Banner and Advocate.

DAVID McKINNEY, JAMES ALLISON, STEPHEN LITTLE, } PROPRIETORS.

PITTSBURGH, JUNE 25, 1859.

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THE PRESBYTERIAN EXPOSITOR.—The June number of this very *readable* monthly is on our table. It contains fifty-six pages of excellent matter. The *Expositor* is now at the middle of the second volume. It deserves to live.

CHURCH BUILDING.—The church edifice of the Second Presbyterian congregation, in this city, is advancing. The large and beautiful Lecture-room affords a good accommodation for worship. The towers are in progress. They are to be one hundred and sixty feet high.

THE PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTH-WEST.—We are requested to say that the Board of Directors elected by the General Assembly are required by the Constitution to hold their first meeting in the North church, in the city of Chicago, on Tuesday morning, June 28th, 1859, at 10 o'clock. It is hoped that every member will be present.

"WELL WISHER" is informed that his donation, in April last, was received and applied, and was duly acknowledged in the *Banner and Advocate*. The communication did not appear, not because of its character or contents, but for want of room. If the doner shall choose to make us a medium of his bounties, we will cheerfully serve him.

Female Medical College.

The Tenth Annual Announcement of the Female Medical College of Pennsylvania, is before us. The Institution has a full Faculty. There were present, at the last session, thirty-six young ladies, six of whom graduated. We rejoice to have females make themselves well acquainted with the healing art, as well as with all other branches of human science; and for them then, on occasions, to employ both their science and their skill, is highly appropriate. But the idea of a lady becoming a regular Medical Practitioner, is rather disagreeable. We should greatly prefer to see the lady graduates marry eminent physicians, and then put forth their own attainments through their husbands.

Missionaries to Africa.

We invite attention to the letter of Rev. J. P. Carter, in another column. Mr. Carter is President of the Ashmun Institute, and is devoted to the welfare of the colored race. We trust that many and large collections will be taken up in our churches, on Sabbath before or after the Fourth of July, and many ardent prayers offered appropriately, in connexion with thanksgiving for our National liberties.

Mr. J. D. Williams is the duly authorized receiving agent for the Ashmun Institute, to whom collections may be paid. Those who may prefer giving to the Pennsylvania Colonization Society, or to the American Colonization Society, can do so through the same channel. With gratitude for what the Lord has done for us as a nation, we should ever unite prayers for the oppressed and benighted, and contributions toward their enlightenment and deliverance. Giving is a grace. Alms deeds and prayers should be companions.

Histories of Congregations.

The history of particular congregations is a matter of no small importance; but it is one of the valuables to posterity which is rapidly passing away, beyond the possibility of a recovery. Efforts should be made, at once, to rescue all that can be yet reached, and to put it in a fixed form. Some twenty or fifty pages of the Sessional Records might thus be well occupied; or the columns of the county newspaper, and in some important cases of more general interest, the religious journal might be used; but, best of all, in addition to the Sessional Records, as a medium of benefit in this line, use the pamphlet.

We are led to these remarks by the reception of a HISTORICAL DISCOURSE commemorative of the Presbyterian church of Upper Ten-Mile, Pa., by *Rev. E. O. Wines, D.D.*, with the addenda of a Farewell Sermon, by Dr. Wines; the whole making a pamphlet of sixty-four pages 8vo., neatly printed by Mr. Haven, of our city.

Upper Ten-Mile is the name of a Creek in South-Western Pa., which gives its name to the church. The region was settled mainly by emigrants from N. J., about 1774. In 1777 Thaddeus Dod, of N. J., a licentiate of the Presbytery of New York, preached to the people, and was invited to settle. He accepted the invitation, sharing hardships and vicissitudes with the settlers. A church of twenty-five members was formally organized in 1781. Mr. Dod was the second minister who settled West of the Monongahela, being one year later than Mr. McMillan.

From this time onward, Dr. Wines traces the history of the church, giving the names of members, elders and pastors, and narrating much contemporaneous history; and adding many highly instructive remarks. Every member of the congregation will, doubtless, possess himself of a copy; and copies will be sent far off to the descendants of former members of the congregation. To all our readers who would inform themselves as to the planting and progress of the church in Western Pennsylvania, we recommend the publication. And we would express the hope that many pastors and Sessions will note favorably our introductory remarks.

Early Church History.*

The most important part of all the history of the Church is that which was written under the guidance of inspiration, and known among Christians as, THE ACTS OF THE APOSTLES. This narrative, by Luke, embraces not the sayings and doings of *all* the Apostles. Prominently it is the Acts of but two of them; those of Peter in Chapters i—xii; and those of Paul in Chapters xiii—xxviii. All doubtless were diligent and successful laborers, but these two were so employed in the work, that an account of the things in which they, mainly, were concerned, makes known what is needful for instruction; and any thing beyond what is needful, the Spirit would not lay upon the generations of men.

Here we have the inspired history of the New Testament Church, and by studying this Book, and only by studying this Book, do we obtain the *True Idea of the Church*, and the law of its progress. The true Doctrine and Polity of the one true Church of God, are here presented to us by the teaching Spirit. Every Christian should study this Book, and study it well. Every child should be early and thoroughly taught in it.

The importance of a knowledge of this essential portion of Church History, makes us rejoice in every additional facility for its study. And we have recently had quite an acquisition in this line. Last week we gave a somewhat extended notice of the work of Dr. Jacobus, just issued, on this portion of Scripture. Its excellence, and the benefits which our readers may derive from it, induce us to recur to it again. We mark a few of its characteristics.

1. This important portion of Inspired History is so treated as to keep prominently in view the *successive steps of the Church's progress*—Prayer, Preaching, the Out-pouring of the Spirit, Baptism, the Lord's Supper, Benefaction, the Home work, the Foreign work, the Household covenant, &c., &c.

2. Questions are so handled as to exhibit with candor, the *Principles of Doctrine and order*, which are embodied in the History.

3. *A new and copious collection of References* is given in the margin and enforced in the Notes.

4. *The Epistles* of Paul are noted, where they severally belong in the history, and a brief summary is interwoven.

5. A valuable *Map* is attached; and good *Plates and Cuts* are presented, giving views of places mentioned, and illustrating customs, coins, &c.; with the author's personal observations of many of the localities mentioned.

Another noteworthy feature of the work, is a *Tabular View* of the History in a *Synoptical Outline*. This presents the entire Book in three Divisions: I. The Church among the Jews; II. The Church in its Transition from the Jews to the Gentiles; III. The Church among the Gentiles. This Synopsis is brief, but comprehensive. It is divided into Parts and Sections, distinctly noting where one Part or Section concludes, and another begins. It is exceedingly valuable, and should be thoroughly studied.

There is also a Table of *Contemporaneous History*, showing the connexion of the great Bible facts with leading secular events, and with persons of note in other records of the times, which is, to the intelligent student, highly satisfactory and instructive.

This arrangement, clear and discriminating, keeps the reader constantly attentive to the drift of each paragraph of the History, and of its connexion, and a comprehensive and satisfactory view is thus had of the whole.

The Exposition is not a mere verbal comment. It is a condensed and elaborate, and, at the same time, an eminently popular treatment of the Apostolic History, in a form which has not hitherto fallen under our notice, and which cannot fail to interest and profit the reader. We trust that many families will possess the work, and especially that it shall be studied—well studied, by parents, Sabbath School teachers, and children. Our junior theologians—any who are yet in the way of learning—will do well to re-study, with this help, the history of the planting of the Christian Church, and the development of her doctrine and order; her officers and their duties; her revival spirit; her diffusive nature; her absorbing influence upon the soul; her beneficence; her Home Missions; her Foreign Missions; how entirely she is consecrated to the work of her Lord, in the salvation of men.

It was known for some time, that Dr. Jacobus was engaged upon this Book. The Trade and the Church were therefore on the look out for it; and we learn that within a week of its publication, the whole edition of two thousand five hundred copies were engaged. Other editions will, of course, follow speedily.

We rejoice the more in the appearance and acceptability of this volume, as it carries forward the idea we once before suggested as to the best means of preparing a Church Commentary. We said, let individuals, called of God to work, write and publish. Let Christians read and examine. Then that which best meets the wants of the people will be adopted. And improvements will not be made to cease with one man, nor with one set of men. Exposition will not be checked, nor present attainments be made a fixture, by Ecclesiastical enactment. There will still be an open field for all the gifted sons of the Church, and there will be alurements to a perpetual progress. The work before us will, we think, tend mightily toward settling the great Commentary question, which was presented in New Orleans, and which abides still undetermined on the docket of the General Assembly. At least, while we have volunteer writers such as Hodge, Alexander, and Jacobus, with many others, we need be in no haste in foreclosing the Presbyterian Church by an authoritative decree of the Assembly.

*NOTES, Critical and Explanatory on the Acts of the Apostles, by *Rev. M. W. Jacobus, D. D.* Pp. 430, 12mo. New York: *Carter & Brothers.* Pittsburgh: *John S. Davison.*

The United Presbyterian Church.

The first General Assembly of this highly respectable body, formed, last year, by a union of the Associate and Associate Reformed Churches, North, met at Xenia, Ohio, last month, and enjoyed, per all reports, a delightful meeting, transacting much important business. So harmonious were the members, that from the propositions made and the parts taken in the discussions, it could not be inferred who had previously belonged to one of the formative branches, and who to the other. Christians so consentaneous, should belong to the same ecclesiastical family, and be called by one name.

The Church, as now constituted, consists of forty-two Presbyteries. The number of ministers and congregations is not given in the paper before us. There were *licensed* during the last year, twenty-three young men. Nineteen were *ordained*. There were twenty-three pastoral settlements. Increased attention has been paid to Sabbath Schools, prayer-meetings, Catechetical instruction, and family worship. Seven ministers died during the year.

We are pleased to see the evidences of zeal with which our brethren enter into the work of Gospel propagation. They have established Boards of Education, Home Missions, Church Extension, Foreign Missions, and Publication. We rejoice in this. Go, teach all, is the great command. Diffusion is the law of the regenerated heart. He that has heard aright will say, Come, as far as he can make his voice heard.

The following are a few of their regulations for the Board of Home Missions:

1st. It shall be the duty of each Presbytery to ascertain what places within its territory require missionary aid; to group together such a number of vacancies of missionary stations as may make one convenient missionary charge; instruct their delegate who is to sit on the Committee of Missions for what number of missionaries he shall apply, and the amount which will be needed from the public fund for their support; and likewise what probationers and unsettled ministers within the Presbytery are willing and suitable to be employed as missionaries.

8th. Vacancies able to support a pastor will be expected to bear the whole expense of their supply, and no money shall be paid for this purpose out of the missionary fund.

11th. Old or declining congregations or vacancies shall not be reported as missionary ground; nor yet unoccupied territory where there is little prospect of building up churches; but only new and flourishing stations and vacancies when there is a reasonable prospect that by the blessing of God on word and ordinances churches will be successfully established.

When a missionary charge wishes to call a pastor, and pledges $250 for his support, Presbyteries shall have power, provided they judge it expedient, to settle such charge and appropriate from the missionary fund in order to complete the pastor's support, for the first year $150; for the second year $100; for the third year $50; when such aid shall cease; it being understood that such congregation will increase its portion in the same ratio—$400 being considered the *minimum* on which a minister may safely settle in any ordinary location.

On the subject of Temperance, the Assembly passed some excellent resolutions, which we hope the Church Sessions may have the grace to execute. No one who deels out intoxicating liquors, as a drink, to his fellow men, should be recognized as a Christian, in good standing. He is doing evil. He feeds and clothes himself and luxuriates on the wages of iniquity. For filthy lucre's sake, he destroys family peace, and ruins the bodies and the souls of men.

We pray that this youngest in the family of Presbyterian General Assemblies may be enabled not only to copy the excellences of its seniors, but to become an example, going greatly in good works beyond what any of them had ever attained.

Speech of Rev. E. D. MacMaster, D. D.

In our report of the proceedings of the General Assembly, we gave a tolerably full statement of the leading points of Dr. MacMaster's speech relative to the Seminary of the North-West. The speech is now printed with an Appendix, in a pamphlet of forty pages. It is for sale at twelve cents a copy, at the store of J. S. Davison, Pittsburgh.

The *Presbyter* makes some very judicious remarks concerning the speech, its author, and the circumstances involved; and as the editors, are personal friends of the Doctor, and to a great extent his co-adjutors in the Seminary transactions, and hence are both favorable to him and well informed as to facts, we prefer quoting from them, to making comments of our own. They say:

II. Dr. MacMaster made a great mistake as to the facts, and by consequence failed to speak the views of his friends, when he took the ground that the opposition to himself was made in the name of slavery, and that the question to be settled was, whether the Assembly would sanction the usurpation of the slave power in the Church.

1. The opposition to Dr. MacMaster at no time avowed pro slavery views. The charge against him was abolitionism. He was said to be opposed to the action of 1845 in regard to slaveholding.

2. When Dr. MacMaster was first opposed by Dr. Rice, he was defended principally by Southern men, and he has been from that day to this, warmly sustained by many of this class.

3. There is no evidence that Southern men in our Church are in any sense responsible for the opposition made to Dr. MacMaster.

4. There is reliable evidence that Southern men, in large numbers in the Assembly, took ground for Dr. MacMaster, and promised to vote for him for the Chair of Theology. The majority of Professors in Theological Seminaries, who were members of the Assembly, avowed their intention to vote for him before his speech was delivered, and we have not heard of one that professed to be opposed to his election. One of this class told us that over sixty Southern members would have voted for him for the first Chair. Several Southern men were active in getting pledges for his election, and one of them professed to have secured forty. The Southern and Eastern men seemed to have settled it that the wishes of the North-West must be respected. Several distinguished men of the South took the ground that Drs. Rice and MacMaster must be both elected, or both rejected, and they labored to this end. We will not speak in detail of these efforts and the reasons of their failure, but we will say that as the time for the election drew near, the men of the South, in growing numbers, were promising to vote for Dr. MacMaster, in a large degree for the purpose of showing that the South would not proscribe him because of his opinions, and that they felt like giving this region what it asked. These are facts the truth of which we know and can prove.

5. The universal opinion, so far as we know, among those who have so perseveringly sustained Dr. MacMaster as a teacher of Theology, has been, and is, that the opposition to him is personal, and not sectional.

Concerned for Others.

Several of the organs of our sister Churches seem to be exceedingly concerned for their neighbors, and especially for Old School Presbyterians. They see shoals and rocks in our way, and they abound in warnings. Their efforts are many and great, to point out our errors. May we believe that they are influenced by a great desire to avert danger from us, and to make us perfect? We would be pleased to know, on sufficient evidence, that they are moved by the purest spirit of peace and love.

Pre-eminent among these well-wishers is the *American Presbyterian*. For some six months or more, it has abounded in its anxieties respecting us. And it seems not to grow weary. Its issue of last week devotes no less than three articles, and part of a fourth, in the way intimated. We speak of the subject that we may give due credit to our contemporary for its disinterested benevolence; and that we may ask to be excused from returning the kindness just now. Our request we hope will be the more readily granted, since we promise that whenever the time may come, that we shall have nothing to do in the way of home edification, and when there shall be no more place to be found in which to spread the Gospel, we shall then turn in and point out some of their defects, divisions, dangers, and breaches of the peace, by the way of helping them to a more safe standing and to higher attainments. We must press our request to be excused from a speedy return of their compliment, *in kind*. We would greatly prefer to have the beam thoroughly extracted from our own eye, before we devote much time to searching for motes in the eyes of others.

The Dividing of Churches.

We rejoice in those evidences of progress which call for the making of two churches out of one. But a church should not be divided simply because it is large. There should be additional reasons. One of these may be, that the progress of the place requires more church room, and that a new organization would draw in many persons, having as yet no church attachments. Another auxiliary reason may be, the great distance which a large portion of the congregation are obliged to travel to reach the place of worship.

To divide a church is one of the prerogatives of Presbytery; but it is one which is but seldom exercised, except at the request of the people. And the division of a church is a thing which should not be attempted, only by the advice of Presbytery. Those who think that to divide will be for edification, should inform the Session. They should then, by petition or otherwise, bring the matter before Presbytery, with all the reasons they can present. The Presbytery may decide the case at once, or may appoint a committee to visit the ground, for farther information. When an order shall have been obtained for the new organization, it will then be the duty of the Session to give dismissions and certificates of good standing to all proper applicants, which papers shall be the testimonials authorizing the minister who may preside at a meeting called for the purpose, to enroll the names and perfect the organization of the church.

For men to demand certificates, and for a missionary, traveling minister, or neighboring pastor, to organize a church, without the previous action of Presbytery, is not regular, unless it be in some very peculiar circumstances.

EASTERN SUMMARY.

Boston and New England.

The authorities of Boston have refused to allow *Powers' Statue of Daniel Webster* to be placed in the "Common," considering it to be altogether unworthy of its great original.

Rev. Dr. Wm. R. Nicholson, of Cincinnati, has accepted the call to become Rector of St. Paul's church, in the place of the Rev. Alexander Vinton, lately removed to Philadelphia.

The American Board of Foreign Missions has issued an urgent call to the churches reckoned among its patrons, to come to its aid with speedy and largely increased contributions. The indebtedness of $40,000, remaining from last year, has not been met, and there is a prospect, unless relief be speedily afforded, that this debt will be greatly augmented at the close of the financial year.

The movements in the *New School General Assembly*, looking toward a separation from all the Voluntary Societies, is awakening much discussion in Boston and many parts of New England. The Reformed Dutch Church has already withdrawn from the American Foreign Missionary Society and the Home Missionary Society, and the New School Presbyterians are on the very point of setting up for themselves in both the Foreign and Domestic Missionary work. So that a retrenchment in the operations of these old Societies seems almost inevitable.

The *Annual Commencement* at Williams College, will take place this year on Wednesday, the third day of August. The sermon before the Mills' Theological Society will be delivered on the evening of the Sabbath preceding, by the Rev. Prof. Hitchcock, of Union Theological Seminary, New York. This is the same Professor whose unsound views with regard to the inspiration of the Scriptures, and the Mosaic account of creation, were, a few months ago, the subjects of severe animadversion by the Rev. H. J. Vandyke, of Brooklyn.

Dr. Lyman Beecher, now in his 85th year, has lately been making a visit to his son, the Rev. Wm. H. Beecher, of North Brookfield, Mass. The venerable Doctor, though feeble in body, still possesses great elasticity of mind, and takes a deep interest in all religious, political, and literary advances.

The good people of the *Town of Hadley, Mass.*, had a rare treat in the celebration of the two hundredth anniversary of the settlement of their town, on the 8th inst. This town was incorporated in 1661. Its founders were Rev. John Russell and John Webster, Esq. The cause of its formation was a controversy that sprang up in the colony of Connecticut in 1660, respecting the qualifications for baptism and other kindred subjects. The address was delivered by Dr. Huntingdon, of Cambridge, and contained much curious, valuable, and interesting history concerning the early habits of the people. One of the historical reminiscences that should not be forgotten, is the fact that Col. Whalley, and his son-in-law, General Goffe, both judges, and both signers of the death warrant of King Charles I., here found a safe asylum from those who sought their blood, and ended their days in peace. Col. Whalley was a near relative of Oliver Cromwell. The restoration of Charles II. drove out of England most of the fifty-nine men who had taken the responsibility of signing the death warrant of his royal father. Whalley and Goffe reached Boston in 1660, and took up their residences openly near Cambridge. But when the news arrived that all but seven of the signers had been pardoned, and that these two men were among the seven, the solid men of Boston began to be shy of them. Gov. Endicott called upon the Court for their apprehension, but the Court acted tardily, and before the warrant for arrest was issued, they escaped to New Haven, where they were sometimes concealed in the house of Rev. Mr. Davenport, sometimes in a mill, and sometimes in a cave, so as to outwit the royal messengers in pursuit of them. But in 1664 they escaped to Hadley, where they were kept in concealment for many years in the house of the Rev. Mr. Russell. At times they were on the very point of being discovered; but when the colonial officers filled the very house they were in, they were secreted in the cellar. Goffe survived his father-in-law some fifteen years. Both carried on correspondence with their families in England under assumed names. Both were eminently pious men, as is abundantly evident from the accounts given of their letters and diaries. Cases of crime or serious immorality were very rare in the early history of this town, but the law took strict cognizance of many things, the very recital of which must cause a smile in our days. In 1662 a man sued a Dutch woman for calling him a rogue. In 1673 five wives and one maid were fined or admonished for wearing silk. In 1682 a person was fined for saying "so it seems" in a "scoffing manner," to Justice Partridge in the Court room, for lighting his pipe with the tongs, and other tokens of disrespect. Sometimes the quantity of silk, or wearing it in a flaunting manner, was deemed a legal offence.

It is due to the *Memory of Edwards*, and to historical verity, to make known that the peculiar and distinguishing doctrines held by him on the subject of religion, had nothing whatever to do with his removal from Northampton, as is alleged by the sneering and self-opinionated Dr. Holmes, of the *Atlantic Monthly*. But the true cause of his removal is correctly stated by the *Independent*, in these words:

The prime cause of the dissatisfaction with Edwards at Northampton was his strong, pointed, and even personal condemnation of social immoralities in the town. Finding that he could not rally the church to discipline the offenders, he was led to examine the working of the Half Way Covenant upon the Constitution of the Church itself, and thus a question of practical morality grew into a question of church order and evangelical doctrine.

The General Association of Massachusetts will hold its Fifty fifth Annual Session in Pittsfield, on the 28th instant. The following questions will be discussed. We give them, since they may be suggestive to Presbyteries and Synods of some topics proper for consideration:

1. Is there anything in the recent phases of religious experience which calls for a more careful and thorough inculcation of Christian doctrine?

2. What additional measures are necessary to bring the Gospel to bear more effectively on the neglecters of public worship?

3. What influence does the system of popular lecturing now in vogue exert upon the preacher and the people?

4. May the faithful minister, sustained by a faithful church, expect a constant revival?

5. How far is it expedient to substitute prayer-meetings for the pastor's weekly lecture?

6. Do the churches need to adopt, for the promotion of Christ's cause, more strict rules of systematic benevolence?

The re-endowment of *Yale Theological Seminary*, with $100,000, has been undertaken. Gov. Buckingham leads off with a subscription of $5,000.

New York.

The Speculative Fever in breadstuffs and provisions, in anticipation of a large demand from Europe, on account of the war, has subsided; but not a few are left completely prostrate on account of their connexion with it. But little confidence can be placed in the hope of bread speculation, in this country, with a view to European supply, unless there be a famine in Europe, or difficulties between Russia and England should shut up the Russian ports. There is plenty of wheat in Russia, and the facilities for producing it are very great. The difference in the price of labor alone, is sufficient to turn the scale in its favor; and there is but little prospect of anything occurring just now to create a European demand; so that all attempts at speculation are groundless, and our people may assure themselves that there is an abundance of breadstuffs in this country to supply all demands at reasonable prices. If the frost injures the crop in one place, the means of transportation are so favorable, that other sections can easily make good the loss.

We have received a specimen number of the *Scientific American*, in its enlarged form, containing an accurate account of its rise, progress, and influence, and also several interesting cuts of the *Scientific American* office, and the rooms for the examination of patents, designs, &c., and much valuable information. The subscription price is $2.00 a year, or $1.00 for six months. Parents would confer a substantial benefit on their sons by subscribing for it. The amount of scientific and useful knowledge in a single volume of the enlarged form, will be very great.

The Italian Residents of this city have already secured almost $5,000 for the benefit of the families of those Italians that may now fall in battle, while contending for the rights and liberties of their country.

The two *Roman Catholic Priests* that a short time ago renounced the authority of Bishop Hughes, have ceased their opposition, confessed their wrong in contending against the Bishop, and vowed the most uncompromising obedience in the future.

The Paper Read by Mr. Bancroft on the life, character, and writings of Edwards, before the Historical Society, which we mentioned last week, is to constitute an article in *Appleton's Cyclopædia*.

The Bible in the Public Schools has been a subject of frequent, earnest, and somewhat violent discussion in the Board of Education for some time. But at length, a by-law has been passed by a vote of twenty-five to sixteen, asserting the authority of the Board to insist on making all the Public Schools in the city assume as a part of their daily routine, the reading of the Scriptures. And hereafter the teachers in these Schools must either read the Bible to their scholars or go without their salaries. At the meeting at which this action was taken, it was intimated that the final remedy might possibly be sought in the Court of Appeals. The following are the resolutions passed on the subject:

SECTION 11. All the Public Schools of this city under the jurisdiction of the Board of Education shall be opened by the reading of a portion of the Holy Scriptures without note or comment; and it shall be the duty of the Principal of each department of the Schools under the jurisdiction of this Board, to report to the proper Board of Trustees, and to this Board, any violation of this by-law; which report shall be annexed to the pay roll.

SEC. 12. The situation of a teacher shall be forfeited by a willful violation of any rule or regulation of this Board; and no such teacher shall thereafter be employed in any school, unless the forfeiture is remitted by this Board. Every principal shall report to the proper Board of Trustees, and to this Board, all violations by teachers of the rules and regulations of this Board, of which he may be cognizant, and each report of absences annexed to a pay roll shall contain an allegation that the Principal has duly reported each case of the violation by a teacher included in the pay roll of the rules and regulations of this Board

SEC. 13. No payment shall be made to a teacher in whose case the provisions of this by-law have not been complied with.

And hereafter colored children are to be admitted to all the public schools.

The memorial on the *Sunday Liquor Traffic* states that there are in this city seven thousand seven hundred unlicensed dram shops, of which, five thousand are open every Sabbath; that over a million of dollars is kept from the public treasury by non-payment of fines and non-payment of licenses. This is truly a startling statement.

The *Ceremony of Marriage* is performed with great facility in this city as elsewhere, and often without much inquiry as to the parties married, or without much thought as to the solemn and obligatory character of the ceremony. Some Aldermen, and not a few ministers have made themselves conspicuous for their willingness to perform this ceremony for all parties that may present themselves.

The *Police Gazette* complains that the readiness and carelessness with which this solemn "ceremony is performed by those who have the legal authority to render the service, is in itself flagrant, and if it does not spring from an inadequate notion of the value of the marriage tie, is certainly calculated to impress upon those newly embarked in the wedded life no very serious idea of the obligation. That clergymen, especially, should lend themselves to this 'hasty traffic,' is just matter of complaint."

Philadelphia.

The State Agricultural Society has concluded to hold the Annual State Fair, for the present year, at Powelton, on ground tendered by the Pennsylvania Railroad Company.

During the Year, one thousand six hundred and fifty-eight patients were admitted to the Pennsylvania Hospital.

Bishop Potter has returned from Europe, but little improved in health. He was warmly greeted upon his arrival by the clergy, and his many personal friends. For some days he has been in attendance at the bedside of his father-in-law, the venerable Dr. Nott, of Union College, N. Y., who has been lying very low for some time.

Rev J. B. Ripley, pastor of the Mariner's church, reports that five hundred seaman have been converted at this port, within the last year, and that his church now numbers over one thousand communicants.

The *Moyamensing Presbyterian Church*, organized last Fall, by a colony from Dr. Boardman's church, is succeeding very well. The blessing of God has rested on this enterprise from the beginning, and those who made great sacrifices in connecting themselves with the undertaking, will receive their reward.

The Attendance at the Churches on the Sabbath, is gradually getting down to the Summer standard. The meetings on Thursday afternoons, are still well attended, and the exercises are generally full of interest. This meeting in the Presbyterian churches in regular rotation, is to us very promising, and we would be pleased to see similar meetings of our Presbyterian churches in other cities. At the communion on last Sabbath, in Dr. Boardman's church, an encouraging number made a profession of faith in the Lord Jesus Christ; some of these are persons able to do much for Zion's King.

Rev. Dr. Macklin has been very low, and his recovery is almost despaired of. Some accounts lead us to fear that his death may occur, before this article reaches our readers.

Presbytery of Ohio.

The Presbytery of Ohio met at Maple Creek, June 14th, and adjourned the next day. The attendance was very small, and no great amount of business was transacted. The second day of the Sessions was principally occupied with public worship. A large congregation were in attendance, and two sermons were preached. This tended to make the meeting pleasant, especially so to the congregation.

The following paper, on attendance upon Presbyterial meetings, was adopted:

WHEREAS, To the Church in her organized and official capacity is committed the whole of the vastly important work of conducting and carrying on the great interests of the Kingdom of Christ on earth; and,

WHEREAS, On the part of her ministers and elders, as well as of her more individual and private members, there appears to exist a strong and increasing tendency to forget the important obligations devolving upon them, and to neglect the duties growing out of those obligations, and hence a necessity of having their minds and hearts stirred up by way of remembrance; therefore,

Resolved, That in the judgment of this Presbytery, there is a very serious, increasing, and inexcusable neglect on the part of many of its members in attending upon the regular meetings of this Court of the Lord Jesus Christ.

Resolved, That the rule of Presbytery requiring the reading of the names of absentees of each meeting, and the calling of such delinquents to account at the next meeting, be strictly carried out by the Moderator.

Resolved, That at a previous meeting, a member of Presbytery be appointed to preach at the regular Fall and Spring meeting, on a subject assigned.

Resolved, That Dr. McKinney be appointed to preach at the regular Fall meeting, upon the duty of ministers as Presbyters, and that Dr. Howard be his alternate.

Resolved, That this action be published in the *Banner and Advocate*.

The following supplies were appointed for the congregation of

Mingo.—Third Sabbath of June, R. P. Kennedy. Second Sabbath of July, Rev. John Woods. First Sabbath of August, Rev. Geo. Hays. Fourth Sabbath in August, Rev. R. McPherson; to administer the Lord's Supper.

The next stated meeting is to be held at Lawrenceville, on the first Tuesday in October, at 2 o'clock P. M. R. MCPHERSON, Clerk.

For the Presbyterian Banner and Advocate.

Departure of Three Missionaries to Africa.—An Interesting Event.

On the 12th ultimo, the bark *Mary Caroline Stevens*, sailed from the City of Baltimore, bearing three colored missionary families to the heathen population of Liberia, and a company of emigrants to Liberia, numbering *one hundred and fifty*, partly liberated servants, and partly free persons of means and respectability.

A few hours before the time appointed for sailing, a large congregation of both white and colored persons assembled upon the deck of the noble ship, and on the adjacent wharves, some to bid a final and affectionate farewell to faithful servants or valued friends, some to participate in the exercises of the occasion, while all appeared deeply interested in an event, which, by the blessing of Divine Providence, must prove highly beneficial to the cause of African Colonization, and of more than usual importance to the progress of the Gospel in Africa.

After the introductory exercises of reading the Scriptures, singing, and prayer, which were conducted by Rev. Messrs. Cross and Day, addresses were delivered by Rev. Drs. I. T. Smith and C. Dickson, and by Wm. Crane, Esq, of Baltimore, an old and firm friend of the Colonization cause. These services, although deeply interesting, and occupying nearly all the time that had been allotted for the purpose, did not seem fully to satisfy all the assembled multitude. It was then suggested that the three missionaries should be permitted to say a few parting words to their own people, and to other friends of the work upon which they were about to enter. And this they did in an earnest, modest, and effective manner. They spoke of Africa as their proper home. Their interest in the advancement of Liberia, and in the spiritual welfare of her heathen population—their ardent desire to live and labor for the Gospel in that dark land. They spoke with confidence of what they believed God was about to accomplish for their own people in Africa, in fulfillment of prophecy, and trusted they might be permitted to labor successfully in his service. They expressed their readiness to meet all risks of the African climate, and to abide the decisions of God's providence respecting them, in thus going to live or die, in their Master's cause, on the shores of the land of their fathers.

At the close of these addresses, all joined in singing the missionary hymn,

"From Greenland's icy mountains," &c.

And at the word of the officer to "*cast loose*," the crowd of spectators retired to the wharf. And as the majestic ship moved gracefully out into the stream, the gentle breeze displaying her brilliant colors at the mast head, seemed to give promise of a prosperous voyage, and to encourage the earnest hope that the standard bearers of the Cross she was conveying to the heathens, might long be spared there *to display the "Banner of Truth, given of God to them that fear him."* May "*His Banner of Love*" ever protect and encourage these and all beside, laboring for Christ among the heathen!

These young men, Thomas H. Amos, Armistead Miller, and James R Amos, are the first fruits of THE ASHMUN INSTITUTE. Their trials for licensure and ordination before the New Castle Presbytery, were more than usually rigid, thorough, and extended, and were in all respects such as to encourage, so far as literary and theological training were concerned, the highest hopes of future usefulness. And the promptness with which these first students have devoted themselves to the work in Africa, is the best guaranty that the influence of the Ashmun Institute is in the right direction.*

These missionaries have gone out commissioned by our Board of Foreign Missions; and many earnest prayers will follow them, that they may, by God's grace, redeem all the confident expectations of their friends. It should be stated, that in addition to the usual provision made for them by the Board, many kind friends made them valuable contributions in money, clothing, books, &c.

It will be interesting to the friends of the Institute to be informed that there are several more students in the Institute, of great promise, preparing for the work of the ministry, and applications have been recently received for the admission of a number of others, all earnestly desiring an education for usefulness among their own people. All the students, thus far, are adequately sustained as to their boarding, &c, by their friends, or by the funds of the Church. *Their tuition is as it should be, gratuitous.* The Institute may, therefore, be regarded as having, by the favor of Providence, entered upon a career of usefulness, the extent and importance of which, if prosecuted, may not be estimated until the revelations of the great day. There is, however, now submitted a question for the immediate consideration of the friends of African Evangelization, in and out of our Church, and which is one of very easy solution, but of vast importance to the best interests of the African race, both here and in Africa, "*Shall the Ashmun Institute be adequately and permanently sustained or not?*"

To sustain the department of Instruction, there is required annually the sum of ($1,200) twelve hundred dollars. Last year the contributions fell far short of that sum, and for the present year, commencing January 1, 1859, only (175.00,) one hundred and seventy-five dollars have been received to the present date. Are there not in all our Church *one hundred and twenty friends of Africa willing and able to give to this object annually, the small sum each of ten dollars.*

JOHN PYM CARTER,
President Ashmun Institute.

Oxford, Pa., June, 1859.

*Twenty-four of the emigrants that sailed on this occasion were from the immediate neighborhood of the Institute in Pennsylvania.

Ecclesiastical.

MR. JACOB CONSET was ordained by the Presbytery of Dubuque, on the 3d inst.

REV. ALEX. CALDWELL, of the Methodist Protestant Church, was received by the Presbytery of Dubuque, at its late meeting.

REV. DR. JOSHUA PHELPS' pastoral relation to the First church, Dubuque, Iowa, was dissolved by the Presbytery of Dubuque, at its late meeting.

MESSRS. J. L. LOWER and A. D. HAWN, were licensed to preach the Gospel, by the Presbytery of Huntingdon, on the 14th inst.

REV. G. W. ZAHNIZER was installed pastor of the church of Huntingdon, Pa., by the Presbytery of Huntingdon, on the 14th inst.

REV. P. H. DALTON'S Post Office address is changed from Madison, N. C, to High Point, N. C.

REV. N. B. LYONS was installed pastor of the Upper Ten Mile church, Washington County, Pa., by a Committee of the Washington Presbytery, on the 2d of June. Dr. Brownson presided, put the constitutional questions, and preached the sermon; Rev. W. P. Harvison gave the charge to the pastor, and Dr. Wines to the people.

MR. DAVID T. CAMPBELL was licensed to preach the Gospel by the Presbytery of Beaver on the 15th inst.

MR R. S. REESE was ordained by the Presbytery of Lafayette, at a recent meeting.

MR. J. P. MCMILLAN, one of the recent graduating class at Danville, has received an invitation to become the Stated Supply of the Shiloh and Olivet churches. His Post Office address is Shelbyville, Ky.

MR. E. S. WILSON, a member of the late graduating class of Danville, has received and accepted an invitation to supply the church in Carrollton, Ky.

MESSRS. WM. R. MARSHALL and WM. T. BEATTIE, were licensed to preach the Gospel, by the Presbytery of Zanesville, on the 18th ult.

MR. S. E. AXSON was ordained by the Presbytery of Charleston, on the 22d ult., and installed pastor of the church of Beech Island, N. C.

REV. J. A. EWING'S Post Office address is changed from Hellen Furnace, Clarion Co, Pa., to Houghton, (Portage Lake,) Michigan.

REV. J. C. IRWIN'S Post Office address is Groveport, Franklin Co., Ohio.

REV. N. P. CHAMBERLIN was installed on 29th ult., pastor of the church at Thibedeaux, La.

REV. O. O. MCCLEAN, of Huntingdon Pa., has accepted a call to the North church, Iowa City, Iowa.

REV. T. F. MONTGOMERY'S Post Office address is changed from White Sulphur, Ga., to Hogansville, Troupe County, Ga.

REV. JOSEPH BROWN, died at Jeffries' Creek, Marion District, S. C., on the 19th of May.

REV. W. E. JONES, of Caledonia, N. Y., has received a unanimous call from the First church, Bath, N. Y.

For the Presbyterian Banner and Advocate.

Church Dedication.

The New Presbyterian church at Waterloo, Venango Co, Pa., was dedicated on Thursday afternoon, June 9th.

The Invocation prayer was offered by Rev. J. D. Howey.

The chapter was read and the dedication prayer made by Rev. James Coulter.

The sermon was preached by Rev. S. M. Eaton, from Luke xiv: 23, the text selected by Father Gilliland.

The closing prayer was offered by Rev. George Scott, and the benediction pronounced by Rev. Coulter.

A Dedication Anthem was sung, and the singing led by the Choir of the Franklin church, accompanied by a melodeon