Banner and Advocate.

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

PITTSBURGH, OCTOBER 15, 1859.

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

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REFORMED DUTCH CHURCH:—Twenty-two young men entered the Junior Class in the Theological Seminary at New Brunswick, at the beginning of the present term.

ONE OF THE EDITORS expects to be at the Synod of Wheeling for one or two days; and the other at the Synod of Ohio. We are always happy to meet our brethren; and we will be pleased to have this occasion improved for the transaction of business connected with the *Banner and Advocate.*

THE ONLY SURVIVORS.—The Cincinnati *Gazette* says that Bishop Soule, of the Methodist Episcopal Church South, the Rev. Dr. Biggs, of Cincinnati, of the Old School Presbyterian Church, and the Rev. Dr. Lyman Beecher, of the Congregational Church, are the only survivors of the founders of the American Bible Society in 1816.

Synod of Pittsburgh.

A Committee will be in attendance in the Lecture Room of the Second Presbyterian church, corner of Irwin and Penn Streets, on Thursday, 20th inst., at 2 o'clock, for the purpose of assigning members their places of lodging.

WM. BAKEWELL,
B. McLAIN,
Committee.

Synod of Ohio.

The members of the Synod of Ohio will please repair to the basement of the Presbyterian church on their arrival in Mansfield, where a committee of arrangement will be in attendance to assign them their places of lodging. Arrangements are also made for the entertainment of strangers and visitors during the sitting of the Synod.

J. R. BURGETT.

Change of Ecclesiastical Relation.

At a meeting of the Reformed (New Side Covenanter,) Presbytery of Pittsburgh, held last week in this city, at Dr. Douglas' church, Rev. Thomas C. Guthrie, D D, received a certificate of dismission for himself and his congregation, to connect with the Allegheny Presbytery of the United Presbyterian Church. Two other congregations gave formal notice of their determination to withdraw from the Reformed Presbyterian Church, and unite with the United Presbyterian Church. Another congregation has resolved to postpone any farther action with regard to this matter, until after the meeting of Synod in May, 1860, in the city of Allegheny. However, it must not be supposed that the above changes constitute any true index to the general state of feeling among the New Side Covenanters. The great mass of them are utterly opposed to abandoning their present organization for the purpose of union with United Presbyterians.

Synod of Cincinnati.

This Synod held its meeting at Hillsborough, the last week in September. From the synopsis of proceedings which we find in the *Presbyter*, much important business seems to have been transacted.

A resolution was adopted to raise $20,000, in addition to the sum already pledged, for the purchase of OXFORD FEMALE COLLEGE. Revs. N. West, Jr., and R. L. Stanton, D.D, had leave to resign their Trusteeship in the Institution.

The subject of establishing and endowing a large LITERARY INSTITUTION, in connexion with the Synod of Ohio, has again received favorable action. Springfield, Ohio, is proposed as the location. An effort is to be made to purchase Wittenberg College for the purposes of the University. There is to be raised $50,000 for the purchase of a site and the erection of buildings, and $200,000 as a permanent endowment. The latter may be in notes bearing interest. Only the interest on sums received, or subscribed, is to be used till the whole amount of the principal shall have been secured. The subject is to be presented to the Synod of Ohio at its proximate meeting.

Relative to the CHICAGO SEMINARY, the following paper was adopted:

WHEREAS, This Synod has surrendered its right of Synodical control in the North-Western Theological Seminary into the hands of the General Assembly, and said General Assembly has accepted this control, with all the interests of said institution, and has organized it accordingly,

Resolved, That this Synod has no more peculiar local interest in this Seminary, other than it has in every other Theological Seminary under the control of the General Assembly.

The Synod's views in regard to church favor toward BENEVOLENT ENTERPRISES, was expressed *unanimously*, in these emphatic terms:

3. In reference to the action of the Assembly upon the overture, page 535, from the Presbyterian Historical Society, asking to be recommended to the churches for a collection in its behalf, the committee would submit the following resolution:

Resolved, That the Church of Jesus Christ is a spiritual body, commissioned only to execute the revealed will of God, and can sustain no direct relation to any voluntary associations, nevertheless it is perfectly consistent with her great mission to recommend and aid any voluntary association which she believes to be instrumental in preparing the way and in promoting the success of the Gospel, and in doing this she may, not and does not sustain to them any direct relation.

We are pleased to find the churches thus speak. The efforts made in the last Assembly, to prevent the Church of our Lord from being a witness-bearer, and a contributor, by commendation, to whatever belongs to man's well-being, should be sternly rebuked.

The Bible and Politics.*

In every age Religion has had its conflicts. And the days of warfare are not soon to end. We need not then think that our lot is fallen in wondrous times; though we may justly believe that upon the decision of questions now agitated depend greatly our country's glory and the people's joy. If the ascendency of the Bible can be maintained; its place in the schools vindicated, its Sabbaths preserved, its social relations kept inviolate, its whole morality retained as the foundation of our country's laws and as the nation's right and rule of conduct, ours, and those to follow us and them, will call us blessed.

Church and State are not, in their true nature, antagonistic. God is the author of each. The Bible establishes both, and gives to each its province. They are indispensable to one another. One cannot subsist without the other's influence. But men make them antagonistic. Good men, truly enlightened, do not; but good men in their ignorance sometimes do, and especially are bad men the authors of this antagonism. One of these institutions has no right, from God, to control the other, but each should be to the other's benefit. A whole population must necessarily, in a Republic, belong to the State; and all should, as a duty to God, and a matter of personal interest, belong to the Church. Many, however, do not estimate it as their duty and interest to form this connexion. These, to some extent—not all of them, by any means, but some of them—set themselves against the Church, against revealed religion, against the Bible and its institutions, and especially against a hallowed Sabbath, and against having the Bible in the public schools.

The question as it regards THE BIBLE IN THE SCHOOL, has assumed a new form in California—new in this respect, that a Protestant minister, enlightened, evangelical, yea, a Presbyterian—has taken ground against the placing of this only pure fountain of morals in this deep spring of universal influence!

Dr. Scott is an able, devoted, and eloquent minister. He is pastor of the Calvary Presbyterian church, (Old School,) in San Francisco. Formerly he was pastor of the First Presbyterian church, New Orleans. In May, 1858, he was Moderator of the General Assembly. He is the author of several works, which have been well received. One work of his, however, has given great pain to Christians. It is entitled "The Bible and Politics," and is designed as a reply to the arguments of the friends of the Bible in schools. It is a pamphlet of one hundred and forty-six pages. It is, however, though the production of one so eminent, not by any means a fair representation of Presbyterianism. It is *rara avis*. It is a something the like of which had not been known. The author says, in reference to the controversy now being waged by Christians in California, in defence of their rights: "I regret that an effort has been made to show to those unacquainted with us, that the type of this Church on this coast is, to be found in stout battle in defence of the Bible in schools; in defence of laws for the observance of the Sabbath, and for the suppression of Sunday mails."

This sentence, and others which we may quote from Dr. Scott, will be read with great pain; but still, the interests of religion require that the subject should be noted. It is not needful that we should tell our readers that the whole Presbyterian Church, East of the Rocky Mountains, and all other Evangelical Churches in the same extended region, do "stout battle" for the things which Dr. Scott regrets. But his remark would intimate that the Presbyterian Church on the Pacific Coast, differs from the Church generally on these points. We are happy, however, to be able to state that this is not so. The Presbytery of California, at their meeting in March last, adopted the following:

Resolved, That in the opinion of this Presbytery, the subject of the Bible in the Public Schools is one of great importance, and that this Presbytery is in favor of what is commonly understood as the use of the Bible in said Public Schools.

This resolution passed by the entire vote of the Presbytery, except Dr. Scott's. This intimates that the Dr. stands alone in his own Presbytery. We hope that the same will appear in his Synod; and, as far as we know, he stands alone in the Presbyterian Church. We have never yet met with a minister, elder, or private Christian, in our connexion, who was opposed to the Bible in the school.

Dr. Scott's Tractate we have not seen, but we have read several letters of his, in San Francisco papers, presenting and maintaining its sentiments. Dr. Anderson and Mr. Haight quote the Doctor as saying: "Our Government has no Bible. It cannot make one. It does not profess to be able to choose one. It does not profess to believe in any. The Koran, the Hebrew Scriptures, the Douay Version, the holy books of the Hindoos, are as much recognized in the administration of an oath as our Protestant Bible." (Page 79.) "The President of the United States and the Governor of the State can take their oath without the use of the Bible, or without calling on the name of God." (Page 74.) "So far as our organic laws can recognize such subjects, has not the Deist or the Israelite a right to call our Bible a sectarian book? and has not the Catholic just as much right to call our version sectarian, as we have to call his a Romish book?" (P. 93.)

On page 45, of Dr. Anderson's work, he quotes Dr. Scott, thus:

From the following extracts we learn the Dr.'s views on this part of the subject, page 60: "Is it then, true, that Protestant Christianity is part and parcel of the common law in such a sense as to require and recognize the enforcement of laws in favor of the Christian Sunday, because it is a religious day by Divine appointment, and the use of our Protestant Bible in our State institutions? To this I must answer, No." Speaking of the articles of the Constitution of the United States which relate to religion, he says, page 41: "It is there implied they may worship as many Gods as they please, and worship anything as God they may choose, or worship no God at all," —page 79: "Our Government has no Bible. It does not profess to believe in any. How, then, can it teach what it has not itself? As a government, we have neither Bible nor religion,"—page 74: "When a man takes an oath simply as a citizen, there is no necessity to use the Bible or the name of God. The President of the United States, and the Governor of the State, can take their oath or make their affirmation, without the use of the Bible or the name of God. The following is the oath copied from the Constitution: 'I do solemnly swear (or affirm) that I will faithfully execute the office of President,' &c, nor is there any other catechising as to whether by an oath, they mean an appeal to God, or a belief in a future state allowed."

The two points made by Dr. Scott in the discussion seem to be, *first*, That the English Bible is a *Sectarian* book, and hence cannot be properly introduced into the Public Schools; and *second*, That the Government of the country is utterly Godless, and hence that nothing Religious should be introduced into any of our Public Institutions. The first of the points is thoroughly Romish; the second is utterly infidel; and neither is a statement of fact.

The English Bible is a fair translation of the Original. It is the Word of God, in the vernacular tongue. It was recognized as such by those who settled the country; by those who achieved independence; by those who formed the constitutions of the United States, and of the several States; by those who adopted those constitutions, and interpreted them, and legislated under them; and it is still received as such by the vast body of our citizens. It is not a sectarian book. The word sectarian, in its proper meaning, applies not to it. The people recognize in it the Word of God. It had a national origin, as a translation, and has been confided in as such, by all English speaking people, except Romanists, for over two centuries. It is not sectarian.

And to assert that our Government, whether National or State, has no God, no Bible, and no Sabbath, is utterly incorrect. In Rom. chap. xiii., we read, "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." Now, to say that God should ordain this Government and bring it into being, and, at the same time exclude all recognition of himself, is an absurdity. And a government without a God, would be an anomaly and a monster. We read of but one such, and that one soon came to destruction. France, in the days of her madness, decreed, No God, no Bible, no Sabbath; but murder, rapine, and the total insecurity of person, family, and property, soon brought the people to an abandonment of their atheism, and a restoration of religion, in its faith and ordinances. But these United States never were without a God, a Bible, and a Sabbath, neither as regards the people, nor as regards the General Government or the State Governments. The early settlers came with their religion, their Bible, and their Sabbath; and their descendants continue the same, to this good hour. The immigrants of succeeding generations, have, with very few exceptions, been like the early settlers, in these important aspects. The Bible has been in the school, from the very first, and continuously; excepting a very few very limited districts. Nationally and overwhelmingly it has been as we state. And the Sabbath has been ever known and observed amongst us as a day of rest and worship; and its sanctity has been protected by law. That the people of these United States are, and ever have been a religious people, that they have had a God, a Bible, and a Sabbath, and the same God, the same Bible, and the same Sabbath, is beyond contradiction. Pagan feet, till lately, scarcely touched our soil. Mohammedans had no place here. The Jews were but as a handful. And even Romanists were, and still are, but a small minority. A Christian people settled this country, and formed and still administer this Government. We are a Christian people, and have Christian institutions. We use a Christian language, and our writings are to be understood as bearing Christian and not heathen, or atheistic, sentiments.

And when we look at public affairs we find that ours is a Christian Government, recognizing God, his Word, and his Day of rest. From the inception of public affairs, throughout, the being and the rule of God has been acknowledged. An oath, or its equivalent, has been ever, and universally, requisite to qualify for office, and for witness bearing in all our tribunals of justice, and for passing goods at our custom houses. This oath, or affirmation, recognizes a Supreme Ruler, and a state of rewards and punishments. And the legal and most common form of an oath is, on the Holy Evangels, or with the right hand uplifted to God. The variations are few, and they imply still the solemn appeal to a truth loving, and falsehood-hating God. And an oath thus taken, *binds in law*, and if proved to be false, the person is liable to punishment for *perjury*.

The Declaration of Independence, by which we became a nation, recognizes the one living and true God, and appeals to him. The true God has been recognized, governmentally, by the employing of his ministers as chaplains, in the army, the navy, in Congress, and in many of the State Legislatures. The Sabbath has been recognized by expressly excepting it from a count in the *ten days* allowed for the consideration of public bills, by suspending, during its continuance, the business of Congress and of the Courts, by making it a day on which civil process is not to issue, and by nullifying all contracts made on it. The Bible is acknowledged by the recognition of its Author and its Sabbath, and by the employment of chaplains to expound it in preaching, and by the sanction of its use in the administration of an oath.

The Christian religion also has been ever regarded, by all judicial authority, as part of the common law; and Bible morality is, authoritatively, a rule for men's conduct. We are Christians, as a people and as a government, and, in both aspects, we have a God, a Bible, and a Sabbath. And, it may be added, "Blessed is the people that are in such a case; blessed is the people whose God is the Lord." Let good men maintain their integrity. Sectarianism we repudiate in all public affairs; but Christianity, in its grand distinctive aspects, with its peculiar and essential institutions, we feel obligated to maintain, both religiously and socially, against all assailants.

*REVIEW OF DR. SCOTT'S BIBLE AND POLITICS, in the Light of Religion and the Law, by *Rev. W. C. Anderson, D.D.*, and *Fletcher M. Haight, Esq.* Pp. 92, 8 vo. San Francisco: *Henry Bacon*. 1859.

DANVILLE, KY.—The Theological Seminary has fifty names enrolled, and the College one hundred and sixty.

Semi-Centenary of the Rev. Dr. Lynn, Bellefonte, Pa.

It is now a very rare thing to celebrate the Semi Centenary of a minister's settlement. True, there are not very many who perform a fifty years' service in the sacred office, but removals have become so much the habit in the Presbyterian Church, as well as in other Churches, that not a tithe of those who are favored with strength to perform a fifty years' labor, find themselves all the while, the pastor of the same people.

Rev. James Linn, D D., belongs to the race of sound, evangelical, laborious, faithful, wise, modest, and lovely ministers of Jesus Christ. An acquaintance long and intimate, and a friendship confiding and uninterrupted, enables us to bear unqualified testimony to his worth.

A gentleman who was present at the Semi-Centenary celebration, sends us the following:

The fiftieth anniversary of the pastorate of the Rev. James Linn, D D., of Bellefonte, Pa., was commemorated on Wednesday, October 5th, in the Presbyterian church of that place. It was a very interesting occasion. The congregation of Bellefonte, of which Dr. Linn has been the pastor for half a century, had requested the Presbytery of Huntingdon to hold their semi-annual stated meeting, in that place, with a view to uniting in the celebration of an event so interesting to them and their pastor. It is due to Dr. Linn to say, that it was with a good deal of reluctance he yielded to the wishes of his people in regard to the observance, as he is of a modest disposition, that shrinks from every thing like personal ostentation. He, however, yielded to their wishes so far as to give, upon the occasion, a succinct narrative of the leading facts in the history of his pastorate, and that of the Presbytery during the half century of his ministry. This narrative, characterized as it was by the modest simplicity of its author, was very interesting, and touched every heart.

As the narrative will be published in pamphlet form, it is needless at present to attempt a report of it, farther than to say that Dr Linn, a native of this State, graduated at Dickinson College in 1805; studied theology partly under the supervision of his father, who was pastor of the churches of Sherman's Valley; and partly under the supervision of Dr. King, of Mercersburg, and Dr. Williams of Big Spring. Was licensed by the Presbytery of Carlisle in 1808, came to Bellefonte in the Summer of 1809, and was called to the pastorate of that church and Lick Run, and entered upon the duties thereof in the Autumn of that year—fifty years ago. In 1839 he was unanimously called to Bellefonte for all his time; and relinquished Lick Run, and has since served Bellefonte only.

The congregation had invited the Rev. D. X. Junkin, D.D., of Hollidaysburg, to deliver a sermon appropriate to the Semi-Centenary of the pastorate; which he did, from the text, "Ebenezer—Hitherto hath the Lord helped us."—1. Sam. vii: 12. As the sermon also has been requested for publication, it need not here be characterized, farther than to say that it was not unworthy of the preacher; and that an interested and often a tearful audience seemed universally to feel its adaptedness to the solemn and interesting occasion.

The entire exercises were well conceived—well adapted and impressive. After a voluntary by the choir, the venerable Dr. Woods, son-in law of the great Witherspoon, and long Dr. Linn's co Presbyter, offered an invocation prayer. Dr. Gibson then announced the 555th Hymn. Rev. Robert Hamill followed with a prayer, well befiting the occasion. Dr. Linn then delivered his historical address. Dr. G W. Thompson then announced the following, written for the occasion by Dr. D. X. Junkin, which was impressively sung by the vast assembly:

HYMN OF JUBILEE.

Come, thou gracious King of Glory,
In this hour of Jubilee:
Whilst we tell the grateful story
Of deliv'rance wrought by thee,
Be thou present:
Bid us now thy glory see!

Bow thine ear, God of our Fathers,
To our glowing songs of praise,
Warming still, as mem'ry gathers
Grateful themes from other days;
Lord we priase thee
For thy grace in by-gone days!

Thanks we give for ceaseless favors
Following us these fifty years:
Thine is love that never wavers,
Beaming on thro' smiles and tears,
JUBILATE!
Praise the grace of fifty years!

Thanks we give, that thou hast planted,
On this mount, a chosen vine—
Gracious rain and sunshine granted,
Hedg'd it round, and call'd it thine—
Gathering from it
Clustering grapes and generous wine!

Thanks we give that no disaster
Has laid waste thy heritage:
That our venerable pastor,
As in *youth*, so now in *age*
Tells of Jesus
And the Heav'nly heritage!

May his life, O Lord, be precious:
Spare him to this trusting flock:
May his teachings long refresh us—
Lead us to the shelt'ring Rock;
Saviour bless him,
Who so long has fed this flock!

And when, all his labors ended,
Life's last ebbing sands are told—
May the flock, he so long tended,
Meet him in the Heavenly fold:
There to praise Thee
Whilst eternal years are roll'd.

The Semi-Centenary Sermon was then delivered, followed by prayer by the Rev. G. Elliott, and the 509th Hymn by the Rev. D. D Clark; when the exercises were closed by the venerable pastor Linn, with the apostolic benediction.

The church edifice was crowded in every part; many from a distance having come to participate in the solemnities, and the writer has seldom witnessed exercises of profounder interest. It is a lovely spectacle—alas too rare, to behold a pastor of fifty years still beloved, cherished, and useful amongst the people, to whose grand parents he ministered. As Dr. Linn said in his address, he is now baptizing the fourth generation of his parishioners. It was touching to hear him recite the changes that had passed before him in his long pastorate, in his charge, in the Presbytery and the Church at large; and as the preacher, in his address to the pastor and people, feelingly alluded to these changes, the sympathies of the occasion grew intense. I wish the senior editor of the *Banner* could have been there to witness the semi centenary of an event which he, in his boyhood, witnessed. Alas! it is to be feared that the wish that father Linn so tenderly expressed, that many of his young brethren might live to enjoy a scene similar to this, is not very likely to be realized. It is, however, our devout wish and prayer, that scenes like that of Wednesday, may become more frequent in the Church.

REPORTER.

Christian Colonies.

On our first page, our readers will find, over the signature of "J. F.," an article on the subject of occupying the new States, or parts of them, by colonies of Christians. The writer regards the plan as being injudicious. His opportunities of judging are far better than ours. He has resided in a Western State for many years. He is an observant, judicious, and reliable man. The subject has, evidently, two sides. We have presented one of them, by publishing communications from the friends of the projected Pennsylvania Colony. The other is ably set forth by our correspondent this week.

The question is one of great importance to emigrants, and is also intimately connected with Zion's interests. Still, we do not invite a protracted discussion. For some localities and some people, the Colony scheme we should think to be the best adapted. For other locations and other people, the plan of a few families going together, without any formal bond of connexion, would be the more promising.

Providence sometimes thwarts the purposes of religious men, still accepting their good intentions, and making them blessings, even beyond their aspirations. An instance occurs to us, narrated, we think, in Old Redstone. Substantially it is this: Some twenty enterprising, religious young men in a congregation in South-Eastern Pennsylvania, in an early day, resolved to remove to the Western part of the State, to locate together, and to form a church, with schools, &c., &c. They could not remove in a company, but they would remove as soon as practicable, and would locate so as to form one congregation. The Lord, however, had his claims, and he disposed of them for his work. He so directed the event, that these twenty were dispersed over Washington, Fayette, and Westmoreland Counties; and farther, so disposed of them as to make them leading men in many congregations—active, wise, laborious men, in founding churches and settling and sustaining ministers. Each became a candle of the Lord, illuminating a neighborhood.

Christians will regard their removals, not as mere matters of pecuniary interest, nor as matters alone of personal pleasure and family benefit. They will look also at the influence they may be enabled, by their change of place, to put forth for the benefit of their fellow-men. They are servants of Christ, *in their generation*. Their continuing where they are, or their joining a Colony, or their removing singly or in pairs, is to be determined by a regard to the glory of God. And when they honestly purpose, God will dispose of them for good.

Ecclesiastical.

Rev. L. G. HAY, returned missionary from Allahabad, Northern India, has established a boy's school in Indianapolis, Indiana.

Rev. THOS. E. PECK, of Baltimore, is expected to accept the Chair offered him in Union Seminary, Va.

Rev. T. D. KING, of Dry Creek, Covington County, Miss., Stated Supply of the Dry Creek church, died on September 5th.

Rev. JOHN E. CARSON, having received unanimous calls from the churches of Canal Fulton, Chippewa, and Marshallsville, Presbytery of Wooster, his Post Office address is changed from Apple Creek, Ohio, to Marshallsville, Wayne Co., Ohio.

Rev. M. B. PATTERSON'S Post Office address is changed from White Deer, Lycoming Co., Pa., to Troy Grove, La Salle Co., Illinois.

Mr. JAMES S. ELDER was ordained by the Presbytery of Clarion, at its late meeting and installed pastor of the church of Greenville, by a Committee of Presbytery. Mr. Elder was on the 4th inst., also installed pastor of the church of Bethlehem, where one-third of his labors are to be bestowed. His address is Limestone Post Office, Clarion Co., Pa.

Rev. N. SHOTWELL'S Post Office address is changed from Milroy, Pa., to Rutherfordton, N. C.

Mr. R. B. MOORE was licensed to preach the Gospel by the Presbytery of Redstone, at its late meeting.

Mr. WM. W. CAMPBELL was ordained by the Presbytery of Redstone, at its late meeting, and is soon to be installed pastor of the church of Fairmount, Va., from which he has accepted a call.

Mr. J. C. GILLAM has received and accepted a call from the churches of Mt. Eaton and Berlin, Presbytery of Coshocton.

Mr. J. A. E. SIMPSON has received a call from the church of Holmesville, Ohio.

EASTERN SUMMARY.

Boston and New England.

Boston has lost one of its oldest native citizens, in the death of *Mr. George Bethune*, in the 90th year of his age. His father in October, 1754, married Mary Faneuil, niece of Peter Faneuil, the donor of the celebrated "Faneuil Hall," often denominated "The Cradle of Liberty," to this city. The Faneuils were, originally, Huguenot refugees, and possessed many memorials in the form of plate, pictures, and historical documents, respecting the Huguenots. These were all in the possession of Mr. Bethune at the time of his death, and will be hereafter greatly prized on account of their intrinsic worth and associations.

A Monument is at length to be reared to the memory of the patriots who fell in the battle of Lexington. An efficient committee has taken the matter in hand, and the Hon. Edward Everett has been appointed to prepare an address, setting forth the objects of the movement, and soliciting public support. The design is intended to exhibit an actual historical fact. It represents a "Minute man," leaving his plow in the furrow, seizing his musket, ball pouch and powder horn, and starting at once upon the call of duty.

The *Vagaries of the Rev. Henry Ward Beecher*, are beginning to be a little too flagrant for even the New England mind. Of late there have been frequent notices of his theological aberations in the leading religious journals of the Eastern States, and some of the more knowing ones have occasionally hinted that he would, presently, make some revelations concerning his own opinions that would astound many of his admirers. The occasion seems to have now come. In a sermon published in a late number of the *Independent*, this passage occurs:

"One thing I know, and that is, that there is no other name but the name of Christ, given under heaven, *that we know anything about*, whereby we must be saved. * * * * *

"For he who lives and dies, believing in Christ, shall not perish, but have everlasting life. *Whether any others shall have everlasting life or not, is not for you or me to say.* I will not sit in judgment upon them, neither will I set up a judgment against them."

For this he is severely taken to task by a writer in the *Recorder*, who shows that according to the sentiment above expressed, Mr. Beecher, takes sides with the most dangerous, and at the same time most plausible phase of modern infidelity. The *Miami Evangelist* charges Mr. Beecher with ignoring, in this matter, the teachings of Holy writ, and says:

Let the answers to the great question, what becomes of unbelievers, as given by Mr. B., and the inspired writers be set over against one another.

Beecher.	*Christ.*
"I do not know."	"*Shall not see life.*"
	Christ.
	"Shall be damned."
"It is not for you nor me to say."	"They shall go away into everlasting punishment."
	Peter.
"No other name that we *know anything about* whereby we may be saved."	"There is none other name under heaven given among men," &c.

The same paper then puts the pertinent inquiry:

While he has the elements of popular oratory beyond that of almost any other preacher of this age, would he so delight men of loose notions and easy virtue, if his wonderful powers were employed in the enforcement of those views of the Gospel urged by such men as Belamy and Edwards?

The editors of the *Recorder* remark:

What we have, with sad forebodings, long expected, is now realized, in Mr. Beecher's open abandonment of the doctrine of the inevitable and eternal perdition of ungodly men. The boldness with which he sets aside the plain averments of the Son of God is more a grief than a surprise. The secret of his fraternizings with Chapin and Parker, is now fully explained, in his open avowal of the main principle of Universalism—which is, that all the Scriptural assertions of the sure and eternal punishment of the wicked, fail to make us know that they will be thus punished.

They then say that "he has held in sympathy with him thousands on thousands of men, like-minded, sprinkled through all our" (that is Congregational) "churches," and intimate that these will now, like their leader, reveal the true character of their theological views. The conclusion of their article is worthy the attention of all ministers and Christians, not only in New England, but also in many other places:

It strikes us that this open defection of Mr. Beecher, will mark a new era. It will not bring into being any more Universalism than now exists; but it must bring forth to light much that has lurked in concealment; and so it will cause such a sifting in our churches, as had not been seen in our day.

And what will make the trial all the more searching is, that Universalism is now to be presented in a new form. Usually it has been connected with a bold repudiation of regenerate character and experimental godliness. But now it is to be preached by men professing great regard for spiritual religion, and men long accredited as friends of vital godliness. Coming in this form it will deceive, if it were possible, the very elect; and the question is to be agitated whether that error consists with piety. These, of course, will be times of critical and solemn interest to all who have fallen into the popular currents set in motion by Mr. Beecher, and who have favored his lax views. Now are to be tested the foundations on which they rest.

Whenever the ancient landmarks are deserted by an erratic genius like Mr. Beecher, flattered, caressed, and admired, it is difficult to say into what ruinous error he may be led. Our readers must not suppose, however, that the editors of the *Independent* have the least sympathy with these views of Mr. Beecher. In a late number, they deplore the spread of this form of infidelity, and its prevalence in the writings of some of our most popular authors, and call upon the ministers of the Gospel to preach again the old doctrine of the eternal punishment of the wicked, with renewed earnestness, saying that any deviation from this belief is essentially infidel. The contest thickens, and the truth must be boldly and fearlessly proclaimed.

Mr. Parker's *Reminiscences of the late Rufus Choate*, will soon be published. This work will necessarily be only fragmentary, as a complete memoir is in course of preparation by his family, as is also a collection of his speeches and writings.

New York.

In several quarters among business men, the question is beginning to be mooted, whether it would not be preferable to have all laws enforcing the *Payment of Debts*, abolished. In this way, most commercial transactions, it is argued, would be on the cash principle, and credit would only be granted in cases of known probity of character and ability to meet all engagements.

The *Sanitary Condition* of every large city, is a subject of great importance to the well being of its inhabitants, and to its future prospects. The New York Sanitary Association met last week, when reports from various Committees were made, detailing facts, some of which will interest our readers. In these reports it has been found that no less than eighteen thousand of the population of New York sleep in cellars, the ceilings of which are, in very many instances, three and four feet below the level of the street. At least seventy per cent., of the entire population resides in tenant houses. Dr. Francis, in speaking of the Central Park, said that it had already cost $5,000,000, and that it would probably cost $20,000,000 to finish it; but that owing to its distance, it can never be of any benefit whatever to the poor who live in the lower wards.

One great cause of the *Misgovernment* of the city, is found in the difficulty of obtaining a sufficient number of respectable persons to take an interest in this matter. And this want of personal interest arises from the fact that so many of them live outside the city limits.

The *Brooklyn Union Ferry Company* carry eighty thousand persons in their boats—that is, forty thousand from and to Brooklyn, every day, and the other ferries carry nearly as many, making in all nearly seventy thousand persons doing business in New York, but residing in Brooklyn. And there are seventy two trains run daily between Jersey City and Newark, filled mainly with people who do business in New York, but take no part in its government.

In these *Days of Research* and bold declarations, it is difficult to tell what great event of the past may not be denied, or what historical personages may not be disrobed of their glory by the unsparing hand of criticism. Even the Pilgrim Fathers begin to be treated as myths. At the meeting of the New York Historical Society, last week, John A. Poor, Esq., of Portland, Me., read an essay on "English Colonization in England," in which he dissented from the popular theory of the Pilgrim Fathers, and the sanctity of Plymouth Rock. He denied that New England was first settled by the Pilgrims, and spoke of Mr. Webster's celebrated Plymouth Rock speech, as a political rhapsody, as much epical as Homer's Iliad, and worth no more as history. Everett, also, and Bancroft, were all wrong. The Pilgrims had no idea of forming a colony, and Plymouth Rock was the great American myth. What next!

The action of the *Convention of the Diocese of New York*, with respect to Bishop Onderdonk, of which we gave an account last week, meets, as we anticipated with nearly unanimous condemnation from both the secular and religious press. The tinkering and engineering of Dr. Tyng and his associates in this matter, is highly disapproved, while the pretended penitence of Bishop Onderdonk in his petition, by no means satisfies the public mind. The *Evening Post* thus comments on the transaction:

"A BISHOP WITHOUT A CHURCH.—The restoration of Bishop Onderdonk to a merely nominal dignity, shows a reversal of position on the part of the Church since the days of the Wainwright and Potts controversy. Then the dogma was 'No Church without a Bishop.' The action of yesterday tends to create a bishop without a church.

"But the whole proceedings in this matter display a lamentable want of that straightforward Gospel simplicity which should characterize a body of God's ministers and people. Instead of boldly disregarding personal feeling, and acting openly, according to their notions of duty and a regard for the good of the Church, they practice what will be considered by the world as a mere evasion. Fourteen years ago, the House of Bishops, although convinced that Bishop Onderdonk ought to be deposed, and intending virtually to depose him, only voted a suspension, and now, perplexed with the consequences of that anomalous decision, they are expected to vote a sham restoration. In both cases they exhibit a spirit of compromising with grave questions more becoming a political caucus than a Diocesan Convention."

That valuable monthly, the *American Agriculturist*, edited by Orange Judd, Esq., has now a circulation of forty five thousand every month. We are rejoiced to learn this, and would be glad if every farmer in the country could be induced to take a periodical so distinguished for true science and sound judgment in discussing agricultural matters.

In a letter to Rev. Dr. Baird, Rev. Dr. Merle D'Aubigne states that he is rapidly hastening to completion the sixth and seventh volumes of his *History of the Reformation*.

Gov. Morgan has appointed the 24th of November as the day of annual Thanksgiving.

A Convention of Baptist ministers and laymen, was held in this city last week, which took the initiary steps toward forming a Baptist Sunday School Union. The object declared is to secure thorough instruction in all the doctrines of the sacred Scripture, and to promote, in every suitable way, the growth of the schools of the denomination. A series of resolutions was passed, setting forth that the Union is to make itself acquainted with the system of instruction in Sunday Schools, and with the books needed, and to recommend the same to the schools in the Union; that they inform themselves where the various books and publications can be procured on the lowest terms, and that they be authorized to prepare and publish such new books as may be needed, giving the preference to the American Baptist Publication Society, provided that Society will sell as cheaply as any other. They are not to involve the Union in any expenses for the same.

The *Bible Question* in the public schools has taken a financial turn. The Principals of the Fourth, Sixth, and Fourteenth Wards were unable to endorse on the pay roll that all the rules of the Board of Education had been complied with, inasmuch as the one requiring the reading of the Bible at the opening of the schools, every day, had been neglected; consequently the President of the Board deducted the salaries of the Principals of these schools from the pay rolls, taking the ground that the principals and not the teachers were responsible for the violation of the rule. As the matter stands now, the Principals are in a dilemma; if they open the schools in these three wards with the reading of the Scriptures, the Local Board will dismiss them, but if they do not open them in this way, the Central Board will not pay them.

The American Bible Union, representing that portion of the Baptist Church engaged in the revision of the Scriptures, held its annual meeting last week. The expenditures for the year have been over $40,000. There was a considerable amount of speechification, trying to show the defects of our present version, the need of another, and that this wing of the Baptist Church is the body competent for this work. The undertaking has thus far been very costly, and the progress has been slow. The *Examiner* gives the following summary of the results now attained:

The primary revisions of the Gospels of Luke and John have been issued. Matthew, in the same form, is passing through the press. Though thoroughly revised by a member of the Final Committee; it is to undergo the ordeal of general criticism by all interested in its perfection, before it is subjected to the examination of the full college of the Final Revisers. Philemon, revised by another member of the Final Committee, is ready for publication the same as Matthew. Galatians is also ready to be issued in the same manner. Dr. Rodiger of Germany, has furnished valuable philological notes and criticisms on the revision of Job, for use in future editions of that work.

Philadelphia.

The *Inquirer* gives some statistics of the *Female Operatives* of this city, which show that all the female operatives of Lowell would not be noticed here. The following is the probable estimate of the numbers of females employed in the various branches: in woven fabrics, 12,000; shoe binding, 2,000; sewing for clothing establishments, 4,800; book binding, 2,000; feeding power presses in printing offices, 150; map coloring, 175; making shirts and shirt collars, 2,500; hat trimmers, 1,000; cap makers, 1,000; cigar makers, 1,000; paper box makers, 300; making *false teeth!* 62; sewing at umbrellas and parasols, 1,200; artificial flower makers, 200; in millinery establishments, 400; and individual milliners, dressmakers and saleswomen without number.

The great event of last week was the meeting of the *American Board of Foreign Missions*. This attracted visitors from parts very distant. Many missionaries who had grown gray in the service of the Board, were present; and many of the most distinguished ministers and laymen of the Congregational and New School Presbyterian Churches were in attendance. The meetings were held in Mr. Barnes' church on Washington Square. The annual sermon was preached by the Rev. Dr. Patterson, of Chicago, from Matt. xx: 33. The annual report gave the following summary of the missionary operations of the Board:

Missions.

Number of Missions,	26
" Stations,	127
" Out-stations,	131
Laborers Employed.	
Number of ordained missionaries, (eight being physicians.)	169
Physicians ordained,	4
Other male assistants,	14
Female assistants,	210
Whole number of laborers sent from this country,	397
Number of native pastors,	21
Native preachers,	222
Native helpers,	254
Whole number of native helpers,	497
Whole number of laborers connected with the Missions,	894
The Press.	
Number of printing establishments,	5
Pages printed last year, as far as reported,	41,529,949
The Churches.	
Number of churches, (including all the Sandwich Islands,)	153
Number of church members, (including all the Sandwich Islands,)	23,515
Added during the year, (including all the Sandwich Islands,)	1,279
Educational Department.	
Number of Seminaries,	7
" other boarding schools,	19
" free schools, (omitting those at Sandwich Islands,)	313
" Pupils in free schools, (omitting those at S. I.,)	7911
" Pupils in Seminaries,	401
" Pupils in boarding schools,	637
Whole number in seminaries and schools,	8949

The entire receipts during the year from all sources were $350,915.45; while the entire expenditures for the same time were $376,418