Presbyterian Banner.

PITTSBURGH, SATURDAY, DECEMBER 21, 1861.

Roman Catholicism.—Our leading article, this week, taken mainly from a paper read at the late meeting of the World's Evangelical Alliance, will be found extremely interesting on this subject. It is long, but is, on this account, the more valuable. The quotations are richly instructive.

The English Language in Liberia.—Under this heading we give, on our fourth page, a very interesting article, from the Colonization *Herald*. The Christian philanthropist, especially if the Anglo-Saxon blood strongly courses his veins, must read it with delight.

New Year.—The first of January is near at hand. A renewal of subscription to the *Banner* is one of the important pressing duties. Also the making of a holiday present of the *Banner* to your married son, or daughter, or to your friend, and especially to your poor neighbor.

New subscribers are solicited.

THE NEWS FROM ENGLAND.

We give more than usual space, this week, to foreign intelligence. We do not regard it as perfectly reliable, or, at least, not as expressing the purposes of the Government. We would await the opening of documents, by a messenger just arrived, before speaking too positively. But there is evidently much ill feeling toward us in England. There are men there who would seize on any pretext to get up a war against us, in this day of our trouble. They hate Democracy, whether it be pure, or in the form of a Republic. They know that it is the aristocratic sentiment of the South, which has brought on the rebellion. For this sentiment they have a fellow-feeling, and they think that now is the time to give the death blow to free government—that is, to government by the people. And especially as they feel confident of the aid of France, they wish now to strike.

There are, however, many reasons adapted to deter England for seeking the quarrel. They want bread from us every year, and this year, in large quantities. We are by far the best customer they have for their manufactures. Our navy, and especially the privateers we could fit out, would ruin their mercantile marine. No nation could injure them as we could. And they can hardly confide in LOUIS NAPOLEON. He is exceedingly cunning, and somewhat unscrupulous. He has Waterloo still to avenge, and naval supremacy to attain; and a war between Great Britain and the United States would be *his* opportunity most emphatically. He may flatter the English till he gets them thoroughly embroiled with us, and then find occasion against them. Russia also has a longing eye toward Turkey and India, and would rejoice to find England's full energies occupied in another quarter. Then there is the long line of border, on our North, stretching from Nova Scotia, by New Brunswick, the Canadas, and Westward to the Pacific, every mile of which is assailable by our troops. England is likely to think twice, before she passes the irrevocable decree of war.

Still, it becomes us to look calmly and wisely into the case. If we really have done wrong in capturing MASON and SLIDELL, let us make the reparation. It is hard to do right under a threat. But let us bear it. Justice becomes us. If, however, we have done no wrong, let us nerve ourselves for the conflict. There is no use in yielding, *under a show of force*, to an unjust demand. If we begin to yield, we know not where the end may be.

Providence evidently has some great purpose to accomplish. The American Revolution did much for freedom and religion. So also did the French Revolution. And the Revolution in Italy is doing much. But there is still an immense amount of oppression in the world. And God hates oppression. It may be that he intends to use us in stirring up the peoples in Europe to overturn their oppressors, as well as to advance human rights at home. To him let the appeal be made.

Christians will, under the present aspect of affairs, go to a throne of grace with greater ardor, and under a deeper sense of need. May the Lord execute his purposes in mercy.

The last version of the opinion of the Law-Officers of the British Crown, is thus given:

"It is, we understand, the opinion or these jurists that the right of the Federal Government, acting by its officers, was *confined to the visiting and the searching of the mail packet*; that if any men or things believed to be contraband of war had been found on board of her, the proper course was *to take her into port and submit the question to the Prize Court*, which would hear evidence and argument on both sides, and would decide the case according to precedent and authorities."

If this is the real state of the case, there is then not much to quarrel about. The right of search is admitted, and also the right to capture the vessel, with all on board, and to send all into port to be adjudicated, by our own forms of law. Captain WILKES was too complaisant. The Secretary of the Navy has already intimated that he should have sent in the vessel with freight and passengers. Then our Courts would have had ship, cargo, and contraband passengers, *all* to judge. Now only the latter, and but four of them, are involved. Cannot the matter be the more easily settled? Surely it can, if justice and the spirit of peace are to preside.

If we are driven into a war with England, we must prosecute it with vigor. We would probably be as strong to combat for victory against England and the South united, as against the South alone. We would, of course, suffer more—immensely more—but we have, humanly speaking—the power to conquer both, and would address ourselves to the task. We would fight *with a will*. We must repel a wanton and wicked assault by England in such circumstances.

We pray, in the mean time, for peace, if there be will. May our rulers have wisdom from on high, and the nation enjoy the Divine protection.

INFLUENCE OF CIVIL AND RELIGIOUS LIBERTY ON ROMAN CATHOLICISM IN THE UNITED STATES OF AMERICA.

This is the title of a paper read at the Conference of the Evangelical Alliance at Geneva, Switzerland, Sept. 7th, 1861, by Rev. ROBERT BAIRD, D. D., of the United States. The paper is published in the *Christian World*, of December, and is an ably written and instructive document. Dr. BAIRD is one of our most industrious men. He has devoted many years to the Evangelical cause, has travelled much both in America and Europe, is a close observer of men and things, and is qualified for his work by the possession of a clear head, a warm heart, liberal sentiments, and enlightened and deep piety.

The article is quite too long for our columns, or we should love to present it to our readers. We shall try, by extracts and condensation, to give them some of its most important facts. Dr. BAIRD says:

"On the 23d day of June, 1757, was fought the battle of Plassy. The hero of that battle was ROBERT CLIVE. The victory which the troops of the East India Company there achieved over Surajah Dowlah laid the foundation of what became, in less than a century, the vast British Empire in India, with 175,000,000 inhabitants. The battle referred to terminated forever the hopes of both Mohammedanism and Romanism for supremacy in India, and secured that great country as a domain for Protestant Christianity.

"Two years later, (on the 12th day of September, 1759,) the battle of the Heights of Abraham, of which General WOLFE was both the hero and the victim, destroyed forever the ascendency of Rome and the Jesuits in North America, by transferring to Great Britain the vast possessions of France in the Canadas, and the great country which stretches far Southward, between the Allegheny and the Rocky Mountains. Thus in two short years the French Crown lost a prospective empire in the plains of India, and an actual one in the valleys of the St. Lawrence and Mississippi, which combined exceeded twice the extent of Europe. This was a great loss for the son of ST. LOUIS; it was a greater one for the pretended successor of ST. PETER the Fisherman.

"But this was not all. France ceded to Spain the great territory of Louisiana at the mouth of the Mississippi, by the same treaty (that of Paris 1763,) by which she ceded the Canadas and the Valley of the Mississippi to England—thus giving to that Roman Catholic Kingdom complete dominion on the North coast of the Gulf of Mexico. In the year 1800 France recovered Louisiana, but only to sell it in 1803 to the United States. In 1821 Spain sold Florida to the United States; and in 1845 Texas, after having been torn from Mexico, was annexed to the United States; and thus the domain of Protestantism was still further enlarged. In 1848, New Mexico and the country between it and the Pacific Ocean, including Upper California, was added to the United States. These political changes contributed immensely to enlarge the territorial extent of Protestantism in North America. With the exception of the Russian possessions in the North-western corner, and the Republic of Mexico, and the States of Central America in the South, Protestantism has gained territorial possession of the whole of that vast continent.

"Equally great has been the numerical increase of Protestantism in North America. In the British possessions, where, in the days of the French dominion, Romanism had complete and undisputed possession of the ground, the Protestants are nearly three times as numerous as the Roman Catholics. In the United States, seven-eighths of whose area once belonged to France and Spain, and by consequence, were under the spiritual sway of the Bishop of Rome, the most ardent partizan of the Pope will hardly maintain that one person in seven is a Roman Catholic. It would, probably, be nearer the truth to say that not more than the one-eighth part of the population (now more than 31,000,000,) is to be reckoned among the adherents of the Roman Catholic Church.

"The discoveries of JOHN and SEBASTIAN CABOT gave to England her claim to a large portion of the Atlantic coast of North America; and when she successfully commenced the colonization of that coast in 1607, the French were in possession of the Northern part of it, and the Spanish the Southern. Several of the charters which the English monarchs gave to the colonies planted under their auspices, affected to give a title to the country Westward as far as the "South Sea," or what we call the Pacific Ocean. The colonies, even at the outset, with one temporary exception, were Protestant—including those from Holland and Sweden. But when these colonies began to push their way across the Allegheny Mountains into the great central valley, they found it studded over with French villages and Jesuit missionaries. Du Quesne, (now Pittsburgh,) Detroit, Vincennes, St. Louis, Kaskaskia, Natchez, New Orleans, Mobile, were Roman Catholic settlements—as much so as Montreal and Quebec in Canada, and St. Augustine in Florida. But how great the change! In Louisiana, where the Roman Catholic Church had great advantages, and where there was not one Protestant Church in 1803, Protestantism has now a vast influence, if not a complete ascendency. Out of the original province or territory that bore that name, and was acquired from France during the Consulate of NAPOLEON I., there have been formed no less than five if not six large States, in all except one of which, Protestantism is the religion of the majority of the people. In Florida, Texas and California, Romanism is now an insignificant element. In only one city or town of importance, (that of New Orleans,) in all the great valley of the Mississippi does the Roman Catholic Church have a majority of the people, even in those in which it was the dominant communion at the commencement of this century. In Maryland, which was, in an important sense, a Roman Catholic colony, the Roman Catholic ascendency lasted but a little while. Whatever may have been the cause—whether it is to be sought in the political movements which severed the French and Spanish colonies spoken of, from their respective mother-countries, or in the superior qualifications of the Teutonic or Saxon race over the Latin for colonization, or the divine energy of the Gospel, which Protestantism carries with it, or all these combined—certain it is, that Romanism has no where held its own when brought into contact with Protestantism in that part of North America which now constitutes British America and the United States."

The paper then proceeds to state that the Constitution and laws of the United States guarantee every rational right, and entire liberty *equally* to Protestant and Roman Catholic, to Jew and every other religionist.

It then notes as one effect of this perfect religious liberty upon the minds of Roman Catholics, that they are induced to affirm their ADMIRATION of the great and distinctive characteristic of our institutions. Another effect is, that it leads them to entertain very correct views of the unreasonableness and wickedness of PERSECUTION for the sake of religion. A third effect is, that adherents of the Roman Catholic religion, from whatever country they may emigrate, almost invariably attach themselves to that POLITICAL party which is considered most favorable to the largest political liberty. The influence of civil and religious liberty upon Romanists is seen also in the desire which speedily springs up, after their arrival in the States, to have their children EDUCATED; and in their patronizing of the NEWSPAPER press; and in their growing dislike to the CONFESSIONAL; and in their diminished reverence for the MASS and ABSOLUTION; and in their tolerance of MIXED marriages; and in the waning power of the PRIESTS over the people.

All these points are elucidated by Dr. BAIRD, and proved in a manner most convincing. We can well conceive, as we were informed by a gentleman who was present, that the reading of the paper was a rich treat to the Geneva conference; and even to us, to whom the facts are not new, for we had had occular demonstration of the truthfulness of what is said, their contemplation, as presented, affords new pleasure. God is working for the conversion of Romanists, as well as for the downfall of Romanism. Under the light of education, and the freedom of inquiry, and the liberty of choice and conduct, in our happy land, ten Romanists embrace Protestantism for every Protestant who leaves an Evangelical Church to unite with the Papacy.

Dr. BAIRD's paper concludes with the following comprehensive and cheering statements:

"The sum of what may be said on this subject is this: That although the Roman Catholic Church in the United States has changed none of her dogmas, (which, indeed, could not be expected from a Church that professes to be infallible,) the Roman Catholic religion wears some aspects that are in some measure peculiar to that country. We will specify a few. She is compelled to be, or profess to be, the friend of toleration, and even of Religious Liberty. Some of her organs and advocates have been even clamorous, to an extent that is suspicious, on the subject. She has been forced to be the friend of popular, even of Republican, institutions, and some of her priests have even had the courage to mention that Rome has always and everywhere been the advocate of both civil and political liberty, and that she has ever professed friendship for popular education, (though with some reserve,) and for the freedom of the press! In all these respects the language of some of her friends forms a striking contrast with the utterances of the Bishops of France, Austria, Italy, Mexico and South America. On these subjects her intelligent laymen are far in advance of the clergy, and yet there are few of the latter who do not in reality feel the influence of the political and religious atmosphere by which they are surrounded.

"Still more: the Roman Catholics in the United States are daily, and in many ways, affected by influences silent as the dews of heaven, but still powerful. Their children go with Protestant children to the same Public Schools in many places; in many cases their children attend the Protestant Sabbath Schools; their young men are to be found in the same workshop or factory with Protestant young men, and share in discussions which often have a most decided influence on the peculiarities of their Church; their young men often belong to the same fire companies, the same military companies, often attend the same Temperance Societies and political meetings with Protestant young men. The present war is having a wonderful effect in bringing them into contact with Protestant soldiers, Protestant chaplains, Protestant prayer-meetings in the camp, Protestant tracts and the New Testament.

"In many respects Romanism with us wears a considerable resemblance to Protestantism. Its more repugnant features are concealed as much as possible. The infamous things in the past history of the Roman Catholic Church are plausibly explained away or denied. It is felt that the less said about the atrocities of Rome in ages gone by—such as the persecutions of the Albigenses and Waldenses, the Huguenots in France, the Protestants in Flanders, in Hungary, in Poland, and the events in England in the reign of BLOODY MARY, or even about the sale of indulgences, the better. No priest with us would dare to boast of infamous conduct among the female members of his parish, as is reported of some in Ireland, in Cuba, in Mexico, in South America. If a priest becomes openly a drunkard, or a bad man in any way, he is not allowed to remain long in the same parish. He is sent to some distant part of the country, or to Canada, or back to Europe, if not deposed.

"As in other Protestant countries, the Roman Catholic Church in the United States is a far better Church—exerts a far better influence on the community—than it does in countries where it has the ground to itself. It does incomparably more for the elevation of its people and their moral instruction, than in any papal country with which we have any acquaintance. The Roman Catholic Church in Lower Canada, in Hayti, in Mexico, Central America and South America, will not begin to compare with that of the United States. With us, the clergy of Rome must be able to do something more than baptize children, confess the living, and say masses for the dead. They must preach, and preach a good deal, and preach respectably, if they would retain their hold on their people, and especially their young men. They must treat their people with the respect due to manhood, if they would even maintain their present position, which, in many respects, is far from being well-assured. Rome is, in some sense, on her good behavior with us. But she acts in the main prudently. Occasionally an ambitious prelate or a blatant editor does or says indiscreet things. Her most knowing bishops—bishops that most clearly comprehend the demands of the times—are very anxious to have a better educated class of priests. The greater part of those who come from Europe are far from being what the country needs. Even Maynooth fails to supply a priesthood that is exactly what the United States demand.

"With the liberal and just course of the Government the Romanists in the United States are sincerely content. They have no ground of complaint—they make none. In the struggle of the Revolution (1775–'83) they stood shoulder to shoulder with the Protestants. CHARLES CARROLL, of Carrollton, was as earnest and honest a patriot as JOHN ADAMS, and sincerely respected as such. The present Chief Justice of the United States (Mr. TANEY,) has never given a decision that can be charged with a bias, even the slightest, toward Romanism, although he was born and brought up in that faith and adheres to it still. He and his predecessor, the late Chief Justice MARSHALL, have held that high office during more than three-fourths of the period that has elapsed since the Government, under the present Constitution, has existed. At this moment not a few of the ablest officers in the civil government as well as in the army and navy, are Roman Catholics.

"That civil and religious liberty in the United States—in other words, its civil and religious institutions and the influences which they create—should greatly, though silently, affect Roman Catholicism in that country may readily be believed. The most ignorant and degraded, as well as the most enlightened Romanist that comes to our shores from Ireland, from Belgium, from Germany, from Italy, feels that he breathes another atmosphere, if one may so speak, when he comes among us. A merchant in the City of New-York had occasion not long since to take into his employment a poor Irish laborer, who had not been three months in the country. A few days afterwards, the Irishman came to him and begged, as a favor, that he would write a letter for him to his kinsfolk in Ireland. 'But can you not write?' said the merchant. 'No; your riv'rence, I cannot.' 'Well,' said the merchant, 'come to me in an hour or two, and I will write your letter.' He came at the appointed time, and the merchant wrote, as he dictated, an account of his voyage from Ireland to America, his subsequent adventures, and his present prospects. When he had gotten through he said, 'And have you anything more to say, Patrick?' 'No, sir,' was his reply. But bethinking himself a moment, he said, 'Yes, tell them one thing more.' 'And what is it Patrick?' said the merchant. 'Tell them, sir, that in this happy country no praist can domineer over them, as in ould Ireland.' 'Shall I tell them that?' 'Yes, tell them *that*.'

"The Romanists sometimes, but not very often, boast of conversions in the United States. That there are such conversions is denied by no one. Occasionally a popular female school, at the head of which is a female Jesuit, serves to proselyte youth, belonging to families of distinction, to Rome. A few Protestant ministers, chiefly of the Protestant Episcopal Church, have gone over to the Roman Catholic Church, and there have been also some cases of return. But as the Episcopal Church with us has a well-instructed ministry, among which the Tractarian or Puseyistic element never has been great, such defections have borne no comparison with what has occurred in England. Take the country as a whole, all well-informed men will admit that if it were not for the continued and large immigration from Europe, the Roman Catholic Church, in the United States, could not possibly hold her own. One of her journals, (published in Philadelphia,) a few years ago, admitted frankly, 'that for every convert Rome makes in America, she loses ten.' 'This is a dreadful country for our Church,' said an Irish woman, to the writer, not long since. 'On what account?' we asked. 'Only think,' said she, 'my two brothers came over from Ireland, good Catholics, but now they will not set their foot in a Catholic church.'

"That the Roman Catholic Church in the United States has lost many of those who were born within her pale is affirmed by her own authorities. Two, and only two, will we cite. The first is the late Bishop ENGLAND, of Charleston, South Carolina. That distinguished prelate, in writing to the Leopold Society, of Vienna, nearly thirty years ago, states that in his diocese alone, Rome had lost fifty thousand souls! But we shall give the testimony of a more recent witness. In the Autumn of 1851, we made a voyage from Liverpool to New-York, in the same steamship, the *Pacific*, which carried Father MULLEN, a very agreeable and intelligent Irish priest, who was sent to America, to collect funds for the then projected Roman Catholic University, at Thurles, in Ireland. Father MULLEN travelled extensively in the United States, and six months after his arrival at New-York, he wrote from New-Orleans, to friends in Ireland, stating that, from all he was able to learn, he was of the opinion that Rome had lost not less than two millions of her children by the great 'falling away,' as he called it! He further said that several of the bishops had begged him to write to 'the friends' in Ireland, to keep the people from coming to America, if they did not wish to see them lose their souls. The estimate of Rome's loss by the 'falling away,' to which Father MULLEN refers, may have been excessive. Nevertheless, we are quite sure that there is a great falling away.

"Nor can we doubt that if the Roman Catholic people in the United States continue to be treated with kindness, their rights duly maintained, their conscientious convictions properly respected, and the Gospel presented to them clearly, prudently, and in the spirit of Chrisitan love, Protestantism in that land can have nothing to fear in the future."

CHURCH AT SEWICKLEY.

On Sabbath, December 15th, the new Presbyterian church at Sewickley, near Pittsburgh, was dedicated to the service of God. The solemnities of the occasion were conducted by the pastor, Rev. JAMES ALLISON, assisted by Rev. Dr. JACOBUS, Rev. Prof. WILSON, and Rev. Dr. PAXTON. A very large congregation were in attendance, including many members of sister churches. The day was one of deep interest to the people. It cannot but be had in long and pleasant remembrance.

The edifice is a handsome stone structure, cruciform, in the Rustic Gothic style of architecture, one hundred feet in extreme length, the transept being fifty feet by sixty-four, and the nave forty-two feet by forty-nine. It will furnish sittings for seven hundred persons. The cost was $15,000. The building is well proportioned, the finish is neat, and everything is in exquisite taste.

Sewickley congregation was organized in 1837. The only predecessor of Mr. ALLISON, the present pastor, was Rev. D. E. NEVIN. Mr. NEVIN resigned, some years ago, on account of ill-health, but still lives to enjoy the prosperity of his former cherished charge. The number of communicants, at this time, is two hundred and forty.

Sewickleyville is one of the thriving suburbs of Pittsburgh, distant twelve miles by railroad, and having access to the city by five accommodation trains daily. The situation is delightful and the society attractive.

Dr. JACOBUS preached in the morning, selecting for his subject that prevalent and intense desire of God's children, which, being not gratified, every other joy suffers—a HOME—a place where to meet with God in reverential, but familiar and sweet communion. "*One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.*"

A home! Yes, a home, a dwelling place; and the Father there, and the family there; free from all ill will, all passion, all strife, all suspicion; free from everything which can annoy! And to abide there always; with God's love shed abroad in the heart; the light of the Divine countenance irradiating the soul; the mind ever inquiring for Divine knowledge, and always receiving instruction. Each happy one beholding the beauty of the Lord! How intense the joy! It is a foretaste of heaven; an earnest of the inheritance. It is a reception in the outer court, where everything is made ready for an entrance to the inner and upper mansions. God's people can never do without a church; and the saints of God find it their delightful home. Jesus is ever there, and there they abide.

Professor WILSON, in the afternoon, invited the congregation to take a look at the Church; not the buildings in which the people worship, but at the true and real Church of God, and especially at the Presbyterian department: "*Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces.*"

The preacher set out at once with Presbyterianism—the Divine sovereignty. God rules. This is the fundamental DOCTRINE—emphatically the great truth of the system. Other doctrines flow therefrom and depend thereon. Calvinism is older than CALVIN. The great AUGUSTINE preached it and wrote it. It is Pauline. The Apostle promulgated it. It is even older than MOSES. We have it in the call of ABRAHAM, and the choice of JACOB. There you behold sovereignty, election, the execution of a purpose foreordained. And a firm belief in foreordination does not paralyze, nor render reckless. Who so zealous as PAUL, so laborious as AUGUSTINE, so energetic as CALVIN? MOHAMMED, CROMWELL, and NAPOLEON, were the three great conquerors, and each of them a most firm predestinarian; two of them not so on on Christian principles, but all show that the doctrine does not deter from the most strenuous exertions to attain a desired end.

And the Church has a LIFE; and this life is vigorous in Presbyterianism—in Calvinism. Trace the Church's history, noting times of general declension, and but topical life, and you find that life just where Calvinism—Presbyterianism—has an existence; on the coast of Africa, during the fifth century; among the Waldenses, during the dark ages; in the Romish Church, among the Jansenists; then the Reformers, HUSS, ZWINGLE, LUTHER, MELANCTHON, CALVIN, JOHN KNOX, and the other worthies. And in still more modern times, see how Calvinists preach to the people, and build churches, and send out missionaries, and establish Colleges, Academies, and Seminaries—in every place they are the patrons of education, from the speller and the catechism up to the highest walks of literature, science, philosophy, and theology.

Presbyterianism has a life in social affairs. The freedom of America, our representative system, our self-government; and much also of the liberty of England; may be traced directly to Geneva and the theological school of CALVIN. And especially has Presbyterianism an inward life—a life which is hid with Christ in God. Its security and its fountain are the same, and it shows itself in leading its possessor to purify himself even as that fountain is pure.

The DISCIPLINE of the Presbyterian Church, in the parity of her ministers, in her care for the uprightness of her people, and the security of the rights of her entire membership, will also be noted as beautiful features, by him who will take a walk about Zion, tell her towers, and mark her bulwarks.

Dr. PAXTON led the evening service. He read the history of our Saviour's apprehension, and of his trial before PONTIUS PILATE. PILATE'S embarrassment when he anxiously inquired of the people, "*What shall I do then with Jesus which is called Christ?*" furnished the theme for the discourse. Jesus was in PILATE'S hand, and PILATE must act in the case. He examined him and was convinced of his innocence. He should then hence have released him; but he wished to please the people. He thought to escape responsibility by sending him to HEROD, but HEROD returned him. He then tried a compromise; he would scourge him, and let him go. But this would not satisfy the Jews. Then he would release him instead of BARRABBAS; but the Jews would not permit this. He must act directly—must condemn or acquit. Alas, for his course, when he crucified Jesus.

But this is not merely a history of facts. It is an instructive lesson—a solemn admonition and warning to us. Jesus, by the preaching of his Gospel and the tender of himself to us, is now in our hands. We must accept or reject—must take him as our Lord, or crucify him afresh. There is no evading the responsibility. In the one case our ruin is irremediable and utter; in the other case, we secure a Friend, a Saviour, and joys immortal.

The immense congregation present, and the contemplated celebration of the Sacramental Supper on the next Lord's day, gave the speaker a fine opportunity, which was earnestly improved, of impressing upon the understanding and the heart, the solemn inquiry, "What shall I do then with Jesus which is called Christ?"

The congregation of Sewickley have done well in building for themselves, their children, their neighbors, and immigrants to their happy circle, a large, tasteful, and substantial church. They have, unhappily, some debt, which it will be their wisdom speedily to extinguish. They have many seats beyond what their present families can fill. They can hence proclaim aloud: Come, there is room. But they must do more than give the invitation by the herald. They must go personally into the streets and lanes: must search out the poor and thoughtless, and, by the sweet but powerfully effective means entrusted to them, "*compel them to come in.*"

Holiday Presents are highly esteemed. Their influence on the youthful mind, and even on the adult, is not easily measured. They should possess an intrinsic value—an adaptation to permanent moral and spiritual benefit. At the Presbyterian Rooms, Hand Street, Pittsburgh, books suitable for presents may be obtained. See advertisement.

The Board of Missions having determined to discontinue collecting agencies, request all contributions in the bounds of the late Pittsburgh Agency, to be forwarded *direct* to the office, 910 Arch Street, Philadelphia.

ECCLESIASTICAL.

Rev. J. M. JONES' Post Office address is changed from Walcott, Iowa, to Dayton Pa. He takes charge of the Glade Run Academy at that place.

Mr. JOHN J. POMEROY, a licentiate of the Presbytery of Carlisle, was ordained on the 27th of November, by the Presbytery of Lewes, and installed pastor of the Presbyterian Church at Dover, Delaware.

Mr. ROBERT BEEB, late of the Western Theological Seminary has taken charge of the Church at Beloit, Wisconsin.

Rev. DAVID TULLY has accepted the chaplaincy of the Seventy-seventh regiment of New-York volunteers.

Rev. I. N. SHEPHARD, of Marion, Ohio, has accepted a call from the church at Muncie, Indiana.

Rev. D. R. CAMPBELL, of Wintersville, Ohio, has received a call from the church of St. Clairsville, Ohio.

Rev. J. T. SMITH, D.D., of Danville, Kentucky, has been called to take charge of a new church, in Baltimore, Maryland.

EASTERN SUMMARY.

BOSTON AND NEW-ENGLAND.

A BOSTON PAPER says:—"We learn of the sale of a small quantity of cotton in this city at thirty-three cents a pound. Manufactured cotton goods, of the coarse grades, are sold by the quantity, at the rate of about forty-three cents a pound."

THE FISHING SEASON, at Gloucester, has now closed, and the four hundred vessels that have been employed since last February, are now quietly moored at their harbor. Many vessels have been lost the present season, quite a number with all on board. The present year has been a very hard one for Gloucester, probably the most disastrous for many years, as the prices for fish have ruled so low that even large fares of from three hundred to four hundred barrels would hardly pay the vessels' bills. But still the people of Gloucester are not discouraged, but will pursue the business another year with their usual energy.

THE PEOPLE OF VERMONT have learned with deep regret that Rev. Calvin Pease, D.D., deems it his duty to resign the Presidency of the Vermont University, and accept the pastorate of a Presbyterian church in Rochester, New-York. For the last five years his ripe scholarship and rare executive ability have adorned and strengthened the University, and it will be no easy matter to supply the place which he leaves vacant. He has also been a member of the Board of Education, from the commencement of its existence, and has rendered important services to the cause of common schools. To lose such a man is no small loss to Vermont, drained as she already has been of so many of her ablest men, to supply the demand of other and wealthier States.

NEW-YORK.

There are now in operation in this city forty-two PUBLIC EVENING SCHOOLS, about half of which are for males, and the remainder for females. The number of teachers employed is four hundred, chiefly selected from those engaged in the day-schools, who, by enlarging the sphere of their duties in this way, receive a slight addition in salary. The "local boards of school officers" nominate the night teachers.

The evening schools, as a whole, are excellent institutions, and are doing a good work—affording to persons of all ages and nationalities the full benefits of gratuitous elementary education. They are generally well attended, and the teachers, with few exceptions, are capable and earnest.

THE COMMISSIONERS OF EMIGRATION have issued a bound volume of their Annual reports, from the organization of the commission in 1847, together with much additional valuable information concerning their business, prepared by Mr. Bernard Casserly. It appears from this work that, from the 5th of May, 1847, to the corresponding date, 1860, two millions six hundred and seventy-one thousand eight hundred and nineteen emigrants reached New York from foreign countries. We give a table of the number from each nation contributing to our population:

Ireland,	1,107,084	Germany,	979,575
England,	215,625	Scotland,	71,835
France,	57,591	Switzerland,	43,625
Holland,	19,635	Wales,	17,276
Norway,	13,793	Sweden,	11,547
Italy,	7,474	Belgium,	4,769
Spain,	4,537	Denmark,	3,346
West Indies,	4,402	Poland,	2,406
Sardinia,	2,199	South America,	1,376
Portugal,	1,173	Nova Scotia,	804
Russia,	511	Canada,	438
Mexico,	324	Sicily,	276
China,	200	East Indies,	133
Unknown,	95	Greece,	55
Turkey,	54	Arabia,	8

The year 1854 brought the largest number of people, the grand total for that year being 319,223.

Since the establishment of this Commission, not less than 53,911 patients have been treated at the Marine Hospital. Of the diseases, 33,703 cases were contagious, and 20,216 not; and 8,319 deaths occurred at the hospital. It should be stated, however, that over 35,000 of the cases came from the city. At Ward's Island Emigrant Refuge there were 101,325 admissions, 11,953 deaths.

The avowed destination of emigrants shows a great preference for New-York first, Pennsylvania next, and the Western States after these two. Since 1855, no less than 3,491 passed through New-York for Utah.

THE AMERICAN TRACT SOCIETY has just received two donations of $1,000 each. One of these was anonymous, "for printing tracts and small books for the use of the army and navy of the United States;" the other, from a long-triend friend, one-half for the army and navy, and the other half for the general purposes of the Society. If all the friends of the Society would give according to their ability, it would soon give a new impulse to the Society.

THE *Christian Intelligencer* gives the following significant thrust at the Rev. N. L. Rice, D.D.:

Dr. Rice, on Sabbath evening last, preached a sermon in behalf of the Tract cause. He could not have heard, we guess, of the political *embroglio* into which the Tract Society was once coaxed by Bro. Beecher and sundry Boston notion people, else he would have been obliged, on his own principles, to forego the advocacy of the *moral* excellences of the Tract Society.

PHILADELPHIA.

THE REV. DR. MCLEOD, of New-York, at present officiating at the Presbyterian Theological Seminary in Philadelphia, fell in the street on Thursday, the 5th inst., breaking his left arm. He was taken to the residence of Dr. Wylie, and properly cared for.

THE REV. JAMES S. BAIRD was on last Tuesday evening installed pastor of the Fifteenth Street Presbyterian church, corner of Lombard and Fifteenth Streets.

THE REV. ARCHIBALD TUDEHOPE, formerly pastor of the Ninth Presbyterian church, died in this city on the 6th inst. from constitutional decay.

For the Presbyterian Banner.

New-York Correspondence.

NEW-YORK, December 6, 1861.

MESSRS. EDITORS:—Our municipal election has resulted in the defeat of the arch-demagogue who appointed a thanksgiving day with the impudent assertion that there was "nothing to be thankful for," and who closed the present canvas by a speech in favor of Sunday Beer Garden, against the Sabbath, and all Sunday and Excise laws. A universal feeling of relief is felt that we are freed at last of an incubus we seemed destined to carry indefinitely, because of the divided opposition to his rule. The friends of the Christian Sabbath and of social order, especially, congratulate themselves on a result which betokens a resuscitated self-respect, and the ascendency of right principle over unscrupulous political intrigue.

The dram-shop interest has also received a stunning blow in the result of this election. Its vote was concentrated on the defeated candidates, and its power in our city government can be much checked by the Mayor-elect, with the increased power our Legislature are likely to place in his hands. It also suffered by the presentment of the Grand Jury, last week, of over nine thousand unlicensed dram shops as nuisances, and the exposures of the inefficiency of officers of the law in suppressing the known cause of a large part of the pauperism, taxation and crime with which the city is burdened. One of the most singular results of the Presentment is a movement it has prompted on the part of the decent Theatre proprietors, to exterminate the vile "Concert Saloons," justly characterized by the Grand Jury as "extemporised brothels." A law for this purpose has already been framed, and is to be pressed by the Theatre men themselves.

The unquestionable signs of improvement in the moral condition of this city cannot fail to interest good men in other parts of this country. They are many and incontrovertible. The lawless youth, whose drift toward rowdyism or crime awakened the greatest alarm four or five years ago, have been brought into subjection to law. Sunday and week-day crime has greatly diminished, and public order is rarely interrupted. Notwithstanding the excitement of the war, and its anticipated social evils, it may be doubted whether this city has been more free from disturbances of the peace and other infractions of the laws, for a quarter of a century. The authorities, encouraged and supported by the orderly classes and by the respectable press, are getting the upper-hand of crime, and with reasonable attention to public affairs, our city may be redeemed from its humiliating degeneracy in politics and morals.

One of the most cheering indications of a sanctified improvement of the present unhappy war, is found in the liberal devotion of wealth, not only to the support of the Government, but to charitable uses. It is not a small thing that nearly seventy millions of dollars should have been subscribed to the popular loan. But it is a greater thing that a single appeal for the suffering North Carolinians at Hatteras should have realised some $10,000, with a readiness to give ten times as much, if needed. And this is but one of a hundred claims made on the benevolence of our citizens. I happen to know that a single firm placed *forty thousand dollars* in Bank last week, exclusively for charitable objects; and that much of the amount, perhaps all, has already begun its manifold errand of Christian beneficence. In another instance within my knowledge, a single merchant has consecrated at least $50,000 to a favorite educational project, connected with missions abroad. In yet another case, Executors have recently paid over $5,000 to the treasury of a leading charity. These are, indeed, extreme instances; but there are others that indicate the general drift of sentiment in favor of the wise use of accumulated wealth for the good of the race. Our religious institutions may find that what seemed to them a crushing calamity, will, by God's providence and grace, eventuate in rich blessings. They may recall the fact that it was not the 1836 year of speculation and extravagance that filled their treasuries, but the 1837 year of panic and commercial disaster. "Man's extremity is God's opportunity."

Yours, KNOX.

PERSONAL.

Col. Wigfall and Judge Oldham have been elected Senators from the State of Texas to the Confederate Congress.

Mrs. John C. Breckinridge is said to be holding receptions in Baltimore. A party was lately given, in her honor, at which all the ladies wore badges of red and white ribbon, and the cake was frosted with the same colors. She is represented as the centre of the female secession element of Baltimore.

Col. Harvey Brown, the officer in chief command at Fort Pickens, is a native of New-Jersey, and is from sixty to seventy years of age. He was admitted as a cadet at West Point, in the year 1814, and when appointed to the army stood sixth in his class. He was breveted Second Lieutenant in the Light Artillery corps on the 24th of July, 1818, and was made full Second Lieutenant of the Fourth Artillery, in August, 1821; before the month was out was promoted to a First Lieutenantcy, and in September, of the same year, was appointed an Assistant Commissary of Subsistence. During the years 1824 and 1825, he was aid-de-camp to Major-General Brown, and from May, 1826, to February, 1829, was Assistant Quartermaster in the army. In August, 1831, he was breveted Captain for ten years' faithful services in the army of the United States, and in April, 1835, was promoted to a full Captaincy. From September, 1836, to September, 1837, he acted as Lieutenant-Colonel of the Mounted Creek Volunteers, in the Florida war, and was breveted Major of the United States army, for his gallant conduct on several occasions, and general efficiency in the war against the Florida Indians, his commission bearing date November 21, 1836. He was distinguished in the battle of Monterey; was acting Major of his regiment in 1847; was breveted a Lieutenant-Colonel for gallant and meritorious conduct in the battles of Contreras and Cherusbusco, his commission dating from August 20, 1847, and was further breveted a Colonel for gallant conduct at the gate of Belen. This last brevet dates from September 13, 1847. On the 9th day of January, 1851, he was appointed full Major of the Second Artillery, which commission he held at the breaking out of the present troubles. On the 14th of May, 1861, he was promoted from the brevet Colonelcy to the full Colonelcy of the new Artillery Regiment, the Fifth Artillery, which rank he still holds.

Garrett Davis, who has been elected by the Legislature of Kentucky, to fill the place in the United States Senate, lately occupied by the expelled traitor Breckinridge, is one of the ablest public men in Kentucky. He is a native of that State, fifty-eight years old, is a lawyer by profession, and has acquired great distinction at the bar, and a very lucrative practice. He was a Representative in Congress from the Bourbon district in Kentucky, for eight years, from 1839 to 1847. His residence is Paris, the county seat of Bourbon, one of the wealthiest "blue grass" counties in the State. When he left the public service, so high had he risen as a forensic debater and a skillful parliamentary tactician,