

THE NEW YEAR. New Year's Day! What associations does it awaken! What memories does it recall!

A SPECIAL MEETING of the Trustees of the Western Theological Seminary, will be held on Tuesday, January 4th, at 2 P. M., in the Library of the Seminary.

TEMPERANCE—A call has been issued for a meeting of the friends of Temperance, in Allegheny County, to be held at Masonic Hall, to-day (Saturday), at 10 o'clock A. M.

NEW ORLEANS.—We learn from the True Witness, that the Rev. B. M. Palmer, D. D., who had been prostrated by the yellow fever, has resumed his pulpit labors, and that the churches are open for public worship as usual, the pastors being at their posts.

PRESBYTERIAN OF THE WEST.—This journal of our Church has changed its name to that of The Presbyterian. The reasons given by Dr. Monfort for the change, are, that the paper is no longer in the "West," but in the "centre;" that the old name was too long, and that the new name will be both distinctive and ecumenical.

Foreign Missions. We seek attention to the brief article, in another column, on this subject. It will be seen that, leaving legacies out of the count, the contributions to the Board, this year, to December 1st, fall short of those of last year, \$3,474; and deducting the special contributions for losses in India, the deficit is \$6,232.

Endowment at Allegheny and at Rome. On Sunday, the 12th ult., collections were taken up in the dioceses of the provinces of Baltimore and New York, for the purpose of endowing the college recently given by the Pope to the Catholics of the United States.

This collection was for an American Theological Seminary at Rome, to be founded for pupils from the United States, who will thus be prepared for the Papal priesthood. There is a seal on this subject among the Romanists of our land. The very same day was set apart, by the Synod of Pittsburgh, for completing the endowment of the Theological Seminary at Allegheny.

Young Men's Christian Association. This Association continues its career of usefulness. Under its auspices, a course of lectures is now in progress in the Central Presbyterian church, on Palestine, the Isles of Greece, Mt. Lebanon, scenes in Java, and other romances of Eastern travel, by the Rev. J. J. Marks, of Illinois.

Historical Society of Western Penna. This Society commences its existence with much promise of usefulness. At a meeting held on Monday evening, the following nominations for officers to be elected on the second Monday evening of January, were made:

For President—William M. Darlington, Neville B. Craig, Henry M. Brackenridge, Dr. Wm. D. Howard. Vice President—James Yeoch, Fayette County; Edgar Cowan, Westmoreland; Alfred Hindekoper, Mercer; Daniel Agrue, Beaver Co.; David X. Junkin, Hollidaysburg; Robert Orr, Armstrong County; John L. Gow, Washington County; John S. McCalmont, Venango County; Dr. W. D. Howard, Judge Williams, F. R. Brant, Robert McKnight, Pittsburgh. Secretary—D. L. Blain, James W. Bidle, Greenville, Mercer County; Thos. F. Wilson. Treasurer—John Harper, Nathaniel Holmes, John D. Scully.

Westminster Assembly. The Church of Jesus Christ ever rests upon the same foundation, is the embodiment of the same truths, and is quickened by the same spirit. But much in her defence, in the outgrowth of her principles, and in the diffusion of her spirit is committed to human agencies.

Martyr Misionaries. For a length of time past we have been waiting, with much expectancy, the appearance of a volume from the press of J. M. Wilson, of South Tenth Street, Philadelphia, on the melancholy catastrophe which the great Head of the Church permitted, as a trial of our faith and patience, in the overthrow of our Mission at Futehghur, and the martyrdom of the beloved and devoted band who were laboring at that station.

The Centennial Thanksgiving—Our Civil and Ecclesiastical Heritage. This is the title of a sermon preached by the Rev. Dr. Jacobus, in the Central Presbyterian church, of our city, and published by request. The author gives a graphic account of the great revival of 1858; a summary statement of the resources of our own Commonwealth, and the trade of the United States; a succinct account of the principles upon which our Government is based, and also the abuses to which they are liable; and then closes by an exhibition of the characteristics of Presbyterianism, as manifested in its history and its practical workings.

Allegheny Seminary—Practical Training. The editor of the Presbyterian of the West, lately paid a visit of several days to the Allegheny Theological Seminary, and says (among other high encomiums): "There is one thing about this School of the Prophets which has always interested us. The young men are not confined on the Sabbath to the Seminary. They worship in regularly organized churches. They have the best pastors and churches for models. They have abundant work to do; and they are not in a cloister, but in the midst of the field to learn their future work, to keep up their interest, and to gather rich experience for the future."

Our readers are not to suppose, from this, that students in other Seminaries are confined to the building on the Sabbath. Those at all the Seminaries hear much and labor much. As an instance of the excellent working of the system at Allegheny, we noticed that a band of the students had lately gathered a Sabbath School in a destitute region, numbering on the first day, one hundred and ten scholars. They have been working within a fortnight, in a needy quarter of Pittsburgh, opening with forty-five scholars. This is one advantage of Theological training in the bounds of a city. The students are constantly brought in contact with the living world, and made to feel the actual wants of the field. They are set to work thus incidentally, and usefully, while they are making professional preparation. And this is the proper way to prepare for "popular preaching"—to learn, with the popular wants in view, like Paul, at Athens, stirred in spirit at seeing the city in its various idolatries.

In the cities of Pittsburgh and Allegheny, there are thirty Presbyterian churches of different kinds, besides leading churches of other Evangelical denomina-

THE PRESBYTERIAN BANNER AND ADVOCATE.

many evils to the Church, were committed to the "Tower" upon a charge of high treason; and shortly afterwards they received the reward of their crimes on the scaffold. In 1642 the whole fabric of Episcopacy was leveled to the ground by an Act of Parliament. And, on the 12th of June, 1643, the memorable ordinance went forth, convening the Assembly of Divines at Westminster, to deliberate upon the form of Church Government to be substituted in the place of that which had been destroyed.

This important document was entitled "An Ordinance of the Lords and Commons in Parliament, for the calling of an Assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the Church of England, and for vindicating and Clearing of the said Church from false Aspersions and Interpretations." And this Assembly was declared to be called for the purpose of "consulting and advising, that such a government should be settled in the Church as might be most agreeable to God's Holy Word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad."

But the supremacy in all these several points, must be yielded to the last. So that we feel that we cannot perform a more acceptable service to our readers, at the beginning of the new year, than to invite their attention to it; to place before them the circumstances in which it was called; to revive its memories; to speak to them of the men who composed it, of the work they accomplished, and of the effects which followed. The remembrance of these things should be ever sacredly cherished by every true Presbyterian, and by every lover of liberty and admirer of patriotic devotion.

The times were, indeed, threatening. The early vigor of Protestantism had been weakened. The light that once glowed so brightly had begun to fade. The old champions for the truth had been gathered to their fathers, and the reaction had fairly set in. In France, the genius of Richelieu had repressed the growth of Protestantism, and united the divisions of the Papacy; and though he was dead, yet his designs were carefully carried out by Cardinal Mazarin and the youthful enemy of Louis XIV. In Spain, under the lead of Olivarez, Rome was rapidly recovering her shattered power. Germany was still reeling under the "Thirty Years' War." In Ireland, an insurrection of the Papists had broken out, in which at least forty thousand of the Protestant inhabitants had been slain. Scotland had only just thrown off the yoke of a galling Prelacy not many degrees removed from that of Rome. And the King of England, married to Henrietta of France, was not greatly inclined to favor the pretensions of Rome. Indeed, just at this moment the people of England were engaged in a terrible struggle to deliver their civil and religious liberties from the grasp of a vacillating and despotic king, and a semi-Popish Prelacy. While in the distance, loomed the dissensions between the King and the Parliament; the fierce and bloody conflicts between the people and royalty; the execution of the King; the protectorate of the mighty Oliver; the restoration of Monarchy in the person of the voluptuous Charles II., surrounded with his licentious Court; the expulsion of James, a tyrant, and tool of Rome; and the final triumph of Protestantism and liberty in the accession of William and Mary.

Before the time of Archbishop Laud, the great body of the clergy of the Church of England had been Calvinistic. But, during his ascendancy, the object that lay nearest his heart, was to destroy whatever of good Protestantism had achieved, and to re-instate whatever of Popery could be endured that he bore to Popery as a system in itself considered, but from absolute hatred to all godliness as exhibited by a faithful ministry and a consistent people. For, however much he might delight in his book of sports, or in the bowings and genuflections of a frigid ritualism, or in the infliction of cruelty, by cutting off noses, tearing out eyes, and digging out ears, or by the fire and the rope; yet the great and moving cause of his persecution, was his inveterate opposition to all genuine godliness. By his Arminianism, of which so much is said in the histories of his times, is not to be understood that Anti-Calvinism, but Anti-Evangelicalism. And "the Puritans," to whom he was so bitterly opposed, and the very mention of whom, filled him with the greatest indignation, did not compose a sect of dissenters in his day, as many now suppose. They were the men of piety, faith, and prayer—the Evangelical drygymen of the Church of England. But at length the call for a meeting of Parliament, so long unheeded, was heard; the famous Long Parliament met, and the hopes of civil and religious liberty began to revive.

In 1641 Laud and Strafford, the authors of so much mischief to the State, and of so

Witherspoon, in Congress, and such men as Generals Morgan, Shelby, and Marion, on the battle field. And it ought to be known, on the authority of such as Chief Justice Hitchman, that in determining the structure of our national government, the framers of the United States constitution borrowed very much of the form of our Republic from that Form of Church Government found in the Constitution of the Presbyterian Church of Scotland.

All these republican features of our Church, which, as American citizens, we ought to honor and love, I bless God today that we take no narrow, exclusive ground. We have never denied to the Baptist the validity of his immersion; nor to the Prelate the validity of his ordination. We have only claimed for our own form the same validity that we have conceded to theirs. We have never denied to the Psalmist the right to sing the Old Testament Psalms. We have only claimed to sing a New Testament Psalmody besides. We have never said to any Evangelical Church, "You are no Church, because you adopt not our modes of order and worship." No! But our free Church, like our free country, has invited all to come and share her liberties. We have adopted no exclusive rites; but we have claimed, rather, to be an asylum for the oppressed, of every name.

Princeton Theological Seminary. The number of students in this Institution 181, of whom 49 are in the Senior Class, 48 in the Second Class, 82 in the Junior Class, and two are resident graduates. They are from the following States: Maine, 1; New Hampshire, 1; Vermont, 2; Massachusetts, 1; Connecticut, 2; New York, 44; New Jersey, 24; Pennsylvania, 48; Maryland, 3; Virginia, 2; North Carolina, 2; South Carolina, 3; Georgia, 1; Mississippi, 3; Tennessee, 3; Ohio, 9; Michigan, 3; Indiana, 10; Illinois, 4; Missouri, 5; Wisconsin, 6; Iowa, 1; Canada, 1; Nova Scotia, 1; Ireland, 1.

The large increase for the present year, is no doubt owing greatly to the recent revivals of religion in the churches. Many waste places will rejoice at the prospect of being supplied with the means of grace from the large accessions to this and other Seminaries of the land.

Our brethren, in their Catalogue, say: "The course of instruction is finished in three years. There is no study or exercise reserved for a fourth year. But graduates of the Institution, and of other Institutions, are privileged to attend all the lectures and exercises; and, in review of the whole course, and preparation of sermons, may spend a fourth year with great advantage."

Now, whether all that is needful in Theological training can be acquired in three years; and whether it is advisable to have a fourth year, voluntary; and to what studies the fourth year should be appropriated, are questions on which Doctors may differ. We, however, advise young men, who have the health and means, to occupy a fourth year in study, whether in residing, as at Princeton, or in advancing, as at Allegheny.

WESTERN THEOLOGICAL SEMINARY.—The students of this institution have invited the Rev. Dr. Rice, of Chicago, to make the address at the close of the present session.

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND. The 22d of December, Forefather's Day, the anniversary of the landing of the Pilgrims, is still held in fondly cherished remembrance. The festival board is spread, courtesies are exchanged, meetings are held, and speeches are made. In Boston, this year, the day was celebrated by the Massachusetts Historical Society. The address was delivered by the Hon. R. C. Winthrop, and different gentlemen entertained the audience with the recital of historical incidents connected with the people, whose memory this day so vividly recalls. At Plymouth, Mr. Everett's oration on Washington, took the place of the customary ceremonies. A military company called the "Standish Guards" was in attendance. The publication of Longfellow's "Miles Standish's Courtship," has done much to revive his name, and for some years it will be met with more commonly than ever before.

It is not pleasing, however, to one who admires the heroism, and loves the faith of the Old Puritans, to be told that the Pilgrims' Meeting House is now occupied by a Unitarian congregation, and that Elder Brewster has given place to one who denies the Divinity of that Saviour Brewster so eloquently preached as God equal with the Father. The Quincy School House, of Boston, erected in 1847, at a cost of \$60,000, and one of the finest buildings of the kind in the whole country, has been destroyed by fire. It was capable of accommodating one thousand three hundred pupils, but the average attendance was about eight hundred.

The Sons of Harvard are continually heaping new favors, in various ways, upon their Alma Mater; one of them, the Hon. Stephen Salisbury, of Worcester, has given \$5,000, the income of which is to be expended in the purchase of works connected with classical learning. The History of New England, by Dr. Palfrey, once a Unitarian clergyman, and some years ago a member of Congress, is going through the press, and will be issued in a few weeks. The Puritan Review, so long and so much talked of, is about to be launched and to try its fortunes. The first number will be issued early in January, although definite arrangements as to the permanent editorial management, have not yet been made. It will be published under the auspices of an Association, styled the "Puritan Review Company," and is intended to represent the conservative and strictly orthodox wing of Congregationalism. It will advocate the same views as the Boston Recorder, and promises to be conducted with much vigor and ability. Probably the design of its projectors may be best stated by the following extract from the first article of the Constitution of the Company: Its object is to meet the demand, which has long existed, of a Quarterly Review devoted to the interests of the Orthodox churches and min-

istry, and to meet the ever recurring occasions for discussions, and for articles not adapted to the lighter and more popular periodicals; and also to promote and defend the doctrines on which the Congregational churches of New England were founded, and in doing this, to counteract the tendencies to latitudinarianism and fusion with Unitarians, which now threaten the purity and safety of our churches.

This object, kept steadily in view and faithfully pursued, will receive the cordial approbation of many Orthodox Christians in other places. Prominent laymen are taking an active part in the enterprise. For the present it will be issued from the office of the Recorder. The financial agent is the Rev. Calvin Durfee. It is a wonder that the repeated failures at improvements on the Version of the English Bible, does not deter men who should know better, from making so many fruitless attempts as are now put forth in that way. We lately gave our readers some precious specimens of the new translation by Rev. Leicester Sawyer, published by J. P. Jewett & Co., styled, ambitiously, "An Improved Version of the Scriptures." The Boston Courier and Inquirer concludes an elaborate article on the whole work, with the following severe, but just remarks: If it had been the set purpose of Mr. Sawyer to demean the language and tone of Scripture, which we do not imagine, he could hardly have been more successful. Except by some such generally gross perversion of its phraseology and spirit as would have been detected by the disgust and contempt it excited. Its entire tendency is to lessen the popular respect for the Bible; nor can we conceive that any scholar could derive the slightest advantage from his labors. His criticisms in general are equally trivial and worthless; often grossly misjudged and imprudent. It is impossible to read the translation with seriousness; no spirit could be awed by the tone of the Bible, as he has lowered its language. Whatever want of grace it may betoken, we are irresistibly compelled to a sort of indignant mirth as we proceed, though more frequently shocked at such a humiliating exhibition of incapacity and fool hardness.

If Mr. Sawyer has spent twenty years, as is reported, in this work, they have certainly been employed to very little purpose. It would have been much better for him, and no loss to the world, if he had continued to preach the Gospel in the North church, New Haven.

The Congregational Journal gathers from the Minutes of the several Congregational Bodies in New England, the following statistics: Chs. Min. Mem. Ab. Adm. Rom. New Hampshire, 244 201 17,822 2,838 1,886 888 Vermont, 189 194 18,221 3,470 1,828 1,028 Massachusetts, 100 156 18,097 2,476 1,120 811 Connecticut, 490 550 23,100 3,188 1,871 1,371 Rhode Island, 28 21 2,609 318 1,601 1,496

By adding the absentees, the most of whom are probably residing in New England, there is a membership of 186,400, of whom about 49,700 are males. The additions were 4,042 more than the removals. The statistics of all the States, except Vermont, are for the present year closing June, 1858. Those of Rhode Island are taken from the last Year Book.

From this table, it will be seen that the female members of the Congregational churches in New England, are more than three times as many as the male members.

To be Kept Clean, and to be Well Governed, are two great requisites to city comfort and prosperity. In neither of these particulars can New York claim any great pre-eminence; for many of the streets are suffered to remain in the most filthy condition, and many of her aldermen, judges, and police officers, have failed to acquire a very high reputation for integrity and the faithful discharge of their duties. But if these conditions are not obtained, it is certain that the outlay to secure them is very great. The estimates of the Comptroller for the tax of 1858, amount to \$7,840,174.80; of which sum \$1,246,000 are set down to the common schools; \$1,043,198.40 to the police; \$929,500 to the State Tax; \$736,800 to the almshouse; and \$594,519.28 to salaries, &c., &c. To have to pay all this, and then be compelled to live in dirt and disorder, is too bad.

The amount of wealth in the possession of W. B. Astor, Esq., is intimated from the fact that the other day he paid his tax bill to the Recorder, amounting to \$85,000, of which \$25,000 was personal, and \$60,000 on real estate. The New York Herald has commenced the publication of a Classification of the City Population, commencing with what it terms the "Fancy," or that part of the people that frequent race courses, pugilistic encounters, the higher class of drinking and gambling houses, &c. It gives the following statistics of this dangerous part of the community: Superior pugilists, 100; inferior bruisers, 1,000; sagaband shoulder hitters, 2,000; gamblers and touts, 2,000; keepers of houses of bad repute, 1,500; men about town, 2,000; thieves, swindlers and loafers, 6,000. Total, 16,000. Rather an ominous record. Judge Edmonds, whose conversion to Spiritualism, some eight years ago, attracted much attention, denies that he has recanted, as some of the papers have reported. The Judge adheres to his views, maintains their correctness, and says that he has no idea of abandoning the position he has taken. Well, the Judge is welcome to remain where he is. The world moves much as it did before he embraced the vagaries of Spiritualism. His opinions have but little weight, and will certainly influence but few. The project of a New York Observatory, is again agitated. Men of means and enterprise have held several conferences on the subject, and the probability is, that the incipient steps will soon be taken for one of the finest Observatories in the world. The first of Mr. Everett's Mount Vernon Papers has appeared in the Ledger, occupying two columns and a half. This is a general introduction to the series, giving an account of the circumstances that have prompted the movement in which the author has borne so conspicuous a part, and vindicating the present owner, Mr. John A. Washington, from the censure so freely bestowed on him for seeking an extravagant price for the Mt. Vernon property. Mr. Everett suggests the propriety of each one of the five hundred thousand readers of the Ledger sending him fifty cents, or more, in

aid of the enterprise. This series of papers is not to be confined to Mount Vernon, but will be made the medium of whatever will set forth the history, character, and memoirs of the Father of his Country. The twenty second was duly celebrated at the Astor House, by a large number of the Descendants of the Pilgrims, of whom there are many in New York. The Appleton's have in press new work, styled "Christian Theology," by Prof. Henry B. Smith, of the Union Theological Seminary. The same house will also issue, shortly, a work by that much-admired author, Isaac Taylor, on "The Transmission of Ancient Books to Modern Times." The members of the Methodist Episcopal Church, in this vicinity, are exerting themselves to extend the circulation of their Quarterly. But few other denominations are doing so much, just now, to support their own institutions, and to diffuse denominational peculiarities. The Church Journal, of the Episcopal Church, does not seem to have a very high idea of the present revival, or to be at all favorably impressed with the manner in which it is conducted, or the results to which it is tending. It discourses in this way: The great "revival" of the past year affords the crowning proof that the ecclesiastical organizations of the sects are effete, and rapidly becoming ready to vanish away. For the ministers—the leaders in all previous revivals of the kind—the ministers have had comparatively little to do with it. Almost everywhere the distinctive peculiarity of the movement is its spontaneity and purely laical character. The people of various denominations promiscuously have taken the matter into their own hands. Societies and churches have been carefully excluded. The general type has been that of the Tract Society kind, which admits nothing that appears to tell more in favor of any one sect than of another. And therefore, though immense numbers of converts have been made, who have mostly joined some denomination or other, yet never has any one of these sects received a body of new members so little imbued with its own sectarian ideas or attachments. They have acquired bulk, not strength; nay, the increase of bulk, together with the decrease of cohesive power, will only make them tumble to pieces faster than before.

PHILADELPHIA. The Academy of Natural Sciences, in this city, has been examining an unknown antediluvian reptile, of strange proportions and great size. The bones were found at Haddonfield, N. J., and have been classified and reconstructed by scientific naturalists. The result is an amphibious reptile, with a monstrous hind legs, short fore legs, and a motion somewhat like that of the kangaroo or frog. It must have been at least twenty-five feet long. And bones since found in the same vicinity, indicate the existence at one time of another reptile of the same kind, at least fifty per cent. larger. The Monument in Memory of Washington, in Independence Square, is now in a fair way of being erected. All of the original thirteen States, with the exception of South Carolina, have already committed themselves to the work. The whole cost will be \$125,000, and the following apportionment, based on the census of 1850, has been made: New Hampshire, \$2,000; Massachusetts, \$14,000; Rhode Island, \$3,000; Connecticut, \$4,000; New York, \$33,000; New Jersey, \$5,000; Pennsylvania, \$25,000; Delaware, \$1,000; Maryland, \$6,000; Virginia, \$12,000; North Carolina, \$8,000; Georgia, \$3,000; South Carolina, \$5,000.

The Rev. Dr. Stevens is engaged in writing a History of St. Andrew's Church, that will also contain accounts of the character and labors of its successive pastors, Rev. Gregory T. Bedell, Rev. John A. Clark, and Rev. Thomas M. Clark. The Publication Committee of our brethren of the New School, are greatly pressed for want of funds to meet their January liabilities. Their last General Assembly determined to raise \$16,000 for this cause during the year, and the action of the Synods endorsed the recommendation of the Assembly. But, as yet, little has been done. Surely the churches of that body will not permit their Committee to be pressed any more; they have the means of relief, and should forward it at once.

Ecclesiastical.

Rev. J. W. HANNA, of Canal Fulton, Ohio, has removed to La Porte, Ia., where he is, for the present, supplying the First Presbyterian church. His Post Office address is changed accordingly. Rev. H. MOSELY has taken charge of the Palestine and Mount Pleasant churches, in Texas. Correspondents and others are requested to address him at Palestine, Anderson County, Texas. Rev. C. R. VAUGHAN's Post Office address has been changed from Farmville, Va., to Cub Creek, Charlotte County, Va. Rev. T. M. HOPKINS, of Yellow Springs, Ohio, has received and accepted a call to the church of Bloomington, Ia., which is also his Post Office address. Mr. J. P. CONKLE was ordained by the Presbytery of Dubuque, on the 25th ult., and installed pastor of the church of Bellevue, Iowa. Rev. JAMES C. MARON has received a call from the church at Shade Gap, Huntingdon County, Pa. Mr. SAMUEL T. LOWREY was ordained by the Presbytery of Huntingdon, on the 7th ult., and installed Pastor of the church of Alexandria, Pa. Rev. JAMES WILLIAMSON was installed pastor of the church of West Kiahosquillas, by the Presbytery of Huntingdon, on the 14th ult. Rev. R. B. WILLIAMSON has been invited to take charge of the church of Demopolis, Ala., where correspondents will please address him. Rev. J. C. STEWART's Post Office address is changed from Fancy Hill, N. C., to Bridgewater, Burke County, N. C. Rev. ASA DONALDSON, of the Rockford Association of the Congregational Church, was received by the Presbytery of Rock River, on the 17th ult. Rev. J. G. RICHARDS, having removed from Ebenezer, to Liberty Hill, S. C., requests editors and correspondents to address him at the latter place. GRACEFUL MANNERS are the outward form of refinement in the mind, and good affections in the heart.