Banner and Advocate.

DAVID McKINNEY, JAMES ALLISON, STEPHEN LITTLE } PROPRIETORS.

PITTSBURGH, JULY 2, 1859.

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

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DEGREE CONFERRED.—The degree of D. D., has been conferred by the Trustees of Hampden Sidney College, Va., upon the Rev. Wm. J. Hoge, of New York, and Rev. R. W. Bailey, President of Austin College, Texas.

PROF. S. R. WILLIAMS.—This gentleman, so long and so favorably known in this region as an Educator, has resigned the charge of the Presbyterian Female School, Louisville, Ky., and accepted the Presidency of the Sayers Female Institute, Lexington, Ky.

UNION THEOLOGICAL SEMINARY, VA.—The Electoral College of this Seminary, has unanimously elected Prof. Charles Phillips, of the University of North Carolina, to the Professorship made vacant by the removal of Prof. Hoge to New York. The qualifications of Prof. Phillips, are highly spoken of.

WESTERN UNIVERSITY OF PENNSYLVANIA.—The examination of the classes at the close of the Session was very satisfactory. The new President of the Institution, Prof. Woods, is highly spoken of. The exhibition exercises on Tuesday evening were quite creditable to all concerned. The oration on Havelock, by Mr. Wm. Cunningham, has been mentioned with particular favor.

Church Extension—Correction.

It seems that the statement made two weeks ago with respect to the payment of moneys at Pittsburgh for Church Extension, was a mistake. The Committee at St. Louis says, "Mr. T. H. Nevin, No. 24 Wood Street, is the only authorized Receiving Agent, and that to him all moneys intended to be distributed through the Committee, should be paid."

Fourth of July!

We hope that our readers have not forgotten the history of the great event, the anniversary of which occurs on next Monday. The remembrance of the Declaration of Independence, should ever awaken patriotic emotions and devout gratitude to God. How clearly may his hand be traced in all the struggles that preceded, and followed that memorable event! How kindly has he watched over us as a people ever since, notwithstanding our forgetfulness of him! How rapid has been the extension of our national domain! How vast the increase of our population! And how wonderful the influence that has gone abroad among the nations of the earth!

How happy are we now; plenty, peace, and happiness abound. Our sons are not slaughtered on the field of battle; the din of war is not heard; our fields are not trodden down, nor our peaceful homes desolated by the invader. May the day be spent by all our readers in a way consistent with rational Christian patriotism.

May the liberties so long enjoyed be continued. May our national and individual sins be forgiven. May every dark cloud be dispelled. May all the people become followers of the meek and lowly Jesus.

Church Boards.

The carrying on of the operations of the Church by Committees or Boards, is becoming a feature of Presbyterianism. Our own Church was the first to adopt the plan, and it has worked so well that others follow the example. The New School men resisted so strenuously, for a time, that attachment to voluntary Societies and opposition to Ecclesiastical Boards, was one great cause of the division in our Church. Now, the New School, have, to a great extent, adopted the Board system, and have nearly withdrawn from the voluntaries. The Reformed Dutch Church has abandoned the voluntary Societies, and organized Boards. The Cumberland Presbyterians have now their Boards of Missions, Education, Publication, and Church Extension. And the newly formed General Assembly of United Presbyterians have, as we lately noted, organized, at their first annual meeting, their five Boards.

All this is high testimony in favor of the efficiency of this plan of action, as well as an evidence that the system accords truly with Presbyterian principles. And as the Old School originated the plan, let us not permit it in our hands to become either enfeebled or corrupted. Much must have been learned by our long experience. Let us improve thereby, to the avoiding of incident evils, and to advancement in all possible efficiency; doing the work of the Lord.

Western Theological Seminary.

The new building for additional dormitories is rapidly approaching completion. The wings are now being covered in, and the whole edifice will be delivered into the hands of the Trustees by the contractors, on the 10th of August. This building will contain seventy-nine single rooms, each room having a large window and an open fire place. In this way every student can have a room to himself, the advantages of which will be obvious to all.

At the opening of the next term, the Seminary buildings will accommodate some one hundred and ten students, thus affording them excellent quarters at low terms, and preventing the necessity of seeking lodgings through the city. The rooms will be furnished plainly but comfortably. And we have no doubt that just as soon as the contractors have completed their works, all the rooms will be speedily furnished by individuals and congregations, as heretofore.

The Appropriate Field for the Religious Newspaper.

The *Newspaper* records passing events, whether facts, discoveries, principles, or projects; it discusses them, comments upon them, and circulates them for the public benefit. It has its character, as scientific, political, secular, moral, or religious, partly from the leading subjects of which it treats but mainly from its aims and spirit.

It is not every event, however, which should be recorded. Many things are common that are not news. Many things are of too little importance to be noted. And some things are of such a character, that to narrate them would be utterly unbecoming, indecent, corrupting. Such things the newspapers should avoid; and those which will not avoid them, should themselves be avoided. The religious paper will not touch them, nor allude to them, except for reproof or warning.

But the religious paper must not avoid all news. It must not confine itself to doctrinal essays, Bible precepts, and narratives of religious experience. It would, in such case, be no newspaper. Matters of this kind, the newspaper will embrace; but to be absorbed with them is appropriate to the magazine, the tract, and the book. This belongs to the pulpit, and the Publication Board.

But must the religious newspaper narrate and discuss nothing but that which is strictly religious? In that case, it would leave Christian families destitute of a vast amount of information indispensable to them in prosecuting life's journey and discharging life's duties; or it would subject them to the necessity of using the secular papers as the main channel of their knowledge of life's activities and prospects.

This dependance on the merely secular, would subject our youth and our females to very great evils. A large proportion of these journals, able though they be, are conducted by irreligious men, and some of them by gross errorists. Nearly all of them are partisan in politics, and often bitter in their feelings and reckless in their statements. Almost without exception, they abound in favorable notices of shows, the opera, the theatre, and the race-course. Some of them are bounteous in their details of crime, police reports, and other vile, polluting, and corrupting matter. In many of them there are sneers at the ministry, and at evangelical religion, and they abound in fictitious tales, novelettes, &c., which are always injurious to the young, and often damaging to those whose youth is passed.

Now, when we subject our households to the necessity of getting their news only through such channels—news which they must have—we do them a great wrong. They cannot thus get it without getting something injurious connected with it. It is tainted. The poison is taken too. The sneer, the jibe, the jest, makes its mark indelible. The wound will rankle long, and if it brings not death, it will yet leave a scar. The details of crime pollute the imagination, defile the thoughts, inflame the passions. Damage is done; great damage. There is no company that we admit to our houses which has more influence upon our children than the newspapers. Their character, as religious or irreligious, orthodox or heterodox, moral or immoral, noble or base, energetic or pusillanimous, is transfused into the readers. Our children's whole mental, moral, social, and religious character, will be deeply influenced, if not mainly formed, by the reading admitted to the house, and specially by the newspaper; for it will be sought for, ready absorbed.

The newspaper, then, is one of the main things at whose character the father of a family has to look; and it is one of the first and peculiar influences which he has to provide for his off-spring, if he would perform the part of a wise and good parent. And the faithful pastor, too, will have his deep anxieties on this subject; and to keep out the bad he will seek to have every household supplied with the good—with that which is rich in its fullness, attractive by its vivacity, supplying all important wants, and Christian in its whole Spirit.

But, we are told, if the newspaper has the name religious, it should be religious. Certainly it should; and so also of the man; and so of the family. But that a man shall be truly religious, is it needful that he shall be always at Church, or always on his knees, or always reading the Bible? Surely not. He will attend to these things; but he will also be greatly engaged in other matters—engaged for by far the greater portion of his time in secular affairs. His duties are various. They relate greatly to the world; and he will perform them. But as he is religious, he will carry religion into them all. He will keep them from the pollution of ungodliness. He will attend to them on principle. He will do all in accordance with the Divine precept. His is a week-day, as well as a Sabbath-day religion. He is religious in secular things, as well as in sacred. True religion is pervading.

So also with the newspaper. It may be truly and strictly religious without being always and in every part, in its Sunday dress and at its Sabbath's devotions. It may narrate and comment upon things secular as well as sacred. It will have its due proportion of things truly sacred, doctrinal, preceptive, practical, experimental. It will have its Church news, revivals, ordinations, ecclesiastical meetings, &c. And it will have also its notices of important secular matters, conveying them through its own religious channel, narrating them with Christian simplicity, selecting them in piety, and for utility in reference to the temporal and eternal interests of men—seeking by all due means, thoroughly to instruct its readers, and incite them to every good work. It will detail and discuss new and important events—matters of living interest; things favorable to religion; things dangerous to religion; things connected with Zion's progress; things belonging to social welfare, to peace, purity, advancement in good, family happiness, individual joy. It will strive to do all to the glory of God and the benefit of men. It will deal with man as having bodily wants, intellectual wants, social wants, moral wants, and as needing religion connected with the supply of them all; with man as dwelling on earth, and traveling heavenward.

The religious newspaper is intended for all; and especially for the poor, who cannot supply themselves with a variety of papers, and for the young, and for females, and for the many who have not time for extensive reading. It should then fairly embrace the information which all need to have through the newspaper channel. It should not be the magazine, nor try to occupy only the Lord's day, nor aim at supplanting the pulpit, the tract, or the book. Let it however, be worthy of its name. Let it be distinctly and eminently religious; but, though religious in all its bearings and spirit, let it be still a NEWSPAPER.

The appropriate field of the religious newspaper, then, is occurring events; it is the traveling world of humanity; it is living interests with their tendencies to immortality. And the paper has its claim to its appellation, because of its spirit, and because that with things belonging to this life it connects the worship of God and the life to come.

Domestic Missions.—Annual Meeting of the Board.

The Annual meeting of the Board of Domestic Missions was held in the Rooms on Arch Street, Philadelphia, on the 27th of June. There were present forty-two members, the largest number we have ever known to be in attendance.

Rev. John McDowell, D.D., was elected President; Rev. T. L. Janeway, D. D., Vice President; and A. W. Mitchell, M.D., Recording Secretary. On motion of Dr. Krebs it was agreed that the Board will elect two Co-ordinate Corresponding Secretaries. Drs. Musgrave and Happersett were chosen; and it was resolved that they should divide the duties of the office between themselves, as a matter of their own arrangement.

S. D. Powell, Esq., was re-elected Treasurer. The Auditors and Trustees whose time had expired, were re-elected, as were six out of the ten members of the Executive Committee.

The election of two Secretaries, co-ordinate, was a matter of compromise between brethren. Some thought there should be two, Secretaries connected with the office in Philadelphia; others were strongly opposed to this. Others thought there should be two, one to reside in the East, and the other on the Pacific Coast. A large majority of the members thought that the election of the two Secretaries would relieve the Board of some embarrassments, and would, in present circumstances, be for the benefit of the great cause of Domestic Missions. Hence the action that was taken. The thought that one of the Secretaries would reside in California, and operate for the extension of religion in that extensive, rich, and rapidly populating country West of the Rocky Mountains, induced some to make no strenuous opposition to the election of the two officers, who otherwise would have felt bound to enter their solemn protest against the measure.

Another thing which had some influence in inducing acquiescence was, that the Assembly had appointed a Committee of Inquiry, to examine into the propriety of re modelling the Board, by reducing its members, changing its location, &c. This might have been a reason why no change should be made now, but it was also a consideration diminishing the importance of the measure proposed, because that, soon there would be, or might be, a change, by the direct action of the Assembly upon the report of their Committee. This is a matter which, we trust, will not be lost sight of. The Committee alluded to is composed of six able, experienced, and judicious men; all favorable to the cause, located in different parts of the country, and being known to entertain some variety of sentiment. Their conference with each other, and with the Board, will doubtless elicit much light on the subject; and if the report shall be adopted in time, and published to the churches, so that it may be discussed in our Church journals, and in the Presbyteries and Synods, the Assembly may be constituted of members prepared for wise conclusions. Some, we know there are, who have a very great dread of the newspapers. The newspapers spread light. They inform the people of what is being done and of what is contemplated. They give knowledge to the masses; and hence aspiring men who would manage, are often thwarted in their plans. We say, let the light shine. Let the ruled know what laws their Legislators contemplate imposing upon them, that they may duly consult and may adopt measures to have those laws so modified as to be wholesome and good.

With these views, and these impressions we acquiesce in an arrangement, which seems to us not the best. And we not only acquiesce, but we help on the great cause. Every one can not have things in the way which he honestly regards as best. And we need to act together, if we would do a great work. We must yield to each other, and put forth a united influence. A plan of operations, far from being the wisest possible, may be very successful, when there is a united, strenuous, and persevering effort.

Alford's Greek Testament.*

We have frequently spoken of the value we attach to an intimate and thorough acquaintance with the original languages of the Holy Scriptures, on the part of ministers and Christian scholars. We hope the day will soon be past when students will throw aside the classic authors over which they have been accustomed to pore, just as soon as their backs have been turned upon the Academic halls, and when students of theology will part with their Greek Testaments and Hebrew Bibles upon leaving the Theological Seminary. The culture of their own minds, the discipline of their own hearts, the eternal importance of Divine truth, the demands of the age, and the defence and growth of the Church, require those who labor in word and doctrine to be thoroughly qualified for the faithful and skillful interpretation of the written Word of God. And just in proportion to the increase of Commentaries and popular expositions of Scripture, will it be necessary for the ministry to increase in sacred learning, and to be able to draw largely from the original fountains.

Therefore, we hail with delight every new facility provided for Christian ministers and Christian scholars, that may conduce to the careful, systematic, and thorough study of the Old and New Testaments, in the languages in which they were at first written. It will not do to commit this work to a select few, supposing it sufficient that our Professors in the Theological Seminaries, and a few possessing adequate means and leisure, take an interest in these studies. We would have all our educated ministers able to examine the Scriptures for themselves, to test the accuracy of the interpretations of others, and to feed their flocks with the sanctified results of their own investigations.

Hence it was with unaffected satisfaction that we learned that the Messrs. Harper were about to issue an American edition of the great work of Alford. The English edition was so costly that it was beyond the means of most pastors and students. The edition of the Harpers, in accuracy and elegance, rivals the English edition, is almost a *fac simile*, and brings the work within the reach of every Biblical student who can practice a little self denial, and who knows how to appreciate a critical apparatus.

Mr. Alford issued his critical edition of the Gospels more than ten years ago, and as second and third editions were called for, opportunity for careful and thorough revision was afforded. In the meantime, the author has continued his labors upon the other portions of the New Testament, and has now advanced to the pastoral Epistles.

The whole work will consist of four volumes; the first, containing the four Gospels is now published; the remaining volumes will follow in due time. Just at this point it may be proper to say that Alford, in the view of inspiration given in the Prolegomena, is not quite up to the orthodox standard, at least as we hold it, but in his Exegetical Commentary he almost always inclines to the Augustinian system, and but seldom betrays any taint of Rationalism.

The following are the principal features of the work:

1. The Greek text, *revised* after the most approved manuscript authorities, under the light of modern criticism. This will enable every theological student to know what has been done or attempted in this department, even if he does not accept all the results of any one scholar.

2. A digest of the various readings. This is a feature of the work that gives it special value. There is no single variation in any manuscript of any authority that is not here recorded. If the student had every existing manuscript in his hands, with the ability to decipher, and the patience to collate, he would be no better prepared for arriving at a correct knowledge of the true reading than he is by this Digest. He has not only the opinion of the editor, but also the evidences upon which it is based. This Digest of different readings is arranged on each page directly under the text.

3. Marginal references, not to the subject matter of the text, but what is far better in a work of this kind, to verbal and idiomatic usage. These are of very great importance toward determining the true meaning of controverted words and phrases.

4. A brief commentary, which has two characteristics. It is *critical;* that is, it develops the grammatical structure, and it is *exegetical;* that is, it unfolds the meaning of the text. In this latter, the author is quite happy and successful, so that his vigorous and distinct renderings often suggest a sermon from an entirely new point of view.

On the whole, we regard this as a most important contribution to the cause of sacred learning in this country, and we congratulate the ministers and theological students that they have now such easy access to so rich a treasure.

* THE GREEK TESTAMENT: with a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. By *Henry Alford, B. D.* 8vo., vol. 1, containing the Four Gospels. New York: *Harper & Brothers.* Pittsburgh: *J. L. Read*, Fourth Street; and *John S. Davison*, Wood Street. 1859.

EASTERN SUMMARY.

Boston and New England.

The preparations for the erection of the magnificent building for *Prof. Agassiz's Museum*, of Comparative Zoology, have been begun. Ground has been broken, and the structure will soon be reared. The corporation of Harvard College, has made a grant of five acres, for the site of the building. The Legislature has made a donation of $100,000; private subscriptions to the amount of $70,000 have been secured, and Mr. Wm. Gray has given $50,000. This is the way they do things in Boston; so that it is not strange her institutions of learning flourish and attract students from all quarters. Her rich men have acquired the habit of giving, and they are not alarmed at the prospect of frequent calls. Prof. Agassiz, with his family, has left for a visit to Europe, during the Summer.

Messrs. Gould & Lincoln have in press a work by David Masson, author of the "Life of Milton," on "British Novelists and their Styles, being a Critical Sketch of the History of British Prose Fiction." The authorship and title will secure a large circle of readers.

The *Recorder* says that "nothing is more wanted just now in the line of criticism than a good review of Mr. Buckle's "History of Civilization." This work is distinguished by much research, a compilation of vast learning, and much hostility to revelation and evangelical religion, although its attacks are generally in a covert form.

Theodore Parker's Congregation is a strange affair, and strange things are often said there. Sabbath before last, after the preliminary services had been gone through with, and the people were about to disperse on account of the failure of Dr. Solger, from whom an address had been expected, that gentleman made his appearance and entertained the audience with a discourse on Humboldt and Fourier. Mr. Parker informs his people from time to time concerning his travels and the state of his health, which seems to be much improved of late.

The *Renunciation of Unitarianism*, by the Rev. Mr. Gage, has been lately the subject of much newspaper comment. At first it was supposed that his views of the Trinity were closely allied to the ancient heresy of Sabellianism. But the following extract shows that he repudiates that error altogether, and adopts the orthodox view. Speaking of the Trinity he says:

When it degenerates into tri-theism as it too often does, it is and always has been a millstone round the neck of those, who fain would be Christians; and drives many a young and aspiring soul to the coldness and blankness of Unitarianism. Now its practical relations are made known, the stress of argument, instead of being laid on the eternal distinctions in the Godhead, is laid on the economical revealings of God in time, and a few words can overthrow Sabellianism in its distinctive features; through the pathway of Sabellianism, a man can pass to the full appreciation of what the power of the Trinity is, and to the clearest conception granted to the finite mind of those distinctions in the Godhead, which we always recognize when we speak of the ever-loving Christ, and the abiding influences of the Spirit.

His sentiments, so far as expressed, with respect to depravity, and regeneration, exhibit the experience of one taught of God.

Spiritualism is not dead yet; it still survives, notwithstanding its overthrow by argument, the attacks of wit, and the condemnation by all sensible people. Some of its dupes are still to be found in almost every neighborhood. And a national convention of Spiritualists (?) will be held at Plymouth on the 5th, 6th, and 7th days of August. Dr. H. F. Gardner, of Boston, will preside, and among the speakers engaged to attend are General N. P. Talmage, Professor Brittain, and such worthies as Andrew Jackson Davis, Emma Hardinge, and Mrs. Hatch. Look out for something novel, wicked, and ridiculous.

The *Theological Seminary* for the Methodists of New England, has been for many years at Concord, N. H. But its removal to Boston, to secure a more central location, and also to interest men of wealth and liberality in its behalf, has been agitated for some time. And at a meeting of its Alumni lately held, in which the six New England Conferences, together with that of Troy were represented, the Trustees were unanimously requested to take measures for its removal at an early day. The general policy of all the large denominations at present, seems to be to locate their Theological Seminaries in large cities or in their immediate vicinity.

The action of the *New School General Assembly* with regard to the Home Missionary Society, has excited considerable attention throughout New England, and will call forth much earnest discussion at the approaching meetings of the different State associations. The Executive Committee have put forth a strong paper respecting the "Principles and Co-operation of the American Home Missionary Society."

New York.

The Growth of this Great City, is often spoken of, but an exact statement of facts, will convey a more definite idea to our readers, than any amount of mere generalities. The first white child was born in New Amsterdam, the name by which New York was originally known, in 1625. And when the renowned old Peter Stuyvesant, the last of the Dutch Governors, marched his soldiers out and the English entered, in 1664, the town contained only one thousand five hundred inhabitants. Even at the time of the revolutionary struggle, the city had a population of less than twenty thousand, while at the present time the inhabitants number over seven hundred thousand. And if the present rate of increase could be continued, there would be in 1900, not less than five millions of souls clustered on and around the island of Manhattan. This island on which the city stands, was purchased from the Indians, in 1626, by Peter Minuit, for twenty-four dollars' worth of trinkets and utensils. The earliest deed on record in the city was dated in 1635. The real estate on the island, once purchased for such a mere pittance, is now valued at five hundred millions of dollars.

Less than fifty years ago, a gentleman proposed to assist a Lutheran church, embarrassed in a pecuniary way, by a donation of six acres of land, near the corner of Broadway and Canal Street; but after mature deliberation the astute Trustees declined, for the reason that the ground was not supposed to be worth fencing in. The value of this ground would now probably be reckoned by millions. The building of the First Church, within the walls of what was then Fort Amsterdam, was opposed on the ground that it would intercept the South-East wind, and thus obstruct the working of the windmill on the North River. At length the church was determined upon, but the funds were wanting. But just then the daughter of Dominie Bogardus was married, and the principal citizens were invited to the wedding. According to the custom of the times, the wine went freely around, and in the midst of the hilarity and excitement, the subscription paper was produced and the requisite money secured, the guests vieing with each other in the amounts pledged. It is even said, that some the next morning, regretted the profuse liberality of the previous evening. Now, there are about three hundred churches in New York.

In 1693, William Bradford set up the first printing office in the city, and printed for his first volume a small folio of the laws of the Colony. Now the new descriptive Catalogue of the Harpers, alone includes more than two thousand volumes, comprising a large proportion of the standard and most esteemed works in English Literature. Mr. Bradford began the publication of the New York *Gazette* in 1725; at the present day there are some three hundred and fifty periodical publications in the city, representing every variety of class and opinion in art, politics, literature, and religion. And at the *Knickerbocker* establishment, situated in what was once called the "Swamp, and where the tanners of former times carried on their operations—which was once leased for twenty one years at a yearly rental of twenty shillings, and which was sold in 1789 for £200—twenty five steam presses are constantly at work, printing regularly more than thirty magazines and newspapers.

Such are only a few of the changes that have taken place in the past. But who can estimate the future, enumerate the wealth and poverty, the splendor and the degradation, the virtues and the vices, of the mighty masses of humanity to be congregated here!

The *Wretched Condition of the Streets and Alleys*, have been the occasion of much outcry and of much apprehension on the score of health. Those having this matter in charge for some time, have been famous for realizing the largest possible amount of money for the smallest possible amount of work. But Mr. Delavan, who has been lately appointed Inspector, has given notice to each one of the Health Wardens that he will be held strictly accountable for the condition of the sewers, alleys, and streets, in his wards.

The Liquor Dealers have been seized with consternation at the appointment of Capt. Pillsbury to the Superintendency of the police department. The general impression has been, that he will immediately compel the observance of the Sunday Liquor Law, and bring the unlicensed liquor dealers before the proper tribunal. The license is ridiculously low, and the poorest man that wishes to destroy his fellow-men by dealing out ardent spirits, can easily raise a sufficient sum to obtain the legal right to engage in this traffic. But still the license law has been a dead letter, and thousands engage in the business without giving any heed to its requirements.

The preparations for celebrating the *Fourth of July* have been various, and on a grand scale. The Common Council has appropriated $3,600 for the display of fire-works from various quarters. To our people the very smell of gunpowder has something in it yet, that rouses the spirit of patriotism. And in a great city like this, the populace clamors loudly for the shrill sound of the fife, for the rolling of the drum, the bright uniforms, the peals of musketry and artillery, the detonations of Roman candles, and the whizzing of rockets. Well, when the people are deprived of green fields, rippling brooks, and the singing of birds, pageants and spectacles may be used as sort of substitutes. Probably, however, the frequency of these public shows in New York is owing to the presence of the large foreign population, accustomed from infancy to such displays in the lands of their birth.

Kossuth has written a letter to the New York *Times*, in which he warns his exiled Hungarian countrymen against throwing up their situations and embarking for Europe, as many did at the time of the Crimean War, in the hope that the time to strike for the liberty of Hungary had arrived. Kossuth says, that *it is not yet time for them to move*, and that grave considerations forbid his entering on premature explanations. He intimates that due care is being taken of Hungary, and that at the proper time its friends will be apprized of the movements in progress. It is quite probable that the late reverses of the Austrian arms have done much to inspire the Hungarians again with the hope of being able to cast off the yoke of the hated house of Hapsburg, now represented in the person of Francis Joseph.

A Subscription of $200,000 for Union Theological Seminary, has been obtained.

Philadelphia.

The Washington Monument Association has been holding a Floral Fair in Jaynes' Hall, to aid in obtaining funds for building a Monument to the memory of the Father of his country, in the city where he resided so long, and which is so closely identified with the early history of the great struggle in which he made himself illustrious.

The *Episcopal Recorder* criticises severely a sermon delivered at St. Mary's church, Burlington, on the character of the late Bishop Doane, by the Rev. Charles F. Hoffman, on account of the exaltation, in the highest of High Church style, of the Sacraments and of union with the visible Church, understanding by the visible Church, as a matter of course, the Episcopal Church. This is the Church of which Mr. Hoffman speaks when he says:

It was to this Church alone, that he promised to be with until the end of the world. It was to this Church alone, that he gave the power to send forth a valid ministry. It was to the ministry of this Church alone, that he gave the power to administer valid sacraments and other ordinances of religion. It was to this Church alone, that he gave the power to preach a valid Gospel. Such were the views of Bishop Doane.

It is to be borne in mind that High Church Episcopacy and Low Church Episcopacy too, for the most part, does not speak of other denominations as *churches*, but as *sects*.

The *American Presbyterian* continues to be sorely exercised on account of the state of the Old School Presbyterian Church. That paper has been belaboring our branch of the Church for some months past, and has really grown quite ferocious, because no one has thought the repeated attacks in any way worthy of a reply. It has predicted all sorts of convulsions and disagreements at Indianapolis, but they did not occur; and this has caused its wrath to wax fiercer and fiercer. Every week gives evidence of the tremendous importance the editor attaches to assults which no one returns, for which no one cares. If this is the best kind of food the editor is able to serve up to his readers, and they are willing to receive it, surely no outsider will complain for a moment.

The *Oldest Pastor* in the city is the Rev. George Chandler, who has officiated at the marriage of three thousand one hundred and sixty-five couples.

The *Presbyterian Church at Atlantic City*, erected principally by the Presbyterians of Philadelphia, and in which every Presbyterian visitor to the sea-side, at that point is interested, has been completed. The dedicatory services were held on Thursday of last week. We take the following account from the *Evening Journal*:

The exercises consisted of the singing of an anthem, by the delightful choir of the Arch Street Presbyterian church, under the direction of Mr. Heisler, of the Handel and Hayden Society, and with the instrumental assistance of Prof. Michael Cross; Scriptural reading, by the Rev. Dr. Alfred Nevin, of the Alexander church; prayer, by the Rev. James M. Crowell, of the Penn Square church, a sermon by the Rev. Dr. Charles Wadsworth, from the text (Luke vii: 5.) "For he loveth our nation, and he hath built us a synagogue;" brief addresses, by the Rev. Mr. Brown, of Abscecom, and the Rev. Dr. Leyburn, editor of the *Presbyterian;* and a consecrating prayer, by the Rev. Mr. Christian, of the North Presbyterian church. The discourse of Dr. Wadsworth was heard with profound attention, and was an eloquent effort. The importance of dedicating churches free from debt, was forcibly urged. We trust this new and important church enterprise may meet with abundant success.

We are pleased at the consummation of this important movment, and hope that those of our readers who may visit Atlantic City during the coming Summer, will cheer and encourage the people connected with this enterprise by attendance upon worship in this church, and in every other becoming way.

For the Presbyterian Banner and Advocate.

The Atonement.

MESSRS. EDITORS:—Allow me to call the particular attention of your readers, to the very able and satisfactory discussion on the Atonement, furnished by your correspondent, "L N." The subject is one of transcendant importance in itself, as bearing upon the whole scheme of redemption; and has a special claim on our attention at a time like the present, when there is apparent a strong tendency to a *negative theology*—a disposition to resolve all the bones and sinews of Bible doctrines into an undefined, gelatinous compound. In these days when the trumpet too often gives an uncertain sound; when the pipe and the harp, though soft may be the tone, gives no such distinction of sound as enables us to know what is piped or harped; it is refreshing to hear the shrill clarion of your correspondent touching notes at once clear and sublime. He has, I think, defined the nature of the Atonement, so clearly and conclusively, as to leave no room for an opponent to gainsay or resist. He has shown with the force of mathematical demonstration, that an Atonement by its Divine Author intended alike for the lost and for the saved, is in fact no Atonement at all, removes no obstacles in the way of a sinner's salvation, but on the contrary, unless God cease to be just and holy, consigns the whole race forever to the curse of a broken law. On the other hand, he has made it apparent that the difficulties connected with the definite scheme of the Atonement are purely imaginary, since the sufferings of the Saviour possess that infinite value and efficacy which cannot but avail for the pardon and salvation of every sinner, who is willing to be saved on the terms of the Gospel. Thus nothing is to be gained by stripping the sacrifice of the Redeemer of its chief merits, in order to accommodate the Gospel to the feelings of the ungodly. It is hoped that these articles will not prove the last from your gifted correspondent.

L. N. D.

For the Presbyterian Banner and Advocate.

A Plea for Sabbath Schools.

MESSRS. EDITORS:—The incalculable benefits of Sabbath Schools are now so generally admitted, that in urging the drift of this communication, their popularity is taken for granted.

My object is to call attention to but one or two of the difficulties under which the Schools at least in the country and small towns labor, and to suggest a remedy.

One programme, with slight variations, serves for all. One, two, or more Schools are organized in the bounds of the congregation. They are pretty well filled with children. Church members and the community speak well of the enterprise. Little or no opposition of a positive character, is encountered. But Mr. A, the head of a family, a pious man, capable of leading the devotional exercises, has duties to attend to on Sabbath mornings, that makes it inconvenient for him to attend. Mr. B is versed in the Scriptures, and well qualified to teach a Bible Class, but there are difficulties that prevent his attendance. Mr. C is a good singer, and could add interest to that important part of the service; but there are obstacles in the way of his attendance. And thus the duty of managing the School devolves upon a very small number, to whom it may be more convenient, or who may be more self sacrificing, and it may be, less competent. Under these circumstances it may well be matter of surprise that so much good is done.

But to the remedy. 1st. Let us in the fear of God examine our excuses. If they are invalid, our duty is plain. But if good, then, 2d. Let us give material aid in another form alike demanded by policy and justice. The interest, nay the very existence of Sabbath School instruction requires an outlay of money. A Library must be kept up. Juvenile periodicals and tracts (well selected) increase interest and numbers in the Schools.

No education is so cheap. The Superintendent charges nothing. The teachers charge nothing, and are frequently among the heaviest contributors. Then let each of us, for ourselves, prayerfully consider this matter; let us not dare to shift responsibilities, but come promptly to our duty, and we cannot doubt that God's blessing will crown our efforts. Has not his presence already been most manifest in the Schools!

Let each of us institute the inquiry: If this great auxiliary of the Church becomes more and more effective, what have I done to promote it? But if it grows sickly and inefficient, how far must its failure be attributed to the want of my co-operation?

A PARENT.

For the Presbyterian Banner and Advocate.

"Why am I an Episcopalian?"

Was a question proposed to the Bible Class in a Boarding School of a certain city. How were Presbyterian children to meet this question? Why were they in that school? When will parents learn not to place their children under such influences? There were girls of different character and temperament; many of them trained as Presbyterians, strictly. Yet very few of sufficient firmness to repel insidious argument, and maintain their position. Yet here they were obliged to prepare an answer, and listen to the reasoning of prejudiced minds, well matured, too, in behalf of *The Church*, which is only true in their estimate. Presbyterians are rather careless in training their children with that devoted fondness for their own Church, we see in other denominations; they don't prepare them to meet these emergencies, and yet put them in the fire to be tried; consequently, many young minds easily influenced by external pomps, and ceremonies, are led off to a Church not so strict as their fathers, and become soon bitter opponents of Presbyterianism.

Not so to one brave spirit to whom this question was committed; yet fatal to another of less firmness, who, before long, was confirmed in a High Church congregation. What can parents expect if they place their children in Episcopal or Papist Schools, to be trained? Sad mistake, to which frequent attention should be called.

The youthful mind, already tinctured by romance-reading, which describes the dim religious light of old country churches, is ready to be captivated by the imitations of it in our free country—by the "incomparable" Liturgy, the solemn robes, and usual paraphernalia of this sect, and the similar one of Romish name.

An observing mother, who lives a retired life, lifts this warning voice to those who have not reflected, perhaps not noticed in their passage through life, how many young members of our Church—not to mention the many families—are led away by these fascinations. In the place where I once lived, an Episcopal church was formed which entirely sifted ours of all fifer pleasure seeking members—all forsook us and became "devout" Episcopalians, where discipline was not applied for indulgence in the pleasures of the world.

For the Presbyterian Banner and Advocate.

A good Lesson for a Young Pastor.

In taking my accustomed stroll this evening, I called at the residence of one of the oldest members of my little flock, who has for many years been a ruling elder in the Church. The lesson that I learned by this short visit, was one that caused my heart to throb with "gushing sympathies." Yet it was one that I hope may never be forgotten. This good old "Father in Israel" has long since lived his "three score years and ten," and is now "by reason of strength," living his fifth score. He is but little more than a living skeleton, is, of course, very feeble, almost deaf, and suffering intensely from other bodily diseases. Thus he has been afflicted for many years, and yet his testimony is, that the Lord is very merciful and kind to his unworthy servant. He desires to go and be with his Saviour; yet he is willing to stay and suffer all that the Lord may require, without a complaint, only because it is his Master's will. His prayer is, that in the midst of all his sufferings, a murmur may not escape his lips. We have all been such great sinners, that we should suffer without a groan, all that the Lord may inflict upon us.

This is an old man's testimony, as he totters upon the brink of the grave. Now, if this good old elder, in the midst of all his sufferings, can "praise the Lord for his goodness," how thankful should they be who are in the enjoyment of health, with its manifold comforts! Yet how prone we all are to complain!

Reader, if you think your lot is a hard one, go visit some poor Christian sufferer, such as this old elder, and learn a lesson of submission.

D.

Ecclesiastical.

Rev. WM. EAGLETON, D.D., A. M. CUNNINGHAM, and IRA MOREY, and the churches of Murfreesboro', Shillbyville, and New Providence, were received from the Shiloh Presbytery, New School, by the Presbytery of Nashville, on the 16th of May.

Rev. P. V. VEEDER was installed pastor of the First Presbyterian church of Napa, California, on the 29th of May, by a committee of the Presbytery of Benicia. Rev. A. Fairbairn, of Sacramento, presided and put the constitutional questions; Rev. W. C. Anderson, D.D., of San Francisco, preached the sermon and delivered the charge to the people; and Rev. B. B. Bonham, of Healdsburg, delivered the charge to the pastor.

Mr. WM. R. MARSHALL, late licentiate of the Presbytery of Zanesville, was ordained and installed pastor of the Twelfth church, Baltimore City, by the Presbytery of Baltimore, on the 20th ult. Dr. Backus presided and preached; Dr. Smith proposed the constitutional questions, and offered the ordaining prayer, Dr. Hamner delivered the charge to the pastor, and Rev. Mr. Lefevre the charge to the people.

Rev. DANIEL WILLIAMS has received a call from the church of Schellsburg, Pa.

Prof. JEROME ALLEN was ordained by the Presbytery of Dubuque on the 21st ult., and installed pastor of the church of Hopkinton, Iowa.

Rev. WM. DALZELL has received a call from the church of Bethesda, Presbytery of New Lisbon, for one third of his time.

Rev. GEO. P. VAN WYCK's pastoral relation to the church of Upper Marsh Creek, and Rev. L. S FINE's pastoral relation to the church of Chambersburg, were dissolved by the Presbytery of Carlisle at its late meeting.

Rev. ANDREW JARDINE's Post Office address is changed from McCoysville, Juniata Co., Pa., to East Main, Broome Co., New York.

Rev. J. D HOWEY has taken charge of the congregations of Mill Creek and Sugar Creek, Presbytery of Erie.

Mr. FITZGERALD, a student of the Western Theological Seminary, was licensed as a probationer for the Gospel ministry, by the Presbytery of Carlisle at its late meeting.

Mr. HENRY F. HICKOK, of Princeton Theological Seminary, was ordained and then installed pastor of the churches of Sandy Hill and Fort Edward, New York, by the Presbytery of Troy, on the 15th ult.

Rev. LORENZO WESTCOTT was installed pastor of the Presbyterian church at Warrior Run, Pa., by the Presbytery of Northumberland on the 17th ult

Rev. E O FRIERSON's Post Office address is changed from Pilatka, Fla., to King-stree, S. C.

Rev. G. W HILLMAN's Post Office address is changed from Wahoo, Madison Co., Ohio., to St. Mary's, Auglaize Co., Ohio.

Rev. SAMUEL K. HUGHES' Post Office address is changed from Ch