Presbyterian Banner.

PITTSBURGH, SATURDAY, JUNE 30, 1860.

Hampden Sydney College, Va.—An interesting revival of religion is now in progress in this College, in which so many of the strong men of the Presbyterian Church of former times were reared. Already more than twenty have professed to have experienced a change of heart, and the interest still continues.

Princeton Seminary.—The Rev. Dr. PALMER has declined the Professorship to which he was appointed in this Seminary, by the last General Assembly. The Rev. C. W. HODGE accepts, and will enter upon his duties at the beginning of next session. Mr. HODGE is admirably qualified from pastoral experience and habits of study, for this position, that was unsought by himself or any one of his relatives.

SECOND PRESBYTERIAN CHURCH.

The dedication services took place last Sabbath, according to the announcement made last week. Sermon in the morning by the pastor, Rev. Dr. HOWARD, from Lev. xix: 30; in the afternoon by Rev. Dr. SWIFT, from Ps. xxiii: 6; in the evening by Rev. Mr. PAXTON, from Ps. cxviii: 25. These discourses were able and appropriate, and listened to by large audiences.

The church edifice cost $28,000, and the lot $16,000. At a sale, on Monday evening, pews to the amount of $6,400 were sold.

WASHINGTON, PA.

The forty-fourth anniversary of the Sabbath School of the Presbyterian church of this place, was celebrated on Wednesday, the 20th inst. Addresses were made by Mr. JOHN GILLESPIE, of Washington College, Mr. GODFREY, a representative of the American Sunday School Union, and by the Rev. A. M. REED, of Parkesburg, Pa., but pastor elect of the Central Presbyterian church of Cincinnati. The average number of pupils in attendance during the year, was two hundred and forty-four; the missionary contributions amounted to $177. Fifteen of those in attendance upon the school, have been added to the communion of the church since the last anniversary.

The next interesting feature was the presentation of Bibles, Testaments, etc., to those scholars who, within the year, had recited, accurately, the largest number of Scripture verses, answers to questions in the Shorter Catechism, etc. About seventy rewards were distributed.

At the conclusion of the exercises, Dr. BROWNSON, in behalf of the School, presented Dr. REED with the entire set of Dr. ALEXANDER's Commentaries, and also the Commentaries of Dr. HODGE, as an expression of affection and esteem for him. Dr. REED has been connected with the school, as Superintendent, for twenty-two years.

COLONIZATION.

The attention of our readers is earnestly called to the following Circular from the Pennsylvania Colonization Society:

THE FOURTH OF JULY.

The design of the Colonization scheme is to aid the American people of color to reach Africa, and there to establish free States and the Church of God; to suppress the worst traffic that ever existed; and to provide a home for such recaptured slaves as may be subject to the control of the Government of the United States.

The magnitude and benevolence of this enterprise is being constantly demonstrated. A republic has been reared on the West African Coast, where the slave-trade formerly flourished, having a sea front of six hundred miles—affording liberty to its citizens, and all the rights and privileges of an enlightened government. By practical illustration, its inhabitants teach their uncivilized brethren the beauties of the religion they profess. Liberia is very prosperous. Its commerce, already large and valuable, is extending. Treaties have recently been concluded between its representative in London and the Powers of Denmark and Sardinia.

The prejudice of the colored population of the United States is giving way, and many yearn to help forward the work of African Nationality. This is particularly the case within the bounds of Pennsylvania. During the last fourteen months there have gone to Liberia seventy-five colored residents of this State: four of whom were from Allegheny County; twenty-six from Chester; eleven from Erie; three from Greene; seventeen from Philadelphia, and fourteen from Washington. Several were of comparative wealth, and nearly all of great respectability. As large a number, comprising among them farmers, mechanics and teachers, have already applied to be sent by the packet *Mary Caroline Stephens*, November 1st, next, from Baltimore. Among the counties from which applications proceed may be named those of Dauphin, Erie, Lancaster, Lycoming, Perry, Philadelphia, and Washington. Two hundred and twenty-eight emigrants left on first of May last. Ninety-two were born free, and one hundred and thirty-six were emancipated—seventy three of the latter owing their freedom to one generous individual.

A small steamer has been built and dispatched from New-York, at a cost of $20,000, intended to run as a mail and revenue boat on the Liberian coast. Encouraged by the successful establishment of the inland settlement of Carysburg, in Liberia, it is proposed to form another in the salubrious mountain region, East of Bassa Cone. The territory for this has been secured, by purchase, from the native chiefs and proprietors.

The Government of Liberia has crushed out the slave-trade and slavery within, and for a considerable distance beyond its actual jurisdiction. Its excellent President has issued instructions to the proper parties to endeavor in all the treaties they may negotiate on behalf of that Republic, to have inserted an article denouncing this unnatural traffic as piracy. What would be the condition of the Africans captured on board of slavers if it was not for Liberia? It would be as impossible to return them to their original homes as it would be to restore the leaves that were torn by the whirlwind from the thickest forest.

The Colonization Society solicits every friend to the cause, every Minister of the Gospel, every patriot and every Christian, to come forward to its aid. Must the Society be restricted in its great enterprise? Agreeably to custom, it is expected that ministers of every communion will submit to their congregations, on the Sabbath preceding or succeeding the Fourth of July, its present necessities, and the weighty reasons which should secure to it universal and efficient support.

Address William Coppinger, Treasurer, Colonization Society, Philadelphia.

DOMESTIC MISSIONS—MEETING OF THE BOARD—SOME DISQUISITIONS.

The annual meeting of the Board of Domestic Missions took place at the Mission Rooms in Philadelphia, on the 19th inst. Thirty members were in attendance. This is about the usual number present at an annual meeting. The Rev. JOHN MCDOWELL, D. D., was reëlected President; Rev. T. L. JANEWAY, D. D., Vice President; A. W. MITCHELL, M. D., Recording Secretary; Revs. G. W. MUSGRAVE, D. D., and R. HAPPERSETT, D. D., Corresponding Secretaries; and S. D. POWELL, Esq. Treasurer. The former Auditors, Trustees, and Executive Committee, were elected, with but a few changes. The Executive Committee, nominated by letter from Louisville, was elected.

DR. MUSGRAVE PURPOSES TO RETIRE.

On the announcement of Dr. MUSGRAVE's reëlection, he gave notice of a purpose to retire, at the close of the present official year, from the responsibilities and labors of the office. The notice was, at his urgent request, put on record. As the Doctor is not a man given to change, nor one of those facile beings who can declare a purpose and then yield to a reverse solicitation, we may consider his retirement a fixed fact in human affairs. His knowledge of Church interests, his business talents, his industry, his firmness to principle, his whole-heartedness in his work, and his disinterested self-consecration to the welfare of Zion, it will be no easy matter to find, in combination, in one who may be willing to occupy a Secretary's Chair.

A MEMBER RESIGNS.

Rev. HENRY STEELE CLARKE, D. D., though present, took no part in the elections. At their close he tendered to the Board a resignation of his position as a member. He deeply regretted the necessity which impelled him to this decision. He was a Presbyterian in all his feelings. He loved the Church. He loved the Board. He would still labor zealously in the cause of Domestic Missions, and would sustain the Board. But he could not retain office, as matters were conducted. He had thought much, before the meeting of the late Assembly, of taking this step, but he was restrained by the hope that the Assembly would change a present feature of the Board's plan. It was, to him, a wrong, a deep wrong, to waste or misuse the funds of the Church. The money was contributed in the exercise of a Christian grace. A second Secretary in the office in Philadelphia, he could not but regard as useless, and the expense as a waste. The Assembly had now met and dissolved without applying a remedy, and he hence felt it to be his duty to resign.

Much regret was expressed at this determination of Dr. CLARKE, and he was earnestly urged, by many members, to reconsider the subject, and withdraw his resignation. It was specially pressed upon him, that by his voice and votes he had endeavored to have things otherwise, and that now he might quietly yield to a majority. But such was not his view of the subject. It was with him a matter of principle, and principle could not acquiesce merely because it was opposed by a majority.

Dr. CLARKE was a useful member; prompt in his attendance at the Board's meetings, and pleasant, wise and judicious. The cause suffers by the retirement of one such; but the conscientiousness which added to his value, was a stimulant to his determination to retire. His tender was put on record, and ordered to be reported to the next General Assembly.

THE DUPLICATED SECRETARYSHIP.

Dr. M'KINNEY offered the following resolution relative to the duplicated Secretaryship:

WHEREAS, The Senior Secretary of the Board has signified his purpose to retire from office at the close of the official year now commencing; and whereas there have been serious complaints against the employing of two Secretaries Coördinate; and whereas a large and respectable Committee of the Assembly of 1859 did, after much deliberation, report to the Assembly of 1860, advising, among other things, the appointing of but one Secretary, to be resident in Philadelphia, which report, for want of time, was not fully acted upon; therefore,

Resolved, That we declare our purpose, and so pledge ourselves to the churches, that, after the present year, we will appoint but one Secretary, to hold office at the same time, and to have the seat of his operations in this city.

The small space of time allotted, by custom, to an Annual Meeting, had nearly expired before this resolution could be offered, and hence the discussion of it was very brief.

The mover would not tax the brethren's patience by going into a full argument on the merits of the question. He alluded briefly to the principle that the Board was the agent of the Church, and should ascertain, in order that it might execute, her will, and supply her wants. To this end, information should be acquired from every quarter; and especially it should not be repelled, but rather sought for, from the Board's members. He then proceeded to express the state of feeling in regard to the Secretaryship, in the region which he, in part, represented. The people and the elders, with scarcely an exception, and the ministers almost unanimously, were opposed to the incurring of the expense of two Secretaries at the central office. A few churches had declined to contribute. Some had paid under protest. Some had contributed last year, with the purpose of giving no more, till the system was changed. Some, if not many, were purposing to direct their benefactions through other channels. One Presbytery had sent up a memorial to the General Assembly on the subject. The Synod of Pittsburgh, last October, had advised the churches to contribute for the sake of sustaining the missionaries who were working in their fields of labor, but had protested against construing the contributions into an approval of the Board's scheme. He alluded also to the state of feeling in more distant places, and he believed that wherever accurate information had gone forth, nine-tenths, if not a vastly greater proportion of the people, were decidedly and strongly opposed to the duplicated Secretaryship.

The mover urged the adoption of the resolution, 1st, because, by the resignation of one of the Secretaries, the way was opened for a change of policy, without the displacing of an officer; that is, provided the Secretary who was left was competent to the duties of the office; and 2dly, because, by a present declaration of purpose, we would calm an existing irritation, and would secure a confidence in the Board, leading to a continued cheerful and liberal contribution to a cause which is deservedly so dear to us.

Dr. A. D. CAMPBELL seconded the resolution, and sustained it in a few able and most pertinent remarks.

Drs. KREBS, JANEWAY, and several others, spoke briefly, but decidedly, in opposition.

The resolution was ordered on record, and laid over, subject to be called up at a future time. The meeting adjourned.

A FIXED POLICY.

The policy of those in power may now be regarded as fixed. They will have *two* Secretaries at least; and there are indications of a purpose to have three, or more: that is, they are determined to have numerous high salaried officers. Great prosperity during the past year, is asserted. The collections, donations, and legacies, are pleaded as an evidence that their plan is acceptable. This construction we well knew, a year ago, would be put upon any liberality which might be extended to the cause; but still we could not withhold contributions. The Synod of Pittsburgh feared that this would be the case, and protested against it in advance; but still the thing is done.

Another evidence which these men boastingly produce in favor of their policy, is the fact that the Assembly did not condemn it; and they assert, with seemingly great confidence, that if the matter had been put to a vote, a large majority of the House would have been found in their favor. Our opinion, and one of us was a member of the House and mingled much with his fellow-members, is directly the reverse. Which is right, may be doubtful. The fact is, that the Assembly expressed no opinion on the subject. It did nothing except to hear two propositions, the one to approve of the Board's action in the premises, and the other to reverse that action, and then to lay both on the table.

This conduct of the Assembly seems strange to many. It was, however, evidently no approval of the *status quo*. Neither was it a decided indication in favor of a change. Nor yet did it proceed from indifference. There was a manifest disposition, on the part of some, to make a long discussion. For this, at the late hour when the subject was reached, there was no time, and the short way of getting rid of a debate was resorted to; that is, it was laid on the table, *nem. con.*

TWO MEANS OF REMEDY.

The result of this failure, on the part of the Assembly, is a strong belief, by the men of the present policy, that they are firmly seated. They feel themselves sustained, and are more elated than ever, and will hold on with confidence till there is some new and decisive development of feeling. Such a development would be the withholding of contributions. This, if general, would speedily bring matters to a crisis. It would compel a respect to the will of the people. But such a means of correction would be attended with immense evils, and hence it is greatly to be deprecated. There is another, and a better remedy; one which may be a little slower in its application, but it is practicable. There is a remedy perfectly constitutional, free from all evils, and, if extensively applied, equally effective in the end. It would be found in the Presbyteries and Synods sending up their remonstrances and memorials to the General Assembly, demanding action, and urging a change of policy. If they were not heard the first year, a result which might proceed from a want of a sufficiently extended concert, which want of concert must be expected from a want of information, and that want of information must result from there being but one journal in the Church, which will publish the facts bearing on the case—if ineffectual the first year, the discussion then elicited would spread information and awake interest, and might prepare the way for more extended memorials, and happier results the year following.

AN ALTERNATIVE.

A due effort being made, and it being found that the majority were intelligently in favor of the expensive scheme, the minority would have their choice either to submit patiently, and work cheerfully with their brethren; or otherwise, to adopt the plan of working by Presbyteries and Synods. Each Presbytery, or each Synod could supervise its own field, appoint its own missionaries, appropriate its own funds, aid its own feeble churches, and supply its own destitutions; and then it could send all the additional funds raised, either to the Board, for general distribution, or directly to some feeble Presbytery, or poor Synod, whose field was large. This plan is truly Scriptural and strictly Presbyterian. It has also some favorable features; but we do not present it as preferable to the Board system, nor as at all equal to it, *if that system can be rightly conducted.* We merely suggest it as a possible resort, in case matters shall be so conducted that the friends of economy and efficiency cannot conscientiously work through the Board. They can, then, in this way, exercise *the grace of giving.* Even single churches might adopt it, and cultivate a mission field, close by them, or far off. And individuals might adopt it, one by himself, or a few in concert. And possibly it may be that our Lord requires of us a great deal more of *home effort* than we have been wont to put forth, and that he is driving us to it by chastisements. We invite the attention of our brethren to this thought. But, in any event, we would urge our readers to let nothing hinder them from abounding in the grace of which we speak. Cheerful giving is always required of us; and to impart the Gospel to the poor, is a duty ever incumbent.

ACTIVITY URGED.

As the policy of having a large Board, and not a small committee, has been established, by the late Assembly, on a footing not likely soon to be shaken, it becomes the duty of the friends of the system to put forth their best efforts to sustain it. That event, signalized, after days of the ablest discussion, by an overwhelming majority, was accomplished very much by the firmness, eloquence and votes of the advocates of economy; for we claim Drs. HODGE and BOARDMAN, as well as the numerous younger men of the Middle and Western States, to be in this category. The friends of the system, then, are bound to make it efficient. *We*, hence, in conjunction with our brethren, ministerial and laic, strive to have the Board so conducted, that it shall both merit and receive the confidence of the churches—to have it so conducted, that it shall avoid all the evils charged upon the system by its opponents, and shall accomplish all the good claimed for it by its advocates.

In these efforts, it must be evident that we do not plead merely for the saving of the salary of the needless Secretary. We plead for a wise economy, and an expansive energy in all the Board's affairs. We ask that there shall be no useless employees; and that the officers shall all be men of known ability and industry—men commanding the respect and confidence of the churches. And we urge upon the churches a greatly increased liberality. We plead that the system of Boards shall be made as truly good in practice, as it is really excellent in theory.

JEFFERSON COLLEGE, PA.

The Catalogue for 1860 gives the following summary: Seniors, 48; Juniors, 62; Sophomores, 63; Freshmen, 36. Total in College classes, 209. In the Preparatory Department there are 32. So that the whole number is 241. This year Commencement takes place on Wednesday, August 1st. On the previous Sabbath a sermon will be delivered before the Religious Societies by the Rev. MOSES A. HOGE, of Zanesville, Ohio. And the address before the Literary Societies will be delivered on Tuesday evening, by the Rev. JONATHAN EDWARDS, D.D., pastor of the West Arch Street Presbyterian church, Philadelphia.

Female College, Oxford, Ohio.—The Sixth Annual Catalogue of this Institution shows an attendance of sixty-six pupils during the year.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

THE PUBLISHERS are actively engaged in preparation for the Fall trade. The Summer is the time for the more popular religious and literary works. The massive volumes are reserved for the Autumn and Winter. But these are prepared for the trade during the Summer months, that they may be on the shelves of the booksellers at the proper time.

Last week, Messrs. Gould & Lincoln issued a volume that is full of interest to American Christians. It is entitled "The Year of Grace," and is a History of the Revival in Ireland in 1859, by Rev. William Gibson, Professor of Ethics in Queen's College, Dublin. This work was prepared especially for the American publishers, and will undoubtedly have a very large circulation.

The same house have in preparation, and will soon publish, "Geographical Studies," by the late Prof. Carl Ritter, of Berlin. This will be an exceedingly valuable contribution to our scientific literature, and will embrace the "Introduction to the Erdkunde," and the leading generalizations of that work, the author's lectures on the relations of Geography to History, and a number of important papers on Physical Geography. The translator, Rev. W. L. Gage, a former pupil of Ritter, is aided in the selection of materials by the family and friends of the lamented geographer. This work will be welcomed by scholars and men of science.

Last Sabbath week, RALPH WALDO EMERSON delivered a characteristic discourse, at Music Hall, on the late Theodore Parker. What will become of Mr. Parker's congregation, is now a matter of considerable doubt. The platform has been of late variously occupied. Wendell Phillips, Henry Ward Beecher, Ralph Waldo Emerson, William Alvin Bartlett, William H. Furness, and Theodore Tilton, have in succession figured there. A strange medley, indeed.

The late ORDINATION OF MR. LOVERING, a graduate of the Cambridge Divinity School, and his installation as colleague with the Rev. Dr. Barrett, of the Unitarian church on Chambers Street, have created considerable stir in Unitarian circles. The Rev. George H. Heyworth, of the church of the Unity, preached the sermon, and took occasion to introduce some theological novelties with regard to the Bible that shocked even old-fashioned Unitarians. He is reported as saying that he would put the Bible where he would a book on geology, and let it stand or fall on its own merits. Question it if you dare, but only read and understand it. He would tear down the awe with which the church had invested it. He loved the Bible too much to tolerate the wretched affectation about it which pervaded society. Its geology and its astronomy are wrong. It contains words which had better not have been written; and truths, also, which no man in his senses can scorn, and which he can neither live nor die without. To bring the Bible down to the level of man's questionings, however much this might be deprecated, was, after all, the only way to teach men the truth of the Bible.

Now, if this is not very near Parkerism, we know not what is. Still it is the legitimate outgrowth of *progressive* Unitarianism. The sermon seems to have been utterly distasteful to the venerable Dr. Gannet, who is a Unitarian of the Channing school. In his charge to the newly-ordained minister, he took a very different view of the Bible. He told him to read it, and not simply for the purpose of finding errors and raising objections. With strong, deep emphasis, he said, as if touching the doctrine of the sermon; "If you don't believe the Bible, say so, and then remove it from the pulpit and retire yourself." He also gave some very hard hits at the parades of clerical manliness and false independence, which lead so many persons to deny the truth. It was evident that the hearts of the audience went with the venerable man, who, with the weight of years upon him, reverenced the Bible. In our age of false liberty and profane license, there is no necessity for urging men to hold less firmly the Word of God.

POISONING BY SLAVES was not altogether unknown in New England, while slavery existed there, and the punishment was very severe. Capt. John Codman, grandfather of the Rev. John Codman, D.D., of Dorchester, was poisoned some one hundred and twenty-five years ago, by his three slaves, Mark, Phillis, and Phebe, in Charlestown. The two former were convicted, and Mark was executed on the Northerly side of Cambridge road, where the gibbet remained till a short time before the Revolution. Phillis was burned at the stake, ten yards from the gallows. The *Congregational Quarterly* says that this is the only instance of burning at the stake under authority of law, that ever occurred in New England.

THE EPISCOPAL CHURCH is, at the present time, making some considerable advances in many places in the Eastern States. The reason given for this by many, is that the people have become so heartily tired with the *isms*, and other things, that have displaced the Gospel from many of the pulpits, that they are seeking a place where they can, at least, hear the Gospel preached.

NEW-YORK.

THE JAPANESE have been the lions of the week. They have been sought by the fashionable, the wealthy, and the literary, and have been eagerly followed by the rabble. The Central Park, the theatres, and the magnificent stores that line Broadway, have been objects of special interest to them. They have spent much time in that business, so highly relished by many of the ladies, viz., "Shopping," although their purchases have neither been many, nor expensive. Many of the stores have been put into a perfect flutter by the appearance of the dusky members of the Embassy, whose coffers were not greatly replenished at their departure. Nevertheless, presents of all sorts have flowed in upon them continually. The entertainment given them by Mr. Bennett, of the *Herald*, was a magnificent affair. Bennett lives in princely style, and, on the occasion referred to, received more than three thousand guests.

THE INFLUX OF MORMONS still continues. Last week the ship, *William Tapscott*, brought over six hundred. They consist of English, Germans, Danes, Swedes, Norwegians, and some Italians—the English, however, preponderating in numbers. There are a few old people, but the majority are young and middle aged, with a large sprinkling of children, from infants a month old to those of five and ten years. Their appearance compares favorably with ordinary emigrants, but the majority of those at all advanced in years, gives evidence that they have been inured to hardships and suffering; and many, particularly the women with small children, seem weighed down with anxiety. They are in charge of "Elders," whose directions they implicity obey, under the forms of an organization, which was arranged at the commencement of the voyage.

No where else have there been such fortunate SPECULATIONS IN REAL ESTATE, within a few years, as in this city. The case of Mayor Wood is an illustration. In 1848 he purchased three acres of land, at Bloomingdale, for $7,000. The same land is now in the city proper, and is valued at $200,000. He has actually refused $180,000. The same gentleman owns three hundred lots, contiguous to the Central Park, valued at $10,000. These same lots, a few years ago, were considered of but little account.

THE LAWS AGAINST THE SUNDAY THEATRES are beginning to be rigorously carried into effect. The most notorious of this class is the Volks Theatre, kept by a man, named Eustachi, who has defied the law and officers for a long time, but who seems to be in a fair way to receive his deserts at last. His theatre, which has always been in fuller blast on Sunday nights than any other, has been one of the principal moral scourges of the Seventeenth Ward. Unmeasured tippling, gambling and billiard-playing, have been the most innocent of the accompaniments to a set of vulger comedies, Sunday after Sunday. A thousand or more, chiefly of the children and youth, of all nationalities, have had their initiation into the mysteries of varied iniquity on the Lord's day, under the pupillage of this veteran wrong-doer.

He was before the Supreme Court, a day or two since, by attachment for contempt, for violating an order of injunction. His plea was characteristic; to the effect that he had made a verbal lease of his establishment to an aged woman, his sister-in-law, living in the same house; and so could not control the performances! This dodge was exposed by affidavits, showing that on the very day of the offence, his counsel had written two notes to Mr. Cram, asking in Eustachi's own name for a license for his theatre; and that on that same day he had advertised in the German *Staats Zeitung*, that the troubles, about the Sunday laws, were over, and that he should perform as usual; and by other testimony.

In the course of the argument, the counsel for the House of Refuge (Mr. Cram) called the attention of the Court to the fact that Eustachi was an old offender; that he was one of a class determined to defy the laws and courts of the country; and that the shallow attempt to escape justice, by putting forward an aged inmate of his own family, as entering into a theatrical speculation, in which he had himself failed, only enhanced his guilt. "He must and shall be made to obey the laws," said Mr. Cram, "and so shall the impudent class to which he belongs. *If I do nothing else the rest of my life, these men shall be made to obey the laws!*"

Those who know aught of the decision of character of this able counsellor, know that such a declaration means a great deal. It may be taken as the death warrant of unlicensed theatricals on all days, and of Sunday theatricals in all quarters.

We give so much space to this affair, to show the violent determination, on the part of some, to have the laws of God and man obeyed, and, at the same time, to prove that there are officers true enough, and fearless enough, to execute the laws. Unfaithful officers give a license to crime, and ought not to be tolerated.

THE APPLETONS have published, in an octavo volume of nearly five hundred pages, the celebrated "Mount Vernon Papers," contributed, by Edward Everett, to the *New York Ledger*. In September, 1858, Mr. Bonner, proprietor of the *Ledger*, offered to pay Mr. Everett $10,000, to be by him donated to the Ladies' Association, for the purchase of Mt. Vernon, provided that Mr. Everett would write one original article, for the *Ledger*, every week, for one year. The conditions were accepted, the money was paid over, and the contributions of Mr. Everett have been completed. They treat of Mt. Vernon, of old holidays and customs, of literary matters, of the author's travels at home and abroad, of his recollections of eminent persons whom he met, of science, of history, of the panic of 1857, of political prospects, of Adams' Express, of lighthouses, of Daniel Boone, of the illustrious dead of 1859, and, very largely, of George Washington. The reminiscences and sketches of illustrious literary and political characters—Scott, Louis Napoleon, Prescott, Bond, Hallam, Von Humboldt, Prince Metternich, Talleyrand, and others—are very interesting. The accounts of Mr. Everett's foreign travels are also calculated to interest, as well as amuse.

The same house has also in press, "Origin and History of Language," by Wm. Farrar; Gilfillin's "Alpha and Omega; or, a Series of Scripture Studies;" "Lyra Domestica;" "Trench's Sermons in Westminster Abbey;" "Winslow on Obscure Diseases of the Brain and Mind;" "Leslie's Personal Reminiscences," by Tom Taylor; Professor Faraday's "Lectures on Forces of Matter;" a new book by Hans Anderson, with the attractive title "Sandhills of Jutland;" "The Life of our Lord, Historically Considered;" by the Rev. C. J. Elliott, and the second volume of Buckle's "Civilization."

HARPER & BROTHERS will soon bring out the "Cyclopædia of Sacred Literature;" a Cyclopædia of Biblical, Theological, and Ecclesiastical Literature, by the Rev. John M'Clintock, D.D., LL.D., President of Troy University, New York, and James Strong, S. T. D., Professor of Biblical Literature, in Troy University.

SHELDON & Co., of New York, announce Hagenbach's "History of Christian Doctrine," to be re-translated and edited by Prof. H. B. Smith, of the Union Theological Seminary. They will also publish, about the 1st of September, the "Life and Letters" of the late Mrs. Emily C. Judson, by Rev. A. C. Kendrick, D.D., in one octavo volume. Mrs. Judson became known to the public as a writer under the name of Fanny Forrester. Her "Life and Letters" will make an attractive book.

It is now stated that a RELIGIOUS DAILY will certainly be started in this city, between the middle of August and the 1st of September, called the *Daily Message*. The money has been paid in, and an editorial corps of fifteen has been secured. The names of the editors are not to be known, but Henry Ward Beecher is not to be one of them, as we stated last week.

The LEGISLATURE OF NEW YORK, at its late session, passed a law requiring Ministers, Aldermen, Justices of the Peace, and Mayors of cities, to register the names of persons united by them in marriage. To the non-performance of this, a considerable penalty was attached. A few days ago, Bishop Hughes, along with the other clergymen of the city, was furnished with a notice, informing him of the requirements of the law. This brought out his reverence in a long letter, denying the right of the State to make any such demand of him, and stating that very serious evils might result from ecclesiastics like himself complying with the law. The Archbishop intimates that this ceremony is often privately performed, where publicity might be very unfortunate. But his protest is not likely to be regarded; he must obey the law, or suffer its penalty, though he does talk largely of persecution and martyrdom.

Dr. Alexander's church has given a unanimous call to the REV. DR. PALMER, of New Orleans. The Dr. has declined the Princeton appointment, and it is not at all likely that this call will be accepted. The people of New Orleans are willing to grant Dr. Palmer any amount of time for relaxation that he may think fit to take, and any assistance that may be necessary.

THE PEOPLE are leaving for their country seats, the Springs, the sea-side, and Europe; and, as a matter of course, many of the churches are but thinly attended.

PHILADELPHIA.

In this city, many IMPROVEMENTS, in the way of building, are in progress. The quiet and steady growth of Philadelphia is remarkable. Chestnut Street has been gaining rapidly for several years, but in the future the advance will be much more rapid. Dr. David Jayne, whose stupendous pile of granite between Second and Third Streets inaugurated the previous epoch, is about to lead the van again with a structure on the site of the old Arcade, seventy feet in height, of white marble, and quite florid in its architectural appearance externally. Already the foundations of this edifice are laid, and in a few months it will uprear its lofty brow above all surrounding competition.

THE COMMISSIONERS from the original thirteen States, have fixed upon the centre of Independence Square, Philadelphia, as the site for the proposed monument. The law allows them sixty feet square. The Commissioners have adopted an address to the Legislatures of the original thirteen States, stating that the monument will cost not over $150,000, and that the sums to be contributed by the States, shall be in proportion to the number of representatives in Congress of each; that the material shall be granite, and the design distinguished for simplicity. The monument will be so constructed as to admit of an appropriate inscription upon it by each of the original States. If the necessary legislation can be obtained prior to the 4th of July, 1861, the Commissioners recommend that that day be set apart for the laying of the cornerstone.

THE COMMENCEMENT of the High School will take place on July the 16th.

The REV. J. W. KRAMER has been elected Corresponding Secretary of the Pennsylvania Seamen's Friend Society.

A NEW WORK has just been issued by Joseph M. Wilson, entitled "The Divine Purpose Explained, or, All Things Decreed," by the Rev. George Morton, late pastor of Ebenezer church, Indiana County, Pa. It is a handsome octavo volume of three hundred and ten pages, costing $1.25. The author thus clearly sets forth its object—"To Show How it is that though all things are decreed, yet the decree is not the cause of sin, and that man acts freely in doing what is decreed; and also to assign a Satisfactory Reason for the Existence of Moral Evil, are the things aimed at in the following pages." The subjects discussed are:—"Foreordination Established—from Reason and Scripture;" "Man Free and Responsible—set forth fully from the Word of God;" "The cause of all acts shown to be the agent's own nature or disposition;" "The Origin, or Cause of Moral Evil, fully set forth, and explained;" "The bearing of the subject on the Covenant made with Adam, and the excellence of the Covenant made apparent;" "Why does moral evil exist in the universe of God? Several theories examined;" "The glory of the Creator the end of all things, and sin no exception, proved at length from the Scriptures;" "How God is glorified through the existence of sin, fully explained."

For the Presbyterian Banner.

Western Unitarian Convention.

MESSRS. EDITORS:—This body met in Quincy, Ill., on Thursday, June 14th. It consists of all, or nearly all, the Unitarian ministers and Societies, West of the Allegheniés. As this Convention afforded me an unusual opportunity of learning the views and work of this body, I attended most of its meetings with some interest; and I have thought that your readers may feel a desire to know something about it. These people are among the adversaries whom we have to encounter; and it is well that we think of them.

Buffalo, N. Y., Meadville, Pa., Louisville, Ky., Evansville, Ind., St. Louis, Mo., and Milwaukie, Wis., constitute, I think, the bounds of the body represented. They had representatives from several places within these extreme points; and I noticed reports from two men laboring in Kansas. I do not know the precise number of congregations included in the body; but learned that on Saturday our city contained about one hundred and sixty strangers, who were gathered here on account of the Convention—many of them, however, being Universalist ministers, not belonging to the body; some ladies; and some visitors from the East.

The business of this body is very simple. They first hear verbal reports from all the congregations represented, read letters from others, hear visitors from the Eastern Association and from the Universalists; and then discuss such matters as a business committee has noted as worthy of attention. Every man has his say, and no votes are taken; no question is ever decided, and so there can be no divisions and disagreements. In addition to this course, however, a Missionary Society was inaugurated at this meeting, the intention of which is to support a man to find places for new organizations. They intend to organize Societies in all the large towns, where they can find any material. And, according to their present policy, there is scarcely a town where there is not material; as they are fast taking the position that whatever is opposed to Evangelical belief and piety, belongs to them. Simple Unitarianism, of the Channing stamp, is at the one end of this very accommodating people, and utter rejection of the Bible at the other; and between, they have Universalism, Spiritualism, Swedenborgianism, and whatever is at war with the orthodox. Where they can gather all such people together, and get them to pay for seats, in order to have an organized opposition to godliness, and to provide themselves with a genteel place of Sunday amusement, there they can have a Unitarian Society.

Your readers may think that I make a severe charge against the Unitarians; and that I ought to be more charitable. I wish it were so; but that it is not, a few facts will show. I knew, before this Convention, that the composition of the Unitarian Society in this city was such as I have indicated. But I hoped that this was an exceptional case. I doubted if such men as Mr. Heywood, of Louisville, would commune with our minister. But there is no room to doubt now. He tells me that their policy is comprehension, not exclusion. The Rev. Mr. Ames, of Bloomington, Illinois, said to the Convention that his Society consisted of a few old fashioned Unitarians, some Universalists, some Swedenborgians, and a good many Infidels and Spiritualists. He thought they were getting toward Christianity, because they were examining what is true. They were in a somewhat embryotic state, and did not know what they should believe by and by. He gave them moral lectures; and some of them were already among the best men in Bloomington. The impression that his whole talk made on me was, that he rejects the Bible as authority, does not believe in a historic Christ, and looks with more complacency on an unbeliever than on the holder of *any* opinions. He was received by the Association as well as any one, so far as I could see. The broader his utterances, the more pleasure they seemed to give to the majority.

The Rev. Mr. Conway, of Cincinnati, said that his Society had recently divided itself. He had been preaching that the new Testament is in error in attributing miracles to our Saviour; and a part of his Society had left him in consequence, and formed a new body, called the Church of the Redeemer. But his audiences were quite as large as before. All this means, that just as he becomes more infidel, and drives away the more Christian part of his people, the infidels come and take seats; all of which is very likely.

The minister from Toledo, whose name I did not catch, said that perhaps he might not long preach there, as some of his people did not like him to preach against the truth of the Bible; which yet he could not avoid doing; for it is not true where it endorses miracles. This man also made the impression upon the audience that he is simply an infidel—an impression that he did not remove from my mind in a private conversation which I had with him afterward.

The Rev. Mr. B. and the Rev. Mr. A. had a playful contest in the Convention as to which had recently behaved least like a minister; and each succeeded very well in showing that he had no ministerial dignity—whereby the body seemed much edified.

The Rev. Mr. Collier, of Chicago—evidently the best man among them—while heartily praising the Bible, intimated that he was quite willing people should get their religious knowledge elsewhere if they would. This is so good and warm-hearted a man that he carried away my sympathies, until he began to show plainly that he would embrace all who would associate with him, even if they rejected the most important truth. So unhappily inconsistent was he, that he taught that the Bible is essential to men, and yet they who do not believe it are just as good; or, at least, this is a fair inference from his positions.

The Convention commenced each day's proceedings with one hour spent in conference and prayer. There was much said that sounded good to the heedless. A great deal was said about their love to all religious denominations; and it was several times very unctuously proclaimed that, though we would not acknowledge them to be Christians, they would consider us of the household of faith; and though we would not love them, they would comprehend us in the arms of charity. They often used the same terms that we do; yet in a sense very different. For instance, Dr. Hodges, of Cambridge, was eloquent in admiration of the mediatorial office of Christ; and some orthodox people thought he was relying on it as all his salvation; while he really said, to heedful ears, that he believed in nothing more than our Lord's prophetical office. Dr. Bellows, of New York distinguished himself by declaring that the Unitarians ought to make more of the Holy Spirit; but his whole talk was skillfully contrived to make the orthodox think favorably of them, while saying nothing positive after all. It was warm and affectionate; but mystical and indefinite in the extreme. A Mr. Hagg gave a noble utterance to the doctrine of a historic Christ, and the work of the Spirit; and declared that these were sorrowfully lacking in their body.

It was plain that there were two parties; but it was equally plain that all were agreed in subordinating doctrine to their union against the orthodox. From their eagerness to associate with the Universalists, and from some other similar indications, it is clear that their union is no longer an assertion of the uni-personality of God, but a rejection of the idea of future punishment. They claim all as brethren who do not believe in hell, even if they also do not believe in heaven. Their first and chief object is to get rid of the fear of retribution; and, secondly, they wish to have it settled that it is no matter what one believes.

Rev. Mr. Staples, of St. Louis, expressed the opinion that three-fourths of the Campbellites agree with this body substantially; and this opinion was endorsed by Elder John Young, who was present here, and read himself out of the Campbellite body, and into the Unitarian. This Mr. Young is the same who once had a controversy on baptism with our Dr. Grundy, at Maysville, Ky., and who has since been President of the North-western Christian University at Indianapolis. What will the followers of the Bishop of Bethany say to these developments?

I suspect that this account of the Convention will appear very indefinite and confused. But this characteristic is its chief merit: it thereby conveys a just idea of what the body was, which is described. It was throughout a most harmonious series of contradictory utterances, all tending to a most sectarian advocacy of indifferentism.

J. W.

For the Presbyterian Banner.

Incidents and Sights Continued.

This portion of our State is well named Belmont; that is, *beautiful hills*, for a region more lovely it would be difficult to find; and it is as fertile as it is fair. It is mostly under a high state of cultivation. Well-fenced farms, with comfortable residences, large orchards, beautiful gardens, and numerous flocks and herds, indicate the secular independence and domestic comforts of the people. A large stream, called McMahon's Creek, in its course to the river, makes many remarkably quick and abrupt turns, so that the semi-mountains on each side seem to dove-tail into each other. The Central Ohio Railroad, in ascending this stream, goes through more tunnels and cuts, and over more bridges in a distance of a few miles, than any other road, perhaps, in the world, in an equal space. This has had a good social effect on the community. Families once separated two, three, or four miles by these sudden curves of the creek, have been brought nigh to each other. We attended an evening prayer-meeting, during our few days' stay here, and met persons at it who lived four miles apart via the old creek-bank road, that were now almost in sight of each others' homes, by the railroad.

This prayer-meeting was well attended and well conducted. It was held in a school house, built on a narrow flat, between two enormous hills. The scene was rural, but sweet—and sweeter still was it to hear the praises of God ascend from this shady dell, and his blessing asked upon us all, and upon the great Assembly of our Church then