

Presbyterian Banner.

PITTSBURGH, SATURDAY, AUGUST 25, 1860.

Having purchased for our office the "Banner" to use as our regular paper, we have had the pleasure of receiving it regularly by a regular weekly mail, which is a great convenience to us.

Newspaper Change.—The St. Louis Presbyterian appears this week, as a double sheet. One half bears the head, Presbyterian of our Union, and the other half is simply our Union. It is to be published every Thursday simultaneously at St. Louis, New York, and New Orleans, by SOHRENK & CO., with a full editorial staff at each of the above points, embracing well known clergy of our body.

Call Accepted.—The Rev. J. B. CLARK, of Canonsburg, Pa., has accepted a call to the United Presbyterian church of Allegheny City, of which the Rev. Dr. ROGERS was formerly pastor. Mr. CLARK is greatly beloved by the brethren of the Presbyterian church in Canonsburg and vicinity, and will receive a cordial welcome from our brethren in Allegheny and Pittsburgh.

DEGREES CONFERRED.—At the late commencement at William and Mary College, the degree of D. D. was conferred upon the Rev. GEORGE T. WILMERS, of Pittsylvania Co. H. Va., and upon the Rev. WILLIAM HODGES, formerly of Virginia, now of Warrenton, N. C., and the degree of L. L. D. was conferred upon the Rev. SILAS TOTTEN, D. D., late of William and Mary College, and now President of Iowa University.

END OF A VOLUME.—Three numbers after the present, will complete the eighth volume of the Presbyterian Banner. A prompt renewal of subscriptions is earnestly desired. We wish also an increase. Will not our friends help us? We press the more urgently, from a confidence that the subscriber is amply remunerated; and that whoever induces his neighbor to take the Banner, confers a very great benefit upon that neighbor and his family.

Methodism and Slavery.—The action of the last General Conference, of the Methodist Church, North, has caused much excitement along "the border." It has led to the starting of a new paper, in New York, which is ably edited. The dissatisfaction is most strongly expressed in Eastern New York, and Southward to Maryland and Virginia. A separation is contemplated, but counsels are not yet matured. The last Pittsburgh Advocate says:

The preceding elders of the Baltimore Conference, with an equal number of laymen, met in convention at Staunton, Va., August 1st, to consider the best course to be pursued in view of the action of the late General Conference on Slavery. The convention is not without considerable importance, furnishing, as it does, a clue to the form of action that the Baltimore Methodists will likely pursue. A convention of laymen is recommended to be held at Staunton on the first Tuesday during the next session of the Baltimore Conference—the convention to be composed of as many delegates as there are traveling preachers in the Conference, and these delegates to be appointed by the several quarterly conferences. The usual missionary collections are advised to be taken and forwarded to the Annual Conference, subject to its disposal. Dr. Bond thinks that this proposition should be considered by the men at Staunton, contemporaneously with the session of the Conference, does not render it improper to continue holding preliminary conventions.

THE KINGDOM OF GOD.—This is the title of a sermon preached by Rev. D. X. JENKIN, D.D., of Hollidaysburg, Pa., before the General Assembly of the Board of Domestic Missions. The text is, Matt. vi. 10: "Thy Kingdom come." The preacher speaks, first, of the Kingdom of God; and then of the obligation to "Pray and Labor for its coming." He occupies about nineteen pages with the first head, and five with the second. The Kingdom he makes the Church, the true Church as established by the Scriptures; and he finds "in the Standards of the Presbyterian churches," "the most fair, full, logical, and Scriptural exhibition of the constitution, laws, and ordinances of the Kingdom of God, that has ever been embodied in unscriptural language."

Dr. JENKIN takes occasion to present some of his rather singular, and, as we think, very erroneous, notions about civil government. We merely note the fact, leaving readers of the sermon to judge for themselves. The discourse is the production of an investigating mind, and an ably-conducted pen.

AN IMPORTANT WANT.—We greatly need a few dollars to pay for copies of the Banner, to be sent to some of our missionaries, and superannuated and retired ministers, and to a few other persons in straitened circumstances. When one who has been accustomed to the regular weekly visits of a religious journal, is deprived of them, the loss of enjoyment is immense. And there are such—many such—many who really cannot, after supplying nature's imperious calls, raise the small amount of money needful to pay the subscription.

An instance of this kind is now before us. A clerical brother writes: "I wish to discontinue the Banner for no other reason, but that I cannot spare the amount necessary to pay for it. There is no paper that I ever read, that is a more welcome visitor in my family than the Banner; and believe me, I part with it most reluctantly." He then speaks of the failures of crops, a small income, and a large family. He tells also of having been forced to part with a few papers, one after another, and adds: "Now I must part with the Banner, which was the last one I felt willing to give up."

This is one case of many; and we ask our benevolent friends to send a few dollars to aid us in supplying such wants.

JEFFERSON COLLEGE.—The connexion of this institution with the Presbyterian Church, and the immense benefits she has rendered and may still render to the cause of true religion, give her a claim to a prominent place in our columns. We hence make an address in her behalf, our leading article for this week.

To the Alumni of Jefferson College: DEAR BRETHREN.—At the Commencement at Jefferson College, August 1st, 1860, the Alumni there assembled took into consideration the condition and wants of their venerated Alma Mater. Jefferson is, in some respects, rich; in others, she is poor. In one respect she stands preeminent, the glory of the land; in another, she is low. Happily, in the relations in which she is poor and low, it is in the power of her sons to elevate and enrich her. Are we willing? Jefferson, both as a classical school and a school of the Allegheny mountains. Her early friends were the new settlers, and poor. The State did for her next to nothing. And her later friends, having wealth, have not been among the very liberal; or if liberal, she has not shared largely in their bounty. Her Professors have belonged to the faculty of the good and wise—hard laborers, meagerly paid. Their toils have produced men for the country and the Church, but not fortunes for the instructors.

We want for our College, just now, the sale of scholarships to the extent of ten thousand dollars, to liquidate existing obligations, and to meet some pressing necessities. For this we look to a generous Christian public—a public who will feel that while aiding a worthy institution, they are securing to themselves a valuable right.

We want, also, just now, the endowment of one Professorship, at fifteen thousand dollars; and then another, at a similar sum. For the one we look, very much to the Alumni, and for the other to noble-hearted Christians. The success of Jefferson, hitherto, is one of the best evidences of the righteousness of her faith and prayer, and every stone and every beam in her edifice has been consecrated to the Lord. Godly men began the work, and godly men have prosecuted it. The early contributions were from devoted Christians. They gave the fruits of hard toil in a new country, under the exercise of great self-denial. And they gave cheerfully. And God blessed their work. He poured out his Spirit copiously upon the youths who resorted thither. He made them, almost without exception, useful men, each a blessing to the land. They have been the ministers, physicians, lawyers, and educators, mainly, of the West; and many of them have gone East and South; and taken positions among the elevated and the useful.

The number of graduates has been over sixteen hundred, a majority of whom have entered the ministry. A very large number of young men also have enjoyed a partial course of instruction, and entered posts of honor. The first Foreign missionaries sent out by our Church were Jeffersonians, and a majority of those who are still serving the Board, are hers. A very large proportion of our Domestic missionaries received their renewal there, or there had the cherishing of their spirit. More than a third of all the students in our six theological Seminaries, are her graduates.

One reason of the success of Jefferson College, has been her adaptation to the circumstances and wants of the country. She began poor, among a people who were poor. She made education cheap. Young men whose means were small, and who knew that their own energies were their only fortune, and that the cultivation and diligent putting forth of those energies must elevate and sustain them, resorted there. Hence it is that her sons have been among the frugal, industrious, and useful of the land. But very few of them have been spendthrifts or vagabonds. The pious, and the sons of the pious, have been her pupils, and, under her moral and religious training, their good principles have been cherished, and the seeds of grace made to grow. Thus it is that we account for the multitude of ministers she sends forth to bless the world.

In one respect the sons of Jefferson have been sadly defective, that is, in remunerating love. They have enjoyed richly of her bounties, but they have not returned the means of her elevation. They speak of her with reverence, and they send others to drink at her beautiful fountains; but they seem not to reflect that, with the progress of the country, she must progress. The instruction, library, apparatus, and buildings which were once abundantly adequate, are not adequate now. Once she was even in advance of the country's circumstances, but such is not now her condition. She has made progress, but every thing around her has been more rapidly progressive; so that, now she is in danger of falling to meet the demands of the times. The more wealthy and nobly-ambitious of our sons are likely to prefer Eastern institutions—they will surely do so, if our own shall not be duly elevated. This would be a sad calamity. Let it not occur. It need not. Her friends can prevent it. And we trust that there is wanted only a little of that stimulus which is infused by a knowledge of her wants, to lead them to prompt and successful efforts.

Permit us then to say to you that the compensation of the officers is decidedly too small. We ought not to expect the salaries there paid, long to retain, and by no means to replace, the talents, erudition, and reformation which are indispensable to the keeping up of Jefferson's preeminence. Also, the work of the teachers is too laborious. The size of the classes makes it needful that they be divided, on some subjects, and they should in fact be divided on all the subjects of recitation, thus making double work to the teachers, or requiring the idea of having sixty to a hundred young men to recite together in a class, is preposterous. Thirty to forty are as many as can well be brought under a teacher's eye, and called up with sufficient frequency, to be incited to perpetual diligence.

The effort at present being made is, first, to complete the old endowment scheme by the sale of scholarships. This scheme was left incomplete, several thousand dollars being borrowed to make up the amount

which was to be invested—money which instead is still to be paid; then, we wish to endow the Greek Professorship. This was started as especially an Alumni project. The plan was for each graduate, and other student of the College, to contribute ten dollars. But few, however, have, as yet, responded to the call. Only a little over five hundred dollars has been received. We do not press it upon you, brethren, one and all, to forward this small sum immediately, or very soon. Send to the Treasurer at Canonsburg, or to either of the undersigned in Pittsburgh. All the living Alumni giving at the rate proposed, would go far toward raising the contemplated \$15,000. Next, we propose to solicit donations from the liberal to aid in perfecting this Professorship, and to endow another.

To carry out this work a joint committee of the Trustees and Alumni, have arranged with Rev. J. J. MARKS, D. D., to act as agent. And so impressed are the committee of its necessity, and so hopeful are of its success, that they have agreed, themselves, to raise Dr. MARKS' salary; and thus every dollar collected by him will go into the College funds.

If the scholarships can be sold, and one Professorship be endowed, great benefits will result. The College will thereby be relieved from a considerable amount of interest, and be enabled to add two Tutors to its corps of instructors.

But this, as before intimated, is not the acme of our desires. We wish exceedingly to have a Professor of English Literature. This should be deemed an indispensable. But to have this we need a second professorial endowment. And we cannot but hope that there are liberal minded men, among the friends of education, who, on being duly informed of the want, will regard it as a privilege to enroll themselves for this purpose, among the benefactors of the College.

Once more we ask permission to press the Alumni to put forth a vigorous effort in behalf of the Institution which was honored of God as the means of their own great benefit. Aid her in every way you can; and especially and promptly aid her by sending forward the small amount requested of each of you, toward the Greek Professorship.

On behalf of the meeting, DAVID MCKINNEY, Committee. JAMES ALLISON, Secretary.

Under this heading, the Presbyterian Herald, of August 9th, quotes from the N. C. Presbyterian, and then adds, of its own, some remarks relative to us and others, rather loose, a good deal personal, interfering with private affairs; and by no means in full accordance with facts. And the Herald, of the 16th, copies from both, with seemingly great gusto. Well, journals, as really as individuals, have their peculiarities of taste; and they must be allowed a little latitude in seeking their enjoyment.

There are, however, some things, in the Herald's article, of a general character, in which the Church may be deeply interested. It says: "If they are simply to sit in the Central office in Philadelphia and receive and answer such letters as may be written them, one is abundantly sufficient, if you give him an ordinary clerk. Indeed we do not see how even he could fill up the whole of his time in that sort of work alone. But if the Board is to be made efficient, so as to develop the whole strength of the Church in every part of it; if new fields are to be explored and filled with missionaries, and old ones urged to stand alone; if those portions of the Board are to be visited and consolidated, which have been neglected and abandoned; if the Church is to be brought into efficient cooperation with it; in short, if the whole work, in all its parts, and in all portions of this grand country, is to be pushed forward with the energy which the Church and the world demand, then we say, neither one, nor two, nor three Secretaries are enough to do all that needs to be done. There is work enough to be done to employ the whole time and energies of half a dozen of the best men in the Church. The only question is, can they be had, and will they do it if they can? A Secretary may do little or much, as his talents and inclinations may lead him; just as an editor or a pastor may do. We could fill up a whole paper in six hours, or we could spend a whole week upon it; just as we could make a sermon in three hours, or we could expend three entire days upon it."

The tendency to an Oligarchy is very strong, even in the Church. Parity and Presbytery are, with some, not very pleasant ideas. Men are exceedingly fond of power, and many of them love ease, also. To have a position of influence, with an adequate salary, is deeply coveted. Hence the strife for Secretaryships; and the desire to have several persons employed about the same work. To be one of two, or four, or six men, who shall be charged with but one man's labor, and to have a full salary, and have travelling expenses also, and withal, to have an office which may claim deference and give access to good society, is very grateful to a certain class of minds. The Herald will have no difficulty in getting its "half-dozen" of Secretaries, if it can only raise the funds. But what say the toiling thousands, whose industry, piety, and self-denial, supply the treasury? Will they agree to have Church matters so arranged? If they will, intelligently, let it be so. But let them not be imposed upon. Let them not be made to believe that they are parting with their hard earnings to plant the Gospel among the destitute, and to aid feeble and perishing congregations, and to sustain laboring missionaries, who, with their wives and children, are half starved on the poor pittance of two or three hundred a year; while a large part of the contributions goes into the pockets of men who are luxuriating on as many thousands. Let the contributors know, fairly, just how things are; and then if they choose to sustain the system, we have no more to say.

The Board of Domestic Missions now gives to its Secretaries (two at Philadelphia, one at Louisville, and one at New Orleans) an aggregate salary, amounting with travelling expenses, to about \$7,000. It has also Treasurers, Clerks, &c., to the amount of about \$3,000. And there are rents, insurances, stationary, &c., to an additional large amount. Now, are we to have all this still increased by an addition of two, three, or four Secretaries? It seems to us that there is already too much machinery. Ten thousand dollars is too much to be paid in salaries. If Systematic Benevolence works as it should do, that is, if pastors, Sessions, and Presbyteries do their duty, one half the amount named is the last cent which should be expended by the Board upon its employees.

If the South-West, from their peculiar condition, must have an Agency, and are

willing to sustain it, let them have it. But note that this diminishes the business at the Board's Centre; and if the West must have their corps of officers, this still lessens the central work. Hence there is needed fewer employees, and salaries more moderate.

But there is, in the quotation from the Herald, a principle involved which is of immense importance—a principle sustaining Episcopacy, and utterly subversive of true Presbytery. The Herald would have the Board develop the whole strength of the Church in every part of it; explore new fields and fill them with missionaries; thrust off the old when they have become strong enough to stand alone; visit and consolidate those portions of the Church which misconceive or misconstrue its acts, and bring them into efficient cooperation with it; in short, the Board is to press forward the whole work, in all its parts, in all portions of this grand country. What a work! Neither the six Secretaries which the Herald demands; nor twenty of them, would be able to do half of it, as it should be done.

And what a power is here claimed for the Board and its Secretaries! An Episcopate, to oversee, superintend, direct, and control! Pastors are assigned; Sessions are ignored; Presbyteries are ignored; Synods are ignored, only as these are servants of the Secretaries; by them to be stirred up and directed. The Secretaries are to develop the whole strength of the Church; to explore it all; to locate missionaries; to thrust off churches; to visit, consolidate, and bring all portions of the Church into efficient cooperation with the Board. They are to push forward the whole work, in all portions of this grand country! Will Presbyteries suppose such a power to a Board and its Secretaries? Are not all these things the appropriate province of the Presbyteries? Surely they are. And when we shall have surrendered all this power and these functions to our Board, the day of true Presbytery, as to us, will have been numbered. We trust that that time will never come—so, never. Here we plant ourselves, as on a rock. We resist every aggressive movement of the Board upon the Presbyteries. No Secretary may lord it over pastors and Sessions, nor chide, reprove, or dictate to Presbyteries and Synods.

Our idea of a Board is that it is the handmaid of the Church—the executive, to carry on her work according to her instructions. It is the depository of her benefactions, to receive, and distribute, according to the wants of every part. It has its information from the general sources of knowledge, but specially from the Presbyteries. By them it is instructed as to persons and places; acting within them only when it would push its enterprises beyond their respective fields. It is wisely to weigh statements of wants, and judiciously and economically distribute, according to the means it may possess. It should have no Diocesan power. The Presbyteries should resist most determinedly, and at the very beginning, every assumption of such power.

The Herald's claim, as above quoted, is not a mere accident. It was put forth, some months ago, under the pen, we believe, of a correspondent; and there have been scintillations of it in other quarters. Another part of this system was intimated, rather covertly and plausibly, not very long since, under the taking proposition, The Right man in the Right place. This would certainly be a great matter. The intimation was, that the Church might have a central office, where information, general and minute, would be collected from all the churches and all the ministers; in which office much judgment and great discrimination should preside, and whence each man should be assigned to the church which he suited. And what office so well adapted to this, as that of the Board of Domestic Missions; especially when, according to the Herald, it shall have its six Secretaries, and power to develop, explore, fill, and push forward, the whole work, in all portions of this grand country!

When "Secretaryships" are sought to be multiplied, and to be occupied by bishops thus aspiring, it becomes "Editor's chairs" to be filled by watchmen whose eyes are open, and whose trumpets give no uncertain sound.

METHODIST PERIODICALS.—The day was, and even middle aged men can remember it, when the Methodists were, in comparison with Presbyterians, an uninformed people. At that time many of their ministers, as well as their church members, declined attending learning. But now there is a wonderful change. They have numerous Schools and Colleges; their Book Concern exceeds any thing which is denominational in the country; and in periodicals they go far ahead of all their Christian brethren.

The Repository, for July, gives the following as the circulation of their periodicals in 1859: Ladies Repository, 38,400; Christian Advocate and Journal, 29,000; Western Christian Advocate, 31,000; North-Western Christian Advocate, 18,000; Central Christian Advocate, 8,016; Pittsburgh Christian Advocate, (about), 8,000; Northern Christian Advocate, (about), 11,000; Pacific Christian Advocate, (about), 1,400; Pacific Christian Advocate, (about), 2,000; California Christian Advocate, (about), 10,000; Sunday School Bell, (German), 14,000.

These all are under the direction of the General Conference, and belong to the Church, North. And they have, in the Church North, several other journals of a large circulation, which are conducted as private enterprises.

How is it that this Church sustains so many papers, especially weeklies, and gives to them so large a circulation? There may be several reasons, but the one which is most influential is, that their ministers, practically as well as theoretically, say that every family must have a paper. Every minister in charge will preach, persuade, and urge till the thing is done, and that, too, every year. And not only do ministers attend to this, but class-leaders also, (who occupy, in some respects, the place of elders with us,) are engaged in the work; and they have, females, too, who are effectively helping. And the results are, a people rapidly increasing in numbers, growing in intelligence, advancing in liberality, and keeping up their denominational attach-

ments. Are Presbyterians to be outstripped? They will know, or should know, the relations of cause and effect.

THE PITTSBURGH CHRISTIAN ADVOCATE.—Our neighbor complains, in our issue, that we publish the letters of "JOHN SMITH," but do not respond to its criticisms on those letters. We certainly should respond, with all respect and earnestness, if we thought that such a course would tend to edification. It says, however: "Our people do not wish controversy." We also can say truly, that the readers of the Banner do not wish controversy; that is, needless, unprofitable controversy. But they desire information. This we endeavor to give them—information, not only of the right way, but of the dangers and errors to which they and their children are exposed.

Whenever we shall think that truth, (holding the truth in love,) will be the gainer by a contest with our neighbor, we shall then respond to its remarks. Till then, we ask to be excused, assuring our friend that we very highly esteem both it and the body it represents. The Methodists we regard as Christians of a strongly evangelical type. But we cannot accord to them the claim of perfection, either doctrinal or practical. And here we might justly whisper to our brethren that a main objection which we have to discussion with them is, that they will not represent us fairly. They will not do it in their preaching, nor in their books, nor in their journals. When they preach and write didactically and experimentally, they utter, not all truth, but a great deal of truth. When they engage in controversy, they are very forgetful.

SUDDEN DEATH.—Rev. THOMAS H. BEVERIDGE, of the Sixth United Presbyterian church, Philadelphia, died suddenly at the residence of Mr. CURRIE, of Kishacoquillas, on Wednesday last week. He had just finished his dinner, and, when rising from the table, fell dead without speaking. Mr. BEVERIDGE was the editor of the Evangelical Repository, a monthly periodical published by the denomination to which he was attached. He was the son of Rev. Dr. BEVERIDGE, Professor in the United Presbyterian Theological Seminary, at Xenia, Ohio. He was a young man of fine attainments and great promise.

EASTERN NEW ENGLAND.—THE BOSTON PUBLISHERS, like their brethren in New York, have been making vigorous efforts in preparation for the Autumn sales. Messrs. Gould & Lincoln, whose reputation is not excelled by that of any other publishing house in the country, have in press, and will soon bring out, "The Life of Chief Historically Considered," by C. J. Elliott, B.D.; and also "The Relation of the Sunday School to the Church." This is a review, by the Rev. N. M. Williams, of the address of Dr. Huntington before the Sabbath School Convention at Worcester, Mass. Messrs. Brown & Taggard will begin to issue their magnificent edition of the Works of Bacon, early in September.

Dr. HUNTINGTON, formerly Professor of Christian Morals in Harvard College, and who lately renounced Unitarianism, will be admitted to the Order of Deacons, on the 12th of September, in Trinity church, Boston. Every arrangement has been made for entering upon the pastorate of the new congregation organized for him; at once.

There is a good deal of HIGH CHURCHNESS in and around Boston. A wealthy and liberal Episcopalian, has published at his own expense, and circulated among his brother High Churchmen, "A Brief Church Directory," which is said to have been prepared by the Rev. Wm. Crowell Doane, son of the late Bishop of New Jersey. If the Episcopalian who adopt this "Directory" differ from the Roman Catholics in the points specified, it will require keen optics to discover wherein this difference consists. We give an example or two of this silly humbug: "The preparation for this highest Service of the Church (Eucharist), consists in observing the Friday fast, in communicating, fasting, your health permit; in almsgiving; in careful self-examination, confession and prayer; and if need be, in a weighty confession, or, for some, unknown temptation, the consoling and absolute of the priest in private."

"At the end of the prayer, etc., you should say Amen; with the A in a, and not flat. You should always bow at the holy name of Jesus, (whether you hear it or say it,) and at every mention of the several Persons of the Blessed Trinity; as in the Gloria Patri; the Te Deum; the Ter Sanctus in the Communion office. You should turn to the East (which is wherever the Altar is) in the Creed and in all sections of prayer to the Holy Trinity."

The act of adoration, to be made to Christ really present in the consecrated Elements, should be made during the words of Institution, Oblation and Invocation, for which the Rubric orders the priest to break the bread, etc., before the people. You should receive the holy Body in the palm of the right hand, ungloried, and crossing over the left hand, during the first clause of the sentence of administration; after which the Amen should be said, and not at the end of the whole sentence."

If any thing more disgusting, in this line, has appeared in the United States, we have not seen it. It is scarcely possible to imagine a Church founded by Paul or Peter, committing itself to such trifling as this. It will not be unprofitable to contrast these every mention of the several Persons of the Blessed Trinity; as in the Gloria Patri; the Te Deum; the Ter Sanctus in the Communion office. You should turn to the East (which is wherever the Altar is) in the Creed and in all sections of prayer to the Holy Trinity. The act of adoration, to be made to Christ really present in the consecrated Elements, should be made during the words of Institution, Oblation and Invocation, for which the Rubric orders the priest to break the bread, etc., before the people. You should receive the holy Body in the palm of the right hand, ungloried, and crossing over the left hand, during the first clause of the sentence of administration; after which the Amen should be said, and not at the end of the whole sentence."

The TREASURER OF AMHERST COLLEGE has lately received from Mr. Daniel Sears, of Boston, a heretofore liberal benefactor of the College, a small, and carefully sealed box, with the instruction that it is not to be opened for one hundred years, on pain of forfeiture of the gift which it contains. Speculation is, at fault, as to the contents and the reasons for the accompanying conditions. The shrewdest guess is, that the box holds deeds of real estate in Boston, now under lease for one hundred years, but that to be transferred to the College.

members of the family always took their muskets to church, when it was, of course, very proper that they should have the front of the pew, to rush out to repel an attack. Then the inner seat was the one of safety. The men also never knelt in prayer or bowed their heads, as either was an unsafe position. This originated a custom of arranging the occupants of a pew, which has become useless and troublesome in modern times. We do not vouch as to the accuracy of this statement, but it is high time for this ridiculous custom, that so often interferes with the quiet of a whole congregation, to be abolished.

NEWPORT, R. I., now such a famous resort for the devotees of pleasure and those in the pursuit of health, has many interesting historical connexions associated with it. It was here that the learned and sainted Berkeley once resided, and the spot is still pointed out, near what are called the Hanging Rocks, in full view of the majestic ocean, where he used to sit, and where he planned many of his valuable works and sermons.

Old Trinity is one of the churches which survived the ravages of the Revolution. Her spire is capped with the crown of Old England; her pulpit is the only one existing in this country, in which Berkeley preached; and her organ presented by him, was one of the first imported to this country. It is still in use, and is surmounted by a crown and two mitres.

NEW YORK.—THIS CITY is renowned for its wealth, splendor, and enterprise, but it has also its great and terrible evils. Among these the sale and use of intoxicating liquors hold a conspicuous place, for they are closely connected with many other evils, if not all.

During the past week the business of licensing men to sell intoxicating liquors, has been brought to a close for the year. Two kinds of licenses have been granted—the stockholder's license, which permits sales only in quantities of five gallons, no part of it to be drunk on the premises, under penalty of forfeiture of \$500; and the hawkers license, which allows him to sell in any quantity, but prohibits gambling, quarrelling, or disorderly conduct on his premises, under penalty of \$250. The license fee for one thousand seven hundred licenses have been granted, but only about one thousand three hundred as yet given out, as the fees have not been paid on the remainder. The Commissioner announces their intention of prosecuting those who sell without license, including some of the proprietors of leading hotels. If this law can be strictly and thoroughly enforced, it will suppress a great deal of drunkenness in the city.

But public sentiment must be greatly improved before any prohibitory or restrictive laws will operate successfully. Among the passengers by the Adriatic was LADY FRANKLIN, widow of Sir John Franklin, the Arctic explorer, who lost his life in his devotion to the cause of science and geographical discovery. Lady Franklin is now the guest of Henry Grinnell, whose name will go down to posterity, in separable connection with that of Franklin, to discover whose fate he performed so noble and disinterested a part. After remaining for a short time with her friends she will travel through a portion of the United States and of the Canadas, and will probably be present at the opening of the Victoria bridge. Since 1849, her efforts for the relief of her gallant husband and his brave comrades from their ice-prison, have been unceasing; she has appealed to her own Government, and to those of France and the United States, for aid and men to seek, in the icy North, the little band of explorers; she has expended nearly of the whole of her own private fortune for the same object; she has stimulated the successive companies who have entered upon the Arctic search, by her own heroic words of cheer; and by the sympathy which her widely devoted has evoked, has stimulated the explorers to the performance of deeds of chivalry, which will sink the remembrance of the names of King Arthur, Lancelot, and Amadis, in those of Kane, De Haven, Hayes, McClintock, and Rae. All honor, then, to Lady Franklin.

A MEETING OF LEADING MERCHANTS and citizens was held on the 14th inst., to take measures for a proper reception of the Prince of Wales on his arrival in this city. An able committee has been appointed to make the necessary arrangements. The Aldermen who disgraced the city in the Japanese matter, will most probably be excused from taking part in the honors to be given to England's future King.

MR. MOSES S. BEACH, so long connected with the Daily Sun, and the oldest penny paper in New York, and we believe in the world, has retired from that journal, leaving Mr. W. C. Church as his successor. The Sun has a daily circulation of over sixty thousand. Mr. Beach is about engaging in the enterprise of perfecting a new improvement in the lightning printing press, by which it is expected to throw off one hundred thousand copies per hour!

ARCHBISHOP HUGHES has announced that in consequence of the fund thus far subscribed for the erection of the new cathedral having been expended, the work will, for the present, be suspended. It will be resumed in October. The entire sum contributed and paid in cash for the work done so far, about one hundred thousand dollars, was subscribed by only seventy-three persons. When completed, it will be by far the largest and most magnificent edifice in America.

THE JEWS OF THE UNITED STATES are arousing themselves, to make their importance felt, demand their rights, and render mutual aid. The first annual meeting of the Board of Delegates of American Israelites was held at Cooper Institute, last week. Mr. Henry J. Heart in the chair. The Executive Committee reported that they have collected and received to the relief of the Moroccan refugees. They call attention to the fact that no Jewish citizen can hold office under the Constitution of North Carolina, and suggest the propriety of memorializing the Legislature of that State for the abrogation of this obnoxious provision.

A MEETING was held at the Tract House last week to take into consideration the propriety of sending immediate relief to the sufferers from the civil war in Syria. Addresses were made by the Rev. Dr. Baird, Rev. Mr. Wood, Rev. Dr. Bethune and others. Dr. Bethune said it was impossible to estimate the results that might follow this kindly interference in helping these Christians. It might be the entering wedge, the end of which might be very fine, but which, before long, might accomplish great results. It could not be told that a little fire would kindle, especially if

it was the fire that was drawn from heaven. Therefore, he thought they should be up and doing. His faith was great in the spirit of the Gospel. A large committee was appointed to prepare an address to the American people and solicit contributions. Dr. Baird is Secretary of the Committee.

THE METHODISTS OF THE UNITED STATES are making active exertions to reach the Scandinavian population in our own country and abroad. The following books, lately issued by their Book Concern, show that they are supplying this interesting people with a Methodist denominational literature at once: "Porter's Compendium," "John Nelson's Journal," "Hester Ann Rogers," "Wesley's Christian Perfection," "Halston's Elements of Divinity," and "Why I am a Methodist." These books are in the Scandinavian language, and others will follow in due time. The passage of the new Toleration Act by the Swedish Parliament will doubtless open a door for the further diffusion of Methodist missions and literature in that interesting country.

THE FIRST PRESBYTERIAN CHURCH (Dr. Phillips) of New York, is one of the most liberal churches in the world. The contributions to benevolent objects, excluding all the congregational expenses, which amount to \$6,000 per annum, last year, as reported in the minutes, are \$52,961. The items are as follows: Domestic Missions, \$5,765; Foreign Missions, \$20,000; Education, \$7,323; Publication, \$4,400; Church Extension, \$4,510; Presbytery, \$163; Miscellaneous, \$10,000. And probably contributions to the amount of \$10,000 were made to various objects by members of the congregation, which were never reported.

PHILADELPHIA.—JAMES N. DICKSON, Esq., for several years President of the Bank of North America, has resigned on account of continued ill health. Mr. Dickson is President of the Board of Education, and has long been an active, efficient, and highly valued ruling elder of the Sixth Presbyterian church, Dr. Jones'.

GEORGE H. STUART, Esq., has returned from his trip to Ireland, where he labored unremittingly in addressing prayer meetings, and attending religious convocations. His return to the daily prayer meeting is properly appreciated; and his statements and addresses concerning the state of religion in Ireland, have been full of interest.

THE FUNERAL OF REV. DR. NEILL was largely attended by ministers and people of all denominations. The services at the house were appropriately conducted by the Rev. Mr. Crowell. The corpse was then taken to the Sixth Presbyterian church, of which Dr. Neill was for several years pastor, where a touching and truthful address was delivered by the present pastor, Rev. Dr. Jones, who will in due time favor the Church with a more extended notice of this venerable servant of God. The Rev. Al. Bert Barnes, of the New School Presbyterian church; Rev. Dr. Steel, of our own Church; Rev. Dr. Cooper, of the Episcopal Church; Rev. Dr. Taylor, of the Reformed Dutch Church, and the Rev. John Chambers, of the Independent Church, took part in these services, all of which were solemn and impressive. Dr. Neill was born in Western Pennsylvania, not many miles from Pittsburgh, in 1778 or 1779. Before he was two years old his father was massacred by the Indians; and his mother died before he was three years old. In 1795 he was a clerk in a store in Canonsburg. While here, under the ministry of the Rev. Dr. John McMillan, he was converted to God; and became connected with the old Churches church.

Discussions on Baptism. MESSRS. EDITORS:—I wish the use of your valuable paper, as a medium through which to spread before your readers an account of some discussions with the sect known as Campbellites, on the subject of baptism, by the Rev. H. Wells, of the Lutheran Church. The Campbellites are a paper, which they publish in Cincinnati, in which they always report these discussions as resulting very favorably to themselves; and thus do injustice to us and the cause of truth. Many persons, who do not belong to the sect, receive the impression, from such representations as are made there, that we cannot maintain our view of baptism, and that we practice sprinkling, or pouring; as a matter of convenience. The Campbellites and Christians, or New Lights, do more to hinder the spread of the Gospel than all the other forms of infidelity with which we have to contend here.

The ministers of these sects are exceedingly illiterate; but their zeal is always in proportion to their ignorance, and they make up by their impudence what they lack in intelligence. They will attend at the places where the Evangelical denomination of Christians meet to worship God, and utter out their assent or dissent to what is said, and, probably, after the religious services are over, either announce their determination to reply to what may have been said, or give a challenge to discuss, in public, some proposition in regard to which they feel persuaded that they are well informed. Their impudence, they are so intolerant that, however great the concession, the ministers of the Gospel are constrained to meet them in debate, and vindicate the truth.

There has been several discussions with the Campbellites lately, of which I wish to give an account; but the time has not yet come when these discussions have resulted. The first debate was held at a town called Cicero, in Hamilton County, Ind. The proposition was, "Immersion in water is essential to Christian Baptism." Mr. Aaron Walker, Campbellite, affirmed, and the Rev. H. Wells, Lutheran, denied. The place of discussion was a stronghold of Campbellism, and it is reasonable to suppose that everything would be done which was necessary to guarantee success to their champion. They put forward their most pugnacious and wily debater, assembled their best men to counsel and assist their disputant. But the effort was in vain. After a discussion of three days, five hours of each day being occupied in debate, the champion of error was vanquished, and Campbellism received a blow from which it will not soon recover.

Morified and ashamed at their defeat, and to keep up a show of courage, Mr. Walker again challenged Mr. Wells to discuss the same question. This challenge was accepted, and, by agreement, the parties met on the 6th of June, in the Southern part of Whitey County, Ind. As this place a large concourse of people assembled from that and the adjoining counties. The discussion continued three days, five hours of each day being devoted