Presbyterian Banner.

PITTSBURGH, SATURDAY, JUNE 16, 1860.

OUR PAPER.

Our thanks are due to the many ministers, elders, and others, who have interested themselves in extending the circulation of our paper, since it appeared in the new dress and with the other improvements. We trust that they will continue their efforts, and that many others among the clergy and laity will do likewise. A little exertion on the part of our patrons would place additional hundreds on our list in a few days, and be the means of doing much good to multitudes. Show this number to your neighbors, and explain to them the advantages of a religious newspaper such as ours to themselves and their families. Make the attempt and you will be surprised at your success. Probably in no other way could a part of a day be spent more usefully; but often a leisure moment will be sufficient.

REVIVIAL AT ATHENS, OHIO.

The following, to the Senior editor, we are permitted to publish. We are to be an "ensample." Our light is to "shine before men." Thus we glorify God, and extend our usefulness:

"ATHENS, OHIO, June 4th, 1860.

"DEAR BROTHER:—As an encouragement to prayer, and to concerted effort, and also that greater praise may redound to Jesus Christ, I would recount God's mercies. Yesterday we enjoyed a precious communion season in our church, at which time fifteen individuals came forward and publicly entered into covenant with the Lord and with his people. Two others would have been with them had it not been that feeble health, and a heavy rain, which fell all the morning, kept them away from the house of God.

"These fifteen, together with fifty-four, at our last communion, six weeks since, and four received by the Session, but not present yesterday, are the fruits, so far as gathered, of the precious revival with which God has recently visited our church.

"The Methodist church, here, has not been passed by. Quite a number have been added there. Of the seventy-three who have been received into our Church, thirty-nine were heads of families, seventeen males and twenty-two females. Of those publicly admitted, thirty-two received the rite of baptism. More than one-half of the whole number were over twenty-five years of age. Nine were over fifty years. (Four of these were backsliders of *long* standing.) All classes of character were represented; the moralist, the skeptic, the inebriate, (two only,) the fashionable drinker, (four,) the profane, the intensely worldly, and those who were lovely in all the externals of a Christian education, but yet destitute of '*the one thing*'—*a heart devoted to Christ.* But a blessed change has passed over all. How mightily God works when he comes among a people.

"My brother, Rev. Dr. E. P. PRATT, of Portsmouth, Ohio, labored with us, with great acceptance, between three and four weeks.

"Rev. Dr. R. L. STANTON, of Chillicothe, was with me three or four days, and Bro. MERWIN, of Amesville, for a short time. Both rendered efficient aid.

"For several weeks we had prayer-meetings every morning, and public worship every night. Our morning prayer-meetings still continue. I have witnessed blessed revivals before; but never has it been my privilege to see so powerful a manifestation of the presence of the Holy Spirit. How small man seems, and how great God appears at such a time. I *knew*, but never *felt* before as I then felt, and now feel that the soul that is born again IS 'BORN OF GOD.' Many professing Christians learned anew the efficacy of direct personal effort, and the omnipotency of fervent prayer.

"Remember us in prayer, and praise the Lord for his goodness. Yours, truly,

"J. H. PRATT."

AGITATION A BENEFIT.

In many cases, both in the natural and social world, entire stillness induces speedy corruption. Agitation is indispensable to the preservation of soundness and purity. And it is so also in spiritual things, so long as they have their abode on earth. God has chosen agitation as the common lot of his Zion, in her whole history. It was not only the pool of Bethesda that needed to be stirred up, in order to a healing influence. Man needs it. The Church needs it.

Our readers will recollect some accounts which we published, a few months ago, of an ordination by the Association of Hartford, where a young man of doubtful orthodoxy was inducted into the ministry. The exposé was made by a Presbyterian minister who was present at the young man's examination. The first result was, a very great clamor, and exceedingly severe censures in the public journals, upon the gentleman who brought the matter to notice. But other events already indicate that he did a good work. Wholesome fruit already appears. More caution is being used. Examinations are being made more strict, and doubtful cases are being rejected or deferred.

The Hartford *Times*, of June 2d, thus speaks:

"The Congregational Society in Manchester is quite excited over the action of the Ecclesiastical Council which met in that place on Thursday, to ordain the new pastor chosen by the Society, the Rev. Mr. DORMAN. Although the Society (a large and important one,) are unanimous for Mr. DORMAN, yet the Council refused to ordain him. The alleged reason was, that in his examination they had obliged him, by close questioning, to admit that he was not clear in his own mind, on certain doctrinal points. These points (which we believe, relate to certain accepted but abstruse and little-understood notions concerning the exact nature of the Trinity, &c.,) are not considered by Mr. D.'s friends as being in any sense vital, or affecting in any degree his standing as an orthodox believer in the essential points of the New-England creed. They are precisely the same on which Dr. VERMILYE and other disciples of the rigid old East Windsor school of theology opposed the ordination of the Rev. Mr. PARKER, of the Hartford South church, last January; and it is maintained by Mr. DORMAN'S friends, that the delegates who composed the Council, were influenced in their unexpected action, by a reluctance to override Dr. VERMILYE'S precedent on that occasion. It was not a full Council; and the Society, as soon as the decision was announced, at once gave notice of *another meeting*, on Monday, to call another Council. They expect the second Council will act in a less arbitary and illiberal spirit, and ordain the minister they want. If not, they are determined to have him at any rate, and will take measures to accomplish their object without the agency of the Council."

1835 AND 1860.

In the year of our Lord 1835, the General Assembly of the Presbyterian Church in the United States, met, for the first time, out of the City of Philadelphia. That year may be noted as an epoch in Presbyterian Church history, and in the Ecclesiastical history of Pittsburgh. Congregationalism had been making its inroads upon our Church for a generation, and was likely to subvert some of our distinctive and fundamental principles. The similarity in doctrinal sentiments between the orthodox churches of New England, and the Presbyterians, and the fact that multitudes of New Englanders were perpetually moving Southward and Westward, induced the two bodies, in 1801, to enter into a Plan of Union. According to this plan, a church might be Congregational in its organization and government, and also, with its minister, belong, at the same time, to a Presbytery. Churches of this mongrel character multiplied rapidly, till, in the course of thirty years, they formed the main part of four Synods; and their representatives came to have great influence in the meetings of the General Assembly.

But not only through the Plan of Union did Congregationalism make its inroads into Presbyterianism. Active men, mainly of that cast of mind, got up the American Education Society, and the American Home Missionary Society. These Associations obtained the distinctive appellation of *Voluntary*. There was no Ecclesiastical control; no amenability to a Church. Whoever would pay the entrance fee might have membership. Their funds were raised, partly from the members, but mainly by collections in the churches. These Associations showed much zeal. They made great pretensions to benevolence, and made corresponding demands upon the liberality of the people. But their practical influence was deleterious to Presbyterianism; and to separate from them and maintain our own institutions became an indispensable duty.

In 1834, the Assembly refused to testify against serious errors which had begun to prevail in the Presbyterian Church, and whose prevalence was both facilitated and protected by the Plan of Union, and by the two Voluntary Societies above named—not only refused to testify against the errors, but refused to put the motion on record, and also refused to admit to record a protest on the subject. The protestors, then, with others who were at the Assembly, adopted and published a paper called, "The Act and Testimony," and invited a Convention of true, and heart-whole Presbyterians, from all the Presbyteries, to take into consideration impending dangers, and devise a remedy. That Convention met in Pittsburgh, in 1835, one week before the meeting of the first Assembly here. At it, measures were suggested, which were adopted by the Assembly, and which three years later, resulted in a total separation of the Congregational element from our branch of the Presbyterian family. Hence we mark the year named as an *epoch*. Then the Assembly first met out of Philadelphia, and in Pittsburgh; and then, after much earnest deliberation, the purpose was settled, and measures adopted to stop the progress of error, and restore the Church to its true Presbyterian standing.

But in the separation which resulted, Congregationalists did not go out alone. Multitudes of Presbyterians went with them. They were wedded to "liberal sentiments," "moderation," "expansive charity," and especially to the Voluntary Associations. The retiring portion at once organized a General Assembly. They really wished the name of Presbyterians, and a majority of them wished to be such in truth. They even claimed, for a time, to be *The* Presbyterian Church. But they had trouble, trouble, trouble. The elements would not coalesce. Some of the leading Congregationalists retired; but still the Voluntary Societies gave trouble. They were not adapted to make Presbyterians. Through them the Church could not do her proper work. She needed her own agencies. After long endurance, she organized Education, Publication, and Church Extension Committees. But she was still a partner in the American Home Missionary Society. This Society had been the most annoying to the mother Church, and one of the main causes of the division; and it continued to be, and still is, to the new organization, a principal source of annoyance. It must be gotton rid of. Peace and prosperity cannot be the lot of a Presbyterian people, while it is their dependence for missionary management and labor.

And now it so happens, or rather is so ordered in the dispensations of Providence, that in the year 1860, just a quarter of a century from the former epoch, the New School General Assembly meets, for the first time, in Pittsburgh; and this same subject of Ecclesiastical action is the great theme, and the difficulties with this same American Home Missionary Society, are the grand point. Its subserviency to Congregationalism, its ill adaptation to Presbyterian work, and how to get rid of it, and to substitute for it a true Church agency, are the subjects which occupy the hearts, lips, and time of the Assembly. And the result is, as in the former case, but with much greater unanimity, a conviction that to separate is a duty. But this part of the subject we will narrate in the words of one of their own members.

A gentleman whom the *New-York Observer* speaks of as "one of the most distinguished members" of the late New-School Assembly in our city, thus writes to that journal:

"The chief subject, which engrossed their attention, and has characterized their action, was the necessity for instituting measures for a denominational prosecution of the work of Home Missions. This was known to be the great business of this Assembly, before they met and throughout their sessions. Every man felt the pressure, and seemed to be looking, consulting, and deliberating for the path of duty. It was regarded as a painful necessity, and nobly was the crisis met and passed.

"It is worthy of remark that one of the subjects to which the attention of the first General Assembly that ever met at Pittsburgh was called, by the Memorial of the Act and Testimony Convention, was the separation of the Presbyterian Church from other kindred denominations, in the work of spreading the Gospel. It was honestly apprehended by some, at that day, that the organism of Voluntary Societies, if not checked and resisted, would, ere long, prescribe laws to the Church, and effectually control her policy. Nor should it be forgotten that the principal offender, at that period, was the American Home Missionary Society, which, under the Secretaryship of the Rev. ABSALOM PETERS, D.D., had obtained, in less than ten years from its birth, a precocity of growth and power quite unprecedented in the history of Domestic Missions.

"The great argument of the Act and Testimony men of the day was, that the Church should be free to do her own work in her own way, untrammelled by entangling alliances. This very argument has now been taken up by the very men, some of them, who were the staunchest friends of Voluntary Societies, and loudest in the praise of the American Home Missionary Society. It is not to be denied, and cannot be concealed, that a great change has come over the minds of the first and foremost of our ministers, in respect to this vital interest. Most thoroughly has the experiment been tried of denominational coöperation in the work of Domestic Missions—an experiment prolonged through a period of one-fourth of a century—honestly and persistently tried, and the result is seen in the remarkable paper reported by the Special Committee of fifteen. The proposition, often thought of and spoken of privately and in more limited circles, has now been distinctly and openly brought forward, by the collected wisdom of the Church in General Assembly, and with one voice adopted, to institute proceedings for the separation of our Church from other denominations in the work of Home Missions, and to do that work in our own way, by organisms provided by an ecclesiastical policy.

"Nor should the coincidence be passed by that this event occurs on the occasion of the first meeting of our branch of the Church in General Assembly, at Pittsburgh, at the expiration of the first quarter of the century from the former movement of the undivided Church. And the proposition is now entertained with vastly less opposition, with a far more unanimous conviction of its wisdom, and a more ready concurrence on the part of the minority (if, indeed, any minority existed,) than when it was first introduced in 1835. It is not necessary to inquire into the causes of this change. As observers of God's providence, we simply record the fact. But the change itself is one of the most marked events of a day prolific in changes and great events. It settles, beyond a question, the thorough Presbyterianism of the denomination. They who once doubted can doubt no more."

This is candid. And it is what should be expected of Christian men. They make a full trial. They add twenty-five long years of experiment, guided by their own wisdom and tempered by their own forbearance and charity, and they now state their clear and strong conviction. "They who once doubted, can doubt no more."

The writer quoted, goes on to speak of the "most cordial welcome" with which the Assembly was received "in this ancient home of orthodoxy." He also repeats some utterances relative to a re-union, and concludes by giving his own opinion thus: "The two Churches are one in doctrine and policy, and cannot very long be kept from an organic unity."

We do not hope, in the few years which may be allotted to us, to see organic unity. We could not advise an attempt in that direction, just now. But we do hope to find steadily increasing manifestations of Christian confidence and brotherly love; and that the next generation will know of Old School and New School Presbyterians, only as they shall consult historic annals.

A THOUGHTFUL PEOPLE.

"A word in season, how good it is!" A gift in season is also good. Its seasonableness makes it doubly precious. Country pastors need especially to be remembered and made to share in their people's liberality. Rev. JAMES GREENE, of Mahaska County, Iowa, writes to us:

"I hope it may not be construed into egotism if I ask you to allow me the privilege of paying a justly earned tribute of gratitude, for a token of regard which the people of my charge showed me last Saturday. It was the day previous to our communion, when, at the dismission of the congregation, a request was made for them to resume their seats, and according to understanding the eldest member, as the organ of the whole, presented me with a very elegant saddle and bridle, with all appropriate rigging to complete a full equippage for a horse; as also a variety of additional accommodations for the comfort of my family."

The good done by such a present is not easily estimated.

ARRIVED OUT.

The Rev. DAVID R. KERR, D.D., one of the editors of the *United Presbyterian*, writes to that paper announcing his safe arrival at Liverpool. The voyage was made in the steamship *City of Baltimore*. And although several clergymen were on board, the only religious service allowed on the Sabbath was the reading of the Episcopal service, by the Captain. The reading was in excellent style, and a part of the Company responded with great promptness. But the remainder of the Sabbath was spent by the Captain, and those of his passengers loudest in their responses, with more hilarity and festivity than were usual on other days; and the Captain very soon proved himself to be a very profane man.

It is too bad to have a religious service made a farce from being conducted by such a man. The reason why none of the clergymen on board were invited to conduct a religious worship or preach was, that not a single one of them could claim to belong to the "Apostolical Succession."

We note this fact that those of our readers intending to take a trip to Europe may avoid this line where the only religious courtesy extended is to Episcopalians, and when the feelings of the pious are outraged by being compelled to absent themselves altogether, or to attend a religious service conducted by a wicked man.

For the Presbyterian Banner.

Acknowledgment.

MESSRS. EDITORS:—Please acknowledge the following contributions to the Board of Colportage, during the month of May:

George's Creek congregation, Redstone Presbytery	$7.00
Freedom cong., Allegheny City Presbytery	4.00
Concord cong., Allegheny City Presbytery	1.00
Total	$12.00

JOHN CULBERTSON, Librarian.

THE success of the ministry will always depend, humanly speaking, upon the fervor with which the Divinty of Christ is presented to the mind of man.—*Parsons.*

TRADITION is more frequently the inventor of fiction than a preserver of truth.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

The Librarian of Harvard College, Mr. SIBLEY, is engaged in collecting materials for a work that will contain the lives of all the graduates of that institution, upon the plan of the celebrated work of Mr. Wood, entitled "Athenæ Oxoniensis." If the undertaking be faithfully completed, the early history, while under the control of the Puritan Clergy, will be an exceedingly interesting record of former times. And what is more, the principles upon which this University was founded will be seen to have been widely different from those upon which it is at present conducted.

Mr. GEORGE TICKNOR has just presented to the Public Library of Boston, two thousand volumes, chiefly standard works of reference in ancient and modern languages. This is another of those noble acts that make the name of Mr. Ticknor so fragrant. In his letter announcing this donation, he dwells upon the necessity of adding to public libraries large collections of books which do not circulate, but are to be kept continually on the shelves for immediate reference by scholars and antiquarians. One great defect in our American libraries, is the want of standard books for reference. The shelves groan under the weight of popular publications, but are greatly deficient in those of a high order.

The Boston *Traveller* has, for some time, been in the habit of PUBLISHING A SERMON every week, generally one of Henry Ward Beecher's. This journal now offers twenty-five dollars for each of "such discourses as may be suitable for their columns, and they may be able to find room to insert." The publishers do not desire to confine the sermons to any particular denomination. Here is an opportunity for clergymen that desire to appear in print, and who may be able to comply with the proposed conditions.

After the revocation of the EDICT OF NANTES, a number of French Protestant refugees came to Boston, and were organized into a church. The pastor of this church was the beloved Pierre Daillé. To discover the grave of this excellent man, has long been an object of search by those who have held his name and memory in high respect. At length the discovery has been made, an account of which we take from the Boston *Transcript*:

Not many weeks ago, the humble foot-stone, which in part served to denote the last resting-place of this estimable pastor, was accidentally discovered in the Granary Burial Ground, where for many years it had been entirely hid from view, being covered by the soil and sods of that sacred enclosure. It can now be seen, restored to public view, scarcely two rods from the entrance gate to the cemetery, at one of the corners formed by one of the numerous by-paths and the main avenue of the yard. But the headstone is not there.

It has remained for another accident to disclose this morning the hiding-place of the much sought-for memorial, which the friends of the deceased had placed at his grave to designate the exact spot of his interment. While laborers were employed in excavating a cellar on the old Emmons estate, in Pleasant Street, now in possession of Dr. Drew, they suddenly struck upon the stone, which, for some unknown reason, had been removed years ago to that remote place. Measures will be taken that the newly-discovered relic be restored, as nearly as possible, to its true place in the Granary Burying Ground.

The REV. ISAAC S. KALLOCH, whose character was so greatly jeoparded some time ago, but who so signally refuted the charges made against him, both before the courts and in public estimation, has left Boston for the present for Leavenworth, Kansas, where he will act as chief manager and agent of the American Baptist Home Missionary Society. His friends have volunteered to contribute $75,000 to build him a church in this city, if at any period he will consent to return. It is not at all improbable that so liberal an offer will be accepted.

The church to be served by Dr. HUNTINGDON, is to be called Emanuel, and preparations are being made to commence service as soon as the Doctor is *admitted to orders.*

THEODORE PARKER, who in various ways has been so conspicuous before the public for many years, is no more. He died at Florence, Italy, on the 10th of May. His powers of mind were no doubt very considerable, but he owes whatever of distinction he may have attained, more to his extravagances, his oppositions to the commonly received opinions of religious people, his hatred of Divine truth, and the bitterness of his language, than to any inherent greatness. In social life he was kind and agreeable, and his personal character was never impeached. But he was an infidel of the worst class. It is useless for any one to attempt to deny this, or to gloss over his character in this respect, now that he is gone. He was a public man; he boldly and pretentiously declared his convictions, such as they were; he sowed the fatal seed broadcast, and its destructive influence will be long felt in many hearts, and in many communities. In his "Experience as a Minister," he speaks of the Bible as "an anonymous Hebrew and Greek book." In the same production he speaks of the character and influence of the Bible in this wise:

"If I wished to teach the nobleness of man, the Old Testament and New were there with dreadful condemnations of human nature; did I speak of God's love for all men, the Bible was full of ghastly things—chosen people, hell, devil, damnation—to prove that he loved only a few, and them not overmuch. Did I encourage free individuality of soul, such as the great Bible-men themselves had, asking all to be Christians as Jesus was a Christ—there were texts of bondage, commanding a belief in this or that absurdity, *there was no virtue but the Scriptures could furnish an argument against it!*"

Can anything be more revolting to one who believes and knows that the Bible is God's Word? In another place, he says:

"All the six great historic forms of religion—the Brahminic, Hebrew, Classic, Buddhistic, Christian, Mohammedan—profess to have come miraculously from God, not normally from man; and, spite of the excellence which they contain, and the vast service the humblest of them has done, yet *each must, ere long, prove a hindrance to human welfare*, each claims to be a Finality, and makes the whole of human nature wait upon an accident of human kind—and that accident *the whim of some single man.*"

Here he plants Christianity upon the same basis with Brahminism, Buddhism, and Mohammedanism, and attributes it to the same authority and excellence, and nothing more. How can one holding such sentiments be called Christian, by the utmost possible stretch of charity? With regard to his own position he says:

"I have departed from the fundamental principle of the Catholics and the Protestants, denied the *fact of a miraculous Revelation*, given exclusively to Jews and Christians, denied *the claim to supernatural authority*, and utterly broke with that vicariousness which puts *an alleged Revelation* in place of common sense, and *the blood of a crucified Jew* instead of excellence of character."

Now, in all these sayings of Mr. Parker, and in scores of others that might be selected, he does not carricature any system of theology, or any human interpretation of the Bible; but the Bible itself—Christianity itself. He did not believe in either; but only in God, man, and the "Absolute Religion," as he conceived them to be. The spectacle is a sad one. But, after all, it is only a legitimate and inevitable outgrowth of that system of "Liberal Christianity," which boasts such great things in these days, and which acts as an opiate to so many consciences. This was frankly acknowledged by the Rev. J. Freeman Clark, at the late Unitarian Festival. In speaking of Mr. Parker, he said:

"In many things he differed from us; in many things we differed from him; but, after all, he was the fruit of our body. If he went further, and if in going further he went away from us, still, he was in the line of our tradition, and he believed himself faithful to the principles which he had been taught while he was in this home."

Such, then, is the ripened fruit of our American "Liberal Christianity!"

Mr. Parker left behind no connected system, for he had none. The Society he gathered will soon be dispersed. But the *unbeliefs* (for he had no *beliefs*,) he promulgated, will long continue to do their fatal work. However, the citadel of truth stands firm; no weapon formed against Zion shall prosper. In the end there will be shame and confusion of face to all the enemies of the truth as it is in Jesus.

NEW-YORK.

It is now confidently believed that the GREAT EASTERN will, in due time, reach this port. She was to have sailed last Saturday, and unless some accident intervene, her arrival will soon be announced. In the meantime the people of Portland are deeply chagrined that their $60,000 dock prepared for her reception, is lying there rotting and useless. But they are consoling themselves with the thought that she is likely to stick fast in the mud of New-York bay.

The matter of the location of the NEW-YORK POST-OFFICE has been at length settled by the purchase of the present site, which was originally occupied by a Reformed Dutch church, the edifice of which is now used by the Post-Office, for the sum of $250,000; the Government giving $200,000, and the down-town merchants contributing the remaining $50,000.

Mr. Derby has broken ground for his new ART GALLERY, on Broadway, near St. Thomas church. This gallery will be thirty-five feet wide and two hundred feet long. The design is said to be a very fine one. It will be completed by September, when the Dusseldorf collection, originally brought to this country at an expense of nearly $200,000, by the late John G. Boker, whose daughter married "John Dean, the coachman," with many other valuable paintings, will be removed to it.

The SUNDAY THEATRES are in a fair way of being put down. The ventilations of the Sunday press, and the swaggerings of *lager-beer* orators seem powerless to avert the imperious demands of public opinion. The Grand Jury has indicted several of the proprietors and actors; and legal proceedings have been instituted to vacate the licenses of several large establishments that have been offending in this way. The police are increasingly active in this matter, and the entire American part of the community seems to be a unit in the determination to preserve public peace and order on the holy Sabbath. And the course of the leading daily papers, with the exception of the *Herald*, during this contest, has been most commendable.

The WEEKLY TRIBUNE has certainly become a power in the land. It has now reached the enormous circulation of two hundred and eighty-six thousand seven hundred and fifty, nearly one-third of which is confined to the State of New-York. Pennsylvania takes twenty-seven thousand one hundred and four copies, and Ohio twenty-five thousand nine hundred and forty-nine. And as the circulation goes up, so does the price of advertising. A few weeks ago it was $1 per line for a single insertion, now it is $1.25, and $1.50 for preferred places. The par value of the shares of the *Tribune* establishment was originally $1,000, but it is said that a single share cannot now be purchased for three times this amount. The principal editor, Horace Greeley, is just now enjoying the congratulations of his friends and the denunciations of his opponents, for the part he took in the Chicago Convention. But politics is not the only field in which Mr. Greeley labors; he is a many-sided man, ready for any thing that turns up. Last week he was in Boston, presiding over a Universalist festival. Now, however expert Mr. Greeley may be in political exposition, we never supposed him quite equal to Scott, Henry, Olshausen, or Stier, as an expounder of Scripture. But in his address to his Universalist brethren and sisters he perpetrated a criticism with which the world should certainly be made acquainted. In that speech he expressed the profound opinion that *the essential idea of the Lord's Supper contemplated a social collation mainly.* After that let our standard Biblical commentators hide their "diminished heads." But seriously, what arrant nonsense do intelligent men utter when they venture upon the explanation of sacred things, which they have not studied, and with whose spirit they are unacquainted. In politics Horace Greeley may be an oracle, but henceforth let him eschew theology.

Mr. COGSWELL, the Librarian for the Astor Library, is about to leave for a trip to Europe, on account of impaired health. But he hopes to make his visit abroad in many ways serviceable to the Library, to which he seems to have devoted his whole being.

The ARCTIC COMMITTEE of the American Geographical Society has published a circular, in which it is stated that the amount necessary to furnish the Arctic Exploration of Dr. Hays, has been subscribed, and that the Expedition will start for Smith's Sound on the 20th inst. The crew consists of fifteen men, and must be provisioned for three years. Boston gave a stout craft, Philadelphia forwarded a liberal subscription, and the merchants of New York will lay in a liberal supply of flour, rice, coffee, black tea, sugar, molasses, butter, cheese, lard, beans and peas, and dry fruit, preserved meats and vegetables, beef, pork, lime-juice and pickles, malt, biscuit, tobacco, gunpowder, shot, caps, lead and guns, whale oil, flannel blankets, buffalo robes, fur and coal.

The "SCIENTIFIC AMERICAN" has reached a weekly circulation of thirty thousand, in addition to its very large exchange list. This is the sixteenth year of this journal that has done so much to aid American invention, to make known the progress of art and science in their practical application, and to convey useful information of all kinds to the people. The terms are $2.00 per annum; money well laid out.

The GENERAL CONFERENCE of the Methodist Episcopal Church, at Buffalo, displaced the Rev. Abel Stevens, D.D., the accomplished editor of the *Christian Advocate and Journal*, by the election of the Rev. E. Thompson, D.D., who has been for several years President of the Ohio University, at Athens, Ohio. Dr. Stevens took special pleasure in running a tilt against anything savoring of Calvinism, wherever it could be scented out. But notwithstanding all this, he was an able and accomplished editor, and his successor will find it no easy task to keep that paper up to the standard it attained under the late editor. The change was brought about owing to dissatisfaction with the course of Dr. Stevens on the slavery question. Dr. Thompson was chosen by the majority because considered a more "progressive" man than the other. What will be the final result of the agitation now fairly commenced in that large body, it is difficult to foresee. The older and abler part of the ministry are firm in their preference for the Discipline of the Church as it has heretofore stood; but the younger portion of the ministry are untiring in their efforts for a more stringent Anti-Slavery "Rule."

By the way, it is reported that a number of leading laymen of the Methodist Church in this city and vicinity have determined to establish an independent Methodist weekly, for the advocacy of the views of the more conservative portion of the Church, and that Dr. Stevens will be invited to occupy the editorial chair. If this design should be carried into effect, the *Christian Advocate and Journal* may find a formidable competitor in its path.

PHILADELPHIA.

The absorbing topic of last week was the expected arrival of the JAPANESE EMBASSY, which actually took place on last Saturday. On that day but little of the usual business was transacted. There seemed to be no disposition to sell or buy; all were absorbed in the matter of the Japanese, and every attention was bestowed on these strangers. So much has been written and said about these persons, that people in this country have lost sight of the fact that these national guests are heathens. Nor is it just now perfectly evident what effect the treatment received by them in this country may have upon their disposition toward our missionaries. They are desirous of seeing our natural wonders, our large cities, our magnificent internal improvements, our works of art, and our places of amusement, but they persistently refuse to enter any of our churches, or listen to any instructions concerning the Christian religion. The following paragraph concerning this matter appeared last week in both the *Intelligencer* and *Constitution*, of Washington City:

"We are authorized to state that sundry persons interested in the spiritual welfare of the Japanese Embassy, having tendered to them copies of the Bible and other books of a religious character, and also an invitation to attend public worship at the Capitol, it became the duty of the United States Commissioner in charge of the Embassy to ascertain their views on the subject. The offer of these books and the invitation to attend public worship was communicated to the Envoys. In reply they stated that but one religion is known and acknowledged by the laws of Japan; that they are forbidden in any manner to take part in or be present at the celebration of any other; and, while expressing their acknowledgments for the interest and kind intentions of their American friends, they respectfully decline entering into any conversation or receiving any books of a religious character, or being present at any of the religious solemnities to which they have been or may be invited. After this expression of their views they were assured that, while it was the duty of the officer in charge to communicate to them these offers and invitations, it was not the desire of the Government in any way to force their inclinations, and that their wishes would be respected; at which they expressed their gratification. It will thus be seen that all religious communications have been formally declined."

Philadelphia has lost one of its wealthiest and most enterprizing citizens, in the death of GEORGE W. CARPENTER, Esq., on the 7th inst., at his residence in Germantown, in the fifty-eighth year of his age. He was educated at the Germantown Academy, but entered a drug store at the age of eighteen, for the purpose of learning the business. A few years afterwards he commenced business on his own account, on the spot where his great drug warehouse, the largest in the city, now stands. His residence, at Germantown, was palatial, and adorned with all that taste could suggest and money purchase. He was deeply interested in the progress of the Natural Sciences, was a contributor to several well known periodicals, and Treasurer of the Philadelphia Academy of Natural Sciences, for a period of thirty-two years. In the beginning his capital was small, and he never received by inheritance a single dollar; so that his colossal fortune was the result of solid Philadelphia thrift. He was from its inception, a Director of the Pennsylvania Railroad; he was also a Director in six other Railroads, in different parts of the State, in one Bank, and one Insurance Office. He owned no less than four hundred dwellings, stores, and factories, in Philadelphia, and had three agents for the collection of rents, who made daily returns to him. How he accomplished such a vast amount of work, was a marvel to most men. But he sunk under the burden at last.

A very handsome Monument has been erected to the memory of the late Hon. ROBERT T. CONRAD, at South Laurel Hill Cemetery. The cost, which was two thousand dollars, was met by a few of his friends and acquaintances.

The "UNION TENT," belonging to the Young Men's Christian Association, has been put up at Eleventh and Fitzwater Streets. Last week there was religious services in it as follows:—Monday evening, at eight o'clock, sermon by Rev. J. B. Dales, D.D.; Tuesday evening, sermon by Rev. J. H. Kennard, D.D.; Wednesday, short addresses by lay members; Thursday, sermon by Rev. W. P. Breed; Friday, Union Prayer-Meeting; and on Saturday afternoon, at five o'clock, a meeting for children.

The meeting of the SYNOD OF THE REFORMED DUTCH CHURCH, which convened last week, was an occasion of much interest. This Church, though confined to comparatively small limits, is wealthy and spirited. Last year it expended over $30,000 in the work of Foreign Missions, and will need $45,000 this year for the same object.

The GERMAN LUTHERAN SYNOD was in session at the same time. This body had under consideration the propriety of rendering the Catechism of the Church, known as "Luther's Shorter Catechism," uniform in the German and English languages. A resolution was also adopted that baptism could only be administered by ordained ministers, except in cases of necessity, when it might be performed by a private member. In such instances, however, ministerial notification must be given.

For the Presbyterian Banner.

Proposed Week of Prayer for Our Country.

MESSRS. EDITORS:—It was long ago asked, Can anything good come out of Nazareth? but circumstances afterward answered that question so completely, that we ought not now to pay much regard to the importance of a place in considering the merit of an idea. The place from which the following resolution comes has no claims in comparison with the Fulton Street Prayer-Meeting; but the proposal, I trust, will not be slighted for that reason. We all remember how our brethren at Lodiana, few in number and far away, were led by God's providence to propose a week of prayer; how God put it into the hearts of hundreds of thousands to respond to the call; and how the blessed results already appear, and may long continue to increase! Encouraged by this example, the Daily Prayer-Meeting in this place has adopted this resolution, which I send you. Pray publish it; invite attention to it; and let us see crowds of Christians presenting their united supplications to God.

Resolved, That this meeting devote the first week in July, commencing with the first Sabbath in the month, to prayer for our country, especially in view of the great political excitement which is extending over the land, that God's people may be kept from sinful participation in it; that they may be guided in their action for the good of his cause; that those who may be placed in authority over us may be men who shall rule in righteousness; and that our Redeemer's cause may be glorified in the result of the coming election. Also, that we invite all Churches and prayer-meetings throughout the land to unite with us. B. DARRACH, Secretary.

Quincy, Ill., June 5th, 1860.

The season of prayer here proposed will include the 4th of July. May we not hope that all Christian hearts, on that day, will remember our country's need and danger! If they do, there will be hope for us. J. W.

The Chiniquy Colonies.

ACTION OF THE O. S. GENERAL ASSEMBLY.

PRINCETON, June 4, 1860.

At the request of several members of the Assembly, the subscriber takes this method of calling the attention of the ministers, elders and members of the Presbyterian Church to the action of the General Asssmbly at Rochester, with regard to the work of God among the Romanists of Canadian French origin in Illinois, in connexion with the labors of the Rev. Mr. Chiniquy. No subject so profoundly moved the heart of the Assembly. The Report of its Committee, and the resolutions founded upon it, so cordially and unanimously adopted by that venerable body, speak for themselves. The response of the moment, amounting to over $3,000, in donations and pledges, shows the extent to which the Christian sensibilities of this great body were stirred by the presentation of the remarkable facts involved in the case. It is not to be doubted that the like presentation of facts to all our churches would call forth a like response. This would set this wonderful work of God free from the pecuniary embarrassments which now jeopardise it; and such is the peculiarity of the present exigency, that donations or loans are valuable in proportion to the promptitude with which they are given.

The urgency of the case is so great, that the Assembly passed a vote requesting the Commissioners to it, immediately to bring the subject to the notice of the pastors and sessions of the Presbyteries to which they respectively belong. For various reasons, this will be done, in many cases, through the public journals circulating in our Church. The special object of this anunciation is, to ask the attention of all our ministers, elders and churches to the action of the General Assembly in the case; and, that without waiting for further notice, they will carry out the recommendation of that body, by making a speedy contribution to this object. Donations for the relief of the temporal necessities of this people can be remitted to Rev. Wm. M. Scott. D. D., of Chicago, or to any other member of the Committee of the Presbytery of Chicago, appointed to this work. Donations for the strictly spiritual service connected with this great enterprise, can be given to the various Boards of the Church severally charged with these affairs.

LYMAN H. ATWATER,

Chairman of the Assembly's Committee in reference to this subject.

For the Presbyterian Banner.

Incidents and Sights of a Pleasant Trip.

May is the month for travel. Beauty, joy, life everywhere. Flowers, fragrance, birds and music fill the soul of the observer with delight. A field of gratification seems spread for each sense. Such sights, sounds, and sweetness should transport the heart, and fill it with wonder, love, and praise to Him whose bounties and mercies fill the world.

Such were our reflections, not long since, as, on a lovely morning, we started on a pleasure trip through Eastern Ohio and Western Virginia. Coming to a county town, we halted to await the train. As usual, many persons were here, sauntering around. Among these, a few lawyers. Court over, and *their pockets* full, they seemed happy and social. The first salutations passed, and a *professional* twit or two mutually exchanged, we take seats under an umbrageous tree, and enter into conversation more serious and protracted. Theology was the topic. These limbs of the law, like most of their craft, fancied they knew much—indeed *all*—about this great subject, when in fact they knew but precious little. One of them, in particular, made the dogmatical and false affirmation that there was not a clergyman in all Christendom that either understood or could explain the primitive character of the Divine law, or the unbending demands of God's justice.

"And why?" asked we.

"Because," answered he, "they have not studied the force of forensic terms, and of course must be unacquainted with the true nature of Divine jurisprudence."

"And are you sure that you lawyers fully understand these points?"

"Certainly—most do; all, at least, who have mastered the *curriculum* of our law schools."

"Well, but do *you* understand these things better than Divines?"

"Yes; much better than any minister I ever heard try to explain them."

"And how many have you ever heard attempt an exposition of this kind?"

After a pause, he said, "Old Mr. ——, and Mr. ——, and Rev. Mr. ——; but they all made signal failures."

"Are lawyers, then, better theologians than ministers?"

"In all that pertains to legal justice and equity, they are."

"Does the human explain the Divine law?"

"Most certainly."

"But is not the Divine the fountain, the basis, and the very essence of the human?"

This he granted freely.

"How is it, then," we asked, "that those who look at the stream, know more about the fountain than those who are at it? And that those in the dark garret understand the foundation better than those who have spent years of diligence in examining it? That those who study the surface of things are far more likely to be wise than those who learn their essence? The fact, sir, is, students of your schools see only the rills—we the rivers of eternal rectitude that flow, clear as crystal, through the wide plains of that Theology found in the Word of God. We study *the truth*—you the shadow of it. Our thoughts cluster around ingots—yours, grains of gold. We are taught to see the eternal God in all his relations to man—but you to regard little else than a few of those supposed claims that one sinful mortal may have upon another. We investigate the whole tree—root, trunk, branch, foliage, and fruit—you one of its shoots, only. Ours is a major study—yours but a minor. How haps it, then, that you, as lawyers, know so much about the nature of primitive justice, and the absolute necessity of rendering a full satisfaction to an infringed law, prior to a free release from its claims, and we, as ministers, so little; especially when it is remembered that many of the students of our Seminaries have the subject of human law included in their theological courses? The fact is, sir, you are mistaken in your views of the knowledge of ministers generally, on this great subject; for no one of us can preach salvation through the atonement of our Lord Jesus Christ, until we have first mastered this very matter of which you say as a class we are ignorant!"

But the cars come, and end our dispute. In starting to the train, we urged him to attend church better, to listen more attentively to what was there said, to be more charitable and humble, and less selfish, and satisfied with his own real or supposed attainments; and that, then, the day might come when he would be willing to acknowledge that most ministers possessed an intellectual, and even forensic culture, equal to his own, and at whose feet he might gladly sit, and learn of things pertaining to his eternal peace.

So, bidding these lawyers adieu, off we went, in body, with the train, but our thoughts still lingered about our legal friend, and others of his ilk who are puffed up and proud;