Banner and Advocate.

PITTSBURGH, AUGUST 14, 1858.

TERMS.—$1.50, in advance; or in Clubs $1.38; or, delivered at residences of Subscribers, $1.75. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

REMITTANCES.—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For one or two papers, send Gold or small notes.

TO MAKE CHANGE, Send postage stamps, or better still, send for more papers; say $3 or Seventy numbers, or $1 for Thirty-three numbers.

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

THE THEOLOGICAL SEMINARY AT PRINCETON, opens on the 2d of September. See notice.

OUR EASTERN SUMMARY.—Absences, and an unusual press of duties, prevent our making out this important feature of our journal this week.

ANOTHER UNION ATTEMPTED.—See, on our fourth page, the proceedings of a Conference, held by delegates of the two branches of the Reformed Presbyterian Church. The views presented deserve to be noted.

A PRAYER-MEETING is being held, this week, in the Rooms of the Young Men's Christian Association, every morning at 7½ o'clock. A leading object is, to address a Throne of Grace, entreating for an outpouring of the Holy Spirit upon the churches, and all the people.

Our Seminary.

The next session of the Western Theological Seminary of the Presbyterian Church at Allegheny City, will open on Monday, the 13th day of September, at 4 o'clock P. M., with an address by the Rev. Dr. Elliott.

It gives us great pleasure to announce any thing cheering respecting any of the institutions of the Church. Of course we are gratified in stating that an unusually large and well trained class will enter this Seminary next session. These, added to the members of the Senior and Middle Classes, will give a larger total than has ever been in attendance at any one time. Respecting expenses, arrangements every way satisfactory have been effected, and will be made known to students on application to the Faculty. We are glad to hear that quite a number will enter the Fourth Class, which will pursue studies additional to those of the regular course. One of the Professors will meet this class every day. The other classes will, as usual, be fully occupied; the Professors meeting them about twenty-nine times a week. A good part of Saturday is spent in delightful devotional exercises, and in oral debate. The Lord send prosperity to this Seminary, and all similar institutions!

Religious Conferences.

Several brethren have suggested to us the propriety of inviting ministers, elders, and other Christians, to assemble, this year, at the places appointed for the meetings of the Synods, respectively, *one or two days earlier than the day to which the Synod stands adjourned.* The object would be, to occupy that day, or two days, in devotional exercises. The suggestion is a good one, and we shall be happy to publish the call on the authority of brethren whose age and numbers entitle them to speak on the subject. The Synods which united in the Pittsburgh Convention, last December, have been named. For these, and any others, we will cheerfully announce the call, when authorized.

"Western Pennsylvania."

A writer in the *Presbyterian*, of July 31st, over the above signature, makes very free with the names of several ministers in our Church; giving some distinction to that of Dr. A. D. Campbell, and great prominence, with injurious imputations, to our own. Dr. Campbell responds on our first page. The *Presbyterian* withholds the name of our assailant. We claim its columns to respond, and we sent, last week, an article to that journal. We have not heard whether it will there appear; but whether or not there, we shall publish both articles.

The subject of the Boards is one of *vital* importance. The struggle on the one side, is to bring them into subserviency to individual interests; on the other it is, to keep them pure and strong, as the efficient agents of benefit to our whole Zion.

Lafayette College.

The Commencement at this Institution, occurred during the former part of last week. Of the number in the graduating class we have not been informed. Dr. Murray, of Elizabethtown, N. J., preached before the Brainerd Society; Rev. Mr. Jones, of New York city, addressed the Alumni; Prof. Nairn, spoke to the Literary Societies; Dr. McPhail was inaugurated as President, and delivered an Address. These exercises, with those of the Junior and the graduating classes, are spoken of with high favor. Dr. George Junkin, a former President, was on the platform.

The honorary degree of Doctor of Divinity was conferred on Rev. Isaac V. Brown of Trenton, New Jersey; Rev. James R. Eckard, of Washington, District of Columbia; and Rev. James L. Brownson, of Washington, Pennsylvania. The degree of Master of Arts, was conferred on Rev. Charles F. Worrell, of Perrineville, New Jersey; Rev. Lindley C. Rutter, of Chestnut Level, Pennsylvania; and Rev. James Paige of Brownsville, Pennsylvania.

We are pleased to note these indications of prosperity in a College, for whose benefit we labored, with no small zeal, from the time when it came under the care of the Synod of Philadelphia, till our removal to Pittsburgh.

Difference of Opinion Between Us and the Presbyterian.

Journals, as well as individuals, often differ exceedingly in the manner in which they contemplate things. They hence speak of them in very different language. Sometimes they not only vary in their expression of opinion, but even almost charge each other with falsehood, when really each means to speak the truth. On this principle a part of the difference between us and the *Presbyterian* may be accounted for. We hence do not wish to retort its direct contradiction of our statements respecting the reluctance of the Board of Publication to yield to the wishes of the churches. *It* seems to think that the wishes of the churches are to be executed only when they are expressed in "mandates" from the Assembly. We think that a *mandate* ought to be neither given nor expected. There is something about it so nearly allied to tyranny on the one part, and a slavish spirit on the other, that we never resort to it with child, employee, or neighbor; and we never hear it resorted to without feeling deep pain, and a diminution of respect for the person who utters it.

When a servant is employed in a family, to minister to the children's wants, whatsoever they, or any portion of them, may intimate that they need, the thing being within the line of the family arrangements and of the servant's duty, is really an expression of parental desire, issued in a legitimate way; and for the servant to await complaints to the parent, and an argument, and a reconsideration, and a mandate, is disobedience, and would in all well-regulated families ensure a prompt dismissal. Thus, also, the Presbyterian Church is a family, and the Board of Publication is a servant to attend to the children's wants, in a specified line. The wants *of all*, in this line, are to be supplied. If an important portion of the Church wants a German Confession of Faith, and multitudes in some sections desire Selections from the Old Psalmody, and vast numbers all over the Church wish for a Psalmodist in shaped notes, and if they duly indicate their respective wishes, it should be enough. It is the standing order of the whole, that every part should be duly cared for; and to wait for an appeal to the Assembly, and to resist that appeal, and to make delay and annoyance, and to do this year after year, shows what we call a spirit of disobedience. And after the order has been obtained, in spite of resistance, to delay the execution for six months or a year, or to refuse on the plea of inconsiderateness on the part of an Assembly, and appeal to a new Assembly, is a course of conduct to which we hardly know how to apply an appellative.

This difference in our feelings and judgments may be owing to our different associations. The writer in our contemporary may have unhappily been cradled, and have spent his early manhood, where obedience was rendered to force; we enjoyed our pristine days in a family, and all our later years in a social circle, where obedience was rendered, both by the child and the employee, on the principles of love, duty, and respect. A suggestion, a wish, an inquiry, the mildest and most courteous intimation of desire, was ever regarded as sufficient, and the sternness of a *command* was a painful resort, only next to the *ultima ratio*. Owing to this difference, *we* may honestly and truthfully say, the Board of Publication has, in several instances, reluctated and delayed in executing the wishes of the churches; and our contemporary may say, No; the Board disobeyed no positive command; and neither can politely charge the other with a disregard to truth. Our Christian brethren may judge between us; only still remembering that the *Presbyterian* is an *interested* witness by the *personal* and *pecuniary* connexions of its conductors, while we have no connexion or interest whatever, except that which belongs equally to every member of the Church—we wish to have the work of the Board, as being the Church's agent, rightly, promptly, and economically performed, for the benefit of every part of the family, and for her reputation as a whole.

The *Presbyterian*, (Aug. 7th,) says: "We very much question whether there be a dozen ministers in our Church, who approve of the course it, (our paper) has recently pursued." This about corresponds, in accuracy, with the opinions which our contemporary is wont to form, where its own interests are concerned. *We* have been made acquainted with the estimate of a great many ministers, of elders also, and of private Christians, male and female, city and country, even in Eastern Pennsylvania and in Philadelphia, and from the Upper and Lower Mississippi, in regard to our recent course, and we have heard of but barely one person who expressed disapprobation. And why should even one disapprove? Do we not advocate the purity and efficiency of our Boards? Do we not insist upon the principles of true Presbyterianism? Do we not contend for the supremacy of the Assembly, and the increase of the number of our missionaries, and for aid to more feeble churches, and a non-waste of sacred funds, all of which things would tend to an enlarging of the streams which flow into the treasuries? Such conduct, on our part, is appreciated.

But that all this may not rest upon our simple say-so, we add a little testimony. A respected pastor, a Western Pennsylvanian, whose name is honored far and wide, writes to us:

"I feel constrained to express to you my hearty thanks for the manly firmness and Christian courtesy with which you have maintained the rights of the Church, against the editors of the *Presbyterian*, and an accidental majority of the Board of Missions. From the first movement you made in this matter, you have had the strong sympathies of all the ministerial brethren, and of the churches in this vicinity. If your course has subjected you to some measure of obloquy, you may have the satisfaction arising from the assurance, that in the end, your efforts will certainly be attended with good to the Church.

"Your editorials on the Associate Secretaryship, and the *Hymn question*, I thought unanswerable. And I think no candid man will say that they have yet been answered. The fact that *nothing has yet been offered in the shape of argument to show that the Associate Secretaryship is needed*, is a most suggestive one, and must have its effect. Why wish to continue the office then? The most obvious answer is * * * *.

"The times call for retrenchment and rigid economy, to be carried just as far as consistent with efficient and energetic action. I am more and more opposed to multiplying offices in the Church, to which high salaries are annexed, and which are eagerly sought after by aspirants, and tenaciously held on to by incumbents, who finally claim to be the Church itself, and undertake to control the General Assembly in all matters in which they are interested."

An Eastern Pennsylvanian says:

"I think I speak the sentiments of the large Presbytery to which I belong, and of thousands of the brethren throughout the Church, when I say that your firm and independent course, in regard to the question lately decided, by the casting vote of the President of the Board of Domestic Missions, commands admiration and *hearty approval.*"

This gentleman also approves, highly, of our course relative to the *Presbyterian* and the Board of Publication.

Another Eastern Pennsylvanian says:

"I was much pleased in reading your remarks at the Home Mission Society, a few weeks past, respecting the Associate Secretary, and was very sorry there was a majority of *one* in favor of continuing the office.

An Ohio pastor says: "My people are all on your side, even those who take the *Presbyterian.*"

For an opinion from the far South-West, see the letter of "Reverence," in another column. The writer was in the Assembly at the discussion on the Associate Secretaryship, and fully sustains our position, that the proposition to the Board was really *instructions* to it, demanding a compliance. In a business note, the writer, alluding to the management had to the obtaining of a majority against the Assembly's will, says: "The whole thing pains me. It looks so much like many things I have seen in politics. The *working* Board should not have been overruled." Verily, the Church is awaking. She demands an open, upright conduct, on the part of her employees. And she is learning not to trust to an organ which treats her to partial reports, and which suppresses important facts, and which would domineer over men and journals who, under a sense of duty, speak for her information.

We might extend testimonials from East and West, in favor of our whole course in this matter. Even Philadelphia pastors approve. And there are gentlemen, there and far throughout the churches, who, on the point made on either Board, would not vote with us, who yet admire the independence which does not quail under the frowns of power. In our course they see the means of Zion's safety—free discussion, dragging matters to the light, holding officials responsible, &c., &c., and they hence sustain us.

We might add extensively from the *North Carolina Presbyterian*, but our space is full. Possibly we may yet give our readers that able article.

Commencement at Jefferson College.

This is one of the events which we annually witness, with sincere pleasure. The crowds of people—parents, brothers, sisters, friends—all in happy glee, is exciting. The sight of two hundred and fifty young men, intended for the highest and most influential stations in the community, all enjoying the best religious advantages, connected with their literary and scientific training, brightens the patriot's and the Christian's hopes, for his country and the Church. And the meeting of Alumni of many years gone by, though saddening by the marks of time's wasting influence, yet is cheering in many happy reminiscences, and in the calling forth of fresh joyous sympathies.

The exercises of the late Commencement at Jefferson, were introduced by Rev. G. W. Thompson, of Academia, Pa., on the 1st inst., in a sermon before the Religious Societies. The Baccalaureate failed, on account of the temporary illness of the President, and Mr. Thompson preached again, in the evening. These discourses we did not hear, but by knowing the preacher, we know that the young men heard a pure Gospel, from eloquent lips and earnest heart.

The Address to the Alumni was delivered, on Tuesday P. M., by Rev. Alfred Nevin, D.D., of Philadelphia. Dr. Nevin alluded feelingly to the emotions with which man revists the scenes of his earliest delight, the benefits enjoyed at our *Alma Mater*, and the distinction and usefulness of Jefferson's graduates in every department of learned activity, in our busy and multitudinous population.

He spoke of our country as the first to develop self-government under a popular representation. We are an example, and should both purify and perpetuate our institutions. But there are some unfavorable indications—a violent resistance to law, political management too much in the hands of the unworthy, politics too much a trade, foreign immigration corrupts. We are getting to be "too fast" a people. If young America could get astride a thunder cloud and ride fifty miles a minute, he would yet, before a half hour, call for a pair of spurs.

This reckless spirit must be checked. There must be rational consideration. Rightly, truly, well educated mind is the agency needed; and Jefferson is doing her part toward this.

The speaker eloquently presented some glowing thoughts on the union of the States, and he specially urged the cherishing of the influence of an OPEN BIBLE. The Bible is the mother and cherisher of liberty. Education without the Bible, would utterly fail of the great ends at which the patriot and the Christian aim.

Another afternoon exercise, for Tuesday, was, Sketches of the Class of 1828, by Rev. Loyal Young, of Butler, Pa. There were present but Mr. Young, Rev. Samuel Wilson, D.D., of Merrittstown, Pa., Rev. Henry R. Wilson, D.D., of Sewickley, Pa., and Walter Bryce, M. D., of Winnsboro', S. C. The class had numbered twenty-seven. Of these, nineteen still live. Five-sixths of the married still cherish in life, each the wife of his youth; and one-half have not been called to mourn a single death in their household.

Of the class, but one turned out badly. *Five* became physicians; *six* studied the law; and *ten* entered the ministry, a calling which three others would have embraced, but that they were early removed by death.

A Sketch was given of all but two of the individuals of the class. The task was executed admirably.

A Third exercise of the P. M. was the Farewells of the Senior Class, and the Responses of their brethren. Two young men of each of the Literary Societies spoke; showing sentiment, taste, and erudition of which neither they nor those whom they represented, need feel ashamed.

The evening entertainment, and it was truly a feast, was furnished in an Address, by Rev. M. D. Hoge, D. D., of Richmond, Va., before the Franklin and Philo Literary Societies. Dr. Hoge complimented the College, its usefulness and renown, the number and character of its graduates, the large classes in attendance, the able Faculty. He was not an Alumnus, and hence had not the benefit of the associations and reminiscenses, which would inspire other speakers, but still the occasion was exhilerating.

Two things Dr. Hoge regarded as comprised in the ambition of a young man. 1st. A high end to which to aspire; and, 2d, a suitable field on which to act. The first was at the option of every one, and the latter was pre-eminently furnished in these United States. Great talents are not indispensable to success. A vigorous mind and a healthful body, may win an honorable position. Each one is, in a very important sense, the architect of his own fortune. Decision is needed, energy, perseverance. Warren Hastings, at the age of nine years, looking one day on the wide paternal acres which had been lost to the family, resolved that he would regain them. They should yet be his. The boy's early resolution was remembered by the youth, and executed by the man. He recovered the estate by purchase, and added to it largely.

Dr. Hoge also descanted largely on the benefits of our political union, and urged the duty of cherishing it sacredly. He was listened to, for an hour, with the closest attention, by a crowded house.

The Alumni next, held their Annual Meeting. The Hon. John C. Kunkle, of Harrisburg, Pa., was elected to address the Association next year, and Hon. John M. Sullivan, of the same place, was named as his alternate. Rev. John Eagleson, of Buffalo, Pa., was appointed to prepare a Sketch of the Class of 1829, to be read at the meeting next year. The committee on the endowment of Professorships was continued.

But *Wednesday* was the great day. On particulars we cannot dwell. An immense crowd was there. Seventy-five young men took the first degree in the arts, of whom seventeen delivered orations. About forty of the graduates expect to study Theology; many of them in our own Church. The Lord still blesses Canonsburg.

The Degrees conferred were as follows:

Degree of A. M. in course on the following Alumni:

William Hutchinson, Philip Willard, John E. A. Simpson, Simon Hickman, John Y. M'Cartney.

Honorary A. M.:

Andrew Burt, Principal of the Fifth Ward Schools, Pittsburgh; A. C. Armstrong, Principal of Augusta College, Ky.; Rev. Joseph C. Grimes, pastor of the Presbyterian church in Columbia, Pa.; Nathan P. Webster, Principal of the Virginia Collegiate Institute, Portsmouth, Va.; R. G. Pardee, of New York; Rev. John L. Gourley, of Canada West.

The following received the title of Doctor of Divinity, viz.:

Rev. Robert Crawford, Deerfield, Mass.; Rev. John V. Reynolds, Meadville, Pa.; Rev. Samuel C. Jennings, Allegheny, Pa.; Rev. Joseph Painter, Kittanning; Rev. Alexander Young, Professor of Theology in Monmouth College, Ill.; Rev. James R. Doig, President of Washington College, Iowa.

The following are the names and residences of the graduating class:

William Livingston Alden, Canonsburg; William Alexander, Shirleysburg; Samuel Carothers Alexander, Shirleysburg; Hugh Aretas Barclay, Mt. Pleasant, Iowa; James Smita Barr, Dunningsville; Francis James Collier, Philadelphia; John Gordon Condit, Mercer Co.; William Forbes Cowden, New Bedford; Samuel Judson Craighead, Washington County; David Cully, Dalton, O.; Joseph Hemphill Cunningham, Beaver; William Dickson, Canfield, O.; Hugh Hilles Dobbins, Poland, O.; James Henry Donaldson, Eldersridge; William Boyd Dunlap, Beaver; John Ewing, Walker's Mills; Samuel Fulton, Chartiers Valley; Samuel Gamble, Dry Run; Loyal Young Graham, Pittsburgh; A. W. H. Harrison Hawkins, Clarksville; Dwight B. Hervey, Martinsburg, O.; Harrington Rowland Hill, East Liverpool, O.; James Foote Holcomb, Canfield, O.; Samuel Henry Holliday, Canonsburg; Washington Augustine Hooper, Springfield, O., Samuel Adams Hughes, Freeport; Marshall Matthews Hultz, Bethel; Robert Thomas Hunt, Pittsburgh; David Johnston Irwin, Rural Valley; George A. Jenks, Punxsutawney; †William Pollock Johnston, Belle Center; Addison Jones, Lawrenceville; Edward A. Jones, Princess Anne, Md.; Archie Bennet Kelly, Pittsburgh; Alfred Kerr, Pittsburgh; Newell S. Lowrie, Montour County; John M'Claren, Pittsburgh; John Caldwell M'Combs, Wheeling, Va.; Joseph Hennon M'Conahy, Lawrence Co.; Silas M'Cormick, Stewartsville; Charles Walter M'Henry, Pittsburgh; Joseph Lawrence M'Ilvain, Mt. Prospect; John Orr M'Kown, Holliday's Cove, Va.; Milton M'Millin, Beaver; Thomas Irwin M'Nite, Shirleysburg; John W. Martin, Jefferson County, O.; Mordecai Benton Massey, Masseysburg; Nathan Amzi Means, Summit County, O.; James R. Moore, Canonsburg; Philip Henry Mowry, Allegheny City; John Harvey Nesbitt, Indiana Co.; John Irwin Nevin, Sewickleyville; Samuel Holmes Niblock, Landisburg; James Davis Noble, Morrison's Cove; Grier Cooper Orr, Kittanning; Robert Baird Patterson, Canonsburg; George Paull, Connellsville; Edie Stewart Pollock, Clarion County; Francis J. C. Schneider, Pittsburgh; John Simpson, Mansfield, O.; Francis Marion Slemons, Salisbury, Md.; Nelson H. Smith, Claibourne, Ala.; Joseph Norris Smith, Greensburg, John Wallace Sproul, Allegheny City; William Aiken Starrett, Fayette; James Albert Stewart, Petersburg; Robert Crain Stewart, Dauphin County; Robert Stuart, Shelbyville, Ky.; William Mercer Taylor, Enon Valley; John Francis Templeton, Monticello, La.; Henry Adam Thompson, Half Moon; Edward Nevins Todd, Salisbury, Md.; †Charles DeWitt Trumbull, Northwood; Robert Hall White, Cumberland, Va.; James Skiles Woodburn, Big Spring.

†Irregulars.

MANSFIELD FEMALE SEMINARY, OHIO.—The Catalogue for 1858, shows an attendance of seventy-nine pupils during the year. The School is under the direction of Rev. J. R. Burgett, Mr. J. P. Vance, and Miss N. Hemphill, aided by an adequate corps of teachers.

Two Continents United.

The union of Europe to America is now accomplished. The Atlantic Cable is laid, and messages pass, by strong electric currents, from Valentia Bay, Ireland, to Trinity Bay, New Foundland, and thence to Halifax, and throughout the United States. We are now in communication, at an expense of about *two hours* time, for re-writing at different stations, with London, Paris, Berlin, Vienna, St. Petersburg, and all important places on the Continent of Europe. It is wonderful. We stand amazed. And what an influence is this to have on human weal! On business relations! On social ties! On Gospel efforts and influence! No tongue can yet tell these things.

The *dissociable* ocean, once a barrier to intercourse, has almost yielded to skill and science. Once it was impassible. Then, by aid of the Mariner's Compass and the wind, a few bold adventurers traversed it. The discovery of currents afterwards speeded the progress. Then steam, yielded its mighty but docile power, to greatly facilitate intercourse. And now electricity, with lightning speed and entire docility, transmits thought from Continent to Continent.

The cable was laid by the United States steamer *Niagara*, with the British steamer *Gorgon* as a tender, and the British steamer *Agamemnon*, with the *Valorous* as tender. The fleet met in mid-ocean on the 28th of July, after previous unsuccessful efforts. On the 29th, the cable, being in equal parts on the *Niagara* and *Agamemnon*, was joined, and the former departed Westwardly, and the latter Eastwardly. They arrived at their places of destination on the 5th of August, at nearly the same time. At Trinity Bay the cable was landed, and carried into the Telegraph House. At Valencia Bay, it was, at the Bay's entrance, connected with the cable which had been laid last year, and which was still in connexnexion with the Telegraph House, at the Bay's head.

As the *Niagara*, last year, laid the cable, which still remains and is part of the line, in Valencia Bay, and has, this year, laid it in Trinity Bay, she has the honor of having deposited both ends of the Oceanic communication.

This great feat accomplished, will immortalize the names of Lieut. Maury, Lieut. Berryman, Mr. Field, and Capt. Hudson. "Honor to whom honor is due."

When the cable was landed, at Trinity Bay, Capt. Hudson read prayers and addressed his company. He also forwarded to New York, by telegraph, the following dispatch:

TRINITY BAY, Aug. 5, 1858.

God has been with us. The Telegraph Cable is laid without accident, and to him be all the glory. We are all well.

Yours affectionately, WM. L. HUDSON.

Mr. Field, the Manager for the Atlantic Telegraph Company, dispatched to President Buchanan the following:

ON BOARD THE U. S. STEAMSHIP NIAGARA, TRINITY BAY, Aug 5.

To the President of the United States—Dear Sir:—The Atlantic Telegraph cable, on board the U. S. frigate *Niagara*, and H. B. M. steamer *Agamemnon*, was joined in mid ocean on Thursday, July 29th, and has been successfully laid. As soon as the two ends are connected with the land lines, Queen Victoria will send a message to you, and the cable be kept free until after your reply has been transmitted.

With great respect, I remain your obedient servant, CYRUS W. FIELD.

The civic rejoicings throughout the United States, are immense.

A few days were required to arrange for the transmission of messages.

The distance from the head of Trinity Bay to the entrance of Valencia Bay, is sixteen hundred and ninety-five nautical miles; and the length of cable used, is eighteen hundred and eighty-nine nautical miles. The number of statute miles, from land to land, is near two thousand.

The Work in Ohio.

A pastor writes:

I rejoice to say that God is with us in my churches, McConnellsville and Bristol. We had a precious time at our communion here, on the Fourth of July. Two were added by letter, and twelve on examination. We *are* revived; we love *our* branch of the Church more than ever, and preach with much stronger faith the good old doctrines which can never fail. We give all the glory to God!

Religious Interest at Bedford, Pa.

A letter under date of August 2d, says:

The Union Prayer-meeting at the Springs, which was inaugurated near the commencement of the Season, is still continued, and well attended. The large drawing-room is crowded every morning within a few minutes after the ringing of the bell announces the hour for prayer. It is gratifying to see the President regularly in his seat, uniting with us in the worship of the Great God of heaven.

The Union Prayer-meeting in our village is also continued, and the attendance is large and encouraging. To the Presbyterian church sixteen persons have been recently added, on profession of faith in Christ, whilst others, if I mistake not, are not far from the kingdom of heaven. God is among the hills and mountains, and upon us some mercy drops have fallen. May they be the precursors of a refreshing shower.

Ecclesiastical.

Rev. HENRY REEVES' pastoral relation to the church of Belvidere, N. J., has been dissolved by the Presbytery of Newton.

Mr. Reeves removes to Chambersburg, Pa., to take charge of the Female Seminary in that place.

Rev. M. W. STAPLES has received and accepted a call to the First church of Kankakee City, Ill., and has entered upon his labors. Correspondents will address him at the above place.

For the Presbyterian Banner and Advocate.

An Appeal to the Synod of Allegheny.

REV. D. McKINNEY, D. D.—*Dear Sir:*—Will you allow me through the columns of your paper, to remind the pastors and churches of the Synod of Allegheny, of their pledge to raise *one thousand dollars* in aid of the Park church in Erie? Upon our pledge, private individuals advanced their money, and now at this late period of the year, only the sum of $222 has been received for this fund.

I earnestly entreat the brethren to make the effort to redeem the pledge of our Synod.

Only eleven churches have as yet responded to the appeal and pledge of Synod.

We are straightened in this matter. Let there be no delay. Let every church do something, and the work is done.

Yours, truly, L. R. McABOY,
Chairman of the Committee on the Park church subscription.

Release from Labor.

ALTOONA, August 9, 1858.

DEAR BANNER:—What a delightful thing to be released for a few days from toil and care, that exhausted energies may be repaired, and that strength and vigor may be obtained for the future! Who is not gladdened by the thought? What heart does not bound with unwonted emotions, as the hour of release draws nigh? And how cheering to the Christian is the assurance that after death shall have been swallowed up in victory, and this mortal shall have put on immortality, "God shall wipe away all tears from the eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." No more will the body be weary; no more will the brain be fevered; the heart will ache no more. But all will be peace, exulting hope, and unending progress, while the glory of God will overshadow all, fill all, and pervade all. Not until then can we have any proper conception of the inspired declaration, which saith, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But dearly, highly prized should be the few moments stolen from the active cares and toils of this busy, hurrying, and tumultuous world, for the sweets of domestic life, the enjoyments of the social circle, to admire the ever-varying moods and forms of nature, and to hold communion with the "Former of our bodies and the Father of our spirits." There is so much to attract without that we can scarcely turn within. In these days of the triumph of science over nature, we are so disposed to look upon the latter as a most abject slave, that we see in it no beauty, and the old lessons learned from its manifold teachings are well nigh forgotten. The culture of the heart, the delights of the fireside, the study of the beauties and wonders above, around, and beneath us, and recognizing the claims of God's Word and the blessings of his grace as necessary to the great purposes of even the present life, are entitled to higher attention than what is now bestowed on them.

Greatly is the man to be pitied who can look upon our towering Alleghenies, clamber along their rugged sides, gaze down into their mighty chasms, without a feeling of wonder and awe. And then, again, what smiling valleys open before us, fertile and well cultivated! Indeed, every prospect pleases, and the strong and bracing air makes the feeble step become firm again. It is not strange that the bravest and most unconquerable of men have generally been in mountain fastnesses. They imbibe the spirit of the scenery around them, and become bold and fearless.

This place is happily situated for stirring up feelings such as these. On every side the towering mountains rise up, and nature proclaims the majesty and goodness of its glorious author. While at the same time the well known *Logan House* offers a Christian home to every sojourner. The table is supplied with every delicacy of the season, prepared after the most approved fashion; the beds and chambers are all that could be desired. And the proprietors, Messrs. Miller & Roe, allow no drinking, gambling, dancing, or anything that could possibly injure good morals, forfeit Christian character, or prevent the weary from taking needful slumber. This is one of the great inducements for travelers, either to or from the East, to stop over night and resume their journey in the morning.

Altoona is the great point for the workshops of that great enterprise—so successfully conducted, and which has no superior in the United States—the Pennsylvania Railroad. The buildings are immense, and the amount of labor performed is enormous. Yet every thing is conducted with the utmost regularity; there is no confusion, no hurry—giving most striking evidence of the wisdom and skill of the officers to whom the management of the road is entrusted.

The leading Protestant denominations are, the Lutherans, Methodists, and Presbyterians. The Presbyterian church was organized only a few years ago, although this had been one of the preaching places of the Hollidaysburg church for several years; but the membership is now considerably over two hundred. The house of worship is a model one; the congregation is liberal and enterprising, and the labors of the pastor, Rev. A. B. Clark, have been blessed with several seasons of refreshing from the presence of the Lord. The Presbytery of Huntingdon, in which it is situated, is one of the largest and most active Presbyteries in our Church. The number of churches is large, and some of these have a very large membership. If we are not mistaken, the membership of only a few churches in our connexion exceeds that of at least one belonging to this Presbytery. And as a general thing the people are liberal in their benefactions to the Boards of the Church, to which they are fondly attached. So strong is their attachment, that they wish all the Boards under the best management, by the best and ablest men, and upon the most economical principles. Sinecures with large salaries will find but little countenance here. But at the same time they are not neglecting their own home-field. Vacant and feeble churches are supplied, and the Gospel is preached in destitute places, of which there are many in this mountainous region. In addition to the labor devoted to this work by pastors, the Presbytery employs a Domestic missionary, (Rev. A. P. Happer, who thus occupies his time while absent from China,) at its own expense, and independently of its contributions to the Domestic Board. Thus it exercises an Episcopate over all its churches, and throughout its entire bounds, without the intervention of a Diocesan Secretary.

People from Bedford give very favorable accounts of the Union prayer-meeting held every morning. As might have been expected, opposition was manifested by the gamblers and drinking characters, and some of the extra fashionables that manage to infest, almost continually, such places. And intimation was given that the meetings would probably have to be given up, but a large number of the Stock-holders of the Springs took the matter up, when it was found that the majority in favor of the meetings was at least seven to one. Ample apology was made, and the meetings were continued with increased interest. Among the attendants, almost every morning, is President Buchanan.

Never does the Christian need more grace than when at some of the public watering places, and no where else do the young and gay need the restraints of religion more, for there is every inducement held out to lead to folly and dissipation. Seeds are often sown in such places that spring up and bear most baneful fruit not many years afterward. It is high time for them to be released from the control of the thoughtless and ungodly, if the pious would not be altogether driven from them. A.

For the Presbyterian Banner and Advocate.

The Board of Missions.

REV. DAVID M'KINNEY, D D.:—*Dear Sir:*—Ever since I read the able review of the late action of the Board of Domestic Missions in the *Banner and Advocate* of the 10th ultimo, I have felt more deeply the great importance of an independent and untrammelled press. I have long looked upon that Board as one of the very strongest engines for good that our Church could claim. And upon the working men in it. Upon *itself* as it works out its ordinary duties, I still look with gratitude and pride. But, sir, the facts as presented at its late meeting are not of a kind to augment the confidence of the churches in it. True, all the Executive Committee, and all the toiling members, voted one way, and that way in accordance with the instructions (for, though courteously given, they were nothing less,) of the General Assembly. Still, the state of the vote, and the little opportunity enjoyed by the majority to know and understand the business of the Board, will not be considered as they deserve; and the general conclusion will be that the Board disobeyed the General Assembly, and did so to perpetuate an office for which there is no real necessity—that, like political managers, they love to possess and bestow patronage, and that in order to this, they *make*, or what is much the same, *maintain*, offices for men; and *that*, when the struggling missionaries and struggling churches need the funds required for these non essential offices. Much, very much, might be said on this interesting subject, but perhaps to state these conclusions as I know them to stand out in relief before the minds of church members, is sufficient now. Let the churches get the conviction that that Board is using its funds for the benefit, or modifying its plans to please favorites of its members, and especially of its distant and non-working members, who seldom come to its counsels except for such an occasion, and you will soon find a difference in its receipts from their Christian liberality.

I hope better reasons will yet appear for the late antagonism to the General Assembly.

August 2d, 1858. REVERENCE.

Western Correspondence.

A Baptist Editor's Exclusiveness—Passages of God's Word Explained in the Light of his Argument—Western Organ of Evangelical Episcopalians—Old School churches of Rockford, Freeport, &c.—Rev. A. H. Lackey—Crops, Prospects, &c,

DR McKINNEY:—The editor of the leading Baptist paper in Illinois, has recently published a series of articles on the question, "What is the Church?" which develops an unusual amount of exclusiveness, as the unenviable possession of that denomination, provided he speaks their sentiments, as we presume he does, for his articles have not called out an answer, or a modifying explanation. To exhibit to your readers the cream of his previous articles, and show what immersionists think of the "unbaptized," when they speak out, we make the following extract from an editorial appearing in the issue of July 21st. It seems that some Baptists joined with certain other Churches, in Walworth County, Wisconsin, in a Union meeting of some kind, in which they were sufficiently incautious to vote "aye" upon the following resolution:

"*Resolved*, That God has but one Church, and that this Church embraces all true Christians of every name, in the world"

A report of this coming to the ears of the editor of the *Christian Times*, he is dreadfully shocked at such ignorance and laxity, in the Church of which his paper is the organ, and he consequently comes to the rescue as follows:

"Have our respected friends in Walworth County, Wisconsin, who joined with others in adopting the resolutions published in another place, fully considered how much is implied in that declaration, to which they have there given their assent, 'that God has but one Church, and that this Church embraces all true Christians of every name, in the world'? If this resolution states a truth, what is the nature of that 'One Church?' Has it an organized form? Has it laws and ordinances? If it has, what are they? How does one become a member of this 'One Church?' And supposing the only Church is this body of 'all true Christians of every name in the world,' what name is to be applied to those separate organizations, in which the brethren, all of them, we suppose, who voted for those resolutions are banded together?"

After some further interrogatories, of a similar nature, he defines his position as follows: "We hold that the 'One Church' of God is that form of Christian organization in which the Apostolical rule and practice are adopted, and faithfully copied;" and advises his friends in Wisconsin to have nothing more to do with Union efforts, if the spirit of the offensive resolution is to be recognized. I wish your readers to observe, with care, the language last quoted above: "We hold that the 'One Church' of God is that form of Christian organization in which the Apostolical rule and practice are adopted, and faithfully copied."

What do you suppose is meant by the "*Apostolical rule and practice*," in this sentence? Why, *immersion*, of course; and the inference is irresistible, as this editor designed it to be, that that Church which does not practice immersion, *is not a Church of God*. He assumes to pronounce, in his uncharitableness and exclusiveness, on the standing of all other denominations. He unchurches them all, and claims that the *Baptist Church* is alone the "One Church" of God. Does Rome do more? Does High Church Episcopacy go farther? What matters it that *they* say "Apostolical succession" is needful to constitute a Church the "One Church," then set up a pretense as arrogant, that a total submersion in water is needful to the true Church; and that "organization" which does not thus practice, has no claim to be called a Church? This view of the subject, however taken by these