Banner and Advocate.

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

PITTSBURGH, JULY 9, 1859.

TERMS.—$1.50, in advance; or in Clubs $1.25; or, delivered at residences of Subscribers, $2.00. See Prospectus, on Third Page.

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

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

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

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

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

REV. FIELDS BRADSHAW, died at Francona, Alabama, on the 12th of June, in the 60th year of his age.

SEMINARY OF THE NORTH-WEST.—See letter in another column, giving a brief notice of the meeting of the Board of Directors.

MOBILE, ALA.—On the authority of an exchange paper, we noted that the Government Street church, Mobile, Ala., was likely to be furnished with a pastor, in Rev. T. A. Hoyt. We are just informed that no election has yet been made, and that hence the pastorate is still vacant.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.—The *Tenth* Annual Report of this very useful Society has been issued. There was paid from the Treasury, during the year, for Books and Tracts gratuitously distributed, $6,650; for salaries of Home and Foreign Missionaries, $43,441; for Paris chapel, $8,429.

Theological and Literary Journal.

The July number is the 45th issue of this Quarterly, that is, the 1st No. of the 12th volume. Its contents are.—I. Dr. Harris's Theory of the Conversion of the World; II. Notes on Scriptures—Matt. xx—xxii; III. Regeneration; IV. Exposition of Acts vi. and vii; V. The Facts of Geology Consistent with Revealed History of Creation; VI. Dr. Sprague's Annals of the American Episcopal Pulpit; VII. A Designation and Exposition of the Figures of Isaiah, Chapters xliv. and xlv.

This number manifests both the ability and the distinctive theological views of the editor. He is peculiarly a Literalist in his interpretations. In him Millenarianism has a clear expounder and a firm advocate.

The Christian Instructor.

This monthly so long published under the patronage of the Associate Reformed Church, has been changed into a weekly, and is to be henceforth devoted to the interests of the United Presbyterian church. The editors are the Rev. J. B. Dales, D. D., the former editor of the monthly *Christian Instructor*, the Rev. J. T. Cooper, D.D., for sixteen years editor of the *Evangelical Repository*, the organ of the *Associate* or *Seceder* Church, and the Rev. George C. Arnold. The first number is before us, presenting quite an attractive appearance. It is printed on a large sheet, with fair type. The selections are good, and the editorial address, and other editorial matter lead us to expect a well conducted and interesting paper. The editors and proprietors have our best wishes for success.

The paper is published at $2 00 per annum to single subscribers, or when taken in clubs of twenty, at $1.50.

Commencement at the College of New Jersey.

The commencement at Princeton was, like its annual predecessors, a great occasion. Great to many an ardent youth, and anxious parent; great to multitudes of the aged and the young who could never tolerate the thought of missing Commencement. It occurred on the 29th of June.

The exercises of the occasion were opened on the day previous, with an address before the Literary Societies, by Rev. Joshua H. M'Ilvaine, D. D., pastor of the First Presbyterian Church, in Rochester, N. Y. The subject was, "The Principles and Laws of Social Progress." It was admirably treated. The thought, however, occurred to us during the delivery, that some of the positions taken were not sufficiently guarded. We hope to see it in print. It deserves to be widely spread, and well considered. It will be suggestive even should not every sentiment meet with a full approbation.

The afternoon of the day was appropriated to a meeting of the Alumni. The evening was occupied with addresses by selected members of the Junior Class. These were fine samples of oratory, both as to composition, and delivery. The church was crowded, both morning and evening.

On commencement day proper, orations were delivered by twenty-two young men of the Graduating Class. This occupied a long forenoon, rejoicing the hearts of many, and disappointing the hopes of a few.

In the afternoon, the degree of Bachelor of Arts was conferred upon the fifty-five members of the Graduating Class.

Sixty-three members of the class of 1856, received the degree of Master of Arts.

The Honorary Degrees conferred were the following:

LL. D.

The Hon. James A. Pearce, United States Senator from Maryland.
The Hon. Richard S. Field, of New Jersey.
Frederick A. Packard, Esq., of Philadelphia.

D. D.

The Rev. Robert H. Thornton, of Canada.
The Rev. James Smith, of Nova Scotia.
The Rev. John Dorrance, of Pennsylvania.
The Rev. E. R. Craven, of Newark, N. J.
The Rev. D. M. Halliday, of Peekskill, N. Y.

Within the last year a gymnasium has been fitted up, on the College grounds, thirty feet by seventy; and a library room, thirty two feet by seventy four, and thirty feet high, has been nearly completed. These mark progress. The expense of the Library Room, nearly $5,000, is met by Nehemiah Perry, Esq., of Newark.

This ancient College is a truly Christian institution, and Presbyterian in its officers. The Faculty are able. Over three hundred students were present the last year, and a number still greater is expected for the year to come. A blessing attends Princeton.

"Cheap Religion."

We adopt this heading of a recent article, in a noted contemporary, not that we approve of the spirit in which it is there used, but because it may afford an occasion for some seasonable remarks.

We have been accustomed to regard true religion, in all its benefits, that is, to regard human salvation in all its glory and with all its blessedness, not only as "cheap," but as entirely gratuitous—"without money and without price." If we are right in this opinion, we have then ascertained that the value of a thing is not to be measured by its costliness to the receiver; but that the greatest good may, possibly, be to him the least expensive. Hence we ascertain that *cheapness* is not to be ridiculed, nor are its advocates and admirers to be despised. Yes, instead of caricaturing a "cheap religion," we might rather infer that cheapness was one of true religion's distinctive characteristics. "To the poor the Gospel is preached." It is brought within their reach in all that belongs to its acquisition, its enjoyment, and its lasting benefits.

The article, however, to which we allude, speaks more of the persons interested than of the thing named. The writer seems to bear a great antipathy to those who obtain good things cheaply; and especially does he berate "cheap religionists." And he thus denominates those who watch carefully the "treasury of the congregation," those who cannot recognize the "claims of architecture," nor appreciate the "large views," "progressive spirit," and "cultivated taste" of the day—those who would rather use money in ameliorating the condition of the "poor," or in sending "missionaries to new settlements," or in "planting the Cross among the heathen," than to expend it upon the "pretentious steeples," upon "pilasters, arches, scroll pew backs, upholstered seats," or "stained glass." He is also against those who cannot afford to give a "larger salary" to the pastor, nor to build a "parsonage;" and he cannot bear those who call for "economy" in the conducting of our missionary and educational enterprises. All such he calls "cheap religionists," and he exhibits them in no very amiable light. He intimates that their "charity" not only begins at home, but "ends at home."

Now, the article alluded to may have some value. But it is not sufficiently guarded; and there are some very serious drawbacks upon its excellence.

1. There is a great want of charitable judgment. The imputation is, that all who do not come up to the writer's views, are parsimonious, illiberal, mere pretenders. They are derided and sneered at as "cheap religionists." Well, it is possible, that among those who prefer plainness in church architecture, and who think that a minister of Jesus should, in his efforts to preach the Gospel to the poor, be willing, in *some measure*, to share the lot of his people; and who advocate the most economical and effective use of what the saints, poor and rich, cast into the Lord's treasury—it is possible that among these there may be some of the baser sort of mankind. But, to insinuate that they all are such is surely not becoming; especially as they are known, commonly, to be among the most orthodox, humble, prayerful, and hard-working of Christ's own family; and some of them bear much of the Master's image.

2. The sentiments of the article are not drawn from God's Word, nor are its positions sustained by Scriptural authorities. It presents but one quotation, and that relates to a matter to which the writer had not much alluded in his remarks. Where a man undertakes to chide his brethren, in a manner so condemnatory, he ought certainly to fortify himself by copious drafts upon God's truth. It is the Bible, and not the world's tastes, and fashions, and vanities, which is to guide men in their "religion."

3. The Bible, in all its precepts, and in giving us the history of the Church for four thousand years, speaks of but one splendid and costly house of worship, and that one was to be the place of resort for a whole nation. Except in reference to that one temple, we read nothing of turrets, steeples, collonades, pilasters, carvings, gildings, &c. The very reverse of all this seems to have been the order of the Synagogue, or church architecture, when holy men of old ministered to God's people.

4. The spirit of the article to which we allude, seems to be NOT the spirit of Christ, nor of the apostles and prophets. They all made religion "cheap." And they gloried in its cheapness—"without money and without price," "free." Christ, for our sakes, became poor. He had not where to lay his head. But he gave most liberally. And in sending out preachers, he said not a word about splendid churches; and he bade them not be anxious about purse, or scrip, or duplicated changes of raiment; but in their ministrations, to give freely. And in tracing their teachings and doings, as far as recorded by inspiration, we find nothing injunctive of splendid architecture and large expenditures; nothing that looks like a prodigal use of the "scanty earnings of poor widows;" nothing favoring the appropriating of "pious offerings in the shape of fat salaries to supernumerary or do nothing Secretaries." On the contrary, the Lord appreciated the widow's "two mites," and the "cup of cold water;" and he enjoined the gathering up of the "fragments." And the Apostles labored with their own hands, that they might not be burdensome while they preached the glad tidings. And they enjoined, "that if any would not work, neither should he eat." Verily, Jesus, and Paul, and Peter, and Luke, and all of them, were cheap religionists. It is true, that there lived a few men, even in that day, of a perverse order, as Judas, and Simon Magus, and Ananias and Sapphira; but these names were not left on record as examples for our imitation.

Reason and common sense, should prevail in religion. Churches should be commodious, neat, corresponding with the ability of the people. Let the church edifice be sufficiently large, comfortable, in *good* taste, in good repair always, a chaste ornament to the neighborhood. Churches should be dwellings fit for God's own children, adapted to the emotions of a pure and spiritual worship. Hence they should not be sensuous in their decorations; should not be made to gratify vanity; should not be encumbered with debt; should not so absorb a people's means as to prevent them from contributing to the proper sustentation of their pastor, and to the aid of the poor, and to education and missions. A people who will plead their large donations toward a splendid church for themselves, plead their exhaustions by this means, or a church debt voluntarily incurred, as a reason for small contributions to benevolence, are just as heinous in their sin, as are those who *pretend* plainness and economy merely to save their own pocket. Both classes "rob God." Good men will do neither the one thing nor the other. They will be liberal toward the sanctuary, they will sustain their pastor well, and they will not be niggardly in their benevolence. A good and wise people will in all things, do according to the ability that the Lord giveth; and will see that their donations are effective to the accomplishing of the end designed.

While there are amongst us myriads of the poor and uneducated, and while the world has its hundreds of millions of heathen, perishing for want of missionaries, it is no time for Christians, rich or poor, to expend their money for that which profiteth not. While there are such destitutions and such wants, let Christians come as near as possible to the Master's precept and to apostolic example, in making religion cheap, and its laborers effective; so that its spread may be the more extensive. Thus shall we respond to the prayer, "Thy kingdom come."

Home and Foreign Record.

The number for July is still much occupied with the Annual Reports of the Boards, summaries of which we long since published. A small space shall hence suffice for our present notice.

DOMESTIC MISSIONS.

Missionaries Shiland, Goodall, Smith, and Caldwell give encouraging accounts of their labors.

RECEIPTS in May, at Philadelphia, $4,172; at Louisville, $317.

EDUCATION.

RECEIPTS in May, at Philadelphia, $5,378; at Pittsburgh, $138; at Louisville, $71.

FOREIGN MISSIONS.

AFRICA.—The difficulties with the Spanish, at Fernando Po, are likely settled. At Settra Kru there was some interest manifested on the subject of religion. At Monrovia three persons had been received to the communion of the church. Mr. Clemens and family had arrived safely at Cape Coast Castle, on their way to Corisco.

CHINA.—At Canton the public mind had become quiet, and things looked promising. At Ningpo there was a special out pouring of the Spirit. Twenty three persons had been added to the church, and twenty others were inquiring.

INDIA.—Rev. Messrs. Welsh and Broadhead and their families had arrived at Calcutta. At Futehpore, a new chapel had been dedicated, and a Hindoo woman received to communion.

SOUTH AMERICA.—This is a hard field. The missionaries, however, labor and have good health. The demand for Bibles was increasing.

INDIAN TRIBES.—At Spencer one hundred and seventy five persons have been received to communion since 1854. There are at present, several inquirers. A farmer is needed at one of the mission stations; an experienced teacher at another; and several female teachers at others.

RECEIPTS, in May, $12,273.

PUBLICATION.

The cheap Confession of Faith is highly acceptable. It will make the doctrines of our Church, and hence the truths of Scripture, far better known among our people than they were formerly.

Fifteen new colporteurs have been appointed. The only new publication noticed is Jacobus on the Acts.

RECEIPTS—For Colportage, $3,486; for Distribution Fund, $500; Sales, $6,110.

CHURCH EXTENSION.

RECEIPTS in May: at St. Louis, $275; at Philadelphia, $551; at Pittsburgh, $76; at Cincinnati, $42.

The New York Independent.

This paper lately contained the following notice, in the shape of a communication:

INDIANAPOLIS.—At a late meeting of the General Assembly of the Old School Presbyterian Church at Indianapolis, the colored congregation desired the Assembly, as did the other congregations in the city, to appoint a preacher for their pulpit on the Sabbath. Rev. Wm. L. Breckinridge, of Kentucky, was appointed to this service. The people of the congregation, no doubt, surprised at the want of courtesy in appropriating to them a man who was so unacceptable on the slavery question, refused to allow the Rev. gentleman to occupy the desk. Mr. Breckinridge, claiming his right to do so, it is said, was distinctly informed that no slave holder, nor advocate of slavery, would be received there as a minister of Christ. The above facts are stated as reported by a member of the colored congregation.

To this the *Presbyter* gives this reply, which we know to be correct:

"We happen to know that Dr. Wm. L. Breckinridge was not only appointed to the above service, but actually performed it. A number of the members of the Assembly were in attendance, and one of the editors of this paper occupied the pulpit with him. All felt it was a pleasant and interesting occasion. And any one acquainted with Dr. Breckinridge, need not be told that he was among the last men in that Assembly who would "claim a right" to preach where he was not wanted."

We hope the *Independent* will promptly correct the misrepresentation of its correspondent.

"This colored congregation at Indianapolis was much more courteous than one in Lexington, Ky., when the Assembly met there. For it is reported that when the Moderator of that Assembly, Dr. Van Rensselaer, who had been appointed, upon invitation, as was supposed, to preach to that congregation, went to the church, he was informed by the colored preacher who ministered there, that he (Dr. Van Rensselaer) could not preach that day, as he had a particular subject on which he himself wished to discourse to the people at that time. Dr. Van Rensselaer expressed the greatest satisfaction with this arrangement, and sat as a respectful and devout listener to the end of the sermon delivered by his sable brother.

SPRINGFIELD, OHIO, FEMALE SEMINARY.—The Eighth Annual Catalogue of this flourishing institution shows an attendance of one hundred and fifty one pupils during the year, and of one hundred and thirty the present session. The principals are Rev. Charles Studevant and Rev. James L. Rodgers, assisted by a full corps of teachers.

Danville Theological Seminary.

The late graduating class, at Danville, numbered *ten* members. They are spoken of very favorably. We see it stated that *all the students*, the graduating class and others, are *required* to remain in the Seminary till the close of each term, and to stand their examinations. This is a requisition in all our Seminaries, and is one which should be strictly observed. And not only should it be insisted upon that all students stay the session fully out, but also that every one should be there on strictly the first day of the term. To shorten our already greatly shortened sessions, by clipping a week, or weeks, off each end, is deeply injurious. Will not Professors see to this? Will not Directors insist upon the full term? Our young men are not fully aware of the vast importance of the first day, and the last day, and every intermediate day of each and every whole session.

A writer in the Presbyterian *Herald*, speaking of Danville Seminary, says:

"This Institution has now closed its sixth year of its course. Surely God's blessing has rested upon it. The report of the Financial Agent exhibits the funds of the Institution to be one hundred and thirty-one thousand dollars, without real estate, of which they own some twenty thousand more. Ninety thousand of this fund has been collected and invested in the most productive stocks; forty thousand of it is in the Bank of Kentucky, which yields ten per cent; fifty thousand is in State and City bonds, and yields six per cent. The remainder is in individual notes and yields the same as the last. The endowment fund yields about nine thousand dollars a year. This sum is sufficient to pay the current expenses, on the present scale of expenditure; but the salaries are quite too low. More money is needed to erect suitable public buildings, to endow scholarships, to increase their library. Few, if any, institutions have been so prospered in money matters in so short a time. It has already sent into the ranks of the ministry about seventy five young ministers, and it is a remarkable fact that all these young men have taken very high positions, and are very fine preachers, not merely scholars or theologians, but *preachers*."

Southern Presbyterian Review.

The articles presented in the July number are as follows: I. First Pastoral Letter of the Synod of the Carolinas; II. The Lecture System—Its Influence upon Young Men; III. The Distinctions of the Godhead Personal, and not Nominal; IV. The Principles of a Liberal Education; V. The Hypostatical Union; VI. The Religious Instruction of our Colored Population; VII. Notices of Recent Publications; VIII. Periodical Literature.

A general circulation of our Periodical Literature is a matter of vast importance to our Church. It is a main means of our knowing each other, in our vastly extended country. The periodicals present the existing types of our Theology. They show whither the currents are setting. They discuss topics of doctrine, duty, and discipline. They not only tell of, but they modify and help forward changes. Every Presbytery should have among its members, at least two or three copies of every Quarterly in the Church; and every congregation should embrace a few subscribers to each weekly; and the monthly should not be neglected. Let the whole Church be well informed in regard to the whole, and each part put forth its proper influence on every other part. This will tend to unity, peace, and purity. Intimate acquaintances are commonly friends. They bear with and help each other. Strangers are often aliens, and are easily provoked to battle.

The number of the *Southern*, now before us, is valuable. The Pastoral Letter is an important part of Church History. It was published seventy years ago. The copy here used is the only one known of, and it is partly defective.

Idolatry in San Francisco.

Christianity and heathenism are coming doubly in contact. We are sending missionaries to China, to instruct and convert the people; and the people of China are coming to us for purposes of gain, and are setting up their idolatries. What is to be the influence of the Gospel on these immigrant heathens? Can heathenism live in contact with Christianity, when the latter is strongly in the ascendant? We think not. It has not hitherto. But there is a new trial being made. The Chinese at San Francisco, have erected a temple, of brick, and set up in it their wooden *god*, with sundry decorations. The *Pacific Methodist*, in narrating this painful fact, says:

"We have missionaries in China, and they are devoted, able men. But their success has been small. Scarcely any perceptible impression has yet been made upon China's darkened and indurated mind. While leading men in the American and British churches are preaching millenarian sermons, predicting the speedy coming of Christ—while there is a constant flourishing of trumpets over the amounts contributed to their missionary treasuries—while Christendom is congratulating itself upon its wonderful success in opening heathen ports to commerce and Christianity—not only are the millions of Asia and Africa slumbering and festering in ignorance and sin, but they are sending back a stream of idolatry to our own shores! A heathen temple in San Francisco! There is a solemn significance in such a fact. It is a trumpet peal of alarm to a half alive, half awake Church, demanding that Christianity shall be vindicated from the charge of inefficiency that its tardy progress would seem to warrant. Christianity has not in this age attained to the high development of activity and power requisite for the conquest of the world."

For the Presbyterian Banner and Advocate.

Another "Pulpit Peccadillo."

Any thing whose influence is of such a nature as to distract the attention of worshippers in the sanctuary, should be carefully avoided by all, and especially by ministers. One thing which many ministers practice, and thus commit the fault in question, is that of devoting part of the time during the singing exercises preceding the sermon, turning to the portion of Scripture to be read, and the passage on which they contemplate preaching, and sometimes arrange notes or a written sermon in the Bible. Both minister and people should have their attention concentrated on *all* the parts of public worship at the same time; hence it is thought that every minister should "find his place," and "carefully arrange" his papers (if he uses any in the pulpit) before commencing the exercises of worship, or at least not do so when the people are singing, and when he should be singing also. By adopting the course recommended, he will be enabled to sing not only a stanza or so, but the whole of the selection, and will avoid annoying any of his sensitive people. M.

[Rather too sensitive.—EDS.]

EASTERN SUMMARY.

Boston and New England.

The Germans of Boston held a meeting, a short time ago, in honor of *Humboldt*, at which Dr. Douar said that that distinguished philosopher of nature was nothing more nor less than an Atheist. As might have been expected, this was gratifying news to many; but others did not appreciate the appellation so highly, while some were indignant that such a stigma should be cast on the memory of a man so distinguished. The result has been the publication of several able articles in the *Courier*, in which the utter falsity of the charge is undertaken to be proved by citations from his works. That Humboldt was an Atheist in the ordinary acceptation of the term, we do not for a moment believe. But the great defect in his writings is the absence of that clear and distinct recognition of the existence, presence, and government of God, in the way in which he is regarded by Evangelical Christians. He had studied earthly things and visible agencies so long, that they occupied his thoughts to the almost entire exclusion of God and heavenly things. What a subject of compassion is this great man, so wise in the things that perish, but giving no evidence of any saving acquaintance with the way of salvation, through Jesus Christ. Far better, infinitely better, is it to know nothing but Jesus Christ and him crucified, than to have all Humboldt's knowledge, and yet be ignorant of the Saviour of sinners. Let no one that has been made wise unto salvation, envy the most gifted and the most honored, the one that has traveled farthest and seen most, and who has done much to interpret the mysteries of nature, but to whom the Book of Life is sealed.

The first article in the July number of the *Atlantic Monthly*, gives a sketch of the life and character of *Thomas Paine*, in which every vice charged against him by common fame is at least tacitly admitted; and yet the writer thinks Mr. Paine a very much misunderstood, misrepresented, and abused man. He does not even attempt to whitewash the character of his hero, or to bring to light any hidden good qualities and yet has the presumption to hold him up as one whose memory should be dear to every friend of freedom! Truly, the *Atlantic* must have grossly misjudged, if it supposes that the American people will continue to patronize a magazine, however ably conducted in some respects, that will dare render such posthumous honor to the blasphemer of all that is good and holy, to the shameless drunkard, and to the debased debauchee. Such a stench has the very name of Paine become in the nostrils of the pure and reputable, that his few deluded followers that every year celebrate his birth-day in New York and Cincinnati, are generally supposed to be beyond the reach of respectful notice. But it seems that the Modern Athens has one to enter the lists in his defence, and a magazine in which to emblazon his infamy, while seeking to overturn a judgment that can never be reversed.

The *Fifth Annual Convention* of the Evangelical Sabbath Schools of Massachusetts, was held at Northampton, in the First Congregational church, of which the celebrated Jonathan Edwards was for many years pastor, on the 22d and 23d of June. The attendance was not as large as at Newburyport, last year, but from eight hundred to one thousand pastors, superintendents, and teachers, were present. The Secretary of the State Committee presented the following statistics of the Evangelical Sabbath Schools in the State:

Whole number of Schools,	416
" " Teachers,	8,018
Average attendance of Teachers,	6,803
Whole number of Scholars,	67,098
Average attendance of Scholars,	45,592
Number of Scholars over 15 years of age,	24,110
Number of conversions,	1,972
Collections for benevolent purposes,	16,520.73

During the meetings of the Convention, the propriety of having only one sermon on the Sabbath, in the churches, and devoting the afternoon to the Sabbath School instruction of the whole church, was discussed by some of the speakers. The Rev. E. H. Nevin, of Chelsea, in whose church this plan had been once adopted, was especially earnest in the advocacy of the one sermon system. But when Mr. Franklin Snow inquired of Mr. Nevin how the plan worked in his own church, he replied that his church preferred the old New England method, and had gone back to the old system. It does strike us that some of the warm advocates of Sabbath Schools are attempting to interfere with some things they had better let alone. The Sabbath School, to be useful and blessed, must be subject to the Church, and must not attempt to exercise authority over the Church. Whenever the Sabbath School, or any other institution, endeavors to make the preaching of the Word occupy an inferior place among the means of grace, it makes an attack against God's own ordinance.

During the next few weeks, the literati of New England, and *Commencement Orators*, will be actively employed in attending the Commencements of the different Colleges, which will take place as follows:

Bowdoin—First Wednesday in August. Waterville—Second Wednesday in August. Dartmouth—Last Thursday in July. University of Vermont—First Wednesday in August. Middlebury—Second Wednesday in August. Harvard University—Third Wednesday in July. Williams—First Wednesday in August. Amherst—Second Thursday in August. Brown University—First Wednesday in September. Yale—Last Thursday in July. Norwich University—Second Thursday in August. Wesleyan College—First Wednesday in August. Tufts College—Second Wednesday in July. Union College—Schenectedy, New York, July 28th.

At the late meeting of the *Congregational General Association of Connecticut*, the one hundred and fiftieth anniversary of the construction of the famous Saybrook Platform, was celebrated. The Rev. Dr. Bacon, of New Haven, read from an address which we had prepared for the occasion, for two hours and a half, without completing it. It was a production of great research, giving a lively picture of the persons who constituted the Synod, and also exhibiting the reasons for the action of the Colonial Legislature, in calling the convention of ministers and messengers of the churches at Saybrook, in 1708, where the ancient symbol of the orthodox faith of the churches in this State was prepared and sent down to the churches.

New York.

Last week we gave some notices of the *Growth of New York* in the past, and some of the probabilities with respect to its future. This week we propose to state a few facts connected with its earliest settlement. During the sixteenth and seventeenth centuries, as well as before and since, the discovery of a North-West passage to India was the great object of study and enterprise by the most daring and the most accomplished navigators. To effect this, an Englishman, Henry Hudson, but in the employ of the East India Company of Holland, set sail from the Texel in 1609. On his voyage he touched at Long Island, and sailed a considerable distance up the river that was afterwards to bear his own name. The river and its adjacent country were claimed, by right of discovery, for Holland, and the favorable reports of subsequent voyagers, led a company of Dutch merchants to establish a trading settlement under the protection of the States-General of Holland, which granted a patent for the exclusive trade of the Hudson River. Under these auspices, in 1613, a fort was built near where the city of Albany now stands, called Fort Orange, in honor of the Prince of Orange, the Washington of Holland, and a few trading houses were erected on Manhattan Island, where the city of New York now is.

In 1621 the city of New Amsterdam, so named after the Amsterdam of Holland, began to be built; and in 1623 the foundations of what is now the city of Albany, were laid. The Dutch claimed all the territory from the Connecticut to the Delaware, under the title of the New Netherlands. For a time they were greatly annoyed by the Indians. The Dutch had swept everything before them on the ocean; but Indian warfare was something that neither their tactics nor habits of life were well adapted to meet.

In 1650, Gov. Peter Stuyvesant demanded from the United Colonies of New England, a full surrender of the lands on the Connecticut river. But finally a compromise was effected; the Dutch retained the lands on the Connecticut, of which they had already taken possession, and Long Island was divided between the parties. Afterward, the redoubtable Governor defended the claims of his country against both the English and the Swedes on the Delaware, and at length compelled the Swedes to become incorporated with their conquerors. But Charles the II., forgetting the friends that had sheltered him in his long exile, sought every pretext for a quarrel with Holland, and in 1664, without respect to the rights of the occupants, he executed a charter to his brother, the Duke of York, afterwards James II., in which he conveyed to him the whole Territory lying between the Connecticut and the Delaware. To secure the King's grant, Col. Nichols was sent out with a fleet and army. Stuyvesant was for making a vigorous defence, but the people dreading the storming and sacking of the place, overruled him, and he was induced to sign a treaty of capitulation on the most favorable terms possible. The inhabitants retained their estates and became incorporated with the English, and the Governor himself remained in the colony until the end of his life. Thenceforward, New Amsterdam, in honor of the Duke of York, was called New York, and afterwards the name was extended to the whole province. Fort Orange soon afterwards surrendered and received the name of Albany. Afterwards, war having broken out between England and Holland, New York was suddenly surprised and taken by a small Dutch squadron, but it was restored in a few months by the treaty concluded at Westminster in 1674. Thus ended the Dutch authority in this part of the world. But many of the wealthiest and most enterprising families of the present generation, as well as many of those most distinguished for piety and benevolence, are the descendants of the early Dutch colonists; their very names clearly indicate their origin. And on the corner of Thirteenth Street and Third Avenue, the passer by may see to-day, bearing both fruit and foliage, the pear tree, planted two hundred and twenty one years ago, by the hands of old Governor Peter Stuyvesant.

The mention of this tree reminds us that just now, a crusade is proclaimed in this city, against the Ailanthus found in many of the streets and private yards. Some of the papers are vieing with one another in the hard things said about this tree, and in the many evils with which it can be charged. This attack has been made every now and then for several years, but still the tree is planted and grows. The objections made against it, do not prevent people from planting it, nor do the hard and ugly words said about it wither its leaves. We strongly suspect that the desire of some nurserymen to introduce some new shade trees, of which they may have a good supply on hand, has something to do with these periodical assaults on this old favorite.

The associated press has sent the *Hon. J. T. Headly*, to the seat of the present European war, to act in the capacity of reporter. Years ago, Mr. Headly acquired considerable reputation as a delineator of military characters, and as a word painter of scenes and carnage. But if the object of the associated press had been to magnify the merits of the present Emperor of the French, the Rev. John S. C. Abbott would have been their man. He finds the sum of all human perfection in the Bonapartes, and can make even their vices appear to be virtues. No more fitting person could the Emperor employ, to act as correspondent for his own special organ at Paris.

The sums lavished in getting up *Hotels in this City*, is enormous, and the expenditure in this way seems to be becoming greater every year. Take for instance, the new Marble Hotel on Fifth Avenue, opposite Madison Square, now rapidly approaching completion. The building covers 16 lots, having a front of 202 feet on Broadway and Fifth Avenue, of 215 feet on Twenty-Third Street, and 196 feet on Twenty Fourth Street, and is 7 stories high—that is in this case 107 feet. It makes its own gas, is heated by steam, has steam to carry folks up and down stairs on the dumb waiter principle, has 7 public parlors, 120 private parlors, 420 chambers, 60 other rooms, about 100 baths, a dining hall 80 by 60 feet, 21 feet high, lighted by eleven chandeliers, and can accommodate 1,000 guests. The whole cost will be $1,144,000. The building cost $400,000; the ground, $550,000; steam, plumbing, and gas fixtures, $35,000; mirrors $30,000, etc. Surely this is an immense sum to be expended for the gratification of luxurious tastes and the cultivation of prodigal habits. A church for the worship of God, erected at an expense of from $100,000 to $200,000, is considered by many to be a tremendous waste of money, and worthy of the severest reprehension. But what shall we say of the expenditure of ten times that sum on a single building, to afford an opportunity for the display of dress and fashion, to sleep in gaudily furnished apartments, to sit at an epicurean table, and to drink drugged liquors at a marble counter!

Philadelphia.

It is to the credit of this city, that not a single one of all its numerous railways has its *Cars in Motion on the Sabbath*. The attempt to do away with this restriction was a signal failure, and we hope that all efforts of the same kind, in the future, will meet with the same result. But the action of the Directors of the railroad to Atlantic City, at a late meeting, can by no means be viewed so favorably. They determined to run their cars on the Sabbath during the season, and on last Sabbath this desecration commenced. The effect will be to introduce to the quiet of the sea side at that point, every Sabbath day, the rowdies from the city, and to interfere very materially with the security and peace that has heretofore reigned there. The allegation that this is to allow the laboring classes an opportunity to visit the sea side, that is denied on every other day of the week, by the nature of their avocations, is a mere pretence. The honest and toiling laborers are not the men who will crowd the cars to Atlantic City every Sabbath; but the frequenters of the drinking saloons, bar-room lounge rs, and "fast" young men generally, will be the ones accommodated by this arrangement. They will go down in the morning, disturb Atlantic City through the day, and return in the evening to make night hideous with drunken breaths and drunken oaths.

Rembrandt Peale, the celebrated Painter, has entered upon his 82d year; and Mr. Scully, so well known to fame, is 76 years old. These two venerable artists are now engaged in painting each other's portraits. Mr. Joseph Harrison has commissioned each of these artists to do this service for the other.

The *American Presbyterian* copies the following from the *Religious Herald* which will be news to our readers, and to all who have perused the proceedings of the last General Assembly:

"At the recent annual meeting of the Old School General Assembly of the Presbyterian Church, held at Indianapolis, Ind., a new rule in relation to exit from the Church was adopted, to wit: that "When a church member, against whom there is no charge of immoral or irreligious conduct, requests the church Session to erase his name from the church book, the Session has a right to grant his request." This is a gross departure from Presbyterian usages and doctrine, and had the General Assembly of Connecticut passed such a vote, it would have been put to the score of lamentable laxity of sound principles. In our judgment it will work mischief. Out of this back door many will secretly pass."

Now, the truth is, that no such action was taken or proposed. The mistake probably originated from some of the remarks made in reference to the proposed changes in the Book of Discipline. To get the Old School General Assembly to adopt such a rule, would be about as difficult as to get it to vote an approval of Campbellism or High Churchism.

The Daily Prayer Meetings continue to be well attended; and in some of the churches a good degree of religious interest is manifested.

For the Presbyterian Banner and Advocate.

Church Extension Receipts.

Rec'd First Pres. church, Pittsburgh, $200 30

T. H. NEVIN, Receiving Agent.

REV. WILLIAM A. MAY, Missionary of the American Board, died at Shanghai, China, on the 9th of April last.

Ecclesiastical.

Rev. H. M. SHOCKLEY was ordained by the Presbytery of Whitewater, on the 17th ult., and installed pastor of the church of Cambridge City, Indiana.

Mr. A. P. SMITH was ordained by the Presbytery of Charleston, on the 9th ult., and installed pastor of the newly organized church of Summerville, S. C.

Rev. H. V. D. NEVIUS, late Principal of the Sayers Female Institute, at Lexington, Ky., has received and accepted a call to take charge of the church in Hopkinsville, Ky.

Rev. Dr. WOOD, President of Hanover College, may henceforth be addressed at South Hanover, Ind.

Rev. A. J. YEATER has removed from Natchez, Miss., to Montgomery, Texas, and has commenced laboring at Montgomery and Danville.

Rev. J. H. FROST has commenced laboring as a missionary at Corpus Christi, Texas, where he has lately organized a church of eleven members.

Rev. JOHN P. HUDSON'S Post Office address is changed from Turbutsville, Pennsylvania, to McEwenville, Northumberland County, Pa.

Rev. WILLIAM E. JONES, of Caledonia. N. Y., has accepted the call of the First church, Bath, New York. Correspondents will please address him at Bath, Steuben County.

Mr. BENJAMIN S. EVERITT, of Jamaica, New York, was ordained and installed pastor of the church at Blackwoodtown, New Jersey, by the Presbytery of West Jersey, on the 22d ult.

Rev. J. M. RICE'S Post Office address is changed from Dagger's Springs, Va., to Covington, Va.

Rev. T. E DAVIS' Post Office address is Reidville S. C.

For the Presbyterian Banner and Advocate.

Meeting of the Board of Directors of the North-Western Seminary.

CHICAGO, June 29th, 1859.

MESSRS. EDITORS:—I drop you a hasty line to say that the Board of Directors for the Theological Seminary of the North West met yesterday in the North church, Chicago. Between twenty and thirty members are in attendance. The deliberations of the Board are attended with much harmony. The Professors elect are all here, and it is the expectation that they will accept the positions to which they were so unanimously called by the action of the late General Assembly. None of them have, however, as yet, given in their formal acceptance. The Board was organized by the choice of Rev. S. T. Wilson, President, Rev. W. W. Harsha, Vice President, and Rev. J. M. Faris, Secretary. It will be remembered that Brother Wilson was President of the old Board.

The salaries of the Professors elect have been fixed at $3,000 per annum. Dr. Rice generously refusing to receive any compensation for his services for the present.

A beautiful spot of ground, containing between five and six acres, has been offered, and will, in all probability, be accepted, as the site of the Seminary buildings, though, as yet, the location has not been agreed upon. This land is estimated to be worth $40,000.

It is in contemplation to appoint a general agent, who will visit the churches this Fall and Winter, present the claims of the Institution, and ask aid toward perfecting its endowment. In connexion with this work, some six names have been mentioned, but as yet the Board has made no choice. It is probable that Rev. H. M. Robertson, of the Synod of Wisconsin, or Rev. F. N. Ewing, of the Synod of Chicago, or Rev. R. P. Farris, of the Synod of Illinois, will be this agent.

If the Professors elect accept, the Seminary will go into operation the 14th of September next. It is the general opinion of those best acquainted with the field, that not less than twenty five or thirty students may be expected from the beginning. Thus the skies seem to brighten. May this new enterprise have the blessing of God. In haste, yours, NORTH-WEST.

For the Presbyterian Banner and Advocate.

Receipts

TOWARD THE ENDOWMENT OF FOURTH PROFESSORSHIP IN WESTERN THEOLOGICAL SEMINARY.

Second Presb'n ch., Steubenville, O.,	$13.70
P'um Creek, Blairsville Pb'y,	24 50
New Concord,	13 70
Newton church, Jas. Russell,	5.00
Rough Valley, Saltsburg Pb'y,	25.00
Gilgal, do do	20.00
Mt. Pleasant, do do	15.00
Rehoboth, Redstone Pb'y,	10.50
Sharon, Ohio Pb'y,	22.25
Bedford,	12.00
Valley congregation, Ohio Pb'y,	9 25
Lebanon, do do	65 00
Bethlehem, do do	17.00
North Branch, do do	10.00
Chartiers, do do	81 55
East Liberty, do do	56 00
Central, Allegheny City Pb