THE PRESBYTERIAN BANNER AND ADVOCATE.

Banner and Advocate.

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

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Sabbath Day Dress.

One of our most delightful sights is to behold, on the Sabbath, the toiling multitudes at rest, cleanly washed and neatly clad. But it pains us to know that, often, these neat and clean people are excluded from God's house, because their raiment is not also *fine*. They stumble at the rich display made in church by their neighbors. This stumbling block should be removed. With this view we address to our lady readers, an admirable little article, on our fourth page. Read and ponder, and if you approve of the suggestions, lead the way. Make a new fashion.

The Pacific Expositor.

This is a new candidate for the favor of Presbyterians, but not a *begger* for sustenance. It needs sustenance, and must have it or perish; but it indicates both purpose and ability, fully, to give *quid pro quo*. The *Expositor* is a monthly of fifty pages, edited by Rev. W. A. Scott, D.D., and published by George W. Stevens, Esq., San Francisco, Cal. It is well got up, and filled with excellent matter. It will be a blessing to the people of the States on the Pacific, and will, we would trust, have the opportunity of doing great good on the East of the Rocky Mountains.

Let many subscribe for it. The price is $3 per annum.

End of a Volume.

FOUR numbers after the present will close the *seventh* volume of this Journal, under its title of *Presbyterian Banner*. The favor shown us has been very great, and our efforts to serve the Church have been limited, but by the measure of our ability. A large number of subscriptions terminate with the volume. We respectfully solicit a renewal, and ask that the renewal may be prompt—a week or two before the time is out, would be quite a favor to our business department. TERMS as usual. They are exceedingly low, but a large subscription, promptly paid, and well kept up, will enable us to meet our very large expenses.

Our advertising patronage has been increased, but we have enlarged our sheet accordingly; so that the amount of reading matter in our columns was never greater than it is at present.

Sins of the Tongue.

We commence, on our first page, the publication of a sermon, on this subject, by Rev. J. R. Coulter, of Big Bend, Pa. The subject is important, and is treated in a truly Scriptural manner, with great plainness of speech, and in the style of honest earnestness. And still, it is with some hesitation that we yield to the *earnest request* of the worthy hearers. We think that sermons should be printed much more frequently than they are, but should be in a pamphlet or book. *They are not at all adapted to the newspaper.* Some years ago we published a sermon occasionally, but so very large a proportion of our readers were dissatisfied, that we were obliged to abandon the practice; and this is the only instance for a long time, in which we have yielded to the solicitations which have been presented.

Those who would use the *newspaper*, must condense their thoughts, and be satisfied, even then, with presenting but a few of them at a time. Such is the demand of the public. Sermons are for the pulpit; brief, condensed, pithy articles, on occurring events, for the newspaper.

Arminianism.

The Pittsburgh *Christian Advocate* of last week, copies from us two or three short sentences, and adds its own remarks, as follows:

> Arminianism is the more common form of error which works its way into the Evangelical Church. It ought to be known and resisted. It is a species of false doctrine which may subsist in connexion with a considerable degree of religious life; but it is ever injurious. It fosters pride, and leads to deception.—*Presbyterian Banner and Advocate.*
>
> Our neighbor of the *Presbyterian Banner* is entitled to our congratulations. We seldom find more truth in the same amount of space than he has managed to crowd into these few lines. There is, however, one material error, to which we would direct attention. Whether it is typographical or not, he knows. But if he will substitute *Calvinism* for "*Arminianism*," it will give consistency to the paragraph, and add to it the additional merit of *perfect* truthfulness.

At this suggestion of our neighbor, we re-examined our little paragraph, and we find that it does not contain "one material error." To substitute *Calvinism* for "Arminianism," would utterly take away its truthfulness. We have been somewhat close observers of Arminianism, from our boyhood, and have had much opportunity of noting the workings of this system, not only as it exhibits itself in the unconverted, but also as modified, suppressed, or controlled in the regenerated; and our belief is, that our statement is correct. Arminianism is "ever injurious. It fosters pride, and leads to deception." This is its tendency; and the result will be fatal, unless where it is resisted and overpowered by Divine grace. Man's heart is, by nature, Arminian; by enlightening, drawing, regenerating grace, it becomes Calvinistic. Every truly regenerated man is, at heart, a Calvinist. His speculative notions may be greatly wrong, but the Spirit's teaching within him is right. Hence it is that a Christian may talk as an Arminian, but must pray as a Calvinist. Before man, he exalts himself, but when he approaches God, he bows his proud spirit, confesses sin, owns his dependence, supplicates mercy, and asks his Maker to work in him both *to will and to do*.

The North Carolina Presbyterian on Dr. Thornwell's Theory of the Church.

The *North Carolina Presbyterian* of August 13th, after stating the action of the late Assembly on the resolutions asked for, recommending the American Colonization Society to the favorable regards of the churches, adds:

> It ought to be stated that on the Monday previous, the views of Dr. Thornwell had been adopted and indorsed by the Assembly, in its almost unanimous vote in favor of the recommendation of the same Committee to make the following answer to the Overture from the Presbyterian Historical Society, asking the Assembly to recommend to the churches to take up a collection in their behalf:
>
> "The Church of Jesus Christ, as a spiritual body, commissioned only to execute the revealed will of God, can sustain no direct relation to any voluntary associations, however praiseworthy in their aims, formed for the purpose of promoting the interests of art, literature, or secular morality. Where such Societies involve no wrong principle, it is a matter of Christian liberty to join them or not join them, encourage them, or otherwise—and therefore the Church should leave them where Christ left them, to the sound discretion of his people."
>
> Is it not a little singular that when the question was presented in this form, and was examined on its simple merits, separated from all side issues and sectional bearings, it should commend itself so fairly and honestly to the judgment of every member of the Assembly? It was very evident that the *principle* was right and true, but the application in the other case was simply unpopular. It ran counter to men's prejudices—hence the little favor which it receives in some quarters. The Assembly have unequivocally and heartily indorsed the theory, in its resolution concerning the Presbyterian Historical Society; and as this Institution is of a far more decidedly religious character than the Colonization Society, the principle will apply much more powerfully to the latter than to the former.

This quotation may be regarded as the essence of a pretty long article, advocating Dr. Thornwell's Theory of the Church. It may hence demand some notice, showing its inconclusiveness, if not its fallacy.

1\. The answer, as above quoted, to the Historical Society's overture, says: "The Church of Jesus Christ, AS a *spiritual* body." This implies that the Church may be considered in other aspects than merely spiritual, and may have other functions than those which are spiritual solely. The proposition is a very different one from that of Dr. Thornwell, viz., that "the Church of God is EXCLUSIVELY a *spiritual* organization, and possesses NONE but *spiritual* power." Hence an affirmation of the one, even if it had been made, is no affirmation of the other.

2\. The remark of our contemporary, that "the question presented in this form, was *examined on its simple merits*," is incorrect. There was really no "examination" of that question, nor of any other, on that occasion. All the overtures had been kept back by the Committee, (Dr. T. being the second member on it,) till the 10th day of the session; and there was still much business on hand, and many members had begun to think of preparing for an adjournment. Answers to some twenty-six overtures were then presented, and some twenty-two of them, and this one among the number, were adopted with scarcely a remark. The whole time occupied on twenty-two overtures, was only a part of a morning's session. Surely this should not be called an "examination."

And, further: The question proposed to the house was not a "principle." It was not a Theory of the Church "on its simple merits;" nor yet was it Dr. T.'s theory distinctly stated. The question was, whether the Assembly would order a collection for the Historical Society. This was the point, and the decision was, not to take up the collection. Some few members may have voted on Dr. T.'s principle; but a vast majority, we think, voted on very different principles. It is probable that not twenty men in the house thought of the peculiar theory at the time. And really we cannot suppose that Dr. T. who was doubtless himself the drafter of the answer, meant thus, by an indirection, to *wile* the Assembly into a seeming indorsement of his views; neither can we think it fair for a partizan now to draw the inference, that the Assembly "unequivocally and heartily indorsed" a theory which was not distinctly proposed, nor at all discussed.

3\. The answer says, that the Church "can sustain no DIRECT relation" to voluntary Societies. This may imply that she can sustain an *indirect* relation, such a relation as would authorise kind and favorable words, if merited, and even to encourage, in *some way*, material aid from her members.

4\. The language of the answer is, "Associations to promote the interests of art, literature, or secular morality." Now, without pretending to search for the distinctive features of "secular morality," it may be allowed us to say, that an association designed to promote Bible morality, or designed to promote a true humanity, to remove or to ameliorate human ills, and to benefit man's earthly condition, and to facilitate the spread of the Gospel, may sustain some relation to the Church; though it be indirect—a relation so in accordance with the Church's designs and aims, and so promotive of a part of her work, as to richly deserve, not a co-partnership, for this was not asked nor thought of, but to deserve her favor, and receive her commendations.

5\. The answer says, "the Church should leave these (voluntary Associations) where Christ has left them, to the sound discretion of his people." Just so. And this was just what was asked, in regard to Colonization—that the people of God, in Assembly met, would, in their sound discretion, speak a favorable word.

Now, is the Colonization Society such, in its designs, bearings, and results, as to be promotive of the Church's work—that is, promotive of Christ's kingdom, temporally and spiritually—alleviating human misery, promoting man's happiness, spreading Gospel knowledge, and bringing man under the influence of that truth which secures eternal salvation? We, from the depth of our heart, believe that such are the aims, means used, and happy influences of the Colonization Society. Such, doubtless, were the motives and purposes of Finley, Ashmun, Caldwell, and others, the godly men who originated the Society; and such also are the principles which give life and zeal to thousands who still pray and contribute. This Association, then, cannot but sustain an important relation to the Church, and may to that extent enjoy her prayers and benefactions.

If, then the Assembly, as an ecclesiastical body, might not, of itself, originate and carry on a scheme of African Colonization, (a thing which has not been proposed by Colonizationists,) it may yet very properly, in the exercise of a "sound discretion," do, as it had often done, speak encouragingly of the cause as undertaken by Christian men, executed on Christian principles, and affording joy to a Christian people, by its Christian results.

On this whole subject we may have more to say, when we shall have seen Dr. Thornwell's theory stated by himself more fully, deliberatively and argumentatively; a favor which we are promised in the October number of the *Southern Presbyterian Review*.

Church Extension at Home—Mt. Washington.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This sentiment has its primary application to parents and masters, but it embraces also, in its principle, churches, cities, and communities.

Just now, we commend it to the attention of Presbyterians in the cities of Pittsburgh and Allegheny, and their surroundings. Have we made provision for our own—that is, for our fellow men who belong to our cities and suburbs? Are we trying to make provision? How is it with Birmingham, South Pittsburgh, the Eighth Ward, Minersville, Oakland, and other places which might be named?

Mt. Washington may be noticed as an example of what is both possible and practicable in even our smallest suburbs. Some two or three years ago, a family which had removed there, and had been in the habit of coming to the city to worship, was led to think of the many poor who were left behind. Were not their souls precious? Ought they not to be in a house of worship, and their children in a Sabbath School? To induce them to come to a city church was impossible, on account of the distance, of the expense of pews, and of the costly apparel there fashionable. The remedy at once suggested was, a church at home. Accordingly a small dwelling house was purchased, at a low rate; the upper rooms were thrown together; rude seats and a stand were erected; supplies of preaching, at a small compensation, were procured; a Sabbath School was formed; a church was organized; a pastor was engaged; and the Lord's blessing is crowning the effort.

On last Sabbath we preached at Mt. Washington to an attentive congregation of, say, one hundred and fifty persons. Many of them were youths. Some of them were quite small children. This delighted us. Even an occasional "cry" was not annoying. It rather brought pleasure. It told us that *there* was a mother who loved the house of God, and who was too poor to hire a nurse, or too good to insist that either her husband, or her elder child, or her kind help, should remain at home to nurse while Christ's herald was uttering the Master's message.

This congregation have now nearly completed, a neat church edifice, capable of accommodating two hundred and fifty persons; and which they expect in a few months, to dedicate, *clear of debt*. They number forty-four communicants, and have a Sabbath School of one hundred scholars. Their building will cost about $2,000.

Now, the family alluded to, might have come to the city in their carriage, to worship, and have paid their high pew rent, and yet saved money. But, were they not wise in the course they pursued? Should not others do likewise? And did not they do well who aided them a little, even though the subscriptions were small? And would it not be right and praise worthy to help them yet a little more, to finish their house, and enable them to consecrate it to God's worship free, as they desire it to be, from all pecuniary incumbrance?

And we suggest it to the elder churches in this city, that they shall copy this example, and improve upon it. Let them spare a few of their members who reside in the destitute precincts, and encourage them, and help them, and help them abundantly, to do as have the estimable family at Mt. Washington. This will be providing for their own. This will be practical and beneficial Church Extension.

Hanover College, Ind.

This Institution has struggled against many difficulties, and has, at the same time, been highly useful to the Church. Its prospects are now greatly brightened, and we trust that the days of its mourning are ended.

At the late Commencement, *nine* young men took their first degree in the Arts. Five of these look forward to the Christian ministry. Dr. Wood, the President elect, was duly inaugurated. Rev. N. West, of Cincinnati, addressed the Society of Religious Inquiry. Dr. Plumer addressed the Literary Societies. The Indianapolis *Daily Journal* speaks of the occasion as one of much interest. The religious character of the college, and specially the Presbyterian features of that character, indicate great benefit to the community.

General Assembly's Statistics.

The *Presbyterian*, of August 13th, gives us the following statistical comparisons:

A comparison of the ministers of this year with those of the preceding, shows that there has been a net gain of 10 Presbyteries, 41 licentiates, 25 candidates, 109 ministers, 163 churches, and 20,295 communicants. The increase in contributions for the Boards is $86,996, whilst the total increase of contributions exceeds those of 1858, by $312,226.

The number of communicants received on examination is greater than in any previous year except 1832, when, as the results of the extensive revivals, the number was 34,160. In 1833, the accessions reported were 23,546. The number reported for 1859, is 23,945. For 1858, there were 20,792, that and the present year being largely increased by the fruits of the revival.

NEW AND OLD SCHOOL.

The following will show the comparative statistics of the New and Old School:

	O. School.	N. School.
Synods,	28	28
Presbyteries,	168	108
Ministers,	2,577	1,545
Churches,	3,487	1,542
Licentiates,	297	184
Candidates,	493	370
Members added on examination,	28,945	10,705
Total communicants,	279,630	137,990

In the foregoing statistics of the New School, are included the Synods of Virginia and Missouri, which, however, do not properly belong to the New School General Assembly. It will be observed that whilst in the Old School body, the number of churches exceeds that of the ministers by 910, in the New School, the ministers outnumber the churches by 3. Their candidates are also proportionally much more numerous than ours, so that unless they engage more extensively in missionary work, there is a prospect that they will soon have more ministers than they can dispose of.

Adding together the statistics of both New and Old School, the following is the result:

Synods,	56
Presbyteries,	276
Ministers,	4,122
Churches,	5,029
Licentiates,	481
Candidates,	863
Total communicants,	419,620

Religion in France.

According to the *N. Y. Journal of Commerce*, France numbers now thirty-six millons of people, of whom they are:

Catholics,	35,000,000
Calvinists and Lutherans,	750,000
Jews,	75,000
The rest are Infidels and Bonvivants,	175,000
	36,000,000

The number of Infidels, however, is not reduced to 175,000; they are in far greater numbers in France, although perhaps less known.

France is, then, the largest Catholic country in the world, consisting as it does of thirty five millions out of thirty-six millions. Meanwhile, Austria has only twenty five millions of Catholics, out of forty millions of inhabitants. The remaining fifteen millions belong to the Protestant, Greek, and Jewish religion.

EASTERN SUMMARY.

Boston and New England.

The *Boston Daily Ledger*, after expending between $30,000 and $40,000, has been suspended for want of sufficient patronage.

It is now proposed to issue, sometime during present month, a weekly newspaper, to be called *The Boston Critic*. The publishers state that its aim will be to fulfill its title. It will be published by Bailey, Webster & Co., No. 16 Summer Street. Terms $2.00 per year.

Harvard College, has sixteen buildings, and four of these were erected before the American Revolution, viz., Massachusetts Hall, built in 1719-20; Holden Chapel, built in 1744; Hollis Hall, built in 1762-3; and Harvard Hall, in 1764, to replace the second Harvard Hall, destroyed by fire in January of that year. It was stated, a short time ago, at one of the daily prayer-meetings in the Old South church, that seventy of the under-graduates of this institution were members of Evangelical churches, and that college and class prayer-meetings were regularly held by them.

The booksellers were greatly delighted with the manner in which the *Book Sales* were conducted. And the Bostonians took special pleasure in bestowing every possible attention upon a body of gentlemen engaged in a business so honorable, and whose reputation for integrity in business, is so deservedly high. There was an excursion around the bay, speeches were made, and complimentary toasts were given.

The *National Anti-Slavery Standard* finds special cause for exultation in the debt now impending over the *American Board of Foreign Missions*. This delectable journal thus gives expression to its feelings:

> There is not, in the world, a more unprincipled Association, bearing a religious name, than the American Board of Commissioners for Foreign Missions. In it is concentrated the corrupt and corrupting Pharisaism and conservatism of the pro slavery Orthodox churches.

Such statements as these, utterly devoid of truth, reveal fully the character of the head and heart of the author, and will not do the Board or its friends the least harm. A writer in the *Boston Recorder* suggests that the regular Annual Meeting of this Board be omitted for two or three years, and that the money expended in traveling to this convocation, and in providing entertainment for those in attendance, be appropriated to the removal of the debt.

The "*Maria*," of New Bedford, was built at the town of Pembroke, New Hampshire, for a privateer, during the Revolutionary war, and was the first ship built in the United States. Her register is dated 1782, and she is consequently in her seventy-seventh year. In the year 1783, she made a voyage to London, with a cargo of oil, and claims to be the first vessel that displayed the American flag in British waters, after the Revolution. This flag is still in existence, although in shreds.

The discovery of the *Fitting out of a Slaver* at Salem, has awakened considerable excitement, and led to the belief that vessels intended for this most iniquitous traffic, have been for some time regularly fitted out in the smaller New England ports, by some of the inhabitants, or by persons in New York or other places, who have selected these ports on account of the privacy with which their operations might be carried on. It is to be hoped that the officers of the United States will sacredly perform their duty, in endeavoring to detect all such movements, and bring the offenders to the punishment they so justly merit. Those who suppose the great mass of the people in these United States, either North or South, will quietly submit to a renewal of this nefarious trade, will find themselves greatly mistaken.

The *Commencement at Amherst College*, came off last week, with great credit to the Institution. The Baccalaureate sermon was by the Rev. Dr. Stearns, in which, with his accustomed energy and vigor, he set forth the central principle of Amherst College—to make scholars who shall be an honor to their Alma Mater and a blessing to mankind; to make ministers and missionaries of Christ, who shall exert a powerful influence in the conversion of the world; to make jurists, statesmen, physicians, teachers, who in their respective spheres shall prove themselves the benefactors of their race—to make men, in the broadest and noblest sense of the word—men of power, using that power for good in whatever sphere of life they may be called to act. Amherst made no D.D.'s, this year, and only one L.L.D., the Hon. George Grennel. As a general thing, the New England Colleges have gone very sparingly into the D.D. business this year. Nor was it necessary that they should devote much attention to the matter just now, for a few Western Colleges seem determined to monopolize this entire department.

The *Six New England Conferences* of the Methodist Episcopal Church have a membership, on their registers, of eighty-one thousand. Those parts of Vermont and Massachusetts West of the Green Mountains, and Connecticut West of the river of that name, belonging to Troy, New York, and New York East Conferences, have a registered membership of twenty-two thousand. This makes the aggregate membership claimed by this Church in New England to be one hundred and three thousand. Within the same limits, they have eight hundred and eighty five traveling preachers, seven hundred and thirty houses of worship, and two hundred and ninety parsonages.

The Committee of the North Congregational Church of Hartford, Conn., has recommended the Rev. Mr. Webber, of St. Johnsbury, Vermont, as the successor to Dr. Bushnell.

New York.

Immigration has increased considerably this year. The arrivals at this point during the present year, up to the 13th inst, were 42,778, against 40,561, up to the same time last year. The arrivals last week numbered 2,776. These seem to be of a better class this year than last year; especially if the number of inmates of the institutions on Ward's Island are to be considered tests in any degree. At this time last year, there were one thousand two hundred and fifteen in these institutions; the year before at the same time there were one thousand four hundred and sixteen, while at present there are only seven hundred and fourteen.

The *Police Commissioners* are instituting various reforms, which, if carried out, will do much to free this city of the discredit into which its municipal regulations have fallen. A census is being taken, of the Aldermen, Councilmen, policemen, and petty office holders, who keep liquor saloons without license, for the purpose of instituting suits against them at once. Not a few of these guardians of the public, and executors of the law, have been discovered to be among the regular violators of the law.

The *New York and Erie Railroad* has become so utterly bankrupt, that its shares have fallen to five per cent. The total cost of building and equipping this road was $33,742,000. At length a receiver has been appointed, with power to run the road, and pay the operatives and the interest on mortgages and other debts. In all probability the road will soon come into possession of a few wealthy men at less than half the original cost, and they will be able to run it afterwards, and compete successfully with its rivals at an immense profit. But in the meantime, the original stockholders will lose their entire investments. The miserable management to which this great work has been subjected is a matter of common notoriety.

Since the recent enlargement of the *Scientific American*, the demand for it has been so great that its proprietors, Messrs. Munn & Co., have found it necessary to have all the numbers of the new series already issued, electrotyped; and they will continue to do so with the future numbers, and in this way will be able to supply any quantity of numbers of this valuable publication. We are glad to know that these enterprising and reliable gentlemen receive the encouragement they so richly merit.

In 1852, an *Episcopal Church* was formed in this city for the purpose of gathering together in Church relations, adult deaf mutes and their families, and the Rev. Thomas Gallaudett was chosen Rector. Since the organization of the church, fifty deaf mutes have been received to its communion, and at present there are one hundred and fifty deaf mutes in attendance upon the services of the church.

The *Movements* in favor of consolidating the various Boards and Societies of the Baptist Church, so as to secure greater efficiency, and at much less expense than under the old system, do not progress very rapidly. The Committees appointed on the part of the *American and Foreign Bible Society*, and the *American Baptist Publication Society*, report that the legal and other obstacles toward union are insurmountable, and that therefore the union cannot be accomplished. To change the order of things, and introduce necessary reform where men have become wedded to a system—however vicious—is by no means easy. Time, patience, and perseverance are necessary, before even acknowledged evils can be corrected. The British Government is not the only place where the *circumlocution* office is found to exist.

Greenwood Cemetery was opened in June, 1840, and up to the 33d of July, sixty-nine thousand and forty had taken up their abode within its limits. When a few scores of years shall have passed away, the inhabitants of this silent city will exceed in numbers those of the moving, tumultuous, and crowded city of New York.

Mr. A. T. Stewart, of the Marble Palace dry goods establishment on Broadway, it is said, intends to build a large Home for Widows and Indigent Women, and endow it most liberally; and that if one million of dollars are not enough, he will use two millions. Mr. Stewart says it is to the women he is indebted for his fortune, and now in return he will use it to benefit them, without regard to sect or creed.

The *Address of Dr. Bellows* to the Alumni of the Divinity School of Harvard University, given July 19, 1859, on the *Suspense of Faith*, has been published, and continues to receive much attention at the hands of letter writers and others. We have read this address, (no inconsiderable undertaking, by the way, in these August days,) and we must say that it is by no means worthy the notoriety that has been given to it. The only really remarkable thing about it is the candid admission of the powerlessness and barrenness of the whole Unitarian system, and anxiety to seize upon something, the character of which is not distinctly stated, or probably even clearly apprehended by the speaker, that will have at least the merit of novelty for its recommendation. Dr. Bellows himself seems to be most profoundly impressed with the sensation he has created, and has addressed a letter to the *Christian Inquirer*, the organ of the Unitarian denomination, in which he "defines his position" on the "Broad church" question. Of this production the *New York Times* thus speaks:

> If the definition be as broad as it is long, it ought to satisfy everybody, and include all mankind outside of the Cannibal Islands. The Rev. Dr. thinks the "impetuous public" have shown extraordinary interest in his discourses and doings, and infers therefrom that the subject must possess profound relations with the interior life of the age. We are afraid that the "peace of Villafranca, and the extreme hot weather must be counted for something in the "extraordinary interest," which, to those most concerned, the matter may for a moment have seemed to excite in the general mind.
>
> We ask leave to be excused from reading this letter; the lecture was about as much of that kind of reading as we can endure at present.

Rev. George Bush, at one time pastor of a Presbyterian church, afterwards a Professor of Hebrew in the city of New York, author of a series of popular notes on most of the books of the Pentateuch, but latterly an adherent of Swedenborg, and an exponent of his views, and also an editor of his works, has been for some time dangerously ill at Rochester, New York.

The death of *Dr. James W. Alexander*, has called forth a large expression of admiration for his character, abilities, and services, as a scholar, a writer, a pastor, and a Christian, from all parts of the country, and from all evangelical denominations.

One of the things in which Dr. Alexander excelled most of his contemporaries, was in the *exposition* of the Word of God. His sermons upon Old Testament History, were valuable commentaries on that portion of Scripture. His weekly lectures upon the Lord's Prayer, and the Sermon on the Mount, drew large crowds to his chapel. And when in New York last February, we found between five hundred and six hundred in attendance at the lecture room on the regular week day evening for this service, to listen to his profound, lucid, and devoutly practical expositions of the Epistle of Paul to the Hebrews. He always kept his eyes open to the literary, moral, and religious movements taking place, and was exceedingly well versed in the popular literature of our own times. This fitted him remarkably for those exposures of the dangerous tendencies of German Rationalism and French infidelity, which came so often and so effectively from his pen. But neither his carefully prepared pulpit ministrations, nor his literary tastes were ever allowed to interfere with his pastoral duties. As far as circumstances would allow, he became acquainted with the families of his large pastoral charge. He watched most intensely over the youth of his flock; and some of his happiest and most useful efforts were in the form of addresses and counsels to the young. The sick and suffering received much of his attention, and from his own experience of the grace of God in trials, he knew well how to administer most skillfully the consolations of the Gospel. And one of his most useful and popular works, is a volume entitled, *Consolation: in Discourses to the Suffering people of God*, a new edition of which has just been published by Charles Scribner, No. 124 Grand Street. This book has been blessed to many a stricken soul, and will be the means of comfort to many others who will yet become partakers of its worth.

Philadelphia.

The City is thronged with merchants from the far South, and the far West; and the jobbing houses are actively engaged in meeting the orders of their customers. Many people are still out of the city, but the homeward tide for the season, has fairly set in. The pastors are returning, and the usual services will soon be regularly held in all the churches.

The *Sabbath Question* is still agitated; and the *Sunday Transcript*, of August 7th, gives us an inkling of the course to be pursued hereafter by the opponents of the existing Sabbath laws. This paper says that the repeal of the law of 1794 is not practicable; and gives as a reason that there are always enough members of the Legislature, who are themselves Presbyterians, or who come from counties in which some or all the various branches of the Presbyterian family exercise a controlling influence, to defeat any attempt toward the repeal of the law. Therefore it is proposed to have the question localized, and to get a new law passed, conferring upon Councils the right to determine whether the cars shall run or not on the Sabbath, and in this way bring the matter directly to the test of the ballot box in Philadelphia, or any place that may be able to obtain such a law. We report this proposition that the friends of the Sabbath laws may know what to expect in the future.

This *Sunday Transcript* thinks that if the matter can only be brought to the ballot box, the opponents of the law will triumph. But we think that they are reckoning without their host. This matter has been tested at the ballot box in St. Louis, and the friends of the Sabbath laws have carried the day. Now we can hardly believe that Philadelphia would turn out worse in this particular than St. Louis. The prominence given by this *Sunday* paper to Presbyterians in the Sabbath controversy is no small honor, but it will be found that Methodists, Baptists, Low Church Episcopalians, those connected with some of the smaller denominations, and many who have no particular denominational proclivities, will contend as stoutly as Presbyterians for the preservation of the Sabbath laws.

This city has a novelty in the shape of a *Vegetarian Church*, of which, a Mr. Metcalf is pastor. The members are bound to live on an exclusively vegetable diet, and to abstain from all intoxicating drinks.

The *Rev. Dr. Watson*, of Rochester, New York, has been called to become rector of the church of the Atonement, (Episcopal,) made vacant by the removal of the Rev. Kingston Goddard to Cincinnati.

Ecclesiastical.

Rev. JOSEPH TEMPLETON was deposed from the Gospel ministry for unministerial and unchristian conduct, by the Presbytery of St. Louis, at its late meeting.

Mr. FRONTIS H. JOHNSTON was ordained and installed pastor of the Lexington church, N. C., by the Presbytery of Orange on the 30th ult.

Rev. A. B. BULLIONS has resigned the Professorship of Languages in Carroll College, Wisconsin, and correspondents are requested to address him at Troy, N. Y.

Rev. Dr. W. L. BRECKINRIDGE has made known to the people in Woodford County, Ky., his intention to settle among them, according to their invitation. He will continue to preach in the Woodford and Midway churches. He declines the appointment to the Professorship in the Seminary at Danville.

Rev. L. B. W. SHYROCK has resigned the charge of the church at Crittenden, Ky. He has received calls from the churches of Sandoval and Salem, Illinois.

Prof. J. ALLEN, late of Alexander College, Dubuque, has been elected President of Bowen College, and at a recent meeting of the Presbytery of Dubuque, was installed pastor of the church at Hopkinton, Delaware County, Iowa.

Rev. J. M. WILSON, of Floyd C. H., Va., having been elected President of the Female College in Rogersville, Tenn., expects to remove there the last of this month.

Messrs. D. O. DAVIES, HORACE SINGLETON, and MOSES NOERR, were licensed to preach the Gospel, by the Presbytery of St. Louis, on the 5th inst.

Rev. WM. H. PARKS was received on the 5th inst., by the Presbytery of St. Louis (O. S.,) from the Presbytery of St. Louis (N. S.)

Rev. GEO. H. W. PETRIE, of Montgomery, Ala., Rev. GEO. W. CARTER, of the University of Mississippi, Rev. BASIL MANLY, JR., of Richmond, Va., and Rev. W. W. LORD, of Mississippi, have had conferred on them, by the University of Alabama, the degree of D.D.

Rev. J. P. SAFFORD, D.D., was installed pastor of the First church of Piqua, Ohio, by the Presbytery of Sidney, on the 2d inst.

Rev. B. E. LANNEAU has, it is said, accepted the appointment of Professor of Latin and Greek in Oakland College, Mississippi.

Rev. Mr. GILMORE, a recent graduate of Princeton Theological Seminary, has received and accepted an invitation to supply the Upper Indiana church, near Vincennes, Ind.

Rev. W. L. MITCHELL's Post Office address is, for the present, McConnelsville, Ohio.

Mr. R. M. PATTERSON has accepted a call from the Great Valley church, Chester Co., Pa.

Rev. JOHN F. LANNEAU has accepted a call to the church at Salem, Roanoke County, Virginia.

For the Presbyterian Banner and Advocate.

To Christians of all Denominations.

PRAYER FOR THE UNITY OF THE SPIRIT.

Dear Brethren:—The thoughtful reader of our Lord's intercessory prayer must mark with deep interest the earnestness with which he prays for oneness among his disciples.

No less than four times, in that prayer, (John xvii,) does our blessed Lord offer the request (each slightly varying in phraseology) "that they all may be one," showing how near to his holy heart was this unity among his followers.

The Apostle St. Paul, guided by the Holy Ghost, presses upon the Christians at Rome, (xii: 5,) Corinth, (i: 10; xii: 12, of 1st Epistle,) Galatia, (iii: 28,) Ephesus, (iv: 3, 6,) Phillippi, (ii: 2,) and Colosse, (iii: 11, 14,) this same unity of the spirit in the bond of peace.

Assured that all believers in Christ heartily desire that his prayer may be answered, and the Apostle's injunctions obeyed; and that those needless divisions among Christians, which are so opposed to the Divine Will, and which so obstruct the progress of the pure Gospel, may be done away, the undersigned respectfully suggest that one day be annually set apart for special prayer, that God would grant that his believing children "may be made perfect in one," and that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be an holy temple acceptable unto Him.

Thus humbly approaching the throne of grace, united in heart, with a request so consonant to the expressed will of God, we may believe, that the Great Head of the Church in answering prayer for increased *unity of the spirit*, will himself lead that Church into such measures for the accomplishment of outward union as shall most redound to his glory.

We beg leave to designate the first Monday of October, as the day for such special prayer, and invite our Christian Brethren generally to unite in these solemn supplications.

Philadelphia, July, 1859.

PHILADELPHIA.

Wm. Bacon Stevens, Rector St. Andrew's Prot. Epis. church.
Richard Newton, Rector St. Paul's Prot. Epis. church.
M. A. DeWolfe Howe, Rector St. Luke's Prot. Epis. church.
Geo. Emlen Hare, Rector St. Matthew's Prot. Epis. church.
Alex. H. Vinton, Rector ch. of Holy Trinity, Prot. Epis church.
Albert Barnes, Pastor First Presbyterian church.
John Jenkins, " Calvary " "
Wm. P. Breed, " West Spruce Street Pres. church.
Wm. Blackwood, Pastor Ninth Pres. church.
John B. Dales, " First Associate Reformed Pres. church.
Joseph T. Cooper, Pastor Second Associate Pres. church.
T. W. J. Wylie, Pastor Broad Street Reforme Pres. church.
A. A. Willits, Pastor First Reformed Dutch church.
W. J. R. Taylor, Pastor Third Reformed Dutch church.
J. H. A. Bomberger, Pastor First German Reformed church.
Joseph Castle, Pastor Western Methodist Epis. church.
Alfred Cookman, Pastor Union Methodist Epis. church.
D. W. Bartine, Pastor Green Street Methodist Epis. church.
Franklin Moore, Pastor Wharton Street Methodist Epis. church.
G. D. Carrow, Pastor Trinity Methodist Epis. church.
A. Atwood, Pastor Frankford Methodist Epis. church.
W. J. Brantley, Minister Tabernacle Baptist church.
James H. Cuthbert, Minister First Baptist church.
Joseph H. Kennard, Minister Tenth Baptist church.
J. Wheaton Smith, Minister Spruce Street Baptist church.
John Chambers, Pastor First Independent church.

For the Presbyterian Banner and Advocate.

Church Extension Receipts for July.

Rec'd First Pres. church, Pittsburgh,	$10 00
" Leesburg, Allegheny P'by.	4.00
" Muddy Creek, " "	10.00
" Bacon Ridge, Steubenville Pb'y,	5.00
" Harlem, " "	9.00
	$38.00

T. H. NEVIN, Receiving Agent.

Presbyterial Notices.

The PRESBYTERY OF HOCKING stands adjourned to meet in Barlon, the Second Tuesday in September, (13th) 1859, at 7 o'clock P. M. J. H. PRATT, Stated Clerk.

The PRESBYTERY OF NEW LISBON stands adjourned to meet in the church of Rehoboth, in the village of Ohltown, on the Second Tuesday (the 13th) of September, at 12 o'clock M. ROBERT HAYS, Stated Clerk.

The PRESBYTERY OF RICHLAND will meet in the church of Lexington, on the Second Tuesday (13th) of September, at 7 o'clock P. M. J. P. CALDWELL, S. C.

The PRESBYTERY OF SUSQUEHANNA will hold its next stated meeting on the last Tuesday (30th) of August, at Osceola, Pa., at 7½ o'clock P. M. JULIUS FOSTER, Stated Clerk.

The PRESBYTERY OF ERIE will meet at Sugar Creek, on the Third Tuesday (20th day) of September, at 2 o'clock P. M. S. J. M. EATON, Stated Clerk.

The PRESBYTERY OF ZANESVILLE will hold its next stated meeting in Cumberland, on the First Tuesday (6th day) of September, at 2 o'clock P. M. WM. M. ROBINSON, Stated Clerk.

The PRESBYTERY OF CLARION will meet in Greenville on the first Tuesday of September next at 11 o'clock, A. M. D. M'CAY, Stated Clerk.

The PRESBYTERY OF WOOSTER stands adjourned to meet in the church of Green, on the first Tuesday of September next, at 11 o'clock A. M. R. C. COLMERY, Stated Clerk.

The PRESBYTERY OF DES MOINES stands adjourned to meet at Oskaloosa, on the first day of September, at 7 o'clock P. M. J. M. McELROY, Stated Clerk.

Synodical.

The SYNOD OF ALLEGHENY will meet, agreeably to adjournment, in the Presbyterian church of Mercer, on the Fourth Thursday of September, (22d) at 7 o'clock P. M. Narratives of Religion from Presbyteries, are to be sent to Rev. William M. Blackburn, Erie, Pa., before the first of September. ELLIOT E. SWIFT, Stated Clerk.

News Department.

Soap.

Prof. Gardner, the New England Soap Man, is at present in this city, which he intends making his headquarters for some time. The Professor is ready to entertain his audience with disquisitions on wit, politics, literature, and especially on the great question of "Soap"—an article frequently demanded in this city.

THE BRAMAN SEWING MACHINE.—This machine, advertised in our columns, asks purchasers to notice its claims, before they conclude contracts with others.

WAVERLY.—T. B. Peterson & Brother send us, through W. A. Gildenfenney, "Peveril of the Peak," another volume of their cheap and popular edition of the works of Sir Walter Scott.

City Passenger Railway.

The cars commenced running on the Passenger Railway, on Penn Street, on the 10th inst., from St. Clair Street to the Ninth Ward. Since then they have been daily extending their journeys, as the road has progressed. They will soon reach Lawrenceville.

Temperance.

We see it stated that Peter Sinclair, Esq., the Scotch Reformer, the gentleman who was so acceptable to our people here last Spring, as a temperance lecturer and worker, will return hither again in October, and remain for the entire month. Arrangements have been made to that effect. It is hoped that he will be able to concentrate and render more efficient the labors of the friends of temperance throughout the County.

A Large Business.

In 1835, the sale of Dr. M'Lane's Vermifuge and Pills was merely nominal. Now the sale by Fleming Brothers, amounts to no less than 1,500,000 boxes and bottles per annum, in all parts of the United States, and the Canadas. During the intervening period, the proprietors have expended the large sum of $500,000 in advertising, in the payment of which they have always been liberal and prompt. These facts show the extent to which these medicines are used, and also the effect of a judicious system of advertising.

The Westminster Review,

For July, has eight articles in addition to usual copious account of contemporary literature. This Review is always able, and is worthy of careful perusal and study by all thinking minds, for it is the exponent of the higher and more specious form of British Infidelity, united with most finished literary culture. It retains the name Christian, but rejects the fundamental doctrines of Christianity. The paper—*What Knowledge is Most Worth?*—is a comparative estimate of the relative values of the different kinds of knowledge for the purposes of education, from the Utilitarian stand point. *Jowett and the Broad Church* is a review of Professor Jowett's Epistles of St. Paul to the Thessalonians, Galatians, and Romans. *The Influence of Local Causes on National Character* is an interesting exposition of the operation of nature, in determining the pursuit, position, and future destiny of a people. In the *Life of a Conjurer* we find an account of that wonderful mechanical genius, Robert Houdin, who, the reviewer remarks, "if not born with a silver spoon in his mouth, may be said to have rivalled that physiological abnormity, by coming into the world with a file and hammer in his hand." The most labored article in the Number is a very long one on the *Government of India, its Liabilities and Resources*; it is followed by *The Recollections of Alexander Von Sternberg*, *The Roman Question*, and *Austrian Intervention*. Republished by Leonard Scott & Co., 54 Gold Street, New York, and for sale in Pittsburgh, by W. A. Gildenfenney, Fifth Street.

Railroad Bridges.

The frightful accident on the Northern Railroad, New York, by which so many persons were killed or wounded, has once more attracted attention to the insecurity of many of the railway bridges. It seems that the one in question was an old wooden structure, thoroughly rotten, from long exposure to the action of the elements. This is no rare case, and yet railroad managers heed these warnings but little. Fortunately, our own great Pennsylvania Central line has long been under the care of prudent men, who foresaw and appreciated all such dangers as this, and the Company has been for some years past engaged in making, at its workshops in Altoona, short span wrought iron bridges, and introducing them into use at every place on the line where bridges occur, so that there are now few, if any, wooden structures of short span left. We have seen these iron inventions, both in the shops and over the streams crossed by the road, and can safely say that they are truly admirable, reflecting the greatest credit on the inventor, Mr. W. H. Wilson, and on the enterprise of the Company which commenced their use so early, before the public had begun to pay any attention to the subject.—*North American.*