or have been changed in signification, and the substituting of those which shall belong to the living language of the day. The Bible must be so kept that it shall speak in a known tongue; and the American Bible Society, embracing as it does, the orthodox denominations, may yet, by God's grace, become the very Agency for the work.

There is one part of the Society's work which we are exceedingly sorry was attempted; and yet it is a part which doubtless seemed to the Managers most evidently within the sphere of their powers, if not directly incumbent on them as a duty—that is, the alteration in the HEADINGS of the CHAPTERS. These headings are a table of contents. They belong not to the text. And, as we find them in our common Bibles, they are really notes and comments. The Society, as being bound to publish without note or comment, undertook to alter these, and to make them simply a statement of contents. But contents, in whose opinion? Why, in the reviser's own opinion, of course. But other persons might think that the chapters treated of something very different. Different men would make the bill of contents, each according to his own understanding of the text. Hence, this would be his interpretation, his note, his comment. Thus it would be hard-ly practicable to place headings to the chapters, unless the most brief, bald, and general, without making them to be "notes and comments." Those which the Society has substituted, are much less of commentaries than are the old ones, but still they are commentaries; and they are unauthorized. Here is the point in which they fail. The old headings were authorized. They were prefixed by the translators, most of them at least. They appear in the first standard English Bible. They were accepted by the Church. They are a truly orthodox, lucid, brief, and valuable exposition. They are Church property in common, and a treasure of which the Church should not be deprived. All Evangelical denominations agree in their correctness. They belonged to the English Bible when the Society was inaugurated. They had always been a part of the English Bible. The Society, in faithfully publishing the ENGLISH BIBLE, needed to publish them. The book is not fully and fairly the English Bible of our fathers, without them.

But the Church need not be deprived of these valuable helps to the intelligent reading of the Scriptures. She has only to ask their restoration. The Society has no interest outside of the Church's benefit, and no desire to do anything either short of or beyond her will. This is obvious to common reason, and has been distinctly signified by its agents. The Princeton Review, for July, has a long article on this subject, in which, among other points, those which we have here made are most ably treated. We commend the careful reading of the essay to all who can find access to it. But we agree not with the article entirely; and especially do we take exception to its spirit. It does not exhibit the usual amiability of the Princeton, where friends and co-laborers in Zion are the parties spoken of. The Society we cannot consent shall be placed antagonistic to the Presbyterian Church; nor are we willing that its Committee and its employees shall be regarded as rivals of our linguists and Theologians. When the Bible is the object of reverence, we are all of one family; and

those who are admitted to honestly honor it, are themselves to be regarded with honor. It is not the Bible Society against Presbyterians, nor Presbyterians against the Bible Society. It is the friends of truth and of the purity of the text of the Scriptures; and the attitude of hostility should not be assumed, nor the spirit of opponents cherished.

Of the character of the Committee's work, the Reviewer, with great fairness, says: "With regard to these changes, [the changes in words,] we would remark, that as they are very few, and of minor importance, and all for the better, the only grounds of objection to them are, first, that changes of this kind were not embraced in the commission granted to the Committee. The second ground of objection to these verbal changes is, that they entirely transcend the powers of the Society itself," pp. 526, 527.

And again, in more general terms, and as a summary of the alterations: "In several cases, mentioned on pages 19 and 20 of the Report, they have altered the sense by altering the words; in five cases they have altered the sense by altering the punctuation; in several other passages by a change in the italics; and in one case, 1 John ii: 23, they have introduced a whole clause into the text, which in all previous copies is marked as not belonging to it." [This is done by removing the italics,] p. 531.

From all this, it is manifest that the changes are but very few, and that some, if not all of them, are estimated as improvements. This should shield the Society from censure, especially as the governing motive is admitted to have been really good.

The grand objection is, that the Society, on the principles of its organization, had no right to make these changes; and if the right may be assumed to make little changes, we have no security but that it will soon be held adequate to make great ones; and the text of Scripture will then, as an English Bible, have become an uncertainty, and will have lost its power over the mind.

As every thing that is written will have its influence on the Christian public, and hence its weight in determining the course of the Society in regard to its standard Edition, we have intimated our regret at the spirit manifested by the Princeton. What we allude to is in such passages as these: "In reference to all these changes, we maintain, first, that the Committee had no right to make them; that their introduction is a most glaring violation of the trust reposed in them; and secondly, that even if it had the right, it is most extraordinary, lamentable, and unaccountable, that so familiar and so well understood a text, as the English Bible, should be discarded, and others, such as Gesenius and De Wette would have preferred, adopted in their stead."

"The Committee had no right to make these changes. They were not appointed for the purpose. They were appointed to collate the standard Edition of the English Bible, with a view to produce uniformity in matters of orthography, capital letters, words in italics, and punctuation. This was the extent of their commission. What right had they to remodel the headings of the chapters, from the beginning to the ending of the Bible? If they had so far reviewed them as to produce uniformity in this as in other matters between their own and the standard British edition, it would have been a stretch of power under their commission; but that they should undertake to remodel them, to act in the premises as though they were authorized, these several men, (or two) to expound the Scriptures by these pregnant statements for the whole American community, is perfectly unaccountable," pp. 526, 527.

It is good to be zealously affected in a good cause, but still the more nearly on principle great matters can be discussed, the more likely are the parties concerned and the public generally to be influenced to an agreement. Displays of feeling add nothing to the strength of an argument, in the estimation of considerate men.

But the great mistake of the Princeton, and the point where, if we understand the Reviewer correctly, we would be ourselves disposed to manifest some zeal, if we could think it would do any good, is in a remark toward the close of the article. It is this: "We are entirely misinformed if our late General Assembly, by an imperfect and unimpaired knowledge of the facts in the case, and by the hope that the Society would thus recede, from adopting at once the overture presented by Dr. R. J. Breckinridge," p. 541.

Our information on the subject is very different from that of the Reviewer; and we have at first hands, having been on the spot and listened to the whole discussion, and having participated in a large amount of out-of-doors conversation, while the matter was in progress. That "an imperfect knowledge of the facts in the case," should be attributed to the Assembly, as a reason for deferring definite action till next year, after all the time occupied, and zeal displayed by Drs. Breckinridge and Adger on the one side, and McNeil on the other; and that after this same standard edition, and the Report of the Society detailing the whole transaction minutely, had been before the Church since 1852, and several copies of the Report present in the Assembly; and one in the hands of each of the principal speakers; and this Report being the main medium too of the Reviewer's information—that imperfect knowledge, in such circumstances, should be attributed to the Assembly as the cause of its not at once adopting the paper before it, after days of patient and intense attention, is not very complimentary to either the members or the speakers.

That the Assembly was influenced very much, by the "hope that the Society would recede," we have not the slightest doubt. It was distinctly intimated by the Society's agent on the floor, that its sole object was to subvert the Church's interests in the execution of her will, and that the manifestations of her desire should be carefully noted and a recession be made wherever it was her wish. On this expectation, doubtless, in part, the Assembly voted. And in this expectation we have no fear of a disappointment. And to the ascertaining of what are the desires of the Church, such articles as that of the Princeton are of inestimable importance. If well informed journals in every branch of Zion, would discuss the subject as intelligently, and express the supposed desire of the denomination as clearly, as is done in the article of which we speak, the Society and its Committee might well excuse all exhibitions of feeling; and, as it were, would be developed.

There is one part of Dr. Breckinridge's overture to which we think it important to advert, more particularly, since the Princeton seems to embrace the entire paper with fervor. It is this: "4. The Board of Publication of the Presby-

terian Church, will consider and report to the next General Assembly a plan for the preparation and permanent publication by it of the common English Bible, in a form suitable for pulpit use, with the standard text unchanged, and the usual accessories to the text commonly found in Pulpit English Bibles from 1611 to 1847."

Now, we do not think that the Assembly of 1857 could have been induced to pass any such order. If it had been put singly to the House we do not believe that it would have had a tithe of the votes. It enjoins an impossibility, for there is no such "standard text;" or it enjoins just what the Bible Society is ensured for attempting; that is, the ascertaining of what is the "common English Bible;" a thing which must be done by collations. It hence seems like an effort to inaugurate a movement which we know would be most deeply, and we think also very extensively, deprecated. The Assembly was disposed to do no such thing.

That our Board should publish a Pulpit Bible, and a Family Bible, and a Commentary, and all that, might be very proper. But this formal order, at this juncture of time, and in the circumstances, would look like meaning something more than the bare import of the words used. It would look like an effort to get up a Presbyterian Bible; it would look like a withdrawing from the Christian brotherhood—like a selfish, High Church movement. There is already a Roman Catholic Bible. There is an effort at a Baptist Bible. Such a movement on our part would be regarded as justifying these; and it would be provocative of an Episcopal Bible, a Methodist Bible, and we know not how many Bibles; but there would be so many that there would be left no one of commonly recognized authority. Such a calamity the General Assembly of last May could not have been induced to aid in bringing upon the world; and we trust that Presbyterians will ever be but few in number who can allow themselves to utter a favoring word toward its production. We have talked to many, and they, to a man, most earnestly repudiate the thought. We do not say that the Princeton would favor such a movement. We think it would not. But we note the subject because its general remark, above quoted, approbatory of Dr. Breckinridge's paper, embraces the idea.

The movement of the Society has been regarded partly with approbation, and partly otherwise. The Pennsylvania Bible Society has spoken very approvingly. Dr. Leland, of the Columbia Seminary, writing to the New York Observer, wishes commendations to be carried still farther; even to the modernizing of confessedly antiquated words and phrases. Presbyterian journals have spoken partly for and partly against the Society's work; but, on the whole, not at all more favorably than are our own remarks above. The Methodist Conference at Baltimore expressed a desire that some of the alterations would be retracted. The Episcopal expression of sentiment has been very strong against what the Society has done. The late Convention of Kentucky, as we see stated, discussed at considerable length a resolution which finally passed by a strong vote, condemning the action of the American Bible Society, in regard to the revision of the standard version of the English Scriptures. With very slight exceptions, the expression of Christian sentiment, so far as we have heard it uttered, or have seen it exhibited in the journals, demands a retraction, by the Society, of such changes as alter the meaning of the text, and also a restoration of the headings to the chapters, which have had the sanction of the Church so long and so uniformly, and with so much love and favor, that they may be now regarded as properly her heritage.

And if we are correct in our idea that the Church does desire such retraction and restoration, she will be gratified. The Society will delight to execute her will. This stands to reason. It was promised to our Assembly. And a recent letter of Dr. Spring, of our own Church, who was and is a member of the Society's Committee on Versions, and who enjoys deeply the confidence of the Christian public, clearly intimates that such will be the case. The Doctor's letter is in the New York Observer, and is as follows:

"TO THE FRIENDS OF THE BIBLE. The undersigned has received various communications on the subject of the late edition of the Holy Scriptures, as published by the American Bible Society, to which he has given no publicity and made no reply. The reason for his silence is, that, as a member of the 'Committee on Versions,' it has been his determination from the beginning, not to embarrass the Committee by any separate action of his own. He will adhere to that decision. The Committee are composed of five different denominations; they have been and are a band of brothers, and have performed a most arduous service with perfect unanimity. They honor the journey for an unqualified, unadulterated Bible. If in any particulars they have erred, they will be grateful to those who will point out their errors, and will most cheerfully retract their steps. They will not be in haste to do this; not until the whole subject is better understood. It is but right that they enjoy the full opportunity of instruction from all the sources from which an impression or encouragement may be looked for. We wait for these in patience and in hope. The Churches can have but one object in such an enterprise; it is to be hoped they will have not an other."

It is proper to state that the previous paragraph is written and published without the knowledge of any of the Committee, the most of whom are absent from the city. "GARDNER SPRING, New York, July 18, 1857.

With such evidences as are before us, of the integrity, ability, kind spirit and good intentions of the Society, its managers and their Committee on Versions, we may, while using the proper means of diffusing light, and of manifesting the desires of God's true people, enjoy the pleasure of a full conviction that the Holy Scriptures, as contained in the English Bible, will be preserved entire and uncorrupted.

Revival. The Central Presbyterian gives an account of a late visit made by one of its editors to Lewisburg, Virginia, where he participated in services connected with a remarkable revival of religion. The Presbyterian church is under the pastoral care of Rev. John McElheney, D. D., who has been there nearly fifty years. The Methodist and Baptist ministers and churches participated in the labors and the blessing. The unanimity

and it cannot fail to awaken a train of interesting reflections in every thoughtful mind with regard to the past, the present, and the future.

At the late Anniversary of Ent. Wash. Theological Institute, the resignation of the Rev. Dr. Tyler, on account of increasing years and infirmities, was accepted. The Dr is to hold his present place until the appointment of a successor, after which he will abide as Professor emeritus in connection with the Seminary, rendering whatever aid health may permit. He delivered a farewell address, reviewing the career that led to the founding of the Institute, and giving a lucid statement of the doctrines held by himself and the Seminary Union at that time. The venerable Dr. is still a vigorous defender and exponent of the Old School Theology of New England. From the proceedings that took place one year ago, it was supposed by many that the Seminary would be removed to New Haven; but it seems now to be the settled determination to retain the present location. This institution has done good service in its day; to Connecticut owes much. The closing address was delivered by President Woodley. His subject was, "The natural rights of Man, and their confirmation in the Bible."

The next annual meeting of the American Board of Commissioners for Foreign Missions, will be held in Providence, Rhode Island, commencing on Tuesday, September 8th, at 4 o'clock P. M. During the month of June, this Board received \$22,000; and from the first of August last year, to the close of June this year, \$282,000. The children's donations for the Missionary Packet, for the South Sea Islands, already amount to \$28,417. Toward liquidating the debt of \$36,000, reported last year, \$22,600 have been already contributed.

It is said to be a remarkable fact, in this country, that in Old Hadley, Mass., containing two thousand inhabitants, there has never been any but one denomination of Christians—that of the Congregationalists. Frequent attempts have been made to introduce another denomination, but in vain.

Last week was commencement week at Yale College, New Haven. Great numbers of visitors, former graduates, and patrons, were in attendance. Among these was the Rev. Daniel Waldo, Chaplain to Congress, 95 years old, who graduated in the class of 1788, and John McClellan, of Woodstock, Conn., of the class of 1785, now 91 years old. All the members of the classes previous to 1800, but 46 remain. The Baccalaureate was preached to the retiring class, numbering 104, on Sabbath, by Prof. Fisher, from John v: 44. The Phi Beta Kappa Society, was addressed by Wendell Phillips. The orator chosen for next year is Prof. Felton, of Harvard College, and the poet, Wm. A. Butler, of New York, the reputed author of "Nothing to Wear."

The whole number of Academic graduates from Yale, from its foundation in 1700, is 6,601. Of these 3,861 are dead. Of the 3,240 graduates now living, 750 are ministers of the Gospel.

NEW YORK. The Police officers have been unusually active in ferreting out instances of violation of the laws, by the Sale of Liquors on the Sabbath. During the week, one hundred cases were reported. District Attorney Hall spent the whole of the Sabbath in walking the streets for the purpose of discovering the extent to which the law was disregarded. But, while one source of Sabbath desecration is being shut off, another is opened. Burton's Theatre, on Broadway, is now open every Sabbath evening for "Promenade Concerts;" the pretext of its being a religious meeting, is not even urged.

The Mortality among children has become frightful. Out of four hundred and seventy-one deaths, for week before last, three hundred and eighty-five were children. New York has been long famed for the number, magnificence, and extent of its Hotels. But the St. Nicholas surpasses all the others. It has a Broadway marble and stone front of two hundred and seventy-five feet, and on Prince street two hundred feet, and can accommodate at one time twelve hundred guests. The mirrors alone cost forty thousand dollars. The laundry department, in addition to steam-power, employs seventy-five women constantly, and is capable of washing and ironing six thousand pieces daily. Messrs. Treadwell, Acker, and Whitcomb are proprietors, and Mr. Haight is owner. Over two millions of dollars are invested in this Hotel. The cost, fashion, and general dissipation of hotel life, in this country, is becoming a vice of no small magnitude.

On Tuesday morning of week before last a policeman, named Eugene Anderson, was shot dead, while attempting to arrest a burglar who gave his name as Michael Cangemi, an Italian by birth. Together with his confederates he had been engaged in robbing a shoe store; and when the owner, an aged man, was endeavoring to shut him in, he was on the point of shooting him and his wife. At this juncture Anderson arrested and met instant death. The murderer fled, but was immediately arrested. Great indignation was manifested. The funeral was postponed until the Sabbath, when twenty thousand persons were in Broadway, and five thousand, including four hundred regular policemen, were in the procession. The funeral services were conducted by the Rev. Jesse T. Peck, of the Methodist Episcopal Church.

In our large cities and towns the Sabbath is greatly desecrated and public morality is selected for the purpose of attracting an immense crowd, and for the purpose of exhibiting the regalia of the different Societies and Companies, of which the deceased may have been a member. The whole tendency of such a course is to change the Lord's day from a day of rest to a mere

NEW YORK. The Police officers have been unusually active in ferreting out instances of violation of the laws, by the Sale of Liquors on the Sabbath. During the week, one hundred cases were reported. District Attorney Hall spent the whole of the Sabbath in walking the streets for the purpose of discovering the extent to which the law was disregarded. But, while one source of Sabbath desecration is being shut off, another is opened. Burton's Theatre, on Broadway, is now open every Sabbath evening for "Promenade Concerts;" the pretext of its being a religious meeting, is not even urged.

The Mortality among children has become frightful. Out of four hundred and seventy-one deaths, for week before last, three hundred and eighty-five were children. New York has been long famed for the number, magnificence, and extent of its Hotels. But the St. Nicholas surpasses all the others. It has a Broadway marble and stone front of two hundred and seventy-five feet, and on Prince street two hundred feet, and can accommodate at one time twelve hundred guests. The mirrors alone cost forty thousand dollars. The laundry department, in addition to steam-power, employs seventy-five women constantly, and is capable of washing and ironing six thousand pieces daily. Messrs. Treadwell, Acker, and Whitcomb are proprietors, and Mr. Haight is owner. Over two millions of dollars are invested in this Hotel. The cost, fashion, and general dissipation of hotel life, in this country, is becoming a vice of no small magnitude.