

Presbyterian Banner.

PITTSBURGH, SATURDAY, DECEMBER 29, 1860.

Having purchased for our office the "Right" to use the name of the Presbyterian Banner, we have the pleasure to announce that we have secured the right to use the name of the Presbyterian Banner, and we have the pleasure to announce that we have secured the right to use the name of the Presbyterian Banner.

Western Theological Seminary.—At the expressed desire of several members of the Board, a special meeting of the Board of Directors of the Western Theological Seminary will be held in the hall of the said Seminary on Tuesday the 16th day of January next at 3 o'clock P. M.

E. I. SWIFT, Vice Pres't, presiding.

Renovals.—A large number of our subscriptions expire at the beginning of the New Year. Our friends will confer a great favor by renewing at once, for it will save a world of trouble in keeping our mail books correct. Send the money at once, if possible; but if this cannot be done, let us have your name, and then send the money by your pastor, or by the first opportunity, through the mail or otherwise.

The Fourth of January.—The call, by the President of the United States, of the whole country, to fasting, humiliation, and prayer, is a solemn recognition of the being and providence of God. It is an acknowledgment that God is just and merciful; and that we are transgressors, but would avert his anger, and enjoy his love.

The Second Week in January.—The 7th to the 13th of January has been set apart, by our General Assembly, and by various Churches, as a season of devotional exercises. It is well to have a protracted meeting, once a year, and no season is more favorable than that named. If every forenoon and evening could be devoted to public worship, it might be well. If not all the week, then say every evening, and three whole days. The mind needs a season of abstraction from the world, that it may fully attend to its spiritual concerns.

ALL UPPERMOST.

"The infidel socialism, which underlies the fanaticism of the North, teaches that all must be uppermost—that every one must be at the top of society—none at the bottom."

"All history demonstrates that this is impossible, and that the doctrine is utterly false. And all these things confirm the unerring Word of God.—Witness and Sentinel."

The "infidel socialism" and "fanaticism," alluded to by our contemporary, are found at the North; but they are rarely found, and are strongly condemned. The almost, universally prevalent doctrine is, the natural right of man to "life, liberty, and the pursuit of happiness;" and this found in the Scriptural law of justice, love, and brotherhood, springing from the fact that God made them all of "one blood," and all in his own "likeness." Then, let no one despise, or oppress, his brethren. The equalities in the human family are fundamental, and to be cherished; the inequalities are adventitious, and are not to be entailed.

DR. BOARDMAN'S THANKSGIVING SERMON.

This excellent sermon, preached on the 29th of November last, and published by request, we have just read aloud in the hearing of an intelligent lady. Her first and spontaneous remark was, "Well, that may please the South, at any rate." A little conference brought us to the unanimous conclusion that it was Scriptural, and adapted to the section of country in which it was preached. Dr. Boardman is not chargeable with the common sin, of flattering the present and cursing the absent. He admits that grave errors, North and South, have brought the nation into trouble; but he confines in his Southern brethren, that they will reach to, and rebuke and exhort the people there; and hence he devotes himself to the task of pointing out errors there, and urging amendment. This is wise. If all preachers would do so, happy would it be for the Church and the land. The sermon is earnest for the Union.

THE BANNER FOR 1861.

Another number will complete our work for 1860. How we have discharged our obligations is known to our readers.

The year 1861 promises to be one of unusual interest in both Church and State, at home and abroad. It is our purpose to keep our readers fully informed of the progress of events; to discuss the various subjects presented, according to the best of our ability; to continue to employ correspondents of ability and the proper qualifications, and to give our readers the greatest possible amount of the best kind of return for their patronage.

We look to pastors, elders, and members of the Church generally, for assistance in extending our circulation. Our thanks are given to the many who have already interested themselves in our behalf. Will not our friends, and the friends of religion and intelligence, seek to place the Banner in the families of their neighbors?

On the great questions of the day we give no uncertain sound. We are for our country, our whole country, and against disunion from whatever quarter. We seek to convey to our readers a correct idea of the great controversy, doing justice to all sections. This locality is worthy of such a paper as we desire to make ours. Will the people give us the necessary encouragement?

Change of Relation.—Bethel Church, (N. S.) in Smith county, Miss., numbering thirty members, unanimously resolved, on the 26th, to withdraw from the New York Presbytery, (N. S.), and to unite with the East Mississippi Presbytery, (N. S.)—Witness and Sentinel.

NEWSPAPER BUSINESS.

Probably the best lectured people in enlightened lands, just now, are poor, toiling, sweating editors. Everybody has a bit of advice for them; something has not been done that ought to have been done, and something has been inserted that ought to have been omitted. Something has been commended that ought to have been condemned, and a word has not been spoken for something that ought to have received unmeasured praise. This change would please one man, and that change another man. In short, every one has his likes and his dislikes, his preferences and his rejections.

And no men receive advice so cheerfully as editors. As a matter of course, they listen attentively to every word, and weigh well every argument presented. Also, it affords them the highest delight to gratify every person, if consistent with all rights, respect, and propriety. It positively makes an editor feel happy to know that he has obliged some one.

But notwithstanding all his amiability of manner, and forgetfulness of self in his great desire to gratify every one of his tens of thousands of readers, there is one conclusion pretty uniformly arrived at; that is, that editors are rash—that newspapers are rash—reckless in their statements of facts and opinions. This seems to be a settled conviction with many people. It is spoken of morning, noon, and night; on the streets, in the cars, and on the steamer. The honest farmer is fully persuaded that editors are a terribly reckless and daring class of men. The plethoric merchant decidedly coincides in this opinion, as he carries the smoking roast at dinner, or puffs his evening cigar. The charming boarding-school Miss is free to express her sentiments in the affirmative.

And the dapper young gentleman, in all the glory of patent leathers, and black moustache, is wondrously outraged at the want of discretion exhibited by the entire editorial fraternity. The politician on the stump, "pitches right into" editors, though he relies wondrously on their aid at last. The professional lecturer, reading over his manuscript for the hundredth time, proffers his rebuke. While the reverend Divine, discoursing to his people on Thanksgiving day, makes them believe that on account of this thing, editors are "sinners above all men in Jerusalem," though this same reverend Divine may have been indebted to these same pesty editors for whatever reputation he may have abroad, and for protection from many a fierce onslaught at home.

But now, good friends, permit us to assure you that you are all egregiously in the wrong; that no other class of men are less worthy, at least of this charge, than these same editors. Every one that has been behind the scenes for a little, can bear witness to this, and can testify that no other class of men are so careful about statements, and about reports, as these same naughty editors. With them, one great trouble is to keep out of their columns what is pressed for insertion. We venture the remark that there is scarcely an editor of any influential journal, secular or religious, that does not offend many more of his friends by declining to publish what he knows would cause difficulty, than he offends by publishing what is really objectionable. Editors are appealed to by the young and inexperienced, by the learned and influential, by the wise and patriarchal, to do many things which the applicants suppose to be right and proper, but which editors know would, when all things are taken into consideration, be productive of great and lasting injury. If the editor of any secular paper published all that was offered to him, his head would certainly be broken at least once a month. And if the editor of a religious paper would dare publish all that is sent him, or even what many think he should publish, he would come under the ban of Presbytery or Conference, at least once every quarter.

It is time for readers to learn that editors are in general about as carefully conscientious and honest, as other people. No doubt they have their faults, like others; but, be assured, willful rashness is not one of them. If you knew the arguments presented, and the appeals made, you would wonder how the poor fellows could withstand such influences. And if you could only see the manuscripts, written by "those who are of reputation," that the painstaking, discreet and cautious editor is compelled to cast into the basket, among the waste paper, lest a commotion might be stirred up, your opinion of his good sense and general soundness of judgment would be vastly increased. Thank the editors not only for what they give you, but also for what they withhold.

THE CHRISTIAN'S LIFE A CONFLICT.

From the moment when, under conviction of sin, the anxious cry is first uttered, "What shall I do to be saved?" up to the moment of his son's separation from the body, the experience of the child of God is, with but few if any exceptions, an experience of spiritual conflict.

Prior to justification, effort, even agonizing effort, is needed. Satan opposes the world opposes; the heart opposes. He strives to enter in at the straight gate. He is earnest, eager, diligent, indefatigable. The sinner is justified by grace. He is drawn to Christ by the Holy Spirit, but so drawn as to come with desire. There is no interference with his consciousness of responsibility. No violence is done to his will. Personal effort he feels to be a necessity. His soul's best energies are therefore concentrated upon the work before him. He is not unfrequently, the subject of intense agony, before he attains to a joyous sense of pardoned sin.

And after the soul has attained to peace with God, energetic personal effort is still necessary. We have something more to obtain than pardon and acceptance. We must acquire meekness for heaven; we must become holy. Now, the attainment of holiness is by no means easy. The Gospel standard is high. It is this: "Be

ye therefore perfect, even as your Father which is in heaven is perfect."

Who that knows anything of the corruption of his depraved heart, can regard it as a work of but little difficulty to cleanse himself from all iniquity, and become conformed to the Divine moral standard? Who that knows the opposition which the heart makes to the perfect law of God, will anticipate a life of uninterrupted ease? Who that knows the power of the world and Satan to seduce from the path of uprightness, will presume that to resist temptation and to become like God, requires no laborious effort?

All who have been Divinely taught—all who have been made to see what they are and what they must be, and what are the difficulties to be encountered, will readily acknowledge that they have a work before them, an arduous work, a work that never ceases this side of eternity.

Many who profess to belong to God's people are unwilling to acquiesce in the view here presented. They doubt whether the standard of Christian attainment is so high. They cannot believe that such constant and laborious effort is required, or at all necessary. This is because they love "ease in Zion." They are unwilling to give up the gratification of their natural inclinations. They desire not deliverance from sin, but deliverance from its penalty. This they flatter themselves, can be secured by some easy kind of intellectual faith, and a form of godliness.

Men may shut their eyes against the unwelcome truth, but the truth still remains. God's word leaves no room for doubt as to the necessity of self-denying and persevering effort upon the part of the Christian. The sermon on the Mount is replete with lessons on this subject. Every one who will not act in accordance with these lessons, Christ compares to a foolish man who built his house upon the sand, which was swept away with the destructive tempest.

The rule is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Whoever doth not bear his cross, and come after me, cannot be my disciple." In the Epistles, the Christian is compared to one contesting for a prize which can be obtained only by the most strenuous effort. He is represented also as a soldier, engaged in a warfare, with the most formidable foes. He is under the necessity of being constantly armed for conflict. He must fight the good fight of faith. At death, he will receive the crown. God works in the Christian, but, under that working, the Christian still both wills and does.

And we may not complain of our condition and trials. We know that God could have exempted us from them all. He could have made smooth our pathway to the celestial city. His not doing so is proof sufficient that our own good, as well as his glory, requires that our experience be such as it is. In some things, we can ourselves see the wisdom of the Divine arrangement respecting us; and where we cannot, we may confidently and cheerfully say, "even so, Father, for so it seemed good in thy sight."

But let none, hence, conclude that the Christian's life is a cheerless life. Many make it so, but they need not, they should not. The Christian's experience may be, and should be, in the highest sense, a happy one. He has to watch and pray and struggle, every day and every hour, until death shall end the conflict, but he is ever sustained and cheered from above. He has joys far transcending any that the world can give—joys that, even here on earth, far more than compensate for all his trials.

THE PRINCETON REVIEW ON THE STATE OF THE COUNTRY.

We have received a few advance sheets of the Princeton Review, which contain an admirable article on the "The State of the Country." It is clear, comprehensive, patriotic, Christian. The value of the union of these States, it regards, like the value of the family union, of a father's blessing, or of a mother's love, inestimable by dollars and cents. We are bound together by a common lineage, a common language, a common religion, rooted in the same cradle, and surviving the same difficulties. Geographically we are united. We are adapted to each other in the productions of climate, population, and industry, each large section producing just what the other sections need. We are bound together by a Federal Constitution, and by solemn oaths. Our history is one, our duties are reciprocal, our interests are blended.

The question of principle between the North and the South, the Review deems to be this: Is slavery a municipal or a national institution? If national, if founded on the common law, then a master has a right to his slave—at home, in a territory, in a neighboring State, in England, France, everywhere—just as he has a right to his ox or his horse. If the right is founded on municipal law, then it extends no farther than the boundaries of the State, which created and sustains it. The Princeton Review, with WASHINGTON, JEFFERSON, MADISON, MONROE, and jurists and statesmen generally, maintain the latter. It regards slavery as local, and slaves as men; and it maintains that they are entitled to the treatment due to men—to mental and moral culture, to have the light of heaven let in upon their souls, to the rights of property, and to the prerogatives of the conjugal and parental relations.

The Review admits mutual wrongs, practiced by North and South, against each other; but these do not infer the need of a separation. They can be and should be, corrected. The article also argues strongly against the right of secession; and against the probability that secession would be any remedy for the evils complained of; and it maintains that secession would expose the country to calamities too painful to utter.

We trust that God in his mercy will yet arrest the "stupendous madness." We believe that slavery is "doomed," but we pray that the decree may be executed in mercy—that slavery may be removed by the sweet influences of the Gospel, and the mild and wholesome order of law, and not by passion, insurrections, and war. If the Union shall continue, the slaves will have liberty—liberty through the Gospel's power, upon them and their masters. They will find their bonds relaxed, their condition improved, their rights as human beings accorded, their relation to their masters regulated by New Testament rules, and themselves fitted for freedom, and obtaining it. If the Union shall be ruptured, slavery loses its strong protector. The North and all of civilized Europe will frown upon it. Wars will arise—an end will come. Slavery is doomed. May a kind Providence not permit a violent rupture of the bonds, but cause them to vanish under the dissolving influences of light and love.

A WORD TO OUR SOUTHERN BROTHERS.

The present state of the country is such as to excite the most painful apprehensions in the bosom of every patriot and Christian. And one of the worst features is, that leading politicians, editors, and ministers, in the South, insist that the time for conference and conciliation is past. With many of them we grieve to say, disunion is a foregone conclusion. South Carolina now considers herself out of the Union—"homeless and houseless," as a member of her Convention said. For weeks her leading men have treated all suggestions as to continuance in the Union as a grand impertinence. They would not stay in on any consideration. And the Northern newspapers, both secular and religious, that were most anxious for concession, that would grant almost anything in order to satisfy the South, are the ones that have received the heaviest blows and the most contemptuous sneers from that quarter. The South Carolinians regard the advocates of Union upon any terms, as their enemies.

Now, in view of this state of things, we wish to whisper a few words to our Southern brethren—especially to Southern Christians, that they may pause before they take the fatal leap. In most of the Southern States there are as true friends of the Union as ever lived; in several of those States these greatly preponderate. They need our sympathy; they are worthy of our greatest encouragement, that they may arouse themselves, stand firm, and roll back the tide of disunion, as has been attempted by the noble Senator JOHNSON, from Tennessee.

The precise point to which we wish to call the attention of determined disunionists, is this: You are doing the very thing those rampant Abolitionists, who seem to have given you so much trouble, and in denouncing whom, you have well-nigh exhausted the entire vocabulary of condemnatory English adjectives, wish you to do. You are rushing into the very abyss into which WILLIAM LOYD GARRISON, WENZEL PHILLIPS, and men of that class have been long anxious to see you fall. No men are so delighted with the course you are now pursuing, as these men. For years they have been wishing you out of the Union, and seeking to make you go out, and now shall end the conflict, but he is ever sustained and cheered from above. He has joys far transcending any that the world can give—joys that, even here on earth, far more than compensate for all his trials.

Be assured that the great mass of the Northern people of all parties, who are now praying for the continuance of the Union, and who cannot bear the thought of losing a single star from our proud National banner, are those who have no sympathy with GARRISON, JOHN BROWN, or any of that crew. They are the conservative people who never incite a slave to escape, or interfere with the legal execution of a law of the United States with respect to the South to remain forever free from any Northern aggression. These people are your friends; the only real friends you have on earth. But you will not listen to them; you cast them aside. And then you prepare yourselves to rush into the arms of your enemies—to fall into the pit they have been long digging for you. Is this wise? Is it politic?

THE CHRISTIAN'S BEST MOTIVE FOR PATRIOTISM.

This is the title of a sermon, preached November 1st, 1860, in College Church, Hampden Sidney, Va., by Rev. ROBERT L. DABNEY, D. D. The occasion was, the General Fast-day appointed by the Synod of Virginia, to pray for escape from National convulsions. It is founded on Psalm cxviii: 9—"Because of the house of the Lord our God, I will seek thy good." The text is most appropriate to the occasion, and the motive which it presents for a true, elevated, and self-consecrating patriotism, is the highest possible.

The evils existing in the country are ascribed by the preacher, and rightly so, to the raising, on the part of the people, of bad men, to posts and places of power and influence; and hence the remedy will be, the supplanting of such, by others who are good and true. Christians are called upon, wisely and calmly, to perform the part of citizens; but, alas, unhappily, many Christians, Christian ministers, Christian editors, and Christian legislators, become seemingly as wild and fanatic, though by no means as reckless and unprincipled, as ordinary selfish politicians. But hear Dr. DABNEY:

"My brethren, the Christians of this land are able to control the selection of reckless and wicked men for places of trust, if they please, and will do so to the birth. If even the voters among the people, chiefly adults, among a people of twenty-six millions of men, women, children and slaves—four millions who profess to be supremely ruled by principles of righteousness, peace and love, and to be united to each other in the brotherhood of a heavenly love—shall consider the institution of slavery doomed, and that the Great God, in our blindness, has made us the instrument of its destruction. Secession is now declared by South Carolina, but it is far from being aban-

such as fear God, men of truth, having countenance, and place such over them to be rulers; or God will assuredly avenge himself for our violated allegiance to him. The Christians of this country must sternly claim that wicked or reckless men shall no longer hold the helm of State; that political orthodoxy shall no longer stand for that worst offense against citizenship, a wicked life. And along with rulers, I would include the directors of the public press, as being of the general class of 'leaders of the people.' Even while you boast of the potency of the engine of the nineteenth century, you have allowed it to fall in many cases into most incompetent and dangerous hands. See who have held this responsible lever in our land in these latter days! Some are honorable and patriotic; but more are unscrupulous, some are uneducated youths, without any stake of family, estate, or reputation in the community; some fiery denouncers, some touching the springs of public affairs with a drunken hand, and many the open advocates and practitioners of the duellist's murderous code—these men you have permitted and even invited and salaried, in your easy thoughtlessness, to misrepresent, misdirect and inflame the public sentiment of the nation!

But especially should you remember, at such a period as this, the boundless mischief wrought by the habit of reckless vituperation, and the political warfare which has so long and so unprofitably indulged, to further political ends. It is this which chiefly has created our present unhappy dangers, by misrepresenting each section to the other. You have heard descriptions of the reign of 'terror' in the South. Remember that in the North, you saw the frightful and murderous violence of political factions there displayed, you have exclaimed: 'Were these men, or devils?' They were men, my brethren; 'men of like passions with us.' Read the narrative of the philosophic 'Times,' and you will learn the source of these rivers of blood. Unscrupulous leaders of parties and presses, in order to carry their favorite projects and overpower political rivals, resorted to the trick of imputing odious and malignant motives to all adversaries.

Now I say to you in all faithfulness, that the reckless and incapable men whom you have weakly trusted with power or influence, have already led us far on toward similar calamities. They have banded violent words, those cheap weapons of petulant feebleness; they have justified aggression; they have misrepresented our temper and principles; they have, by their own misrepresentations and violence in other quarters—until multitudes of honest men, who sincerely suppose themselves as patriotic as you think yourselves, are really persuaded that in resisting your claims, they are but rearing a necessary bulwark against lawless and arrogant aggression.

Do not the increased bitterness and prejudice, which seem so fast ripening on both sides for a fatal collision, tell you too plainly? And when these rash representatives of yours in our halls of Legislation and our newspapers, shall have sown the wind which will reap the whirlwind? When they have scattered the seeds of discord, who must not that horrid crop which they will produce? Not they alone; but you, your sons, your friends and their sons. So that these misleaders of the people, while you so weakly connive at their indiscretions, may be indirectly preparing the weapon which is to pierce the bosom of your fair-haired boys, and smothering the birds of prey, which are to pick out those eyes whose joy is now the light of your happy homes, as lies stark on some lost battle-field. For God's sake, then—for your sakes, for your children's sake, arise—declare that from this day, no money, no vote, no influence shall be given to the maintenance of any other counsels than those of moderation, righteousness, and manly forbearance."

We would, that every man, of every party and every creed, could hear such a sermon. When speaking thus, and in season, the minister is within the sphere of his calling. If the day of prayer appointed by the President, January 4th, shall be the occasion of such presentation of God's truth; and if, with the spirit which breathes in this sermon, ministers and people shall go to a throne of grace, the official call will result in a benefit to the land.

COXIANA.

The Rev. SAMUEL HANSON COX, D.D., LL.D., has been lately treating the readers of the New-York Observer to a series of articles on that wonderfully gifted but terribly erratic man, the late EDWARD IRVING. It seems that when Dr. Cox was in Europe, he attended several times upon the services conducted by IRVING. These as was proper, met with the decided disapprobation of the Rev. SAMUEL HANSON COX, D.D., and he has just finished "showing them and also poor IRVING in the most approved "Hexagon" style of Greek, Latin, and distorted English. But this operation so excited the venerable Doctor against everything opposed to his peculiar views, that he looked around for something else upon which the vials of his indignation might be poured out, and in an unlucky moment for the "juvenile patriars" connected with the Exceeding Acts of 1837, his eye fell on them. That was enough; just listen to his utterances upon these devoted heads, in a communication to the American Presbyterian:

"When disunion, excision, cruel seism, was avallanted upon us, for no good reason, and in a way which I never cease to accuse and denounce, as a very wickedness, *novum et inauditum nefas*, as largely and unconstitutionally involving necessarily the sins of perjury, and most anti-Christian intolerance, against four Synods, twenty-eight Presbyteries, and one other 'dissolved,' in *teves aras*—that is, in the abstract, since in its noble concrete, it still exists, grows, and blesses the very city of Philadelphia in which it was first promulgated. It has been the styled propagators, and expounders, and special guardians of the constitution; when all this occurred, I say, Oh! how I grieved me, agonized me, jostled me away from all my prospects and hopes for the honor and perpetuity of the just predominance of the glorious American Presbyterian Church! Nor yet, if ever, in this world, can I recover from the damage, the degradation, the dishonor, that of unique abomination in our annals, the result of which we feel to this day!"

He thinks this "unique abomination" has been overruled for good as was the persecution of PAUL and the sin of JUDAS; but then exclaims, no thanks to PILATE, to the traitor, or to the high-priest, and none at all to the "juvenile patriars" who did it all, with such a rush of fury—while conscience and reflection were too debauched, or drunk, or maddened, to care a straw for their ordination vows, to the constitution! The subsequent conduct of these selfsame "juvenile patriars" he has no very high opinion of. For he says: "Soon they laid a new 'basis'—their own word, and without a particle of constitutional authority, or right of any kind, they just impudently excluded from their Church, whole-

sale and retail, all whoever would not approve their revolutionary and schismatical acts; sanction them; make those acts their 'basis,' declaring all such excluded, *ipso facto*, by the rendition of the schismatical vote, refusing such homage to blasphemy and treason! How 'schismatical' it was!" Nevertheless the charity of our venerable Doctor reaches to some of these huge offenders. He even grows facetious and perpetrates a pun, albeit a poor one, when he says, "Many of them, in spite of their evils, I sincerely revere and love. And they know it! Why will they then not right about, face the music of their duty, and perform the doing of it as if they were ABLE—to be account-ABLE?" Sic transit, Rev. SAMUEL HANSON COX, D.D., LL.D.

EXTRAVAGANCE.

How many people did PAUL address on Mar's Hill? Speakers of an ardent temperament and strong prejudices and passions, are very liable to over state matters, and make themselves ridiculous. The ministers of religion should be exceedingly cautious in this regard. By their excesses they injure, not only themselves, but the cause they advocate, and the name they bear.

An instance of extravagance, of the wildest kind, we have in the Thanksgiving sermon of Rev. HENRY J. VANDYKE, D. D., of Brooklyn, New-York. The speaker is immensely ardent, in his zeal for Slavery; and to give it the semblance of Scriptural authority, he alludes, in his own way, to several things spoken in the Divine Word. In the midst of these remarks, he exclaims: "When PAUL stood upon Mar's Hill, surrounded by ten thousand times as many slaveholders as there were idols in the city, do you believe he kept back any part of the requirements of the Gospel, because he was afraid of a tumult of the people?"—Central Presbyterian, of Dec. 22.

Certainly not, through fear. But he might have omitted some things, because the people were not able to bear them, yet. But we are interested to know how many "slaveholders" surrounded PAUL. He was in Athens, where we are told there were thirty thousand gods, publicly recognized. The apostle, even supposing each god to be represented by but one image, (idol), must have had a surrounding of, at least, three hundred millions of people! Three hundred millions of slaveholders in Athens! Well, how many slaves had each? And how many people in the city had no slaves? And now can Dr. VANDYKE calmly and rationally look at the sentence we have quoted, and then conclude that even one of his sober-minded hearers or readers, will, on his authority, believe a single statement which he made?

FIFTEENTH OF JANUARY.

Let not the Convention of Ministers and Elders be forgotten. There is a dearth of spiritual influences. Coldness and worldliness invade our churches. And the people, in religious things, take very much of their temper from those who officiate among them. Deeply consecrated ones should they be, who minister at the altar of the Lord. An elevated Christian life should they possess, who assume the guidance of their fellow men. During the week of religious exercises, ministers and elders will be much engaged in mental and physical labors. They will need a little time for sweet counsel and refreshment. For this the Convention will afford a precious opportunity.

W. E. SCHENCK, Cor. Sec.

LETTER FROM CHINA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

CHINA, October, 1860.

Editors:—My letter by the last mail had been sent off only a day or two, in which I stated that peace had been concluded between the Allies and China, which was a great relief. Tien-tsun brought the sad intelligence that negotiations had been interrupted, and that the Allied army was on the march, and a call from Pekin is a move which the military in China had greatly desired, but it is one which every considerate person out of the range of the excitement must condemn. The history of the proceedings is as follows:—The British and French Plenipotentiaries reached Tien-tsun on the 25th of August. On the 31st, Kwai-ling, a Swelling negotiator and Commissioner for the Negotiations with Western Powers, arrived. His former colleague being dead, he was accompanied by Cas. Russell, and by Hung-kee, formerly Superintendent of Customs at Canton. This latter is a member of the Imperial Household, and was a negotiator in the treaties with the four Western Powers in 1858. The ability he displayed as a diplomatist, and his urbanity and respectability, were obtained for him the high respect of the American Commissioners—the Hon. Messrs. Reed and Ward. After the untoward events of June, 1859, and after he had received the American Embassy in a such a satisfactory manner at Peking, he requested permission to retire from the cares and anxieties of office on account of age, his being seventy-five years of age. It is an incidence worth remarking that three statements of such advanced age, are in such high office in three different kingdoms—the Cas. Russell, and Kwai-ling. The counsels of age still command the respect of the world. But his Imperial Majesty would not spare him, retaining him at his post especially to see that the peace between the Allies finally ratified. He now returns to Tien-tsun, where Lord Elgin and Baron Gros, under very peculiar circumstances, were accompanied by all the prestige of an imposing and successful military demonstration, he with the humiliation of seeing all the defenses of his country vanish before the military might of a power of his own, and with the heavy task of extricating his country from an embarrassment which he had incurred, and the loss of his honor, he was obliged to guard against. No one with any generous feeling, but must feel a deep sympathy for the trusted and patriotic ambassador of the Chinese Empire, who was so bravely and effectively to guard against. No one with any generous feeling, but must feel a deep sympathy for the trusted and patriotic ambassador of the Chinese Empire, who was so bravely and effectively to guard against.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

The Rev. Dr. WALKER, late President of Harvard College, is carrying through the press, a volume of his sermons, preached to the students of that Institution. Dr. WALKER belongs to the least heterodox class, of Unitarians, and is strongly conservative in all his views. Last week we gave notice of the proposed New Periodical, to be styled "The Boston Review." The scheme has since that time taken shape and form and the first number will be issued in January. The price is \$3 per annum. It is proposed that the new Review, while it shall be unequivocal and out spoken in its theology, shall yet be attractive in its literary merits, and artistic finish.

UNIVERSAL CHURCHES are dying out all over New-England. We do not say that Universalist principles are becoming extinct, for, alas, there is too much evidence of their prevalence. But the Church organizations are gradually disappearing. The reason of this is very obvious. Universalism soon runs to seed—soon develops its true character, which is no religion at all. Those who adopt it, soon begin to feel that Bibles, churches, and ministers are unnecessary, and consequently soon desert them. People soon become tired of keeping up churches, and their appliances, merely for the sake of appearances.

NO OTHER CHURCH in New-England is just now making such quiet but at the same time such permanent advances as the Episcopal. In many places the people have been so long surfeited on politics, a loose theology, and platform lectures, that they are ready to unite with any Church that offers them the Gospel free from these admixtures. If the Old School Presbyterian Church had the men and the means, she might to-day found in New-England, dozens of churches that would be self-sustaining. The Old School could do this much more easily now than the New School, for there is a jealousy with respect to the New School, that does not exist against the Old.

THE RAILROADS have turned aside the great routes of travel from their former course, and in this way many towns of note in the early history of our country, are now but little thought of. Litchfield, Conn., is one of these. Almost every old house in this village was built, or has been inhabited by an historical personage, whose reputation could be called neither local nor national. Here dwelt the Wolcotts, the Trumbulls, the Hollays, and the Tallmages of a former generation. Every foot of her soil has felt the tread of those who, contemporaries of her green fields, have been great in their country's history. Her judges, Reeve and Gould, the great Gamaliels of the country, drew about them as students, those who went forth to be the giants of their generation. In all previous similar circumstances

NEW-YORK.

THE PREPARATIONS FOR THE HOLIDAYS were quite lively. And the on-looker, who had not heard of suspensions, secession, and the entire crowd of evils just now disturbing the people, would have supposed that everything was going on quite prosperously. Nor is New-York ready to sell out yet, or secede from the Union, as proposed in sober earnest by that pattern legislator, Mr. SICKLES. The meeting gotten up by Messrs. Lathrop, O'Connor & Co., at which Mr. O'Connor took occasion to compliment the Rev. Henry Van Dyke, D.D., of Brooklyn, for his sermon against the Abolitionists and in devotion to the South, did not create the alarm that was expected. The fact is, New-York, as a whole, is by no means seceding. Individuals may be frightened by the city, and be conscious of its strength. One obnoxious sign is found in the large amounts of specie now arriving from Europe and California. The Atlantic brought over a million, the Pacific a million and a half, and the Fulton \$600,000; six millions of dollars arrived within four days of last week, and every steamer from California brings large sums. The effects of our produce exports are beginning to be sensibly felt.

SOME OF THE MEMORIAL STORIES have left on account of the excitement respecting matters in Philadelphia, has been confined mostly to those from Georgia. And some of the Young Ladies Seminars have lost a portion of their Southern pupils within a few days.

AMONG the passengers in the ship *Magaya*, which arrived at her dock last Friday night, was Mrs. R. LOWIE (widow of the Rev. Reuben Lowrie, one of the missionaries of the Presbyterian Church, who died at Shanghai, China, April 26, 1860.) Three children and sister, all in good health. They had returned from the East Indies and thirty days, and experienced severe weather in the China seas.

PHILADELPHIA.

A good degree of ACTIVITY continues in business circles. It is true that many mechanics and workmen have been lately dismissed for a time, but this is done every year at this season, in a greater or less degree. And the *North American*, so well known and respected a paper in Philadelphia, says that no devoted to the interests of the city, says that the proportion this year is not greater than usual; and that the reports sent abroad about want, starvation, and all that, are mere imaginations. Philadelphia is a city having the means of independence too much within itself, to be easily injured permanently. The miscellaneous character of the manufactures of this city are a safeguard that nothing can take from her. And those who wish to see an alarm of every cloud on the horizon, are not her true friends. It is politic, as well as manly, to stand firm in the day of trial.

SPEROUSOPE VIEWS are being taken of the interior of many of the principal churches of this city. This is done so admirably, as to give a very correct idea of their size, arrangements, &c., even to one who has never visited them.

For the Presbyterian Banner.

FUNDS URGENTLY NEEDED.

While the unspeakably great interests of the country are engaging the earnest attention of all citizens, we must again appeal to God's people not to forget the interests of the Redeemer's Kingdom as represented in the work of this Board of Christian Missions. As our readers were informed in the last number of the *Record*, the Colportage Fund of the Board of Publication is not only exhausted, but largely overdrawn. The Board has for the last month felt compelled to decline all offers of colportage service, and to issue no new commissions. It has to this day been unable to furnish the fields of labor the large band of colporteurs already at work, but unless liberal contributions are speedily forwarded from the churches, it will be compelled very soon to allow them one after another, as their commissions expire, to retire from their important and arduous work.