Presbyterian Banner.

PITTSBURGH, SATURDAY, SEPTEMBER 8, 1860.

☞ *Having purchased for our office the "Right" to use Dick's Accountant and Dispatch Patent, all, or nearly all, of our subscribers now have their papers addressed to them regularly by a singularly unique machine, which fastens on the white margin a small colored "address stamp," or label, whereon appears their name plainly printed, followed by the date up to which they have paid for their papers—this being authorised by an Act of Congress. The date will always be advanced on the receipt of subscription money, in exact accordance with the amount so received, and thus be an ever-ready and valid receipt; securing to every one, and at all times, a perfect knowledge of his newspaper account, so that if any error is made he can immediately detect it and have it corrected—a boon alike valuable to the publisher and subscriber, as it must terminate all painful misunderstandings between them respecting accounts, and thus tend to perpetuate their important relationship.*

☞ *Those in arrears will please remit.*

THE SABBATH SCHOOL VISITOR.

The improvement in this little messenger of love to the children, is immense. We commend it most heartily to Sabbath Schools and families. There is now an issue of from sixty to seventy thousand copies. The number should be greatly increased. Let it reach every family where there is a child old enough to read, or to understand a little narrative by having it read, or even to admire a pretty picture. Early acquired knowledge is indispensable to a proper development of the moral powers, and we love to have knowledge associated with that which is pleasing to the eye, and refining to the taste. Let the little ones have the *Visitor*.

END OF A VOLUME.

ONE number 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.

We cannot promise rewards and premiums. Our terms are too low for that; but we trust that ministers and elders, and all good men, women, and children will aid us from a principle of love. Sustain THE BANNER.

PRESBYTERY OF OHIO.

The Presbytery of Ohio held its stated meeting at Mingo, last week. Business was transacted with great harmony.

Mr. WILLIAM GREENOUGH, late of the Western Theological Seminary, was ordained and installed as pastor at Mingo. The reception of Mr. GREENOUGH by the people, is cordial, and the prospects of usefulness are fair. This congregation enjoyed the labors of the late Rev. Dr. RALSTON, for over forty years.

A call, from the new congregation of Fairview, (Munnstown,) was presented to Rev. S. M. McCLUNG, which he accepted.

An adjourned meeting of the Presbytery is to be held in the Lecture-Room of the First church, Pittsburgh, on Tuesday, Sept. 11th, at 2 o'clock P. M.

CHURCH PREROGATIVE IN RELATION TO VOLUNTARY ASSOCIATIONS.

The late General Assembly, at Rochester passed a resolution, unanimously, affirming its right to uphold and defend truth and righteousness, and to oppose sin, by commending, or by warning against all kinds of influences and combinations in society. It at the same time added that no sufficient reason then appeared for any new action on the subjects of Temperance and Colonization. The Presbytery of Louisville which, last Spring, had taken a strong position against such right, on the part of the Assembly, seems to be much pleased that the Assembly did no more than affirm its right. This appears in the following:

Resolved, That the Presbytery of Louisville feels called upon to express its high gratification with this action of the General Assembly; and the hope that the general concurrence of the Assembly in this action may lead to an equally general concurrence of the Church at large, in the view that no additional action is necessary on the whole subject.

For our part we should be pleased to see new developments of social action to commend; and as we cannot expect in this day of sin, that there will be no social evils, we trust that our General Assembly will be ever faithful in raising a warning voice, when the occasion for it shall occur.

A PEW FOR EVERY FARM.

The property of the country should support the Church. We would not recommend a tax, by law, for Church purposes—we would not even submit to such a tax, if it were possible for us successfully to resist it. But still the property should support the Church. The obligation is a moral one. The contribution must be the voluntary offering of the property holders to the Church, of their own choice, and in such amounts as may be needed.

Property has a very large part of its value, its security, from the influence of religion. All citizens do not have farms. A large majority have no real estate of any kind. The non-owners have the numbers and the physical power in the community, and they could divide the lands by force, or tax them enormously; or they could destroy improvements, or plunder the products. Why do they not accomplish these things. They are restrained by their own, and by the public sense of right and wrong. This moral sense they have from religion. It is due to the Church—her Bible, her preaching, her ordinances, her influence upon the conscience of the community. A return should hence be made to her. The property should support her, for the benefit she renders to it.

The Church preserves the farmer's crops from pillage—preserves his fences, his barns, his house, his cattle—preserves all that he has. He is hence bound, in moral honesty, and bound by his own interests, to do his proper portion toward sustaining religion where his farm is thus protected. And the man who has two farms should do double as much as he does who has but one. That is, for every farm a man has, he should rent a pew in the church, or should lease each farm to a family that will be the proprietors of a pew.

Our remarks might be greatly extended. We might speak of many other kinds of property; and also of the influence of religion on personal safety. But we suspend the utterance of our thoughts, requesting our readers, who own landed estate, to look seriously at the subject, in the light in which we have presented it, and see if we are not right in saying, *a pew for every farm.*

CIVIL GOVERNMENT.

We give space, on our first page, to an extract, on civil government, from a sermon preached by Rev. D. X. JUNKIN, D.D., before the last General Assembly, and published by the Board of Domestic Missions. It is our custom to notice works sent to us, by authors and publishers; and when they submit their productions for this purpose, it is supposed that we are free, and will not be made to suffer for an honest exercise of our judgment. If journalists are to be subjected to the publishing of cards, and of whole pages of books, their freedom is gone, and their criticisms become useless. It is hence a rule, with them, not to permit their notices to be controverted in their own columns. We, however, consent, on special considerations, *for once*, to suspend the rule.

Dr. JUNKIN sends us the following:

A CARD.

Messrs. Editors:—In your otherwise kind notice of the sermon which I preached, by appointment, before the General Assembly at Rochester, you say that, in your opinion, the views of civil Government which I express are "very erroneous;" but leave the *readers of the sermon* to judge for themselves of their correctness. Now this would be very well, if *all* the readers of the *Banner* could also obtain a copy of the sermon. But you know that is an impossibility; so that before thousands of your readers, who will never see my sermon, I stand charged by you with advancing, in a sermon, before the General Assembly, "*very erroneous*" sentiments. My character—especially my character as a faithful expounder of God's Word—is my most valuable earthly possession, and I know you would not wantonly or needlessly rob me of this. I prize the good opinion of all your readers. Many of my people who take your journal will not see my sermon. Would it not be *fair* to give your readers an opportunity of judging of my sermon, by reprinting that part of it which you think so "very erroneous?" All I say on the subject of civil government does not occupy four pages. I believe the views expressed to be eminently *Scriptural, Presbyterian, Republican, sound*, and *safe*. Will you let your readers have a chance of condemning me or of acquitting me of the serious charge you have preferred? D. X. JUNKIN.

The extract requested, is given in full, with the author's CAPS and *Italics*. Some of the statements and expressions are excellent; others are, as we before said, very erroneous. The State is as really an ordinance of God, as is the Church. Both are composed of men, rational, accountable, and needing instruction. God gives instruction by reason and experience, but especially does he give it in his written Word. He there speaks to men. All are under his government. He teaches all that which they most need to know, for this world and the next. He enjoins things civil, as well as things spiritual. He prescribes for time, as well as for eternity. He rules in goodness and mercy over sinners, as really as over saints; and he addresses the fears of each, as well as their hopes. All are bound, in all things—whether they eat, or drink, or whatever they do—to regard his glory. Both departments of his kingdom, the civil and the religious, are administered in this world. Both are designed for the happiness of the same subjects. There can then, of right, be no "antagonism." It is an error to make them antagonistic. God has not made them so. He does not permit men to be Christians in the Church, and Atheists in the State. He himself is Lord of each, and in each he demands reverence.

Neither has God confined civil government to operate by *fear* alone, and to the use *only* of the *sword*. The Scriptures do not confine it to the employment merely of force and terror. Nor does reason so confine it; nor utility; nor common sense. No; but the reverse. Everything productive of human well-being in this world—it not attempting to interfere with conscience and the soul's relation to God—is within its province.

Civil government is not charged with fitting men for immortality. It may, hence, *not* teach religion, nor ordain worship. In things strictly religious, it may neither prescribe nor prohibit. In these it must leave the soul free. It is in things temporal that it has its field of operation. Its end is to protect person, property, and reputation; to promote happiness; and to afford facilities for the development of men's powers, and for the acquisition and use of all the means of physical, intelligent, and social progress and enjoyment.

The State, in making the high attainments for which she was instituted, needs a general diffusion of knowledge, cultivated intellect, and correct moral principle. These give security, with freedom. These produce peace and plenty. These she must have; and she is bound to see to their production. There must be institutions in the land, where these will be implanted and cherished.

Some degree of morality is indispensable to the very existence of civil government; and to a republic a very high degree is necessary. What would the oath be worth in the absence of moral principle? Without moral principle, what security could there be to liberty, person, property, character, any thing which good men hold dear? Without moral principle, officers would be oppressors, liberty would be licentiousness, a constitution would be without value, and laws would be but a dead letter.

This indispensable, the State may possibly have indirectly; and if so, it will be well. A Christian people need but protect the Sabbath, keep worship free, foster education, and make good laws and administer them uprightly, and morality will flourish. Christianity carries morality with it—morality of the best kind; and all that Christianity needs, and all she should accept, from the civil power, is, untrammelled freedom.

But, how different from all these sentiments are the teachings of the sermon! It says:

"The State governs men by *force* and *fear*." * * * "Her *only mission* is protection from force, by force. The *only weapon* placed in her hands, by Divine authority, is the sword. The *only motive* to which she may appeal, is fear. Civil government is, strictly, *a stranger* to moral suasion." * * * "As magistrates, *their functions* is compulsion—their argument, the sword." * * * "Civil government is * * * *simply* an agency for protecting rights and avenging wrongs *by force*." * * * "The doctrine that the religious principle of *benevolence*, that reigns in the hearts of individuals and in the bosom of the Church, may lawfully warm the heart of the State, and become the controlling impulse of civil legislation and national action, is a child born of the unhappy wedlock of Church and State. It was a monster birth, and is a most mischievous bantling. The principle of Christian charity *never ought* to became the impulse of government action. The State, like the corporations she creates, 'hath no soul.' Her cold and mail-clad bosom never was designed to grow warm with the glow of charity, nor to feel the throbbings of compassion." * * * "In civil government, ballots are bayonets—* * * * suffrage and the sword are inseparable."

What an odious monster civil government must thus be! It must be from beneath, rather than from above. Surely such a thing cannot be heaven-born, a gift of the God of love, to his intelligent and sensitive creatures. According to this, we, as a civil government, can have no Sabbath, no prayer in a legislative Hall, no favor to religion, no public schools, no charters and no donations to Academies, Colleges, Libraries, Hospitals, Infirmaries, Asylums, &c., &c. There must be no God acknowledged by government, no instruction fostered, no morality inculcated, no stimulants to goodness, no benevolence, no love, no mercy. The State is thus reduced to a blank Atheism, only that the *name* of God is retained in the administration of the oath. Of *such* an institution, the preacher might well say, *her only motive is fear, and her only weapon the sword.*

Happily, however, the sermon is a mistake. God has ordained no such thing. Fallen as men are, and awful as are God's judgments, mercy still abounds. He rules in love. Civil government is, with him, no "temporary *expedient*." It is a permanent institution, established in wisdom, and resulting in forcordained benefits. It is a terror, but only to evil doers; to those who do well, it is *a praise*. The ruler is a minister of God, for good. Kings are nursing fathers, by the Divine ordinance. Government is paternal. It bears the sword, as the father bears the rod—as one, and only as one, of the instrumentalities of benefit. It seeks the good of the whole family—every earthly good which can be had under wise, just, and equitable arrangements.

It is a misapplication of Scripture to say, that the State may use *only* terror and the sword; and also to say, that the "spirit of bondage," in Rom. viii: 15, means civil government. The State needs honesty, integrity, and uprightness in the people, and these are not results of terror, nor the fruits of fear, nor the products of the sword. They are the offspring of quite a different parentage.

Then let the State have her Sabbaths and her chaplaincies; her schools also, and God's Bible in them, for all her youthful population; and also her laws against vice and immorality, with upright judges to administer them. Let her be the civil government of a Christian people, administered by themselves, under God, in accordance with the fundamental principles of uprightness, equity, and benevolence.

HOME AND FOREIGN RECORD FOR SEPTEMBER.

DOMESTIC MISSIONS.

Relative to their fiscal affairs, the Board say:

During the Summer months, the pecuniary resources of the Board of Domestic Missions are usually very small. About the first of August last, the Treasury was, in fact overdrawn, and the Board were obliged to borrow funds to carry on its current operations. For reasons not necessary to state at length, the Board have incurred very large liabilities in the prosecution of this work. Under the circumstances, they felt that they could not have done otherwise, and at the same time, in any good degree have kept pace with the constantly growing wants of our country. The many and promising fields which Providence has opened, were urgently pressed upon the Board, whilst the embarrassed condition of a large portion of the Western country seemed to make it necessary to continue, and in some instances, increase the aid afforded to our faithful missionaries already in commission in that field. Even with the large increase of *ninety-one* additional laborers, we were able to meet only a limited portion of the many pressing demands upon the Board.

In addition to the ordinary calls for assistance, God in his providence has devolved upon our Church, in a very special manner, the remarkable work now in progress amongst the French Colonists in Illinois. The General Assembly specially commend this work to the Board of Domestic Missions, and reccommend the churches to coöperate with the Board in its prosecution Already large drafts have been made upon us to meet the exigency of this case, and to supply them at once with a pure Gospel. Liberal responses have already been made to appeals for the relief of their temporal wants, and as these have now been supplied, we cannot but hope that there will be also prompt and liberal responses to their appeals for the bread of life.

We are aware that during this season of the year the city churches cannot advantageously take up collections for the Board. This renders it the more necessary that the country churches should take up collections, which most of them could advantageously do at this season. Our reliance must therefore be for the present almost entirely upon the rural congregations. We trust the pastors and officers of such churches will realize their responsibility, and do what they can to replenish our exhausted Treasury.

RECEIPTS, in July, at Philadelphia, $5,879; at Louisville, $2,773; at New-Orleans, $307.

Of this amount, $4,000 seems to have been legacies. The amount received on loan is not stated.

EDUCATION.

The place vacated by the decease of Dr. VAN RENSSELAER has not yet been filled, by the election of a permanent officer. Rev. ROBERT WATTS acts under the appellation of Assistant Corresponding Secretary.

RECEIPTS, in July, at Philadelphia, $2,172; at Pittsburgh, $227; at Louisville, $172.

FOREIGN MISSIONS.

CHINA.—Our latest letters are dated Shanghai May 14th: The brethren of Canton continue to speak encouragingly of that place as a promising field of missionary labor. Since the opening of the new chapel they have had large and attentive audiences; there are many indications that the missionaries are fast gaining the ear of the people, and, what is better, their confidence and respect too. The letters from Ningpo speak of continued religious interest at Sanpoh, one of the out-stations of that mission. Four persons were received to the communion of the church on the previous Sabbath, and there were besides, a number of inquirers after the truth. Much credit is assigned to the native members of the churches as the instrumental means of promoting this work.

SIAM.—We have a single letter from Bangkok of the 12th of May. The intercourse with that place will be partially interrupted during the pending war with China. We were sorry to learn that Mrs. Wilson had been brought very low by an attack of cholera, but glad to know that she was decidedly convalescent at the date of our letter. Her little girl, war extremely ill, and it was very doubtful whether she would be restored.

INDIA.—We have letters from Lodiana, June 12th. There had been much sickness in the Girl's Orphan School at Lodiana, chiefly from the prevalence of measles. Mention is made of a convert that had been received to the church at that place, and several inquirers are also reported. Mr. Morrison, who had been an invalid for the greater part of the Winter, had been restored to comfortable health. Mr. Barnes was suffering from neuralgia, but with this exception the missionaries and their families in that part of the country were generally well. The heat had been very severe.

AFRICA.—We have letters from Liberia as late as the 9th of June, and from Corisco to the 21st of May. Mr. Miller had been exploring the country to the East of Monrovia, and was about to commence his missionary work among the natives in that region. Mr. Blyden writes about having more applicants for admission to the Alexander High-school than he could possible receive, and inquires if the means for the enlargement of the school cannot be had. Mr. Erskine mentions that a school for native children had been commenced by one of the female members of his church. She is to be aided by the members of the church. From Corisco we learn that our brethren had organized themselves into a Presbytery to be called the "Presbytery of Corisco," the second has been organized in that part of the world within the last eighteen months. Three young men were received under the care of the Presbytery at the same time, with the view of fitting themselves for the ministry.

INDIAN MISSIONS.—We have letters from the Creek mission to the 24th of July; Chickasaw, July 5th; and from several of the Choctaw stations of 20-23d of July. All of these letters except the one from the Creek Mission, speak of unprecedented hot weather and distressing drought. Great suffering among the people is consequently anticipated. All of the boarding schools had been closed for the Summer vacation, and most of the teachers had left their places with the view of recreating after the long term of confinement. Mr. Hotchkin reports a collection from his church at "Living Lands" for Foreign Missions, of seventy dollars, being an average of nearly one dollar for each member. Were our churches generally to imitate this example, the receipts of the Foreign Board would be nearly doubled. Mr. Hotchkin mentions one woman, without shoes or stockings, that had contributed one dollar to this collection.

PUBLICATION.

Rev. S. T. WELLS, of Iowa, has accepted the appointment of District Superintendent of Colportage, for the Pacific coast, and expects to leave for San Francisco in October. He will have a large and important field.

NEED OF FUNDS.—We are again obliged to make known to the churches our great need of funds. During the Summer months an unusually large number of theological students have been engaged in Colportage. Important and inviting fields have been opened to the Board in various parts of the land, some of them for the first time, and they have been occupied. Several colporteurs are now busily and most usefully at work among the French people of Northern Illinois, in and around Mr. Chiniquy's charge. Heavy demands will soon be made upon the Treasury for California and Oregon. At the present time the Colportage Fund of the Board is overdrawn to the extent of about $8,000, and for this sum, as well as the current expenses of the coming months, we are obliged to rely upon the contributions from the churches for our Colportage Fund. Will not our brethren, the pastors, and will not also the Presbyteries, at their approaching meetings, come up in earnest to our help?

RECEIPTS in July: Donations, $1,413; Sales, $6,824.

CHURCH EXTENSION.

RECEIPTS in July: at St. Louis, $140; at Philadelphia, $340; for church at St. Anne, $224.

Oakland College, Miss.—Professors R. PRICE, RICHARDSON, and J. H. CALVIN, all accept their appointments.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

GOVERNOR BANKS declined a re-nomination for the office of Governor. The reason given for this, is the necessity for making some better provision for his family than the honest emoluments of political office will allow. He has been elected Vice President of the Central Illinois Railroad, at a salary of $7,500 per annum, and will remove to Chicago at the expiration of his gubernatorial term. John A. Andrew, Esq., of Boston, has been nominated for next governor, by the Republicans.

FATHER WIGET, the Romish priest who made so much trouble in the Eliot School, last year, in the matter of reading the Scriptures, has been dismissed from the pastorate of St. Mary's church, and will become president of the Loyola Jesuit College, at Baltimore. Bishop Fitzpatrick would have removed him long ago, being wholly opposed to his course in advising the Romish children to refuse to read or hear read, the common English Version of the Holy Scriptures, in the public schools; but Father Wiget is a Jesuit, and the Bishop had no direct control over him.

MRS. MARY ROOPE BOND, widow of the late Professor Bond of Harvard Astronomical Observatory, at Cambridge, and Mrs. Catharine Bigelow Lawrence, widow of the late Abbott Lawrence, died last week at their residences in Boston.

THE UNITARIANS, of Boston, are a good deal disappointed at the unexpected announcement that the Rev. James Martineau, the high priest of Unitarianism in England, will not visit this country this year, and that consequently the inspiration anticipated from him at the yearly gathering in Brooklyn, N. Y., in a short time, will not be received. Some of the more enthusiastic, anxious for some demonstration that will awaken public attention and infuse a little new life into the inert and dying body, propose to send forthwith to Paris for the purpose of bringing over M. Coquerel, the some-what celebrated Unitarian preacher of France. But no foreign importation can rouse the old Unitarianism of New-England into any thing like activity and aggressive vigor. However, some of the more staid and conservative Unitarians who still cling to the Bible as the Word of God, and eschew Parkerism as a most pestiferous heresy, are becoming reconciled to the absence of M. Martineau, from having discovered that the eyes of Mr. Parker's Society have been directed toward him, that correspondence has taken place between that Society and him, and that he has signified "how pleased he should have been to stand in Mr. Parker's place." They feel that to have welcomed one as the guest of American Unitarians, whose sympathies were with Parker, would have been to compromise the whole denomination. The old Unitarian churches that still revere the names of Buckminster, Channing, and Nichols, do not wish to be compromised in the least by the "fantastic tricks" of any such professional visitor from another clime, however loudly his claim to brotherhood may be pressed.

THE PROPRIETY OF ORDAINING MINISTERS, except as pastors of particular churches, is undergoing considerable discussion in different parts of New-England, at the present time. The churches have become wearied with the great number of ordained ministers, who never were pastors, and who never expect to become such, and are seeking some way to prevent a farther increase of this order of ministers. It is found that Dr. John Owen, the great Coryphæus of English Congregationalism, denied the right to ordain any minister except as a pastor of a particular congregation; he also insisted on the necessity and Scriptural authority for the ruling elders. The fathers of New-England Congregationalism were unanimous in the opinion that a minister should not be ordained, except as pastor of some church. And ruling elders were found in all the early Congregational churches of this country. In a work of Dr. Increase Mather, published in Boston in 1700, entitled, "Order of the Gospel professed and practiced by the Churches of Christ in New-England, justified," he takes high ground, reasons strongly from Scripture, and brings forward much historical authority, against the ordination of ministers, except as pastors. He says:

"We have no instance in the Scripture of ordinary officers ordained, except unto a particular flock. Acts xiv: 23. They ordained elders by election (so does the Geneva translation read the words truly enough, as that Learned Knight, Sir Norton Knatchbull has critically evinced) in every church. Paul left it in charge with Titus that he should ordain elders in every city. Tit. i: 5. He was not to ordain them to be *individua vaga*, but a particular place, a city wherein some church was assigned to them to labor in. He might not (as Mr. Baynes and from him Didoclavius speaks) ordain elders as the University creates Doctors of physic, without assigning them any patients, or as they make Masters of Art, without providing for them any scholars."

In England, DR. INCREASE MATHER preached for some time to John Howe's parish. After his return he became very eminent for piety, learning, and ability; was Moderator of the Synod of the Massachusetts churches in 1680; was twice chosen President of Harvard College; and was the only man on whom the College conferred the degree of D.D., during the first one hundred and thirty-five years of its existence. In the sermon preached at his funeral, Dr. Coleman said of him:

"He was the patriarch and prophet among us, if any could be so called. * * * * * For sixty years together he made himself master of all the learning of past ages, or that was passing in his own times, that was needful to furnish out an accomplished Divine."

The SECOND, OR OLD SOUTH CHURCH, of Hartford, Connecticut, with the consent and countenance of the General Court, and the advice of an Ecclesiastical council, was organized February 12, 1669; Rev. Mr. Whiting and thirty-one members constituting the church. The names of these thirty-one members are all given. The pastors have been, Rev. Messrs. Whiting, Buckingham, Whitman, Boardman, Flint, Linsley, Vanarsdalen, Dagget, Clarke, and the present pastor, Rev. E. Pond Parker. During the troubles of the Revolutionary war, from 1777 to 1784, the church remained destitute of a settled pastor. The record of additions from 1669 to 1791 is lost. The present number of communicants is four hundred and fifty-six. It was the ordination of the present pastor, notwithstanding his avowed rejection of some of the fundamental truths held by the orthodox churches in New-England, that excited so much discussion in the religious newspapers a few months ago.

NEW-YORK.

The entire TAX LEVY of New-York for the present year amounts to $9,728,067 60. This is at the rate of a little over $1.68 on every $100 of valuation. Last year the rate for every $100 of valuation was a little over $1.79.

BUSINESS is now quite active. The city is filled with buyers from all parts of the Union, but especially from the far-South, and far-West. These come earlier owing to the length of time required to transport their purchases. The market is crowded with foreign goods, and consequently the prices in this line are low. But domestic goods are in great demand and bring good prices.

Fashionable upper-ten-dom is undergoing quite an excitement with regard to the ball to be given to the PRINCE OF WALES, at the Academy of Music. What a pity that no more rational method could have been discovered for entertaining the prospective occupant of the British throne, than an exhibition in which nimbleness of feet will be the principal attraction! What a comment on our fashionable civilization of the nineteenth century!

The Committee appointed to obtain contributions on behalf of the SYRIAN SUFFERERS, has been remarkably successful. Already over $10,000 have been secured, and this sum will be largely increased. In passing, it may be well to mention that the two volumes published by the Harpers, some two years ago, of which the Rev. W. M. Thompson, D.D., for over twenty-five years a missionary in Syria, entitled "The Land and the Book," are not only most valuable contributions to Biblical literature, but are also full of most interesting and reliable information in reference to the present state of things in Syria. These books will not grow old, but will continue to be read and referred to, when most of the volumes of Eastern travels now published will have been forgotten.

HARPER & BROTHERS will soon publish the second volume of "Alford's Greek Testament," which has been delayed that it might receive the latest corrections of the indefatigable editor. This work, when completed, will be a vast repertory of the learning and literature connected with the New Testament.

CARTER & BROTHERS will soon publish "Lorimer's History of the Scottish Reformation," and "Bridges on Ecclesiastes." These gentlemen are continually laying the Church under new obligations by the number and high character of their popular and standard publications.

THE "CHURCHMAN" must be always in hot water. It always has some new trouble on hand. When Father Chiniquy and his Colony renounced Romanism, and before they had made choice of any particular denomination with which to connect themselves, the *Churchman* was in ecstacies at the movement, commended Mr. Chiniquy and his people to the favorable consideration of Episcopalians, and sent them a large invoice of Prayer Books and other Episcopal attractions. But immediately upon Mr. Chiniquy and his people becoming Presbyterians, the *Churchman* ceased his advocacy, and now leaves no means untried to attack him and destroy his reputation, if possible. In a recent number of the *Churchman*, he is called an "old adventurer," "the accomplished tactician and professional beggar of Kankakee," while it is insinuated that his whole enterprise is a "swindling operation," and that "his life is anything but creditable to a man of the world, not to say a minister of God." Now all this is entirely slanderous. The only offence of which Mr. Chiniquy has been guilty against the *Churchman*, is his refusal to leap into the arms of High Church Episcopacy, that were widely open to receive him.

THE CONSISTORY OF THE COLLEGIATE CHURCH have commenced the work of enlarging the lecture-room in which the Fulton Street prayer meeting is held. The work is expected to be completed in the course of thirty days. The room will then seat comfortably from five hundred to six hundred persons. The old lecture-room would scarcely seat comfortably two hundred people. This Fulton Street prayer meeting seems to have become a permanent institution. But comparatively few New-Yorkers are present every day, but the crowd of strangers in the city always afford a sufficient number for a very respectable meeting. Some of the statements made every day are quite interesting, but the want of some Scriptural exposition is a great defect. The introduction of this element would be a valuable addition to the usual services.

PHILADELPHIA.

THIS CITY was never more prosperous. Its manufactories are all in active operation; its products are in great demand; and its general business is wonderfully active. Crowds of strangers are here, and the hotels are full. The Continental, the Girard, and the Merchants, are doing an immense business. The Merchants' Hotel, kept by the Messrs. McKibben, so well known in Pittsburgh and vicinity, still retains its high character. Its table, its bedding, and its entire arrangements are all that can be desired, while the charges are moderate.

The system of SELLING BOOKS BY PUBLIC AUCTION was originated in this city nearly thirty years ago, by Mr. M. Thomas, who had been a publisher and bookseller. Some years ago this method was adopted in New-York, and within a year or two it has been established in Boston. The next Book Trade Sale will commence in this city on Monday the 17th inst. The catalogue consists of an octavo volume of three hundred and sixty pages, while on the day of sale a supplement will be issued including new invoices. The Harpers, Appletons, and Charles Scribner do not contribute to this sale. These gentlemen are so arranging their sales with regular dealers as to render it almost unnecessary for them to make use of the auction sales. There are some invoices of unusual extent. For example, J. B. Lippincott's covers twenty-one pages, and so does that of Derby & Jackson. T. B. Peterson & Bro.'s occupy nineteen pages, and Leavitt & Allen, New-York, have the same space. Crosby, Nichols & Lee, and Gould & Lincoln, Boston houses, each fill eighteen pages; James B. Smith has eleven, and E. H. Butler & Co., has ten pages, W. A. Townsend & Co., New-York, also having ten. Ticknor & Fields, Boston, occupy eight pages. Brown & Taggard of Boston, and Sheldon & Co., also contribute largely.

Messrs. SMITH ENGLISH & Co. announce a new work entitled "Pulpit Themes and Preacher's Assistant," by the author of "Helps for the Pulpit."

THE SECOND PRESBYTERIAN CHURCH, of which the Rev. Charles W. Shields is pastor, after being closed for six weeks, was re-opened for public worship last Sabbath. While the church was closed, it was completely re-fitted and renovated, principally through the zeal and liberality of the ladies of the congregation. The history of this venerable church, dates back to the early times of Presbyterianism in this country. Its pastorate is associated with a long line of distinguished ministers, including a Tennent, a Sproat, a Green, a Janeway, and a Cuyler. And in its eldership have been found some of the ablest and best of the laymen of the Presbyterian Church. The late Judge Joel Jones, a prodigy of both legal and Biblical learning, was a ruling elder in this church. And in the membership of this church, to-day, are the descendants of some of the founders of Presbyterianism in this land. Dearly do they love the old consecrated spot; fondly do they cherish its precious memories.

ECCLESIASTICAL.

Rev. ALEXANDER S. HOGSHEAD has resigned the pastoral charge of the church at Abingdon, Va. His Post Office address is now Christiansburg, Va.

Rev. L. LEONARD'S Post Office address is changed from Charlotte, Monroe County, New-York, to Detroit, Michigan.

Rev. J. H. AUGHEY, having taken charge of the churches of French Camps and Nazareth, wishes correspondents to address him at French Camps, Choctaw County, Mississippi.

Rev. ALEXANDER REED, of Parkesburg, Pa., has declined the call to the Central church, Cincinnati, Ohio.

Rev. J. L. KIRKPATRICK, D.D., of Charleston, S. C., has received an invitation to supply the pulpit of the Fifth Avenue church, New-York, lately under the charge of the late Dr. Alexander.

VARIETIES.

Removal of the Ancient Sarcophagus.—The old limestone sarcophagus, which has so long been on exhibition in the basement story of the patent office building, an object alike of curiosity and national interest to all Americans visiting that institution, is about being removed to the Smithsonian grounds, to be placed among the many other collections there of a somewhat similar character. This sarcophagus was the repository of the Roman Emperor, Alexander Severus, and was brought to the United States in 1839, on board the frigate *Constitution*, by Commodore Jesse D. Elliott, who intended it as a resting place for the remains of General Andrew Jackson. This distinguished individual, however, it will be recollected, while expressing his appreciation of the kindness of Commodore Elliott, and acknowledging the honor intended to be conferred upon him, declined its acceptance, as being inconsistent with his ideas of republican simplicity.—*Washington Star.*

Sacrifice of the King of Dahomey.—From Lagos, we learn that the King of Dahomey was about to make an immense sacrifice of human life to the memory of the late king, his father. The *West African Herald*, of the 13th ult., referring to this intention, says:

"His Majesty Badahung, King of Dahomey, is about to make the 'Grand Custom' in honor of the late King Gezo. Determined to surpass all former monarchs in the magnitude of the ceremonies to be performed on this occasion, Badahung has made the most extensive preparations for the celebration of the Grand Custom. A great pit has been dug, which is to contain human blood enough to float a canoe. Two thousand persons will be sacrificed on this occasion. The expedition to Abeakonta is postponed, but the King has sent his army to make some excursions at the expense of some weaker tribes, and has succeeded in capturing many unfortunate creatures. The young people among these prisoners will be sold into slavery and the old persons will be killed at the Grand Custom. Would to God this might meet the eyes of some of those philanthropic Englishmen who have some feeling for Africa! Oh! for some man of eloquence and influence to point out to the people of England the comparative uselessness of their expensive squadron out here, and the enormous benefits that must result to this country, and ultimately to England herself, morally and materially, if she would extend her establishments on this coast. Take away two-thirds of your squadron, and spend one-half its cost in creating more stations on shore, and greatly strengthening your old stations."

For the Presbyterian Banner.

Report of J. D. Williams,

Treasurer to the Board of Domestic Missions, Education, Publication, and Fund for Superannuated Ministers, for August, 1860.

DOMESTIC MISSIONS.

SYNOD OF PITTSBURGH.—*Redstone Presbytery*: Rehoboth church, ad. for Chiniquy Colony, $6.00; Long Run, 31.50. *Ohio Presbytery*: Lawrenceville, 19.50; Long Island, for Chiniquy Colony, (of which J. H. Hamilton's children, 4.50,) 22.06. *Blairsville Presbytery*: Greensburg, 14.50. *Clarion Presbytery*: Leatherwood, for Chiniquy Colony, 7.50.

SYNOD OF ALLEGHENY.—*Allegheny Presbytery*: Tarentum church, $11.00. *Erie Presbytery*: Sturgeonville, 6.00; Milledgeville, 3.00.

SYNOD OF WHEELING.—*Washington Presbytery*: Upper Buffalo church, 56.00; Cross Roads, 13.75. *Steubenville Presbytery*: Oakridge, 11.50.

EDUCATION.

SYNOD OF PITTSBURGH.—*Redstone Presbytery*: Uniontown church, $29.00. *Ohio Presbytery*: Centre, 20.00. *Blairsville Presbytery*: Salem, 7.00.

SYNOD OF ALLEGHENY.—*Erie Presbytery*: Georgetown, $8.00.

SYNOD OF OHIO.—*Richland Presbytery*: Ashland church, $21.82; Perrysville, 11.00; Clearfork, 2.00; Shelby, 9.00; Savannah, 7.00; Haysville, 12.65. *Zanesville Presbytery*: Duncan's Falls, 2.00.

PUBLICATION.

SYNOD OF WHEELING.—*Washington Presbytery*: Frankfort church, $6.00. *Steubenville Presbytery*: Oakridge, 6.25.

SYNOD OF OHIO.—*Richland Presbytery*: Bladensburg church, $8.10. *Zanesville Presbytery*: Duncan's Falls, 3.00.

SUPERANNUATED MINISTERS' FUND.

SYNOD OF PITTSBURGH.—*Redstone Presbytery*: Uniontown church, $20.00.

CLOTHING.

Ladies of Mercer church, a box for Chiniquy Colony, $50.00.

TOTALS.—Domestic Missions, $202.31; Education, $129.47; Publication, $12.35; Superannuated Ministers' Fund, $20.00.

NOTE.—In July Report, Centre Unity church, Steubenville Presbytery, was credited with $15 each to Boards of Domestic Missions and Education. It should have been Ridge church, same Presbytery. In same Report, for Wm. Mercer substitute Wm. Manor, a ruling elder in Murraysville church, to constitute himself a Life Member of Board of Education.

J. D. WILLIAMS, Receiving Agent,
114 Smithfield Street.

Pittsburgh, Pa., August 31, 1860.

PRESBYTERIAL NOTICES.

The PRESBYTERY OF RICHLAND stands adjourned to meet at Haysville, Ashland County, Ohio, on the Second Tuesday, (the 11th) of September, at 7 o'clock P. M.
JAMES ROWLAND, Stated Clerk.

The PRESBYTERY OF PEORIA stands adjourned to meet in Princeville, September 18th, at 7½ o'clock P. M.
ROBERT JOHNSTON, Stated Clerk.

The PRESBYTERY OF CEDAR will meet in Cedar Rapids, the Third Tuesday (18th) of September, at 7½ o'clock P. M.
E. L. BELDEN, Stated Clerk.

The PRESBYTERY OF FAIRFIELD will meet at Sigourney, Keokuk County, Iowa, on the Second Tuesday (11th day) of September, at 7 o'clock P. M.
S. C. M'CUNE, Stated Clerk.

THE PRESBYTERY OF ALLEGHENY CITY will hold its next meeting at the Hilands church, on the second Tuesday of September next, at 12 o'clock M.
WILLIAM ANNAN, Stated Clerk.

The PRESBYTERY OF DUBUQUE will meet at Hopkinton, the Third Monday (17th) of September, at 8 o'clk P. M.
JOHN M. HOGGS, Stated Clerk.

The PRESBYTERY OF ZANESVILLE stands adjourned to meet in Cambridge on the Second Tuesday of September, at 7 o'clock P. M.
WM. M. ROBINSON, Stated Clerk.

The PRESBYTERY OF CHICAGO stands adjourned to meet at Rockford the last Tuesday (25th) of September, at 7 o'clock P. M.
JOHN M. FARIS, Stated Clerk.

The PRESBYTERY OF HOCKING stands adjourned to meet in the Presbyterian church at Athens, on Tuesday, September 11th, at 7 o'clock P. M.
J. H. PRATT, Stated Clerk.

The PRESBYTERY OF DONEGAL will hold its next stated meeting in the church of Waynesburg, on the Second day of October, at 2 o'clock P. M. The sermon at the opening of the sessions will be preached by the Rev. P. J. Tinlow.
JOHN FARQUHAR, Stated Clerk.

The PRESBYTERY OF CARLISLE will hold its next stated meeting in the Presbyterian church of Bloomfield, Pa., on the First Tuesday (2d) of October, at 7 o'clock P. M.
A. D. MITCHELL, Stated Clerk.

The PRESBYTERY OF NEW LISBON will hold its next meeting in the church of Concord, four miles North of Salem, on the last Tuesday of September, at 12 o'clock M.
ROBERT HAYS, Stated Clerk.

The PRESBYTERY OF BEAVER will meet at Mt. Pleasant, on the Fourth Tuesday of September, at 2 o'clock P. M.
D. C. REED, St