PRESBYTERIAN BANNER & ADVOCATE.

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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO:" WHOLE NO. 214.

ID McKINNEY, Editor and Proprietor.

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Original Poetry.

Music.

BY W. WHITTON REDICK, A. M.

ere's music in all things, if men had ears;
e earth is but an echo of the spheres."
Byron.

sic! music! how it rings,
o sweet, and loud, and clear;
sic! music! how it brings
s dreams of joy and cheer,
In troubles and in woe.
sic! music! how it swells
On high, around, afar,
unding out, like chiming bells,
Or like the din of war,
Now loud, now soft and low.

r it in the vocal song
f trilling songster-bird;
where the streamlet leaps along;
Where'er a sound is heard,
O'er wood, or vale, or hill.
ar it in the gentle breeze,
A singing to itself;
ar it in the rustling trees,
So like a fairy elf,
Still sighing, *singing* still.

ar it in the Winter's blast,
As well as breeze of June;
unding, sweeping grandly past,
Or piping some shrill tune
Across the meadows bare.
r it in the thunder's crash,
nd in the howling storm;
sounding clouds, the torrent's plash,
T is Nature's dread alarm,
Now pealing out afar.

usic! music! O how clear,
Still echoing earth around;
VERYWHERE thy voice we hear,
In storm or zephyr sound,
By Art or Nature swayed.
ear it in the courts of kings,
And at the cottage door;
here moves the dance, where minstrel sings,
And where true lovers pour
Their moonlight serenade.

ere it through cathedral domes,
Where organ anthems roll;
ear it at our hearths and homes,
Where songs inspire the soul,
To harp or sweet guitar.
ear it, where the angelic choirs
Their hallelujahs raise,
d seraphs strike their golden lyres,
To echoing songs of praise—
It rings forever there.
burgh, October, 1856.

From the London Leisure Hour.

Gambling Houses in Germany.

BY THE REV. J. WEIR, D. D.

re are subjects and scenes, in them-
loathsome to contemplate, which are
gestive of great moral lessons. And
, in a visit to Germany, unexpectedly
ed the workings, and marked some
results, of the foul passion for gam-
I shall now attempt to depict the sad
, with the earnest hope that it may
e without benefit, especially to the
reader.

a Summer afternoon in 1853, I was
ring with a young companion through
known town not far from the Rhine,
ated for its mineral springs. We had
d the magnificent Kur Haus, the
of fashionable resort, and walking
the grand *saal* or dining-room, a door
t to the left, unexpectedly ushering
r the first time in our lives, into a
ng "hell." With a painful feeling
gled indignation and disgust to find
ible proof before me that gambling
s I read in the guide-books,) thus
y sanctioned by law, I entered the
How shall I describe the scene? I
rowd of well dressed people gathered
a long table, over which was sus-
a lamp, which, softened to the eye
d green shade, (causing a kind of
gloom through the apartment,)
an intense light on the table beneath.
midst of this table was a large re-
g brazen dish. A ball of ivory rolling
round it, ever and anon fell into a
space beneath, marked with certain
rs corresponding with those on the
loth which covered the table. Around
sh were piled rouleaus of gold and
coin, and at each side of the table sat
n as *croupiers* or markers, presiding
e game. One, two, or three persons,
en more, from the circle around, were
ntly laying down money. They
sciactimes gold, but more frequently
Almost immediately on our entrance,
tention was arrested by a young Eng-
n, fashionably dressed, but yet of such
and sinister aspect, that I set him down
e as a blackleg who had figured at
or Newmarket; a London *roue*, who,
lost character and means at home,
med one of that base band of Eng-
rpers who are to be found on the
nt, and who initiate our young
"blo to the mysteries of the gam-
ling-table, borrow their money, or fleece
m at private gaming parties without
y. In eager excitement this person
d through the crowd, and, bending
the table, rapidly deposited a handful
ver florins, until nearly every yellow
or open space had a stake placed upon
His recklessness strikingly contrasted
the caution of the other players. It
ed as if he had set "his life upon a cast,"
was resolved to take the bank by storm.
hin a few minutes, however, his entire
was lost, and as the *croupiers* remorse-
ly gathered it with their little rakes into
r glittering stores, he turned abruptly
y. But whose are the small-gloved
d and rounded arm which just at my
are suddenly thrust forward to obtain
r for a napoleon-d'or, which she gives
the markers? I look round and find a
l and elegantly-dressed French lady stand-
at my side. Having received a number
silver florins in exchange for gold, she
tiously deposits one or two on the board,
d with subdued excitement she watches
progress of the game. At length it
ver pieces are all staked in succession, and
lost. And now, with nervous hand, she
fastens the spring of a French silk purse;
her gold is produced and changed, until
is gone, and she, too, suddenly disap-
rs. The game, however, has proceeded but a few minutes when our countryman returns, and stakes large sums with the same recklessness as before, and, after some alternations of success, with similar results. Nay, here is also the French lady again, returned with her silk purse recruited with gold pieces, and playing with greater excitement than ever; but, after some winnings, she too loses all. But as I lift my eyes I see two ladies enter the room, and stand for a time in the background. Neither of them is young, but their whole bearing is refined, and their faces are unmistakeably English. At last they approach, and after looking on for a time, one after the other, as under a sudden fascination, puts down money on the table. I had seen the fierce mastery of the passion of play *over the man* with pain and grief, but this fresh illustration of its power over the *female* heart filled me with indescribable sadness. Here were ladies of whose standing and rank their *tout ensemble* left no doubt, who in a strange land are guilty of conduct for which in their own country they would be hooted out of society. Oppressed and sick at heart, I hastily left the building. We walked through the beautiful grounds connected with the Kur Saal, and along the banks of the stream (now swollen by recent rains into a torrent,) which flows through them. But all the while that gambling-table was in my thoughts; and as, from the little temple which crowns a rising ground, I looked on the gay flowers and graceful trees, on the fields white to the harvest, and the hunting-grounds of the reigning duke (whose revenues are largely drawn from the gambling-tables,) I said to myself, "All these are beautiful and fair;

"But the trail of the *serpent* is over them all!"

What family wretchedness, what personal degradation and guilt, what an amount of beggary and ruin, and how many cases of suicide, have sprung from this one source!" And as we went forth through the streets of the town, as the golden light of the setting sun played on the flaxen locks of a band of rosy children, whose merry laughter rose upon the air, I could not but contrast their happy, innocent glee with the ever-knawing and morbid misery of the gamblers whom I had left behind.

But I was yet to have one other glimpse of the German gambling tables. Our present habitat at W. was but for a night; and on the morrow we left, and arrived two days after at the fashionable baths of E——, on the banks of the Lahn. Here, as at W——, the government has farmed the gambling-tables to three brothers. The resources of these brothers are understood to be immense, but they have ere now undergone a thorough test. Of this Michael Angelo Titmarsh has given a characteristic version, in the following passage of one of his graphic productions, in which he gives the *soubriquet* of Lenoir to the proprietors.

"There came, at a time when the chief Lenoir was at Paris, and the reins of government were in the hands of his younger brother, a company of adventurers from Belgium, with a capital of three hundred thousand francs, and an infallible system for playing *rouge-et-noir*, and they boldly challenged the bank of Lenoir, and set down before his *croupiers*, and defied them. They called themselves in their pride the Contrebanque de Noirburg. They had their *croupiers* and punters even as Lenoir had his; they had their *rouleaus* of napoleons; they had their contrebanquist seal; and they began to play.

"As when two mighty giants step out of a host and engage, the armies stand still in expectation, and the puny privates and commonalty remain quiet to witness the combat; so it is said that when the contrebanque arrived, and ranged itself before the officers of Lenoir—rouleau to rouleau, bank note to bank note, war for war, controlment for controlment—all the minor punters and gamblers ceased their peddling play, and looked on in silence round the verdant plain where the great combat was to be decided.

"Not used to the vast operations of war, like his elder brother, Lenoir junior, the lieutenant, telegraphed to his absent chief the news of the mighty enemy who had come down on him, asked for instructions, and in the meanwhile met the foeman like a man. The Contrebanque of Noirburg gallantly opened its campaign.

"The Lenoir bank was defeated, day after day, in numerous savage encounters. The tactics of the contrebanquist generals were irresistible; and they marched onward, terrible as the Macedonian phalanx. Tuesday, a loss of eighteen thousand florins; Thursday, a loss of forty thousand florins; night after night, the young Lenoir had to chronicle these disasters in melancholy dispatches to his chief. What was to be done? How was it to end?

"Far away at Paris, the elder Lenoir answered these appeals of his brother, by sending reinforcements of money. Chests of gold arrived for the bank. The prince of Noirburg bade his beleaguered lieutenant not to lose heart; he himself never for a moment blenched in the trying hour of danger.

"The contrebanquists still went on victorious. Rouleau after rouleau fell into their possession. At last the news came. The emperor had joined the grand army. Lenoir himself had arrived from Paris, and was once more among his children, his people. The daily combats continued; and still, still, though Napoleon was with the eagles, the abominable contrebanquists fought and conquered. Like Polyphemus, who only took one of his prisoners out of the cave at a time, and so ate them off at leisure, they contented themselves with winning so much before dinner, and so much before supper, say five thousand florins for each meal.

"At last there came one day when the contrebanquists had won their allotted sum, and were about to leave the tables which they had swept so often. But pride and lust of gold had seized upon the heart of one of these vainglorious chieftains; and he said, 'Do not let us go yet; let us win a thousand florins more!' So they stayed, and set the bank yet a thousand florins. The Noirburgers looked on and trembled for their prince.

"Some three hours afterwards, a cheer, a mighty cheer, was heard around the windows of the palace; people rushed into each other's arms; men, women, and children cried and kissed each other. *Croupiers* who never feel, who never tremble, who never care whether black wins or red loses, took snuff from each other's boxes and laughed for joy; and Lenoir, the dauntless, the invincible Lenoir, wiped the drops of perspiration from his calm forehead, as he threw the enemy's last rouleau into his till. He had conquered."

Thus far Mr. Titmarsh, who, albeit not writing what he calls "a treaty of morals," yet is "*wise*" as well as "merry" when he adds: "If you lose, worthy friend, as possibly you will, at Lenoir's pretty games, console yourself by thinking that it is much better for you in the end that you should lose than that you should win. . . . For my part, I hope and pray that every honest reader of this volume who plays at M. Lenoir's table, will lose every shilling of his winnings before he goes away."

But the loss of money does not eradicate the passion for play. To have evidence of this, let the reader enter with me the Kur Haus as these splendid chandeliers are being lit up in the grand *saal*, and let it be our last visit to such a scene. There is a motly crowd assembled round the roulette-table. There is a tall, thin lady whom I see every morning imbibing the healing waters. This is not the first time she has been at the gambling-table. Her stock of cash is always small; she is never found at the *rouge-et-noir* table, where a Prussian thaler at least must be put down. The modest florin is admitted here; and see how long she considers, how anxiously her eye wanders over the board, and then how cautiously at last she stakes it. Once or twice she wins, and the *croupiers* toss to her the spoil, and her pale cheek is flushed, and her dull eye kindles. But in a short time her little all is gone. She is here for the last time to-night. And to-morrow, and for many days to come, I shall see her sitting apart on one or another of the garden chairs scattered around, with cheeks paler than ever, and that thin form more wasted, and in her whole aspect downcast and half broken-hearted, as if the thoughts of a confiding husband or fond children far away at home oppressed her spirit.

But look again. There is a mother and a young lady by her side. Can it be possible? Yes, that is her daughter, and she is initiating that young girl into the mysteries of the gambling-table. Who would like to marry a young woman thus trained—the daughter of such a mother as this? But who is this man who suddenly enters the room with a little girl clinging to his side? His dress and person are neglected, his face unwashed, his long and grizzled hair falls wildly over a forehead seamed and furrowed by deep wrinkles: his little girl is miserably dressed, and his rank seems but that of a peasant; amid a throng so gay, what does he here? All ranks may play, and he, a degraded and inveterate gambler, cannot live without this fatal excitement. He takes a place near the foot of the table, and draws forth a sum of money, from which he takes a florin from time to time, and stakes it. He has a small card, like some other practiced hands at the table, and he carefully marks with a pin opposite red or black lines, the results of each rotation of the wheel. For a time, familiarity with the game seems to give him the advantage, and with calm satisfaction he rakes together his winnings into a heap, on which the little girl bends her glistening eyes. And there he sits until the evening closes, and in the end departs after a season of feverish excitement, such as has become the element of his being, having lost all. The face of that gambler, and that of his poor child (who was always with him, and who seemed as if she was the only one left of a shipwrecked and ruined family,) haunt me to this hour.

But let us now pass into the inner apartment, and mark the group assembled at the *rouge-et-noir* table. Here is a more select class than is generally found playing at roulette; and, as at W——, larger stakes are here deposited. Here are "Russians, Poles, French, English, Germans, with enormous moustaches or without them; the fire of Mammon always burning on his altars, and the doomed flies buzzing about them, and some already with scorched-off wings. It is a scene of external gaiety, with all that is internally hollow, and rotten and deceitful."* The lights are burning brightly overhead; the players are nearly all seated, while a constantly shifting company of spectators forms an outer circle round the table. A young Indian officer, who last year ventured and lost, and has had wisdom and principle sufficient to take warning, stands by my side; and we mark together the company and the progress of the game. As usual, ladies are here, and one of them—can it be? Yes, it is the same who first arrested my attention at the gambling-table of W——! I am now informed that she is a French countess. And here is her husband beside her, polished and elegant in his aspect, and calm and cool in his mien. Every night they are here, until one morning I see a carriage laden with baggage at the door of one of the large hotels, and the gambling pair take their departure, possibly to some other scene where their ruling passion can be gratified, and with the hope that "better luck" awaits them. French only is spoken at this table. See that veteran *croupier* in the centre, who, with impassive face, shuffles the cards, crying out, as he prepares to expose their black or red faces, as it may be, on the table, "*Faites le jeu, Messieurs!*" (Play, gentlemen!) And those who are disposed, put down their money. Here are two gentlemen, who are bold players. They never stake silver. A pile of napoleons lies at the side of each. One of them is about sixty years of age, tall and robust, with red face and close-cropped white hair; the other is a little black-haired, dark-eyed man; and both appear to be *habitues* of the place. Three gold pieces form the first stake, and, the player winning, the sum is doubled. One of the six napoleons now on the cloth is withdrawn, five remain, and a second favorable turn of the cards causes the bank to pay over five more. And now will not this suffice? or, at least, will not the players begin again with a low stake, as before? At this moment is pointed out one of the "brothers Lenoir," who seems to be doing nothing in the background but nodding and chatting, with perfect *nonchalance*, to some acquaintances; but watch him narrowly, and he is peering stealthily at the table, and beginning to be somewhat discomposed, for the game to-night has hitherto gone against the bank. But caution on the part of the players is gone, and golden visions beckon onwards. And so that ruby-faced gentleman leaves his ten gold pieces on the cloth; another turn of the cards, and all is gone! But now mark that young Austrian count, with the English military officer in undress, and wearing an imperial, sitting beside him. The young count is of Irish extraction. He is always seen at the wells, drinking daily; but, although so gay at night and so gallant by day, as he walks with the leading *belles* on the public promenade, there is a deadly paleness on his cheek at all times. It appears that, on parade at Vienna, he was struck with a musket ball, (whether by accident or otherwise was not stated,) which is still unextracted; his health is evidently feeble and failing. But every night he is here; his stakes are modest in their amount, for his funds are not ample. And that English officer, who came here a few days ago, has already lost £180; and has told my young Indian friend that he is determined to win it back again or to lose everything. To-night he looks nervous, humiliated, and miserable; and as the young count speaks the English tongue, he seems half-despairingly to cling to him as a counselor and comforter. But it is in vain. The tide is still against him, and he seems destined to drink deeply and justly of the cup of bitterness which his own folly has mingled. And that dark-whiskered English *attache*, who has lately come here from the court of B——, has also lost a large sum. Alas! these are but specimens of innumerable victims. How true it is in this, and all kindred matters, that "the beginning of sin is like the letting out of water!" How well is this enforced in the picture drawn by a writer already quoted, who, after close personal observation, writes thus:—"To watch the first casual glance of a new comer; to see how by degrees his careless air becomes fixed; the gaze darkens; the eye sharpens; the whole man becomes engrossed with the view. To see him make his first hesitating deposit, by degrees go deeper and deeper, and then plunge in, heart and life and soul, borne on to conquest or to ruin by the great torrent of excitement. To see here and there one leaving, now something draw off, then yield to the potent fascination, and reseat himself. To see a timid and amiable-looking woman stand behind, hiddenly draw forth her purse as she watches the progress of the play, hand the stake to the gentleman of the party who stands before her, tilly fired by the alternations of loss and gain, she pushes by degrees to the front, takes a seat, and from that moment becomes a prey to the worst writhings and spurrings of the human soul."*

Before this overmastering passion for play, the barriers of religion and morality are speedily swept away. It is a significant fact, that, at the German watering-places, the gambling-rooms are open in the afternoon and evening of the day which has been divinely set apart for sacred rest, and that the tables are then as crowded as usual. One Sunday afternoon I was at the English service in the Lutheran church. The first lesson was being read, when a man rushed into the church in breathless excitement, and, repairing to the desk, whispered something to the minister, and then, with eager haste, ran rapidly up the stone stairs which led to the steeple. Immediately, the great bell began to ring violently. It was the alarm of fire in the town! The congregation was at once dismissed, and, on repairing to the opposite end of the town, we found excited crowds of people ranged in lines, passing buckets of water from the river to the scene of the fire, which had seized on a large house in the rear of one of the hotels. To catch a more distinct view of the scene, I climbed the rocks immediately behind the burning house, and there, too, I found men, women and young girls all banded together in passing water down from a public fountain, that it might be poured from the cliff above, on the flames. The houses near to the burning building were gutted of all their furniture, which was scattered about over the street, and it wanted but the darkness of night to make the scene appalling. As it was, the "phlegmatic Germans" were thoroughly roused, and the whole town was in uproar. At length the flames were subdued; and, in returning to my lodgings, I suddenly said to myself, "This is the hour when the gambling-tables are open. Can it be possible that they are not deserted? At all events I shall go and see." I entered the open doors, and passed through the outer *saal* into the magnificent ball-room, and there, to my horror and disgust, I saw a crowd of gamblers pursuing with intense eagerness their wonted indulgence, and this within two hundred yards of the spot where the fire had just been raging! That one incident impressed me more deeply than any other hitherto witnessed, with the fearfully absorbing and demoralizing nature of the passion for play; and I hope I shall be excused, if, for the moment, I wished that it had been that gorgeous temple of vice itself, under whose roof I now stood, which had been burnt to the ground.

* "Howitt's Rural and Domestic Life of Germany."

* "Howitt's Rural and Domestic Life of Germany."

For the Presbyterian Banner and Advocate.

Creed and Conduct.

"It is no matter what a man believes, if his practice is right." This maxim is often repeated by those who lay claim to liberality. It assumes that there is no connexion between theory and practice. Now, the truth is, that "to think is to theorize;" and a man's actions will be governed by his theory.

To insist on the importance of an accurate creed, is to insist on the importance of accurate thinking. Why is it regarded by many as savoring of bigotry to insist on the importance of accurate thinking in matters of religion. How is it in regard to other matters? Is it important that the engineer have an accurate creed? He is about to construct a bridge. Is it important that he have an accurate knowledge of the principles on which he is to proceed? Must he know accurately the strength of the materials, and the strain to which they will be exposed? All will admit that unless he have an accurate knowledge of these things, he cannot intelligently construct a safe bridge. If he is right, it will be by accident. A correct theory is then essential to correct practice in bridge-building.

Suppose one should say to the competent engineer, who insists on a correct knowledge of principles as essential to correct practice in his profession, "Your insisting so much on the importance of a correct theory, savors of bigotry. You want all men to think as you do. You want all men to adopt your creed. You attach too much importance to it. Good bridges have been built by men who think very differently from you. Principles or creeds are of little importance. Practice is the main thing. It is no matter what a man's creed is in relation to bridges, provided his practice is right."

The bridge-builder might reply that right practice is impossible without right principles. And the correctness of his remark would be admitted by all. The absurdity of the objection would be apparent to all.

Now, wherein is there any difference in point of absurdity, when it is affirmed that to insist on a correct religious creed savors of bigotry, when it is affirmed that it is of no consequence what a man believes if his practice be right?

A little reflection will show the wisdom of those who insist on correct principles or creeds; and further, that a man's practice cannot be correct unless his creed is correct.

Synod of Pittsburgh.

This Synod met in the First Presbyterian church in Pittsburgh, at three o'clock P. M., on the 21st of October, and was opened with a sermon, by the last Moderator, the Rev. Dr. Jacobus, from 1. Peter iv: 10, 11.

The Synod was constituted with prayer, and a recess was taken till 7½ o'clock.

After recess, Synod met in the Lecture Room. The Moderator being absent, Rev. N. H. Gillett, last Moderator, took the chair. The Permanent Clerk being absent, Mr. Lea was appointed Clerk *pro tem.*

The following members were present:

PRESBYTERY OF REDSTONE.

Ministers.	*Elders.*
Dr. Fairchild,	William Armstrong,
Dr. Smith,	Samuel Neil,
Dr. Wilson.	Matthew Hawkins,
Revs. Stonerod,	John McCurdy,
" McKee,	Hamilton Steward,
" Davis,	Dr. Hugh Campbell,
" McClintock,	David Bennett.
" Hughes,	
" Biggs,	
" Black,	
" Wallace,	
" McGahey,	
" Roseborough,	
" Williams,	
" Hamilton,	

PRESBYTERY OF OHIO.

Ministers.	*Elders.*
Dr. Campbell,	George Elliott,
" Jeffrey,	John D. McCormick,
" Howard,	Thomas Kiddoo,
" Jacobus,	Andrew McDonald,
" Williams, (2)	David Williams,
" Smith, (3)	Luke Loomis,
" Marshall,	James Gordon,
" McKinney, (3)	John H. Ralston,
Revs. Hughs,	Robert Smith,
" Lee,	Samuel McMasters,
" John M. Smith,	John K. Foster,
" Fulton,	Robert Beer,
" McKaig,	James McVay,
" Caldwell,	William Frew,
" Haslett,	James Blair,
" Paxton,	William Black,
" Rockwell,	Thomas Aiken,
" McPherson,	James Armor,
" Hunter, (2)	
" Kerr,	
" Ewing,	
" Braddock,	
" Miller,	
" Jas. M. Smith.	

PRESBYTERY OF BLAIRSVILLE.

Ministers.	*Elders.*
Dr. Kirkpatrick,	Samuel Hill,
Dr. McFarren,	Thomas W. McConnell,
Revs. Painter,	William L. Trimble,
" Bristol,	George Alter,
" College,	Daniel Wilson,
" Gillett,	Archib'd T. H. Crawford,
" Torrence,	James Speer,
" McClung,	Cyrus L. Pershing,
" Donaldson,	James Rhea,
" Carothers,	James Fulton,
" Hill,	Dr. James Carothers,
" Stevenson,	John Larimer,
" Woodend,	Thomas Laughlin,
" Morton,	Joseph Moorhead,
" Leason,	Joseph Miller,
" Stark,	James McKee,
" Carson,	Hugh M. Skiles,
" McElwain,	John Shannon.
" Moore,	
" Edgar,	
" Virtue,	
" Orr,	
" Walker,	
" Morgan,	
" Brown.	

PRESBYTERY OF CLARION.

Ministers.	*Elders.*
Revs. Montgomery,	Robert Sutton,
" McKay,	John McGava,
" McMichael,	Samuel Sloan,
" Cummins,	William Rankin,
" Porter,	John B. Guin,
" Rhea,	David Hurle.
" Polk,	
" Crane,	
" Mateer.	

Rev. David Kirkpatrick, D. D., was elected Moderator, and Rev. O. H. Miller, Temporary Clerk. The times of meeting and adjournment were fixed as follows:

Morning Session—meet at nine o'clock A. M.; adjourn at 12 M.

Afternoon Session—meet at two; adjourn at five.

The presentation of Presbyterial Records was made the first order of the day for to-morrow morning. Second Order—Statistical Reports. Third Order—Presbyterial Narratives of State of Religion.

Adjourned with prayer by Moderator.

SECOND DAY.

WEDNESDAY MORNING, 9 o'clock.

Synod met, and was opened with prayer by the Moderator. Minutes of last Session were read and corrected.

The following Committees were appointed by the Moderator:

ON BILLS AND OVERTURES.

Ministers—Revs. Jacobus, Woodend, Donaldson and Torrance. *Elders*—Hugh Campbell, Thos. W. M'Connell, Jas. Carothers.

JUDICIAL COMMITTEE.

Ministers—Revs. Stonerod, M'Farren, Hughes and Cummins. *Elders*—Samuel Hill, Robert Sutton, Thos. Kiddoo.

PRESBYTERIAL RECORDS.

BLAIRSVILLE.—*Ministers*—Revs. Campbell and Marshall. *Elder*—James Blair.

OHIO.—*Ministers*—Revs. Carothers and Stevenson. *Elder*—Joseph Miller.

REDSTONE.—*Ministers*—Revs. Painter and Morton. *Elder*—John M'Cabs.

CLARION.—*Ministers*—Revs. Caldwell and Hill. *Elder*—Hugh Skiles.

DEVOTIONAL EXERCISES.

Ministers—Revs. Paxton and Howard. *Elder*—Robert Beer.

NARRATIVE OF RELIGION.

Ministers—Revs. M'Kay and M'Kaig. *Elder*—George Elliott.

SYNODICAL DISCOURSES.

Ministers—Revs. M'Clung and Howard. *Elder*—John B. Gwin.

MINUTES OF GENERAL ASSEMBLY.

Ministers—Revs. Leason and Lea. *Elder*—Thomas Laughlin.

REASONS OF ABSENCE.

Ministers—Revs. Stark, M'Kee, Hughes and Moore. *Elder*—Matthew Hawkins.

ON GRANTING LEAVE OF ABSENCE.

Ministers—Revs. Jennings, Carson, Smith and Hughes. *Elder*—George Alter.

Presbyterial Records of Redstone, Ohio, Blairsville and Clarion Presbyteries were handed in and referred.

Presbyteries presented and read their Statistical Reports, which were approved.

Narratives of the State of Religion were presented, and, on motion, read and referred.

The Annual Report of the Board of Colportage was read by Dr. Campbell, accepted and put into the hands of Messrs. Dr. Jacobus, Hill, Fairchild, Ministers; and Dr. Hugh Campbell, Elder.

Dr. Jeffrey called the attention of Synod to extracts from the minutes of the last meeting, respecting the Board of Colportage.

Presbyteries were called upon in order, and reported some progress in measures designed to aid this cherished enterprise.

Revs. Dr. Marshall, Donaldson, Gillett, McClintock and Montgomery, Elders Dr. Carothers and Miller were appointed a committee to report on the subject of Temperance.

Revs. Dr. Riddle, of the Synod of West Pennsylvania; Rev. J. Douglass, of the Reformed Presbyterian Church; Rev. A. Happer, of Synod of New York; Rev. Messrs. Conrad and Critchlow, and Rev. Dr. Elliott, of the Synod of Allegheny, being present, were invited to take seats as corresponding members.

On motion, *Resolved*, That when we adjourn, we adjourn to meet in the First Presbyterian church, Monongahela City, on the third Wednesday of October, 1857, at two o'clock P. M.

Revs. Paxton, Howard and Hill were appointed a Committee to confer with Dr. Jacobus, respecting the publication of his sermon preached at the opening of Synod.

Adjourned with prayer by Dr. Elliott.

WEDNESDAY AFTERNOON, 2 o'clock.

Synod met, and was opened with prayer by the Moderator. Minutes of morning session were read and corrected.

The Committee on Bills and Overtures reported a paper, containing a request of the Presbytery of Blairsville for division, which was taken up. After much discussion, the proposed lines were changed:

Resolved, 1st, That the Synod of Pittsburgh be requested to detach from this Presbytery the ministers and churches North of a line commencing on the Allegheny River at the Penn Township line; along said line to the Warren grade; thence to the Kiskiminetas River; along said river to the Conemaugh, to the mouth of Black Lick; and up that creek to the Blairsville and Hollidaysburg turnpike road; and thence Eastward along said road to the Eastern boundary of the Synod; and that the ministers and churches so detached be erected into a Presbytery, to be called the Presbytery of Saltsburg. That said Presbytery be directed to hold their first meeting at Indiana, on the first Tuesday of January, 1857, at 2 o'clock P. M.

Resolved, 2d, That Synod be requested to transfer the relation of the licentiate, T. R. Elder, and of the candidates, T. M. Wilson, J. S. Elder, John C. Thorn, James A. Ewing, Matthias Shirley, and J. V. M'Cartney, to the Presbytery of Saltsburg.

Resolved, 3d, That the Stated Clerk be directed to place a copy of the above resolutions in the hands of the Committee of Bills and Overtures of Synod, at the next meeting of that body.

A true extract from the Minutes of the Presbytery of Blairsville, in session at Salsburg, October 8, 1856.

ANDREW M'ELWAIN, Stated Clerk.

Also, the name of the new Presbytery was left blank for the present, when the request of Presbytery was granted.

Revs. Dr. Swift, Wilson, and Todd, of the Synod of Allegheny, and Rev. J. Murray, of the Synod of Baltimore, being present, were invited to sit as corresponding members.

The Committee on Religious Exercises reported that the Synod resolve to devote Thursday morning, from 10½ to 12 o'clock, to the following services, under direction of the Moderator:

1. Hymn, or Psalm, and Prayer, by Moderator.
2. Reading the Scriptures, by Mr. Rockwell.
3. Address, by Mr. Gillett.
4. Prayer, by Mr. Montgomery.
5. Address, by Dr. Smith.
6. Psalm, or Hymn, by Mr. Ewing.
7. Address, by Mr. Carothers.
8. Prayer, Doxology, and Benediction, by Dr. Wilson.

The Committee to confer with Dr. Jacobus report, that the sermon is placed at their disposal, and will be printed in pamphlet form. Adopted.

At 4½ o'clock, Synod took a recess to 7½ o'clock, the hour appointed for Divine service.

WEDNESDAY EVENING, 7½ o'clock.

Synod met in the First Presbyterian church, with a large congregation. Rev. Charles Cummins preached from Eph. vi: 18. After Divine service, Synod adjourned with prayer by Dr. Marshall.

THIRD DAY.

THURSDAY MORNING, 9 o'clock.

Synod met in Lecture Room of the First church; opened with prayer by Moderator. Minutes were read and approved.

Rev. A. W. Black, of the Reformed Presbyterian church, being present was invited to sit as a corresponding member.

The new Presbytery set off from the Presbytery of Blairsville was called the Presbytery of Saltsburg, and its first meeting was appointed at the time and place designated in their request. Rev. Joseph Painter was directed to preach and constitute the Presbytery—Mr. College being his alternate.

The Committee on the Minutes of Assembly reported:

That there is no action necessary on the injunction found on page 331, systematic action having been taken by the Presbyteries within our bounds, on the subject of the sustentation for the relief of disabled ministers and their families, in indigent circumstances.

The Committee on Temperance reported. This report was adopted, and the paper is as follows:

The Committee on the subject of Temperance report as follows: They recommend to Synod for adoption, the late action of the Presbytery of Clarion on this subject, as exceedingly appropriate, and covering the whole ground; altering in said document the word Presbytery for Synod, and that this document be read by all pastors and stated supplies in the churches, accompanied, in each case with such suggestions and exhortations as the occasion and importance of the subject may demand.

GEORGE MARSHALL, Chairman.

As a Synod, we wish to express our continued and unabated interest on the *subject of Temperance*. We feel that no words can fully express, nor heart conceive, the enormous evils that flow from intemperance, considered in its civil, social, moral and religious bearings.

We are also of the opinion that this evil is on the increase in our bounds; and most manifestly so, since the repeal of the late Act of Assembly, to "restrain the manufacture and sale of intoxicating liquors."

Though this law never fully met our views of what was required in the case, yet, if it had been permitted to remain till it could have had a fair trial, we doubt not that it would have been found much more efficient than anything we have had before or since. We believe, however, that the only just and proper legislation on this subject is that of *prohibition*, and not license and regulation; nor do we despair of yet securing this desirable end. For the present, however, we have failed. This failure, we apprehend, was, in part, the result of the friends of the cause directing their efforts too exclusively to *legislative prohibition*, to the neglect, in some measure, of the means which had been heretofore used to create a *moral sentiment* which would both demand and sustain such a law. Whilst, therefore, we would not relax our efforts to obtain this law, we would recommend a return to those means and appliances, such as the formation of Total Abstinence Societies, the preaching of sermons, the delivering of lectures, and the use of moral suasion, in all the various and legitimate ways it can be brought to bear upon the public mind, so that the sober and moral part of the community, and especially our *youth*, may be kept from falling victims to this fell destroyer; and further, that by these means we may be instrumental in reclaiming even poor inebriates themselves.

Whatever good may have been accomplished by the different societies that have arisen of late years, we feel that the *Church*, and the moral and religious portion of the community, have a mission and a work to perform in this matter, and one that she cannot neglect without incurring great guilt. Therefore,

Resolved, That, in the judgment of this Synod, the manufacture and traffic in ardent spirits, as a drink, and its use as such—especially with the light that now shines upon this subject, not only from the Scriptures, but also from observation and experience—is *morally wrong;* and that we deem it our duty to do what we can, by the combined influence of moral suasion and example, to promote its universal abandonment.

Resolved, That it be recommended to all our ministers, to preach on this subject, at their earliest convenience, and endeavor, by all the means in their power, to form a *moral sentiment*, not only against the *abuse*, but the *use* of spirituous liquors as a beverage.

Resolved, That we approve of, and commend, the formation of *Total Abstinence Societies*, and recommend all the members of our churches and congregations, old and young, to connect themselves with such associations, pledging themselves to abstain from the use of all intoxicating liquors as a beverage; and that they will use their influence to produce like abstinence in others.

Resolved, That it be earnestly recommended to all our church *Sessions*, to exercise special vigilance and care over the conduct of the members of their respective churches, in relation to this whole subject; and that where offences do occur, they deal promptly and firmly, but mildly and faithfully, with offenders, as each case may seem to require, so that the church may not even *seem* to wink at a sin so enormous in its mischiefs, and so disgraceful to the Christian name.

Resolved, That, as law-abiding citizens, we submit to the existing *license law*, till a better and a more just and equitable law can be obtained; and in the meantime, we recommend our people to aid in the faithful and vigorous enforcement of our present License Law.

The Committee to select preachers, and assign subjects for sermons for next meeting of Synod, reported:

REPORT OF COMMITTEE ON PREACHERS.

On The Gospel Ministry; Its Position, Adversaries and Encouragements—Rev. W. W. Woodend.

Christian Beneficence—Rev. W. M. Paxton.

The Judicial Committee reported that no business had been presented before them. The Committee was discharged.

Synod then spent one hour and a half in special religious exercises, under direction of Moderator.

AFTERNOON SESSION, 2 o'clock P. M.

The Minutes were read and approved.

The Committee on Bills and Overtures reported Overture marked No. 2, on the subject of the Lord's Supper, with an accompanying answer—which was adopted, and is as follows:

OVERTURE.—Is it not an infraction upon venerated, established, and often signally profitable usages of the Church, to take the Communion in seats or pews, rather than at tables; to reduce the days of religious meeting to two, rather than four; and for the pastor to do all the preaching, rather than invite assistance? And should not this Synod seek to find out the most excellent way, and require uniformity in all our churches?

ANSWER.—It is thought inexpedient to make innovations upon established usages, without sufficient reason; yet, that there is no law on these points and the pastor and session of each church should direct with a careful regard to the spiritual interest of the people.

The Rev. Dr. Plumer, of the Synod of Allegheny, and Rev. J. G. Brown, of the Associate Reformed Church, being present, were invited to sit as corresponding members.

On motion, Dr. Happer was heard on the subject of Foreign Missions.

The Rev. W. Schenck, of the Synod of Philadelphia; H. L. Coe, of the Synod of Chicago; Dr. Happersett, of the Synod of Philadelphia; Dr. J. L. Wilson, of the Synod of South Carolina, and Dr. Van Rensselaer, of the Synod of New Jersey, being present, were invited to sit as corresponding members.

The Committee on Colportage presented the following Report, which was adopted:

1. That this Synod rejoice in the improved financial condition of the Board of Colportage, in its having become free from debt, and having increased its circulation and usefulness.

2. That this Synod would earnestly enjoin upon delinquent churches to pay over the assessment required for the capital fund of $5,000.

3. That to increase the number of Colporteurs, the churches be urged by the respective pastors to contribute to the Colporteur Fund of the Board; and that individuals, or families and neighborhoods be solicited to sustain Colporteurs in certain districts.

4. That in order to this, and to promote this important enterprise of these Synods, the churches be instructed as to their contributions to the Publishing cause to send them to this Board of our own Synod, instead of to the Parent Board.

5. That this Synod approve of the aim of the Board, to furnish to the churches, without pecuniary risk, a well selected and adequate Sabbath School Library, such as our own churches, and sister Presbyterian churches, can cordially approve.

6. That the Board of Colportage be directed, at suitable times, to send up to the Parent Board, in Philadelphia, a report of their operations, to be incorporated in the statistical reports to the General Assembly.

Resolutions respecting the American Bible Society, were read and adopted as follows:

Resolved, That the Synod of Pittsburgh heard, with much pleasure, of the attempt now making by the American Bible Society, to re-explore the destitutions of our country, and, as far as practicable,