

Banner and Advocate.

PITTSBURGH, JULY 3, 1858.

TERMS.—\$1.50, in advance or in Clubs \$1.25, or delivered at residence of Subscriber, \$1.75. See Prospectus, on Third Page. A NEW EDITION should be promptly made...

AMERICAN SUNDAY SCHOOL UNION.—The thirty-fourth Annual Report of this excellent Institution, is published, containing abstracts of addresses, and much valuable information.

ANNOUNCEMENT.—The Eclectic College of Medicine, Cincinnati, Ohio, announces its Faculty, Course of Study, &c. The Institution is highly recommended.

THE GULF AND HAVANA.—The Editor having once sailed to Cuba, (before the steamer's time on that route), and having spent three weeks in Havana, can appreciate W. M. F.'s description, in his letter on our fourth page.

IMMERSON.—The discussion of the question of Baptism, is exciting great attention at Louisville. The Episcopal, Methodist, and Campbellite churches are the principal disputants, although two sermons have been promised on the subject by one of the Presbyterian pastors, Rev. J. H. Rice.

REV. JACOB J. JANSEWAT, D. D.—This venerable father in the ministry, died at his residence in New Brunswick, N. J., on the 27th ult., in the 84th year of his age. He was many years ago pastor of the Second Presbyterian church, Philadelphia, at that time one of the largest in the city.

PITTSBURGH FEMALE COLLEGE.—This flourishing Institution is under the care of the Methodist Conference. The late examinations are spoken of with much favor. The Catalogue for 1857-'8 shows an attendance of 100 in the Collegiate Department 37; in Preparatory Department 125, in Primary Department 20; total 182. Rev. L. D. Barrows, A. M., is the President.

Allegheny City College. This institution for the education of both sexes, has closed its exercises preparatory to the Summer vacation. Last Monday evening was occupied with an exhibition, in Mr. Sprule's church, by the young men, in select and original orations, essays, and a debate. And the evening following by the young ladies, in essays, colloquies, and music. These various exercises were highly creditable to pupils and teachers, and were attended by large audiences.

CLOSE COMMUNION.—Rev. J. B. Watt, pastor of the Steele Creek Associate Reformed church in Meeklenburg County, N. C., has resigned his pastoral charge, and will ask a dismission from that body, on account of its adherence to "close communion" views, excluding from the Lord's table members of all other Evangelical denominations.

JEFFERSON COLLEGE.—We have not yet received the Catalogue for 1857-'8, but we learn from those who have, that the number of Seniors is eighty seven, of Juniors seventy eight, of Sophomores fifty-one, and of Freshmen thirty-three; making a total of two hundred and fifty in the College classes. As usual, all parts of the country have their representatives here; even Oregon sends one of its sons. We are glad to be able to present such a record of the prosperity of Old Jefferson.

Presbytery of Ohio. Rev. DAVID MCKINNEY, D. D.—Dear Sir:—As Moderator of the Presbytery of Ohio, and at the request of Rev. A. O. Rockwell, you are hereby requested to call a special meeting of that body at the earliest practicable period, for the purpose of taking action upon the resignation of brother Rockwell, of the pastoral charge of the congregation of Mingo, as tendered to Presbytery at their last meeting.

Fourth of July. It will be remembered that a paper was presented to our last General Assembly, by Dr. Wm. M. Aul, a Commissioner from the Presbytery of Columbus, Ohio, recommending that since the Fourth of July, this year, occurred on the Sabbath, one hour, from ten to eleven of that day, be spent in special prayer to God, by Christians throughout the United States, and the recommendation was adopted. The churches of Columbus, Ohio, have determined to hold a Union prayer-meeting on next Sabbath (tomorrow), and the venerable Dr. Hoge has been chosen to preside. No doubt similar meetings will be held in other places, and much earnest prayer will go up from all our churches, and from many of the dwellings of the people, for the blessing of God upon our Nation, for the forgiveness of our sins, and for the conversion of all the people.

Sound Doctrine.

Paul was the great Apostle to the Gentiles, wondrously endowed by nature and grace for the work appointed him. Well did he know how to wield the sword of the Spirit that it might be mightily through God. And abundantly competent was he to instruct others how to preach the Gospel, and to commend the truth to every man's conscience. His Epistles to Timothy and Titus constitute a great system of pastoral theology that has never been equalled. Not only can it be studied with great advantage by him who declares the unsearchable riches of Christ, but by all who hear, that they may know what they ought to hear, and that they profit they should derive therefrom. For it cannot be denied that there is a sad want of knowledge and consideration among the people at large concerning the great themes of pulpit discourse, the manner in which they should be presented, and the personal attention that should be given them. It is a great mistake to suppose that the pulpit alone is interested in the matter and manner of public discourse. An ability to appreciate what is spoken and to see and know its application, is no less necessary on the part of the hearer than is the power of presenting and elucidating the subjects of the Gospel on the part of the speaker.

Among other directions given by Paul to Titus it is said, "Speak thou the things which become sound doctrine." The Bible is an exhaustless treasure of truth; but this truth is to be brought out, exhibited to the intellect, and pressed on the heart and conscience in its proper connections. Otherwise, although great effort may be made, there can be no solid foundation laid, no consistent and symmetrical structure reared. The whole character will be distorted; the due proportion of the parts will be wanting, and permanence and vigor will be impossible. So that it is not only the duty of ministers to preach "sound doctrine"—to set forth clearly and distinctly the distinguishing peculiarities of the great system of salvation by grace; but it is also the duty of the people to long for such exhibitions of Divine truth, and to demand them, that they may be "nourished up in the words of faith and of good doctrine." The soul will grow lean and feeble upon mere declamation, word-painting, poetical rhapsodies, and such like. They convey no food to the hungry, no strength to the weak; they give no armor to the assaulted wherewith to turn back the enemy.

These reflections have been occasionally noticed in some of the secular papers, concerning the manner of preaching during the late revival. In some of these it has been affirmed that there has been a remarkable absence of doctrinal discussion in most of the discourses during the progress of the "awakening." If this statement could be borne out by the facts, it would be a matter of deep regret. But, we believe, that the very reverse is true; indeed it has been remarkably so as far as our own observation has extended. And this has been necessary from the nature of the case. In times of revival, when multitudes are crying, "What must we do to be saved?" no earnest and conscientious man can preach the Gospel in a vague and indefinite style, as when all are indifferent around him. There is an object before him; an earnest inquiry is to be answered; the Gospel method of salvation, and no other is to be applied. The native depravity of the heart, its estrangement from God, the guilt and power of sin, the love of God, the compassion of Jesus and regeneration by the Holy Spirit, are to be urged; and the sinner is to be shown how he is to be brought into union with Christ to the saving and sanctification of his soul. What need, then, to declare the distinguishing tenets of the Gospel, that the inquirer may be properly directed; that believers may be confirmed; that adversaries may be silenced, and that glory may be given to God? He that exhibits "sound doctrine" in this way most skillfully, is the one that will be most successful in the end, in winning souls to Christ and in feeding the flock over which the Holy Ghost has made him overseer. And the Church, blessed with such a ministry as this, is the one that will be most beautiful, most free from hurtful errors and practices, and where the Holy Ghost will delight to dwell. For Christians are to be sanctified through the truth—read truth, not imaginary Gospel truth, and not merely scientific or philosophical truth. Now is the time to sow and receive the seed of sound doctrine; the fallow ground has been broken up; the soil has been prepared; men's attention has been aroused, and many will now gladly hear that to which formerly they would not listen; and the enemy will be on the alert; tares will be sown in abundance. And they can only be kept from hurtful growth by a plentiful sowing of the good seed of the Word.

Our Church never gained anything, nor has any true Church of Jesus Christ, by holding in abeyance the distinctive doctrines of the Gospel. In a volume recently issued, entitled, "The New York Pulpit in the Revival of 1858," is a sermon by the Rev. J. W. Alexander, D. D., in which this language, that should be pondered by every minister of the Gospel and every Christian parent, occurs: "We have not been faithful to the deposit with which we are intrusted. From the absurd attempt to keep up religion without doctrine, a large part of the present generation has grown up already with no proper safeguard against soul destroying error. Not only have they no tests to distinguish Polagianism from Gospel grace, but they even learn to treat with indifference the heresies which deny the atonement and the Godhead of Jesus. That charity which believeth all things but God's truth, opens the door to a fatal religious literature; in which, by a sort of universal solvent, all the doctrinal bones of theology are reduced to a gelatinous mass of ambiguous sentiment. The consequence is easily predicted. In stupid dread of the Catechism and the definitions of the Church, these people and their children lose all sense of diversities of creeds, become looser and more ignorant as false-

Church Debts Again.

Just as we were closing our remarks on the civil of Church Debts, which appeared in our last week's issue, we received a letter from an excellent friend, and a valuable, laborious pastor, intimating the melancholy fact that he saw no prospect before him but the resignation of his charge, because of the pressure of a church debt. This is deplorable. If the brother to whose case we refer were a weak-minded man, a feeble preacher, of indolent habits, or one whose heart was not in the work, the breaking up of the pastoral relation would be the less to be mourned over. He is one who has heartily given himself to his work; but the fact is that in this case, and in many others like it, while the pastor was laboring with zeal in the spiritual department, the members of the church and those who held office among them, little anticipated the evil effects of an inordinate hanging over them for a considerable time. They got their church opened, and then they rested. They hoped that their debt could be managed, but they did not make provision for it; and at the end of the year they had no funds except what the pastor brought in for the ordinary support of the church. These funds were at hand, quite available, then why not use them? Yes, use them, and thus leave your pastor without support; without the support which he has actually raised! Do this unjust, unwise, and cruel thing, and then, when you are left without a shepherd, pause and think of the blinding effect of this great evil, the church debt, for which you did not provide, and which you have thus allowed to thrust your minister out from among you!

Surely the time has come when all faithful Presbyteries will inquire, at least once a year, on the amount of debt remaining on all the churches under their care, and ascertain what steps have been adopted to remove them. No subject comes more legitimately before a Presbytery, than this. Charters and church debts demand, and must receive more due attention, if our watchmen on the walls of Zion will discharge all their duty.

Dedication. We learn from the Presbyterian of the West, that the new edifice of the Central Presbyterian church of Cincinnati, of which the Rev. N. West, Jr., is pastor, was opened for public worship last Sabbath week. The dedicatory prayer was offered by the Rev. Dr. Plamer, of the Western Theological Seminary. And the sermon was preached by the pastor, from Psalm lxxxvii: 3, "Glorious things are spoken of thee, O city of God." After an extended introduction in which it was shown that the city of God here mentioned was the Church, and the spirituality of its character, and that it consisted of those united to Christ by individual faith, the preacher set forth that the Church was glorious: 1st. In its organization; because Divinely founded, Divinely regulated and defended, Divinely supplied and sustained, and because the birth place of nations and individuals. 2d. Glorious in the character of its mission; because, illuminative, redemptive, conservative, and aggressive. 3d. Glorious in the termination of its career; first on earth, and second in heaven. At the conclusion, the Church was formally dedicated to the service of God in the name of the Father, and of the Son, and of the Holy Ghost. The following description of the new edifice we copy from the Daily Gazette of Saturday: "The new building is 62 feet wide by 115 deep, from east to west. The style is Gothic. The plan consists of a tower and spire (not yet completed) on the S. E. angle; a Lecture Room, 38 by 58 feet; a Sunday School Room, 36 by 24 feet; a Ladies' Sewing Room, 20 by 36 feet; a Ladies' Meeting Room, or Missionary Room, 20 by 26 feet; a Trustees' Room, and a Study for the accommodation of the pastor. Each of these rooms has an independent approach from the outside of the building. The pastor's room also communicates by a private stairway directly with the rear of the pulpit."

Not only does this church give evidence of temporal prosperity, but also of the presence and power of the Holy Spirit. During the last year from seventy to eighty persons have united with it on profession of faith, and also a large number by certificate. Separate Societies of the ladies and young men meet weekly for religious exercises in addition to the regular services. And the young men of the congregation sustain two Mission Sabbath Schools in destitute parts of the city.

The United Synod. The Presbyterian Witness says that the forthcoming Minutes of this body, will show that the New School Presbyterians who have entered into this organization in the South, comprise over ten thousand members, one hundred and sixty-seven churches, and ninety six ministers. The Presbyteries of the District of Columbia, Shiloh, West Tennessee; and the Synods of Kentucky and Missouri, have not united with them, and also the churches of Kingsport and Greenville, in the Holston Presbytery. Of the Synods that have formed the United Synod, the Synod of Virginia embraces two thousand nine hundred and forty-eight members; the Synod of Tennessee, five thousand three hundred and ninety-nine; the Synod of West Tennessee, six hundred and seventy-six; the Synod of Mississippi, one thousand one hundred and eighty-two. Total, ten thousand two hundred and fifty. The largest Presbytery is Union, which reports two thousand three hundred and eighty-one members.

A Synod Dissolved. The New School Synod of Kentucky declined to unite with their brethren who composed the United Synod. But at the late meeting, just closed, and which was composed of seven ministers, and a great number of ruling elders, it was determined to dissolve the Synod, and organize in its stead the United Synod of Kentucky, and to this new body all the property of the Synod was transferred. With respect to its future we have seen two reports, but are unable to tell which is the true one. One report is, that these brethren intend to labor as now organized, until the providence of God shows them more clearly another path of duty. The other is, that a committee has been appointed to confer with the Old School Synod of Kentucky, as to the terms on which their ministers and churches can be received by that body. In addition to this, a statement has gone abroad that all the ministers except two, are favorable to a union with the Old School.

New School Presbyterians. The General Assembly of this branch of the Presbyterian family, has a Committee on Statistics, by which information valuable to the Church is collected. From the Report of this Committee for the present year, it appears that this Church is not free from the evil of stated supplies; and, what is worse, of unemployed ministers. Of the whole body there are four hundred and ninety-nine settled ministers, about the same number of stated supplies, nearly one hundred editors and professors, and not less than three hundred without charge of any kind. New York, Eastern Pennsylvania, and New Jersey, contain two-thirds of the membership, and one-half of the ministry.

Western University, Pittsburgh, Pa. The Annual Examinations at this Institution took place last week, to the great satisfaction of the Trustees and patrons of the institution. The students were examined on the ordinary English studies, Mathematics, Chemistry, Virgil, Juvenal, Æschylus, and Mental Philosophy. Messrs. Thomas Lawrence and S. C. George, having completed the prescribed course of studies, received the degree of A. B. The Institution, though permitted to languish for several years, has greatly revived under the Presidency of Dr. McLaren, whose attention to its interests, along with the other instructors, has been unremitting.

Revivals.

It will be gratifying to our readers, and encouraging to all who labor in word and doctrine, to know that the gracious work begun in the churches last Winter, has not ceased. From almost every quarter of the land reports come of God's gracious visitation. In many places the work seems only begun, while in others there is but little cessation. Surely there was never greater encouragement to preach the Gospel faithfully—for believing prayer, and earnest, personal effort for the salvation of souls. Nor has a more auspicious day dawned upon those who would be saved in these latter days.

Knox College. This institution, located at Galesburg, Ill., has been for some time a subject of great dispute between Congregationalists and New School Presbyterians, with respect to its Presidency and control, though it was mainly endowed by the latter. But the Rev. Dr. Curtis, pastor of the First New School Presbyterian church in Chicago, has been elected to the Presidency, which it is understood he will accept. Dr. Curtis was greatly beloved and respected as a pastor in Chicago, and high hopes of success in his new sphere are entertained.

Tribute of Regard. At a meeting of the Presbyterian congregation of Monaghan, held in the church at Dillsburg, Pa., June 14th, 1858, D. Bailey, Esq., Chairman, and Clark, Secretary, a letter from the pastor was read, asking the congregation to unite with him in an application to Presbytery to have the pastoral relation dissolved between him and this church, in such cases having been received and read, the following minute was presented and unanimously adopted.

WHEREAS, The Rev. J. A. Murray, our beloved pastor, has, in consequence of impaired health, desired us to unite with him in an application to the next meeting of the Carlisle Presbytery, to have the pastoral relation dissolved between him and this church, in which desire the congregation feel constrained to acquiesce, yet cannot but express our deep and heartfelt regret that the circumstances are such as to require the separation.

And whereas, The Rev. Mr. Murray and this people, existing now for nearly seventeen years, has been most happy and agreeable. In him, we have had an able, faithful, persevering, and successful minister; a kind, attentive, and sympathizing pastor; a public spirited citizen; and an upright, honorable, and high-minded man. In parting with him, he will bear with him the kindest and warmest wishes of this whole community for his welfare, and we would affectionately commend him to the kind and merciful care of our covenant-keeping God, humbly praying that he may be again restored to his accustomed health and vigor, and long be permitted to proclaim the glorious Gospel of the Son of God. On motion, Mr. J. B. Hurst was appointed Commissioner to Presbytery, and the foregoing proceedings ordered to be published in the Banner.

Eastern Summary. BOSTON AND NEW ENGLAND. Great disappointment begins to be felt at the results of many of the Joint Stock Manufacturing Companies. Many of them seem to have been conducted with the most lavish expenditures of money; others have suffered from the evident incapacity or dishonesty of the persons with whom the business of the concern had been intrusted; and in the case of others there is great uncertainty as to the result of the manufacturing process of the old world, under the present tariff, is impossible.

For the last few years the attention of Eastern Young Men has been directed to the West, where visions of untold wealth welcomed them. As a matter of course, many have been sadly disappointed, and discouragement has overtaken them; especially since the revolutions of last Fall, the effects of which are now more sorely felt at the West than ever before. Consequently many have turned their steps homeward, having abandoned all hope of success in the West, at present. But here, too, they will find business sagacious, manufacturers idle, and multitudes in search of employment. A little longer continuance of the present state of things, might have brought to their brighter day.

Boston still feels proud of being the birthplace of Benjamin Franklin, although his grave is in Philadelphia, the principal scene of his labors and business. Therefore, the people have been highly gratified at the announcement that the Hon. Edward Brooks, just returned from Europe, has brought with him a valuable original portrait, painted by the eminent French painter Duplessis, in 1779, which he will present to the city, to be placed in the Public Library Building. The original possessor was Consul General Barnett, and Mr. Brooks obtained it from a Frenchman, in whose possession it had been for twenty-two years, and who expressed great pleasure that it would become the property of Franklin's native city.

Reveries.

Apprehensions have been entertained for some time, that notwithstanding his many refusals, Prof. Agassiz, might be won over to the acceptance of the Museum of Natural History of the Jardin des Plantes, at Paris. Years ago, Louis Napoleon made his acquaintance in Switzerland, the Professor's native country. The offer, both as a tribute to scientific merit and in point of emolument, is certainly tempting. The salary is twenty-five thousand francs, to which the Emperor has added an immediate senatorship which would bring thirty thousand francs more. And the report had gone abroad that he had at last consented to go over to Paris to have a verbal and personal negotiation on the subject. But it is now said that nothing will induce the Professor to leave Cambridge and the studies to which his life is devoted; that he cannot even consent to a respite in order to visit his aged mother.

It has been known for some time past that the Rev. J. T. Coolidge, pastor of the Thirteenth Unitarian Church, had been gradually drawing nearer to the Orthodox in his sentiments and sermons. Indeed, in a sermon lately published, there was such a recognition of the Supreme Divinity of the Lord Jesus Christ and of faith in him, that consistency would require him to abandon at once the denomination with which he has heretofore been connected. Accordingly, he sent in his resignation and it was accepted, and the announcement has gone abroad that the separation was caused by his sympathy "with the views held by the Orthodox Churches."

The visit of the Turkish Admiral seems to have exercised, somewhat, Theodore Parker. The anticipations of this Reformer as to the future, are very rose-colored, except with regard to the subject of religion; according to him there has been but little improvement in religion for ten centuries. His views: "The Turkish Admiral, on a visit to Boston, will learn many things from our improvements in the arts, and in civilization, but he will learn and adopt no religion; did he, he would take a step backward." In his careless use of language, does not Mr. Parker admit that if the Turk should adopt his (Mr. Parker's) views on religion, he would take a step backward?

The Universalist Convention, at Quincy, Mass., a short time ago, pronounced slaveholding a sin per se. Now it strikes us as an Universalist offers unlimited indulgence for all sins, past, present, and to come, for it to declare anything a sin per se, is a very mild denunciation, not followed by any great danger.

The American Oriental Society, instituted in 1843, for the encouragement and promotion of Oriental learning, and the most select of all our learned Societies, held its Annual Meeting in Boston, on the 19th of June. Papers on Oriental subjects were presented by the following members of the Society, and read by the Corresponding Secretary, viz: Dr. Pickering, of Boston; Hadley, of New Haven; Pott, of Halle, Germany; Alger, of Boston; Merrick, of Kentucky; Whitney, of Harvard University; and Burgess, of Massachusetts. Among the new members elected, were the Rev. Dr. Schaff, of the Theological Seminary of the German Reformed Church, at Mercersburg, Pa.; Rev. Thos. Smythe, D. D., pastor of the Second Presbyterian church, of Charleston, S. C.; and the Rev. M. W. Jacobs, D. D., a Professor in the Western Theological Seminary of the Presbyterian Church, at Allegheny City, Pa. The Library contains two thousand volumes and pamphlets, devoted to Oriental learning and research. The Rev. Edward Robinson, D. D., L. L. D., of New York, is President.

The Students of Williams College, lately held a meeting to discuss and decide that point of honor so often mooted in College circles, whether it should be considered dishonorable to give testimony against delinquents charged by the Faculty with the destruction of College property, and the violation of College rules. After a protracted discussion, it was decided not to be dishonorable to give such evidence, by a vote of eighty-five to seventy-five.

A gentleman from Brooklyn, N. Y., has purchased eighty copies of the Life of the celebrated American Missionary, David Brainard, to be given to the graduates of Yale, Williams, and Amherst Colleges, at the approaching Commencements, who have made a profession of religion within the year.

NEW YORK. This city was visited with a severe and destructive storm, one day last week, which did much injury to the shipping, blew down some houses, unroofed many others, and laid a new Episcopal church level with the ground. Several lives were lost, and much property destroyed. The church cost some \$18,000, which had been collected with great toil and self-denial by the pastor, the Rev. Ralph Hoyt, with the intention of making it a "free church."

Philadelphia.

The Red Republican Societies are becoming very numerous; the prime movers in them being generally men of dangerous sentiments and desperate fortunes, few of them making any pretensions to Evangelical religion. The members of these associations are pledged to one another under most awful sanctions. Their avowed object is the promulgation of liberty in Europe and throughout the world, according to their own views. However, by nature he was gifted with very high powers, which were improved by extensive and various culture. He was well known throughout the country as editor of the North American for several years, as a writer for various magazines, and as a poet, some of whose minor productions hold now and will continue to hold a high place among the gems of unadorned English poetry.

The North American seems to be alive to the interests of this city, and is reviving the discussion of a protective tariff, with all its accustomed ability. Pennsylvania College has for some time held a very respectable rank among the other medical institutions of Philadelphia; and Dr. J. H. B. McCallan has been appointed to the Chair of Anatomy. He is a native of the city, and a son of the late Dr. George McCallan, who was a Surgeon was great, both in this country and in Europe, by whom he was trained from an early age for the profession of which he is now one of the ornaments.

Bishop Potter is, with his family, at Malvern, in Somersetshire, about one hundred and twenty miles from London, where his friends hope the combined influences of new scenes, pure air, and entire rest from mental labor, will bring about his restoration. But late accounts do not encourage any hope of a speedy recovery. The first class of the Training School for the Diocese of Pennsylvania, under the care and direction of the Rev. Dr. S. E. Hare, has just been organized. We have frequently spoken of this School, and at present the friends of the enterprise seem greatly encouraged.

The Rev. Mr. Sawtelle, of Haven, writes to the Christian Observer in behalf of Dr. Monod's Church in Paris, and recommends that twenty-five thousand of the new converts in the American Churches contribute \$1.00 each in the American Church's prayer, and did not know what it was; that he had never read a chapter in the Bible, though he had once held that book in his hand; that he had no particular occupation, but gambled generally for a living. Certainly care should be taken immediately to prevent any more heathen, such as this man, from growing up in the very midst of such advantages as we now possess for moral and religious efforts. A great work still remains to be done, before all the people even in this land will be made acquainted with the Word of God.

The descent of the police upon the Free Love Society in the hall above Taylor's saloon on Broadway, in 1855, has not been forgotten. Yet it is not to be supposed that that demonstration changed the sentiments of the members of the Society, or dispersed them hopelessly. They are still found in the city and suburbs, and whenever occasion offers, they are eager to make known their peculiar views, but still they act in a very quiet and cautious manner, so as to avoid being broken up again by the city authorities. The Times gives the following account of their present operations, which we publish, that our readers may see some of the great depths of inquiry into which men have fallen under plea of superior sanctity: "The headquarters is at the 'Unitary Household,' a large brick house, four stories high, on Stuyvesant Street. It lies close under the shadow of St. Mark's Church, is not far distant from the great City Library—the Astor, Historical, and Mercantile—is within whispering distance of the Bible House, and altogether occupies a position nearly as favorable as could be desired. About twenty of the members live here on the Fourth floor, and the evening meetings of the Society are held here, where general subjects of reform are proposed. Politics, immorality, and morality are all declared to be in a decayed state."

It is said that from eighty to ninety persons attend the weekly meetings of these infatuated people. The business man of the establishment has even the effrontery to proclaim his own shame in a letter giving his peculiar sentiments. The old ceremony of the coronation of a Portrait of the Blessed Virgin was performed last week, in St. Mary's Roman Catholic church, Hoboken. The portrait was one presented to the pastor of the church by the late Duke of Genoa. The officiating prelate was Bishop Bayley, of New Jersey, who preached a sermon, in which he endeavored to show that Protestants did not, would not, and could not understand the rites and doctrines of the Roman Church, and consequently, that no heed was to be given to their numerous in opposition. A very summary method, indeed, of settling the Popish controversy! But would this have been for Rome if all her advocates in this country had acted in this way; they would have escaped the utter defeats to which so many of them have been subjected.

The Hibernian Quakers of this vicinity have held their yearly meeting, at which Rachel Barker, of Philadelphia, rose and delivered a discourse exceeding one hour in length. She, in common with this branch of the Quakers, adopted the ultra-Unitarian view of Jesus Christ, and contended that his object was not that of a Saviour as interpreted by Evangelical theologians, but that of a great reformer. The natural effect of such views as these is to lead rapidly this division to open infidelity. The Unitarians rarely permit a week to pass without making some of its peculiarities, though now in a manner somewhat less gaudy than formerly. Last week it declared that the Catechism of the Episcopal Church clearly and unequivocally taught the doctrine of baptismal regeneration; the doctrine of the real presence of Christ in the holy communion; and the doctrine of a regular and continued transmission of ministerial authority in the succession of Bishops from the Apostles to the present time; and that these are the views which it holds.

The Report on the State of Religion in the Reformed Dutch Church, made to the late General Synod, for the last year, is full of encouragement. The aggregate of contributions to benevolent and religious objects has been \$102,888.16, less by \$7,622.28 than for the previous year. There has been a gain to the membership, by profession, of four thousand two hundred and sixty, being an excess over the gain of last year of one thousand six hundred and ninety. The whole number of Sabbath School scholars reported is forty thousand two hundred and eighty-two. The Catechisms of the Church are generally taught in the Sabbath Schools. Death has been unusually active in this denomination for the last twelve months. Seven hundred and ninety-four of its members have fallen asleep in Jesus, and some of its ablest and most honored ministers have gone to their reward. Among these are Drs. John Ludlow, Abraham Follenma, and John Knox.

Philadelphia.

Philadelphia. The Rev. Mr. Sawtelle, of Haven, writes to the Christian Observer in behalf of Dr. Monod's Church in Paris, and recommends that twenty-five thousand of the new converts in the American Churches contribute \$1.00 each in the American Church's prayer, and did not know what it was; that he had never read a chapter in the Bible, though he had once held that book in his hand; that he had no particular occupation, but gambled generally for a living. Certainly care should be taken immediately to prevent any more heathen, such as this man, from growing up in the very midst of such advantages as we now possess for moral and religious efforts. A great work still remains to be done, before all the people even in this land will be made acquainted with the Word of God.

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It is said that from eighty to ninety persons attend the weekly meetings of these infatuated people. The business man of the establishment has even the effrontery to proclaim his own shame in a letter giving his peculiar sentiments. The old ceremony of the coronation of a Portrait of the Blessed Virgin was performed last week, in St. Mary's Roman Catholic church, Hoboken. The portrait was one presented to the pastor of the church by the late Duke of Genoa. The officiating prelate was Bishop Bayley, of New Jersey, who preached a sermon, in which he endeavored to show that Protestants did not, would not, and could not understand the rites and doctrines of the Roman Church, and consequently, that no heed was to be given to their numerous in opposition. A very summary method, indeed, of settling the Popish controversy! But would this have been for Rome if all her advocates in this country had acted in this way; they would have escaped the utter defeats to which so many of them have been subjected.

The Hibernian Quakers of this vicinity have held their yearly meeting, at which Rachel Barker, of Philadelphia, rose and delivered a discourse exceeding one hour in length. She, in common with this branch of the Quakers, adopted the ultra-Unitarian view of Jesus Christ, and contended that his object was not that of a Saviour as interpreted by Evangelical theologians, but that of a great reformer. The natural effect of such views as these is to lead rapidly this division to open infidelity. The Unitarians rarely permit a week to pass without making some of its peculiarities, though now in a manner somewhat less gaudy than formerly. Last week it declared that the Catechism of the Episcopal Church clearly and unequivocally taught the doctrine of baptismal regeneration; the doctrine of the real presence of Christ in the holy communion; and the doctrine of a regular and continued transmission of ministerial authority in the succession of Bishops from the Apostles to the present time; and that these are the views which it holds.

The Report on the State of Religion in the Reformed Dutch Church, made to the late General Synod, for the last year, is full of encouragement. The aggregate of contributions to benevolent and religious objects has been \$102,888.16, less by \$7,622.28 than for the previous year. There has been a gain to the membership, by profession, of four thousand two hundred and sixty, being an excess over the gain of last year of one thousand six hundred and ninety. The whole number of Sabbath School scholars reported is forty thousand two hundred and eighty-two. The Catechisms of the Church are generally taught in the Sabbath Schools. Death has been unusually active in this denomination for the last twelve months. Seven hundred and ninety-four of its members have fallen asleep in Jesus, and some of its ablest and most honored ministers have gone to their reward. Among these are Drs. John Ludlow, Abraham Follenma, and John Knox.

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