Presbyterian Banner.

PITTSBURGH, SATURDAY, JULY 7, 1860.

Central Church, Allegheny.—Messrs. PATTERSON & Co., of Allegheny, have received the contract for the erection of Dr. PLUMER's new church, corner of Anderson and Lacock streets. The edifice will be eighty-five feet long, by sixty in width, and two stories high. The preparations are now being made to commence the work, which will be rapidly pushed forward.

WESTERN THEOLOGICAL SEMINARY.

It is the intention of the Rev. WM. M. PAXTON to enter upon the duties of Professor of Sacred Rhetoric in this institution, to which he was elected by the last General Assembly, at the beginning of the next session. Mr. PAXTON's gifts as a preacher, his pastoral experience, and the attention he has given to this department of theological learning, make him a valuable accession to the present Faculty. Sacred Rhetoric will hereafter occupy a prominent place among the regular studies of the Seminary.

MR. SPURGEON AND THE NOBILITY.

The *Presbyterian* quotes an exchange as saying:

"This celebrated preacher attended at Abercarn on a recent Wednesday, where he preached in a large field belonging to Mr. Rogers, to at least twenty thousand people. Our informant says that among those present were the Lord-Lieutenant of Monmouthshire, and Mrs. Leigh; Lord Tredegar, Lady Tredegar and family; Lord Llanover, Lady Llanover and family; and a large number of the leading gentry of the country. Previous to commencing Divine worship, it was represented to the great preacher that it would be advisable for the large concourse of people to move aside, to enable the several carriages-and-four to approach nearer the platform, so that the occupants might more easily hear him; upon which he replied that he did not come there to preach to horses, but to men; four horses and a carriage would occupy the ground of fifty people, and, therefore, the horses and carriages must remain where they were. We are also informed that after the service the Lord-Lieutenant sent for Mr. Spurgeon, and invited him to come to Pontypool; but Mr. Spurgeon replied that he was sorry he could not comply with his lordship's wish, as he had full engagements for the next two years."

THE PACIFIC EXPOSITOR.

This monthly journal, under the care of Rev. W. A. SCOTT, D.D., of San Francisco, has now completed its *first* volume. The twelfth number, that for June, is before us. The volume contains five hundred and seventy-six pages. The price is $3 a year. It is ably conducted and neatly executed. In its early numbers we commended it to a favorable notice. We still do so, not that we approve of it *entirely*, but because its general features are excellent.

The principle draw back to our commendation, is, that it presents very much the peculiar views of Dr. SCOTT, relative to civil government; making government, or insisting that it ought to be, in both theory and practice, Atheistic. We had some reason to believe that this unhappy feature in a good man's sentiments, would but seldom, if ever, be apparent in the *Expositor*. The contrary, however, is the reality. The author's bias is peculiarly manifest. In the number now before us it appears in the articles headed, "How the Inquisition Arose;" "Religion in the India Schools;" "State and Church;" and "The Majority Rule."

It is to be regretted that there should be this hinderance to the usefulness of a periodical which presents Christ and Christian duties, in the Church and in the closet, so evangelically; and our regret is the greater, because that this is the only Old School Presbyterian Journal in the Pacific States.

THE YEAR OF GRACE.*

Our readers looked, with absorbing interest, during the year 1859, for the weekly letters of our London Correspondent, because, in addition to the usual contents, they gave such full and accurate accounts of the great work of grace in progress in Ireland. A history of that precious work, in the form of a volume, has been greatly desired by many. This want is now fully met in a work by Prof. GIBSON, who visited this country that year, and was requested by the American publishers, to undertake the task which he has now so well completed. The author commences by giving a history of the early plantation of Ulster by the Scotch, in the time of King James, refers to the great awakening that took place immediately after that event, under the preaching of BLAIR, LIVINGSTON, and CUNNINGHAM, and glances rapidly over the history of the Presbyterian Church of Ireland, until he comes to the period embraced within the last twenty-five years. He shows conclusively that during this time the work of the ministry was more faithful, and that a spirit of deeper and more earnest piety sprang up; in fact that during these entire twenty-five years, the seed was sowing that has resulted in the late precious harvest. Then Connor, the birthplace of the Revival, is described; its progress to Antrim, Belfast, and other places, is traced. Much interesting information is given of the meeting of the General Assembly of last year. And the happy effects of the Revival upon party spirit, in suppressing drunkenness, lewdness, and violence, are clearly set forth. The returns of three hundred churches show an addition of eleven thousand persons on examination, while other denominations shared in the blessed work to a greater or less extent.

From this book we learn that the "physical manifestations" that were used by some to bring the entire work into disrepute, were of much less frequent occurrence than is generally supposed. In many places they did not occur at all. The author discusses the causes of these "physical manifestations" in a masterly manner. He is a careful observer, a man of calm judgment and excellent spirit, and has produced a book that will be highly prized by every pastor and every Christian.

*THE YEAR OF GRACE; A History of the Revival in Ireland, A. D. 1859. By *Rev. William Gibson*, Professor of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by *Rev. Baron Stow, D.D.* Pp. 464. Boston: *Gould & Lincoln*. New York: *Shelton & Co.* Pittsburgh: *Robert Carter*. 1860.

HOME AND FOREIGN RECORD.

The *Record*, for July, is accompanied by a Supplement, containing the Fifty-eighth Annual Report of the Board of Domestic Missions, and, by an Extra, presenting the Twenty-third Annual Report of the Board of Foreign Missions. These very important documents are thus put into the hands of all the readers of the *Record*. The information to the churches must hence be greatly more extensive than when the reports were issued only as pamphlets, and much more likely to be useful than when they were spread out through successive monthly numbers. We trust that the Reports will be carefully read, and be preserved for reference.

DOMESTIC MISSIONS.

The Board make the following presentation of their comparative condition for the first quarter of the current fiscal year:

During the first three months of the present fiscal year, viz.: From the 1st of March to the 1st of June, the appropriations to our missionaries amounted to $46,570.41, which is greater by $10,043.25 than the amount appropriated during the corresponding period last year. The receipts have been greater by only $2,078.26. The commissions issued were more numerous, by *fifty*, than during the first quarter of last year.

From the foregoing statement, it is evident that the receipts have not been in proportion to the increased liabilities of the Board. It is, therefore, necessary that the treasury should be promptly and liberally replenished.

It is a new policy in the Board to make appropriations so very largely beyond their income. The wisdom of the scheme will be tested by its working. Till lately, it was the policy of the Board not to incur a debt; now it is, to appropriate freely, under the belief that a debt having been actually incurred, the churches will give more liberally. It is thought that they will not permit the actual laborer to suffer. The advocates of the plan will be expected, of course, to put their hands deep into their own pockets; and even those who do not approve of the measure may yet sympathize with the zeal which has made the appropriation, and with the missionaries, should these incur actual suffering as the result of an empty treasury. Certain it is that contributions to this important cause should be more general and more liberal than formerly; and if the Board have hit upon the plan to effect this, they may claim commendation.

RECEIPTS in May: at Philadelphia, $3,204; at Louisville, $460; at New Orleans, $1,507.

EDUCATION.

The portion of the *Record* allotted to this Board is occupied mainly with matters which occurred in the General Assembly, and which were formerly laid before our readers.

RECEIPTS in May: at Philadelphia, $2,182; at Pittsburgh, $327.

FOREIGN MISSIONS.

CHINA.—The latest news is under date of March 30th:

Mr. Lowrie's health was not so unfavorable as it was at the date of previous letters. He writes himself in good spirits, and takes a favorable view of his own case. Mention is also made of an interesting state of religious feeling among the Chinese members of his household. Mrs. Nevius' health had failed, and it would be necessary for her husband to take her to a colder climate. This may prove a providential circumstance, leading them to Japan, to be associated with Dr. and Mrs. Hepburn, a measure which the latter very much desire. Mr. Rankin gives a favorable account of the state of religious matters at Ningpo. He writes: "Yesterday, at our communion service, four more persons were added to our church. We hope well of a few others, and probably there will be further additions before long. The church never seemed more alive. Their daily prayer-meetings are still kept up and enjoyed. There is, moreover, an increased spirit of inquiry abroad, and perhaps more contempt for idols, since the fall of the idolatrous city, Hang-chow."

INDIA.—The latest letters are dated Lodiana, April 17th. Mr. Walsh writes favorably of the state of the mission at Futtehpore, under the care of Gopee Nath Nundy. In the month of January seven persons were received to the communion of the church at that place, and it was expected that six more would be added at a meeting which Mr. Walsh was about to attend. Letters from Futtehgurh give an encouraging view of the condition and prospects of the mission at that place.

Mr. and Mrs. Broadhead had gone to Mynpurie, and commenced their labors there under pleasant and promising circumstances. One or two hopeful cases of conversion have taken place at Ambala. Mr. Woodside is much encouraged in his work at Kapurthala, and feels assured that his steps were directed to that place by the providence of God.

AFRICA.—At Corisco it was expected that ten or more persons would be received to the church at the approaching communion season. There had been some sickness among the members of the mission, but none of a serious character. It was expected that Mr. and Mrs. Mackey would visit this country during the summer, for the purpose of recruiting their health. A new church edifice, constructed of bamboo, had just been completed at Evangasimba, large enough to accommodate four hundred people, and costing only $230.

INDIAN MISSION.—At the Goodwater station, Mr. and Mrs. Ainslie had been afflicted in the removal by death of their daughter. Mrs. Ainslie's health had been so feeble for some time, that she had been compelled to set out on a journey to the East, in the hope of recruiting her health by a change of air. The Creek Mission school, it was feared, might temporarily be suspended on account of the prevalence of small-pox in the neighborhood. The country was threatened also with suffering from short crops and want of provisions.

RECEIPTS in May, $8,782.

PUBLICATION.

Part of the proceedings of the Assembly are given in the *Record*, and the names of seventy-two colporteurs.

RECEIPTS in May, Donations, $1,156; sales, $5,342.

CHURCHH EXTENSION.

RECEIPTS in May, at St. Louis, $609; at Philadelphia, $3,250.

LIFE INSURANCE.*

The prejudice against Life Insurance is strong, but not rational. Every argument in opposition to it, when it is conducted fairly and by a Company organized on proper principles, is equally an argument against making any provision for the future.

The insured are to be regarded as a mutual aid association. The principle is, that each pays a moderate sum in advance, or a small sum yearly, and his family is to receive a large sum at his decease. The sums advanced are called the *premium*. These are judiciously invested, and the interest is collected annually and re-invested. This accumulation enables the Company to pay the large sum promised; a sum always proportioned to the amount of the premium directly, and to the age of the insured inversely. The Tables are founded on a long, extended, and careful examination into the average of human life. The greatest benefit is to the families of those who die under that average. Those who live beyond the common time of life pay, with the interest, more than what is to be drawn out in the end. But the benefit is peculiarly valuable to the former, not only because he draws more money, but also because it comes just in the circumstances in which aid is the most needed; that is, the man who dies young leaves, ordinarily, a family of helpless children. This family, by the father's prudence, receives a large amount from a fund into which he has paid but little, and for whom, otherwise, he has made, and could make, no adequate provision. The family of the man who lives greatly beyond the average of life, may receive, as before intimated, less than the father has paid in; but still, they receive the amount agreed upon, and they have, all along, enjoyed the father's care, and by this time can supply their own wants.

SUGGESTIONS.

1. Those to whom *thrift* is natural—who can save and wisely invest, and still save and invest the interest, need not, for themselves, go to an insurance office. Such will grow faster without that resort than with it, provided they are blessed with health. But even these might, for the encouragement of others, take a policy. This class of mankind is but few in number.

2. Those who are prone to let pass from them all that they earn—to expend, it in eating, drinking, visiting, shows, furniture, &c., &c., had better bind themselves to an annual, semi-annual, or quarterly payment to an insurance office, and make provision for the day of need, for their *own household*. And persons of this character are far more numerous than are the thrifty.

3. To have a well-secured policy of insurance, greatly relieves the mind from anxiety. It is thus favorable to longevity, as well as a perpetual source of comfort to the man and his family.

4. All married men who depend upon *a salary* for their support, as the minister, clerk, editor, agent, &c., are peculiarly interested in Life Assurance. They may thus provide as comfortably for those whom they are to leave behind them as do, ordinarily, the men of business.

5. Every man who marries and has children, is bound to use the reasonable means furnished in providence to secure something against the day of calamity to which all are subject.

The "Address" which has been the occasion of these remarks, is sent to Ministers of the Gospel, and it offers to them some special favors. Of the Company, we know nothing beyond what they say of themselves. They may be written to as "Home Life Insurance Company, No. 15 Court Street, Brooklyn, N. Y."

We take this occasion again to speak of the Presbyterian Ministers' and Widows' Fund Society, of which Rev. Joseph H. Jones, D.D., Philadelphia, is Secretary. Ministers of our Church would do well to investigate its claims.

And farther, we express it as our full conviction that every congregation should take out a policy of insurance for its pastor. The increased assessment on the pews would be but a trifle to each, and the comfort which the arrangement would afford to the minister and his family, would be immensely great.

*ADDRESS to Ministers of the Gospel. Home Life Insurance Company, Brooklyn. 1860.

THE FOURTH OF JULY.

The recurrence of this Anniversary cannot fail to awaken serious and grateful thoughts in every Patriot and every Christian. The Declaration of the Independence of the United States, was an event fraught with the highest interest to the entire world. Great was the responsibility incurred at that time, and nobly was that responsibility met. Strong was the trust reposed in God, and wonderfully did he prosper that trust. And ever since, his good providence has been with us as a Nation. Our domain has been greatly extended; population has increased at a rate that has no parallel; and our Educational and Religious progress has kept pace with the advances in other things.

Powerful enemies from without have been encountered and vanquished; and at times the spirit of party has raged fearfully among our own people. But still, notwithstanding all contrary predictions on the part of many, we are an undivided people; we live under one government; we enjoy the same privileges. At times dark clouds seemed to hang around us; but they passed away, and the storm we dreaded, burst not upon us.

And that mind must be an unreflective one, that does not see great reason just now for gratitude to God, even in the present agitated state of political affairs, in this country, when our condition is compared with that of the rest of the world. The great Empire of China is rent in twain by opposing parties. The insurgents have aroused themselves to fresh activity and manifest renewed energies. The determination to overthrow the Tartar or reigning dynasty, seems unconquerable. The Kingdom of Japan, some of whose officials have lately visited us at the National expense, is convulsed. A powerful party there seeks the expulsion of all foreigners, and the dethronement and death of the present Tycoon, because of the favor shown to foreigners. Turkey, the "sick man" of the late Emperor Nicholas, is becoming feebler every day; the power of the Crescent is hastening toward dissolution.

If we look at England, we find her committed in a war with China, because of the rejection of the treaty, and the refusal of China to make restitution for the injuries sustained in the Peiho affair. Nor are her relations with France just now of the most friendly promise. France herself is all uncertain as to the future. The throne of of the Emperor is by no means firm. The other Powers are jealous of him, and he is jealous of them. He distrusts the advocates of liberty, and they have good reason to distrust him. Austria, Prussia, and Russia are in no small degree of consternation with respect to the events taking place around them. And Italy is all excitement. The successes of Garibaldi in Sicily have awakened the hope of deliverance from Popish tyranny on the part of patriots, and have filled their enemies and oppressors with direful apprehensions.

After this hasty review, every American, and especially every American Christian, will feel that he has great reason for thankfulness for the present condition of our country, whatever may be some of the unfavorable aspects. We have passed through periods of great excitement already, and yet the Union remains, and will still continue, notwithstanding the ravings of fanatics and the devices of demagogues. The adoption of the Constitution of the United States was originally the occasion of much discussion and great apprehension. The election at which Jefferson and the elder Adams were the candidates, was characterized by the fiercest animosities; and the contest between General Jackson and the younger Adams was scarcely less violent. Nor will the portentous days of South Carolina nullification be forgotten. So that, however troublous the present may be, it cannot be more threatening than periods through which this people have already passed. And the firmness, forbearance, faith, and prayer that have characterized the past, will lead to the same happy results in time to come. Then let not the Christian love his country less, or despair of the stability of our institutions. A bright and glorious future opens before us; let us be true to ourselves, true to our country, true to God, and this future will be ours.

The Harvest.—Husbandmen have commenced labor in securing the abundant productions of their fields. Much hay has been made, in some places. Wheat harvest is fairly under way. Our exchanges speak of abundant crops. The calls for gratitude to the Giver of all good, are loud and numerous.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

HARVARD COLLEGE is a subject of interest all over our land, because of its age, the piety of its founders, the learning of its professors, the vast sums expended in its endowments, its departure from the faith of those who planted it, and the possible tendencies of religious thought among its professors and students. In this College Mr. W. W. Goodwin has been chosen Eliot Professor of Greek Literature; E. A. Sophocles, Professor of Ancient, Patristic and Modern Greek; and H. J. Clark, Assistant Professor of Zoology.

In a short time Messrs. GOULD & LINCOLN will bring out Dr. Tulloch's new book on "English Puritanism," uniform with his successful work on the Reformation.

Well, UNITARIANISM has at length one heathen convert, and one missionary to the heathen, in one and the same person. Some time ago a young Hindoo, named Mr. Gangooly, became a convert to the Unitarian faith, and, in process of time, supposed it to be his duty to return to his native land for the purpose of enlightening his countrymen. But Unitarianism was somewhat in the condition of the man who won the elephant in the raffle; they did not know what to do with their Hindoo proselyte. To engage in the work of Foreign Missions was not exactly according to their taste. But after a delay of two years they summoned courage enough to make the attempt, and Mr. Gangooly was ordained a Foreign Missionary two or three Sabbaths ago. The sermon was preached by the Rev. Dr. Ellis, and in the course of it he acknowledged the hesitancy with which the enterprise had been undertaken, in these words:

As for themselves, let it be frankly confessed, they hardly knew what to do with their friend. They looked each other awkwardly in the face, asking what should be done.

And if Unitarians were at a loss what to do with Mr. Gangooly, he seems to have been equally at a loss what to do with them, for Dr. Ellis says:

It had been with no little difficulty that he (Gangooly) had come to a tolerable understanding of the Unitarian fellowship—if fellowship it might be called—the two wings of which, like oars on each side of a boat, might work together, but which, operating oppositely, only kept the boat stationary and splashed the water.

As this was their first missionary, they, as a matter of course, knew all about the subject, and Dr. Ellis took it upon himself to pronounce all other efforts of the same kind as failures. But Mr. Gangooly goes out with high notions; he aims at the high castes. He thus complacently set forth his intended mode of operation, and its highly successful results, as he expects them to be:

If one of high caste was converted, ten of the lower orders would follow. He thought that the way to bring his countrymen to Christianity was first to be Christian—to open his heart to them. He should not commence by telling them that their proverbs and their religion were all nonsense. He would use the poets and moralists of his country for the purpose of advocating Christianity, and he would beautify and adorn them with the Spirit of Christ.

He intends to make a short tour in Europe, and then leave for India by the overland route. Rumor says that a young lady of Maine will go out next Summer and become his wife, that she may aid in the missionary work.

The AMERICAN BOARD OF FOREIGN MISSIONS was instituted at Bradford, Mass., fifty years ago, on the 29th of June, 1810. The General Association of Massachusetts were moved to this by a communication from four young men, members of the Theological Seminary at Andover. Their names were Samuel J. Mills, Adoniram Judson, Samuel Nott, and Samuel Newell.

In PORTLAND, MAINE, they have an officer styled the "Truant Officer," whose duty, as his name indicates, is to arrest all truants from the schools during school hours, and return them to their duties. The arrangement is said to work remarkably well, much to the satisfaction of parents, and also to the residents of the town, who like quiet and order. In one of the schools the attendance among the boys increased about twelve per cent. since the creation of the new office.

The HON. GEORGE P. MARSH has agreed to deliver during the Fall season, a course of lectures before the Lowell Institute, on "The Grammatical History of English Literature." They are intended to be a supplement to the course delivered at Columbia College, which has met with such decided success in its published form. The new series will probably appear in a similar volume.

The REV. DR. BUSHNELL has returned from Minnesota to Hartford, with greatly improved health.

NEW-YORK.

This city has had its opportunity to entertain the JAPANESE, and, as usual, every thing has been done in the most costly style. A fine opportunity has been afforded grog-selling Aldermen to ride in carriages, and exhibit themselves at the Metropolitan Hotel. Our American people are greatly given to making themselves ridiculous with foreigners, but never did they succeed more effectually in this direction than in the case of these dusky representatives of Japan, who, after all has been done, are still heathens; and we are afraid that those who have had them in charge in this city, will lead them to entertain no better opinion of the inhabitants of New-York. The ball given them at the Metropolitan, and for which the city must pay, was a gorgeous affair, at which vast quantities of wines were drunk, and several of the Japanese were sent to bed early in the evening, owing to the effects of indulgence. The cost of this entertainment is variously estimated at from $30,000 to $100,000. It will be remembered by our readers that the Japanese officially declined even Bibles that were presented to them at Washington, and declared their intention of having nothing to do with our religion. But it seems that they have accepted a donation of books from the Universalists, and on Sabbath week one of the leading officers condescended to listen to the Rev. Mr. Chapin, the noted Universalist preacher of New-York. So that if they have rejected all the approaches of Evangelical religion, Universalism has been at least treated with some show of regard by them. But this is about as near no religion as anything can be.

The ARRIVAL OF THE GREAT EASTERN rather threw the Japanese into the shade. Notwithstanding the fears about the depth of the channel, the bar was passed in safety and at a rapid rate. So that the people of Portland will not have the gratification of rejoicing because of her failure to reach New-York, for want of water. She is an immense structure, and may be well called the "Leviathan of the deep." The following account will give some idea of her size, strength, and accommodations:

There is room for a comfortable disposition of four thousand passengers, divided as follows:

First-class	800
Second-class	2,000
Third-class	1,200

Besides these, there is plenty of room for the engineers and crew, numbering three hundred and fifty. It is estimated that in a case of pressing necessity, ten thousand soldiers could be placed on board, and comfortably provided for.

Extreme length	680	feet.
Breadth	83	"
Depth from deck to keel	60	"
Length of the forecastle	140	"
Number of saloons	10	
Average length of saloons	65	
Number of decks	4	
Number of water-tight compartments	12	
Thickness of plate in the keel	1	inch.
" bulwarks	¾	"
" iron deck	¾	"
Plates of iron used in constructing hull	30,000	
Number of rivets used	3,000,000	
Weight of iron used	12,000	tons.
Tonnage	22,500	"
Quantity of coal she can carry	11,309	"
Draught of water with cargo	30	feet.
" " light	21	"
Accommodations for passengers	4,000	
" " troops alone	10,000	
Weight of anchors	251	tons.
Number of engines, (paddle 4, screw 4, auxiliary 2,)	10	
Nominal power	2,600	horses

ARCHBISHOP HUGHES is still greatly exercised about the Pope. He has a scheme which he explained to his people a couple of Sabbaths ago, for making every person in his diocese, even to the children in their schools and asylums, and to their Sisters of Charity and Orphan Brothers, contribute money in aid of the Pope in his struggle against what the Archbishop is pleased to term, "transient Emperors and contemptible Kings." If we are not very much mistaken, Archbishop Hughes was greatly aggrieved at the sympathy manifested in this country for Kossuth and other advocates of liberty in Europe. But the boot is on the other leg this time.

THE SWEDENBORG PUBLICATION SOCIETY of this city, is making great exertions to extend its operations, and promulgate the peculiar views of the Swedish Seer. It has lately received a bequest from Dr. Ferdinand S. Wilsey, of South Bergen, New Jersey, of a piece of property in Chicago, valued at $25,000. This is to remain a perpetual fund, the interest of which is to be devoted to the printing and gratuitous distribution of the Theological writings of Swedenborg. Let the zeal of the advocates of error stimulate the friends of truth to greater activity.

A NEW WEEKLY RELIGIOUS PAPER, published under the auspices of the Ministers' and Laymen's Union, will soon appear. It will be devoted to the interests of the Methodist Episcopal Church, and will be called the *Methodist*. The Rev. G. W. Crookes, D. D., will be the editor, assisted by the Rev. J. McClintock, D. D. This paper will be a private enterprise, and not under the control of the Church, as are the Methodist papers already published.

THE CHURCH OF THE PURITANS has granted its pastor, Rev. Dr. Cheever, leave of absence for four or six months, as he may prefer. In the meantime he is going to visit Europe. No doubt he will endeavor to confirm his trans-Atlantic sympathizers in the belief that he is the only minister in this country who stands up in favor of truth and righteousness. But, unfortunately for the Dr., his pretensions have been exploded, even in Europe.

THE CONTEMPLATED NEW CHURCH for Mr. Henry Ward Beecher seems to be about given up, or to be indefinitely postponed. The site selected at first does not meet the views of many, and it is now admitted that another location must be chosen. But the great difficulty is the want of money. But little encouragement is given for such a large investment, from the fact that the permanency of the whole affair is dependent on the life of Mr. Beecher. The members of his church are not Congregationalists, but simply Beecherites, persons attracted by the qualities of the preacher.

The Rev. A. A. WILLETS, formerly of Philadelphia, has been installed pastor of the First Reformed Dutch Church of Brooklyn. At this service the Rev. Dr. Elmendorf preached a sermon, which was considered a very able and timely portraiture of that modern production, *the sensational preacher*.

THE PRESBYTERIAN CHURCH on Twenty-Third Street, of which the Rev. F. G. Clark is pastor, has just paid off the debt of $23,000, which rested as an incubus upon it. The Sabbath after this load was removed, was a joyous day to that pastor and people.

PHILADELPHIA.

This city enjoys a REMARKABLE STILLNESS on the holy Sabbath. But some of the city railroads that extend outside the city limits, have taken advantage of this to run their cars on the Sabbath, from the city line to their terminations in the country. The result is that the neighborhoods in their vicinity are perfectly overrun with visitors on the Sabbath, who go through gardens and fields without let or hindrance. In some places this has become a nuisance that will be no longer endured. On this account, the cars are no longer permitted to run through Frankford on the Sabbath. This measure was found absolutely necessary for the protection of the place from unmitigated rowdyism.

The following REMARK, made at the late meeting of the Lutheran Synod, by one whose opportunities for knowing its truth are very great, will be read with unmingled pleasure:

There is now undoubtedly a wide-spread awakening in our Pennsylvania German congregations. The people are becoming anxious, much more so than formerly, to hear and read the truth of Christ. What we most of all need just now is men of the right kind, and in sufficient numbers to labor as pastors. To supply this growing want will be one of the principal duties of the Synod at its approaching convention in Philadelphia.

"PUSEYISED PRESBYTERIANISM."—Under this head the *Episcopal Recorder*, of this city, quotes from Dr. Thornwell's speech in the Rochester Assembly, the sentiment that "the Church is as much of Divine origin as the Word of God," and adds—can Dr. Thornwell find anything even in Anglican High-Churchmanship which surpasses this?

But the *Episcopal Recorder* should state the entire case. Dr. Thornwell disavowed utterly the idea of unchurching the members of any branch of the Church of Christ, or of refusing to acknowledge the ministers of any branch of the Church of Christ as true ministers of his Church. This greatly changes the features of the whole affair.

ECCLESIASTICAL.

Mr. B. O. JUNKIN was ordained as an Evangelist by the Presbytery of Clarion, at its late meeting, and Mr. ROBERT SUTTON was at the same time licensed to preach the Gospel, as a probationer for the ministry. Mr. Sutton was previously a Ruling Elder of the church of Clarion, and also a practising lawyer of the Clarion Bar.

Rev. Dr. TUSTIN, of Washington City, has been compelled to decline the call extended to him some time since by two of the churches in Harford County, Maryland, in consequence of continued feeble health.

Mr. JAMES A. MARSHALL was ordained and installed pastor of the church of Zanesfield, Ohio, by the Presbytery of Sidney, on the 12th ult.

Rev. GEORGE C. HECKMAN having accepted the call to the church of Janesville, Wisconsin, correspondents are requested to address him at that place.

Messrs. JOHN H. CARPENTER and CHARLES L. THOMPSON, of the Seminary at Princeton, N. J., were licensed to preach the Gospel, by the Presbytery of Winnebago, at a late meeting. These young gentlemen are supplying, during their vacation, the churches at Portage and Juneau.

Rev. F. A. PRATT's Post Office address is changed from Lakeville to Christiana, Dakotah County, Minnesota. His residence is still at Lakeville.

Rev. Dr. PALMER, of New Orleans, has received a call to the church on Fifth Avenue, New York City, of which the late lamented Dr. J. W. Alexander was pastor. (He has, it is said, declined it.)

Rev. THOS. G. SMITH has removed from Roscoe, Ill., to Kintyre, Ill.

For the Presbyterian Banner.

The Presbytery of St. Clairsville

Met at Antrim on the 12th of June, and installed the Rev. A. L. Knox pastor of that church, and, on the following day, pastor of the church at Birmingham—in each church one-half of his time. In these services at Antrim, Mr. Grimes preached the sermon; Mr. Crawford presided and gave the charge to the pastor, and Mr. Dool the charge to the people. At Birmingham, Mr. Moffat preached the sermon; Dr. Mitchell presided and gave the charge to the pastor; and Mr. Mehaffey the charge to the people.

The pastoral relation was dissolved between the Rev. R. H. Holliday and the church of Rock Hill.

Mr. Samuel H. Wallace was licensed to preach the Gospel.

Presbytery adjourned to meet in the church of Martinsville, on the 2d Tuesday of August, at 11 o'clock A. M., to ordain and install, if the way be clear, Mr. James D. Fitzgerald.

Mr. Grove was appointed to preach the sermon; Mr. Graham to preside and charge the pastor, and Mr. Armstrong the people.

JNO. MOFFAT, S. C.

For the Presbyterian Banner

The Death-Bed.

What contemplations are awakened in our minds as we stand around the death-bed and watch the last expiring breath of those whom we love? What a variety of emotions swell our breasts as we look back into the past, and reflect upon the many pleasant scenes in which we together have mingled; and when we contemplate the future in which the loved one before us shall be wanting from our circle. Those limbs, once so active and strong, are motionless, and cold in death. Those eyes so calm and lovely, are closed, never more to open till the last trump shall wake the slumbering dead. That warm heart, the fountain of such ardent love, has ceased its beating forever. But stop. Turn from such thoughts as these. That much loved spirit is gone to its upper home. It occupies a more genial clime. Think of that. Think of the crown, it shall wear. Think of its heavenly companions; and of the new song it shall sing. Think O! my soul, of the time when the messenger shall come for thee; and prepare for the solemn change. Then cease thy mourning and rejoice.

G. L. S.

Union College, 1860.

For the Presbyterian Banner.

Kansas Correspondence.

LINN COUNTY, K. T.,
June 13, 1860.

MESSRS EDITORS:—You will confer a favor on the writer, and many other Presbyterians in this vicinity, by granting us a small space in your columns, to make our wants known, in this destitute and neglected section of country. There is a great and destitute region of country here, that send up a loud and pressing cry for help. In regard to the country, suffice it to say that Southern Kansas will bear comparison with any part in the West. It has an abundance of rich, fertile prairie valleys, intersected with streams of water. It has timber sufficient, and an adbundance of good stone, and coal. Land is cheap, and many are wishing to sell to make new settlements, and better their condition.

There is an organized church (O. S. Presbyterian) at Mound City, near the centre of Linn County; also one at Twin Springs, twelve miles North, and several others can be organized in the county. There is also a great opening for ministers in the adjoining counties.

The desire of the people here is to obtain an active, energetic minister, with a family. A man with a family can be more useful and influential. His sympathies are appreciated more in connexion with his people, and more can be obtained for a minister who can make use of a portion of his salary in farmers products. The Missionary Board will assist us liberally in supporting a minister, and we feel confident that a liberal support can be furnished with out any inconvenience to the churches. We urge our claim upon those ministers who are desirous of emigranting West, and promise them at least a comfortable support. Further information will be promptly given by the subscriber.

JOHN FLETCHER.

Mound City, Linn County, K. T.

For the Presbyterian Banner.

Dedication.

On Sabbath, June 3d, the new edifice, erected at Van Buren, O., by the Mt. Union congregation, was dedicated to the service of Almighty God. The sermon was preached by Rev. Weeks, of Findlay, from Matt. xxviii: 19, 20. After the sermon subscription papers were passed through the crowded congregation, who subscribed about $575 to discharge the debt that remained on the building. The church is a neat, substantial brick, forty by sixty feet, with a gallery over the vestibule, which is ten feet deep, with a Session-room, ten feet square, on the left of the door. The house is neatly finished, especially within; and will comfortably seat four hundred or five hundred persons. The ground on which the edifice stands, is a present from Mr. Samuel Howard to the Trustees of the congregation, leaving them only the expense of the building, which cost between $3,000 and $4,000. After the dedicatory exercise, the sacrament was administered by Rev. George Van Eman. This congregation is served by Mr. N. V. Morrow. V.

For the Presbyterian Banner.

Acknowledgment.

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

Union church,	Allegheny Presbytery	$ 9.00
Butler "	" "	15.00
Bethel "	Ohio " "	30.00
Blairsville church,	Blairsville "	16.00
Rev. Franklin Orr,	" "	6.00
Total		$76.00

JOHN CULBERTSON, Librarian.

For the Presbyterian Banner.

Supplies for Presbytery of Saltsburg.

Blue Creek.—Rev. J. Stark, Second Sabbath of July; Rev. S. P. Bollman, Fourth Sabbath of July; Rev. Y. S. Leason, Fifth Sabbath of July.

Stewartson's Furnace.—Rev. W. F. Morgan, one day at discretion.

Parnassus.—T. S. Leason, First Sabbath of July; G. W. Mechlin, Fifth Sabbath of July; J. E. Caruthers, Fourth Sabbath of July; R. McMillan, Second Sabbath of August; L. M. Graves, Fourth Sabbath of August; A. Donaldson, D.D., Second Sabbath of September; M. M. Shirley, Fifth Sabbath of August.

For the Presbyterian Banner.

Rev. Nathaniel M. Crane, Deceased.

The following notice of the life and death of this brother was adopted, to be placed upon their Records, by the Presbytery of Clarion, at its late meeting.

Rev. NATHANIEL M. CRANE departed this life on September 21st, 1859, in the fifty-fourth year of his age, and the twenty-third year of his ministry. He was born and brought up in West Bloomfield, N. J., and was the son of pious parents. At the age of fifteen he went to reside in Newark, N. J., where he spent several years learning a trade and working at it.

During this time he was born to "a new and endless life," and consecrated himself to the work of the ministry, devoting, at the same time, the little property he had, by his industry acquired, to a preparation for that work.

Having spent two years in the Bloomfield Academy, he entered Williams' College, Mass., and after pursuing his studies in that institution for several sessions, he travelled Westward for the benefit of his failing health, which being restored he entered Washington College, Pa., and was graduated in 1832. Two years were then spent at the Western Theological Seminary, Allegheny, Pa. During this time he decided to become a Foreign Missionary, and having returned to the East, was led to finish his Theological course at Auburn, N. Y. In the Autumn of 1836 he was ordained by the Presbytery of Cayuga, and was soon after married, and sailed for India under the A. B. C. F. M., in company with six other missionaries and their wives. His field of labor was among the Tamull people, in Southern Hindoostan.

He was permitted to preach the Gospel and labor for the salvation of that heathen people over seven years, when, having become prostrated by sickness, and, in the opinion of his physicians, beyond the hope of recovery in that climate, he returned to his native land. After spending two years with his kindred and friends in New Jersey, he removed with his family to Warren County, Pa. A residence of two years on a pleasant, quiet farm, so far restored his wasted energies, that he commenced preaching at Sugar Grove and Irvine, in connexion with the Presbytery of Erie. Here he labored with great acceptance for six years. In the Spring of 1854 he removed to Rimersburg, Clarion County, Pa., and took charge of the churches of Bethesda, New Bethlehem, and Middle-Creek. Over the former of these churches he was installed pastor by the Presbytery of Clarion, in the Autumn of 1855, continuing, also, as stated supply to the other churches of his charge. In this field he labored with diligence and faithfulness in the performance of the duties required of a pastor over an extensive charge, and one involving the discharge of many various and arduous labors. His services in this field were increasingly acceptable and not "in vain in the Lord."

The proof of this was manifest during the time of his residence there, and much more so after his departure, in the large ingathering of souls to the fold of Christ, in which these churches, in common with so many others in the bounds of the Presbytery of Clarion, were permitted to share during the years 1858–'59.

In the Autumn of 1857, Mr. Crane removed to the West, and spent the following Winter in Illinois. The next Spring he removed to and commenced preaching in Indian Town, Tama County, Iowa. Here he labored eighteen months, when he passed away from earth, and went to his rest and reward in heaven. Brother Crane's life, it would thus appear, was somewhat an eventful one.

He was a true missionary to the last, and died in the triumph of faith. His whole life, after he had given himself to God, as a follower of Christ, and as a laborer in the ministry, was eminently one of conscientious and consistent piety. Unostentatious and meek in his whole deportment, none knew or observed him in his humble and devoted performance of duty without being convinced of his sincerity, and led to esteem him with affectionate consideration and regard.

Among his last words were these: "I die in the faith of Jesus Christ." "'Tis sweet to die in Jesus."

Mr. Crane had received a dismission to unite with the Presbytery of Cedar, Iowa, but from Providential circumstances beyond his control, was not able to form that connexion, and consequently at the period of his death was still a member of the Presbytery of Clarion.

In reference to the decease of Bro. Crane, the Presbytery of Clarion desire to express their recognition in this event, of the hand of God, bowing, at the same time, with submission to the stroke which has removed from earth, a brother in the ministry greatly beloved, and feeling specially admonished as to the importance of increased diligence and faithfulness in the work of the Lord committed to their hands.

Presbytery desire also to express to the bereaved family of the deceased, the sin-