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

WHOLE NO. 217.

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Original Poetry.

New Metrical Version.

PSALM II.

1. Why do the heathen tumult make?
Why such vain things have men devis'd?
The kings combine, and rulers take
Counsel against the Lord and Christ.

2. They say "their bands we mean to break,
Their cords we mean to cast away;"
He who in heaven sits, shall laugh,
And scorn them in his judgment day.

Then shall he speak to them in wrath,
And with his sore displeasure fill;
"Yet have I set my King on high,
Upon my Zion's holy hill."

The firm decree I will make known;
The Lord hath surely said to me,
"Thou art my well-beloved Son,
This day have I begotten thee."

"Ask me, and I to thee engage
The nations for thy heritage;
And thy possessions shall extend
Unto the earth's remotest end."

Thou 'lt break them, and they shall be broke
With iron sceptre's heavy stroke;
Thou 'lt shiver them in pieces, too,
As potters their marr'd vessels do.

And now, O kings, be wise, I say,
Ye judges, hear the warning voice;
Serve ye the Lord with fear to-day,
And shout with trembling, and rejoice.

Kiss now THE SON, lest he, in wrath,
Arise and drive you from the path;
For kindle soon his anger must:
Blessed are they who in him trust!

For the Presbyterian Banner and Advocate.

Baptism.—No. 5.

In the pr vious numbers, we have combatted the position assumed by the Baptists, that the command to baptize is a command to dip. We trust that it has been made to appear, that the word, in Scripture usage, has not the meaning they assign to it, but is applied to any kind of washing, however partial. These brethren, however, appeal to the instances of baptism recorded in the New Testament, as affording infallible proof that immersion was the primitive mode. "Surely," say they, "immersion was practised in the apostolic age, because we read of their baptizing at rivers." But who, I ask, is said to have baptized at a river? No one but John the Baptist, and even he only for a short period, for we now find him removed to Æuon.—John iii: 23. I shall show, in the proper place, that we are not to pattern after John's baptism, but after that of Christ. But admitting, for argument's sake, that we are to follow John, where is the proof that he immersed his disciples?

JOHN BAPTIZING AT JORDAN.

Our opponents say that he chose the Jordan as the scene of his pious labors, because that river afforded deep water, suitable for dipping But if, as they allege, the city of Jerusalem was so well supplied with water, that three thousand persons could easily be immersed in a few hours; and if, moreover, every Jew throughout the length and breadth of the land had convenient streams, or pools, in which to dip himself and his table couch before every meal—where, according to their own showing, was the necessity of John going to Jordan to immerse? We think we can furnish a much more satisfactory explanation of the matter. John made his appearance among the Jews, in fulfilment of the prophecy, that he should be "the voice of one crying in the wilderness." The wilderness of Judea, and, indeed, the greater part of that country, is well known to be poorly supplied with water. There are no streams of any consequence; and these dried up during the greater part of the year, so that the necessary supplies for the people, and for their flocks and herds, must be obtained from wells, dug at great expense. Hence the difficulty between Abraham and Abimelech about wells.—Gen. xxi: 25. And hence the disputes between Isaac's servants and the men of Gerar, who said, "The water is ours."—Gen xxvi: 18–22. The Jordan run along the border of the wilderness; and John very naturally chose the banks of that river as the scene of his labors, in order that the immense multitudes that resorted to him might obtain plentiful supplies of water for themselves, and for their beasts of burden. Even in this well-watered country, in selecting the ground for camp-meetings, and other great assemblages of people, accommodations of that kind are made a prominent object. And it is within the knowledge of the writer, that during the great drought of 1854, our Baptist brethren themselves chose a particular locality for a grand Sabbath School celebration, with special reference to a plentiful supply of wholesome water. And yet no immersion was to take place on the occasion. But where are all the crowds that assemble at the largest camp-meetings, and Sabbath School celebrations, compared with the multitudes that continually thronged around the forerunner of our Lord? Is it at all surprising, then, that he should take his station, for a time, on the banks of the Jordan, and that the sacred writer should mention the fact, without any reference to immersion?

JOHN BAPTIZING AT ÆNON.

This account of the matter is confirmed by the fact, that John so soon removed from Jordan to Æuon.—John iii: 23. Eusebius and Jerome, as quoted by Calmet, say that this place was "eight miles from Scythopolis, south, between Shahin and Jordan." The name (*Ainon*, or *Ainuon*,) signifies the *spring of On*, or *the dove's eye spring*, and was most probably selected by John, as affording plenty of wholesome water for the multitudes, at a season when the water of Jordan was less palatable. For surely if deep water for immersion was his object, he would not leave a large river, and betake himself to dipping the Jews in a spring.

"MUCH WATER."

Our opponents insist that Æuon must have been chosen on account of facilities for dipping, because we read that "there was *much water* there." This language, in their opinion, implies a far greater quantity of water than could have been required by the largest assemblages of people, for their subsistence, for their daily purifications, and for the animals on which they were conveyed. "Much water," (Greek, *hudata polla*,) in their imagination, is transformed into a mighty roaring flood, like the Tigris or Euphrates. Unfortunately for them, no such large collection of waters can be found in the wilderness of Judea. The same mode of expression is used in Ezek. xix: 10, to denote the little rills which nourish the growing plants. Israel is there compared to a vine, "fruitful and full of branches, by reason of *many waters*," (*min rabin*, Gr. *hudata polla*.) Can the vine flourish against "mighty, rushing floods?"

If John's object in going to Æuon, was dipping, the language used by the sacred writer appears somewhat strange, for much water may yet be too shallow for immersion. To suit the Baptist construction, the Evangelist should have said, "John was baptizing at Æuon, because there was *deep* water there."

BAPTIZING IN JORDAN.

It is urged, moreover, that John baptized his converts *in* Jordan. But that does not prove that he immersed the people. It is a very common thing for persons to go into a river without going under the water. But, say our Baptist friends, to baptize in Jordan certainly means to plunge into the water of Jordan. Is it so, indeed? Then, when the Scripture says, "John did baptize in the wilderness," (Mark i: 4) the meaning is, "John did plunge the people into or under the wilderness!" The Israelites were baptized in the Red Sea; and were they plunged into the sea? On a memorable occasion, God commanded the priests, saying, "When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."—Josh. iii: 8. So is it that in Scripture language the phrase *in Jordan* means simply at the brink of the water.

BAPTIZING WITH WATER.

However this may be, the very language used by John forbids the idea that he baptized by immersion. He says, "I indeed baptize you *with* water," (*hudati*) "but he shall baptize you with the Holy Ghost and with fire."—Luke iii: 16. Baptizing with water no more signifies plunging in water, than baptizing with the Holy Ghost means a plunging into the Holy Ghost. We may further observe that the word *hudati*, in the above passage, being in the dative case without a governing preposition, literally signifies *with water*, and shows that that element was applied to the persons, not the persons to the element.

JERUSALEM AND ALL JUDEA BAPTIZED.

There is another insuperable difficulty attending the supposition that John immersed. He exercised his ministry for a period not exceeding eighteen months; and yet, during that short period, "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him."—Mark i: 5. Another Evangelist says, "There went out to him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan."—Matt. iii: 5, 6. That distinguished Baptist, the Rev. Robert Hall, speaking of John, says, "the number of his converts was prodigious. The submission to his institute appears to have been almost national." The strong language of the Scripture seems to imply that a majority of the Jewish people were baptized, and that the ordinance was administered by John himself. They "were all baptized of him" (*hup autou*, by himself,) "in the river of Jordan."—Mark i: 5 If we suppose only a million of the Jews to have received the ordinance at his hands, and that for a whole year he did nothing but baptize, the proportion for each day would be more than 2,700. No human being could immerse the fourth part of that number for seven days in succession. Nor could any man live, standing month after month up to his middle in water. To obviate this last difficulty, Dr. Carson supposes that John managed to immerse his converts without wetting himself. His words are these: "There is no reason to believe that John the Baptist went into the water in baptizing. He chose some place on the edge of the Jordan, that admitted the immersion of the person baptized, while the baptizer remained on the shore."—p. 131. This, indeed, relieves one difficulty, but it creates another fully as great. John, standing on a steep bluff of the river, could easily push down the Jews into deep water; but how could he draw them out again? And yet that is one essential part of baptism by immersion. What machinery of pulleys, cranes or sweeps did he use for that purpose? Or did he plunge them down and let them get out as best they could? Dr. Carson's suggestion is about as judicious as that of the worthy Baptist preacher who supposed that the converts of John might have taken their station in the Jordan by hundreds at a time; and then, at the word of command, dived or dipped themselves in the water. Thus, many thousands could easily be immersed in a single day.

JOHN'S BAPTISM SUPERSEDED BY THAT OF CHRIST.

After all, the mode in which John administered baptism is to us of small importance. We are not under obligation to copy his baptism, but that of Christ. These two institutes differ in several important particulars.

First. John's baptism originated, not in the authority of the Son, but of the Father. John i: 33, "And I knew him not, but he that sent me to baptize, the same said unto me, upon whom thou shalt see the Spirit descending, the same is he which baptizeth with the Holy Ghost." Christ's baptism had its origin in his own express command, given after his resurrection: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Second. John's baptism was intended for the Jews only. Christ's was designed for all nations, according to the prediction of Isaiah that he should "sprinkle many nations."—Chap. lxii.

Third. John's baptism was designed to prepare the way for the manifestation of Christ at a period when John himself did not know him John i: 13, "And I knew him not, but that he should be made manifest unto Israel; therefore am I come baptizing with water." Christ's baptism required a settled belief in himself, as a Divine Saviour, who had died and risen again, and ascended to the Father.

Fourth. John's baptism was not administered in the name of the Lord Jesus, or in that of the Holy Ghost. See Acts xix: 2—5. Christ's baptism was performed in all three of the sacred names.

Fifth. John's baptism did not recognize its subjects as members of the Christian Church, and in this respect also differed from Christian baptism. "Jerusalem and all Judea, and the region round about Jordan" were baptized by the Forerunner; but did they therefore become members of the Christian Church? If so, here is an instance of sudden apostacy without a parallel in the history of the Church; for no more than one hundred and twenty disciples could be collected at Jerusalem at the election of Matthias to the apostleship. Indeed, nothing can be more absurd than the idea that John should receive persons into the Church, on a profession of faith in Christ, at a time when John himself did not know him.

THE CHRISTIAN FATHERS.

The early Christian writers regarded the baptism of John and that of Christ as entirely distinct ordinances. Tertullian, commenting on the re-baptism of the disciples at Ephesus, remarks, "that the baptism of John was different from that of Christ. Paul said, With what baptism have ye been baptized? And they said, John's. He persuaded them to receive the baptism of Christ."—*Lib. de bapt.*

Chrysostom, on the same subject, says, "It was a bridge, which from the baptism of the Jews (i. e., proselyte baptism,) made a way to that of our Saviour. It was superior to the first, but inferior to the second."

Augustine: "We read in the Acts of the Apostles, that those were baptized by Paul, who had already been baptized by John, for no other reason but because the baptism of John was not the baptism of Christ." L. N. D.

For the Presbyterian Banner and Advocate.

Hindooism: Its Changes During the Last Half Century.

I have often heard it remarked, not only by the Hindoos themselves, but also by Protestants, that it is impossible for them to change their long established customs, and embrace Christianity; that the universal prevalence of *caste* and claim upon the son, to pursue the same avocation in life as the father, will never admit of any radical change; that such and such were the acts and customs of their forefathers, and to deviate in the remotest from their example, the most dire calamities would inevitably follow. But such a view of the case is not only unwarranted, but untenable. Protestants who have thus represented the matter, are certainly either unacquainted with the facts, or else they belong to that class who know nothing of the promises of the Bible, and are opposed to the spread of the glorious Gospel of God's Son. That Hindooism has undergone the most wonderful changes during the last half century, I will now proceed to show. Let us notice, first, the changes that have taken place in the articles of dress and household furniture. Half a century ago, the Hindoos had but little, if any furniture, and that of the rudest style; now, many wealthy Baboos have their palaces furnished to overflowing with the most fashionable and costly of English manufacture. Half a century ago, the sun-dial and water clock were their only time-pieces; now, clocks and watches, the most beautiful and valuable, grace their drawing-rooms. In articles of dress, many of the wealthy wear English made cloths, in preference to their own. Now, many pursue occupations which, but a very few years ago, were entirely unknown in this country. Half a century ago, there were no printed books in the Bengalee language; now, thousands are appearing at Calcutta annually. Half a century ago, no Hindoo ever thought of making himself acquainted with the English language; now, there are hundreds in the English counting houses of every large city throughout the land, who read, write, and speak the language fluently. For many generations, the Hindoos have been accustomed to travel in rude country boats, on foot, in palaukins, or in cow-carts; but now, the most wonderful changes have been introduced even in this respect; now, it is not uncommon to see the opulent seated in a stately equippage, of English manufacture, drawn by a pair of costly Arabian or English steeds. The Government steamers that now plough the thrice hallowed and bloody waters of the Great Ganges are crowded with passengers. The railroad, even, that most modern invention, they are taken with; and the trains that now run between Calcutta and Rareegunge, a distance of one hundred and fifty miles, are filled to overflowing every day. In the telegraph offices, too, they are at their posts, controling the wonderful machine.

In a religious point of view, the result has been the same. Half a century ago, thousands of infants were thrown into the Hoogly (an out-let of the Ganges,) at the great Sauger Maloo annually; but now not one. Half a century ago, many widows were annually burnt alive with the bodies of their deceased husbands; but now the remembrance even of this barbarous custom seems to have been almost forgotten. Formerly it was thought a very shocking thing to touch the flesh or the hide of a dead cow; but now many Brahmins even wear shoes made of cow hides instead of their old wooden sandals. Only ten years ago, Brahminism was so rife that the appearance of one in the midst of a crowd addressed by a Christian missionary, was sufficient to dismiss the whole assembly, and leave the earnest missionary without a hearer; now not only the Brahmins themselves, but the people listen attentively without molestation. But a very few years ago, no Hindoo would have ventured, through fear of banishment from home, *caste*, and friends, to recommend the marriage of widows; but now, through petitions made by the Hindoos themselves, the Government, during the present year, have passed an act making such marriages hereafter legal. If we examine into their ancient religious rites and ceremonies, we find many not only unobserved, but forgotten. Half a century ago, how many native Christians were there in Hindostan? Now between Lahor on the North, and Calcutta on the South, there are more than 25,000 souls professing salvation through Jesus Christ. Half a century ago, how many schools were there in which a liberal education was imparted? Now, in the North-West Provinces, alone there are 3,781 in full operation. Of this number, 87 are Government, with 5,907 pupils; 33 are missionary, with 1,749 pupils; 3,661 are common, with 40,181 pupils; making a grand total of 47,837 pupils. Ten years ago there was not one girl's school in all India; now there are several being conducted under the most flattering circumstances. Such are some of the most important changes of Hindooism during the last fifty years. Christianity is gradually working its way through the multitudinous objects that oppose its progress, and light is fast dispelling the moral darkness that hangs thick and dreadful over this land, where "every prospect pleases, and only man is vile." If the last half-century has accomplished so much, what may we not expect from the next, with its increasing facilities for moral and religious education, and the rapid progress of civilization and science! Who shall now say that the close of the nineteenth century shall not see the whole fabric of Hindooism, as well as Mohammedanism, dissolved, and remembered only as one of the things that were! Who shall now predict that heathenism is too strong for Christianity and civilization! The past ignores such an assumption. The present promises changes that will astonish the whole world. Let the friends of Christ, therefore, rally all their strength around the banner of the Cross; and let their prayers ascend with one harmonious voice to Jehovah of hosts, pleading that this glorious work begun and so successfully carried on in heathen lands, and especially in India, may be crowned with still more success; that more laborers be sent into the harvest; and we have the promise that the work shall be done, and "that his Word shall accomplish that whereunto he hath sent it."

A. O. J.

Furrukhabad, North India, Sept. 1.

For the Presbyterian Banner and Advocate.

From the North-West.

Introductory—Dedication of Presbyterian Church in Princeton, Illinois—Order of Exercises—Constitution of Synod of Chicago—Adoption of the Constitution of Theological Seminary for North-West—Seven Synods Concur—Why was not Missouri Invited?—&c.

DR. M'KINNEY:—*Dear Sir:*—It is always gratifying to the children of a common Master, to hear reports of the success of his cause in any part of his widely-extended vineyard. Permit me, therefore, through the columns of your paper, to speak of a few matters in the North-Western part of Illinois.

I had the pleasure, recently, of attending the dedication of a house of worship erected by the Presbyterian church of Princeton, of which at present, the Rev. J. C. Barr is the pastor. The house is a fine, large brick edifice, fifty by eighty feet, upon the ground, of proportionate height; finished and furnished with no little taste; and surmounted with a spire pointing to the skies, where dwelleth the Hope of Israel. This, it is believed, is the largest, and in some respects the best, church edifice in the new Synod of Chicago. Its cost, with furnace and appliances, will not be far from $10,000, which the congregation meets, with little or no help from a foreign source. And yet the congregation is not very large, nor are there in it any persons of great wealth. It is composed mostly of substantial farmers, who, aided by many liberal-minded persons of the town, have devoted a part of their bountiful stores granted by the Lord of the harvest, to the erection of this structure to his name.

This church is the result of a movement which took place some years since, which resulted in the formation of a second Congregational church in Princeton, which afterwards connected with the Old School branch of the Presbyterian family. The dedication took place upon the morning of Thursday, the 16th day of October, and notwithstanding the fact of its being upon a week day, the house was filled with a large and attentive audience. The order of exercises were as follows:

1st. Anthem, by the Choir. 2d. Invocation, by Rev. W. W. Harsha, of Dixon. 3d. Singing, 502d Hymn, by the congregation. 4th. Reading the Scriptures, by Rev. Mr. Walker, of the M. E. Church. 5th. Prayer, by Rev. Mr. Keys, of the Congregational Church. 6th. Singing, 503d Hymn, by the congregation. 7th. Sermon, by Rev. R. W. Henry, of the South Presbyterian church, Chicago. 8th. Dedicatory Prayer, by the pastor, Rev. J. C. Barr. 9th. Address to the congregation, by Rev. W. W. Harsha. 10th. Anthem, by the Choir. 11th. Benediction, by the pastor.

The series throughout were interesting and instructive, and were listened to by the audience without apparent weariness. The sermon by brother Henry was a noble effort, founded upon the 5th and 6th verses of the 137th Psalm, in which the nature, grounds and results of the Christian's love for the Church were set forth. Brother H. has a pleasing style, an animated and earnest delivery, and a winning address, which, if the Lord spares his life, will enable him to do a good work in the Master's service. His sermon upon this occasion will, I trust, be long remembered, and its truths cherished and practiced.

It is proper to give to the choir their meed of praise, as their tasteful performance of the duty assigned them in these services contributed very largely to the interest and pleasure of the hour.

Brother Barr, who is the pastor of this church, has a large and inviting field of labor, and so far as we can judge, God is qualifying him for the work. We think he has the love and respect of the people of his charge, and of the community, as he has the sympathy and prayers of his co-Presbyters. May thousands within the walls of that noble edifice hear the word of life from his lips, and hearing, live.

Upon the evening of the day of the dedication, the three Presbyteries of Schuyler, Chicago and Rock River, met in the newly dedicated house, and by direction of the late General Assembly, were constituted the Synod of Chicago. Rev. J. Pillsbury being Providentially prevented from attending, Rev. I. N. Candee, D. D., the oldest minister present, preached a sermon, constituted the Synod with prayer, and presided until a Moderator was chosen. Rev. S. T. Wilson, of Rock Island, was chosen the first Moderator of this new Synod, and presided with dignity and urbanity during its sessions. This body consists of fifty-eight ministers, seventy-five churches, and has within its bounds about four thousand communicants.

Much business of importance was transacted, among which was the adoption of the Constitution of the Theological Seminary for the North-West. This made the seventh Synod adopting it; and if the Directors make a wise selection of a site for the Seminary, we may hope great results to follow its removal from New Albany.

One of the members of the Synod of Chicago proposed to instruct the directors to invite the Synod of Missouri to co-operate; but the motion was unfortunately lost. An old pique is allowed to influence some brethren of Eastern Synods, and Missouri must *seek* to be admitted before she can enter this brotherhood of Synods in carrying forward the great work of theological education in the North-West. Is this right? Why should not she, like other Synods, be *invited* to engage? The Directors meet in Chicago, November 6th, when you may perhaps hear from me again.

Yours, NORTH-WEST.

For the Presbyterian Banner and Advocate.

A few plain Letters to a Young Friend, just entered on the Ministry.

NO. I.

The subject of the letter I now address to you, is rather an unusual one. If you do not think it of grave importance now, you will, should you live as long as I have. From some allusions made by you in our conversation a day or two before your installation, I infer you will not long remain a single man. I do not suppose, however, that you have already made choice of a companion. Your determination, however, is to do so, as soon as "the way is clear." Now, it is about this matter I address you. You have frequently told me that you most earnestly solicited my counsel, in any way I thought would promote your interests. Will you permit me then, to say to you, that on *her*, to whom you may join your earthly destiny, will depend in a very great degree, your usefulness as a minister. To a man who was mourning the death of a wife, and saying, "she was the half of the house," another observed, "Ah! I know women that are the *whole* of it." The "woman whom you" may "take by the hand to be your lawful and wedded wife, may make you, under God, the half, (shall I say the whole?) of what you will be in some very important respects, as a minister. Or she may (you will pardon the expression,) under Beelzebub, unmake you as to what you are now, and are likely, under proper cultivation to improve, to be, in many important respects. Said a minister to me, once at an ordination, "I wish the Book enjoined it on us to deliver a charge to *the wife* too." It may be thought by you, young man, a little uncourteous to say it; but I wish so too. Reason—as above. How shall I proceed then, you ask? Why, by all means make it a matter of continued and earnest prayer.

A good wife is from the Lord. I need not say to you, that she should be pious. Get every evidence of this you can, before addressing her. If you marry an ungodly woman, it is exceedingly improbable, in my humble judgment, that a minister's wife, though she may become, she ever *will* become pious After much observation, I am persuaded, that but few who have entered ministers houses unconverted brides, were ever anything else than ungodly wives. And what a trial it is to have one, let those who have them say.

Need I say to you, my dear young brother, do not be a fortune-hunter. The displeasure of God rests on such. I know a few such wandering Ishmaelites whose hands are offered to every rich woman; but, strange as it may seem, though they are likely fellows, every woman's "hand is against them." And there's a providence in it.

With regard to the "usual qualifications"—beauty is fading, but an amiable temper, and a cultivated understanding are substantial. Marry a woman of good common sense and education. A well educated female is more apt to *study* to suit herself to her husband's peculiarities, than one who is greatly ignorant.

I might thus go on and say, what *I* would think, a hundred wise things about choosing a wife—but there is one thing that I don't want you to forget. That is this: after you have got a wife, you may, yourself, to a great extent, *make* her all she will be to you. "All men have not faith," and I tell you that all men have not reason. There are unreasonable husbands, as well as wives, and a number of very unreasonable ones in the ministry too. When you get a wife then, John, "be not bitter against her"—be reasonable, be civil. And that is being a great deal more than some people, that look mighty civil, are. When you have made your choice, and are established in the parsonage, I will come and see you, and judge for myself how far you have taken my counsel.

In the meantime, I shall frequently amuse myself thinking what the effect on dear Mrs. H. would be, if she saw this letter. Believe me, she is one of the best of wives, and does not sit for the picture of a bad one.

Truly yours.

From the Due West Telescope.

Southern Thoughts on the Instruction of Negroes.

It is pleasing to see one and another of the great and good among the true friends of the South, and of the negroes in the South, taking large, Christian views of our obligations to the African in our midst. * * * At any rate, our servants are not only our property; they are members of our households, they are the companions of our children, as well as the tillers of our soil; and we ought to stand by them, defend them, improve them, make them happy and useful, and fit them as best we can, for happiness and glory hereafter. * * * We are glad to find that such a feeling is growing in the South. And we hope the day is not far distant when those laws against allowing slaves to be taught to read, shall be blotted from our Statutes. They are admitted to be a dead letter. Then why retain them? If they do us no good they arm our foes, and thus do us an injury.

Mr. Yeadon, who has long been editor of the *Charleston* (S. C.) *Courier*, and who has just been elected to the Legislature, heading the ticket, was recently in Boston. He called on Theodore Parker, met there Lloyd Garrison, and, in a conversation which he reports, told them many plain truths about the South and her Institutions. In the report of that conversation we find the following paragraph:

"As to Southern laws against allowing slaves to read and write, I stated that I knew them to be a dead letter in South Carolina, and I believed them to be so in the entire South; and that, in South Carolina many leading men were in favor, as I myself was, of wiping those laws from our Statute book as contrary to the spirit of Protestant Christianity, which could not consistently permit the Bible to be a sealed book to any human being, of any color or condition. I added, I was not only in favor of allowing slaves to learn to read and write, but that I believed no injury could result to us from such a course, as our negroes were a religious and even a superstitious race; and were they able to read, they would scarcely read anything but the Bible and Hymn Book! and that even incendiary pamphlets would circulate harmlessly among them, by either being unread, or neutralized by the better and holier readings and teachings of the sacred volume. I was asked if it was this last stated reason that had inclined my mind in favor of extending this privilege to the negroes? I answered no; that I hoped that I was actuated by a higher motive—the spiritual welfare and eternal interest of the negroes. Here Mr. Garrison remarked that neither the Charleston *Courier*, not the Charleston *Mercury* would dare, or venture, to maintain such sentiments. To which I replied that they both would, and the *Courier* should. Mr. Garrison still doubted, but I insisted, and said time should bring him proof of the correctness of my assertion. I was asked if these opinions of mine, and the progress of missionary effort among the slaves in the South, indicating that either I, or the South, was acting with a view to the ultimate emancipation of the negro race? I answered, Not at all. They are wholly irrespective of any such plan, which does not enter at all into my mind, or the Southern mind. Domestic slavery is regarded as the perpetual and not unfavorable destiny of the South, unless and untill it shall please Providence, at some day, in the very remote future, to extinguish it, or remove it, from our borders, by an exodus greater, and as miraculous as that of the Jews."

Let go all the Anchors.

There are some very good people who will not sustain this or that benevolent enterprise of the Church, because they regard it as less important than some others. They will not do anything for Foreign Missions, because they think our own country should first be evangelized. They will not sustain Church Extension, because they deem the education of the ministry a paramount duty. They withhold support from the superannuated servants of God, because they imagine it will do more good to scatter abroad tracts and books.

Such Christians would do well to imitate the skillful mariner, whose ship the fierce winds are dashing on a lee-shore. He lets go all anchors. If the kedge will not hold, the best bower may. If both these fail, the sheet-anchor may arrest the drifting vessel. If no one of these alone will suffice, they altogether may save his life. So it is with the benevolent enterprises of our Church. They are all needed. They brace and stay each other in the great work of arresting souls drifting to ruin, and anchoring them safe by the throne of God. Each may be instrumental in saving some who would be lost if it were wanting. Every church edifice erected, tends to raise up missionaries, and colporteurs, and theological students. Every church freed from debt is enabled to contribute more liberally for the support of all that is good.

RELIGION IN AMERICA.—It is estimated by the Rev. Dr. Baird that, "including the Roman Catholic priests and the Unitarian, Universalist, and other heterodox preachers, these is in the United States one preacher for every 810 souls." The average salary of these preachers is $500 per year. More than 1000 new church edifices are erected every year. Dr. Baird also estimates that 18,000,000 of the 26,500,000 people in the United States, in 1855, were under the instruction and influence of the "Evangelical" churches; and 4,000,000 or 5,000,000 under the influence of the "non-Evangelical bodies, of which the Roman Catholic is by far the most numerous. The total cost of public worship in the United States, annually, is set down at $25,000,000

Synod of Northern Indiana.

The Synod of Northern Indiana met in Crawfordsville on Thursday, October 16th, 1856, and was opened with a sermon by the Moderator, from Matt. xxviii: 20: "Lo, I am with you alway, even to the end of the world."

Rev. Jonathan Edwards, D. D., was elected Moderator, and W. Y. Allen and Levi Hughes, Clerks.

Although the weather was delightful, the health of the country unusually good, and the place accessible by railroad, the attendance was not large, there being an unusually small number of Ruling Elders present. The subject of securing a fuller attendance was discussed, and Rev. J. C. Brown was appointed to address a letter to the churches, urging them to send representatives. It is hoped this may have the desired effect, and that at our next meeting, we will have a full representation.

Rev. Dr. Happersett addressed Synod, presenting the claims of the Board of Missions, and the following resolutions were adopted:

Resolved, That Synod have heard with interest, the address of Rev. Dr. Happersett, and learn with sorrow, that less than one thousand dollars have been contributed by our churches to the Board of Missions, and that fully one-half of them have contributed nothing during the year.

Resolved, That Synod highly approve of the action of the Board in dispensing with the use of agents, and that we will endeavor, during the current year, to secure a contribution to the Board of Missions in every one of our churches.

Resolved, Synod having been supplied with blanks for systematic efforts, we will endeavor to make a fair trial of the plan for the ensuing year, and it is hereby enjoined upon all the Presbyteries to take measures to bring this cause before all the churches, and report at the next meeting of Synod.

Rev. Dr. Thomas, of the Synod of Indiana, presented the annual report of the Directors of New Albany Theological Seminary, accompanied with some very appropriate remarks, after which a constitution for a North-Western Theological Seminary was read, contemplating a removal of the New Albany Seminary to such a place as may be agreed upon by the seven Synods uniting in the enterprise.

The constitution was unanimously adopted, and Revs. J. C. Brown, Levi Hughes and J. B. Crowe, with James M. Ray and Jesse L. Williams, Esq., were appointed Directors of this Synod.

The following assessment was ordered upon the Presbyteries, to pay the traveling expenses of Trustees for the ensuing year: Logansport, $15.00; Lake, $9.50; Crawfordsville, $17.32; Fort Wayne, $10.00; Muncie, $9.60. (A subsequent change in the boundaries of Logansport and Crawfordsville Presbyteries will make the proportion to Logansport, $17,00, and Crawfordsville, $15.32.)

It was resolved to overture the Board of Trustees of Hanover College and the Synod of Indiana, to reduce the number of Trustees one-half, and also to request those bodies to devise means to pay the expenses of the Trustees who may attend the meetings of the Board.

The Stated Clerk read a communication from the Secretary of the Church Extension Committee. The following was the action of Synod: In view of the fact that one-third of all the churches of this Synod have received aid from the Church Extension Fund, amounting in the aggregate to $4,390, and but fifteen of our churches have ever contributed to the cause, and only to the amount of $150.38.

Resolved, That we do most earnestly enjoin upon all our churches to take up collections for this cause, and so far as practicable, to do it on the first Sabbath in November, according to the plan recommended by Synod.

The following was the action of Synod on Hanover College: 1. We are gratified to learn that in the midst of all the difficulties of the year past, the College has still been kept in operation, and has accomplished so much good.

The attention of Synod is called to the fact that the endowment pauses, when within a fraction of its completion. * * * That there are $7,000 of unpaid salaries due the Professors for services rendered, and that but $203 of the amount pledged toward the President's salary for this Synod, has been raised.

3. We would express real and profound sympathy with the President and Professors in their arduous labors, deep discouragements, and real pecuniary wants.

4. We would record it as a shame to the Presbyterians of Indiana, before the world and Church of God, that the President and Professors of their College have been required to labor under such distressing circumstances as have been revealed to us.

Rev. F. P. Cummins and Robert Irwin were elected Trustees. The amount of $2,600, necessary to complete the endowment, was raised in notes on the spot, and the members of Synod pledged themselves to immediate and earnest efforts to raise to the amount of thirty cents per member in all the churches within our bounds, to meet demands now urgently pressing upon the finances of the College.

The Committee on the minutes of the General Assembly reported: 1. Synod reiterated the call of the Assembly for a day of prayer, on the last Thursday of February, 1857. 2. Recommended the Presbyteries to take such order as will secure the election of Deacons. 3. Also to take action which will secure contributions for widows and orphans of deceased ministers. 4. Directing attention to action of Assembly on subject of installing Ruling Elders, (page 529.) The boundaries of Logansport and Crawfordsville Presbyteries were so changed as to transfer all the churches in Clinton County to Logansport Presbytery, and between Logansport and Muncie as to transfer Tipton County to Muncie Presbytery; Rev. John Dale was also transferred to Muncie Presbytery. Ordered, that the pastoral letter of the last General Assembly be read in all our churches.

Resolved, That Synod has heard with the deepest sorrow, the alarming increase of intemperance within our bounds, since the defeat of the Temperance Law. In view of this we do earnestly exhort all our members to exert all the moral and legal suasion possible, to arrest this monstrous evil, so prolific of misery and crime, and so ruinous both to the body and soul.

Resolved, That as a Synod, we feel called upon to make special mention of the remarkable and universal prevalence of good health throughout our bounds during the past year, in the merciful providence of God.

Synod closed its sessions on Monday evening, with a vote of thanks to the kind friends of Crawfordsville, who were unbounded in their hospitality to its members.

$57.36 were raised at the anniversary on Missions, on the Sabbath.

Adjourned to meet at South Bend on the third Thursday of October, 1857, at seven o'clock, P. M. E. W. WRIGHT, Stated Clerk.

For the Presbyterian Banner and Advocate.

Synod of Ohio.

The Synod of Ohio commenced its annual Sessions in the Second Presbyterian church, Zanesville, Oct. 16th, 1856, at 7 o'clock P. M. The opening sermon was preached by the Moderator, Rev. J. D. Smith, from John xvii: 21, "That they all may be one," &c.

Rev. Wm. M. Robinson was elected Moderator, and Rev. J. E. Carson, and Rev. I. N. Shepherd, were elected temporary Clerks, for the present year.

There was but little business before the Synod, of the ordinary character. The Committee on Bills and Overtures, and the Judicial Committee, both reported, near the close of the meeting, that no business had been put into their hands.

The attention of Synod was occupied principally with the consideration of the question of a Synodical College. On this subject, an interesting discussion took place, relating chiefly to the location of said College. Three places were before Synod, with definite proposals—Chillicothe, West Liberty, and Bellefontaine. In view of all considerations, and after mature deliberation, the proposal of Chillicothe was deemed the best by Synod; and they decided in favor of this place as the location, by the following vote:—For Chillicothe, 42; West Liberty, 35; Bellefontaine, 3. If the Synod of Cincinnati should not concur in this decision, it was provided that a convention of the two Synods might be called.

The following resolutions were adopted, in reference to the contributions to the Boards, viz:

1. That the Synod earnestly urge upon the Presbyteries, to see that all the churches under their care respectively, take up collections every year, for each of the following causes, and at the periods named, viz—For the Board of Publication during April; for the Board of Education, during June; for the Board of Church Extension, during September; for the Board of Foreign Missions, during November; and for the Board of Domestic Missions, during January.

2. That the Synod do hereby urge upon all the churches under their care, to *increase largely the amount* of their contributions to the several causes named.

The following resolutions were adopted relative to the operations of the American Bible Society:

Resolved, That the Synod of Ohio has heard with great pleasure of the resolution of the Am. Bible Society, in humble reliance on Divine aid, to enter upon a second exploration of our entire country, with the purpose of placing a copy of the Sacred Volume, as early as practicable, in every destitute household where there is a willingness to receive it.

Resolved, That this Synod cordially commends this work, and the Bible cause generally, to all its ministers and congregations, and relies on them heartily to co-operate with the friends of religion, in carrying forward so great an enterprise to entire completion.

Resolved, That this Synod has great pleasure in bearing its testimony to the excellence of the English translation of the Holy Scriptures, now in general use, and circulated by the American Bible Society.

Resolutions were passed, also, expressive of Synod's interest and confidence in the Western Theological Seminary, at Allegheny.

The special sermons before Synod, by Rev. J. D. Smith, Rev. W. S. Kennedy, and Rev. F. T. Brown, were of marked ability, and were requested for publication.

The presence of several brethren—ministers and elders from other Synods—gave great pleasure to the members of Synod, and added considerably to the interest of the occasion.

After pleasant and harmonious Sessions, the Synod adjourned on Tuesday afternoon, to meet next year in Wooster.

By order of Synod,

M. A. HOUE, Stated Clerk.