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

WHOLE NO. 216.

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TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, NOVEMBER 15, 1856. By Mail, or at the Office, $1.50 per Year, Delivered in the City, 1.75 " " } SEE PROSPECTUS.

Original Poetry.

Prayer.

When trembling 'neath a load of woe,
The heart o'ercharged with grief and care,
Ah, whither can the mourner go,
But to a mercy seat in prayer!

When friends forsake, when love grows cold,
And all without is dark and drear;
'Tis then true, humble faith grows bold,
In pleading with her God in prayer.

When death with ruthless hand removes
Our dearest joys, 'tis hard to bear;
But still our chastening Father loves—
"*Thy will be done*,"—be this our prayer.

When dangers in our pathway lie,
When Satan spreads his tempting snare,
To heaven we lift a tearful eye,
And thence protection seek by prayer!

And O, when darkness reigns *within*,
When on the brink of dark despair,
When called to struggle hard with sin,
What sweet relief is found in prayer!

When over Zion's wastes we mourn,
Lamenting that true love is rare;
Yet still in faith to God we turn,
And plead for quickening grace in prayer.

Grieving that lov'd ones tread the road
That leads to regions of despair—
Still trusting in a covenant God,
We plead for them in earnest prayer.

No relief can e'er our bosoms swell,
No wrong oppress, no doubt or fear;
No want but we may freely tell
To Him who hears and answers prayer.

O, shall we e'er forget the place
Where we, in every strait, repair;
The *mercy seat, the throne of grace*,
Where we have met our God in prayer!

No; while within the bosom glows
The spark of life, will we repair
To Jesus' feet, and seek repose
In humble, persevering prayer.

Soon, soon we'll reach that blest abode,
Forever free from sin and care,
Where, in the presence of our God,
Praise shall resound for answer'd prayer.

Y. E.

Nicholasville, October, 1856.

For the Presbyterian Banner and Advocate.

Catechetical Exposition.

MR. EDITOR:—It is in contemplation to publish "A Catechetical Exposition of the Epistle to the Romans; designed for the use of Sabbath Schools and Bible Classes; adapted to the capacities of the young and the unlearned." And the author desires to obtain the opinion of such as take an interest in matters of this kind, as to the utility of a work of this description. To aid such in forming an opinion, with your permission, dear sir, it is proposed to publish some samples of the work. And we suppose the end designed would best be secured by publishing a continuous portion of the Exposition, though necessarily appearing in several numbers of your paper.

It is believed that, though so many valuable works have already been prepared, yet one of the kind proposed might still be useful.

The object intended is to make the acquisition of Scriptural knowledge as easy as possible. It is well known that very many those attending Sabbath School have but little time to be devoted to study. Hence, much, if the subject be not made plain and easy, there is great danger that they become discouraged, and either refuse to study the Scriptures altogether, or else gabble the recitations without any due feeling of preparation or profit. We are aware of the danger of affording too much aid to study, but inclined to believe that, easier it is for the young and the unlettered to obtain Scriptural knowledge, so much the better. We think every facility should be afforded to such, in order to engage them to study the Word of God. Though the form of Exposition proposed may be liable to objections, yet the advantages, we think, would far more than counterbalance all the evils which might be apprehended. But what the author earnestly desires, is a frank expression of opinion from others, as there is no desire to publish, unless it is pretty generally believed that a work such as is proposed, might undoubtedly be useful. And any suggestions in relation to it, would be very thankfully received by the author.

CHAPTER I.

Q. 1. What is contained in this chapter? A. A general introduction, down to verse 17 inclusive; then an argument, proving that the Gentiles have incurred the wrath of God, and, hence, there is no way of salvation for them but through *the righteousness of God* revealed in the Gospel.

1. Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,

Q. 1. Who was *Paul?* A. He was by birth a Jew, and a citizen of the Roman Empire.

Q. 2. Was he known by any other name? A. He was also called Saul.

Q. 3. Why did he have two names? A. Saul was his Hebrew name, and Paul his Greek name; and as his Epistles were written in the Greek language, in them he is called by the name Paul.

Q. 4. Where was Paul born? A. In Tarsus, the chief city of Celicia, a province of Asia Minor.

Q. 5. Did Paul receive a liberal education? A. He did, and was a man of much learning.

Q. 6. How is this consistent with the disposition that he learned the trade of tent making? A. It was customary with educated Jews to learn some trade.

Q. 7. Where did Paul receive his education? A. He probably commenced his studies, and obtained a knowledge of the Greek language, at Tarsus, which was a celebrated seat of learning; and finished his education at Jerusalem, under Gamaliel, one of the most famous Doctors of his age and nation.

Q. 8. To which of the Jewish sects did he belong before his conversion? A. To the sect of the Pharisees.

Q. 9. What were the prominent characteristics of this sect? A. They were the strictest sect of religionists among the Jews; very attentive to the rites and ceremonies of religion; and prone to rely on the observance of outward forms for salvation; they gave such authority to human traditions as to make void the law of God; they were self-righteous, and very proud of their own supposed piety.

Q. 10. How did Paul feel, before his conversion, toward Christianity? A. He was a zealous, conscientious, and bitter persecutor of the followers of Christ.

Q. 11. Where did his conversion take place? A. On his way from Jerusalem to Damascus.

Q. 12. What was the object of his journey at that time? A. He was going with authority from the chief priests, to persecute the Christians at Damascus.

Q. 13. Was his conversion of an ordinary, or extraordinary kind? A. It was extraordinary; so much so as justly to be called miraculous.

Q. 14. How long was it after his conversion when he wrote the Epistle to the Romans? A. It was not less than twenty years.

Q. 15. Where was Paul when he wrote this Epistle? A. He was in the city of Corinth.

Q. 16. Where was Corinth? A. It was in Greece.

Q. 17. In what direction did Rome lie from Greece? A. It lay Westward.

Q. 18. In what country was Rome? A. It was in Italy.

Q. 19. Was Rome at that time a very important city? A. It was the metropolis of the powerful and widely-extended Roman Empire.

Q. 20. How did Romans usually style the city? A. "The mistress of the world."

Q. 21. What was then the religion of the Roman Empire? A. It was Paganism, or the worship of dumb idols.

Q. 22. By whom was the Gospel first preached at Rome? A. It is not certainly known, but probably by some of the "strangers at Rome," who were at Jerusalem on the day of Pentecost.

Q. 23. How long was it after the birth of Christ when this Epistle was written? A. About fifty-eight years.

Q. 24. Were there many Christians in Rome when the Epistle was addressed to them? A. Yes, many had embraced the religion of Christ, both of the Jews and also of the Gentiles.

Q. 25. Who was the first pastor of the Church at Rome? A. Of this we have no knowledge whatever.

Q. 26. Was not the Apostle Peter the first pastor and bishop of that Church? A. Of this there is neither any evidence nor probability; for there is no reliable evidence that Peter ever was at Rome.

Q. 27. Why, then, does the Romish Church now maintain that Peter was her first bishop? A. It is an invention of that apostate Church, to answer her own ambitious designs.

Q. 28. How does the Apostle commence this Epistle? A. According to the ancient custom; by prefixing the name, title, and office of the writer.

Q. 29. Why does he style himself *a servant of Jesus Christ?* A. It implies that he was bound to Christ's service by the strongest ties, both of obligation and affection; and that he was not the minister or servant of men.

Q. 30. What is implied in his being *called to be an Apostle?* A. That he did not thrust himself into this office; but was regularly appointed to, and fully qualified for it, by Christ himself.

Q. 31. What was the nature of the apostolic office? A. It was the highest office in the Christian Church, and of temporary duration.

Q. 32. Had the Apostles of Christ any successors in office? A. No, the office ceased when they ceased from their labors.

Q. 33. Why could not the apostolic office descend from one to another? A. Because the essential qualifications of an Apostle could not descend from one to another.

Q. 34. What were these qualifications? A. An Apostle must receive his commission from the lips of Christ himself; he must have seen the Saviour after his resurrection, in order to be a witness of that fact; he must have power to work miracles, in attestation of his Divine commission; he must enjoy a special inspiration to guide him infallibly in teaching Divine truth and order, in the affairs of the Church; he must have supreme and unlimited control throughout the whole Church of God.

Q. 35. What was the special work of the apostolic office? A. To introduce and establish the Gospel dispensation, with all its provisions; to remodel and organize the Church of God as she was to remain till the end of time.

Q. 36. Did the Apostles complete this great work? A. They did; and as they could not transmit their qualifications to others, they appointed no successors in office; and they needed none, because the apostolic work was finished by themselves.

Q. 37. May others assume the right to engage in the office-work of an Apostle? A. No man ever had, or ever will have, authority from God, to do the appropriate work of an Apostle; or to make any change in the ordinances and doctrines of the Church, as finished by the Apostles.

Q. 38. How was Paul separated unto the Gospel of God? A. By the appointment of Christ, and the power of his Spirit, he was withdrawn from other avocations, and had the promulgation of the Gospel assigned to him as the great business of his life.

Q. 39. Why is it called the Gospel of God? A. Because it is the *good news* of salvation for man, of which *God is the author*.

Q. 40. How is God the author of it? A. He devised it in eternity; his Son labored and shed his blood for it in time; and his Spirit applies it to sinners and completes it in them in glory.

Verse 2. Which he had promised afore by his Prophets in the holy Scriptures.

Q. 1. What was it God had afore promised by his Prophets? It was the Gospel.

Q. 2. What is meant here by the Gospel? A. Salvation through Jesus Christ.

Q. 3. Why does the Apostle say the Gospel had been promised in the Holy Scriptures? A. To meet the objection of Jews and others, that Christianity was a new religion.

Q. 4. What is meant by *the Holy Scriptures?* A. The writings of the Old Testament.

Q. 5. Why are they called *holy?* A. Because they were inspired writings; "holy men of God spake them as they were moved by the Holy Ghost."

For the Presbyterian Banner and Advocate.

The Church in Texas.

REV. D. MCKINNEY, D. D.—In continuation of my former remarks, upon the state of the Church in Texas, and as that which *may be* a hindrance to its prosperity, I would notice:

Secondly. Their want of liberality toward the Boards of the Church, especially those of Missions.

That such want of liberality does exist, no one can find room to doubt, who will consult the statistics given in the last reports of those Boards, to the General Assembly.

It is not my purpose, or desire, however, to animadvert upon the precise amount of dollars and cents, which the churches have given; or to criminate them, because they have failed to contribute any specified amount; but merely to suggest, in a few remarks, whether this want of liberality among the churches, in sustaining the benevolent designs, and operations of the Assembly's Boards, *may* not do much to lessen their spirituality, and consequently very much retard their advancement?

A neglect of duty, especially if that neglect be habitual, always produces such effects, to a greater or less extent.

Now, to fail in the exercise of a suitable liberality to the Board of Missions, and others of a similar kind, under the supervision of the General Assembly, can not be viewed in any other light, if the Scriptural authority of the Assembly, as the Church's highest delegated authority be admitted, than the neglect of a very important Christian duty. These several Boards belonging to our Church, were created for the express purpose, that all the churches within our bounds, might be furnished with responsible and efficient organs, through which, by their contributions, they might become more extensively instrumental, in the extension of the Redeemer's kingdom in the world.

And yet, there are many professors of Christianity, and many churches in Texas (and no doubt many elsewhere,) who appear to entertain no very high estimate of their utility, as mediums through which to exercise their Christian benevolence.

No wonder if that declaration of Solomon's should be verified in all such cases, "There is that withholdeth more than is meet, and it tendeth to poverty." A spirit of enlarged Christian generosity is of such indispensible importance to the prosperity of the Church, that when it is not brought into exercise, when suitable opportunities are presented, but little increase of vital and personal piety can be expected. What does Jesus, "who for our sakes became poor," say upon this subject? "*Give*, and it *shall be given unto you*; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the *same measure* that ye mete with-all, it *shall be measured to you again*."

Again: Can those churches expect to be blessed with the rich communications of God's grace, who so far neglect that Divine sentiment of our Lord, "It is more blessed to give than to receive," as to be willing to receive aid, from year to year, from those treasuries which are supplied by the Christian liberality of other churches, (and some of them weak churches too) and never give a single dollar, in return, toward supplying the destitute in other portions of the great missionary field?

I know it is argued by those churches that are delinquent in this matter, that in as much as they are not able to give a competent support to their own ministers, build their churches, &c., without foreign aid, it is highly preposterous to call upon them to give for the support of others.

There does appear, at first thought, to be some force in this course of reasoning; but it amounts to nothing more than appearance, when tested by those rules of Christian conduct recorded in the Scriptures of Divine truth. "The liberal soul shall be made fat; and he that waereth shall be watered." "Freely ye have received, freely give." "It is more blessed to give, than to receive."

The premises from which the argument is drawn, in justification of not giving, viz: inability to accomplish all that ought to be done at home, is, in many cases, an assumption not susceptible of proof, and of course the conclusion is not legitimate.

But in this matter, so intimately connected with the life and prosperity of the Church of Christ, may it not be that our ministers do not perform their duty faithfully? No doubt they see and deeply deplore the very great and general want of liberality apparent among the churches toward the Boards of the Assembly, but, at the same time, fail to give them suitable instructions in relation to their duty and privilege in the case, or furnish them an opportunity to show their liberality, by calling upon them at regular set times for their contributions.

Many of the churches in this country are poorly supplied with those Presbyterian journals from which they might be more fully informed in relation to the designs and operations of those Boards; and in the absence of such sources of information, it becomes highly important that ministers should supply the deficiency, as far as circumstances will permit.

I do not expect to see our churches here possess that devotedness and activity in the cause of man's salvation, which ought to characterize the Church of Jesus Christ, until they are possessed of a larger spirit of benevolence, and learn to appreciate the Assembly's Boards more highly, and sustain them much more liberally.

The churches of Texas, and especially of Western Texas, occupy a station of great responsibility, situated, as they are, in close proximity to poor, benighted, degraded, priest-ridden Mexico.

Surely it was for some wise and benevolent purpose that the Church of Jesus Christ has been planted in this good land, where but recently roamed the wild and ferocious Camanche, or the almost equally unlettered, cruel and treacherous Mexican.

O for a spirit of benevolence and Christ-like liberality among the churches of Texas, that they might be prepared to exhibit "this mind, which was also in Christ Jesus, who, for our sakes, became poor that we, through his poverty, might be made rich." Then would their "righteousness go forth as brightness, and their salvation as a lamp that burneth."

Thirdly. I would notice but one more at this time, of those evils which *may be*, and I doubt not is, to a very considerable extent, the cause of the present low condition of Christianity in our churches; namely, the worldly-mindedness of the members of the churches. This evil, than which it would be difficult to name one more opposed to "*pure and undefiled religion*," prevails to an alarming extent in this country.

Worldly-mindedness deserves to be designated the besetting sin of Texas. The people of the world, I believe, are willing that it should go by its proper name, *worldly-mindedness*; but some Christians are pleased to give it, as they suppose, the milder and more unexceptionable title of *speculation*. But, by whatever name it may be called, it is truly a great and growing evil in Texas; diffusing itself through all classes of the community, and affecting, to a lamentable extent, the churches of the living God. It so operates upon the unconverted portion of our communities that, although they may pay a decent respect to the preaching of the Gospel, by attending the house of God on the Sabbath, they are kept from a serious consideration of that fearful question of our Lord, "What shall it profit a man if he gain the whole world and lose his own soul?" And it so engrosses the mind and time of those who profess the religion of our Lord, as greatly to disqualify them for being "the salt of the earth," and "the light of the world."

It is true, worldly mindedness, even in the Church, is not confined to Texas; it is an evil that militates against the prosperity of God's Zion, more or less, in all places and at all times; but it is true, also, there are few, if any, portions of the United States, where there are so many and powerful temptations to this sin as in Texas.

Speculation in lands and stock has been the most popular enterprise, by which many have become wealthy, in a short time, and in which all have embarked, with but few exceptions, for the purpose of "mending their fortune." Indeed it was for this purpose that many, even of professing Christians, came to this country; and I am afraid that they have pursued this end much more faithfully than they have their high calling, as Christians. May God save his people from this Church-enervating, and soul-destroying sin.

No more at present. N. P. C.

Lockhart, Texas.

For the Presbyterian Banner and Advocate.

A Jaunt to Synod.

Some account of a trip to Norristown, to attend the meeting of Synod, may probably interest yourself and readers.

Stopping at Philadelphia, I went in company with a brother to the Academy of Fine Arts, to see West's picture of "Death on the pale horse." Though often in the city, I had never before seen it. And what a wonderful painting it is! What terrible expression of malignity and rage ignites the face of the principal figure! What a sublime and holy beauty is in *that* of Christ, going forth, crowned and armed, "conquering and to conquer!" The minor parts of the work are wrought with consummate skill, all contributing to the main design of the piece—to represent the reign of death, and the triumph of Jesus. My companion remarked, as he looked at this masterpiece, "I never so *felt* the power of the Art before."

Leaving Philadelphia about four in the afternoon, we reached Norristown in time to be present at the opening of Synod. And we may here observe, by the way, that the most dilatory in attendance were the very brethren in whose midst we convened. The Presbyteries farthest off were the best represented, and "held fast" to the meeting the longest. Let it be said to their praise.

Norristown is, in all respects, a beautiful and thriving town. The new Court House is particularly attractive. It is one of the finest specimens of the Doric architecture we have ever seen. The eye rests with great satisfaction on its faultless front, its finely proportioned windows and doorways. The only fault, and it is a *tall* one, is in the steeple. What could have induced the architect to stick such a thing on such an edifice, is hard to say. It ought to be lifted off and set some where by itself.

The church in which we assembled is new and neat. When we had nothing better to do, we found ourselves constantly admiring the fresco-work of the audience-chamber. It is a perfect specimen of such work, though some might think there is a little too much of it. The meeting of Synod was a large one. There were a number of quite respectable speeches, interesting addresses from the Secretaries of our Boards, and a judicial case or two satisfactorily—at least to some of the parties—disposed of. During the discussion upon these cases, we could not help thinking of the wisdom and justness of the remarks in a late number of the *Repertory*, respecting our mode—"according to the Book"—of treating judicial cases in our higher Courts, ruling parties out of the house, and virtually keeping the *merits* of the case out of the house, too. Why not, as the *Repertory* asks, try the case just as it stands, and give everybody the privilege of voting, as in the first instance.

On the second day of our assembling, a truly solemn and affecting providence occurred. A Mr. Snyder (an old gentleman, elder from the Sixth church, Philadelphia,) was stricken down with paralysis, and was carried to the parsonage, and afterwards removed to his home. We have not learned whether he still survives. Himself and friends were daily remembered in the prayers of the Synod.

We adjourned after a very harmonious and agreeable meeting, to meet in Lancaster. Any who may have left without leave, on the presumption that "the roll would not be called," will doubtless come prepared next time, to answer why they did so.

Leaving Norristown, we returned on Friday evening to the city, where we spent the Sabbath. On Lord's day morning we went to hear Mr. Willets, corner of Seventh and Spring Garden, but were disappointed, and heard a Mr. Street. If it be not deemed intrusive, we would recommend an improvement in the arrangements of the church—the *widening* of the pews. It appears necessary, because we observed that when the minister and a few others rose to pray, the greater part of the congregation remained sitting; and what could this have been owing to, but the cramped, confined position in which they were sitting. Doubtless they could not get up. We observed the same thing, though not to the same extent, in a Presbyterian church, on Spruce Street, that we attended in the afternoon. Seriously, it is a *shame* that any professing Christians, who are not excused by infirmity, thus wait upon God in his house. There is no authority for sitting in prayer in public worship.

Allow one more remark. There is too much disposition apparent in our cities and larger towns, to incur debt by putting up extravagant houses of worship. Our Boards are suffering. Let the money in the main go to the right place. We found one church with a splendid *apparatus*, crippled with thirteen or fourteen thousand dollars of debt. How much will such a church *cheerfully* give the Board? And so we came home. R. Y. N.

For the Presbyterian Banner and Advocate.

Synod of Wheeling.

The Synod of Wheeling held its annual meeting in Steubenville, Ohio, on the 21st, 22d, and 23d of October, 1856. The opening sermon was preached by the last Moderator, Rev. James Sloan, D.D., from 2. Cor. iv: 7; and Rev. John Eagleton was chosen Moderator of Synod.

The attendance of members was unusually large.

THE COLLEGE.

Reports from the Trustees of Washington College, the Committee *ad interim*, and the Committee of Examination, were received, and referred to the Committee on the Synodical College. This Committee subsequently made a report, containing statements in regard to the progress and prosperity of the Institution, of a highly gratifying and encouraging character. It appears from this report, that during the past year, the College has enjoyed a special manifestation of the Divine presence and power, in the revival of God's work of grace, as the result of which, twenty-five young men have been hopefully converted, and have made a public profession of religion; that a very large proportion of the students, two-thirds of the whole number, are professors of religion, the greater part of whom have the Gospel ministry in view; that the financial agent of the College, Rev. John M. Faris, has been eminently successful in raising funds for the endowment, having secured over $12,000 for that fund during the year; that the endowment fund lacks but about $1,000 of the sum of $60,000; that the internal state of the College, as to discipline, order, and attention to study, is highly commendable; that the number of students is increasing; and that, in short, the prospects of the College were never more cheering and promising than at the present time. Synod expressed its full confidence in the competency and fidelity of the President and Professors, and declared that in reviewing the labors and successes of the past year, it felt constrained to say, "The Lord hath done great things for us, whereof we are glad; to his name be the glory;" at the same time commending this important work to the prayers, the sympathies, and the Christian liberality of our churches, and to the favorable regards, and fraternal co-operation, of neighboring Synods.

COLPORTAGE.

The Rev. Messrs. McAboy and Allison, commissioners from the Synod of Allegheny, laid before Synod a proposition for union with the Synods of Pittsburgh and Allegheny, in the work of colportage. A committee of conference was appointed, consisting of Rev. Messrs. J. W. Scott, D. D., John Eagleson, and Joseph Grimes, ministers, and Wm. Plumer, Ruling Elder, to inquire into the expediency of accepting said proposition, with instructions to report at our next meeting; and if favorably, to suggest the steps which may be necessary to consummate a plan of union.

THE BOARD AND THE SEMINARY.

Secretaries from the four Boards of our Church, and from the Committee of Church Extension, were heard by Synod, on behalf of the several objects of benevolence intrusted to the said Boards and Committee. Also, Rev. Dr. McKinney was heard on behalf of the Western Theological Seminary. Whereupon a committee was appointed to bring in a minute on the subject, which committee subsequently reported the following resolutions:

Resolved, That Synod have heard with peculiar pleasure the encouraging and animating statements made by the Secretaries, in reference to these various objects, so important and so vital to the interests of Zion.

Resolved, That these several objects be specially commended to the earnest prayers and liberal contributions of all our churches.

Resolved, That Synod have heard with great pleasure the statements of Rev. Dr. McKinney, respecting the prosperity and prospects of the Western Theological Seminary; and having not only the highest confidence in its present management, but also the strongest hopes of its further enlargement and success, do fully approve the action of the Board of Directors, in favor of the endowment of a Fourth Professorship, and the speedy appointment of a fourth Professor.

Resolutions were adopted approving the action of the American Bible Society, in undertaking the work of re-supplying the entire country with the Holy Scriptures; inviting the co-operation of our churches in this great enterprise; and expressing the hearty confidence of Synod in the commonly received English translation of the Bible, as decidedly preferable to any yet offered, or likely soon to be offered, in whole or in part, to take its place.

The Committee on the Narrative of the State of Religion reported the following

NARRATIVE ON THE STATE OF RELIGION.

What is the state of religion in our bounds? is a question which frequently arises in the mind of every one who feels an interest in Zion's cause. A faithful response to this inquiry is what is expected at the hands of your Committee, and this we now propose briefly to give.

Narratives from the four Presbyteries, which compose this body, have been placed in our hands, and examined; and the tone of these narratives, while it varies in a few particulars, has been found in its general character, to be much the same in all. While a few places here and there have been favored with the special influences of the Spirit of God, a wail of sorrow comes up from the greater part of our field, over the low state of spiritual religion. We are happy, however, to record many tokens of the Divine favor in our churches during the year.

Among the favorable tokens which mark the external condition of our Zion, we may enumerate the following:

Only one death has been reported as occurring amongst our ministers, and very few in the eldership; and whilst there has been some sickness and mortality in certain localities, yet health and outward prosperity have generally prevailed.

There has been a very general, and, we hope, increased attendance upon the worship of God and the means of public instruction. Congregations have been large, orderly, and solemn; and it would be wrong for us not to record, with grateful sensibility, this evidence of the Master's favor.

New candidates, and perhaps an increased number, have been introduced, and taken under the care of our various Presbyteries; and the reports presented concerning their habits of diligence, application, and piety, and their progress in the various departments of Academical and Theological study, have been quite encouraging.

Our ministers have been faithful in the great work of preaching the Gospel, in pastoral visitation, and in instruction and prayer among the families of their respective charges.

There has been, as we trust, an increased interest among the church-officers and people generally, in the great department of *Systematic Benevolence*, and a growing attachment to the different Boards of our Church; and, whilst we can record, with entire confidence, an increase of wealth and ability among our people, we are happy, likewise, to testify to an increased *disposition* to bring the tithes into the storehouse—a growing determination among our congregations, not only to give a more liberal support to their pastors, but likewise to aid in sending the Gospel abroad to the destitute.

Bible and Catechetical Classes, and Sabbath Schools, are reported as increasing in number, and as being well sustained.

Our Presbyteries report that, with few exceptions, peace, harmony, and brotherly kindness prevail among our churches, a blessing worthy of special gratitude and praise to the Most High.

Whilst the Sabbath is still desecrated in portions of our Zion, yet that holy day is more generally observed than heretofore; and there is likewise, we hope, an advance in the tone and spirituality of family religion, and in the instruction of our children and youth in the admirable summary of the great doctrines of the Bible, contained in the Shorter Catechism.

Such, in brief, are the external marks of prosperity with which our Zion has been favored during the past year.

Let us now look for a moment at her internal and spiritual state, which is by far the most important. This is what constitutes the real beauty and glory of our Zion. She may look beautiful without, and yet in her internal spiritual state, she may be unhealthy.

Have we, then, any evidence that the Lord has been in our midst, bringing precious, immortal souls into the kingdom of Jesus? Have the life and power of vital piety been manifesting themselves in our churches? Accessions have been made to most of our churches; but when we look at our spiritual state, and contrast it with what it might have been, and with what it has been in years that are past, we have reason to clothe ourselves with the garments of sadness, and take our places in the dust.

The inward, spiritual condition of our beloved Zion has been low, and calls for deep humiliation. Reports come up from most of our churches, telling the same sad tale of coldness and worldly-mindedness among professors, and of levity and gaiety among the young, and general aversion among the unconverted to bringing the plain truths of the Gospel home to their hearths. The anxious inquiry is seldom heard, "What must I do to be saved?" There is little of that wrestling with God in secret and social prayer, which are the sure tokens of the presence of the Spirit of God.

Whilst this has been the mournful aspect of things in most of our churches, yet, thanks be to God, we are able to report a few happy exceptions.

In the Presbytery of Washington, four congregations are reported as having experienced extensive and powerful revivals, in which large numbers have been hopefully converted, and the family altar reared in many a home where it was never known before.

But the most encouraging fact of all is, that during the last Winter, God poured out his Spirit upon our Synodical College at Washington. The work of grace in that Institution commenced on the very day of the concert of prayer for Colleges, thus sealing the approbation of God to that union of prayer, and verifying, in an eminent degree, his promise, that, "While they are yet speaking, I will hear." Some twenty-five or thirty students are reported as hopeful subjects of renewing grace in this revival. The greater part of these, it is believed, will devote themselves to Christ in the work of the ministry. Some of them are already engaged in theological study.

Thus does the Lord of the harvest hear the prayer of his people to send forth laborers into the harvest. Thus does the great Head of the Church employ our literary institutions for enlarging the borders of his kingdom.

Such is the varied picture of good and evil, of light, and darkness, that has marked the face of our beloved Zion during the past year. In view of all, it becomes us as ministers, as elders, and as people, to humble ourselves before God for our multiplied delinquencies; to be grateful for the abundant tokens of his mercy, despite our own desert of his wrath; and to gird ourselves for more faithful and industrious service in the time to come.

Brethren, our time is short. Let us be active while the day lasts. Let us, by our constant labor and zeal, prove ourselves worthy of our history; worthy of the Church to which we belong; worthy of the high mission with which we are entrusted; worthy of the age in which God has allowed us to live and labor; and worthy of the high vocation with which we have been called. Soon the service and the strife will be over, and the day of victory and reward will come.

PROMOTION OF VITAL GODLINESS.

On Thursday forenoon, a free conference, of a very interesting and animating nature, was held on the State of Religion within our bounds, whereupon a committee, consisting of one minister and one elder from each of our Presbyteries, was appointed, to digest and report some measures for the promotion of vital godliness among the churches of this Synod. Said committee subsequently reported the following resolutions, viz:

Resolved, That it be earnestly recommended to all our members, in conducting the devotional exercises of our congregations and religious assemblies, to make the revival of religion, by the effusion of the Holy Spirit, a prominent object of supplication.

Resolved, That it be further recommended, with equal earnestness to all our pastors, on or about the third Sabbath of November, to preach on the necessity of a revived state of piety among us, and on the Scriptural means of promoting it.

Resolved, That the Synod recommend that, as soon after the above sermon shall have been preached as may be convenient, each Session be convened, with a view to confer together in reference to the state of vital godliness in their respective churches, and the most effective means for its promotion.

Resolved, That our Sessions, if on such consultation they deem it expedient, be recommended to invite, from the pulpit, all those to meet them at a specified time, who especially desire the revival of God's work of grace, to the end that they may take counsel and offer prayer in regard to this great blessing.

The undersigned feel that they do not transcend the duty committed to them, in calling the special attention of our pastors and Sessions to this subject. The plan adopted by Synod embraces four points, viz: *First*, That the revival of religion be made a prominent object in the public prayers of our churches. *Second*, That our ministers preach to their respective congregations on the subject, on a specified day. *Third*, That our Sessions confer together on the state of religion in their churches. *Fourth*, That, if deemed expedient, a public meeting be held of those, and those only, who specially desire a revival of God's work of grace. These several measures are closely connected; each springs naturally out of that which precedes it: and all together form one scheme of effort, directed to one common end.

SERMONS.

On Wednesday evening, Rev. James J. Brownson, in accordance with previous appointment, preached a discourse on the duty of ministers and elders to the careless within their respective fields of labor, from John xvii: 20; and on Thursday evening, Rev. Robert Dickson, by a like appointment, preached on the subject of Systematic Benevolence, from 1. Cor. xvi: 2. Both these discourses were heard by large and attentive congregations. Synod requested copies of them for publication in the *Presbyterian Banner and Advocate*.

The Rev. E. C. Wines, D. D., was chosen Stated Clerk of Synod, and Rev. Alexander Swaney, permanent Clerk.

The Stated Clerk, and Rev. James J. Brownson, were appointed a committee to select and publish such portions of our minutes as may be of general interest.

A resolution was adopted, approving of Dr. Smith's intention to publish a second volume of Old Redstone, and commending it to the patronage of our people.

Synod adjourned to meet in the First Presbyterian church of Wheeling, on the third Tuesday of October, 1857, at 4 o'clock P. M.

Concluded with singing, prayer, and the apostolic benediction.

E. C. WINES, JAMES J. BROWNSON, } Committee.

For the Presbyterian Banner and Advocate.

Synod of New Jersey.

The Synod of New Jersey met at the city of Elizabeth, N. J., on the 21st ult., and was opened with a sermon by Rev. R. Street, from John iii: 8. Rev. A. H. Hand was elected Moderator, and Rev. Messrs. Rodgers and Hale, Clerks.

The annual missionary sermon was preached by Rev. J. C. Rankin, from Zech. iv: 6. The claims of the Board of Foreign Missions were presented by Dr. J. C. Lowrie. President Maclean made some interesting statements in regard to the past and present religious condition of the College of New Jersey. Dr. Hodge spoke of the undiminished prosperity of Princeton Theological Seminary, and passed a high encomium upon the corps of instructors connected with the college. At the devotional exercises on Wednesday evening, the Narrative of the State of Religion was read by Rev. H. Perkins, and addresses were delivered by Rev. Dr. Riggs, Rev. H. V. Rankin and Rev. Dr. Hodge. A warm interest was awakened in behalf of the Bible cause; through addresses delivered by Rev. J. H. McNeill, Rev. George Allinder, and Rev. Dr. Biggs, after which the following resolution was unanimously passed:

WHEREAS, The American Bible Society is engaged in the great work of re-supplying the United States with the Word of God: and,

Whereas, In the judgment of this Synod, there is loud and urgent calls for these united and simultaneous efforts of the friends of the Bible; therefore,

Resolved, That this enterprise, in all its important bearings, deserves the sympathies and prayers of God's people, and that equally with the Boards of our Church, the churches under our care be recommended to make liberal collections annually for the American Bible Society.

A spirited discussion on the subject of Church Extension, occupied the Synod for a season, when it was

Resolved, That Synod earnestly request all the churches under its care, to take up a collection annually in behalf of the Church Extension Committee of the General Assembly.

Two hundred and five dollars were raised on the spot to build churches in Kansas, one hundred of which was given by a worthy elder present.

The following resolutions were passed with entire approbation and deep sympathy:

WHEREAS, The late Rev. Richard Webster, a member of this Synod, has left for publication a History of the Presbyterian Church in this country—a work to which he devoted much time and labor—and whereas the needy circumstances of his family, as well as the intrinsic value of the work, render its extensive circulation desirable; therefore,

Resolved, That this Synod cordially and earnestly recommend this History of the Presbyterian Church (about to be published,) to the ministers and churches under our care; and likewise express the hope that suitable effort will be used to secure the sale of as large a number of copies as possible within the bounds of the Synod.

Resolved, That the Board of Publication be requested to take such action in reference to this work as shall enable them to put it into the hands of the Colporteurs of the Board for more general circulation.

The Synod decided, as it did also a year ago, by a nearly unanimous vote, to adopt the recommendation of the Committee of Overtures, declaring it inexpedient for the present to agitate the question of a division of Synod.

Rev. Elias Riggs, D. D., missionary from Constantinople, was cordially welcomed, after his absence of twenty-four years. His communications respecting the progress of religious liberty in Turkey, and the free circulation of the Bible among the Mohammedans and Jews, with other information on the subject of missions, added greatly to the interest of the meeting. An unusually large assemblage of ministers and elders was present; a delightful spirit pervaded the body; the various exercises were solemn, animating and profitable; as the members parted with one another, and with the two worthy pastors of the churches at Elizabeth, and their hospitable people, they felt that they were leaving a spot hallowed not only by the prayers of Dickinson, and the blood of Caldwell, but by the cheering, life-giving presence of the Spirit of God. H.

The Presbytery of Findley.

Held their stated Fall meeting in Shannon, Allen County, Ohio, on the 21st and 22d inst.

The ministerial members were all present, and the churches were generally represented by elders. Our sessions were very interesting, and every decision was made with entire unanimity.

Mr. H. B. Fry, a licentiate under the care of the Presbytery of Cincinnati, was received under the care of this Presbytery. A call from the church of Lima, to brother Fry, to become their pastor, was presented to Presbytery, and, being found in order, was placed in his hands, and he signified his acceptance of it.

The church of Kenton obtained leave to secure their own supplies until the next stated meeting of Presbytery. This church was supplied during a part of the Summer and Fall by the Rev. John Wiseman. It is now rendered vacant by this brother having accepted an invitation from the church of Greenfield. Kenton presents an important and interesting field of labor. Letters of inquiry can be addressed to Mr. Edward Smith.

The following resolutions, presented by the Committee on Systematic Benevolence, were adopted:

Resolved, That, as a Presbytery, we approve of the action of Synod on the subject of Systematic Benevolence; and we recommend to all our churches to adopt the plan of Synod in raising contributions in aid of the several Boards of our Church.

Resolved, That it be enjoined upon all our ministers and Sessions to use their best efforts to secure a contribution from their respective churches, to each of the several objects of benevolence under the direction of the General Assembly, in the order recommended by Synod.

Resolved, That it be the duty of the Sessions of all our churches, to make a report of their diligence in this matter, at each stated meeting of Presbytery.

The following supplies were appointed:

Delphos.—Mr. Fry, last Sabbath in November. Mr. Campbell, last Sabbath in December. Mr. Elcock, one Sabbath at discretion.

Blanchard.—Mr. Badeau, First Sabbath in November.

The Presbytery resolved to hold an adjourned meeting in Lima, on the third Wednesday, November 19, at half-past two o'clock P. M.

R. H. HOLLYDAY, Stated Clerk.

For the Presbyterian Banner and Advocate.

Supplies in the Presbytery of Washington.

Church of West Union.—Mr David Hervey, Third Sabbath in November. Mr. James Hervey, First Sabbath in December. Mr. Lester, Second Sabbath in December. Mr. David Hervey, Third Sabbath in December. Mr. M'Carroll, First Sabbath in January. Mr. David Hervey, Third Sabbath in January. Mr. Woods, First Sabbath in February. Mr. David Hervey, Third Sabbath in February. Mr. Eagleson, Third Sabbath in March; to administer the Lord's Supper.

Church of Mount Prospect.—Mr. Stockton, First Sabbath in January. Mr. Todd, First Sabbath in February. Mr. M'Carroll, First Sabbath in March.

Second Church of Wheeling.—Mr. Comingo, First Sabbath in November. Mr. Wines, Third Sabbath in November. Mr. Brownson, Fourth Sabbath in November. Mr. Eagleson, Fifth Sabbath in November. Mr. Stockton, First Sabbath in December.

Church of Mount Pleasant.—Mr. Pomeroy, Third Sabbath in December; to administer the Lord