were the very words which were used, and when they considered that, they must regard the Pope in that moment as the greatest personal enemy of Christ." This was received with loud cheers. He then went on to notice the dogma, that only priests could interpret the Scriptures, and that because "they had the Holy Ghost." He answered this by an *argumentum ad hominem*—showing that in the Sacrament of Confirmation the layman received the Holy Spirit (according to the Church's teachings,) as well as the Pope, bishops, and priests. "Where was the use of receiving Him in the Sacrament, if the man was still so ignorant and stupid that he could not interpret the sense of the Scriptures as well as the priests and the Pope? This was a very simple and unanswerable argument. If they believed in Christ's promise, that every man who asked for it sincerely would receive the Holy Ghost, the Spirit of light and truth, which was to be given to his Church, then the Church of Rome must hold a fundamental error."

He compared the Romish Sisters of Charity (whom we meet just now pretty frequently in London itself,) to the beautiful sea, which reflected the stars, the moon, and the rays of the sun, and "when all these things were seen depicted, a man was apt to feel moved and forget the rocks and shoals beneath, and that the waters were bitter. In the same manner when Protestants as well as Romanists, saw the sisters of Charity going to humble dwellings, to the rocky hills of Sebastopol, we are apt to forget that there was any thing bitter about these noble women, and only look at their charity." He then said that the answer of Protestants to this argument of Romanists had been given, but not by a theologian. "It had been answered by that angel of Great Britain, Florence Nightingale. * * It great Britain had many Nightingales, what a blessed change there would be ere long! It was upon the ministers of religion, the Gospel, that the eyes of Roman Catholics were now placed. *They were fast losing faith in their own Church.* The only way to convert the Roman Catholics and the infidels, was to labor among the poor, and to minister to their wants; and when God had blessed their work and united them into one true family, then would the Roman Catholics and infidels unite with them, and together would they bless the Lord forever."

Dr. Guthrie in moving a vote of thanks, said he would not rate the speaker Father Chiniquy, because he had left that kind of fathership behind him. He himself had in former days a great deal to do with the Roman Catholics, when he was laboring in the Congate; and some of them did him the honor of calling him Father Guthrie. He repudiated the name. * * One thing about all, struck him, that Mr. Chiniquy spoke in the very spirit in which the whole Romish controversy ought to be carried on. He was thoroughly satisfied of this, that if they wished to deal with the Roman Catholics, they must not only bring Mr. Chiniquy's head to the controversy, they "must bring to it his heart also." Verily it must be gall and wormwood to Bishop Gellis and his assistant priests, to have to suffer the exposure of their system by a man so able as this Reformed Canadian.

REVIVAL at Edinburgh seems now to be a great reality. Open air and other meetings have been recently held. The Rev. Mr. Miller, of Perth—who has witnessed and powerfully aided in a similar movement in his own city—and also many other persons, including the well-known Evangelist Reginald Radcliffe, and a gentleman named Ross, from Aberdeen, only eighteen years old, took part in the services at the Assembly Hall. After the addresses, large numbers remained to be conversed with. "The scene was most solemn and impressive. In one place might be seen a laboring man and his wife in close conversation with a minister, weeping bitterly; while hard by, a group of eight or ten persons might be observed, engaged in prayer. Small knots of people were scattered over the galleries, now deriving instruction from a minister, and then going, in quest of their friends to communicate the truths that had been taught." The *Scottish Press* says that a clergyman who had been sitting in the meeting, became suddenly alarmed and awakened, and came out into the side room for conversation—himself an anxious inquirer." Crowds of inquirers also went into the three rooms set apart for their use where ministers conversed and prayed with them. The scenes were at times very striking. Many were sitting bathed in tears, and others seemed, while the ministers were speaking kindly into their ears, completely paralysed and helpless; while others were on their knees praying aloud and fervently.

HOME EVANGELIZATION in Edinburgh, is also being urgently pressed forward. The population is 170,000 souls, and of these nearly 60,000 are non-church-going persons. There are between 90 and 100 Evangelical ministers, 160 Sabbath Schools, taught by 1800 teachers, and attended by 18,000 pupils, of whom 3000 are young men and women, and about 15,000 under 14 years of age. There are also upwards of 60 city missionaries, who spend five hours every day in visiting upwards of 2,600 families, or about 10,000 souls.

Immense meetings have been held in Edinburgh, to hear addresses on the importance and duty of Home Evangelization. Dr. Norman McLeod, of Glasgow, delivered a powerful address, of which the following is a portion:

Having travelled over a great part of the Continent with no careless eye, he would stand up fearlessly and say that, though vices and evils might be found in Scotland just as bad as in any part of Europe, there was such a mass of intelligence, purity, religion, and sterling good qualities characterising the people of this country as might well make us thank God and take courage. Nay, while we were constantly hearing from many quarters about the enormous work done by the Sisters of Mercy and monkish orders of the Romish Church, he had no hesitation in saying—putting aside the character of the work (which was a vital question)—that even as regarded its amount Scotland stood preëminent. (Cheers.) He meant to say that among her laity—her ten thousand elders, her thirty thousand Sabbath School teachers, and her many thousands of private Christians, who were trying according to their means to advance the kingdom of God, and teach their fellow-men the way of salvation—a greater number of earnest workers for good were presented by Scotland in proportion to her population, than were to be found in any other country in Europe. (Applause.) And what a disgrace would it be if this were not so! What a libel upon the Reformation! What a libel upon our open Bible, and our freely-preached Gospel, if these results did not follow! (Cheers.) But then he also felt that these very blessings and advantages ought to stir us up to sink as far as possible all our differences in the one burning desire to try to beautify our country with the beauty of holiness—to try to raise up still further dear old Scotland, so that she might be a praise for all that was good over the whole earth. (Applause.) In regard to this question of home evangelisation, it was natural to ask how and where it was to be begun? He thought they had a solemn instance in the history of the man of the country of the Gadarenes, who was delivered by Jesus Christ from the devil which had tormented him. The first work to be done was the inner work of the heart. The chief obstacle to evangelistic work, as Paul told the Corinthians, was not so much in the hostility of the countries round about as in the state of the heart of the Church itself. The minister who would impress the hearts of the people must go forth among them with the power of sympathy and love. We must begin with ourselves—in our own rooms and in our own hearts; and when the beam was taken out of our own eyes, we should be able to see clearly how to take the mote out of our brother's eye. He went on to urge the importance of mission work at the fireside, of cultivating a Christian spirit in the family, of promoting a Christian life among the members of the household—a work of which there were no reports, which require no secretary and treasurer, and no funds to be collected—a work which nobody saw but the living God and the conscience of the individual man. That was the work to educate the Christian character. It might be said that if a minister could not rule his own household rightly, it would be impossible for him to rule the House of God. He believed that this was the thing which was most needed in the homes of rich and poor. The minister who went into the wynds and closes was good—the city missionary and the visiting elder were both good—but the living machinery within the closes themselves was still awanting, and nothing could be effected unless there were made Christian fathers and mothers, who would show in their own families what Christianity was. All external influences were valuable only when the inner life was stirred up in the district, and when the poor people who lived in the wynds and closes could see their poor neighbors visiting them and doing kindly offices for them in sickness. He was certain that there was not one present who might not be of great service in this work. As society was constituted, no tracts could be substituted for the living person—there was a love, a sacrament that had all its power from the real presence that was in it. There was work that they all might do—it might be in visiting one family quietly and lovingly, feeling that they were fellow-workers with Christ, and that they were expressing his own mind, and his own love, to those who were of his own flesh and blood. There was work they could do in visiting the poor at their firesides, and in tending the old in sickness. It was a blessed and glorious work, and carried its reward with it.

Doctor Andrew Thomson followed, and urged that "the whole city should be occupied by various forms of Christian agency, so that there should not be left a single man or woman unvisited." This movement in Edinburgh is being carried forward with an enthusiasm which nothing but a really revived Christianity could explain. Need I add that this is the sure precursor of abundant blessing to them that are ignorant and out of the way?

"SCENES OF THE ULSTER REVIVAL REVISITED," is the subject of a letter addressed to the *Record* by Benjamin Scott, Esq., Chamberlain of the City of London. He states that external demonstrations have almost wholly subsided; it is like the augmented and steady glow of a fire thoroughly kindly, as compared with the noise and crackling which preceded it, from the conflict of opposing elements. The Revival has passed from the fields and the roadside, to the houses of the people. Prayer-meetings are numberless. A minister said that in those known best to him, and all the rains that fell, he did not hear a prayer for fine weather; it was spiritual blessings they sought, and of the weather they said: "Ah, it is in good hands, and we may as well leave it there."

Mr. Scott was at two public monthly fairs, and saw nothing of the drunken revelry of former years. He thinks, however, and in this opinion I entirely agree, that the influence of the revival on the worldly is abating, and impressions are wearing out in the unconverted. But he adds: "It is quite otherwise with the converts. Only two per cent. might disappoint expectation. Only two in one sphere of inquiry out of two hundred and sixty converts, had been betrayed into intemperance, and these did not apostatize; they publicly confessed and deplored their sins. Even the pertinacity of the world in watching for the halting of professors, has been overruled for good, inducing close walking and watchfulness. Then "*the thirst for hearing the Word*, is insatiable." Mr. Scott in twenty-one days, attended twenty-three or twenty-four meetings. He considered the staff of religious teachers inadequate for the work; "some ministers have already yielded their lives to it." In Antrim and Down, ten thousand pupils have been added to the schools of the Sunday School Union, for Ireland, in addition to nine hundred and ninety-three gratuitous teachers. This does not include Congregational Sabbath Schools generally, or at least fully—only those assisted by the Union.

DOCTOR CHEEVER, who was in London in the end of July and beginning of August, preached on the evening of last Lord's day, in Spa Fields, (Lady Huntingdon's Chapel.) He had addressed a public meeting there previously, and he had also preached in the pulpit of the Rev. T. Binney. I am not aware of any general interest here in his mission, at least in a practical shape; but it may be developed more fully, seeing that the Congregational Union, at its recent meeting, passed a resolution in its favor. The Glasgow ministers have also requested Dr. Cheever to visit that city, promising him a warm welcome. I have not had an opportunity of listening to his statements.

DOCTOR FLETCHER'S FUNERAL took place yesterday, at Abney Park Cemetery, at Stokenewington. Abney Park was the residence of Isaac Watts, who spent the closing part of his life in the house of Sir Thomas Abney, one of the Lord Mayors of London. Within the last twenty years the grounds were purchased by a Cemetery Company, and it is now a favorite place for burial with Nonconformists. Mr. Binney delivered the funeral oration at an adjoining Chapel, and prayer was afterwards offered at the grave. Dr. McFarlane, of Glasgow, is to preach the funeral sermon next Lord's day. In some published statements of last week, Dr. Fletcher was said to have died in his eighty-third year. His real age was seventy-three. There are those in London old enough to remember his early popularity between forty and fifty years ago, as "Young Sandy Fletcher."

J.W.

P. S.—It is reported that Capua has been taken, is entered by the Garibaldians, and that the Royalists are retreating in Gaeta. Garibaldi invites the King of Sardinia to come from Ancona to his help, with fifteen thousand men.

From China we hear of the rebels marching in rapid progress in the maritime provinces, and that the inhabitants of Pekin are disaffected and discontented. They long to see the English there, since they heard that they had not plundered the districts visited by them. We have, as yet, no news of the attack on the Peiho forts.

Washington (Pa.) College.

The subject of the removal of this institution of learning is being agitated and discussed. It is indirectly under the guardianship of the Wheeling Synod of the Presbyterian Church, and directly under the supervision of the Rev. Dr. J. W. Scott, as principal. The Steubenville *Herald* says it has been deemed advisable by the Synod to remove the institution to a more central and desirable point, generally conceded to be Steubenville. The writer then goes on to state the advantages likely to accrue to that village in the event the removal thither be brought about, and urges the citizens to move promptly in the matter, by appointing a committee to wait upon the Synod now in session at Cadiz, and tender to them suitable buildings, as a donation, provided the College be permanently located in their midst.

The above which we copy from the Pittsburgh *Dispatch* of the 20th, is taken from the *Steubenville Herald* of the 16th instant. Our neighbor of the Herald has surely drawn upon his own or some other persons imagination for his facts. It has *not* been "deemed advisably by the Synod to remove the institution to a more central and desirable point," nor, if it has been, is it quite clear that the desirable point is "generally conceded to be Steubenville." We understand that a number of the citizens of Steubenville made a proposition to the Synod of Wheeling, at its session in Cadiz, Ohio, last week, for the removal of the College to that place, accompanied with an offer of $15,000, for the erection of buildings. But the Synod, after a full discussion of the moral and legal aspects of the question, as well as the consideration of advantage and expediency involved, decided by a vote almost unanimous, "that the prayer of the petitioners be not granted." We respectfully suggest that this puts quite a different face upon the subject.

It is not improper, however, in view of this evidence of good faith on the part of Synod, on the one hand, and of the value attached elsewhere, to the local advantages of a College, both pecuniary and educational, on the other, that our people should be aroused to more vigorous efforts, than those heretofore made, to supply the means necessary to place our College above want or danger. Its internal condition is healthy; its facilities for instruction and its moral and educational tone are unsurpassed; and and it only needs. like many other institutions, to be supplied with adequate funds in addition to the endowment already raised, in order to the accomplishment of the highest expectations of its numerous friends. The Synod, we learn, adopted vigorous measures upon this subject, and it certainly becomes the community, in which the institution is located, to bear its full proportionate share of the burden.

We are pleased to learn also that the Synod nominated the Rev. Alexander Sweney, of New Hagerstown, Ohio, for the Professorship of Mathematics, left vacant by the resignation of the Rev. Dr. Alrich. From what we learn of the scholarship, ability and energy of this gentleman, and of the high estimation in which he is held, we feel assured that the choice is most happy, and that his connection with the institution will be highly beneficial. Should he accept the appointment, as is expected, he will receive a most cordial welcome.

It will be remembered that the Trustees, at the late commencement, elected Professor William Webster, of New Hampshire, to fill the chair of Natural Science, in the place of Professor Brewer, who had resigned. It will thus be seen that full arrangements are made for carrying on the institution with the greatest vigor and energy.—*Examiner.*

Presbyterian Banner.

PITTSBURGH, SATURDAY, NOVEMBER 10, 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. D. Monfort, D. D.—This worthy minister of the Gospel died suddenly, at his residence in Macomb, Illinois, on the 18th of October.

Revival.—For a brief but vivid and most interesting account of the Revival in Edinburgh, Scotland, and for further notices of the Irish revival, see our European Correspondence.

Ter-centenary Sermons.—The Synod of New Jersey, per their action published in another column, invite all the Presbyterian ministers to unite with them in commemorating the first meeting of the General Assembly of the Church of Scotland. The meeting occurred three hundred years ago. The 23d day of December next is the day appointed for the commemorative services.

Is it Consistent for the New-York *Observer*, a professedly religious paper, to reprove *The World*, a professedly secular paper, conducted on religious principles, for advertising theatres and other like places of amusement, while in its own columns *billiard tables* are advertised? Or has this advertisement crept in unawares? The moralities of the billiard room and the theatre, are generally considered about equal.

A Newspaper Suspended.—The *Presbyterian Witness*, a journal of the New School, South, which was published at Knoxville, Tenn., has been suspended, or, possibly, it is deceased. Publishers and editors have found no adequate remuneration for their toils and expenses. Possibly the paper may be resuscitated in Richmond, Va. If not, the *Observer* of Philadelphia, will be the lone weekly organ of that branch of the Church.

Rather Unnecessary.—At the late meeting of the Presbytery of North Alabama, belonging to the New School Synod of the South, the following question, among others, was presented by way of overture: "Is an unmarried man eligible to the office of Ruling Elder or Deacon?" To which the Presbytery replied: "A man may be a Ruling Elder or Deacon, without a wife; but he may not have more than one"! Now, we take it, that the latter part of this deliverance was scarcely necessary.

Ecclesiastical Union in the British Possessions.—We lately noted the union of the *Presbyterian* and *Free* Synods of Nova Scotia, under the title of "The Synod of the Presbyterian Church of the Lower Provinces." We can now add, that the *Presbyterian Church of Canada* and the *United Presbyterian Church in Canada*, after many efforts, long continued, have agreed on a basis upon which they hope to become one ecclesiastical body. The name is to be, "The Canada Presbyterian Church." Committees have been appointed to rearrange Presbyteries Seminaries, Form, Mission Schemes, &c., &c.; and the two Synods are to meet in Montreal, next June, for the perfecting of the Union.

THE PRINCETON REVIEW.

The October number concludes the *Thirty-Second* volume of the *Biblical Repertory* and *Princeton Review*. For a few years it was edited by an association of gentlemen in Princeton, of whom Rev. CHARLES HODGE, then quite a young man, was one. Dr. HODGE, afterwards became the sole responsible Editor, and continues to make the work one of the best which the Theology and Literature of the country produce.

Denominational Quarterlies ought to be prized. To be prized they need to be valuable, and to supply the stimulant to make them valuable they ought to be very extensively patronized. We regard it as being almost unpardonable in a minister not to take at least one Quarterly and one Weekly journal of his own Church. And we would hardly know how to excuse the elder who would be destitute of these essential means of knowledge. And while every Christian however retired, poor, and illiterate should have the Weekly, all who can afford the money to pay for the Quarterly and the time to read it, should have it also.

The number of the *Princeton* now before us, treats us to six excellent articles, I. The Logical Relations of Religion and Natural Science; II. The Law of Spiritual Growth; III. HORACE BINNEY'S Pamphlet; IV. Reason and Faith; V. Napoleon III., and the Papacy; VI. Theory of the Eldership. Short Notices.

CHRISTIAN GROWTH.

Do Christians *grow?* Yes; the children of God as really grow, as do the children of men. Growth belongs to their nature. In their renewal they are not made in perfect spiritual manhood at once. They are babes, "new born babes." But they are not destined to be babes always; nor dwarfs either. They are destined to manhood. They are to come to "a perfect man, unto the measure of the stature of the fullness of Christ." This change is a development—a growth. Food is provided to this end. "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." The babe, by proper nurture, becomes the "little child," a term which conveys the idea of an advancement beyond mere baby-hood. After a time the little child becomes the "young man." Next he becomes the "perfect man," full grown, having his form spread out, his bodily powers at their height, and his mental faculties up to the standard of what belongs to regenerated humanity. Then, again, he is denominated a father, from his advancement, his labors, influence, experience, and wisdom. Thus growth belongs to the Christian. It is a law of his being, and a fact in his experience,

Do *all* Christians grow? Yes; all who are permitted to abide for any time on earth, grow. This is evident from the nature of the new man, as above set forth, and evident from the language of Scripture as cited. The growing nature of the Christian is set forth by various emblems. Grace is like the grain of mustard seed. Is is very small in the germ, but becomes very large in the plant. It is like leaven; invisible, or undistinguishable, for a time; but it modifies and transforms every outgoing and every faculty of the man—the whole lump is leavened. It is like the grain sown in a good soil; there is first, visible, the blade, then the ear, then the full corn in the ear. These descriptions have so much the seemingness of universality, that it would be extremely unwise and rash, for any one to conclude that he had the reality of the thing, while this development is wanting.

Do we not read of some who had been spared so long that they might have become able to teach others, and yet they needed to be themselves taught the first principles of religion? Yes; but were these true Christians? and is there not an accompanying exhortation, to go on to perfection? and is there not a solemn monition of the danger of so falling away as that it shall be impossible to renew them to repentance? And how was it with the tree that was not a fruit-bearer? and with the unproductive branches of the vine? and with the unprofitable servant? Not to grow is an evidence of want of real life. It is a fearful thing, in a member of the Church, not to grow.

Is Christian growth *steady and uniform?* Not entirely so. The plant does not grow equally apace. Under the influence of a shower it will advance as much in a day, as it advances in a week or a month during drought. The progress of the leaven varies with the degrees of heat and cold. The child's advancement in stature, in mental power, and in moral acquisitions, varies with the means enjoyed. So also the growth of children in God's family. All grow, but the rapidity of their growth is variable. The outward means applied are variable; and grace comes sometimes in showers.

Are Christians always *conscious* of their growth? No; they sometimes make very great mistakes, in their judgments of themselves. They are liable to take spiritual pride as an evidence of attainments; and to regard self-knowledge, humility, and godly sorrow, as indications of backsliding. Our progress in knowledge we may note, and the growth of our faith and trust we may appreciate, and the onward course of our joy and hope we may ascertain; but when humility is on the advance we are liable not to distinguish it as a grace, and when spiritual vision and a relish for holiness are improving, we may even think that we are going backward, whereas we are really going forward. JOB had more of purity when he said, "I abhor myself, and repent in dust and ashes," than he had previously when he said, "Oh that I might come even to his sight! I would order my cause before him, and fill my mouth with arguments." DAVID had made a great advancement when he prayed, "cleanse me from blood-guiltiness, O God;" and PAUL also when, in deep self-abhorrence he cried, "Who shall deliver me from the body of this death." A deeper loathing of sin, and clearer views of ourselves as we are, and of God as he is, belong to Christian growth; but these tend to make us feel more unlike to God and more unfit for heaven, and hence may make us think that we are declining.

Still, the Christian grows; and it is his privilege, and often his consolation, to note his growth. He is being assimilated more and more, to his Lord's likeness; purifying himself, even as he is pure; and soon he will be like him, in that full perfectness which belongs to the saints in glory.

SYNOD OF CALIFORNIA—THE BIBLE IN THE SCHOOL.

We have not seen, as yet, any formal report of the proceedings of this Synod. The following brief and partial notice, we find in one of our exchanges:

The O. S. Synod of California met at Stockton, on Wednesday, October 20th. The question of the introduction of the Bible into the public schools, by force of State law, was brought up in the Synod, in the form of a resolution offered by the Rev. Dr. ANDERSON, of San Francisco. An animated discussion ensued, in the course of which the Rev. Dr. W. A. SCOTT, of San Francisco, delivered a speech opposing the resolution, and to which Dr. ANDERSON and others replied. The vote was finally taken upon the resolution, which declared it as the opinion of the Synod, that the Bible should be introduced by law into the public schools. The resolution was adopted by ten "ayes," to five "noes." The Rev. Dr. SCOTT, and the Rev. Mr. WOODBRIDGE, of Benecia, entered their protests against the decision of the Convention.

Our readers will remember that Dr. SCOTT, unhappily, took very strong ground against a law providing that the Bible might be introduced into the Public Schools. The above shows that in this he does not represent the sentiment of his Synod. If the Bible were to be excluded from the State Schools, those Schools would then fail to supply public wants. A sound and enlightened morality is the grand need of the State. Having this in a high degree, all things will go well; without this, all things will tend to ruin. And to such a morality the Bible is an indispensable. There alone is the instruction, and the sanctions which reach the heart and influence the life.

EDUCATION IN THE FAR WEST.

The importance of education, under Christian influences, none can duly estimate. The whole community should enjoy it. The provision made in the older States of the Union, to this end, is good, though still susceptible of improvement. In the new States, and especially in the Territories, there is a sad want.

In another column we present an appeal in behalf of Highland University, in Kansas. The brethren there are doing admirably. They are public benefactors—benefactors to their Eastern brethren, as well as to the region where they dwell. Our sons, brothers, friends, go to the far West. The new States and Territories are already a great political power. Soon they will have a dominant voice in the ruling of the land. Shall they be adequate to the proper use of their influence? This will depend upon the character of their education. Let this be general, and duly imbued with the spirit of Protestant Christianity, and all will be well. Let it be such as will be given at Highland, and spread abroad by ministers and teachers, who shall be instructed at Highland, and true religion, sound morality, and pure patriotism, will pervade the population, and qualify them for doing their proper part in both Church and State.

The aid solicited is small, and should be cheerfully given. Any sums sent to us, large or small, will be thankfully received, and duly forwarded.

TOBACCO.

On our fourth page we give an article of great value, on the use of tobacco. It is from one of the most eminent Scientific Associations in the world, and deserves serious consideration. We have no doubt but that tobacco causes much feebleness, and shortens many lives. True it is that many use it, and live long; and so also many who inhale malaria daily, live long; and many who, in warfare, go into deadly battles, live long. Still malaria and warfare are highly destructive to human life.

The loss of time, in the use of tobacco, and the expenditure of money, and the pain caused to your friends by the nauseous odor, and the pollution and vileness attending the habit, are also things deserving consideration. Let the weed be confined to the chemists laboratory, and to the drug store, to be brought forth only when a poison is needful.

THE UNITED PRESBYTERIAN QUARTERLY REVIEW.

This journal, as our readers may know, is an organ of the United Presbyterian Church. It is edited by Rev. Dr. KERR, of our city, aided by Drs. PRESSLY and RODGERS, and MR. CLARK. The number before us (for October,) is the *fourth* of the series; and we may say of it, that it ably *concludes* the first volume. Its contents are, I. The Hebrew Servant; II. The Bible and the School; III. The Eighth Psalm; IV. Church and State; V. Niagara Falls—Its relation to Chronology; VI. The Recent Syrian Massacre; VII. Tractarianism Traced to its Sources; VIII. Examination of 2. Cor. iii: 6—14; and 1. Cor. v: 9—11. IX. The First General Assembly; Short Notice.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

THE PRIVATE LIBRARIES of Boston contain many rare works of the olden time. These are treasured with the utmost care, and sacredly transmitted from one generation to another. In a modest brick mansion not far from the Common, may be seen a fine copy of the first edition of "Paradise Lost," a queer little quarto, "Printed by S. Simmons, and to be sold by S. Thompson, at the Bishops-Head, in Duck Lane," &c., &c., 1668. Mr. Simmons thought it necessary to apologize in behalf of Mr. Milton to the readers, because the poem "rimes not," and he accordingly puts a note in his own name after the title page, addressed to the "courteous reader." An errata corrects the mistakes of the printer, and this error appears among other odd emendations "for hundreds reads hunderds."

There is also another copy of Milton in the library, of special interest, for it once belonged to the author of "The Clergy," and the name of Thomas Gray is written nine times in the volume in his own hand. Side by side with this book stands Richard Baxter's "Holy Commonwealth," dedicated "to all those in the army or elsewhere, that have caused our many and great Eclipse since 1646." The date of this book is 1657, and it once belonged to the author of "The Excursion;" it bears on the flyleaf this signature—William Wordsworth, Rydal Mount.

Among the first editions in this choice library are Lord Bacon's Advancement of Learning, Sir Philip Sidney's Arcadia, Sir Thomas Browne's Works, Gray's Poems, and Dr. Johnson's Rasselas. The last two volumes are enriched with autograph letters of their authors. A portfolio lies on the library table containing manuscripts in the handwriting of Cowper, Burns, Byron, Campbell, Goethe, Richter, Pope, Addison, and numerous other celebrities. Sidney Smith's famous letters to the Pennsylvanians, as originally sent to the press, are in this famous portfolio.

All Theodore Parker's writings have been transferred to Ticknor & Fields, who will publish the work he left in manuscript on Historic Americans. The memoir of Mr. Parker will be included in the same volumes, and is now occupying the pen of Rev. Mr. Weiss. These volumes will no doubt engage the attention of the reviewers for a short time, but it is not possible to give them a permanent popularity. The evil seed sown by Mr. Parker, will long continue to bring forth sad results, but his name and reputation will soon pass away He had no attribute of immortality.

The Massachusetts ANTIQUARIAN SOCIETY proposes to publish another volume on the Indian languages, from papers furnished by T. W. Thornton, and Rev. Mr. Bliss. The same Society has requested Mr. Henry W. Poole, to communicate the result of his proposed researches into the antiquities of Mexico.

THREE MISSIONARIES of the American Board, Messrs. Nathan Ward, J. C. Smith, and Jams Bates, with their wives, and a child of Mr. Smith, and others, of the Methodist Missionary Society, embarked at Boston, October 30, in expectation of spending their life in Hindoostan.

A DAILY PRAYER MEETING has been held in the chapel of the Old South church for ten years. The tenth anniversary was to be celebrated on Thursday of this week.

Our readers have not forgotten the FALL OF THE PEMBERTON MILL at Lawrence, Massachusetts, by which so many lives were lost, and which awakened so much sympathy in many parts of the country. The new Pemberton Mill is now nearly completed, and has been rebuilt in the most substantial manner. It will be in full operation next January, giving employment to 1,000 hands, male and female, in making ticking, shirting stripes, cotton flannels, cotton pantaloon cloths, cottonades, cotton vestings and ginghams. It is 84 feet wide, 284 feet deep, 60 feet high to the cornice, and with a double attice 91 feet high to its highest point. It has 480 windows, 4 feet wide and 9 feet high, 4 feet 4 inches apart. The number of bricks used is set down at 2,200,000. One contractor supplied 1,417 barrels of lime, and 521 barrels of cement. The cost of the whole mill, when completed, will exceed $60,000.

It is a curious circumstance that the new TRINITY CHURCH on Lord's Hill, at Hartford, Ct., is to be built from the church on Asylum Street, formerly belonging to the Unitarians. The stones are taken down one by one and numbered, and they will be put up in the same relation on Lord's Hill to constitute the Episcopal Church.

NEW-YORK.

MONEY continues abundant, but the stock market has fluctuated a little. Last week Mr. Cobb, Secretaay of the Treasury, Mr. Thompson, Secretary of the Interior, and the Governor of Louisiana, were in this city. During their visit, an attempt was made to inaugurate a commercial and financial panic, to further political scheming. Certain presses of this city and the South were filled with violent declamations, and absurd prophecies of ruin to the country, consequent on events which have nothing to do with the question. For a day or two it was successful on some of the stocks most easily influenced, though United States stocks, which, if there were ground for a real panic, should have been first to feel the effect of it, were scarcely influenced at all. The loss to holders occasioned by this unprincipled movement of politicians, must have been reckoned by hundreds of thousands, if not millions, of dollars. But the folly of such a panic soon forced itself upon the holders of stocks, and a reäction is now taking place on all the sound stocks.

The CENTRAL PARK contains eight hundred and forty acres, and the estimated cost of the ground and improvements is the snug sum of $12,000,000, but probably the actual outlay will greatly exceed this amount. About one thousand five hundred men are constantly employed, while fifty policemen are in attendance to preserve order among visitors, and protect the buildings, bridges, trees, &c., from injury. The surface of the ground was mostly covered with the rocks; and the greater part of the soil now in such a promising state of cultivation was carried thither from a considerable distance. On a pleasant Saturday afternoon it presents an exceedingly gay and animated appearance. The beautiful landscape is all alive with elegant equipages, equestrians, and richly dressed pedestrians. The number of visitors is very great; take for instance the account of last Saturday week. Those who keep a record at the several entrances report eight thousand seven hundred and fifty pedestrians, three hundred and seventy-five equestrians, and three thousand two hundred and seventy carriages during the day. If we allow on an average three persons to each vehicle, we have eighteen thousand seven hundred and seventy-six visitors in the Park in one day. Even this is not equal to some former occasions.

The New-York EVANGELICAL ALLIANCE lately held a meeting in the church of the late Dr. Alexander, preparatory to commencing active operations. Rev. Charles C. Goss, Secretary, presented a report giving the population of the wards, the portions provided and unprovided with religious instruction, as follows: Present population, 843,741; places of worship, 274; number provided for, 205,580; number unprovided, for, 638,161. The places of worship include some twenty-five Mission Stations, twenty-five Catholic churches, besides twenty others usually termed *un*-Evangelical. Deducting these from the two hundred and seventy-four, and we have only some two hundred Evangelical churches in this city. Including every place of religious worship of every name, only one-third of the population is provided for. In every ward except two, there are from fifteen thousand to fifty-seven thousand persons who could not enter any house of worship if they so desired.

It is to be kept in mind that this estimate includes infants, children, the sick, infirm, and aged, and those in attendance on them; so that it is not too much to say that the reported destitution should be lessened at least one-half. But even after this deduction is made, the condition of things is alarming enough. Earnest addresses were made by the Rev. Wm. A. Hoge, of the Presbyterian Church, Rev. Dr. Tyng, of the Episcopal Church, Wm. B. Crosby, Esq., and others. It is the intention of the Association to rent a theatre or some other place on Broadway, for free preaching on Sunday evenings, another in the Bowery, during the Winter, and several halls and cellars in the lower wards; also to institute open-air preaching in accordance with law, and so to carry the Gospel to the people.

There are at present no less than 10,000 ITALIANS in this city. For the most part, they are a poor, industrious, cheerful people. Large numbers of them support their families on a frugal scale by the pennies accorded to the organ-grinders and rag-pickers. If we visit their humble homes on the Sabbaths, we will find in some of them almost as many monkeys—the accompaniment of the organ—as children. More than one hundred of their children are now in a Sabbath School conducted by Mr. Pardee, a devoted city missionary.

THE OLD MANSION of James Beekman, erected more than a century ago, on "Beekman Hill," is still standing, near the corner of Fiftieth Street and First Avenue. This house, at one time, was the finest private residence on the island, and commands a grand view of East River, Hell-Gate, and the surrounding country. It was here that Washington, Lafayette, and other officers of the Revolution, often found the repose of a quiet home. Here Admiral Howe and his staff, among whom was Prince William Henry, afterwards King of England, made their head-quarters after the city was taken by the British. Here, also, General Clinton resided; and here the brave and youthful Hale was tried and condemned to death; and it was in this house that Major Andre spent his last night in New-York. These, with many other historic associations, are connected with this venerable mansion.

MESSRS. HARPER & BROTHERS have in preparation a "Dictionary of Biblical Literature," to be completed in two large octavo volumns, under the editoral supervision of Prof. Strong, of the Troy University, and Rev. Dr. McClintock—but with numerous eminent collaborators, both in Europe and America. It is their design to present a work which shall give, in the fullest possible manner, the results of recent biblical scholarship. They also have in press, and will shortly publish, from early sheets, a volumn called *The Wits and Beaux of Society*, by Grace and Phillip Wharton, authors of that successful book, *The Queens of Society.*

Messrs. J. R. GILMORE and B. F. BARNETT, of Orange, N. J., have purchased the *Knickerbocker Magazine*, with a view to bring it up once more to the prominent literary position which it held in days gone by. Lewis Gaylord Clarke. esq., will retain his life-long connection with "Old Knick." Without the former, the latter would seem to its readers like the play of Hamlet, with Hamlet's part omitted. The incoming proprietors are men of tact and business ability. Their new series will commence with the January number, on which occasion the Magazine will appear in a fresh and enlarged form.

THE AMERICAN SEAMEN'S FRIEND SOCIETY was organized in 1825. It is now sustaining thirteen chaplaincies abroad, besides several in our Southern ports which are most resorted to by sailors.

In connextion with it and its branches at the West, about forty clergymen are preaching the Gospel to seamen scattered through this and other lands.

It has over one hundred and fifty sea missionaries in the forecastles of as many ships, who are furnished by this Society with ten-dollar libraries.

It was established eighteen years ago, and now sustains the Sailor's Home in New-York, which has received more than fifty-seven thousand seamen, who have here found the comforts and the privileges of a Christian home, in a well spread table, good beds, and pleasant rooms, a family altar, a reading-room, and a weekly prayer-meeting, by which many of them have been greatly benefited, and where thousands of them, *shipwrecked and destitute*, have been relieved by the Society.

The Society has now earnest applications for more foreign chaplains to be sent to ports where thousands of our sailors are to be found during the year, and where they are greatly needed to preach the Gospel on shipboard and in the Bethel, to visit the boarding houses and the hospital, and to give the sailor such counsel and sympathy while he lives, and such burial when he dies, as his friends and the Christian public would desire for him.

The names for such managers as Rev. Drs. Ferris, Brigham, and Parker, and Messrs. W. A. Booth, (President,) Peletiah Perit, W. B. Crosby, will assure all that under their administration, funds will be wisely and faithfully appropriated. God grant that the time may soon come when "the abundance of the sea shall be converted," and every seaman shall be a missionary.

PHILADELPHIA.

THE PEOPLE of this city are beginning to wake up to the importance of securing a part, at least, of the trade of the West and North-west. In this matter she has been greatly outstripped by New-York. And it will require years for Philadelphia to regain what she has lost in this direction, through neglect; but an increased degree of public spirit on the part of her merchants and manufacturers, will do much to retrieve the losses of the past. The Board of Trade has just returned from a delightful visit to the leading cities in the West and North-west. Its members speak in the highest terms of the reception met with, and of the openings presented for Philadelphia interests. The travel of emigrants to the West, over the Pennsylvania Railroad, has been much greater the present year than for several years past, the trains averaging daily from seventy-five to one hundred passengers. For several months past a large number of Philadelphia mechanics have purchased tickets for New-Orleans, intending to make that city their future home. A great majority of those who have left are carpenters.

THE ST. ANDREW'S SOCIETY, a benevolent institution composed of Scotchmen and their descendants, will celebrate its one hundred and twelfth anniversary, on the 30th of November. This Society is in a flourishing condition, and unostentatiously does a great deal of good, besides keeping up the patriotic feelings of "Auld Lang Syne" among Scotchmen, and their descendents here. One of its Chaplains is the Rev. Wm. Blackwood, D.D., a well-known scholar, excellent writer, able preacher, and faithful pastor in the Presbyterian Church.

AN ASSOCIATION has been lately found. called the "Old Man's Home," for the purpose of providing a comfortable home for respectable old men, who have no relatives to care for them, and who may have been visited by misfortune. It was projected by some philanthropic ladies, the