Banner and Advocate.

PITTSBURGH, OCTOBER 9, 1858.

TERMS.—$1.50, in advance; or in Clubs $1.25; or, delivered at residences of Subscribers, $1.75. See Prospectus in Third Page.

REMEMBER AND SHOULD ANY PAPER FAIL while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that the debt is unpaid. It is however, in the hands 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, enclosed in envelope, and registered. Large amount, and a Draft on large notes. For one or two, a gold or small notes.

TO MAKE CHANGE, Send stamps, or better still, send a New Subscriber. For more papers, say $5 or $10 in Twenties, or $1 or $2 in Tens, or numerous to enclose Postage Stamps.

DIRECT all letters to the Editors, or to REV. DANIEL McFARLAND, Pittsburgh, Pa.

A MINISTER KILLED BY LIGHTNING. See the article headed, "A Sudden Call."

ACKNOWLEDGMENT.—We have received from Laurel Hill, Pa., $2 additional, for Highland University, Kansas.

THE PRESBYTERY OF PEORIA *resolves* that the Associate Secretary, in the Board of Domestic Missions, should be dispensed with.

ALLEGHENY SEMINARY.—Forty-two new students have been matriculated, making the number in attendance, one hundred and ten. Others are still expected. This gives promise of a great increase of effective laborers.

WEST KISHACOQUILLAS.—We learn that at a late Communion in this church, under the care of Rev. James Williamson, *six* persons were added, five of them on examination. More than ordinary interest was manifested on the occasion.

PRINCETON SEMINARY.—The *Presbyterian*, informs us that the accession of new students, this term, is *eighty*, making the total in the institution, *one hundred and seventy*. A new building, to afford additional accommodations, is contemplated.

ACKNOWLEDGMENT.—The Librarian, Mr. John Culbertson, acknowledges the following contributions to the Board of Colportage: Synod of Pittsburgh: Blairsville P'by, Sewickley church, $4.00; Synod of Allegheny: Allegheny City P'by, Fairmount church, $10.00; Beaver P'by, Middlesex church, $2.00; Unity, $2.00; Clarksville, $7.00.

The Church at Long Run, Pa.

This is one of our ancient, but still flourishing congregations. We there enjoyed on last Sabbath, a happy communion occasion, with Rev. A. McGaughey and the people of his charge. There were fifteen added to the number of communicants, of whom twelve were on examination. A sacramental occasion in a country church, with its three or four days services, and its kind Christian greetings, is to us one of the happiest of earth's privileges.

The Old School Church at Harrisburg.

Some months ago, we noted the organization of this church, with some seventy members and three elders. They have yet neither pastor nor church edifice, but, as we are happy to learn, they are prospering, and the indications of success are very favorable. They worship in the Senate Chamber, in the State Capitol, and have procured, just opposite to that building, an eligible site for their edifice. On Sabbath last, Dr. Elliott, of Allegheny Seminary, preached to them, and administered the Lord's Supper.

Synod of Chicago.

The desire has been expressed, that the Synod of Chicago, should meet at the place appointed, one day earlier than the regular time of meeting, in order that one whole day may be spent in conference together, and prayer, for the outpouring of the Holy Spirit, and the revival of religion in the bounds of Synod, and throughout the land.

The members of Synod are therefore cordially invited to meet in the First Presbyterian church, Rock Island, on *Wednesday evening*, October 20th, for this purpose.

S. T. WILSON, Pastor.

Convention in Saltsburg, Pa.

According to the action of the Convention, which held its first session in the United Presbyterian church of Indiana, Pa., a similar Convention will be held in the Presbyterian Church of Saltsburg, to meet the last Wednesday (27th inst.,) of October, at 2 o'clock P. M.

The invitation is extended to the ministers, elders, and members of the different branches of the Church of Christ—"unto all those who in every place call upon the name of the Lord Jesus."

The attendance of all who desire to seek and promote a true revival of religion throughout our whole bounds, is earnestly solicited. By order of Committee.

FRANKLIN ORR, Clerk.

To the Members of the Synod of Pittsburgh.

DEAR BRETHREN:—Having just reached home, after an absence of several months, I hasten to unite most cordially in the invitation which has already been extended to you by the Session of the church of Blairsville, to meet in Convention, for prayer, the day previous to the time set for the meeting of Synod. Those who travel by the Pennsylvania Railroad from points West of this, will have to take the train which leaves Pittsburgh at 6 o'clock A. M., or that which leaves at 3½ o'clock P. M. We hope as many as can possibly do it, will come by the morning train, as the evening train does not reach this until after night. The Convention will meet at 2 o'clock P. M.

GEORGE HILL.

We concur in the call for a Convention at Blairsville, and urge all the members of Synod to attend.

JAMES DAVIS,
N. H. GILLETT,
R. STEVENSON,
J. W. WALKER,
J. P. FULTON.

Truth Uttered.—Notoriety Sought.

Men, in their zeal to make themselves prominent, sometimes run a little too fast, and gain a notoriety beyond their calculation; and others, in their ardor against a neighbor, do sometimes utter, unconsciously, an important truth. Each of these remarks may have an illustration in what follows.

Our Philadelphia contemporary, of last week, after speaking of us for a while in its usual strain, gives a communication, introducing a letter which had been addressed to us "personally," in which the writer takes exceptions to our course on the Associate Secretaryship. All this is the work, not of us. There is, in the whole article, nothing of ours. It is all, from first to last, the language of the *Presbyterian* and its correspondent. It is all against us, all aimed at us. And yet, this precious piece is denominated, "AN ASSAULT UPON THE BOARDS." Our readers stare. What! An article directed against "the Rev. Dr. McKinney, editor of the *Presbyterian Banner*," denominated "An Assault upon the Boards!" And that, too, in the *Presbyterian's* own glaring capitals! It is even so.

Well, there is more of truth in this title than what is manifest, at first blush. It *is* an assault upon the Boards—an assault upon them in the person of their true friend, and well known and open advocate. The *Presbyterian* has thus, for once, unwittingly though it be, uttered, on this great question, a great truth.

The *Presbyterian's* correspondent, (Dr. Wines,) like ourselves, is rather a new man in Western Pennsylvania. But he has, since this discussion commenced, three months ago, "conversed with *six* ministers" in his own Presbytery, and with *one* in each of three other Presbyteries; and these have so far assented, not to suggestions in favor of the Second Secretary, (for he does "not profess to understand fully the merits of the original issue, as to the necessity or otherwise, of the Associate Secretaryship,") but they have assented to his fears, lest the discussion might be carried too far—so assented, that he "*presumes*" that an "immense majority" in this region are "opposed to our course." This is very much akin to the *Presbyterian's* presumption that we had with us not a dozen ministers.

Now, what is the extent of this gentleman's love to this Domestic Board? Why, in his charge of one hundred and thirty-five good, sound Presbyterians, as they are truly known to be, in the wealthy farming county of Washington, *he* so presented this great cause, and so gave the people the *opportunity* of contributing, that he raised, during the last year, *fifteen* dollars! Verily, the *Presbyterian*, when it has its correspondence with "clergymen" *thus* "distinguished," may well distrust Systematic Benevolence.

This fact we mention because it belongs essentially to the question before us, and because our good brother evidently desires notoriety. We say *desires*, because in his letter to us he pretends not at all to discuss the question at issue; and he asks its publication "with or without" his name. He wishes, though his standing had not been called in question, to put himself *rectus in curia*—that is, to let the Boards and the *Presbyterian* know what HE thinks of us, and HIS full confidence in them.

The letter, however, bore the strongest attestations of friendship to us, and we responded by return of mail, not "shutting him out" as he says, but freely tendering him space to discuss the question; thanking him also for his fraternal admonitions; giving him some reasons which we thought justified our course, and suggesting a few considerations why his censures against ourselves should not appear in our own columns. He does not deign to reply. He had retained a copy of his letter to us, and in hot haste (the king's business, perchance, required haste,) he sends it off to our opponent, prefixing to it some not very handsome remarks. Was this the conduct, and does this manifest the spirit of a friend and brother?

Having now endeavored to place both Dr. Wines and ourselves *recti in curia*, we are willing to leave the matter so. If he is heartily satisfied with this proposition, he then will still be entitled to address us, five times in the same letter, or ten times if he shall so choose, as his "dear," "good," "excellent," "respected and beloved" "friend and brother;" and to append his signature to the declaration, "Respectfully, faithfully, and fraternally yours."

P. S.—Our brother will kindly forgive us the thought that language from the lips and pen of a Christian, means something, and that deeds should correspond; and our readers will pardon us for making so much of a matter which is so personal, for there is a principle concerned which should, by none, be ruthlessly violated.

Washington College.

It was not our privilege to be present at the recent commencement, at Washington, we being absent from home, in another direction, at the time of its occurrence. We learn, however, that the occasion was one of deep interest, and of great encouragement to the friends of the institution. The Baccalaurate sermon was preached by the President, Rev. John W. Scott, D. D., and that before the Society of Religious Inquiry, by Rev. R. V. Dodge, of Wheeling, Va.

In addition to the Degree of A. B., upon the graduating class, the following were conferred, viz.:

The Degree of Master of Arts upon the following Alumni: Rev. Robert Alexander, Wm. A. Alrich, A. J. Barr, J. S. Boyd, S. A. Fairall, Jas. J. Kuhn, J. H. Little, J. M. Martin, Geo. M. Porter, Wm. M. Stewart, and George W. Spargrove.

The Honorary Degree of Master of Arts, on W. C. A. Lawrence, Esq., Harrisburg, Pa.; J. B. Johnson, Esq., Cumberland Co., Pa.; Prof. F. J. P. Varro, Washington, Pa.; Rev. Silas Johnson, Ohio; and Rev. R. H. Byers, Houston, Texas.

The Degree of Doctor of Divinity, on Rev. Cyrus Dickson, of Baltimore, Md., and Rev. Loyal Young, of Butler, Pa.

The erection, by the Alumni, of a monument over the remains of the late Professor Nicholas Murray, was an event worthy of notice. The *Reporter* says of the structure:

The monument is of the purest Italian marble. It consists of a solid marble shaft eight feet high, one foot six inches square at the base, and ten inches square at the top; a moulded marble base one foot eleven inches square, and four inches deep, and a sand stone base thirty inches square and eighteen inches high; the whole structure, when completed, to be nine feet ten inches in height.

R. H. Kountz, Esq., Rev. Dr. Brownson, Rev. Dr. Alrich, Rev. A. McCarrell, and Geo. M. Porter, Esq., delivered addresses on the occasion.

The Home and Foreign Record.

This monthly remembrancer of the several Agencies of our Church, and chronicler of their doings, comes to us, under date of October, demanding our usual notice. It is well to have a monitor to prompt men to their duty. Were it not for something of this kind, the needy might be oft forgotten.

DOMESTIC MISSIONS.

We have, this month, quite a number of letters from missionaries; some of which are very encouraging. Two especially we note as giving substantial evidence of fruitful labors. These churches have so grown, that they feel themselves both able and willing to provide for their own wants. This condition of progress is to be expected much more in the Western than in the Eastern States, owing to the laws of emigration. By this operation the Eastern churches are losing members every year, while the Western churches are gaining. But self-sustentation is so desirable, that all should strive to make the attainment; leaving the Board's main energies to be directed to aggressive movements.

RECEIPTS in August: at Philadelphia, $2,319; at Louisville, $722.

EDUCATION.

The work of this Board requires much time for its accomplishment, and it does not come with observation. The young man has his three, or five, or seven, or nine years to be shut up in school; and then, when he enters the ministry and becomes seen, and known, and fruitful, he is no more in connexion with that Board; and *it* is but seldom thought of as the real producer of the grand results flowing from the toil of a well qualified workman. This Board should be estimated far more highly than it is, and should be sustained with a greatly increased liberality. The revivals have brought in vast additions to the number of candidates for the ministry, and the Board must be strengthened to sustain them.

RECEIPTS in August: at Philadelphia, $1,185; at Pittsburgh, $167; at Louisville, $110.

FOREIGN MISSIONS.

CHINA.—The *Record* says:

Our letters from Shanghai report the safe arrival of Dr. McCartee and family there, on the 28th of May, and of Mr. Culbertson and his family, on the 11th of June. The former had gone on to Ningpo, and the latter were still at Shanghai. The missionaries were generally well, and were prosecuting their missionary work as usual. We have a letter from Mr. Rankin, dated Hong Kong, June 21st, mentioning the safe arrival of himself and party at that place, after a short and very pleasant voyage of eighty-eight days, from New York.

INDIA.—Our only late letters from India, are dated, Saharanpur, June 3d; Lodiana, June 19th; and from Allahabad, June 30th. The letter from Lodiana mentions that two young men had recently been received to the communion of the Church at that place. The letter from Allahabad is chiefly occupied with an account of the general state of the country, and the operations of the British army. Hopeful views are entertained of the early settlement of existing troubles.

AFRICA.—Mr. McQueen, and party, reached Sierre Leone, after a short and pleasant voyage of thirty-two days. Mrs. McQueen's health had improved very much by the voyage, and there was every prospect that it would be entirely restored before they reached their island home. The missionaries at Corisco, were well on the 18th of June.

INDIAN MISSIONS.—Mr Lilley gives an encouraging account of the progress of the Seminoles, both in spiritual and temporal matters. After alluding to their gathering their harvest of hay, he remarks: "A new thing among the Seminoles. A few years ago they often suffered want. Then men were seen, with their thinly clad wives, and almost naked children, traveling through the woods and prairies, over hills and hollows, in cold, wet, and snow, searching for game to satisfy their craving hunger. But now they provide, not only for their own wants during the Winter, but also for their cows and horses. The contrast between their present and former condition becomes stronger, when we look at the condition of those who have just arrived from Florida. These are dirty, destitute, and poorly clad, and in every way inferior to those who have been longer on the ground, and have been under the influence of religious instruction."

In relation to their religious state, he remarks: "The attendance at religious meetings is sometimes large. The prayer-meetings at a distance from the mission station are kept up with interest. In all parts of the neighborhood they show much interest in these meetings. Sometimes they come together to sing, to pray, and to talk of heaven; and the first thing we know of their having come together, will be the sound of God's praises, in their songs, in the silent hours of the night, when the toil of the day is over. What a change has taken place! These same people were the ball-players, the dancers, the drunkards, and the gamblers, a few years ago."

Of the Chickasaw mission, Mr. Wilson remarks: "we had a communion season here the week before the school closed. Six of our girls, and six of the neighboring Indians, were received to the communion of the Church. Many others are inquiring what they must do to be saved. Three of those recieved to the Church are men of influence, and exhibited unusally satisfactory evidence of a change of heart. We have much, very much, to encourage us in religious matters. We have established two more places of preaching, and have reason to be encouraged at the prospects in both."

RECEIPTS in August, $4,717.

PUBLICATION.

The *Record* presents a long and able statement of Colportage, "its work and wants." This department of labor, the Board express a strong desire to extend. The publications of the month were but few.

RECEIPTS, August 13th to September 13th: for Colportage, $962; from sales in Aug., $5,182.

CHURCH EXTENSION.

Double the number of churches have applied for aid to the Church Extension Committee since April 1st, 1858, that applied during the corresponding five months of any previous year. Some of these could have built unaided, in ordinary times, but most of them would have been unable to build without help even in prosperous seasons. Revivals of religion have ever increased the love of men for the ordinances and the house of God. Piety works outwardly as well as within. The house of the Lord does not long lie waste, when earnest devotion to Christ and his cause pervades a community.

RECEIPTS: at St. Louis, $217; at Philadelphia, $221; at Pittsburgh, $74.

To our Readers.

The management of a discussion, is a matter which requires great judgment; and to know *when* and *how* to stop, is almost as important as to know what to say. In the discussion now on hand, several brethren wish yet to be heard. Very many say, continue it till the evil under which the Church suffers is remedied. A few say, and probably far more feel, that there had better be a respite, that a reviving time in Zion is to be hoped for, and sought; and that the light already shed abroad, and the attention awaked, will, with a slight occasional notice, produce a wholesome Church action.

Our own feelings accord with the class of readers last mentioned. We hence last week made no allusion to the subject. And this week we occupy with it not very much space. We have been anxious to discharge our duty in fairly and sufficiently presenting the matter. When this is done, an enlightened people, intelligent elders, and devoted pastors will, through the legitimate action of the Church Courts, culminating in the Assembly, attend to the interests of Zion.

So far as we are editorially concerned, our views are now so fully propounded, that we are not likely to feel it needful much further to repel efforts made to put us in a false position. But still, we do not bind ourselves to silence. That would be to take a leap in the dark. Any new feature in affairs, which shall be of sufficient importance to notice, we shall present with all fidelity.

REV. REUBEN POST, D. D.—This venerable minister of Christ, died, as we learn from the *Southern Presbyterian*, of yellow fever, on the 24th ult., at his residence in Charleston, aged sixty-seven years. He long stood eminent in the Christian world, as a minister of Jesus, full of faith and good works.

DEGREES CONFERRED.—Franklin College, New Athens, Ohio, recently conferred the degree of A. B., on a class of twelve young men, and the degree of D. D. on Rev. Benjamin Mitchell, Mount Pleasant, Ohio, and Rev. William Taggart, Uniontown, Ohio.

For the Presbyterian Banner and Advocate.

"Be Courteous."—1. Pet. iii: 8.

The Presbyterian, in the heat of its controversy with the *Banner*, seems to forget this injunction of the Apostle. Few of the readers of that paper could have read the first sentence of its article of the 18th ult., under the caption, "THE BANNER ONCE MORE," without a sigh for the decaying dignity of that valuable journal. The sentence is as follows, viz.: "The Editor of the *Presbyterian Banner*, with his characteristic doggedness, continues to assail the Board of Missions and our own poor selves, because we have dared to differ from him." "*Characteristic doggedness*"—how eminently courteous!! Does the writer use the term in its ordinary sense of *brutality*, or in the Scriptural sense of *devilishness?* We would like to know, Mr. Editor, precisely what Doctors in Divinity intend to say of each other. And then, how "our own poor selves" creep in behind "the Board of Missions"! Is this the boasted *chivalry* with which the *Presbyterian* is to be rejuvinated? "The Board of Missions and our own poor selves"—wonderful identity! Whoever "assails" the one, must understand that he assails the other. Is not the junior editor of the *Presbyterian* the Stated Clerk of the General Assembly, and "in the recess of its sessions, its official organ"—according to the claim of one of his illustrious predecessors? And is not the senior editor the father of the Board of Publication, according to the writer of the article in question?

Verily, Mr. *Banner*, your audacity is unendurable and unpardonable. Who are you, in the Church, that you should call in question any of her high dignitaries? Were not you sufficiently "exterminated" by the dignified contempt of *The Presbyterian*, when you infringed upon its prescriptive right to furnish information to the Church, at rates that it would deem remunerative, while recently "vested" rights would be secured! How dare you provoke a departure from that dignity now, and an outpouring of the vials of its wrath, by calling upon the *ignobile vulgus*, to disapprove of extravagant expenditure in Church funds! Why, sir, is not the Board of Publication *saving a portion* of the money, by disobeying the Assembly, which the Board of Missions is squandering, in disobeying the Assembly! If this logic of your *courteous* contemporary, does not silence you, most of the admirers of great men will attribute it, I fear, to your "characteristic doggedness."

I have sometimes thought that the rise of Popery was a strong proof that the early Church was thoroughly Presbyterian in government. Only remove the checks to centralization, and, with the spirit which has been recently creeping into influence in our Church, we should soon have, at least, all the despotism of Popery.

"NEAR PHILADELPHIA."

For the Presbyterian Banner and Advocate.

A Sudden Call—A Watchman Fallen.

On last Thursday morning, 30th ult., Rev. S. N. Evans, pastor of the Presbyterian church, Lane, Lee County, Ill., was killed by lightning. The Presbytery of Chicago had met in that place on Tuesday evening, and adjourned on Wednesday night. On Thursday morning there were rain clouds, heavily charged with the electric fluid, passing over the town, and brother Evans had risen early, as his custom was, to bring in his cow from the commons. He had proceeded about twenty rods from his house, which stands on the edge of the town, when the fatal blow took place. It was a heavy charge, fracturing his skull and chin bone, and passing down his breast and limbs, tore his shoes open as it passed into the ground. He was a man in the prime of life, a diligent, faithful, and laborious servant of his Divine Master. He had been in Lane about two years, and had, by persevering effort, secured the erection and completion of a neat and commodious house of worship, which was dedicated to the service of God on the previous Sabbath, but in which he himself had never preached. He was a lovely and excellent companion and co-Presbyter, and leaves a wife of enfeebled health, and three little children to mourn his loss. It was a sad sight to see that manly form prostrated in sudden death, and that weeping wife and those lovely babes literally overwhelmed by the fatal stroke. It seemed as though the heart must break. But that sovereign and mysterious Hand that hath stricken down, is able to hold his people up in the midst of their most desolating afflictions. What a solemn call, uttered in the language of our Divine Master—"Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh." J. F.

For the Presbyterian Banner and Advocate.

Synod of Allegheny and the Boards.

At the late meeting of the Synod of Allegheny, the following resolution was adopted and ordered to be published in the *Presbyterian*, and *Banner and Advocate*.

Resolved, That this Synod express their continued confidence in the Boards of Foreign and Domestic Missions, Education, Publication, and in the Committee of Church Extension of our Church; and recommend them, and their respective objects, to the fervent prayers, and to the continued co-operation, and increased liberality of all our people.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND.

It is interesting to notice the frequent changes of trade in *Agricultural Products*. For the most part, Boston depends greatly on Philadelphia and Baltimore, for its supply of apples. But this season, large quantities of fruit have been shipped from Boston to those ports, from which she usually draws her own supplies. The truth is, the fruit crop is tolerably good in New England this year, while it is almost an entire failure in other parts of the country.

Ebenezer Francis, Esq., one of the wealthiest men in this city, has died at the age of eighty-three; and his estate is reported to be worth some four millions of dollars. Like many others, he was the architect of his own fortune. He came to Boston in early life, in search of employment, and by punctuality in business and the utmost economy, he at length became the possessor of millions. But his life was not one that can be commended, for all his immense gains were appropriated to purposes exclusively selfish. During his life he was not known to contribute to a single object of benevolence, and at his death the same niggardly spirit is evident. No bequest is made to any public, charitable, or religious institution. His own family are the sole recipients of his vast wealth, with the exception of a small annuity to an old nurse during her life-time. In how different estimation might his memory have been held, what an amount of good might have been accomplished, if his liberality had borne any proper proportion to his acquisitions!

Every reader of our Revolutionary history, is familiar with the name of *James Otis*, and with the conspicuous part he acted in the beginning of that struggle. Who has not been thrilled with the accounts of his eloquence, that have been handed down to us? It is fitting, then, that his native city should still delight to do honor to his memory. And a statue of him—from the chisel of the gifted Crawford, who now sleeps in Greenwood Cemetery, New York—has arrived, which is to be placed in a niche of Mount Auburn Chapel, to represent the second period in the history of this country.

Notwithstanding the prevalence of Unitarianism at *Harvard College*, for so many years, a leaven of Evangelical sentiment has still been kept alive among a few of the students. The "Society of Christian Brethren," composed principally of members of Evangelical Churches, has been in existence for more than fifty years. This Society is about to extend its usefulness, by the establishment of a Library of religious books, for the use of its members, and for circulation among the students generally.

We take the following from the Boston *Ledger*, which, if really true, will be interesting to many of our readers. That paper states "that the Free Church Presbyterian Society of that city is contemplating dissevering its connexion with the Canadian branch of the Free Church of Scotland, and of forming a union with the Old School Presbyterian Church of the United States. The Society which worships in Freeman Place, under the pastorship of Mr. McLaren, is not self-sustaining. The Canadian Church being unable to aid them, the pastor advises the proposed union, but signifies his intention of returning to Canada West, the field of his former labors. He has given notice of his intention to ask for a dismissal."

The *Ledger* also gives currency to a report, that the Meridian Street church, in East Boston, is about to form a connexion with the "Old School," and that it is believed that another church can be gathered in the same locality, for the same body, and thus a Presbytery of the Old School Presbyterian Church will soon be established in this city.

The number of *Congregational churches* in Maine, is two hundred and forty-four, with a membership of seventeen thousand eight hundred and forty-two; an increase of one thousand and seventy-seven over the number reported last year. There are one hundred and sixty-five pastors, or stated supplies, of whom forty-six have entered their present fields of labor since the first of January, 1858, and only sixty-seven of them were in their present fields previous to January, 1855, so that the churches in this State must suffer exceedingly from that growing evil, pastoral removals. The three oldest churches, are the First church in York, organized in 1673; the First church in Wells, 1701; and the church in South Berwick, 1702.

Rev. Noah Porter, Professor of Moral Philosophy and Metaphysics, in Yale College, has been elected Professor of Didactic Theology, in place of the late Dr. Taylor. And the Rev. Timothy Dwight, grand-son of the celebrated Dr. Dwight, has been elected Assistant Professor of Sacred Literature. Professor Gibbs, well known by his writings on the Study of Oriental Literature, is at the head of this department.

It is encouraging to know, that in *Many of the Churches*, throughout New England, most evident indications of the presence and power of the Holy Spirit, are manifested.

NEW YORK.

The *Business* of September was quite full, but the month closed very quietly with the large commission and importing houses. A very large amount of goods was sold, but mostly at low prices. The goods that enter most largely into the consumption of the country were crowded upon the market, and a decline of prices was inevitable. But the cash received, and the shortened credits, do much to make up the general loss sustained, although particular houses must have suffered considerably.

The *Quarantine Excitement* has pretty well died out, and every precaution will be taken to prevent the recurrence of a similar outbreak. Contracts for the new buildings have already been made, and the different departments will be so arranged as to separate them entirely from all connexion with the neighborhood around. And each department will be separated from all the other departments. The design is to destroy any possibility of injury to any residents in the vicinity, and also destroy the possibility of conveying disease from one department to another.

The corner stone of the long talked of *Inebriate Asylum*, has been laid at Binghampton, in the presence of many thousands of spectators. The inhabitants have made a donation of a large tract of land; and $50,000 have been already contributed in aid of this humane object. Mr. Everett was present, and in the evening delivered his oration on Washington, to a large audience in the Presbyterian church. This institution is an experiment that will be watched with much interest; and it is to be hoped that it will be conducted according to the most skillful, humane, and Christian methods.

The desire for notoriety becomes in some an intense passion. The latest instance of the kind we have noticed, is the proposal of *Lola Montez*, to read one of her lectures in aid of the funds for re-building the Episcopal Church of the Good Shepherd, lately destroyed by fire. And what will seem even stranger to many is, that the proposition has been accepted. The lecture will be delivered, and new *eclat* will be given to this wonderful adventurer. Crowds will be attracted, and the way will be prepared for securing attendance upon other rhetorical displays of this noted woman.

The church now occupied by the congregation of *Henry Ward Beecher*, has become too small, although it can seat comfortably three thousand persons; and initiatory steps have been taken for the erection of a new house of worship, capable of accommodating an assemblage of at least six thousand people.

One of the oldest Ecclesiastical bodies in the State is the *Evangelical Lutheran Ministerium*, which has just held its sixty-third annual session in St. Matthew's church. This was originally a German body, but in 1830 all the churches had become English, save one, in this city. Since then, two English Synods have been formed, which now comprise about fifty ministers, and as many churches. But the large influx of Germans, of late years, has brought a corresponding increase of German ministers to this body, and the German portion of the Lutheran Church, in the State, now amounts to about sixty ministers, as many churches, and twelve thousand communicants. This Church is becoming an important body in the United States, having more than one thousand clergymen, and two thousand churches, with newspapers in the German and English languages; Academies, Colleges, and Theological Seminaries, in different parts of the country.

Thursday, the 23d day of September, was the first anniversary of the establishment of the *Day Prayer-Meeting* in Fulton Street, and was celebrated with appropriate ceremonies. The Rev. Dr. De Witt presided. The audience was exceedingly large. The Scriptures were read by the Rev. Dr. Leland, of South Carolina, and addresses were delivered by the Rev. Dr. Krebs, of the Old School Presbyterian Church, Dr. Bangs, of the Methodist, Dr. Gillette, of the Baptist, Dr. Vermilye, of the Reformed Dutch, and the venerable Dr. Spring. At the first meeting, one year ago, less than twenty persons were present; but what immense multitudes have congregated here since that memorable day! And the daily meetings are continued with as much interest, and the same blessed results follow.

PHILADELPHIA.

The people of this city have just passed the anniversary of that *Financial Revulsion* which extended throughout the country. On the morning of the 25th of September, 1857, the doors of the bank of Pennsylvania were closed. This was followed by the suspension of the greater part of the banks in the East and West, and by suspension or bankrupcy of many of the leading firms in different parts of the country. Confidence was almost destroyed, and business entirely prostrated, in many places. But although the fears entertained in the beginning, with regard to the Bank of Pennsylvania, have been more than realized, much has been done toward restoring confidence, and improving the general business. Still, there is by no means the activity desired, and very many are destitute of employment. As an evidence of this, it is said that when thirty conductors were wanted for the Tenth and Eleventh Street Passenger Railway, there were more than eight hundred applications for appointments. When will young men cease to leave comfortable homes and encouraging prospects, for the risks and disappointments of great cities.

The business men's *Noon-Day Prayer-Meeting* still continues its career, with the most marked interest and decided success.

Our readers will be pleased to learn that the *Old Philadelphia Synod* is following the example of many of the other Synods, this year. The pastor and Session of the West Arch Street church have invited the members of Synod to assemble, on the 20th inst., at 4 o'clock P. M., the day previous to the meeting of the Synod, that one whole day may be devoted to conference, prayer, praise, and exhortation. And the other pastors of our churches in this city have united in the request. This is a movement of which we are delighted to hear, and a precious season is anticipated. May it be such a meeting as the Convention held in Pittsburgh last Fall, or as the similar meeting which has just been held by the Synod of Allegheny.

For the Presbyterian Banner and Advocate.

Presbytery of Peoria.

The Presbytery of Peoria held its Fall Stated Meeting at Bloomington, Ill., September 21st—23d. Ministers present, twenty-four; absent, four. Churches represented, twenty-six; not represented, nineteen.

Rev. Robert Johnston was chosen Moderator, and Rev. R. Conover, Temporary Clerk.

Rev. James E. Marquis, from the Presbytery of Richland, Ohio, and Rev. John Winn, from the Presbytery of Georgia, were, upon certificate and examination, received as members of Presbytery.

Rev. F. N. Ewing requested a dissolution of the pastoral relation, existing between himself and the church of Bloomington, upon the ground of his inability, from physical infirmity, to perform the duties of that relation. The church concurred in the request, and through their Commissioner presented testimonials of their high esteem, and warm affection for their pastor, and of their sorrow that a respite from labor had not given any hope of his being able soon to resume his pastoral labors. The request was granted.

Rev. George Cairns, accepted a call from the church of Prospect.

Rev. I. A. Cornelison was transferred from the charge of the Crow Meadow church, to the charge of the churches of Metamora and Low Point.

The Committee on Domestic Missions reported, that they had obtained the services of Rev. James E. Marquis, now residing at Bloomington, as Presbyterial Missionary.

Committees reported the organization of churches, at Ashkum, and Douglas City.

Committees were appointed to organize churches at Reading, and Galloway.

Presbytery resolved, to memorialize the Synod of Illinois, to appoint a Committee, consisting of two members from each Presbytery of Synod, to consider the subject of dividing the territory, and changing the boundaries of the Presbyteries of Synod.

Rev. John Marquis, and S. Shepherd, Ruling Elder, were appointed a Committee, to confer with the Presbytery of Chicago, with regard to transferring a part of the territory of that Presbytery to the Presbytery of Peoria.

Resolved, That in view of the many demands upon the Treasury of the Board of Domestic Missions; and also in view of the happy working, and bright prospects, of the scheme of Systematic Benevolence, the office of Associate Secretary should be dispensed with.

Presbytery recommended, that the churches observe the last Thursday of February, as a day of special prayer, according to the resolution of the last General Assembly.

Presbytery recommended, that the members meet in the First Presbyterian church of Peoria, on Wednesday, October 13th, at 2 o'clock P. M., for devotional exercises, previous to the regular business of Synod; and that the other Presbyteries of Synod be invited, through the papers, to meet with us at that time.

Lewistown was chosen as the place for the next stated meeting.

ISAAC A. CORNELISON, S. C.

From our London Correspondent.

Suspension of Telegraph Communication—Probable Cause and Remedy—Sabbath Profanation in England—Railway Sunday Excursions—The "Eagle," and "Sacred Music"—Who are the Hypocrites?—Lord Derby's Bad Example—The Fete day of the Emperor—The Crystal Palace Directors—Lord Massareem and the Belfast Ministers—The "Sunday League"—Confirmation of News from China—Chinese Duplicity—Protestants Persecuted in France—French Missions and the Sandwich Islands—Mr. Roebuck and the Dog Tear-'em—Bombardment of Jeddah—The Irish Assembly and Military Chaplaincies—Dr. Cook's Reply to Dr. Montgomery—His Estimate of Spurgeon and Guinness—The Will of the Duchess of Orleans—The Channel Island Telegraph—A New Popish Miracle—Postscript.

LONDON, September 10th, 1858.

THE SUSPENSION OF TELEGRAPHIC COMMUNICATION between England and America, as announced on Monday last, had necessarily two results; first, to depress the public mind and to awaken doubts whether without two cables or more, there could be any permanent intercourse of this kind, such as could be *calculated on* in the commercial world; and, secondly, *regret* heightening the *value* of what perhaps previously had been underestimated. It has not been a *complete* suspension. Signals are still made; but, as indicated in a letter from Mr. Whitehouse, one of the original projectors, and a chief electrician, the Directors did not take warning, nor protect the cable as they should have done from the rough abrasions of the shallower part of the ocean, near the rocky coast. A strong cable, manufactured expressly for the shore, has been shipped from Plymouth for Valentia, and on its arrival, will be substituted for the ordinary wire, which, however well adapted for undisturbed depths, is totally inadequate to resist the liability to accident on a rocky coast. It is believed that the injury is within two or three miles of the shore.

SABBATH BREAKING, I fear, is extending itself in the land. The total neglect of public worship by multitudes, coupled with the eager pursuit of pleasure and excitement, always marks the *Summer* months of the year. The Railway Companies, in their eagerness for dividends—yet still, as if blasted by a Divine malediction, getting poorer and less valuable every year—do their utmost to stimulate the public appetite for recreation by cheap Sunday trains. The sea-coast, including Brighton, Portsmouth, Dover, Ramsgate, and Margate, is placed within reach of a small payment by the multitude; while if it is a Cathedral tour, such as Canterbury, it is proclaimed in staring capitals on the walls, that "the train will arrive in time for Divine service!" This is a part of the *sensuous* attractions of a Sunday holiday which *tells* two ways; it settles some qualms of conscience on the part of those who are half instructed, and who yet have a lingering feeling that some part of the day should be given to public worship, and it offers to the lovers of music a treat, in the musical sense of the term. It is much on the same base principle that the proprietors of "The Eagle," (a temple of the devil, which for years has been the ruin of multitudes of young people,) announces, as a part of the Sunday attractions of that tavern, that there will be "a Concert of Sacred Music." This pretended homage to religion, as well as the performance, at great Musical Festivals, of Oratorios, where Christ's Passion is declaimed by Sims, Reeves, and other gentlemen with fine voices, but with little evidence of doing their work from hearty sympathy with the theme, illustrates the *cant* of the world *non*-religious, and enables us professors, who are so often denounced by the said world as "canting hypocrites," to turn the tables upon the said gay world, and to quote with some effect, with a slight alteration, a couplet of one of its own poets:

"Oh for a forty-*concert* power,
To chant thy praise, hypocrisy!"

Since the accession of Lord Derby to office, there has been at least one Cabinet Council held on Sunday; and the Premier also accepted an invitation to the French Ambassador's house, to celebrate the Emperor's birthday, the anniversary of which was on the Sabbath. This last was undoubtedly in perfect harmony with *French* performances, but little in accordance with English tastes or practice. The Emperor's *Fete Day* began in Paris, Lyons, &c., with High Mass, and was closed with festivities of all kinds, including jugglery, platform dancing by the populace, illuminations, and theatrical performances. It is thus that despotism abuses its slaves, and stifles by its false, hypocritical embrace, the spirit of liberty, as well as of that religious life which alone can make a nation great, by creating in the masses a faith in the solemn verities of the Divine Word, and in the realities of the world unseen.

The Crystal Palace Company throws open its *grounds* to the shareholders after one o'clock on the Lord's day, the *building* being closed. All this is done under a protest by a minority, and with the prospect of litigation. The object is *money*, and the raising of the shares, which (£5 paid,) rule as low as £2 5s. If the law decides against the Company, I hear that they have been advised, in that case, to throw up the Royal Charter, and thus getting rid of the restrictive clause, constitute themselves a private Company, having a right to open their grounds to whom they please on the Lord's day.

At Belfast, the Presbyterian ministers have been remonstrating with the Ballymena Railway Directors, as to Sunday trains. Lord Massareene and Ferrard comes out in defence of the trains, *not* on the grounds of such a notorious journal as the *Northern Whig*, which scoffs at everything sacred, but *seriously* taking the ground of the late John Walker, and of those mistaken Christians who hold that the Sabbath law is repealed under the New Testament dispensation. His sincerity is as conspicuous as his arguments are weak. Not the less evil, however, is done, as, while repudiating the views of the *Whig*, he does his best to give to them practical effect, by all the weight of his influence.

The Lord's-day Society of London has obtained the signatures of the leading clergy and ministers of all the Evangelical bodies, against the Crystal Palace movement, headed by those of the Archbishop of Canterbury and the Bishops of Winchester and London.

The "Sunday League" Committee has published a letter, or circular, animadverting on this movement in terms suitable only for those who have come to the pass of throwing off the mask of Christianity altogether.

THE NEWS FROM CHINA is confirmed.