Presbyterian Banner.

PITTSBURGH, SATURDAY, OCTOBER 6, 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 authorized 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.*

Rev. John Rice Wood died in Hanover, Ind., on the 7th ult., in the 26th year of his age. Mr. WOOD was a native of Lexington, Va. He studied theology at Princeton, N. J., and was licensed by the Presbytery of Philadelphia. The *Presbyter* speaks of him in high terms of praise. He rests with the just.

Synod of Sandusky.—This new Synod, erected by the last General Assembly (see Minutes, pp. 44,) is to hold its first meeting in Cleveland, Ohio, on the *last Thursday* of October (25th,) at 7 o'clock P. M., in the Westminster church. The opening sermon is to be preached by Rev. HENRY NEILL. The Synod is composed of the Presbyteries of Western Reserve, Findlay, Maumee, and Michigan.

SYNOD OF PITTSBURGH.

The members of the Synod of Pittsburgh, traveling by the Pennsylvania Railroad, should remember that the Indiana train connects in the forenoon with the Johnstown accommodation, Westward, and Johnstown way train, Eastward, arriving at Indiana at 12.50 P.M.; and that in the afternoon it connects with the Johnstown accommodation and express trains, Eastward, and mail train, Westward, arriving at Indiana at 7.40 P. M.

A committee to assign lodgings will be at the Lecture-room of the Presbyterian church on the day of meeting, (October 18th,) at 10 o'clock A.M., where the members of Synod are requested to meet them. Those coming by Railroad are requested to repair to the church on their arrival.

The Johnstown trains leave Pittsburgh at 5.50 A.M., and 2.50 P.M.; and the express leaves at 3.40 P.M. These all make connexions for Indiana at the Blairsville Intersection.

Ministers can have half-fare tickets, but we hope to arrange for excursion tickets for all.

UNION PRAYER-MEETINGS.

According to a request made, we give a prominent place to the following

NOTICE.

The Committee of Correspondence, appointed by the Second National Convention of Union Prayer-Meetings, have embodied the Address, and other transactions of that Assembly, in a small pamphlet, which they desire to send to every Union Prayer-Meeting, whether in our own, or in other countries.

All persons, either engaged or interested in Union Prayer-Meetings, are hereby requested immediately to make themselves known to the Corresponding Secretary of the Convention, Rev. A. M. MORRISON, No. 124 Fulton Street, New-York, with the number of copies of the pamphlet which they desire to distribute. The *distribution* is intended to be gratuitous; but if any should prefer to remit the extra cost of their *orders*, it will be at the rate of $4 per hundred.

Correspondence and information from all Union Prayer-Meetings are also most earnestly desired by the Committee, and will be returned with interest out of the general fund of information they hope in this way regularly to receive.

All communications may be addressed to the Corresponding Secretary as above.

THE ROYAL VISITOR.

The Prince of Wales, now visiting portions of our country, under the title of LORD RENFREW, honored our city with a call, this week. He arrived from Cincinnati on Monday evening, in the splendid car prepared for him, by the Pennsylvania Central Railroad Company. The car was sent to Cincinnati, and is to carry the Prince, via Harrisburg to Baltimore. The DUKE OF NEWCASTLE, a Minister of the Crown, and LORD LYONS, British Ambassador to the United States, are of the Prince's party. They were entertained at the Monongahela House. On Tuesday morning they were escorted by a splendid band of music, a portion of the military, and some of our distinguished citizens, through several of the principal streets; thus giving the citizens generally, the opportunity of setting their eyes, for once, upon royalty. Very large numbers of ladies and gentlemen filled the windows and doors, and lined the streets along which the cortege passed. Deep interest and high respect were manifest. There were no boisterous demonstrations, excepting that when the Prince left, he showed himself on the platform of the hindmost car, and the multitude uttered a loud farewell.

The Prince bears the evidence of his youth, about nineteen years of age. He was plainly dressed, and frequently raised his hat, in recognition of the respect shown him. His features seemed to be regular, indicating mildness, and cheerfulness, with due gravity. The impression made upon our citizens was decidedly favorable.

This visit is, we think, to result in large benefits to Great Britain and the United States, and thus also to religion and humanity. The two nations speak the same language. They are affiliated. They stand at the head of civilization, power, literature, and trade. They are also at the head of liberty, Protestantism, and evangelical religion. And they are the leading nations in Christianizing the world. Everything, then, which tends to perpetuate peace, and advance prosperity, and promote coöperation, is favorable to true religion. And this visit, to Detroit, Chicago, the prairies, St. Louis, (and then but at the centre of the country,) and thence returning by Cincinnati, Pittsburgh, Washington, Richmond, Baltimore, Philadelphia, and New-York, must give to the Head of the English nation an idea of the extent, wealth, power, importance, and susceptibilities of this country, which he never could have had by reading and talking at home. And the visit must also have an immense influence in conciliating to his country the respect and good feelings of ours.

THE PASTORAL RELATION SHOULD BE PERMANENT---SUGGESTIONS TO MINISTERS.

Pastors are the gift of Jesus Christ to the churches. The end in view is the edification of the people—the bringing of God's sons and daughters to glory, and the training of a new generation to be their followers, in faith, labor, and holiness, to the same blissful abode. When Jesus had finished his personal work on earth—having made an atonement for sinners, and brought in everlasting righteousness—having removed all obstructions, and made the way of access to heaven practicable and safe—he ascended up on high. But he did not abandon his work. Much was yet to be done, in the application of the benefit, and he arranged for the proper instrumentalities. "He gave some, apostles; and some, prophets; and some, evangelists; and some, PASTORS AND TEACHERS; *for the perfecting of the saints*, for the work of the ministry, for the edifying of the body of Christ." The idea of the pastorate is permanence; the work to be performed requires permanence. A settlement in this relation should, ordinarily, be a long settlement—it may not be extravagant to say, a settlement for life. Life settlements, we are aware, are now not the rule, but the exception. In the beginning it was not so.

Permanence depends on both the pastor and people. Both need to desire it. Both must be pleased, each with the other; and it depends greatly with the one, what shall be the other's desires and feelings. Either can show such a spirit and exhibit such conduct, as to produce a disruption; and either can do very much toward making the permanency of the union desirable.

The obligation rests first, and most strongly, with the pastor. He is sent of God. The people are given to him in charge. He is to be a father to them; to teach them; to produce in them right feelings; to be gentle among them, even "as a nurse cherisheth her children." He is to bear with them, and watch over them, and reclaim them, and feed them, so that none shall be lost, but that "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This is his work. He is the actor and they are the subjects; and if his success is not immediate, if they are ignorant and wayward, he is not at once to abandon them as hopeless; he may reap in due time, if he faint not.

Let the minister, then, give himself earnestly to the work, *in his own charge*. Exchanges, journeyings, attendance on ecclesiastical meetings, are occasional duties, and may thus be highly advantageous. But home is the place of his abode. His own congregation is the seat of his labors. His own people are to be the object of his affections and the subject of his anxious solicitude. He must permit nothing to come between him and them, and nothing to divert him from them. Their everlasting salvation is his immense charge, and this, in his estimation, must outweigh and obscure every other thought. Some attention to a garden, a farm, a school, to writing and publishing, may possibly be a necessity; but if so, they must still be but secondary—a relaxation rather than a business.

Such devotedness to a people's interests, must render the minister *a benefit to them*. They will hence not think him a burden; nor yet a mere necessity. They will regard him as a blessing. He is useful. He is the medium of appreciated benefits—by instruction, advice, alleviating sorrow, diffusing joy—a benefit to parents and children, to the aged and the young. Home is doubly a home by his influence on the members of their families.

An accompanying result will be, *very strong attachments*. Such disinterested devotion, such fidelity, such kindness, such blessings conferred, such happiness diffused, cannot but result in love. There is nothing like love to produce love. Ardent love manifested, in the bestowment of spiritual treasures, will be responded to by a similar love, to be exhibited in a cheerful and bountiful supply of temporal good things.

Where an attachment is thus formed, and rooted and grounded; where it is thus the result of the benefits unspeakable, which flow from an ardent love and an unremitting toil, a people will not let their pastor leave them. They will do nothing to necessitate a removal, nothing to provoke the thought of going, nor will they yield him without a struggle, should invitations come from other quarters. The smallness of the salary is often the alleged cause of a minister's removal. The people cannot sustain him, they say—cannot make up what they promised. But why? It may possibly be from the fewness of their numbers, and their real poverty. And it may be also from a want of will—from real and sinful illiberality. But why this illiberality? Is it not because they do not adequately love their pastor? They do not regard him as the author and medium of great benefits to them and theirs. He is not to them a source of joy. For want of a personal attachment and a high appreciation of him, they withhold their contributions. They are willing that he should go.

The best provision which a minister can make for old age, is the implanting of himself in the esteem and affections of a well-trained Christian people. And this is done by a long pastorate; and only by a long pastorate. Men of change cannot possibly make this provision. It is the good minister, he who has grown gray in serving the Lord with the same people, who has, for his declining life, the heritage of their love. He has been the counsellor and companion of the aged, leading them in green pastures and by the still waters, till now heaven's gates are in view. To those who are now the strong men, the business men, the money-eyed men of the congregation, he had preached with convicting and converting power. He directed their inquiries, soothed their anguish, led them to hope, and rejoiced in their joy; and under his ministrations they are now reaching the stature of full manhood in Christ Jesus. Every hope they have of heaven is, in some way, connected with his instructions, his example, and his kindness. And as for the young, they were baptized by him. To him they often recited their Catechism. He has been leading them to the Lamb of God. From childhood's prattling hours, they have heard parents, grand-parents, uncles, aunts, neighbors, all speak of the venerated minister only with words of reverence and affection. They love him. This man hence has his home in the hearts of all. Every eye sparkles on meeting him. Every countenance has a smile for him. Every hand is ready to administer to his wants. He also has a field of usefulness, which, as one of the aged, he alone can have. While he is able to utter a word, it will be received with kindness, as an utterence of wisdom and an emanation of love.

Such a heritage for old age is better than an annuity, better than golden treasures. It has the life that now is, connected with that which is to come. And it is attainable. Let pastors make to themselves such a home.

THE PLAN OF LIFE.

He who acts without regard to a plan, acts unwisely. If he accomplishes anything, it will be by accident. Men possessed of the same mental capacities, differ widely in the modes of applying them to use. The one forms a plan, and concentrates his energies on its execution. The other puts forth fitful and unconnected exertions.

The wiser the plan of action, the greater the success attendant upon exertion. Much effort is wasted on account of unwise plans.

Most persons would esteem it a favor if their plans for life could be laid for them by the most sagacious man on earth, whoever he may be. They would then feel pretty sure that their strength would not be spent in vain.

God has a plan of life for each individual of the race. His plan must be a wiser one than that of the wisest man who ever lived. As it was formed by infinite wisdom, prompted by infinite love, it must be the best possible plan for each individual. Each one should, therefore, endeavor to learn what the Divine plan of his life is, and to act in accordance with it.

But is it asked, how does it appear that God has a life-plan for every one? It appears from the analogy of his works; a definite object or design appears in every part of nature. Has he then no definite object, no design in respect to man?

Again, his purposes extend to all events. Of course they include man and his acts. Every man has his place in those purposes.

Again, it is our privilege to be laborers together with God in accomplishing his purposes. He is the great master-builder. He must give directions to the workmen. One is employed in the quarry, another in polishing the stones, another in fitting them to their proper places. So long as each one follows the directions of the master-builder, his labors contribute to the erection of the edifice. His labors are not in vain.

Instead, therefore, of wearying ourselves in devising plans of life, let us seek to learn, and to follow the plan of God concerning us. He will not communicate it to us in detail. He will not gratify our curiosity respecting the future, but he will make known to us our present duty. So long as he does this, and we perform it, we are acting in accordance with the plan of God. A willing and obedient heart will enable us to discern the plan of God as fast as is needful for us to discern it, and we should always be safe while engaged in its execution. No real harm can come to him who is in the place in which God would have him to be, and who is doing what God would have him to do.

COLUMBIA THEOLOGICAL SEMINARY.

Under date of September 28th, we have a letter from Columbia, S. C., stating that *fifteen* new students had entered during the few days since the Seminary opened for the present term. Several others were expected, and it was thought that there would be an attendance of sixty to seventy in all.

Columbia is a delightful Southern city, of about ten thousand inhabitants. The Professors in the Seminary are among the great and the good in our Church. The Seminary library is said to be not surpassed by that of any of our Theological institutions; and the means of living, for students, are not extravagant. The expense for board, washing, and fuel, need not exceed twelve dollars a month. There is provision made for indigent students, to the extent of $200 a year; and remunerative labor may be had during vacations.

The inducements which are being offered to young men to prepare for the ministry, are one favorable sign of the times. Many laborers are wanted, and we rejoice to see attractions. But still we would keep up the knowledge of the fact, that it is truly and really *laborers* that the Church desires—laborers who are also good soldiers—able to endure hardness in the service. The ministry affords not a life of ease. Those who have grown up in "king's houses," are not fitted to its toils and self-denials. But we rejoice to see the way made practicable, in all our Seminaries, for every man who may be called of God, to attain to the educational qualifications.

THE BENEFIT OF CHRIST'S DEATH.*

The plan of salvation, in and through Jesus Christ, and written by Evangelists and Apostles, has been known and understood, in all ages of the Church. In the most flourishing times, the light has shone brilliantly. In the darkest ages, there were still some glimmerings of its radiance. PAUL, AUGUSTINE, and CALVIN, thought, felt, and wrote very similarly; the one inspired, the others illumined of God's Spirit, so as to know the things which had been revealed.

A kindred spirit we find in a day and country, when and where we would little suspect its existence. The title given above, is that of a work of PALEARIO, an Italian, which emanated, more than three hundred years ago, from the presses of Venice, Stuttgard, and Lyons. Its doctrinal sentiments and Christian experience associate it with the productions of the distinguished saints whom we have named. Men taught of God, will exhibit similarities.

This little book was too evangelical to escape the ban of Rome and the fires of the Inquisitors. The demand for it was such that forty thousand copies were speedily struck of and circulated, but the zeal of Rome was sufficient to search them out and commit them to the flames, till it was thought that all had perished. A few copies, however, escaped. A translation was made from the Italian into English, in 1558; and one from the French, in 1573. It is now issued again in Italian, German, Dutch, Danish, and French. It has thus commenced a new race in a very wide field. In Italy its re-appearance is especially opportune. Recent events will produce for it many readers, and its sound instructions will lead many in the paths of truth.

PALEARIO was born at Veroli, Italy, in 1503. When he arrived at manhood he got hold of the Scriptures, and of some of the writings of the Reformers. He drank in knowledge, and his light soon shone. He became the object of persecution. At one time three hundred men leagued together for his destruction. He was seized and brought before the Inquisition. He ably defended himself by God's Word; but in vain. He was condemned and burned.

Romanism, the most virulent foe of evangelical religion, and the most profuse shedder of the blood of the saints is, we trust, near the end of its power. It is doomed, and must perish; while its martyred ones live again, by their works. Though dead, they speak.

*THE BENEFITS OF CHRIST'S DEATH, or the Glorious Riches of God's Free Grace, which every True Believer receives by Jesus Christ and him Crucified. Originally written in Italian, and attributed to *Amio Paleario*. Philadelphia: *Presbyterian Publication Committee*. For sale by *R. S. Davis*, Pittsburgh.

DESTITUTIONS IN KANSAS.

A week or two ago we alluded to the destitutions in Kansas, supposing however that letter writers, who might see but special localities, had over stated the general wants. Now we have a reliable statement by gentlemen collected together from different and distant parts of the Territory. Our brethern are in a condition needing our liberality, and the requested aid must not be withheld. They write:

The Presbytery of Highland, in session at Wyandotte City, Kansas, desire to make known to the Church and friends abroad, as nearly as they can, the wants and destitutions of our Territory, consequent upon the drouth of the past year.

Since Kansas has been known by red or white men, she has not before, so far as is known, failed to produce abundantly from her rich soil, and to repay largely and bountifully the labors of the husbandman. This year it has not been so. The rains have been withheld, crops have failed, and great destitution prevails in parts of our Territory.

We see, and we recognize the hand of God in this. We see his footsteps, we hear his voice, and we would "be still and know that he his God."

With painful interest, have we listened to the statements made by brethern coming up from all parts of the Territory, and we trust that we have now the facts that will enable us to make some correct, though very general and very brief statements in the case.

The counties bordering on the Missouri, and some districts along the Kansas river and larger streams, are not in a suffering condition. In most of these districts a half crop has been raised, and from some of them something can be spared to help the more destitute.

In the South and West, and on the high prairie lands, crops have been, in most cases, entire failures. Nor has it been for want of labor and effort on the part of farmers. Early in the Spring, large fields of Spring wheat were sown. This failing, the ground was ploughed over and planted in corn; this again failing the ground was sown in turnips or buckwheat, and this also proved a failure. Many have really nothing. Most persons have come to the Territory with small means, spent what they had in improving and in living, depending on an expected crop to meet the wants of the future.

There is also an alarming destitution of clothing. Wool and flax are but little raised here, and not yet manufactured; and men have been depending upon the crops to procure these from abroad. Winter is near, and large families may be found where there is not a shoe, and scarcely a comfortable woolen garment for the Winter. In this state of things, the Presbytery deem it a duty to publish the facts, and address them mainly to our own Church and people in the States. So far as our own Church and people are concerned in Kansas, near one-half of them do not stand in need of any help from abroad. The churches of Carlisle, Wyandotte, Leavenworth, Atchison, Highland, Iowa Point and Lecompton, and Lawrence in part, are provided, and some of them can spare something for others. The remainder of our churches, containing a membership of about two hundred and fifty, and a connextion with perhaps two or three thousand persons, do stand greatly in need. Other parties of large means, have as we understand, in view plans to meet, to some extent, the wants of the Territory, and it seemed proper in us to make a special effort, mainly in behalf of our own people.

Our plan for collecting and distributing the means of relief is as follows: The Elders and Deacons of each church are constituted a committee to report and forward information to a Central Committee, organized at Leavenworth City, and also to receive and distribute among their people any help that may be furnished.

A Central Committe is organized at Leavenworth City, consisting of Rev. J. G. Reaser, A. McAuley, Esq., Dr. G. J. Park, Geo. Bridgeman and Alex. Garrett, who will receive and forward to the different churches any help that may be furnished.

We also appoint Rev. S. M. Irvin, T. P. Killen and W. P. Montgomery, our agents to visit the States to solicit donations in cash, clothing, shoes, flour, meat, meal and provisions of all kinds; also, seed wheat, and whatever may be needed for sowing and planting in the Fall and Spring.

These, briefly, are our wants and our plans. We do not ask or desire much. A very small sum from each of our friends who have it to spare, will meet all our wants. We do not ask for large sums of money, or that which will cost our friends a sacrifice. We only ask of those who have received largely of God's bounties, that they divide us a small portion. And especially do we desire that your earnest prayers may accompany your gifts, that these chastisements, which "for the present may seem grievous, may work in us the peaceable fruits of righteousness."

J. G. REASER, Moderator.

S. M. Irvin, Stated Clerk.

Synod of Allegheny.—This body met in Allegheny City, First Presbyterian church, on Thursday evening of last week. The opening sermon was preached by Rev. JOHN F. MCLAREN, D.D., the Moderator of last year. Rev. B. C. CRITCHLOW was chosen Moderator for the present year. There was a good attendance of ministers and elders, and business was transacted harmoniously. On Sabbath the pulpits of the Presbyterian churches of the two cities and vicinities, and of many of the sister churches, were occupied by members of Synod. The meeting adjourned on Monday evening. The minutes we will publish next week.

HOME AND FOREIGN RECORD.

DOMESTIC MISSIONS.

The Executive Committee, at Philadelphia has sent a circular to the Presbyteries, stating the Board's wants, and earnestly urging the churches to come forward with aid. It reiterates an old complaint, and one which proved very unpopular under the administration of Secretary JONES. It is, that many churches continue long the recipients of aid, when they ought not only to become self-sustaining, but really aid-giving churches. The circular requests Presbyteries to examine into this, and relieve the Board, as far as practicable.

RECEIPTS in August, at Philadelphia, $6,979; at Louisville, $1,154; at New-Orleans, $697.

Of the receipts at Philadelphia $3,647 were legacies.

EDUCATION.

The *Record* contains some excellent matter on the subject of education, but no news.

RECEIPTS, in Philadelphia: $8,298; in Pittsburgh, $129.

There was, of the above $2,600 of legacies.

FOREIGN MISSIONS.

AFRICA.—A letter from Monrovia, of the 11th July, has been received. Mention is made of an accession of three members to the church at that place, at their last communion season. The schools at the different stations are reported as doing well. The annual examination of the Alexander High School had just taken place, and given much satisfaction to a large assembly of citizens and strangers that were present. The classes were examined in Latin, Greek, and Hebrew, and in several of the higher branches of mathematics. The higher class, as reported by one of the spectators, showed themselves quite familiar with Homer and Xenophon.

INDIA.—All of our recent letters from India speak of a season of unusual heat and drought, and much sufferings were anticipated in consequence of the protracted drought.

A letter from Futtehgurh, of the 14th July, mentions three interesting cases of recent conversion. There were besides a number of inquirers after the truth. The general aspect of the missionary work was encouraging.

CHINA.—We have a letter from Shanghai, of the 14th June, mentioning the arrival of Mr. and Mrs. Nevius at that place, with the view of sailing for Japan by the first favorable opportunity. Mrs. Nevius' health had improved somewhat, and it was hoped that the sea voyage would result in its complete restoration. Should the climate prove favorable to her health, they will proably be permanently associated with Dr. and Mrs. Hepburn in the Japan Mission. Mrs. Lowrie and her children, it was expected, would sail at an early day for this country by way of California. From Ningpo we learn of a most interesting work of grace going on in the boys' boarding-school, which it was hoped would result in the conversion of many of the youths of that institution. There was also an interesting state of things in the churches at Ningpo and Sanpoh.

At the latter place five persons had just been received to the communion of the church, and at the former, seven. Two elders and two deacons had recently been ordained in the church at Ningpo.

SOUTH AMERICA.—The civil war in New Grenada had assumed a more serious character than had been expected, and Mr. and Mrs. McLaren were prevented from getting further on their journey than Baranquilla, in consequence of the withdrawal of the steamboats between that place and Honda. The brethern were feeling no little concern about the safety of their families in consequence of prevailing hostilites.

INDIAN MISSIONS.—The burthen of all the letters from the Southwestern Indian Missions is the protracted and distressing drought which has been prevailing in that part of the country for several months past. The corn crops had been entirely and hopelessly destroyed; live stock in many places was dying for the want of water; apples and other fruits were baked to a pulp on the trees; and there was every prospect of extreme suffering among the people. Mr. Ramsey had been compelled to remove his family from their new station on account of the drought and excessive head. We would commend our red brethren in this time of special distress, to the prayerful remembrance of the people of God.

RECEIPTS in August $8,854, of which $2,907 was from legacies.

PUBLICATION.

Colportage is carried on with unusual activity. The *Record* says:

The colportage operations of the Board were never in a more flourishing condition than at the present time. The number of colporteurs at work during the Summer has been very considerably larger than during the same portion of the preceding years. A large number of theological and college students has been actively engaged, thus not only doing immediate good, but preparing themselves to be more useful hereafter. Both they and our permanent colporteurs have penetrated far and wide into the more destitute and frontier regions of our land, and have scattered hundreds of thousands of books and tracts, containing the pure and blessed truths of God's word.

As a consequence of this increased amount of labor, the colportage fund is overdrawn to the extent of $8,000, and the churches are called upon for help.

The Board have in press, two 12mo. volumes of Dr. VAN RENSSELAER'S miscellaneous writings, comprising sermons, essays, &c., on a great variety of subjects. We anticipate a large demand for the books.

The Presbyterian Almanac, for 1861 is now out. Ministers and elders should encourage merchants to bring on a speedy and large supply. Let every family have one. They are six cents single, or $4, per hundred.

RECEIPTS in August, Donations $4,389; legacies, $1,990; sales, $1,635.

CHURCH EXTENSION.

RECEIPTS, in August, from churches $1,019; legacies, $2,100; for Children's church at St. Anne, $1,944.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

An effort is in progress in Boston to secure the closing of the APOTHECARY STORES, as far as possible, during the Sabbath. Here as elsewhere it is felt that druggists and druggists' clerks have a right to the rest of the Sabbath, when necessity and mercy do not require them to be at their usual posts. In addition to this it is very easy to prostitute the necessary sale of medicines on the Sabbath, to the *unnecessary* sale of cigars, tobacco, and even choice liquors. For it requires a good deal of religious principle and no inconsiderable amount of firmness for a druggist, whose shop is open the entire Sabbath for the sale of medicines, to refuse to sell anything else that may be called for. The object now is, to secure an extensive concurrence of apothecaries, in a rule for opening the shop at certain hours of the Sabbath, to accommodate those who have a necessity for medicine, and to close it for the most of the day.

NATHAN JACKSON, ESQ., distinguished for his munificent donations to William's College, Massachusetts, received his first dollar of capital from a Mr. Bidwell, law student at that time (1802) in Stockbridge. This dollar he invested in a sheep. From that sheep he had in 1832 a flock of one thousand and sixty-four sheep, which he sold for $1,506. This sum he invested in up-town lots in this city—purchasing ten lots at $250 each—which he sold in two years for $12,000. This was the beginning of his great fortune.

A few days ago a CONVENTION OF UNIVERSALISTS, representing almost all the congregations of this sect in the United States, was held in this city. The number of their congregations in this country is nine hundred; however, a great many of these are very small. Their ministers number six hundred. There is an evident increase of energy in this body, and at present they far outnumber the Unitarians. They have recently endowed a college, and at the late convention took measures for establishing a Board of Publication. One of the exercises of the Convention consisted of the celebration of the Lord's Supper. This ordinance is evidently an embarrassment to the Universalists, as it is to the Unitarians. They know not what to do with it. Their theory makes no distinction between the Church and the world; and so disposes of a church altogether, and having no church, they really have no place for church ordinances. The preacher on the occasion regretted the extensive disuse of the sacrament, and stated that three-fourths of their congregations neglected it altogether. How long a professedly Christian body can exist without this observance, is a problem. The Quakers have sustained themselves so far without it, but are now passing away. The ordainance was intended to be a standing memorial to Christianity, to make remembrance of Christ till he come; and that professedly Christian body, that rejects it, cannot expect to be long remembered in the earth.

ANDOVER is an interesting spot, owing, to the blessed memories of the past, the large endowments given for literature and religion, and the learning and ability found in its schools and its theological Seminary. The academy for boys and girls has three hundred students, and the Seminary one hundred. Formerly the attendance at the annual exhibition of the Theological Seminary was very large; but for several years it has been decreasing. A correspondent of the *American Presbyterian* (New School) who was present, gives the following sad account of sentiments uttered on the occasion:

The music was excellent, and most of the declaiming good, but some of the sentiments delivered grated very harshly on our Presbyterian ears. For example, "The imputation of sin is *impossible, unjust*, and *false*." This view was fortified by the passage, "The soul that *sinneth it* shall die." "Sin is neither inherited, nor transmited. If infants are sinful, they are answerable *for no sin but their own*. God has given us inclinations which may lead us to sin, but are not in themselves sinful. The doctrine of the imputation of sin, *dishonors God*. The very *commencement* of sinful life, *is our own act*." These are some of the sentences which we wrote down on the spot. All imputation of sin was expressly repudiated, and evidently with the sanction of the professors, who sat benignantly by.

The following statement may interest those of our readers who may wish to know something of the origin and character of the JEWELRY so generally given by the proprietors of "Gift Bookstores" and other "gift" establishments. A correspondent of the New-Hampshire *Journal of Agriculture*, says:

I came through Lynn, Boston, etc., to the little manufacturing village called N. E. Village, and learned something about making the *bogus* jewelry with which the country is flooded, either by peddlers or gift-book enterprise. One company is making ear-drops of a composition called *oreide*, which will sell for gold, but it is not worth so much as *brass*. The other company is manufacturing *gold chains* out of German silver, brass, or oreide. The process of making was interesting to me, and may be to others. I'll give it:

The links are cut from wire or plate, according to the kind of chain; sometimes soldered before putting into a chain, and sometimes afterward. After it is linked, it is drawn through a machine to even it—boiled in vitriol water to take off the scales caused by heating—drawn through a limbering machine, and dipped in acid, to clean it, after which it is dipped in a solution of pure silver, and finally dipped in gold coloring—making a chain which they sell at the rate of $12 to $18 a dozen. This is gift-enterprise jewelry, which is marked "Lady's splendid gold chain, $12;" "Gent's guard chain, $8," or "$10," etc. The ear-drops cost less, and are often marked higher.

NEW-YORK.

The thirty-first Annual Exhibition of the AMERICAN INSTITUTE is now open, at Palace Garden.

Elwanger & Barry, of Rochester, N. Y., exhibit 500 varieties of apples, plums, and pears; Smith & Hanchett, of Syracuse, N. Y., 500 plates of apples and pears; Hovey & Co., of Boston, Mass., 200 varieties of apples and pears; Saill, of Newburg, N. Y., 250 of pears alone; Carpenter, of Rye, Westchester County, 150 varieties of apples and pears (besides vegetable goose eggs, hen's eggs, and enormous Fejee Island tomatoes); Brill, of N. J., 60 varieties of apples and pears; Dr. Ward, of N. J., 50 do., some of the latter being sixteen ounces in weight; J. Hicks, of Long Island, 75 of apples. There are also many small lots of fine quality.

The grapes merit particular attention; there are thirty varieties of them, of all colors and sizes, many of the clusters being gigantic. One, entitled the Prince Albert, a purple grape; another, the Trebiano, green, are the most noticeable.

A Victoria Regia, formerly owned by Caleb Cope, Esq., of Philadelphia, but now the property of George H. Stuart, Esq., of that city, attracts much attention. It has leaves twenty-one feet in circumferance, and strong enough to bear the weight of a man.

THE METHODIST BOOK CONCERN, said Rev. E. G. Brooks, in a sermon preached a few days ago, was commenced in 1789, on a borrowed capital of six hundred dollars, and now it has gained a capital of more than half a million, and since 1836—*i. e.*, during the past twenty-four years—has made more than a million dollars—one million and nearly two hundred thousand—all of which has been expended for denominational work It has published more than twelve hundred different kinds of Sunday School books, and more than five hundred tracts, besides books and periodicals, and has made this large profit by selling its publications at a little advance above cost, though it has sold much for less than cost. The denomination has thus availed itself of the reading habits of its members to supply itself with means of denominational work, at the same time securing to itself the profits that would otherwise have gone into individual pockets.

THE THIRD ANNIVERSARY of the Fulton Street daily prayer-meeting was held last week at the Old North Dutch Reformed church, at the corner of Fulton and William Streets. The church was crowded to the utmost, and a great many people went away unable to get in. There was no published programme of the exercises, which consisted of alternate singing, prayer and addresses.

Rev. Dr. Cutler, of St. Ann's (Episcopal) church, Brooklyn, presided. Rev. Dr. Gillette, of the Twenty-third Street Baptist church, made the opening prayer, and the hymn was sung commencing,

"Blest be the tie that binds
Our hearts in Christian love."

Addresses were delivered by Rev. Dr. Vermilyea of the Old North church; Rev. Dr. Murray, (Presbyterian) of Elizabethtown, New-Jersey; Rev. Mr. Clark, (Congregational) of Brooklyn; Rev. Dr. Jones, of the Seamen's Chapel; the Chaplain of the Brooklyn Navy Yard and others. The addresses referred to the efficacy of prayer, the importance of United Christian effort, &c. Dr. Vermilyea, gave a brief history of the prayer-meeting to-day commemorated, and spoke of the general religious awakening to which it contributed. Special reference was made to the promise of Scripture—"Hitherto ye have asked nothing in my name; ask that your joy may be full."

The church where this anniversary was held is the oldest in the city, having been built in 1767, and dedicated in 1769. The first church ever built in New-York was a rude structure erected by the Dutch settlers inside of the old fort at the Battery; the second was the old Garden Street Church, which was burned down in the great conflagration of 1835; the third was the Middle Dutch church in Nassau Street, now used as a Post Office; and the Old North Dutch church was the fourth. The first subscription for building this church was headed by a Dutch Admiral with a donation of fifty guilders.

The Middle Dutch church—the Post Office—was built in 1726. Under the board on which is painted a notification of the departure of the mails is still to be seen the Dutch inscription: "*Myn huis zal een gebede-huis genaemt werden*," ("My house shall be called a house of prayer,") to which a gentleman in a recent Sabbath School address suggested should be added, in view of recent occurrences at the Post Office, the rest of the text—"but ye have made it a den of thieves."

The forthcoming BALL in honor of Lord Renfrew, Prince of Wales, has caused much dissatisfaction. It seems that the Chamber of Commerce proposed a public dinner and invited the gentlemen whose names have been published to act as the committee. But the Prince declined a dinner and suggested a ball as a substitute. The suggestion was adopted by the sub-Committee that waited on him, and the announcement for the ball was made in the name of the original committee including some ministers and many others who were never consulted on the subject, who will have nothing to do with it, and who are deeply grieved at the wrong that has been done them. The *Christian Intelligencer* truly says:

Public balls and promiscuous dances are a kind of amusement which is not thought to be conductive either to private or public morals. The "gay world," of course, sustains, patronizes, and strives to defend them; but the "gay world" has never been willing to allow Christians to attend them, without exclaiming, "What do ye more than others?" The world knoweth its own.

We are unwilling to employ a word in censure of those who, intending a courtesy to the Prince, yielded to his expressed wish for a ball. But no Prince of Wales has authority to absolve Christians from their allegiance to the King of kings; and while we know that many clergymen in this city deplore the false position into which certain prominent Christian gentlemen have been brought, through their generous attempt to bestow a merited honor, yet it is right to assure the Christian public at large that, while the ball will be given as arranged, it will lack the presence of many of the most distinguished gentlemen, whose names were allowed to be used when a dinner was contemplated, but which were never yet, and never will be associated with the gay pleasures of a Terpsichorean crowd. There are many Christians in this city who will forego the honor of honoring the Prince of Wales, sooner than bring dishonor upon their own professions, and upon that religion in which is laid up all their hope.

PHILADELPHIA.

THE CENSUS OF PHILADELPHIA is so nearly completed that the population is ascertained to be about 640,000, and the manufacturing capital $150,000,000.

THE PENNSYLVANIA ACADEMY OF FINE ARTS is about to receive a further addition to its collection of casts from the antique. Last Spring the lower gallery was enriched by the colossal figures, or rather the remains, of the Theseus and Ilissus, by Phidias, from the temple of Minerva, at Athens, and the Torso Belvidere. The two former had not been seen before in Philadelphia; the latter was in the old building, and was destroyed in the conflagration some fourteen years since. In the fine collection which then met a like fate, many will remember the life-sized figure of the Dying Gladiator, the original marble of which is in Rome, and is the object which Byron so nobly apostrophizes in the fourth canto of Childe Harold. The loss to the Academy of this statue is about to be supplied by a new cast of the same, which is now on its way across the Atlantic, and may therefore be very shortly expected. Along with it, will also arrive a quantity of fine material for study, which the directors have procured for the use of the drawing class.

The successful exhibition of the WATER GAS at the Girard House, during the past three months, appears to have had the effect of settling some of the questions recently discussed at so much length—a well-known engineer of this city, Mr. Wiegand, now offering to furnish estimates of the cost of works, and to accompany them with satisfactory guarantees of the cost of manufacture, and of the reliability of the gas produced. In further evidence of this, we learn that arrangements are now on foot for the erection of numerous works for the manufacture of gas, according to the process of Dr. Sanders, in New-England, New-York, New-Jersey, and several of the Western States.

Travelers Returning.—Rev. Dr. MAGILL, of Princeton, and Rev. Dr. SMITH, and DICKSON, of Baltimore, have returned from Europe. Dr. MURRAY and GEO. H. STUART, returned a few weeks ago. Dr. THORNWELL was expected this week.

Methodist Colleges.

We take the following from an editorial in the *Methodist*, of September 29th:

If we were to divide the history of American Methodism into distinct eras, we should describe that extending from the year 1832 to the present time as the era of its educational activity. During this period were laid the foundations of all the Methodist colleges now existing. The names of John Emory, Wilbur Fisk, Stephen Olin, and John P. Durbin, are identified with it as the founders or first Presidents of our most cherished and promising institutions of learning. And it is not too much to say that hereafter their chief title to fame will be derived from their connexion with this branch of the service of the Church. Our preachers generally engaged in it with the singleness of purpose and hearty zeal which have always characterized their undertakings. Though most of them far from being rich, they gave freely of their own limited resources, or individually assumed the responsibility of raising funds up to certain required amounts. Some of the ablest gave cheerful and laborious service as agents; others, by their spirited appeals, roused the lagging faith of the people, and inspired them at length