

"ONE THING IS NEEDFUL." "ONE THING HAVE I DESIRED OF THE LORD." "THIS ONE THING I DO."

WHOLE NO. 215.

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, NOVEMBER 8, 1856.

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Original Poetry.

Metrical Translation of the Psalms.

PSALM I.

How blest the man who doth not walk In the way of the ungodly meet;

But in the statutes of the Lord He doth have his chief delight;

He shall be like a tree, whose root By water-courses set;

Who shall be like a tree, whose root By water-courses set;

Therefore, the wicked shall not stand In the great judgment day;

For all the ways of righteous men Unto the Lord are known;

And the ungodly's wicked ways Shall surely be o'erthrown.

Baptism.—No. 4.

CLASSICAL AUTHORITIES.

Baptist friends affirm that the Greek writers use the word baptizo in the sense of dip, that the word was written in classical Greek, and that the word in precisely the same sense good brethren are very apt to assert they cannot prove. No ripe Biblical scholar at this day, will admit that the New Testament is written in classical Greek.

Idiom is Hebrew; and though the words are Greek, they are very often employed in senses quite unknown to classical writers. For example, the word sarx, in the New Testament, signifies the flesh of animals for food.—meat. In the New Testament, in one place it means a person's sin; Rom. xi. 14; "Them which are dead" (sarx) and in another place it means human beings; Mat. xv. 22; "flesh (sarx) should be saved." The word dikaiosune, in classical authors, signifies justice between man and man; in the New Testament it means that righteousness which we are justified before God. So word remia, in pagan authors signifies a word; in the New Testament it is put for "Lark"; Luke i. 37; "With God nothing is impossible."

And in Greek (except Josephus, who exclusively for the Gentiles, and used a classical style,) employed Hebrew and used words in a sense quite opposite to classical usage. In this particular passage seem to have imitated those of their nation who preceded them. wrote what may be called Jewish and deviated almost as far from purity as German-English varies from elegance of Addison. Both Origin and Jerome admit the charge of homeliness, in their day against the style of the Jews, and treat it as an encomium. Philo., c. iv. Chrys. Hom. 3, in 1.

RESTRAINT GREEK NOT CLASSICAL. On this subject, Dr. George Campbell has written as follows: "The word baptizo, with the greatest justice, is denoted a peculiar idiom, being not only used in Chaldaic phrases put in Greek, but even single Greek words used in which they never occur in the works of profane authors." Prd. Dissert. 1, Sec. 13.

Classical use, both in Greek and in Latin, is not the same as in the New Testament, but may even mislead. The use of the classical are often very different." Dissert. 2, Part 2, Sec. 2.

Besti, as published by Professor Stuart, is as follows: "The question as to the idiom of the New Testament, turns on the use of such words as designate those objects that Greeks are accustomed to designate; the question here is, whether such in the New Testament are used in the sense which the Greeks attached to them." "The question being thus defined, we deny, without hesitation, that the diction of the New Testament is a pure Greek, and contend that it is a Hebrew, not only in its idioms, phrases and figures of speech, but in the general texture of the language. Any parts of the New Testament contained in no other way than by means of Hebrew. Moreover, in many passages would arise an absurd and ridiculous meaning if they should be interpreted as if a pure Greek idiom, as appears from the examples produced by Werenfels, &c. pp. 57, 57.

"Official usage," says Professor Stuart, "never is very certain in respect to the meaning of a word in the New Testament. It does not know that a multitude of words have received their coloring from the Greek classes? Does (God) curvans, (Heaven) sarx, (flesh) (faith) dikaiosune, (righteousness) other words almost without number, and meanings which conform to the Greek, or which in several respects can be illustrated by them? Not at all. how can you be over-confident in the opinion of the classical meaning of a word, where the word is employed in a sense which is indeed too common; it is not the more rational, nor the more coming, or that account."

It is, moreover, to be observed that the Greeks never used baptizo with reference to religious washings, but always with reference to the common affairs of life. On the other hand, the Jewish writers (except Josephus, who wrote only for the pagans,) applied the word to the common affairs of life, but always to religious washings, and another quite different mean-

ing as applied to matters of religion. The English word communicates, for instance, in common usage signifies to impart to others; in a religious sense it means to partake of the Lord's Supper. Take another example. The word conversation, in its common acceptance, means familiar discourse; in religion it signifies conduct, deportment. The same general remark will apply to all languages and religions. Now, as the Apostle always used the word baptizo in a religious sense, it follows that its use by the heathen writers is not a safe guide to its meaning in the New Testament.

How, then, it will be asked, are we to ascertain the meaning of religious terms in the Scriptures? I answer chiefly by Scripture itself. Take, for example, the word deipnon, (supper) found in 1 Cor. xi. 20. This word, in its classical acceptance, signifies a full meal, taken for bodily nourishment. But is that the meaning here? By looking at the connection we find, on the contrary, that it means the participation of a small portion of bread and wine, in remembrance of Christ. So, also, with the word deipnon. We have already produced several instances in the New Testament where, from the connection in which it stands, it is plain that it cannot signify to dip. We freely admit that the word, in the heathen classics, does usually signify to immerse, or rather to sink to the bottom. But this is not always the case, as will appear from a few examples.

Plutarch, speaking of a Roman general who was wounded in battle, says, "He set upon a trophy, on which, having baptized his hand, (baptizo ten cheira,) he wrote this inscription," &c. He did not dip his hand in blood, but only moistened his fingers with it, in order to write.

Hippocrates directs a patient, if his blister plaster should be too painful, "to baptize it with breast-milk or Egyptian opintion." He did not mean that it should be immersed in breast-milk.

The context, as is spoken of in "Having baptized (baptisasa) Alexander with much wine." Cono. Narrat. 50. Surely he did not immerse him in a cask of wine.

Enough has been said to show the rashness of those who affirm that the Greek classical authors always used baptizo in the sense of dipping, that the Apostle wrote in classical Greek, and that they used the word in the classical sense. We have seen that all these assertions are contrary to truth; and yet, upon so airy a foundation, the Baptists build their assumption that immersion is essential to valid baptism, and boast that they are the only baptized Christians, and that they are the only worthy communicants on earth!

THE WORD BAPTIZO. This word, though never applied to the ordinance of baptism, is often referred to as decisive of the meaning of baptizo. Baptizo is the root of baptizo, just as the English word chasten is the root of chastise. The two Greek words have about the same meaning, and it may therefore be agreed to refer to each to see a few examples of the use of baptizo.

Aristotle speaking of a berry says, "When rubbed, it baptizes (baptizo) the hand." De Anim.

"It baptizes (baptizo) the hair." Diosc. Lib. 1.

Some say, O Nivella, that you baptize (as baptizo) your hair." Eppig. Coll. Bent. cum. Callim. Lond. 1741, p. 139.

Aristophanes, in reference to the painted face of a comedian, says he was "baptized (baptisasa) with tawdry colors." Hipp. Lib. 1.

"The lake was baptized (baptisasa) with the purple blood." Hom. Batrom. line 218. Homer is speaking of the blood of a frog.

In these, and many other cases, baptizo may have the signification of moisten, stain, or dye, but cannot mean to dip. Who would speak of a man immersing his hand by squeezing a berry, of a comedian's face as dipped in paint, or of a lake as immersed in the blood of a frog?

NEBUCHADNEZZAR BAPTIZED WITH DEW. The Independent has brought this case before the public, it is proper to state the facts connected with it. Deep River is a part of the town of Saybrook. The Congregational church of the place, formed some years since under the unhappy system which throws no guards around a church, passed under the pernicious influence of the New Heaviness. With this, a part of the congregation were satisfied, and it was the New School theology, as stated publicly by a venerable deacon of the church, that divided the church. The elements still remained together, however. A year or so since, they called the Rev. Mr. Conitt to be their pastor. Mr. C. was a young man, to whose "conscientiousness, ability, and fidelity, as a good and worthy minister of Jesus Christ, the Congregation that recently dismissed him from the church, found great satisfaction in bearing their testimony." Mr. C., however, was a strict Calvinist; and it soon became evident that his doctrines would not be tolerated by the New School portion of the church. The Congregation was convened. Mr. Conitt desired to be tried by the professed Standard of the churches—the Saybrook plat-form. This was denied; and without entering into the merits of the case at all, the Congregation dissolved the relation; on the

grounds that this was according to a "bar-gain" between the parties, and a majority wished it. "You are to do what we want you to do," said one of the most violent of Mr. Conitt's opposers, to the Congregation; and they did it. A minority of the church then withdrew; and after a careful and full consideration, and "having carefully examined the principles of faithful government of the Presbyterian Church," and being convinced "that the truth was in Jesus was more surely preserved, and the kingdom of Christ more fully established thereby," resolved to apply for organization as a Presbyterian church. The organization was effected, and three valuable Ruling Elders chosen and ordained July 27th. The formal union with Presbytery was taken place, and a pastor, whom they are cordially united, has been installed, over them. We have only to wish them God speed in the cause of truth, and of Christian fellowship, sympathy, and cooperation.

The installation services took place on the 9th ult., and were attended by brethren from the New York Presbytery, and by several Congregational ministers, who sympathize with the doctrine and order of the Presbyterian Church. The exercises were as follows:—Sermon by Rev. Dr. Phillips, of New York. Constitutional Questions, by the Moderator. Charge to the Pastor, by Rev. Dr. Hewitt. Change to the People, by Rev. Dr. Hewitt.

In the evening, Dr. Hewitt preached one of the most interesting and able sermons to which we have ever listened, on Imputation. It was not untimely. We verily believe it is the rejection of this doctrine that has paved the way for the vast mass of theological error with which New England is now flooded; and the restoration of this doctrine to its true place, would be as life from the dead to the churches here. Z. Z.

For the Presbyterian Banner and Advocate.

Scriptural Psalmody.

The present state of this question is interesting, in the efforts made in different branches of the Presbyterian Church, to secure revised Psalmody, true to the Scriptural originals, on the one hand, and more suited to be sung on the other hand, are remarkable. The churches which have adhered to Rouse, or the Scottish Church version, find a call among them for a version more rhetorical, without being less literal. If such a version can be produced, it is presumed that a great and acknowledged want in those churches will be met. At the same time, our New School brethren are moving in the direction of David's Psalms, and are going so far as to suggest the propriety of chanting them, from our prose version. The Associate Reformed Church are proposing the same difficult change. The O. S. General Assembly, at Baltimore, some years since, ordered a selection of the Psalms to be sung from the Revised Version of the Book, for the purpose of being used in public worship. Though this was not done, the movement was strikingly in the same direction as we have noticed. At the present time, a Committee of the Associate Reformed Church have it in charge to bring forward a revised version, or selection of versions, more suited to the want; while in the Reformed Church, the adherents of Rouse, (the Associate Reformed Synod of the South,) are moving for a union with our own Church, (the Synod of South Carolina,) in the settlement of this question. Added to all this, is the step taken by our Assembly of late, in incorporating with our own Book, fifty selections from the Rouse version.

Nothing is plainer, from all these indications, than the prevalent disposition in the churches, to give up the Rouse version, and attain to some common version, to be used by us. We, who have so long sung Watts's Psalms, as to love them quite as much as any can love Rouse's, ought, nevertheless, to concede that Watts fails in faithfulness to the original. He often leaves out much of the Psalm altogether; often varies from the literal sense; often introduces other sentiments—all good, may be admitted, but on the other side, it will be granted that the metrical form of Rouse, &c., is not all that could be desired. And if a version could be produced, which should be directly from the original, with a fair poetical structure adapted to be sung without violence to the taste or to the orderliness of this department of worship, it would be acknowledged as a great service done to the Church at large.

It is a crying shame that the metrical Presbyterian body, sympathizing in the doctrine and order of Christ's house, should be kept asunder by this master of Psalmody, as by iron bars and gates.

I propose to furnish your readers occasional specimens of such a truly literal version as can fairly be claimed, with an effort to make the rhythm more suited to be sung without any sacrifice of the inspired sentiment.

[See head of first column for Psalm Ist.—Ed.]

For the Presbyterian Banner and Advocate.

Presbytery of Richland.

The Presbytery of Richland held its semi-annual meeting at Mount Vernon, on the 14th and 15th of October. There were present eleven ministers and nine Ruling Elders. Rev. J. M. Dinwiddie was chosen Moderator, and Rev. S. R. Hughes Temporary Clerk. The Rev. J. F. Caldwell was received from the Presbytery of Zanesville.

Mr. Burgess was taken under the care of Presbytery, as a candidate for licensure. Rev. J. F. Caldwell accepted a call from the church of Frederick, and will be installed pastor of that church on the 12th of November, by a Committee of Presbytery.

Presbytery adopted the following minute in reference to the death of Rev. S. Moody: "Whereas, It has pleased the great Head of the Church, to call to his heavenly home, a member of our church, Rev. S. Moody, a member of this Presbytery, he being drowned in attempting to cross the Ohio River; therefore, Resolved, That a copy of these resolutions be sent to the bereaved family of brother Moody.

The Rev. John Robinson, of Ashland, was elected Treasurer of Presbytery, and the undersigned State Clerk.

J. P. Caldwell, Stated Clerk.

Going in at the Eleventh Hour.

"And about the eleventh hour he went out, and found others standing idle, and he said unto them, Why stand ye here all the day idle?"—Matthew xx. 6.

An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post, in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer-meeting. His companion, after hearing the nature of the invitation said, "Thomas go in. Come! come! I can go into the meeting; it won't hurt you."

"Puh! puh!" cried the old seaman, "I should not know what to do with myself. I never go to Church or prayer-meetings; besides I am too old. I am upwards of seventy, and I am very wicked, and have always been so. It is too late for me to begin."

After a moment's pause, the member looking with pity upon the old veteran, answered, "You are the very man the prayer-meeting is held for."

"How so?" he asked, with much surprise. "Because Jesus Christ came into the world to save the chief of sinners. When you, I suppose you were tempted to think it would be time enough to be religious when you came to be old?"

"Ah! that I did," replied the sailor. "Now you are old, and you say it is too late. Listen no longer to these suggestions; come with me; no time is to be lost; for Jesus is willing to save you, poor sinner; or he would have sent you to that place where he never comes, before this. Your sins deserve it."

His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die."

He went, and attended regularly. Some time after he was asked, "Well, my aged friend, do you think you are too much in years to be saved? You old in sin for the blood of Christ to cleanse you?"

"No sir," said he; "I bless God I do feel free, a blessed hope, which I would not give up for worlds—a hope which encourages me to think that God will be merciful to me, and pardon me, old sinner as I am."—Christian Advocate.

How the President and Vice President are Elected.

The following is a summary of the constitutional requirements and acts of Congress upon the election of President and Vice President of the United States:

1. The electors are chosen by the votes of the people on first Tuesday after the first Monday in November.

2. Electors meet on the first Wednesday in December, and cast their votes. They then sign three certificates—send a messenger with one copy to the President of the Senate at Washington before the first Wednesday in January—another by mail to the same person, and the third deliver to the United States District-Judge where electors meet.

3. Each State provides by law for filling any vacancy in the Board of electors, occasioned by absence, death, or resignation. Such of the electors as are present are generally authorized to fill any vacancy.

4. The Governors give notice to electors of their election before the first Wednesday in December.

5. On the second Wednesday in February, Congress shall be in session and open the returns. The President of the Senate shall in the presence of the House of Representatives, open the certificates of returns, and count the votes. The person having the greatest number of votes for President shall be the President if his number be a majority of the whole number of electors appointed. And if no person have such majority then from the persons having the highest number, not exceeding three, of the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President; but in choosing the President the votes shall be taken by States, the representation from each State having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice.

6. If the choice devolve upon the House of Representatives, they shall make a choice before the 4th of March next following, the Vice President is to act as President.

7. A Vice President may be elected, or chosen by the Senate, as above provided, before an election or choice of President.

8. The day fixed by Act of Congress for opening and counting the votes of the electors, and in case of its being necessary, for the election of President by the House of Representatives, and of Vice President by the Senate of the United States, is the second Wednesday in February, after the appointment of electors.

9. There is no constitutional provision for the case where there is neither a President or Vice President elected or chosen, in the manner directed by the Constitution. The Act of Congress of 1782, provides, that under such circumstances, there shall be a new election.

Preaching.

The vice of preaching at present, in most of our pulpits, is that we do not aim correctly. We strive to please the few, and not the many; and the result is that the common people hear him gladly. Paul the pulpit is dying of the proprietries. We dare not introduce an anecdote into a sermon. We shrink from an illustration unless we can count it classical. We are averse to the delineation of character, lest we should detract from the dignity of the pulpit. When a man is afraid of losing his dignity by attending to his own business, we generally think he has very little to lose. We fear that the pulpit is liable to create a similar impression. Look at the highest example of preachers. How simple is the teaching of Christ, how perfectly adapted to the audience by which he was surrounded. How it abounds in illustrations, parables, and even every-day proverbs, so that the common people heard him gladly. Paul tells us himself how he preached in Corinth and Ephesus, and he is surely a good model for a cultivated man. Look at Bunyan, one

of the most eloquent and effective preachers of his time, how plain, how simple, how earnest, and yet how full of incident and illustration were his discourses. Observe President Davies, how plain, forcible, earnest, and direct were his discourses. We sacrifice vivacity and interest to a vague pedantic notion of what is proper for the pulpit, as though a preacher of the Gospel were lecturing to a class on the proprieties of rhetoric. Is it not time that a change came over us, and that a preacher aimed more at interesting and converting men, and less at the reputation of refinement of style, and existences of propriety? A minister once said that a sermon without a fault would spoil a revival. Are not such sermons the reason why revivals are so rare among us?—Dr. Wagoner.

Anniversary of the Ladies' Relief Association.

The Ladies' Relief Association of the Allegheny Association for the Relief of the Poor, was held in Excelsior Hall, on Tuesday evening, October 7th, 1856.

Thomas M. Howe acted as Chairman, and R. H. Davis, Secretary.

The meeting was opened with prayer by Rev. Mr. Paxton.

The following reports were then read by the Secretary:

MANAGERS' AND BENEVOLENTS' REPORT.

The Managers of the Allegheny Ladies' Association for the Relief of the Poor having brought to a close the labor of the year, report, that during the past year we have distributed 7,700 bushels of coal, 2,500 pounds of flour, 125 pairs of shoes, 119 yards of calico, 44 pounds of tea, 47 pounds of coffee, 12 pounds of rice, 55 bushels of corn meal, 30 gallons of molasses, 38 bushels of potatoes, 23 pounds of rice, 4 pounds of candy, 24 pounds of soap, 6 pounds of bacon, 25 pounds of fresh meat, 22 pounds of butter, and \$15 worth of groceries to the sick, aged, and indigent, 639 yards of calico, 251 yards of muslin, 44 yards Kentucky jeans, 79 yards red flannel, 267 yards Canton flannel.

Given from the private resources of the Managers.—256 garments, \$35.47 in money, and provisions not reported.

Donations Received and Distributed.—40 pounds cotton batting, 27 yards calico, 6 yards Kentucky jeans, 16 comforts, 12 caps, 16 bonnets, 10 men's coats, 2 blankets, 1 bed, 43 pieces wearing apparel, and various articles of provisions.

The past winter has been remarkable for the severity and long continuance of cold. The heavens have frowned above, and the earth has been bound in by fetters, yet plenty of food and employment has prevented the extreme sufferings of the previous year. The cry of misery has not so often greeted the ear and pained the heart of the passer by; yet that who go in search of poverty that pines unseen, and will not ask, can tell of want and sickness, and unrequited toil, of patient martyr wives, and cold and hungry children, in the desolate homes of those who spend their earnings for that poison which destroys both happiness and hope. They can tell of widows toiling on, to feed and clothe the little ones whom death has rendered helpless, and whose wild wails sit in their solitary homes, whom disease and age, and poverty have rendered desolate. Of some whose days of labor have been succeeded by nights of wretchedness, and who have died years, slowly but surely descending to the grave. They can tell the countless forms which human misery takes, of sighs and tears, and groans arising from the hearts of those who are suffering. It has been the privilege of the ladies of the Association to comfort and relieve many such. The interchange of feelings, the outgoing of words of confidence and sympathy, have strengthened the chords which bind human hearts together; have stimulated the unfortunate and fallen to renewed efforts. Conscious of the watchful care of a friend who has relieved their sufferings, and taken a kind interest in them, they have motive which incites them to deserve commendation. The desire to elevate them in the scale of society; to inspire confidence in them, and so to bring them as fellow heirs of immortality to the cross of Christ, as the only hope of the sinner, has, in some cases, been fulfilled.

The members of this Association, in the name of their Master, would render thanks to the many kind friends who have supplied them with the means of doing good. "Blessed is he that considers the poor, and his riches will increase in the time of trouble." Who that has been a faithful steward of God's bounties has not felt the sweetness of that promise? The poor are to be continued among us, and so long as humanity continues. The law of love written on the heart, and the principles of the Gospel prevailing, give us an assurance that funds will not be wanting for the necessary exertions to relieve the suffering. It is our duty to do good, and to do it as we have the opportunity. The law of love written on the heart, and the principles of the Gospel prevailing, give us an assurance that funds will not be wanting for the necessary exertions to relieve the suffering. It is our duty to do good, and to do it as we have the opportunity.

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Miss Warner, Mrs. McCaigie.

On motion of Mr. Gibson, it was Resolved, That a committee of two from each ward be appointed for the purpose of procuring subscribers in aid of this Association.

The Chair appointed the following committees: First Ward: Robert S. Hays and James Gibson. Second Ward: Henry C. Schwartz and R. H. Davis. Third Ward: James Parks, Jr., and R. C. Gray. Fourth Ward: Allen Kramer and R. H. Brown.

On motion, the proceedings and reports were directed to be published in all our papers. A collection was lifted, and the annual subscription-book opened under very favorable auspices.

The meeting closed with a benediction by Rev. Mr. Paxton. T. M. Howe, Chairman. R. H. Davis, Secretary.

For the Presbyterian Banner and Advocate.

Synod of Chicago.

The new Synod of Chicago was organized in accordance with an order of the General Assembly, dated at St. Louis, Mo., Oct. 10, 1856.

These Presbyteries met at the time and place appointed by the General Assembly, Princeton, Ill., October 16, 1856, at 10 o'clock P. M. In the absence of the Moderator, the Rev. P. H. P. H. Davis, of the Chicago Presbytery, presided. The opening sermon was preached by Rev. Isaac N. Candee, D. D., the oldest minister present. After the sermon, the above-named Presbyteries were called into session, and constituted as the Synod of Chicago, by prayer.

The Rev. S. T. Wilson, of Rock Island, was elected Moderator, and Rev. T. P. Goodhue and R. C. Matthews were chosen Clerks.

Several items of general interest may be noted. In regard to the founding of a Theological Seminary in the Northwest, a large amount was manifested, and the constitution presented by the Rev. Dr. Stevenson, of New Albany, and adopted by several other Synods, was unanimously adopted, with an amendment proposed by the Synod of Iowa.

The Directors chosen by the Synod were: Ministers, Robert C. Matthews and Samuel T. Wilson, and Elders Charles E. Spring and J. H. Davis. The subject of establishing a religious periodical within the bounds of the Synod, was presented by the Committee on Bills and Overtures. The principal item of interest is in the first resolution of the Committee's report.

Resolved, That a Committee be appointed to correspond with the editors of some of the existing weekly religious papers, and to see if it were possible to transfer some paper already existing to a position within our bounds, so that it may be employed as the organ of our Synod. And, if this shall be found impracticable, to see if the practicality of the establishment of a new paper, and report the same to the next meeting of Synod.

The persons chosen as Directors of the new Seminary were appointed this Committee. The subject of Systematic Benevolence occupied a large share of the attention of Synod. The admirable plan of the Rev. Dr. Goodhue, was highly recommended to the consideration of all our churches.

On Sabbath afternoon the Sacrament of the Lord's Supper was administered, and it was truly "a feast of fat things" to our souls. The Missionary meeting in the evening of the same day was unusually interesting. The large house was filled, and stirring addresses were delivered by three returned missionaries from China, Rev. M. S. Culbertson, who intends soon to return to Ningpo, and Rev. H. A. Brown and A. W. Loomis, now members of our churches.

The State of Religion in our churches generally, was represented as being in a lamentably low condition. Politics and a thirst for gain seem to have seized the minds of many of our spirit members of our churches have largely partaken. Consequently, vital godliness languishes.

Synod had a delightful meeting, and the brethren have gone to their homes refreshed and comforted, and we trust, girded for vigorous onslaught on a kingdom of darkness, and a host of evil spirits. Synod adjourned on Monday, to meet at Dixon, Ill., on Thursday, the 15th day of October, 1857, at 7 o'clock P. M. I. N. CANDIE, Stated Clerk.

For the Presbyterian Banner and Advocate.

Synod of Cincinnati.

NARRATIVE OF THE STATE OF RELIGION. After a free conversation on the state of religion, the following narrative was approved, and directed to be published in the Presbyterian Banner, Pittsburgh, was requested to copy it.

From the statements made by the members on this subject, Synod arrived at the following results: 1st. That to a very large extent, the churches within our bounds have declined in piety, and a regular uninterrupted ministry of the Word and ordinances, during the past year.

2d. That meetings for prayer, catechetical instructions, Sabbath Schools, &c., have been neglected, and the monthly concert of prayer for the conversion of the world, have been to a good degree maintained.

3d. That throughout the bounds of Synod, attendance on the public ministry of the Word has considerably enlarged, especially in those places where new edifices, such as those contemplated in the Church Extension plan, have been erected. As a fact