

# THE PRESBYTERIAN BANNER AND ADVOCATE.

Banner and Advocate.

PITTSBURGH, SEPTEMBER 12, 1857.

**MEMPHIS.** \$1.40, in advance, or in Clubs \$1.35; or, delivered at residences of Subscribers, \$1.75. See Prospective on Third Page. **RENEWALS** should be prompt; a little before the year expires, that we may make full arrangements for a steady supply.

**THE RED WRAPPER** indicates that we desire a renewal. If, however, in the heat of mailing, this signal should be omitted, we hope our friends will still find us.

**MEMPHIS.** —A postscript by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For a large amount, send a Draft, or large notes. For smaller papers, send Gold or small notes.

**TO MAKE CHANGE,** send postage stamps, or better still, send for paper, say \$2 for Twenty numbers, or \$1 for Thirty-three numbers.

**DIRECT** all Letters and Communications to REV. DAVID MCKINNEY, Pittsburgh, Pa.

**SOME EXCELLENT ARTICLES** on hand, do not appear for want of room.

**BOARD OF COLPORTAGE** —Attention is requested to the Notice of the meeting of this Board, on Thursday, the 17th. Let the meeting be full.

**PRESBYTERY OF ALLEGHENY CITY.** —The Statistic Clerk of this Presbytery requests us to state that its next meeting will be on the third Monday of September, and not on the fourth, as advertised last week.

**THE DANVILLE THEOLOGICAL SEMINARY**, will open on the 21stinst. The Faculty is now full, being composed of Professors Breckinridge, Humphreys, Robinson, and Yerkes. The price of board is \$2.00 to \$2.25 per week. Assistance is given to intelligent students.

**Allegheny Synod.**

**SUBSCRIPTIONS** to the *Banner & Advocate*, may be handed to the editor at the Synod, in Erie. We shall be happy to meet many friends there.

**PAYMENTS** to the various Boards of the Church, may be made, at the same place, to J. D. Williams, Esq., Receiving Agent, who will attend for the purpose.

**The Church Extended.**

**New Presbytery of Lake Superior**, carries out our Church organization to the extreme North-West of our inhabited country, East of the Rocky Mountains. An account of the first meeting may be found in another column. The good brethren are far away, people are rapidly flocking thither, and the ceaseless and far-pervading mail, in its rapid movements, enables us to hold intercourse. We are one.

**A Professor Elect.**

We have just learned that the Directors of the North-West Theological Seminary have elected Rev. N. L. Rice, D.D., to the third Chair, the one declined by Dr. A. B. Brown. His acceptance will be hailed with pleasure by the churches. The Directors also took some preliminary steps toward putting the Seminary under the care of the General Assembly.

Further information we expect from our Correspondent, *North-West*, next week.

**End of Volume Fifth.**

One number more will complete the *Fifth Volume* of the *Presbyterian Banner*. A large number of subscribers will terminate with the volume. We respectfully request a full and prompt renewal. If the list of subscribers is permitted to decline, the terms of subscription must be raised. We plead with our brethren of the Ministry and Eldership, and with all our friends, to lend us effective aid in furnishing to the churches a sound Presbyterian paper, truly good, and really cheap.

**Fifth Presbyterian Church, Pittsburgh.**

This edifice is re-opened for worship, with the prospect of forming a new congregation. Worship is held in it steadily, on Sabbath afternoons, and good congregations are in attendance. The Old Version of the Psalms is alone used. There is a Sabbath School of over eighty pupils, conducted by a few enterprising teachers. We trust that Presbyterians will appreciate the effort, and lend a helping hand. There is an abundant population speedily to fill the house, and Pittsburghers will not have done their duty till this end is accomplished, and a pastor comfortably settled.

**Dr. Livingstone's Seventeen Years, &c.**

A correspondent describes a book with this title, and asks: "Is it a veritable account of Dr. Livingstone's labors and travels in Africa?" We think not. "We have not seen it, but the description given indicates that it had not that origin." We, think Dr. Livingstone's book is not yet published; but it may be expected shortly. We see the following notice in an exchange: "The Mass. Harps have in print the great work, in which Dr. Livingstone narrates the history of his discoveries in Africa." From the Mass. Harps we may expect the genuine work, and would buy none till that shall appear.

**Notice to the Members of the Synod of Allegany.**

The Pittsburgh, Fort Wayne and Chicago; the Cleveland and Pittsburgh, and the Cleveland and Mahoning Railroads, have agreed to return the members of the Synod of Allegany, free of charge, on the presentation to the Conductor of a certificate from the clerk, stating that they were members of the Synod—that they have traveled on the road, and have paid full fare in going to the meeting. The Cleveland, Painesville and Ashtabula Railroad Company state, that their established policy and their uniform practice hitherto, renders it impossible for them to enter into this arrangement.

From Pittsburgh to Cleveland, the fare is \$4.00.

From Youngstown to Cleveland, \$2.10.

From Cleveland to Erie, \$1.00.

From Erie to New York, \$2.40.

Editor B. Swift.

Members may be enabled to get a

## The Preaching that Does Good.

The temptations that lie in the path of young ministers, at the outset of their career, are both dangerous and deceitful. Unless the intelligence and piety of the licentiate be of a high order, it is possible that the direct end for which the ministry has been instituted may be overlooked from the commencement, and that the effort, whether in preparing for the pulpit, or when engaged in the public sanctuary, may not be so much to save immortal souls, by leading them to the Saviour, as to make an impression on the audience, and convince the people, that the speaker is possessed of commanding talents.

Presbyterians are made familiar with the Shorter Catechism in early life, and our young men are, or ought to be, fully conversant with its teachings when they leave the Seminary and enter on the duties of a licentiate. Now, to many such, it may seem tame and common-place to prepare sermons in which the great cardinal doctrines of that invaluable compend are expounded. Such preaching would, as they imagine, display no originality, philosophy; and it would afford no room for poetical composition, nor for rhetorical display. Accordingly, a theme is chosen on which the writer may expatiate, and which will enable him to utter his deep thoughts and most profound and original conceptions, and to give forth his utterances in all the brilliancy of a style surcharged with tropes and figures. His audience may perceive that he has graced his performance with a text from the sacred Record; and they may also perceive, that if he have a distinct plan in his own mind as to the track along which he is to lead his hearers in his discourse, or if there be a connexion between the text and the oration, he has carefully avoided giving them any information on the subject; for this, also, would be trite and old-fashioned. The language may sparkle with gems of beauty, and while the forms of expression and the general tenor of the discourse may seem to intimate that the preacher has soared aloft into a region of sublime idealism, or, on the other hand, has sounded the depths of metaphysical abstractions, a general impression may be produced by the performance, that the orator was no doubt eloquent, learned, and very original; and yet, these puzzled admirers, if well catechized, would be found at as great a loss as the preacher himself, to tell what was the object of the discourse. It may be very true as a sentiment in poetry, or a dictum in philosophy, but the value of the information which it communicated to sinners standing in the presence of a righteous Judge, was nullity. It is an important point for young candidates for the ministry to have deeply engraven on their hearts, that the great object of their function is to preach the Gospel, and thus lead souls to Christ.

Formal logic and metaphysics may have been studied when at College. The irresistible demonstrations of pure mathematics may have been delighted in, and the beauties of Greek and Roman eloquence may have been felt in all their refining and elevating influence, during the training of an educational course; but when the Gospel minister stands in the pulpit, he presents himself as God's messenger, to teach the people what God would have them to believe and to do, as he has revealed his will in his Word. He does not ascend the pulpit to teach the art of reasoning, and to show his mastery of logical syllogism, by slaying enemies of his own construction. As a servant of Christ, he does not discharge the obligation which is laid on him, by spreading out before his audience the wonders of natural history when the young minister has discussed the topic which ordinary minds will find in Revelation—on the subject of the primeval state of man, on the legal and moral consequences to the race from the fall, on the character of the remedy, and how the benefits and blessings are to be enjoyed; when the nature, uses, and connexion of faith, repentance, and the other graces of the Gospel are examined; when sinners are brought face to face with these things; when the great question is shown to be, not merely whether or not they believe and generally assent to the truths thus proclaimed, but whether they have actually and truly embraced Christ for their own salvation, or are still delaying, and intending, at a future time, to believe; when the marks of a regenerate life are exhibited, as contrasted with the great Creator, or his judgment strengthened by the influence of the exact sciences, still he is to remember, that as a minister, his special, peculiar, only office, is to open up before men's minds, and press home on their souls, the great realities of the Divine Word.

Let it not be said that this an undervaluing of learning, and that in accordance with the views here presented, an aspirant for the ministry would first be educated in the arts and sciences, and then, during his future labors, be debarred from profiting by the study of his former years. Such is not the case. It will be found that the advantages gained by the student in the study of logic, will enable him all the more easily and clearly to expose the false reasoning of formalists, and of men who procastinate in reference to their salvation. Extensive and minute acquaintance, with natural history, and the kingdom of nature generally, will enable the preacher to adduce such illustrations as will, from their novelty and appropriateness, secure attention, and, when judiciously used, be found not only to expand the meaning of the speaker so as that dull understandings will comprehend it, but at the same time to invest the subject with the grandeur of the Gospel—not philosophy, not astronomy, not heathen ethics, not sketching and portrait painting, nor dissertation on politics; but the Gospel—is the instrument whereby this great work is to be achieved, in the pulpit from this source; and yet, while it is known that he is a profound Naturalist, he never introduces his knowledge, except as illustrative of great spiritual truths. Mathematical learning may, discipline the mind to close and accurate reasoning; and the modes of eloquence which have come down to us from the olden time, may be profitably studied in order to ascertain the most polished and effective manner in which to present truth to an audience, and carry conviction to the mind. The study of the sciences as an intellectual gymnastic is invaluable for the mental discipline it affords, and in active duties the facts and information which are treasured up in these great store-houses of human knowledge, may be profitably used in order to elucidate and expound; and here good taste and real scholarship will alone decide, correctly, the amount of illustration that can be profitably employed. Thus it is

that while the Gospel preacher is not a Professor of Logic, nor a teacher of science, he may, by the cultivation of all branches of human learning, have his mind strengthened and prepared for the great work of the ministry, while history, philosophy, law, and every department of learning may be laid under contribution, and their share of information used with effect, in bringing conviction to the mind.

There are others who, equally with the class which we have described, look upon doctrinal preaching as bold and antiquated, and who rest their hopes on smart and piquant sketches of character. They seize on the fashions and follies of the day, and by trenchant criticism, seek to cater to the taste of the mob. Others are ever on the watch for novelty, and to this class nearly all events of a public nature are equally attractive. Hon. Thomas Maynard, of Tenn., was called to preside over the meeting.

This Convention being one of vast import, apparently, and having also some bearing upon vital interests of the Old School Church, demands some more than common notice at our hands. The Philadelphia New School papers, of last week, give us but a very meagre account of the proceedings; and the *Evangelist's* report is not full.

We copy mainly from the *Central Presbyterian*. We may, hereafter, recur to the subject for comment, and shall then use reports in other papers for greater fullness, or to confirm or modify, should any thing of the kind seem needful.

The *Central Presbyterian* says:

When Mr. MAXWELL took the chair, in a brief and appropriate address he acknowledged the division, and declared that the Synod was to him a matter of principle, and though some of the younger members of the Church, who had come to it since the division, might not be willing to do so, he would assure them that God would assuredly give them the wisdom necessary to guide them to successful results. If, on the other hand, they had misread the teachings of Jehovah, as men often do, then, under their implied or expressed, or perhaps even openly avowed, they would be lost.

On Friday evening no delegates arrived.

The Committee to prepare business not being ready to report, a part of the day was spent in devotional exercises.

Prominent among the attendants from a distance was the Rev. Dr. CONVERSE, Editor of the *Christian Observer*.

On Saturday morning, the resolutions presented by the Committee were taken up. They are as follows:

WHEREAS, All acts, resolutions, and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby suspended and doubted the good standing and character and privilege of the members of the Church, or imposition and excommunication against their Christian character, have been either implied or expressed, are contrary to the Constitution of the Presbyterian Church.

And whereas, in itself considered, or further than the religious duties arising therefrom, and slavery as an institution of the State, do not properly belong to the Church Judicaries as subjects for discussion and enquiry.

Resolved, That in the judgment of this Convention nothing can be made the basis for disciplining the Presbyteries, which is not specifically referred to in the Constitution, as crime or heresy.

Resolved, That the General Assembly of the Presbyterian Church have no power to pronounce a sentence of condemnation on a lower Judicature or individuals for any cause, unless they have been brought before the Assembly in the way prescribed by the Constitution.

Resolved, That the Convention recommend to all the Presbyteries of the Presbyterian Church, which are opposed to the action of the General Assembly in the highest Judiciary of the Church, to appoint delegates in the proportion prescribed by the Form of Government for the appointment of Commissioners to the Assembly, to meet in Knoxville, Tennessee, on the First Thursday in May, 1846.

Resolved, That the Convention recommend to the Presbyteries of the United Synod, for the purpose of organizing a General Synod under the name of the United Synod of Northern Old School men, he was more than incredulous. They lacked nerve, and the courage to suppose agitation.

With regard to the differences on doctrinal points, Dr. Boyd insisted that he had the concurrence of some very distinguished Old School professors, and that the Synod, in its original session, had adopted a resolution, which he believed to be irreconcileable with the Word of God because of its native depravity.

Rev. W. H. MATTHEWS, of Virginia, made a speech in favor of re-union. He called the attention of the Convention to the fact that the great majority of their private members were for union, that not one-third of their Synod was in opposition to the resolution.

On Friday evening, in the judgment of this Convention, nothing can be made the basis for disciplining the Presbyteries, which is not specifically referred to in the Constitution, as crime or heresy.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the second resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church. It was decided that it was, and that it could not be removed from the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the third resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the fourth resolution, which is the great question, it was decided that it was, and that it could not be removed from the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the fifth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the sixth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the seventh resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the eighth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the ninth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the tenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the eleventh resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the twelfth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the thirteenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the fourteenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the fifteenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the sixteenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the seventeenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.

Resolved, That the Presbyteries sympathizing with the objects of this Convention, are invited to withdraw from their present ecclesiastical relations.

On the eighteenth resolution, [see above] there was an animated debate on whether any disciplinary offence is "peculiar" to the Church.