

Presbyterian Banner.

PITTSBURGH, SATURDAY, OCTOBER 20, 1860.

Having purchased for our office the "Banner" in the... our subscribers have their papers addressed to them...

lost by fire.---In Laclede County, Mo., on the 14th of Aug., Rev. T. H. NEWTON, lost by fire, his furniture, books, minerals, shells, and other personal effects...

Smith's History of the Church of Christ.---A second and revised edition of this truly valuable work has just been issued by Mr. SCRIBNER...

Theological and Literary Journal.---The first article in the October number of this Journal, is a review of RAWLINSO'S Bampton Lectures on the Truth of the Scripture Records...

Classical and Commercial High School, Lawrenceville, N. J.---The Semi-Centennial Catalogue is before us. The pupils have numbered one thousand and ninety. This school was established by Rev. ISAAC V. BROWN, D.D., in 1810...

New-England Theology.---The tendencies to a departure from orthodoxy in New-England, were brought forward prominently and painfully, some months ago, by the ordination of a young man in Hartford, Connecticut, whose examination was far from being satisfactory to the orthodox...

The discussion is interesting. It may be had by sending twenty-five cents to the publishers, ALEXANDER CALHOUN & Co., Hartford, Connecticut.

PRESBYTERIANISM IN IRELAND. The doctrines, polity, and spirit of Presbyterians make their Church a blessing in every community where it exists. They are ever the friends of literature, science, good government, equal rights, and industry...

"Ireland owes Presbyterians much in her soil and in her people. In both they are making her as the garden of the Lord. Our chief blessings are the result of their faith and works farther away, like one noble man, once a cheerful Papias, then a hopeful convert, then a Presbyterian elder, where once he adored the wafer, and now a patriarch of New-Zealand, his hoary head a crown of glory."

UNITED PRESBYTERIANS. The United Presbyterian Synod met in Pittsburgh, September 25th, and had a pleasant time in the transaction of business. They formed a Board of Education in July, 1859, and have since paid to young men about \$1,200. Moneys are granted in aid, on three important conditions: 1. Testimonials of applicants shall certify (1) that the applicant is under the care of some Presbyterian of the U. P. Church; (2) that he intends entering on the ministry; (3) that he possesses hopeful piety; (4) that his talents are such as to qualify him for usefulness in the ministry; and (5) that he needs the aid asked. Such testimonials shall be given by the order of the Presbytery of the applicant, and be signed by the Clerk or Moderator. Under extraordinary circumstances testimonials of the above tenor of three members of the Presbytery may be accepted, but such testimonials shall, in all cases, be substituted by regular Presbyterian testimonials as soon as practicable.

Beneficiaries shall give obligations to the following tenor: "Borrowed and received of the B. of E. of the U. P. C. of N. A., --- dollars, which I promise to pay the Trustees of the G. A. of the U. P. C. of N. A., without interest, as soon as God in his providence shall enable; and I do further agree, that if I do not in due course further agree, that if I do not in due course of time, enter the ministry of the U. P. C. or at any time voluntarily forsake the same, the sum above mentioned shall then become due and payable with interest, at the pleasure of the Board, at six per cent. per annum, from date.

FOREIGN MISSIONS. The full import of the ascending command of Jesus Christ, to his disciples, "Preach the Gospel to every creature," has never been duly appreciated. Those to whom it was first given abode at Jerusalem, finding work enough to do there; and in its surroundings, till they were driven to the foreign field by a home persecution; and to this day the disciples have not so learned their duty, as to go to work universally and with a whole soul. Many still do nothing, and others work languidly. Present efforts, however far in advance of the doings of the generations which preceded us...

In our own country the American Board is the oldest extensive organization, and it is the body which has done, by far, the most work. Now, it is mainly an association of Congregationalists. Originally it embraced several of the evangelical Christian denominations. Especially did Presbyterians, and Reformed Dutch, work by it. But, more than twenty years ago, the Old School Presbyterians withdrew, and formed a Board of their own. More recently the Reformed Dutch separated from the American Board and organized a Board of their own. The small Presbyterian sects have also their foreign Boards. And the Methodists and Baptists, have their peculiar denominational arrangements. Thus, except from the New School Presbyterians, the Congregationalists get but very little aid in their distant Missionary efforts. And still they keep up their Society with wondrous efficiency. Their work is great, and the results are glorious.

The late meeting of the Board, in Boston, of which a correspondent spoke last week, was their fiftyth anniversary; and it was a success. It was such a gathering, for numbers, as no religious anniversary, in these United States, has ever seen. The Bostonians attended the meeting well, and it was supposed that five thousand strangers were present. Christians of different denominations opened their homes to entertain their brethren, and joy abounded. About four thousand were privately entertained. On the Sabbath, sacramental tables were spread in four of the churches, and about five thousand professed disciples participated. It was a day of spiritual feasting and gladness.

The Boston Recorder says of the anniversary: "The half century was reviewed. The beginning of this society was feeble. It was indeed the day of small things. Five persons assembled, in a private room, at its first anniversary. On the second anniversary the number had increased to only eight. At the first anniversary, which we attended, in 1830, in this city, at the business meeting, the Old South Chapel was not half full. It was even then, a little stone cut out of the mountain, without hands. Now it requires three or four churches to have the number of members to convene on this occasion. The income of this Society the first year of its existence was \$1,000; now it is \$350,000. Then all the heaven work was closed against the Gospel; now it is all open."

"The question 'Shall the Board go forward?' has been debated during parts of two days. The great congregation, male and female, voted unanimously by rising, that the Board must go forward. We have engaged in a war of conquest. In the name of our God we have raised our banner; and under this sign, we shall conquer. Our captain is King of kings, and Lord of lords. The spirit that pervaded the meeting was gratitude for what God has done during the last half century. A great advance has been made toward the world's conversion; much preparatory work has been accomplished in translating and printing, in building the churches, and in establishing schools. We have dug below the frost, and laid the foundation stones. In the next half century the building is to rise. As the building is now rising, the shouting is grace, grace unto it. Prostration before God will render it consistent for him to send his spirit to breathe upon the slain that they may live."

A debt of the Society, amounting to \$60,000, which was contracted in the years 1855 and 1859, has been paid, special contributions having been made for that purpose. The Board is thus relieved of an incumbrance which was embarrassing, and which tended to discouragement. Some difficulties with the New School Presbyterians, relative to the formation of Presbyteries in foreign lands, were discussed; and an advance was made which affords hopes of their settlement. It is, however, becoming more and more the order of the missionary work, for each denomination to have its own missions; and to organize churches in accordance with its own distinctive forms. The Catholic spirit of inter-communication, and friendly recognition among Christians of various names, is decidedly on the increase. Christian Unions are extending. And yet denominationalism, as respects organizations, rather gains than loses strength.

Dr. HOPKINS, who preached the semi-centennial sermon, referring to the progress of the mission cause, said: "The founder of our holy religion was born in a manger, had nowhere to lay his head, and selected the most hostile men for his coadjutors for converting the world, yet this religion found its way into the palace of the Caesars and subverted the idolatry of the Roman Empire. A poor boy who obtained his living by singing ditties from house to house, and read a Bible chained in the cell of a monk, shook the Papal throne to its centre. One hundred Puritans left the old world in the May Flower, to found this mighty Republic. Four young men in an English Seminary, who were called the godly club, and Methodists, awakened a slumbering Church in Old and New England. In 1736 the Moravians, numbering only six hundred, sent forth their missionaries. "In England, sixty years later, God infused the spirit of Missions into the heart of a shoemaker. This was the heroic CAREY, the founder of Baptist Missions. "The missionary spirit in this country was first kindled in the breast of SAMUEL J. MILLS, an under-graduate of Williams College. It was born behind a hay-stack, under the Hoosac Mountain. Neither LUTHER, WESLEY, nor MILLS, foresaw the results of their feeble beginnings. MILLS held a meeting upon the mountains. More than \$5,000,000 have been contributed to this cause. It has 22 missions, 119 stations, and 150 out-stations. It has sent forth 1,257 teachers; gathered 55,000 into 144 churches. In their schools they have 10,616 pupils."

In regard to Turkey, Dr. HAMILIN, of Constantinople, expressed an idea which has not been common. He thought the downfall of that empire was yet distant: "In his view the completion of the missionary work must come before that downfall. The missionaries have now access to the minds of sixteen millions of Moslems, and if the downfall of Islamism now takes place, there would be no further access to the Moslem mind. The Mohammedan power had adopted religious liberty, and while acting on that principle it was doing missionary work. At the fall of that power, the Mohammedan mind will be no longer accessible as a subject race. It is only in Turkey that the Mohammedan mind is accessible. Forty Christian churches had been formed in Turkey; ninety-three Protestant converts had been secured. The use of a representative system, which was having a vast influence in developing the principles of freedom. There were motives to act in this cause while the present Government lasted. The division of the Turkish Empire could only take place on the principle of supreme liberty. If it divided, there were several lions who would claim the lion's share."

In an apportionment of Turkey, England, the friend of Missions, would likely have a very small share, if any; while Russia, the stern foe of Protestant religious liberty, would obtain a very large share. And if Austria obtained a slice, Protestantism would be there expelled. And even France encounters missionary efforts. This missionary jubilee is likely to be long remembered. The children of Boston will retain it to old age. It may be that hence it will be noted as an epoch in the Mission work, and especially in the work of that Society. It is the purpose of the Board to try to raise \$400,000 for the coming year. May not this provoke the Christian zeal and liberality of other organizations? The Board advised sine die, after fixing upon Cleveland, Ohio, as the next place of meeting. The Cherokee Mission was discontinued, on the ground that the Cherokees are now a Christian nation.

THE CHINESE INSURGENTS. China is, at present, one of the great centres of national interest. The assault being made upon her by Great Britain and France, is likely to reduce her to great straits. But the Insurrection is still worse; not worse for the nation, likely, but for the Government. The Tartar dynasty, is the result of a conquest from abroad. It has had a long lease of power. The Insurgents are of the native race. The religious prospects connected with the Insurrection, are favorable. Expectations were raised some years ago, about its Christian pretensions; those expectations were dashed by subsequent developments. But of late they have been somewhat revived, by some missionaries who have visited the rebel camp near Shanghai. The missionaries say: "As to their religious ceremonies, they have a Sabbath on the same day as our One of the native Christians who went with the missionary brethren was present on the occasion of their holding worship. His account of it somewhat accords with the description given by the late Dr. Medhurst. There was a kind of offering made to God, and much was sung; but there was no prayer. Indeed, those present confessed that they were, not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own. Having said these things, they were not brought any religious books with them, and confined themselves chiefly to several dogmologies, though their public proclamations are said to contain passages from and allusions to the Holy Scriptures. They have a form of baptism, which consists in washing the feet, and in the water is administered to all their adherents. The present Tai-ping-wang, their first leader, as still living and well at the capital. In due time they believe they will gain the whole country, and they firmly resolve to bring it under Christian instruction. "Much more was said by them in regard to them, but the above will suffice to show the light in which our American missionary brethren look upon them: Though there are many drawbacks in their conduct and character, our brethren were most agreeably surprised at what they heard and saw of them. Save, of course, the blood-stained articles of war, there were some tokens that elements are in existence and at work which indicate the movement to be fraught with good, and to be intimately connected with the future Christianization of China."

NEWARK, DELAWARE. We learn that at a recent meeting of the Presbytery of New-Castle, the pastoral relation between the Rev. J. L. VALLANDIGHAM and the First Presbyterian church of Newark was dissolved. It may not be amiss to state, for the encouragement of feeble congregations, that when Mr. VALLANDIGHAM took charge of the Newark church, some six years and ten months since, there were only six members remaining. Since that time seventy-nine have been added--forty-three on examination, and thirty-six on certificate. They now intend to call a minister the whole of his time, and it is expected that the New School congregation, whose church has been for some time closed, will unite with them and assist in the support of a pastor. Mr. VALLANDIGHAM will give the whole of his time to the remaining churches of his charge, White Clay Creek, and Head of Christians. These are large churches, and possibly might each support its own pastor. But they have gained their strength, very much, under the ministrations of Mr. VALLANDIGHAM, to whom they are greatly attached. Together they form a large charge; but they are an example of union, and the Lord blesses them.

THE ANGELS OF DEATH AND SLEEP. FROM THE GERMAN. The following, translated for the Banner, from the German, is beautiful. It is "fanciful" of course, but is suggestive of excellent thoughts: In brotherly-embrace, the Angel of Sleep, and the Angel of Death, wandered over the earth. It was evening. They rested on the mountain side, not far distant from the abode of men. The sounds of the Curfew bells in the far off villages were hushed, and a stillness reigned over all things. Silently, as is their manner, the beneficent spirits of mankind, sat in cordial embrace, until the shades of night had gathered thick about them. Then the Angel of Sleep arose from his moss-covered seat, and with gentle hand, stirred the unseemly slumber. The evening breeze wafted them to the peaceful dwellings of the weary husbandman. Pleasant slumber gradually overpowers all the dwellers in the lowly cottages, from the grey haired old leaning

on his staff, to the rosy infant in the cradle. The daily task being finished, the good Angel of Sleep again reclined beside his more solemn brother. When the rosy morn appeared, he exclaimed in joyous innocence "Listen how men bless me as their friend and benefactor! How excellent is our quiet labor, and how great is the joy of doing good so secretly! How happy are we, the invisible messengers of the Kind Father."

The Angel of Death looked at him with sadness, and tears, such as immortals may weep, stored in his large dark eyes, as he said, "It can never be my happiness to rejoice myself in the praises and thanks of men. They call me their dread enemy, and the destroyer of all their joys. 'Ah, my Brother,' answered the Angel of Sleep, 'will not the Saints, in the morning of their great awakening, recognise in thee their friend and benefactor, and bless thee with thankful hearts? For we are both the messengers of our Father.'"

THE MERCERSBURG REVIEW. This Quarterly, our readers will keep in mind, is the organ of the German Reformed Church. Its title page presents a strange confusion of places. It is named from Mercersburg, edited in Lancaster, printed in Chambersburg, and published in Pittsburgh. It, however, visits its subscribers, with great regularity, and brings with it treasures of thought. The contents of this number for October are, I. The Fall and the Natural World; II. Strength and Beauty of the Sanctuary; III. Memoir of Dr. J. W. ALEXANDER; IV. Unlettered Learning; or a Plea for the Study of Things; V. The Literature of the Heidelberg Catechism; VI. The Prospects of Christianity in Africa; VII. Recent Publications.

EDITORIAL CORRESPONDENCE. New-York, Oct. 12, 1860. In our last, some mention was made of the Inland Association of the United States, that met in the Assembly Rooms last Sabbath morning, and continued its sessions on Monday. But the friends of truth and religion may desire to know something more of the proceedings of this band of deluded men and women, who represent a class of persons more or less numerous in all our cities, and in not a few of our villages. Heretofore, their annual meetings have been held in Philadelphia; but last year they determined to put on a bold front, and make a demonstration in the great metropolis. About one hundred and fifty persons were in the convocation. However, at least one-half of these were attracted by the novelty of the affair, and to see and enjoy what they termed "the fun of the thing." Among the leading members were men of gray hairs and immense beards; aged women, giving evidence in every lineament of the countenance, and in every motion of lip or eye, that they belonged to the genus "strong-minded"; the pert young Miss, and the over-dressed dandy, done up in all the glory of patent leather boots, garrote collar, and the inevitable eye-glasses. Their characteristic feature of sentiment is a steady and virulent opposition to Christianity, and a divine disbelief in, and hatred against Divine revelation, the Church, and professing Christians. Their peculiar opinions are not merely negative, but aggressive. Not only do they reject the Bible and the religion it teaches, but they proclaim open war against both, and seek their entire destruction. They hate the God of the Bible, denounce him, ridicule him, dare him. They are the embodiment of all the worst principles taught by the French Encyclopedists, and that breathe through the writings of the two ROTHSCHUDES, VOLTAIRE, DIDEROT, HUME, and PAINE.

A President, Vice President, Secretaries, and a business Committee, were appointed. The President made the opening address, in which he complained bitterly of the contempt visited upon infidels and atheists, and the necessity that existed for helping themselves. Then followed reams of resolutions and addresses on all sorts of subjects, but animated with the same burning hatred against Christianity and Christian institutions. If it had been possible for a band of blasphemous fanatics to have withered and consumed all that bears the name, Christian, surely these would have done it in their wrath, which waxed fiercer and fiercer to the end. All the evil that now exists in the world, all the miseries of the past, and all the dangers of the future, was blushing charged on the Bible, the God of the Bible, and religious institutions and men. Take a single instance, though we know that its recital will cause the blood of many to run cold. Mr. C. S. MURRAY, a very old man, and dying of consumption, with a massive head and a beard of frightful length and volume, moved a series of resolutions that were unanimously and fervently adopted; in which it was asserted that the "Christian Saviour" was an ignorant man, inferior to HUGH MILLER, HUMBOLDT, COPERNICUS, DANA, LIEBIG, GALL and SPURZHEIM, FRANKLIN and MORSE, Henry Ward Beecher, and a host of others!

A platform of infidelity was then adopted, avowing continued hostility to the Christian religion in all its phases, expressing a determination to extend in all possible ways the tenets of infidelity, and denouncing the Sunday laws and all laws that in any way savor of Christianity. Among the most ferocious of the speakers was Mrs. ERNESTINE L. ROSS, who took an active part in the women's rights' conventions, meetings of spirit-rappers, and wild-fire abolition gatherings of former days. She is now in the "sere and yellow leaf," but takes positive delight in applying, without stint, the most opprobrious epithets to all that claims to be Christian. Now it may be asked, why report the ravings of these crazed and maddened ones? Why make mention of their foul blasphemies? We reply, that others may be warned. These were not born infidels and atheists, nor did they become such at a single bound. But they are the ones whose names are associated with the rampant "reforms" that sprang up a few years ago, that pretended to take the place of the Church and the ministry in regenerating the world. The Church was not good enough for such pious souls, and they left it. Gradually the old-fashioned doctrines of the Gospel became irksome, and they, too, were abandoned. At length the Bible was in their way, and it was cast aside. And at last the God of the Bible was not to their liking, and they expelled him from

their thoughts. Such is the actual history of not a few of those who bore such conspicuous parts at this avowedly ungodly convocation. It is a fearful risk to cut loose from the old moorings--to break away from the old Church, the old doctrines, the old Bible. Let those meditating such a step be warned in time. But the great event of the week was the reception of the Prince of Wales, yesterday. Expectation, on tiptoe for many days, was at length to be gratified. This did not arise from any feeling of loyalty to Great Britain. Baron REHRWALD is the son of a good mother, a young man of amiable disposition, and in talents and weight of character not superior to thousands of young men of the same age who gazed upon him yesterday. But unless stricken down by death, he is to be the King of England--to reign over a Kingdom on which the sun never sets--a nation recognized as the Defender of the Protestant faith in the Old World, the protector of our missionaries in heathen lands--to rule that people with which the American people were so closely connected in the past--notwithstanding some painful recollections, and whose destiny is so deeply involved with our own. For several days, strangers had been pouring into the city desirous to see, not merely the Prince, but the crowd--and especially the military display. Hotels and boarding houses were filled, and large drafts made on private hospitality. Early in the morning the increased roll toward Broadway was seen. Soon the rattling of drums, the braying of trumpets, and the shrill sound of the fifes were heard, military companies on horseback and on foot, began to march toward the Battery, until seventeen regiments, such as no other city in this country can furnish, stood together anxiously awaiting the arrival of the Royal visitor and his party. A little before two o'clock the booming of cannon announced the approach of the Harriet Lane from Amboy. As soon as the vessel had reached the pier at Castle Garden, the Prince was appropriately received by the Mayor, who, whatever may be said of his political complications and adventures, is a man of commanding presence and accomplished address. But in the meantime, Broadway became crammed with living beings, from the Battery to the Fifth Avenue Hotel. In addition to this, every door, window, tree, and lamp-post was filled to its utmost capacity. Hundreds were perched on the tops of the houses. All vehicles were shut out from this street. A vast forest of waving heads and arms was all that could be seen along that magnificent avenue. The number was variously estimated at from three hundred thousand to four hundred thousand; but it is no exaggeration to say that at least two hundred thousand men, women, and children were on, and along that street. After some delay the Prince mounted his horse and rode along the entire line of troops, cheer after cheer rending the air. Then he entered a brougham, drawn by six noble horses belonging to the Adams Express Company, and was driven to the City Hall, where, as he stood on a raised platform, the entire body of troops passed before him. This ceremony having been gone through with, a division of thirty-two policemen forming a double line reaching from curb-stone to curb-stone, proceeded up the street, moving the people and packing them on the side walks--no easy task. And those who followed them found it no light matter to restrain the surging crowds within the limits assigned them; but it was done. A line of soldiers was then formed along the street for nearly a mile; after which the Prince, seated beside Mayor WOOD, with the DUKE OF NEWCASTLE and LORD LYONS in front, rode along amid the wavings of handkerchiefs and the shoutings of thousands of voices. The military closed in and followed; while the vast multitude that had been kept so long in expectancy, quickly and quietly dispersed. However, the detention down town had been so great, that the last mile must have been passed almost in darkness.

The military display was very fine--every regiment looked well. But the Seventh was the great attraction; as it passed, the cheering was equal to that given when the brougham, laden with royalty, was driven along. When Gen. BRUCE, one of the most accomplished officers of the British army, heard the music approaching the City Hall, before the regiment itself could be seen at that point, he inquired of the Mayor, "Is that the band of the seventh regiment?" When told that it was, he replied, "I noticed that regiment on the Battery, and never did I see a finer." And as it passed along, his commendations were frequent and emphatic. New-York is justly proud of this regiment, for in case of foreign invasion or popular outbreak, this is her great dependence. As its solid columns moved along, we were reminded of the remark once made by a friend, when a certain contingency deeply affecting national interests was threatened. "Oh," said he, "the seventh regiment of New-York alone will be able to settle that matter if it should ever be brought to an issue."

PHILADELPHIA, Oct. 15, 1860. Great is the quiet of this city after the hurry, rush, and din of New-York. It is true that there are still many strangers here, but the throng of business is over. The business men of Philadelphia are just beginning to discover the value of the patronage to be derived from the thriving interior towns and villages of Pennsylvania and Ohio. This trade, that was but little thought of a few years ago, is now assiduously cultivated, and is becoming more valuable every season. The business from the South has been quite light this Fall. The failure of the

Report of the Board of Foreign Missions, for September, 1860. Allegheny Presbytery: Tarantum congregation, \$25.00; Scrub Grass, 3.00; Salem, 6.00; Centreville, Female Missionary Society, 26.00; Do. Sabbath School, 5.25; 65.25. Erie Presbytery: Mt. Erie P. Ch., 15.00; Waterloo, 3.00; Franklin, 25.00; Sugar Creek, 12.00; 55.00. New Lisbon Presbytery: Poland cong., Female Missionary Society, 26.63. Ohio Presbytery: Bethel cong., to constitute John Fife a Life Member, 50.00. Allegheny Presbytery: Bethel cong., 17.50; Do. do., Female Missionary Society, 14.52; Round Hill, 35.50; 67.52. Sangamon Presbytery: Centre cong., 22.10. Salisbury Presbytery: Bethel cong., 10.00; Jacksonsville, 8.00; Salisbury, 40.00; Pine Run, 18.00; 76.00. Steubenville Presbytery: Big Spring cong., 7.00. Two Ridges, to constitute Mrs. Elizabeth Giddon and Mrs. Nancy P. Campbell, Life Members, 50.00; Cross Creek, 15.00; 82.00. Washington Presbytery: Bethel cong., 10.00; monthly collection, 11.72. Miscellaneous: From Jos. Glenn, ex'or of Mary E. Findley, dec'd, Female Cong., 70.00; John Anderson, Salem cong., Allegheny Presbytery, 2.50; Sabbath School, Two Ridges cong., Steubenville Presbytery, 4.00; Allegheny School, Cross Creek cong., Steubenville Presbytery, 67 Children's church, St. Anne, Ill., 2.50; 79.00. Total; \$632.26. H. CHILDS, Receiving Agent. Pittsburgh, October 8, 1860.

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