Banner and Advocate.

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

PITTSBURGH, JANUARY 21, 1860.

TERMS.—$1.50, in advance; or in Clubs $1.25; or, delivered at residences of Subscribers, $1.00. See Prospectus, on Third Page.

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

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

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

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

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CHURCH EXTENSION.—See, in another column, the interesting statement and earnest plea of the Executive Committee, having charge of this cause.

ABSTRACTS OF REPORTS of the Pittsburgh Library Association, and of the Allegheny Young Men's Bible Society, we shall endeavor to have for next week's paper.

NEW ORLEANS.—The Third Presbyterian congregation dedicated to God, on Sabbath, 1st inst., a new and beautiful church edifice. It is on Royal Street, fronting Washington Square.

VERY SINGULAR.—The *True Witness*, N. O., says:

We were at the daily prayer-meeting last Thursday. We had a small but very interesting meeting. There was one pastor, but not a single lady. The thought was painful to us.

PENNSYLVANIA COLONIZATION SOCIETY.—Dr. Reed, of Washington, Pa., agent for this Society, is now in city, soliciting aid for the removal to Liberia of free persons of color. The number who desire to emigrate, is much beyond the means of the Society. Help is asked for a noble, benevolent, and really a missionary enterprise.

THE SYNOD OF GEORGIA, at their late meeting, were not prepared to fill the chair of the Perkin's Professorship of Natural Science in the Theological Seminary at Columbia. It must hence remain vacant for a year. The Synod appointed Rev. Joseph C. Stiles, D.D., and Rev. W. M. Cunningham, Evangelists, to labor in their bounds till the next meeting.

Death of T. Babington Macaulay.

The *Europa* brings the sad intelligence of the death of Macaulay, the scholar, poet, essayist, statesman, and historian. He died on the 28th of December. Our London Correspondent, will, no doubt, favor us with a full account of the life, character, and labors of this great man.

The Foreign Board.

The intelligence respecting the reception of the Choctaw Mission, will be received with pleasure. The article arrived last week, just as we were going to press, and hence a little too late.

We earnestly request our Secretaries to give us such communications, and, if practicable, in season, to appear the same week with other journals. No other newspaper gives such prominence to the operations and claims of the Boards of our Church, as we do. Every month we present a carefully prepared synopsis of the proceedings of the four Boards, and the Committee on Church Extension, and plead the cause of each.

North American Review.

We have received the January number of this noble review, which has done so much to elevate the character of American literature, and which has no rival in this country, in its own department. It spreads before its readers, every three months, a rich feast. The present number has twelve articles of various merit, but all giving evidence of care, thought, and high scholarship. The contents are: Tennyson; The Assyrian Empire; The Commerce and Currency of the United States; The Condition and Needs of the Indian Tribes; George Canning; The China Question; Wesleyan Methodism; Washington's Farewell Address, and the Old Philadelphia Bar; Literature of the Italian War; George Wither; The White Hills; and, Critical Notices. Published in Boston, by *Crosby, Nichols & Co.*, and for sale in Pittsburgh, by *Kay & Co.*

Revivals.

PRINCETON, Ill.—This church under the pastoral care of Rev. Josiah Milligan, is greatly favored. One of the Elders writes to us:

"We have been holding meetings for ten days, and there is a very cheering state of things. The church is wonderfully revived, and sinners are inquiring the way of life and salvation. The meetings are still continued. Part of the time we have had Brother Harsha and Brother Barr. We have strong hopes of a greater blessing. May it be the beginning only of good times. This week our prayers are more particularly for the heathen."

LEECHBURG, PA.—The following intelligence is gratifying. Would that such communications were common:

Messrs. Editors:—By the invitation of the pastor, Rev. J. E. Caruthers, I spent the week of prayer with the people of Leechburg. It was truly a week of prayer with them, and it was also a week of God's power amongst them. There had been a some what unusual interest felt in the result of that week, and they had made it a matter of especial prayer that God would refresh them then. From the very first there was a deep solemnity in their assemblies, and a very good attendance. Services were held morning and evening, from Wednesday. In the evening the house was crowded. All felt that it was good to be there. At the communion, which was on the following Sabbath, twenty-four sat down for the first time at the table of the Lord. One was a boy of not more than fourteen, who gave as good evidence of a change of heart, as any. Many others have expressed their anxiety to find the way of life, and a few express a trembling hope. Let Christians take courage, and the Lord be greatly praised. G.P.H.

HOLLIDAYSBURG, PA.—We have just heard that *twelve* persons were added to the communion of this church, on a late sacramental occasion.

The Bible and Politics.*

Are we a Christian people; or are we a nation of Infidels? Is Government with us a mere abstraction, without moral character; or is it a thing of life, conducted by rational and accountable men? Can a people be Christians in their closets, families, and churches; and yet be in their government, and in all their governmental affairs, Atheistic? Are men responsible, and bound by conscience, for what they say and do in religious and common life; but irresponsible, and without conscience, in what they say and do when they are members of an organized body, that is, of a Bank, a School Board, a Legislature, &c.? These and similar questions are now agitating the community. They are practical. They concern men spiritually, as well as temporally. They are hence, not to be ignored by religious journalists.

Some weeks ago, we noticed a work of Rev. Dr. Anderson and Mr. Haight, of San Francisco, which is a response to a Tractate of Rev. Dr. Scott, of the same city. We stated that we had not seen Dr. Scott's work. It has arrived since; and we have read it through, with care. We have also, a private letter from the author; and have read his letter in the *Presbyterian*, correcting some mistakes on the part of that journal. The Tractate and the letters correspond, only that the Book carries matters farther than the letters. Dr. Scott prizes the Bible as high as any man; he regards the common English version as the very best translation in existence; he advocates Public Schools, Sabbath Schools, Ecclesiastical Colleges, Missionary efforts; he favors full religious freedom, and is, hence, opposed to all force upon the conscience, and to all compulsion in worship † In short, so far as doctrinal faith, pious emotion, and Church action are concerned, he is a full blooded, Evangelical, true blue Presbyterian.

But Dr. Scott seems, unhappily, and very singularly for a Presbyterian, to have taken up the idea that man is a kind of double being. In one class of circumstances, he is bound by the laws of God; but in another class, God and religion have no claims. In some relations, conscience must bear sway; but in others, he has no conscience. In his family, his church, and in general society, he is, and ought to be, religious; but in his association for civil government, and in all boards and corporations organized by civil government, he is, and must be, Atheistic. He is, in these circumstances, to know no Bible, no religion, no conscience, no God. So we would understand the book. But as it is possible that our comprehension may be defective, we shall let the author speak in his own words. We thus read:

"Men, as individuals, are to give an account, each one, for himself, to God; but as banks, corporations, Legislatures, and States, they are, in fact, without a conscience." p. 40.

"The Government has no right to appoint chaplains to the army, nor to the navy, nor to our State prisons. If Congress, or the Legislature wish a chaplain, one may be elected (provided nobody object,) but he should be paid out of their own salaries." p. 41.

"It is there (in the Constitution) implied that men may worship as many gods as they please, and worship anything as God they may choose, or worship no god at all." *Ibid.*

"Religion being an individual and spiritual affair, and the State being wholly a civil institution, we hold that Government has nothing to do with it." p. 69.

"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. *As a Government* we have neither Bible nor religion." p. 79.

"They are our National Schools, and should be conducted on the principles of the Federal Government, as to religion." p. 89.

"It (the Government) knows no Bible." p. 90.

"The Government, *per se*, has no religion." p. 140.

These quotations, we think, justify our statement; especially so, as they are not isolated sentences, selected from a context which greatly modifies their character. They accord with the general tone of the book. There is a constant, undeviating effort, to separate the Government, and every out going of Governmental power, from religion, and from everything expressive of religion. The argument throughout is able, as everything must be which emanates from the author's pen. It is, however, somewhat specious, and a good deal *ad captandum*. Many of the statements are strong—even extravagant—and they are so made as to imply that the friends of *The Bible in the School*, hold sentiments and advocate measures which are monstrously erroneous, and which they repudiate. The author can see no midway between Atheism in the Government, on the one hand, and its having a full control over religion on the other. And as he strongly adopts the one, the other he assigns to his opponents.

The question arose among politicians. The new State of California must have a school law. Shall the Bible be used? We have not seen the Act, and hence cannot say whether the proposition was to put it in *by force*, or to keep it out *by force*. In either of those forms, we ourselves would be but poor advocates of the law. We would have no *compulsion* in the matter. We would leave it to the districts. And where it was admitted, as we believe it should be universally, we would have it but read. We would have no human exposition of its doctrinal teachings. We would, in the Public Schools, let the Bible do its own religious teaching. We would allow no man, by virtue of his position in a Public School, to act the part of a Preacher, or of a Professor of Theology. Presbyterians, Baptists, Romanists, Unitarians, and all others, might give their own peculiar views to their children, at home, or in the church, or the Sabbath School, or the Parochial School. In the Public School let the Scriptures be read—read much—but only read, and not expounded.

We do not believe that the common school is the place for children to be instructed in either dogmatic theology or the nature of Christian experience; nor are teachers competent usually to give the instruction; nor are the parents sufficiently of one mind to permit it. And yet we believe that great benefit would result, in the very aspects named, from the simple reading of the Word. We have great faith in the Bible. Its history; its morality; its precepts; its promises; its address to the heart, conscience, fears and hopes of men; its commendations of mutual love and social kindness, attract, enlighten, elevate and guide the soul. The Bible, even in the reading of it, without a word of remark or comment, cannot but have an influence. It is the Word of the Creator to his own creatures, adapted to the understanding, the heart and conscience which he has given them; adapted to their wants, individually and socially, temporally and spiritually. It is a Father's kindly instructive voice to his own children. It is the Holy Spirit's own agent, in the human spirits which he would illumine, renew, and transform. We highly appreciate the preaching of the Gospel—the exposition, exhortation, warnings, calls by the living messenger—but we value the reading also. We would say, each in its appropriate place; and would trust to the Spirit's own application of his own Word, to the mind and conscience. And we are authorized so to trust. Memory goes back with delight to the Common School where the Bible was a class book; where we never heard a word of explication, nor a prayer, but where, before we entered our *teens*, we had acquired a large portion of our knowledge of the Scriptures—a knowledge which abides to this day, and an influence which will be enduring as the soul.

We have, however, never advocated a law *enjoining* that the Bible *must* be read in the School. Liberty to use it, if the people of the District—the majority of course—so desire, is all that we have pleaded for. And yet much might be said in favor of its being made, by public authority, a reading book in all public schools. Bible morality is the only system known, which teaches an equality of rights, and is fully protective of person, property, and family interests. Bible instruction is the only influence which can enlighten and cultivate the conscience, so as to produce fidelity in the administrators of law, and honesty in the occupants of positions of trust. A Bible-taught community are the only people who have ever enjoyed, on an extensive scale, political and religious freedom. Our country, morally, socially, and politically, as well as religiously, is what it is, by the influence of the Bible. All history fails to produce a knowledge of any thing but the Bible, which could have made us the prosperous and happy people that we are. The Bible, as the experience of mankind fully evinces, is essential to the integrity and happy working of our civil institutions. Society has then a very deep interest in the Bible. And may she not hence so arrange general education, that all the youth shall be likely to have some knowledge of it, and partake something of its blissful public, social, honest, and free spirit?

We are told that the Bible is a *sectarian* book? How sectarian? Why apply to this loved and honored book, a name politically odious? But how is it sectarian? Do not the people receive it? All Protestants do. Romanists do. Even Mormons give it much credit, and Jews receive the larger portion of it.

But the English translation is sectarian! Ah! How is that? Do not nine tenths of the people receive this version? And do not the remaining tenth, the Romanists, almost receive it. What they regard as its *defects*, they can easily supply at home. The book is not sectarian, in any constitutionally forbidden sense. Do not then affix a stigma upon it, which may tend to render it unacceptable. God has given the Bible to men, and all should be taught to know it, and induced to love it.

We are told, that it would be wrong to *force* me or my child, to read, or to hear read, a book to which I am opposed in conscience. The Tractate states this strongly, and reiterates it often. We say yes; heartily, yes. It would be wrong—intolerable. But who does this? Who would do it? Are not the Public Schools free, free to enter, or free to leave? No one is *forced* to go there, or to send his child there. The whole is a matter of choice. There is perfect freedom. Go, or stay away. Use, or not use. Practically, some choose to send; others choose not to send; and the State interferes not with their liberty.

But then the School is sustained by the Public Funds; and I pay taxes! Very well. One may be a monarchist in a Republican community; but he must pay taxes. Another is anti administration; but he must pay taxes. Another is a Peace-man, or a Quaker, but he must pay taxes. The Administration, and the army and navy are public institutions. The community wish to have them, and the community must sustain them. The individual is not obliged to vote nor to bear arms. There is no *force* put upon him, obliging him *to do*, or say, or hear anything contrary to conscience; but he must pay his taxes, as do other citizens.

But by a law introducing the Bible, a teacher is prevented from engaging in a Public School; he cannot, in conscience, read the Bible, nor hear it read; it is, to him, a *religious test*, and the constitution forbids a religious test! Now, is this so? The law but says, the Bible shall be read in the school. If any one then is excluded by his private conscience, he is only in the same predicament with the thousands of Quakers who are, by their private sentiments, excluded from the thirty millions of public money expended upon the army and navy; and of the tens of thousands of Presbyterians who are excluded from post offices and mail contracts by the law which enjoins Sunday mails; and the few Covenanters whose conscientious scruples about the defective religion of the Government, exclude them from all public posts of honor or profit.

Hence the poor teacher whose conscience will not let him read the Bible, is not the only man excluded from official stations, and a share in the public funds, by the laws of this free country. Is, then, the military law, which excludes the peaceful Quaker, a religious test? And the Post Office law, which excludes the conscientious Presbyterian, a religious test? And the defective Christianity of the Government, which excludes the rigid Covenanter, a religious test? No! Such a construction of the language of the Constitution would make all government impracticable. Then, neither is the School law a religious test.

We might say much more, for the theme is fruitful; but our article is sufficiently long, and we have fairly met the case. We will but add, that a law *excluding* the Bible, and making the school system, legally, Atheistic, would exclude as utterly, and exclude myriads of others, who are conscientious people. There are but few Christians who could send their children to a school which was professedly godless. If God, the Bible, and religion, are forcibly expelled, Christians are expelled also. And must the conscience of a Christian people be violated by legislators, to please the conscience of a few infidels, who may be their fellow citizens, and of a very few Turks, Hindoos, and Chinese, who may have come to traffic with them? Let a Christian people maintain a free religion, keep Church and State separate, and have no religious tests for official stations; but let them, in all things, act on Christian principles, and preserve, maintain, and perpetuate Bible morality as the palladium of the nation's hopes for everything which belongs to national and individual well being.

*THE BIBLE AND POLITICS; or, An Humble Plea for Equal, Perfect, Absolute Religious Freedom, and against all Sectarianism in our Public Schools. Pp. 146. 8vo. By *Rev. W. A. Scott, D.D.*, San Francisco.

†In his letter to us, Dr. Scott alluding to his reviewers, says: "The only point of real difference among us, that I can see, is as to *compulsory use by law*. As to the Bible and its meaning, and as to the *Lord's day in itself*, we are all agreed. I maintain only that in the light of our Constitution and organic laws, and in the light of the New Testament and of Church History for three hundred years, there should be no *compelling by statute law*, either to read the Bible or to go to church, &c. This is all. 'Equal protection to all' is my doctrine; favor to none."

Progress of Liberal Sentiments.

Men do not all think alike, nor feel alike. They have different capabilities, different educations, different habits, different tastes. Hence, wherever there is liberty, there will be different combinations and associations. They will congregate and form clubs, circles, unions, societies, less or greater, according to homogeneity. It will be so in religion as really as in the other aspects of social life. The main matter is, that those who have their variations shall yet recognize each other on the great principles of humanity, as men; and of Evangelism as Christians.

There are, of late years, some indications that the rigidity of sectarianism is relaxing. There is not the Pharisaism, not the exclusiveness, nor the bitterness of former days; that is, not to the same extent. There is more of Christian recognition, more of kindness and respect, more commingling of the members of different churches.

A recent instance of the tendency of Christian hearts toward each other we have in the remarks of Rev. M. Hobart Seymour, at a public meeting in Bath, England. A number of Episcopal ministers had been in conference the day previous, and Mr. Seymour stated that he was authorized, on behalf of his brethren, to say:

"They arrived at this conclusion, that they will convene and hold a large public meeting in the largest place they can obtain, for prayer that God would send down his Holy Spirit on the city of Bath; and to this meeting I am authorized to say, they invite the whole body of Dissenting as well as Church [of England] congregations—not merely the Nonconformist laity, but their ministers; that they may sit with us, beside us, and amongst us, that we may all as brethren, as Christians, join together in prayer to God for his blessing on this city. I am authorized, then, to make the proposition openly and frankly to you: we, the clergy of the Church of England, now invite all the ministers of the Nonconformist bodies of this city, and their congregations, to meet us on this occasion. We do not simply ask you to come and listen to us; we wish you to take precisely the same position as ourselves—that the clergy of the Church and the Nonconformist ministers shall unite together, pray together, and alike be called to lead the prayers. I believe this proposition on the part of the clergy of the Church of England, made in this public way and in this Christian spirit, will be responded to in the same spirit; and that all denominations in the city of Bath will lay aside their denominational feelings for the moment, and unite as Christian ministers and Christian brethren on the occasion I have referred to."

Hospital for the Insane.

The contributors to the Western Pennsylvania Hospital for the Insane, held their Annual Meeting on Saturday last, Thomas Bakewell, Esq., in the chair. John Harper, Esq., Treasurer, presented the Financial Report; Mr. J. W. Kerr, Architect, stated the condition and progress of the new building; Dr. J. A. Reed, Physician, reported the number of patients and the sanitory condition of the Hospital.

The total of pecuniary means in the treasury, during the year, including $80,000 received from the State, and $9,212 76 contributed by individuals, was $64,545.79. The expenditures, including $5,103.88 on the old building, and $19,423.26 on the new building, were $51,108.76. The balance on hand is $13,527 03.

The new building is progressing, and will be under roof, which is the extent of the present contract, by the 1st of November. This contract embraces an expenditure of $50,000. The whole building, when completed will have cost, as estimated, about $100,000.

The number of patients and sanitory condition, are thus represented:

Jan. 1, 1860.	*Males.*	*Fem's.*	*Tot.*
Patients in Hospital, Jan. 1, 1859,	52	38	90
Received since to Jan. 1, 1860,	71	37	108
Under treatment during the year,	123	75	198
Discharged, recovered, during the year,	28	16	44
Discharged, improved, during the year,	23	13	36
Discharged, unimproved, during the year,	4	4	8
Died,	7	3	10
Total discharged,	62	36	98
Remaining Jan. 1, 1860,	61	39	100
Whole number received since April 1, 1856,	209	123	332
Committed by order of Courts,	00	00	62
Committed by Directors of Poor,	00	00	92
Committed by friends,	00	00	178
Discharged, recovered,	78	41	119
Discharged, improved,	31	26	57
Discharged, unimproved,	18	10	28
Died,	26	07	33
Total discharged,	148	84	232
Remaining Jan. 1, 1860,	61	39	100
Total discharged and remaining	209	123	332

Light.

How cheering, how important is light—light to the eye, and light to the understanding. Revelation and grace supply the latter; nature and skill furnish the former.

For one half of man's time, nature supplies light to him richly, without any agency of his; and for what can be spared of the other half, from sleep and rest, she furnishes the material in great abundance, which human skill can turn into light.

Carbon Oil is now being extensively used, in families and factories. It furnishes one of the most pleasant artificial lights known. It is obtained from the bowels of the earth, in connexion with water. Some springs yield it, but mostly it is obtained from wells sunk for the purpose. A part of Crawford and Venango Counties, Pa, affords a large supply. A clerical brother gives us the following recent and reliable information:

"You know something of our oil excitement up here. Drake's well, that has a world-wide notoriety, is in this County, some twenty miles from here. But a new shaft has been sunk near this place, that throws Drake's completely in the shade. It is on the farm of Mr. McClintock, two miles from the mouth of Oil Creek, and some nine from this place. It has been in operation less than a week, and yields a full gallon of pure oil per minute. I speak from personal observation, having tested it by the watch, on last Friday. One remarkable feature of this well, is the small quantity of water mixed with the oil—there being only about one part of water to seven or eight of oil. Truly Nature's Laboratory is carried on, on a grand scale. I presume there are about twenty wells being sunk in this County at the present time."

EASTERN SUMMARY.

Boston and New England.

Because of the age, fame, and means of usefulness possessed, *Harvard College* is an object of more or less interest to all portions of the country. The memory of the holy men by whom it was founded, is still precious; and many in different parts of the land are looking anxiously for some encouraging indications of a return to the true faith it was intended to propagate and defend. It is now said by those who profess to know, that President Walker's resignation of the Presidency will certainly take place at the close of the present term. Prof. Felton, of the Greek Department, is generally looked upon as his most probable successor, though regret is expressed everywhere, that any occasion should arise for removing him from his present post. Dr. Putnam, of Roxbury, a Unitarian clergyman of considerable distinction, has his supporters for the office about to be vacated. Dr. Bellows may be considered as being completely distanced; his prospects, at present, have not a show of success. In fact, hardly any one of the authorities even thinks of him for the place. The University is strongly Unitarian, but the overseers appointed by the Legislature have such decided leanings toward Orthodoxy, that no Broad Churchman, of the Dr. Bellows stamp, has much chance for any warm support.

And though there are many Unitarians that would be glad to see Dr. Huntingdon ousted from his place as preacher to the University, on account of his recent avowals of Trinitarian and Evangelical sentiments; yet such an attempt would just now not meet with much favor, even among those who disclaim all sympathy with his views. Because, if any thing should be done to bring about his resignation, there is an apprehension that the overseers might insist on the appointment of a still more rigidly Orthodox and uncompromising man.

The *Boston Trumpet*, the New England organ of Universalism, expected to find Dr. Edward Beecher's new work, entitled, "The Concord of Ages," a reconciliation of the ways of God to man after its own fashion, but confesses that it cannot understand the book, though it supposes Mr. Beecher himself had "some faint idea of what it means."

The *First Presbyterian Church of Boston*, took possession of their house of worship last Sabbath week. This is the edifice formerly occupied by the Unitarian congregation, of which the Rev. Mr. Coolidge was pastor, previous to his leaving the Unitarian ranks, and his adoption of the Evangelical system. The building is one of the most elegant in New England, and was erected some ten years ago, at an expense, including the ground, of $80,000. But since the secession of Mr. Coolidge, the congregation has been scattered, and now the house has been sold to the Presbyterians, for $35,000. Messrs. R. L. & A. Stewart, the well known sugar refiners and candy manufacturers of New York, contributed the generous sum of $10,000, to aid in making this purchase. Dr. Spring was not present, as was expected, but the pastor, Rev. Mr. Magill, preached morning and evening; while the Rev. Dr. Blagden, of the noble Old South church, preached in the afternoon. The house was crowded at each of the services.

One of the most *Frightful Calamities* that has occurred for some time, was the fall of the Pemberton Mills, at Lawrence, Mass., on Tuesday, the 10th inst., about 5 o'clock P. M., while between six hundred and seven hundred of the operatives were in the buildings. Some two hundred or three hundred were buried under the ruins for a time. But many of these were extricated; and many others, who had not been killed by the falling mass, would have been taken out alive, had not a terrible fire broken out, owing, as is alleged by some, to the upsetting of a camphene lamp, which put a stop to any farther success in this way. The number killed by the fall, and consumed by the fire, is estimated by those disposed to give the most favorable account, at from one hundred to one hundred and thirty. The scenes of that night were terrible, and lamentation abounded throughout the entire city. These mills were erected some seven years ago, but were never considered substantial. No less than twenty tons of iron were used in bracing and bolting the walls, before the machinery was put in. The entire cost of the buildings and machinery was about $1,000,000. Large contributions have been made in money and clothing, for the sufferers and their families. Lawrence is one of the capitals of Essex County, twenty-six miles North of Boston, and lies on both sides of the Merrimac River. It was incorporated as a town in 1845; eight years afterwards, when the population had reached twelve thousand, (the number required by the laws of Massachusetts for a city organization,) a city charter was granted and accepted. The city was named in honor of the Lawrence family, of Boston. The population is at present fifteen thousand. The immense water power for which this place has become famous, is obtained from a dam thrown across the Merrimac, by the Essex Company, in 1845, at an expense of $250,000, by which a fall of twenty-eight feet in the entire volume of the river is secured. A canal more than a mile in length, one hundred feet wide at the head, sixty feet at the foot, and fourteen deep in the centre, conducts the water to the different mills.

The Mayor of Lawrence, B. Sanders, Jr., has issued the following proclamation, in view of the great calamity that has befallen that place:

I recommend and earnestly beseech that on Tuesday next, all the residents of Lawrence abstain from their avocations and labor; that they set apart that day as one of prayer; that they get in their respective places of worship to join in those religious ceremonies which the occasion demands, and there publicly ask God that he would temper our affliction with mercy; that he would restore to health those now languishing in pain and suffering; that he would provide with a father's care for the orphan and widow; that he would comfort and support those bereft of husbands and wives, parents and children; that he would so order this signal destruction as that good may come out of great evil, and that our experience may teach wisdom throughout the land.

The *Congregational Quarterly* gives the following summary of *Congregationalism* in the United States, Canadas, and the Provinces—Churches, 2,676; Church members, —75,158 Males; 144,690 Females; not specified, 37,786; total, 257,684, including 27,705 absentees. Additions for the year, 25,580 by profession, 9,623 by letter; total, 35,213. Removals for the year, 3,589 by death, 8,205 by dismissal, 717 by excommunication; not specified 82; total, 12,593. Baptisms, 10,618 adult, 6,156 infants. In Sabbath Schools, 206,441.

New York.

The effects of the *Panic and Disasters* of 1857, are still visible. The "heavy suspended indebtedness of the West" is still a great detriment in business circles. Merchants are still pushing old claims, and assignments follow as a necessary consequence, the assets being principally in real estate. The result is, that immense quantities of Western lands are coming into the hands of New York merchants. But still, payments to some extent, are made, and the prospects on the future are brightening.

The *Rates of Interest* are still high, while the stock market is very dull. The importations continue, and large orders arrive constantly from a distance.

The *Export of Specie* from this port alone, during last year, amounted to $70,000,000; while it is probable that $10,000,000 more were exported from other places.

Heretofore the year of *Presidential Electioneering* has not been the most favorable to business, and it is not probable that this year will be an exception.

The *New York Observer* goes in for the party that will nominate for the Presidency the Hon. Edward Everett, General Scott, or some other man not involved in the contests that now agitate the two great parties of this country. The same paper informs us that requests for prayer may be sent by mail, directed to "Fulton Street Prayer Meeting, New York"!!

The project of a *Religious Daily Newspaper* has been discussed in different circles for some two years past, and in two instances, the matter seemed on the very point of consummation, but both failed. Now, however, the enterprise is likely to be undertaken by those who will carry it out. It is reported that Mr. James Spaulding, one of the Editors of *The Courier and Enquirer*, and Mr. Cummings, of the *Evening Bulletin*, of Philadelphia, are to be the principal Editors, and that in this arrangement, both the High Church Episcopalians and Roman Catholics are left out. Mr. Spaulding has a widely extended reputation for editorial experience, general intelligence, high culture, and Christian principle, while he is one of the ablest newspaper writers in this or any other land. Mr. Cummings has been for years the conductor of a leading paper in Philadelphia, is a forcible writer, and a warm-hearted and active Christian. By a religious daily newspaper is not to be understood, a paper confined merely to religious, and the discussion of religious topics, as they are considered, but a religious daily paper—characterized by great talent and efficient management, which will view events from a religious stand-point and conduct its discussions upon religious principles. Such a journal as this is greatly needed, not only in New York, but in all our large cities, and if properly conducted, success is certain. The city of Pittsburgh, among other places, offers a fine field to such an undertaking, both for usefulness and profit.

Moreover, it is said, that the *Churchman* is to be changed from a weekly to a daily, so that the High Church Episcopalians, which it represents, may have a fitting organ. The *Churchman* is owned by Mr. Hecker, a man of princely wealth, proprietor of extensive flour mills, and the main supporter of the Madison Street Chapel, where so many ridiculous imitations of Popery are so often perpetrated. The present Editor is Mr. Seaver, formerly of the *Buffalo Courier*. But the circulation is limited to a very few hundreds, and it is not at all probable that Mr. Hecker will risk the loss that will almost certainly follow the establishment of a daily conducted upon the principles, and breathing the spirit that has characterized the *Churchman* from its inception to the present.

Killen's "History of the Ancient Church," and Prof. Smith's "History of the Church of Christ," published by *Mr. Scribner*, continue to receive the increased commendation of all competent judges, the farther they are known and the more carefully they are studied.

Sheldon & Co., have been doing a good work for the Sabbath School cause. In less than a year they have published one hundred Sabbath School books, varying in size from seventy two to two hundred and seventy six pages, while every precaution has been taken to please and instruct the young, and prepare them for happiness in this world, and eternal glory in the world to come.

Messrs. D. Appleton & Co., will soon issue an American edition of the great work of the Rev. George Rawlinson, which has just appeared in England, on "The Historical Evidences of the Truth of the Scripture Records, with Special Reference to the Doubts and Discoveries of Modern Times." This will be uniform with their magnificent edition of "Rawlinson's Herodotus." The substance of the work was delivered in the form of Bampton Lectures. The author was aided in his work by his relative Rawlinson, the celebrated Orientalist, and Wilkinson, the best of our Egyptologists. Here will be given to us the fullest light yet obtained on the bearing of Assyrian discoveries on Biblical history. These discoveries are so important as to suggest the propriety and necessity for re-writing most of our standard commentaries on the historical parts of the Bible, not to meet new difficulties, but to enlarge and confirm the illustrations of the Scriptures.

The *Rev. Dr. McClintock*, pastor of St. Paul's Methodist Episcopal church, of this city, a scholar of repute, and one of the ablest Divines of the Methodist Church, has been appointed to the American chapel in Paris, and will take charge after the meeting of the General Conference at Buffalo, in May next

The *Meetings for Prayer* for the conversion of the world, last week, were largely attended in many of the churches.

Philadelphia.

The *Market for Domestic Goods* has not yet opened, but the prospects for a large and advantageous Spring business are good.

The income of the *Mercantile Library Association*, last year, was $8,906. The shareholders number eighteen hundred; subscribers, one hundred and ninety; making in all, one thousand nine hundred and ninety members.

It is proposed to decorate one of the rooms of the new *Continental Hotel*, on Chestnut Street, with pictures of men and scenes in the Continental Congress, by Philadelphia artists.

Those enterprising publishers, *Messrs. Smith, English & Co.*, have just issued a translation of that great work, "Gerlach on the Pentateuch," that is a valuable accession to our Biblical literature. They have also nearly ready a translation of that incomparable work, "Delitzsch on Genesis," by the Rev. C. P. Krauth, D.D., the accomplished translator of Tholuck on the Gospel of John, published by the same house, and which has received such universal commendation.

THE PRESBYTERIAN SENTINEL copies the remarks of the *Presbyterian*, and of the *Banner and Advocate*, on the subject of obituaries, and adopts the same rule.

For the Presbyterian Banner and Advocate.

Presbytery of Blairsville.

The Presbytery of Blairsville, at their sessions in Blairsville, January 3d, dissolved the pastoral relation existing between the Rev. A. Virtue and the congregation of Cross Roads, and dismissed Mr. Virtue to the Presbytery of Coshocton.

The following supplies were appointed:

Cross Roads—Mr. Davis, First Sabbath of February. Mr. Carson, Third Sabbath of February. Mr. Edgar, First Sabbath of March. And they have leave to procure their own supplies for the remainder of the time until the next stated meeting of Presbytery.

JAMES DAVIS, Stated Clerk.

For the Presbyterian Banner and Advocate.

Choctaw Mission.

A letter has recently been received from Revs. Messrs. Kingsbury, Byington, Hotchin, Copeland, Starke, and Edwards, formerly missionaries of the American Board, applying to be appointed missionaries of this Board. With this application, the Committee have received from these brethren a number of documents relating to questions at issue between them and the American Board, which, however, the Committee do not think important to publish, inasmuch as the general merits of the question are already understood. The Committee, at their meeting this morning, agreed to receive these missionaries under their care, with the exception of Mr. Edwards, whose application was conditioned on the improved health of his family; and the Committee are ready, so far as the circumstances of the case will allow, to place this Mission on the same general footing with their other missions in the Indian country. From the letter received from the missionaries, it is understood that it will require from $7,000 to $8,000 per annum, independently of what has been appropriated by the Choctaw Council for their Boarding Schools, to sustain this mission as now constituted. These facts are laid before the Christian public, that those who feel so disposed, may have opportunity to make special contributions for the support of this particular mission. The pressure felt by the treasury department at the present moment for funds for ordinary missionary purposes, makes it necessary to publish these statements; and the Committee hope that no further appeal will be deemed necessary.

On behalf of the Executive Committee of the Presbyterian Board of Foreign Missions. J. LEIGHTON WILSON, Sec.

Mission House, 23 Centre St., New York, Jan. 9th, 1860.

Ecclesiastical.

Rev. I. N. M'KINNEY has been released from his pastoral charge at Montours, Pa. He occupies the chair of Latin at Jefferson College. The congregation have leave to supply themselves till April.

Rev. ANDREW VIETUE's Post Office address is changed from Monroeville, Allegheny County, Pa., to Apple Creek, Wayne County, O.

Prof. GEORGE LITTLE has accepted the Professorship of Natural Science in Oakland College, Miss., to which he was recently elected, and has already entered upon his duties.

Rev. D. A. PENICK, Jr.'s, Post Office address is changed from Oak Lawn, N. C., to Concord, N. C.

PERSONAL AND MISCELLANEOUS.

AMONG the distinguished persons who have died during the year 1859, are Henry Hallam, the historian, in England; Wm. H. Prescott, the distinguished American historian; Prof. W. C. Bond, of Cambridge; A. V. Brown, Post Master General; De Tocqueville, author of the great work "Democracy in America;" Baron Von Humboldt; Joseph Sturge, an eminent English popular reformer; Prince Meternich, the great Austrian diplomatist; Rufus Choate, one of the most talented men America ever produced; Jas. Henry Leigh Hunt, a very popular English author; Hon. John Y. Mason, United States Minister to France; Washington Irving, the father of American Literature; Thos. De Quincey, an eminent English author; Theodore Sedgwick, United States District Attorney for New York; Rev. J. W. Alexander, D.D.

Two of Mr. De Quincy's Daughters, his youngest and eldest, were with him at the time of his death. The second, the wife of Col. Baird Smith, is in India with her husband; one of his sons is also in India, a captain in the army; the other, a physician, is in Brazil. The eldest daughter is the wife of Mr. Robert Craig, formerly of Edinburgh, now a farmer in Ireland, whence she was called to her father's death bed. The youngest is unmarried.

WELL PAID POETS.—The English papers report that Alfred Tennyson has been paid ten pounds a line for a poem, which is announced for the January number of *Macmillan's Magazine*. It is entitled "Sea Dreams: an Idyll."

The largest sum received for a poem by an American writer, of which we have any record, was paid to Robert Treat Paine, for his famous song, "Adams and Liberty." That spirited composition brought its author eleven dollars a line, which was about a dollar and a half a word.—*Bost. Trans., Jan. 8.*

PRIZE ESSAY ON THE HINDOO BELIEF.—A Madras civilian has offered a prize of two hundred rupees for the best essay, in English or Canarese, "On the Religious Belief of the Hindoos," showing the Vedic form, the changes it has undergone, and the state of mind of the natives, especially in South India, on the subject. A further prize of one hundred rupees is to be given if the essayist shows the failure of Hindooism, and the sufficiency of Christianity to satisfy the spiritual wants of man. The Bangalore missionaries are the adjudicators. The essays are to be sent to Mr. Rice there, before July 1, 1860.

THE proposed subjection of free negroes to slavery in the Southern States, is arousing increased and gratifying opposition. Judge Crum, of St. Louis, a prominent lawyer and a leading Administration Democrat, following the lead of Judge Catron, of Tennessee, has published an able and earnest remonstrance against the bill to enslave the free colored people of Missouri, now before the Legislature of that State. The Missouri bill is more barbarous and summary in its provisions than that proposed for the same purpose in any other State.

The law as it passed the Senate, prohibits any slaveholder from rewarding his faithful slave for long years of devoted service, by giving him his freedom, unless he enters into bonds of two thousand dollars to remove the emancipated slave from the State forever. It provides that every free negro or mulatto over the age of eighteen years, now living in the State, shall leave it before the first Monday in September, 1860, on pain of being sold at public auction into slavery for life. All free negroes and mulattoes under eighteen years of age, shall be bound as apprentices, till they are twenty one years of age, twelve months after the expiration of which, they shall leave the State, or be sold into slavery. Any free negro or mulatto who shall come into the State, after the first Monday in September, 1861, and remain twenty-four hours, shall be sold into slavery.

SOUTHERN ARMORY.—Resolutions were adopted in the House of Representatives of Georgia, on the 26th ult., requesting the Governor to confer with the Executives of the several Southern States on the plan of establishing a