PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. V, No. 13.
Presbyterian Advocate, Vol. XIX, No. 8.

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

WHOLE NO. 221

DAVID McKINNEY, Editor and Proprietor.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, 27 South Tenth Street, below Chestnut

TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, DECEMBER 20, 1856.

By Mail, or at the Office, $1.50 per Year, } SEE PROSPECTUS.
Delivered in the City, 1.75 " " }

Original Poetry.

Psalm lxxxiv.

How pleasing to the upright mind
Thy dwellings are, O Lord:
To thee my heart and flesh would fly,
And praise with one accord.
The birds that hover through the air,
Seek where may suit them best;
Directed by thy fostering care,
Within thine altars rest.

All people that with thee reside,
Thy holy name will praise;
And all who in thy grace confide,
Shall live through endless days.
The man who owns a sovereign God,
And in his truth remains,
Shall pass the vale of fleeting life,
Refreshed with heavenly rains.

The righteous go from strength to strength,
In Zion they appear;
O Lord of hosts, the mighty God,
To praying souls give ear.
The great Anointed is our stay,
In him our hope is sure;
One day is better in thy courts
Than thousands men endure.

The Lord endues the righteous one
With strength as well as grace;
Nor will refuse his bounteous hand,
From those who seek his face.

XENOS.

Scott Co., Iowa, November, 1856.

For the Presbyterian Banner and Advocate.

Baptism.—No. 7.

We have seen that the baptism of John is not the model to which we are to conform at the present day. The baptism designed for all nations, and now binding on the Church, was instituted by Christ after his death and resurrection. He then commanded his disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John's baptism having accomplished the end for which it had been appointed, was now superseded by that of Christ, which was to continue in force to the end of the world. If, therefore, we would ascertain the proper mode of Christian baptism, we must refer to those instances in which it was administered by the Apostles after the death of Christ. All the recorded instances of that kind, are found in the Acts of the Apostles. These we shall consider in the proper order; but first we must call attention to a

SINGULAR INCONSISTENCY OF IMMERSIONISTS.

They dwell with great emphasis on John's baptism, hold it up as the model for the Christian Church, and strongly insist that he resorted to Jordan and Enon because he could not elsewhere find facilities for dipping. Yet when we refer them to the fact that the Apostles never met with any difficulty in administering baptism in any locality, "O, very true," say they, "for wherever man has fixed his abode there is at all times a sufficiency of water for immersion."

We cannot reconcile these conflicting statements. If John was compelled to go all the way to Jordan and Enon to baptize, will our brethren tell us why the Apostles were under no such necessity? According to our theory, indeed, the reason is quite obvious. They did not, like the Baptist, assemble around them vast crowds to remain with them for days together, and requiring large supplies of water for ordinary uses. And hence they were never obliged to go out of their way for water. There is no instance on record in which they had occasion to leave the place of worship to find water for baptism. They seem to have baptized their numerous converts on the very spot where they preached to them—three thousand at one time, and five thousand at another, in the midst of a crowded city—Cornelius in his own house—the Ethiopian in a desert—the Philippian jailer in the prison at midnight—Saul in his private room at Damascus; besides great multitudes at Samaria, Corinth and other cities. Now we ask our immersionist friends are bound to show how it happened that the Apostles had plenty of water for baptism in so many different places, where John could not find enough. Did the river Jordan, or the springs of Enon, miraculously follow them in all their journeyings?

According to the Baptists there were very few places where John could get water enough for baptizing, whilst the Apostles could find enough anywhere. If this be true, the Apostles did not baptize in the same manner as John; and if John practiced dipping, the Apostles did not. On the other hand, if John, like the Apostles, could easily administer his baptism anywhere, then he did not go away to Jordan and Enon to find water for baptizing, but for other purposes.

We proceed now to consider the case of the

THREE THOUSAND CONVERTS BAPTIZED IN JERUSALEM.

This is the first instance of the administration of Christian baptism by the Apostles. See Acts ii: 41; "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Where is the evidence that these persons were immersed? There is none whatever; on the contrary, the immersion of this vast multitude, in the circumstances, was quite impracticable. It was nine o'clock when Peter began his sermon, and when that was ended, the congregation were further exhorted "with many other words," verse 40. Much time also must have been occupied in the examination of three thousand candidates; and if the Apostles were genuine Baptists, they must have taken a vote of the whole church on the reception of each individual. Thus a very small part of the day remained for the administration of the ordinance. And is it credible that during that short period, the Apostles could each have immersed two hundred and fifty candidates? As to the seventy disciples, when Christ sent them forth, he had not instituted his baptism; at all events, he never authorized them to baptize. Their commission to preach, also, had now expired. It is plain that the Apostles were the only ministers who officiated on the occasion; for Peter is represented as standing up (to preach) "with the eleven," verse 14; and the convicted multitude sought "direction," not from the Seventy, but from "Peter and the rest of the Apostles," saying, "What shall we do?" verse 37.

CURIOUS EXPERIMENT IN BAPTISTHENICS.

The Baptist brethren claim that the Apostles could easily have immersed their three thousand converts in the time allowed them, and undertake to test the matter by actual experiment. Among others, a worthy Baptist preacher of our acquaintance, having on hand some forty-three candidates for baptism, resolved to make trial of the speed with which he could put them all in succession under the water. Though it is certain there was no wager in the case, yet the good man was stimulated to do his utmost, by a desire to obtain a triumph over the Pedobaptists. For this end all needful arrangements were made. Laymen were appointed to bring the candidates down to the water's edge. Others led them into deep water, where the minister plunged them under, repeating the usual words, and then handed them over to another set of lay assistants who led them back to the shore. Persons were also stationed on the bank, with watch in hand, to note the time consumed. The result was, that the whole forty-three were immersed in just thirty-one minutes; though the preacher, who was an uncommonly stout, athletic person, seemed quite exhausted by his effort. It was claimed however, that at this rate, the Apostles could have immersed two hundred and fifty persons each, in the space of three hours. On this singular *experiment* I have to make two observations.

First. The respected brother contrived to shuffle off upon others more than the half of his appropriate ministerial duty. *To baptize*, in his acceptation of the term, is to immerse the entire person of the candidate in water, and take him out again. All this must be done by a regularly ordained minister. But in the present instance, laymen took in the candidates and immersed them up to the waist. The minister did no more than dip their head and shoulders, and then they lay persons took them out of the water. Thus, not one of the forty-three received more than a half-dipping from the hands of the preacher. If I were a strict immersionist I would protest against the admission of those baptisms as valid. Such a "clipping off of the ordinance" might end in pouring or sprinkling.

Secondly. Supposing that the Apostles could operate with the same speed as our good Baptist brother; that is to say, could immerse forty persons each, in the first half hour; it does not follow that they could each immerse forty in the next half hour, much less forty in each of four more successive half hours. A person may be found who will run on foot four miles in half an hour. Does it follow that he can continue at that gait, so as to accomplish twenty-four miles in three consecutive hours?

The truth is, that no twelve men can be produced who will immerse, with due decorum and solemnity, three thousand persons in six, or even in nine hours.

But supposing the Apostles to have possessed the physical strength and endurance of a Samson, where could they find twelve suitable places for dipping? There was no river within forty miles of the city. The brook Cedron is a mountain torrent, dry the greater part of the year, and at no period affording facilities for immersion. Then, as to the pool of Siloam, it is an inconsiderable spring; and that of Bethesda, according to Chateubriand, contained but a small quantity of water collected near its centre. Nor is there the slightest intimation that the Apostles went a step out of their way for the purpose of baptizing. This omission the Baptists cannot easily account for. With them the procession from the meeting house to the river is a material part of the ceremony. Some have suggested that the Apostles might have made use of the brazen sea and lavers of the temple, but they could not have obtained possession of them without driving off by force the whole body of the priests who had charge of those sacred utensils. Others have hinted that they obtained the use of numerous cisterns in the city. But to say nothing of the difficulty of dipping a person with due decorum in such a place as a cistern, is it credible that these repositories of the precious element, preserved with the utmost care for household uses, and so necessary to their subsistence, would be given up to the defilement contracted from hundreds of human bodies? Dr. Carson says he will "force water out of the word baptize" if he can find none elsewhere. But we have shown that it has very little in it—not always enough for dipping.

CHANGE OF CLOTHING.

There is still another difficulty attending the supposition that these three thousand were immersed. They had been drawn together by the report of a wonderful miracle, had not forseen what would take place, and were altogether unprepared for such an emergency. They would hardly be immersed in a state of nudity; nor would men or women be immersed in their clothes, and then in crowds wend their way through the streets, their garments dripping with water and adhering to their bodies; thus setting common decency at defiance and provoking the derision of idle spectators. Where then did they obtain the necessary garments? Could the Apostles furnish them adapted to both sexes and to every stature? Or did each candidate run back to his dwelling to bring his baptismal suit? And why is the Scripture so silent on the subject? Was it an unimportant circumstance? Our Baptist brethren make the changing of the clothes a very important part of the business. Matters apparently less important are recorded in the Scriptures. Thus the murderers of Stephen are said to have "laid down their clothes." It is also mentioned that Christ, on one occasion, "laid aside his garments," and "that he took them again." And when the magistrates of Philippi were about to scourge Paul and Silas, it is recorded that "they rent off their clothes." Why then have we not the slightest intimation of a change of garments by the multitude baptized in Jerusalem?

L. N. D.

WHEN I consider the boundless activity of our minds, the remembrance we have of things past, our foresight of what is to come—when I reflect on the noble discoveries and vast improvements by which those minds have advanced arts and sciences—I am entirely persuaded, and out of all doubt, that a nature which has in itself a fund of so many excellent things, cannot possibly be mortal.—*Xenophon.*

Western Correspondence.

The Condition and Prospects of O. S. Churches in Towns and Villages—Instances—Not Isolated Cases—Referred to, that God may be Glorified, and Falsehood Rebuked—Hopes of Revival—Death in an Institution of Learning, and its Effect.

DR. McKINNEY:—Whilst, however, it is true, as stated in my last, that the Old School churches, in most of our large cities in the West are, in comparison with others, feeble and decidedly in the minority, this is, by no means, the case in the hundreds of thriving villages scattered throughout the country, ornamenting our beautiful prairies, or gemming the banks of our majestic rivers. Our Church seems to flourish in towns of from two thousand to fifteen thousand inhabitants; and I might point you to cases of vigorous and rapid growth in such places, where no prejudice existed against us; which would seem to indicate, in no ordinary degree, the favor of the Head of the Church.

Take the following instances as pretty fair specimens, in illustration:—Rev. Mr. M., whilst laboring in a village of about two thousand inhabitants, organizes a church with some six or eight members. In six months, this number has increased to thirty, who immediately lay the foundation of a beautiful brick church edifice, to cost, when completed, ten thousand dollars; and within one year from the time of organization, you may find them quietly worshipping in the finished and furnished basement of their new house, having large and increasing audiences.

Rev. Mr. H., in the Fall of 1855, enters the town of M., one of those railroad centres charmingly nestled down upon the verdant lap of the broad and fertile prairie. He is almost a total stranger; but immediately commences to hunt up the scattered sheep of our fold. After some search, he finds four. With these he consents to labor; and after a few months, a few more joining them, a church is formed; and whilst I now write, in less than one year from the organization, I can look out upon a beautiful church edifice, costing some four thousand dollars, where, in a few days, may be seen gathered around the table of a common Master, nearly two score faithful followers of Christ, here banded to uphold the cause we love. A vigorous, energetic little regiment of Christian soldiers, under their own vine and fig tree, worshipping the God of their fathers in the simplicity of our Presbyterian rites, doing good to their own souls and good to others, in a church edifice of of their own building, all the result of one year's earnest, prayerful labor.

Take one more example. Brother H. is sent by his Presbytery to act as Stated Supply to a little organization in the town of D., a place of some three thousand five hundred inhabitants. A church had here been organized some years before, but not having had preaching, it had almost died out; and, upon search being made, but three persons could be found in the town who were of the old organization. With these, however, one male, the elder of the church, and two females, all members of one family, he went to work. A strong prejudice existed here against our Church, in consequence of misconceptions of our doctrines, and of our position as a Church upon the subject of slavery. To this, no respect is paid; the Gospel in its simplicity is preached; and in a few weeks, between twenty and thirty are admitted to the church. The erection of a house of worship is undertaken, and in six months, it is dedicated to the service of the living God; and at this present writing, one year from the dedication, and eighteen months from that first communion, the church roll numbers some seventy-five.

This list of instances might be continued almost indefinitely, for nearly *every* case of church organization in Wisconsin, Illinois, Iowa, and Minnesota, by our branch of the Church, where regular preaching, though at long intervals, has been enjoyed, exhibits just such a state of things—just such a rapid growth under the smile of an approving God. Your readers will, of course, understand that we do not claim for these churches great absolute strength, but speak of their growth in a relative point of view. Neither do we speak of these things in the spirit of vain-glory; but as we are in duty bound to do, that the people of God may rejoice together of his goodness, and praise him for his wonderful works. It is right, too, that we should speak of those things, that we may refute the false and injurious imputation, that there is that in the distinguishing doctrines of our Church, or in her position upon the exciting subject of slavery, which renders her obnoxious to the people of the North-West. Hers is a growth, considered in relation to our whole membership, as rapid and as healthful as that of any of our sister churches. Illinois has now two Synods, each as strong and vigorous as were both together three or four years ago. Iowa has some six or seven Presbyteries, which will be divided, next General Assembly, into two Synods; and Minnesota, before she becomes a State, will have her Synod, which will be admitted to our sisterhood of ecclesiastical sovereignties.

I have, in these two letters, stated some general facts. In my next, I may draw some inferences, and perhaps venture some advice.

I have in this letter but little news to impart. There is preparation making in some of our churches to hold series of meetings. Some of our Presbyteries, at their Fall meetings, took action on the matter, by designating brethren whose duty it should be to co-operate in holding meetings in their respective charges. God grant that, as a result of this action, I may have to record for your readers, revival after revival, until thousands of souls throughout this otherwise most highly favored part of our land, shall be truthfully reported as born again.

You have noticed in your advertising columns, Dixon Collegiate Institute, under charge of the Presbytery of Rock River. Within its walls is congregated this Winter an interesting class of students. Over this little community a mantle of gloom was thrown a few days since, by the death of a highly esteemed young man. He was about to enter upon a regular course of study, and, had his life been spared, might have entered the Gospel ministry. This event has sent an unwonted seriousness to the minds of many. It is hoped that it may not pass away until some are led to Christ. Let the whole Church pray for revivals of religion in all our schools and colleges.

Yours, NORTH-WEST.

For the Presbyterian Banner and Advocate.

A Few Plain Thoughts to a Young Friend Just Entered on the Ministry.—No. 2.

[The following was accidentally omitted, at the time it should have been published.]

The mode of preaching, I see, engages much of your thoughts, and I think *too much*. From the way I have heard some persons talk, one would think that that was *the* question, when a man became a minister.

Many who have been preaching longer than I have, think differently. And I think it will be found that the longer a man does preach, the less trouble he will give himself about the mere mode. The grand inquiry is, is the thing the Gospel calls "preaching," done? The mode is altogether a subordinate matter. Though some will contend that Gospel preaching involves a certain mode; for instance, the delivering of the sermon without notes. But this has never been shown—at least to general satisfaction. As to laying down any *rule* in the case, you might as well lay down a rule as to how much a minister should eat, or how he should dress. There are two extremes, however, which everybody should avoid; the one is literally *reading*, the other is literally preaching *extemporaneously*. Nobody ought literally to read sermons. No minister who has talents two degrees this side of inanity, has any excuse for doing so. It matters not who has done it, or who does it now. Names are nothing. The reading in the pulpit which we thus without any qualification condemn, is when a man has no more life in him than moves his lower-jaw, is as monotonous as a rain-spout, and seldom or never looks his audience in the face. Dr. Mason called this a "most slovenly practice." No possible apology, that can stand the test of reason, can be made for it. It is not saying too much to affirm that everybody has memory enough to familiarize himself so with his manuscript; that, with it before him, such reading is unnecessary. I pray you then, dont *read*; you understand me; don't do the literal, sleepy thing. But the other extreme is just as bad—*worse*. I would rather, on all ordinary occasions, hear sermons read, than listen to preaching mainly extemporaneous, in the literal sense. There is some chance of being fed by the former; very little by the latter. The poorest kind of preaching on earth is the purely extemporaneous. The driest of all dry bones, are unstudied skeletons. And the making one on Friday and Saturday, (when you could have done otherwise,) and then "trusting to the excitement of the moment" to electrify it with life and power, is a kind of work I beg you to avoid. "The excitement of the moment!" You remember going with me to hear Mr. ——, (so celebrated in the off-hand line.) What a fix he was in! *He* was evidently depending on the "spur" of the occasion. And O, didn't he splurge and puff. It is true, the audience in the main didn't notice it. But the other ministers present understood his sufferings, and sympathized. You may deem all this very strange, coming from one who has the greater part of his life preached without his notes, and done something at extemporaneous talking, too. But the lesson I am giving you ought to be only the more valuable, because it comes from experience. I shall pursue the subject in my next; reminding you, by the way that pure extempore delivery is very good in its place, of great use sometimes; but I repeat it, it is one of the things that when well followed, like hard drinking, turns to very poor account.

Yours truly.

For the Presbyterian Banner and Advocate.

Marion Church; Prospects, &c.

Marion is the county seat of Linn Co., Iowa, located on the South-East side of a large and beautiful prairie, nigh to timber, high and dry, and consequently healthy.

It contains some two thousand inhabitants, and, like all Western towns, is on the increase; being a point through which the Lyon's Railroad will pass, it will necessarily increase the business, and add to the importance of the place.

The Presbyterian Church begins to look up. It has just past through a season of great trial. Many thought it would hardly survive the division and difficulties with which it was visited. But it still lives, and there are now very encouraging signs of convalescence and long life.

The congregation, in face of all its trials, poverty and weakness, and in spite of all opposition, has just finished a very neat and substantial house of worship, without being involved in debt. The interior is finished in good style and taste, excepting the gallery and pulpit, both of which are too high—a common error in the construction of all our churches.

And to the honor of a very few ladies who exerted themselves nobly, the church is handsomely furnished with carpet, sofa, chairs, lamps, blinds, &c. The house will accommodate some three hundred hearers very comfortably; and being well located on the public square, it is hoped that it will soon be filled with devout worshippers of the living God. The communion and dedication services on last Sabbath, were well attended, solemn and impressive. Three united with the church on examination, and one on certificate. This addition, although small, was greatly encouraging to the hearts of God's people, who are convinced that it was only the beginning of better days.

A call was made out, and has been presented to Presbytery, for the Rev. A. L. Marshall to become their pastor. He has signified his willingness to accept it; and at the Spring meeting of Presbytery, which is to be held in Marion, he will be ordained and installed, if the way be clear.

He is a young man of fine spirit; and enters upon his duties with a devotion in some measure worthy the work in which he has engaged. And nothing can be more encouraging to his heart, than to see the settled determination on the part of his little flock to hold up his hands, and labor with him, while he goes forward in the strength of the Lord, to build up the Rodeemer's kingdom.

Presbyterians seeking a home in this State, will not only find Marion a pleasant town, with many natural advantages—settled with an intelligent, kind and enterprising people, and the country around most beautiful and inviting—but will find a Presbyterian church organized, with a comfortable house of worship, a faithful pastor, and a little band of Christians to bid them welcome to their Communion, and with whom they may journey comfortably in the way to heaven.

S.

Iowa City, Nov. 24th, 1856.

For the Presbyterian Banner and Advocate.

Synod of Texas.

The Synod of Texas met in Washington-on-the Brazos, Washington County, Texas, on Thursday, November 6th, and was opened with a sermon by the Rev. R. F. Bunting, from Romans xiv: 8. The Rev. Joel T. Case was chosen Moderator, and the Rev. R. F. Bunting, Temporary Clerk. The next meeting was appointed to be held in Palestine, Texas, on the first Thursday of November, 1857, at 11 o'clock A. M. Nineteen ministers were present, and the entire session was harmonious, and a spirit of brotherly love characterized all the deliberations. Seldom have we witnessed more unity of sentiment, and concert of action. Although, from various causes, considerable more than one-half of the ministers in our State were absent; yet we felt that in spirit they were with us. And being inspired by one living faith and precious hope, we were all engaged in one glorious work—battling for the rights of God, the triumph of Messiah's kingdom, and the happiness of man. We were cheered to hear that God was putting it into the hearts of some, to come and share with us in this arduous and self-denying work; seven, or more, ministers having moved into the State during the year. But our joy was mingled with bitter sorrow; for three faithful men of God, brethren beloved, who met with us last year and actively participated in our deliberations, are not, for He "who doeth all things well," hath called them to his saint's reward. One, advanced in years, ripe in experience and wisdom, with a highly cultivated mind, and a purified heart, early in the Summer was prostrated by disease, and in a few days, life was ebbing fast away; but strong in faith, and happy in prospect of heaven, he sweetly fell asleep in the midst of a devoted family, and attended by kind friends. In a few weeks, another, younger in the work, earnest, pious, and beloved, traveling in a distant State, was attacked in the evening with cholera, and soon after morning's dawn, surrounded by strangers, his freed spirit passed away. Four days later, the third, a man of polished intellect, fascinating address, and captivating oratory, amid the furies of the storm, sank beneath the blue waters of Mexico's gulf. The night was terrible, and when the morning dawned, the angry elements fearfully howled in triumph, and far from the loved ones at home, his spirit lifted its white wing from the dark waters, and soared away to the bosom of its God. Their work was done, and when the voice of Jesus called them to come up higher, they hasted away to the bright spirit land, to receive their reward.

The report of the Rev. R. H. Byers, the Domestic Missionary elected last Synod, was very interesting. Six months had been spent in the work in Northern Texas, and with gratifying results. A goodly number of Presbyterian families were found scattered over that new country. Several churches were organized, and could men be found to occupy that destitute field, other organizations could be effected, and our Church would keep pace with other denominations. It is a healthy section, and superior in soil, and settling up from the Sabine, Westward, at the rate of thirty-five miles yearly. We lack efficiency in this pioneer work, and many precious families are lost to our Church. When will we properly consider this matter, and do our duty? The people in these widely extended counties are always willing to receive, and so far as able, to sustain Presbyterianism. The increasing demand is, "Give us an educated ministry." Are not some young and energetic men willing to come and labor in that promising and rapidly-growing field? Everything is ready. But the entire State may be termed a missionary field, so far as our Church is concerned. Compared with other denominations, we are yet in our infancy. Whilst we number by tens, they number by thousands; surely we should be up and doing. This State has an area of two hundred and thirty-seven thousand five hundred and four square miles; a population of over three hundred thousand; with an annual increase of forty-five thousand; and forty-three ministers of our Church to occupy this vast territory; with over one-fourth of that small number neither pastors nor stated supplies. This will give Presbyterianism one minister in actual service to every seven thousand nine hundred and seventeen square miles, and to every ten thousand inhabitants; and our membership are in the ratio of one to every two hundred and thirty inhabitants. In our midst are Germans, whose minds are poisoned with Rationalism, and Pantheism, and Socialistic Infidelity, and Mexicans held fast in the iron grasp of Popery, both numbered by the thousand—all without a Presbyterian minister; and the great majority entirely uninfluenced by Protestantism; whilst all around us are mighty Indian tribes, for whom no effort has been made in the way of Christianity. Truly, *here* the harvest is great, and the laborers are few. Who will come over and help us? Here, too, must begin the reformation work that will bear the "truth as it is in Jesus," to poor, degraded, and oppressed Mexico. Now revolution is following revolution in that land of Popery; and so it will continue until the Gospel shall make them free. And shall not our Church be foremost in that glorious work?

The free conversation on the State of Religion, was interesting and cheering. Churches in one-half of the Presbyteries report revivals. Special attention has been given to the instruction of the colored people, and with gratifying results. A number of our churches have from twelve to twenty in communion, and they are humble, consistent, and pious Christians. From the intelligence that has come up from the churches, we are encouraged. God seems to own and bless the labors of his servants; and we are led to hope that these are but the beginnings of better days in our beloved Church. More attention than previously is given to Catechetical instruction; thus training our youth in the doctrines of the Westminster Confession and the Bible. Whilst called upon to mourn the prevalence of Sabbath breaking, intemperance and crime, we still have reason to believe that the cause of Christ is gradually advancing, and that righteousness and truth will yet triumph in Texas.

This meeting of Synod will long be remembered. Embassadors of the Cross, professing one common faith, and occupying a territory extending from the Sabine to the Rio Grande, from the Mountains to the Gulf, and far separated by rich prairies, and flowing rivers, and hostile Indians, traveled many long and weary miles to legislate on the temporal interests of Christ's kingdom, to exchange fraternal salutations, to join in public worship and the holy communion.

The venerable old man with silvery white locks, and the middle aged in the prime of life and vigor, and the young man with the dew of youth fresh upon his brow—all stood forth as heralds of salvation. The Gospel was faithfully preached twice and thrice daily, and the large and attentive congregations, gave evidence that the truth touched the heart. The anxious look, and trickling tear often told eloquently that God's Spirit was at work. And we hope the impressions made may not be as the morning cloud or early due, but that they may be deepened into conviction, and conversion to the praise and glory of God.

PRESBUTEROS.

For the Presbyterian Banner and Advocate.

A Response.

REV. DR. McKINNEY:—*Dear Brother:*—I was pleased with a remark of yours respecting obituaries, and sincerely hope you will adopt the course hinted at. It seems to me perfectly just to pay the proprietors of religious journals for publishing those long effusions. They are of no value, beyond the simple circumstances of the person's decease, and are rarely read. Many of them are overwrought, and if the silent dead were permitted to read their own obituaries, they might utterly fail to recognize themselves.

There are many persons in the Church who possess a kind of mourning pride, and run into many extravagances or useless expenses for the purpose of outveing their thoughtless neighbors in shadows and appearances, but who forget even to thank politely the overtasked minister for his services, or the busy editor for his. Things should be reformed.

S.

For the Presbyterian Banner and Advocate.

Concord Presbytery.

The Presbytery of Concord met according to adjournment, at Statesville, N. C., on Wednesday, Nov. 5th, at 11 o'clock A. M., and was opened with a sermon by Rev. R. N. Davis, the Moderator, from 2. Cor. iv: 7—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not us."

Rev. A. W. Miller was chosen Moderator, and Rev. B. L. Beall, and Dr. E. Nye Hutchinson, Temporary Clerks.

There were in attendance during the meeting, twenty-one Ministers, and twenty-two Ruling Elders.

Rev. Jesse Rankin, from the Presbytery of Orange, and Rev. T. W. Erwin, from the Presbytery of Bethel, S. C., were received as members.

Rev. S. Williamson, D. D., was dismissed to join the Presbytery of Ouachita, Ark.; and Mr. John S. Harris, a licentiate, was dismissed, to put himself under the care of Bethel Presbytery.

A call from the church of Asheville, for the pastoral services of Rev. R. H. Chapman, D. D., was laid before Presbytery, and ordered to be placed in his hands.

Calls from the churches of Sharon and Providence, for the pastoral services of Mr. Jethro Rumple, were presented, and placed in his hands. Mr. Rumple signified his acceptance of these calls; whereupon it was

Resolved, That Presbytery will meet in Sharon church, on Thursday before the second Sabbath of January, 1857, at 11 o'clock A. M., for the purpose of ordaining and installing Mr. Rumple over the church of Sharon. Rev. H. B. Cunningham, D. D., to preside, propose the constitutional questions, offer the ordaining prayer, and deliver the charge to the pastor; Rev. A. W. Miller preach the sermon; and Rev. W. W. Pharr deliver the charge to the people. Rev. D. Lacy, D. D., alternate to H. B. Cunningham; Rev. R. H. Lafferty, alternate to A. W. Miller; and Rev. P. T. Penick, alternate to W. W. Pharr. Ephesians ii: 8, was assigned Mr. Rumple as the text for his trial sermon.

Mr. Rumple's installation over the church of Providence, to take place on Friday before the third Sabbath in January. Rev. G. D. Parks to preach the sermon, and deliver the charge to the pastor; and Rev. H. B. Cunningham, D. D., to deliver the charge to the people. Rev. A. W. Miller, alternate to G. D. Parks; and Rev. R. H. Lafferty, alternate to H. B. Cunningham.

It was

Resolved, That this Presbytery recommend to the Trustees and Faculty in Davidson College, and the Statesville Female Seminary, to establish a system of daily reading and instruction in the Holy Scriptures, and the Larger and Shorter Catechisms of the Presbyterian Church, in addition to the regular Bible recitations on Sabbath evenings.

Resolved, That it be a standing rule of this Presbytery, that when any church within our bounds, which has had the Gospel preached unto them for more than one year by the same minister, that said church, and the Stated Supply, be called upon at the next regular meeting of Presbytery, to give the reasons why the necessary steps for constituting the pastoral relation have not been taken.

Rev. J. E. McPherson having brought to the notice of Presbytery the great importance of having a church built in Murphy, it was

Resolved, That this Presbytery assume the payment of four hundred dollars, if so much is necessary, toward building a church in the village of Murphy, Cherokee County; and that pastors and stated supplies request their churches to make collections for this object, as soon as convenient.

FOREIGN MISSIONS.

The Report of Presbytery's Agent for Foreign Missions shows that only thirty-six of our sixty-three churches have contributed anything during the past year, to this all-important object.

It was

Resolved, That this Presbytery *earnestly urge* upon our pastors and stated supplies, the duty of laying before the churches the claims of the heathen world.

Resolved, That the churches under our care, which do not observe the monthly concert for prayer, be urged to the performance of this duty.

HISTORY OF THE PRESBYTERIAN CHURCH.

WHEREAS, Mr. Joseph M. Wilson, of Philadelphia, is about to publish a History of the Presbyterian Church, prepared by the late Rev. Richard Webster; therefore,

Resolved, That this Presbytery would cordially recommend to all the ministers and members of our churches to supply themselves with this work.

All our ministers and churches were enjoined to observe the last Thursday in February as a day of humilation and prayer for the outpouring of the Spirit upon our institutions of learning.

DOMESTIC MISSIONS.

Resolved, That in order to give greater efficiency to our Domestic Missionary operations, and especially in our mountain country, it is desirable that an evangelist be appointed to travel and preach throughout our whole field, and organize churches wherever suitable materials are found; select proper locations for missionaries; to exert his influence to excite those feeble churches to contribute in a proper measure for the support of missionaries planted among them; and to aid the missionaries as far as his superior age and experience may enable him, in advancing the cause of true religion in their respective localities; and that Presbytery will appoint such an agent whenever a man suitable in their judgment can be found.

Resolved, That in order to secure his exclusive devotedness to that work, he be allowed a salary of one thousand dollars ($1,1000) per annum.

Resolved, That it be the duty of this evangelist, either by his own personal efforts, or by suggestions to the pastor and elders where he supposes that will be sufficient, to endeavor to bring the old and self-sustaining churches up to a proper liberality, to meet the expenses incident to carrying out this plan of operation.

Resolved, That it be the duty of this evangelist, in visiting the old churches, to call the attention of such churches to the importance of so supporting their pastors as that they may be able to give themselves wholly to their pastoral duties. And that where he finds stated supplies, he remind them of the duty of forming the pastoral relation, and urge the congregations to raise, if possible, such a salary as would justify their preacher in becoming their pastor.

Resolved, That it be the duty of this evangelist, in visiting vacant churches, to remind them distinctly, that when they receive supplies sent them by Presbytery, or otherwise, it is but a matter of common justice to pay the ministers so visiting them, a reasonable compensation for their labor and expense.

Rev. Jesse Rankin was chosen the evangelist, according to the foregoing resolutions. He has accepted the appointment, and will soon enter upon his work.

SUPPLIES.

Bethlehem.—Mr. Penick, one Sabbath; Mr. Kennedy, two Sabbaths.

Monroe.—Mr. Rumple, one Sabbath.

Lebanon.—Mr. Morrison, one Sabbath.

Hopewell.—Messrs. Walter W. Pharr, Wm. W. Pharr, and Dr. Cunningham, each one Sabbath.

Philadelphia.—Mr. Lafferty, one Sabbath.

Taylorsville.—Mr. Erwin, one Sabbath.

Olney.—Mr. Parks, one Sabbath.

Dallas.—Dr. Cunningham, one Sabbath.

Lenoir—Mr. Wm. W. Pharr, one Sabbath.

Centre—Dr. Lacy, one Sabbath.

It was

Resolved, That all the congregations under the care of Presbytery be enjoined to pay the expenses incurred by their pastors (or stated supplies) and elders in attending the sessions of Presbytery and Synod.

GERMAN REFORMED CHURCH IN NORTH CAROLINA.

Resolved, That this Presbytery admires the firm and manly stand taken by the members of the German Reformed Classis in North Carolina, against the errors of their brethren North; that we sympathize with them in their segregated condition; that we esteem them as an orthodox body; and that we appoint a committee to confer with them, to apprise them of our feelings toward them, and to see if it be practicable to unite with us, and invite them to send a deputation to our Presbytery at its next meeting.

CHURCH EXTENSION.

Rev. Messrs. P. T. Penick, A. Baker, and Dr. E. Nye Hutchison, were appointed a Committee of Church Extension, whose duty it shall be to receive funds collected within the bounds of this Presbytery in behalf of Church Extension, and appropriate these funds to the purpose of building churches within our own bounds, and report at each Spring meeting all moneys received, and in what manner expended.

The next semi-annual meeting of Presbytery will be in Prospect church, on the Third Thursday in April, 1857, at 11 o'clock A. M.

R. H. LAFFERTY, Stated Clerk.

Facts and Gleanings.

THE Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.—*Baxter.*

FREE CHURCH IN NEW ORLEANS.—The Second Presbyterian church in New Orleans, of which the Rev. Dr. Woodbridge is pastor, has determined to discontinue the custom of selling and renting pews.

"RESPONDING."—An Episcopal minister at Columbus, Ga., recently preached a sermon on the words, "Ethiopia shall soon stretch out her hands unto God," and in the afternoon he found one hundred dollars in the pulpit Bible, with this endorsement, "Ethiopia shall not stretch out her hands in vain."

CHASTISEMENT is not in heaven, because there there is no sin; not in hell, because there there is no amendment. It is a companion of those that are in the way, and of them only. Divine love and chastening are inseparable.—*Dr. Owen.*

THE WINE-BOTTLE.—"I think the intimacy which is begotten over the wine-bottle, has no heart," says Thackery. "I never knew a good feeling come from it, or an honest friendship made by it: it only entices men, and ruins them; it is only a phantom of friendship and feeling, called up by the delirious blood and the wicked spells of the wine."

MISSPENT TIME:—

If life be time that here is spent,
And time on earth be cast away,
Whoso his time hath here misspent,
Hath hastend his own dying day,
So it doth prove a living crime,
To massacre our living time.

SEVERE BUT TRUE.—Macaulay, in his history of England, remarks, in reference to the character of those who often become converts to Popery: "We frequently see inquisitive and restless spirits take refuge from their own skepticism in the bosom of a Church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to *worship a wafer.*"

INDIA.—Letters received from Dr. Duff report the progress of female education in India beyond any former period. In the presidencies of Madras and Bombay the missionaries find that now the work could be doubled in extent if the funds were supplied; and they are beginning to find that it is one of the most urgent and most important points in the great mission scheme. The tide now is turned to reference to female education in Calcutta.

RE-OPENING OF MADAGASCAR TO MISSIONS.—Authentic information has, says the *Evangelical Magazine*, been received of the safe arrival of Mr. Ellis at Tamatave, where he received, on landing, a cordial welcome from the local authorities and foreign residents. In further prosecution of his important enterprise, Mr. Ellis was, upon the invitation of the Queen's Government, to set out for the capital on the 5th of August.

FREEDOM OF WORSHIP IN SWEDEN.—The King of Sweden's speech on the opening of the Diet, on the 23d inst., contains the following important paragraphs:

"An enlightened toleration for the faith of others, based upon the love of one's neighbor, and inspired by an indomitable conviction, constitutes the essence of the dogmas of the Protestant Church.

"The ancient laws which impede the freedom of worship must therefore give way, so that the community may be in harmony with the constitution."

A CHURCH DEBT PAID.—A minister was about to leave his own congregation for the purpose of visiting London, on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he called together the principal persons connected with his charge, and said to them: "Now, I shall be asked whether we have conscientiously done all that we can for the removal of the debt; what answer am I to give? Brother So-an-so, can you in conscience say that you have given all you can?" "Why, sir," he replied, "if you come to conscience, I do not know that I can." The same question he put to a second, a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his soul in going to London on any such unpleasant excursion.

METHODIST SALARIES IN NEW JERSEY.—"The following table," says the *Christian Advocate and Journal*, "varies very little from the exact facts in regard to salaries in the New Jersey Conference for the year ending April, 1856. It is exclusive of house-rent and perquisites. These estimates have been furnished us by a correspondent who is familiar with the facts."

"Entire appropriation, $90,114.46. Whole amount paid, $88,996.23. Deficiency $1,110.23. Number of those who reported, 196. Number having families, 160. Single, 36. Editors, chaplain, teachers, and tract agent, 5. Average received by each, $454. By each married man in the regular work, $485.50. By each single man, $221. The five editors, teachers, chaplains, &c., received $5,980. Appropriations unpaid, $2,559.08. Paid in addition to appropriations, $1,457.85."

From the above it would appear that the Methodist clergy are better supported, at least in New Jersey, than those of any other denomination. We doubt if any other could show so large an average in the amount of salary, "exclusive of house-rent and perquisites."