

# PRESBYTERIAN BANNER & ADVOCATE.

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

WHOLE NO. 300

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## Original Poetry.

### To an Old Schoolmate.

Fond memory oft retraces scenes  
That happened long ago,  
When youth's bright dreams were all of joy  
And happiness below.  
Life's hopes were all the fairest then,  
And bright as opening day;  
But sad experience met us soon,  
And chased our hopes away.  
Like leaves from some tall forest tree,  
Touched by a withering frost,  
So, hopes of youthful days are gone,  
In life's great tempest lost.

### With schoolmates, once so fond and true,

Our time flew swiftly by,  
The present all our thoughts engaged,  
The future caused no sigh.  
And off we wandered through the wood,  
Or climbed the lofty hill,  
Or near the dashing waters sat—  
(I think I hear them still.)  
The wind was sighing through the woods,  
With soothing sounds to me;  
For wind, and wood, and murmuring stream,  
All seem to speak of thee.

### But Death, and Time, together, friend,

A world's change have made;  
And different now are all the haunts  
Where you and I have strayed.  
Our hopes, so bright in days of yore,  
Are dimm'd and tarnish'd now.  
By scenes and cares; far different they  
From those we wish to know.  
And where are friends of bygone days?  
Alas! we hear it said,  
"Some wander far from native land,  
And some are with the dead!"

### The friend who was so dear to us,

Whom we could always trust,  
The hand so oft in friendship clasp'd,  
No moulders in the dust!  
For death, so jealous of our joys,  
Approach'd with silent tread;  
He touch'd our friends with his cold hand,  
And laid them with the dead.

### Yet still, my friend, we'll courage take—

How many joys remain!  
Our friends! they live in words above,  
And whither meet again.

Presbytery covering the same Territory. Negotiations were kept up for six years, and in 1782 the union was consummated, all the members of the Reformed Presbytery, and all of the Associate ministers, except Messrs. Marshall and Clarkson of Pennsylvania, entering into it.

The name adopted by the united body was "The Associate Reformed Church."

The body thus organized grew and multiplied, until in 1802 it was divided into four Synods, spread over the United States, viz.: The Synod of New York; the Synod of Pennsylvania; the Synod of Scotia; and the Synod of the Carolinas. Out of these four subordinate Synods, a General Synod was made up. Thus composed, the General Synod was held annually until 1820; when because of the labor and expense necessarily incurred by their delegates in attending, as well as some growing dissatisfaction on certain matters, the Synods of Scotia and the Carolinas withdrew, and became independent Synods.

In 1821 the General Synod, then composed of two Synods, proposed to unite with the General Assembly. In 1822 a partial union was effected, and about a dozen congregations with their pastors went over to the Presbyterian Church. The Associate Reformed Church was then composed of the following Synods: The Synod of New York, the Synod of the West, and the Synod of the Carolinas. So it remained until 1858, when the Synod of New York and the Synod of the West were united. The Synod of the Carolinas remains intact, undivided, and unbroken.

Now, let us go back a little. It has been stated that in 1782 the union between the Reformed and Associate Churches was effected. But it is a mournful fact, that while the union embraced all the Reformed ministers and all of the Associate but two, that, in both these Churches, there were some of the people who were wiser than their leaders, and who refused to go into the union. These remnants formed the seed, which being carefully nursed and cultivated, have grown up into flourishing Churches retaining their old names, Reformed and Associate.

About twenty years ago a proposition was made by some one, for a union between these two bodies and the General Associate Reformed Synod of the West. The proposition was entertained, and many meetings for consultation were held. At length the Reformed Synod despaired of the object and withdrew. The negotiation between the Associate and Reformed Synods has been kept up. And on Wednesday, the 22d ult., the union was finally consummated, and the United body is henceforth to be known as "The United Presbyterian Church of North America."

The Synod of the South is now "The Associate Reformed Presbyterian Church of North America."

### The Source of Death.

By the Rev. W. B. Stevens, D. D., Pastor of St. Andrew's Church, Philadelphia.

A religious truth, taught by anatomy and physiology is that there are, in the human system, the seeds of death; which death was brought into the world by sin. Carpenter, the most learned of English physiologists, remarks: "It seems inherent in the very nature of vital action that it can only be sustained during a limited period, by any organized body." And a distinguished Associate and Associate Reformed Synod has been kept up. And on Wednesday, the 22d ult., the union was finally consummated, and the United body is henceforth to be known as "The United Presbyterian Church of North America."

What a striking, and I might also say, scientific comment is this law of physiology, on the original cause, pronounced on man in Eden. In appointing the tree of knowledge of good and evil to be the test of Adam's obedience, God said, "In the day thou eatest thereof thou shalt surely die;" or, as the Hebrew literally reads, "Dying thou shalt die." Death did not come upon Adam on the literal day on which he ate the forbidden fruit; on the contrary, he lived many hundred years afterwards, but on that day of disobedience, that day of man's ruin, and man's curse; he became mortal; there was made by the same Power, which originally created him out of the dust, that change in his physical system, by which he was ever to approach a dying life, by which a process of interstitial death was ever to be going on in his body; decline and death being stamped on each component tissue, be it a cell, a fibre, a membrane. It has been strikingly remarked by one of our own most accomplished Professors, (F. Gurney Smith), that "every movement of a muscle, every exercise of the brain, whether of thought or volition; in a word every action that we perform, causes the death of some of the cells of the organ that perform it; so that, in these cases, we die daily, in order that we may live." And though, in many instances, this degenerating process is met and recompensed by the regenerative process of the vital power; yet, like a life-clock whose weights are hung to run for an appointed time, this regenerative power has its limit, and some death is but the sequence of long-continued molecular death, and thus these cases, "Dying thou shalt die," had then, as now, and as long as sin reigns in the world, shall have, its full and biological verification.

Thus it is that man ever bears about him the seeds of death; every cell in the human body, though seen only through the eye of the microscope, is a seed of death; and hence, all the tissues and organs of the body, made up of these countless cells, are but as many aggregates of death-seeds, ripening with greater or less rapidity for the harvest of death, and the garner of the grave.

But whence this death? Here physical

science is dumb. And we must go to Revelation for an answer. "By one man," says St. Paul, "sin entered into the world, and death by sin; and so death passed upon all men, for all men have sinned."

Death, then, wherever we meet it, is the result of sin, and its sepulchral voice over repeats, man has sinned. Every funeral knell tolls the word sin; every stroke of the hammer that drives a nail into the coffin strikes the sharp quiver; every passing of the chisel upon the gravestone clicks the word sin; every burial service tells of sin. It is the one starting monolith, which rings all day long, and all night long, like the cricket's monotone, from every graveyard; it is the one syllable which the great sea moans forth from charnel depths; it is the one fearful cry which dwells on the bloodless lips of the pestilence; it is the one appalling shriek which rings louder than the cannon's roar on the field of blood; and there is not a day, an hour, a minute, a second of time, when Death as he hurls his dart into some victim's heart, does not shout the word, which tells the whole story of himself and his deeds, and that one word is "sin."

### A Safe Place.

There is hope for a church member so long as he is in the Sabbath School. Sabbath School members are the prayer members, and they are the bone and sinew of the Church—the Aaron and Hur of the tribe. You seldom, if ever, hear of a regular Sabbath School teacher making shipwreck of the faith. Men join the Church. They are never seen in the Sabbath School, or the prayer-meeting. In a short time they complain they do not feel at home; they know no one in the church; and the pastor hardly speaks to them, &c., and they must go somewhere else. That fault is their own. They have stood aloof from those places where acquaintance and friendship have constituted themselves honorary members; therefore, ordinary members; consequently, useless members.

If I were asked by a young Christian, what he ought to do in order to resist temptation, enjoy his religion, and make himself useful, I would say, go into the Sabbath School, either as a teacher or as a scholar, and stay there until you are providentially prevented from going.

If I were asked by an old Christian troubled with doubts and fears, how to get rid of them, I would say to him, go into the Sabbath School, and tell others what you know about Christ and his blessed Word, and it shall be true of you, "He that watereth shall be watered also himself."

If I were asked by a young man what he should do in order to become a successful minister of Jesus Christ, I would reply: let your first effort, after taking charge of a church, be to secure a flourishing Sabbath School; and if the presence of a hundred or more of young hearts every Sabbath does not make you eloquent and useful, then you are hard and rather a hopeless case.

If I were asked by a young man what a church without a Sabbath School—where either there are no children to form one, or not plenty enough in the members to sustain one. Half of his supplies are thus cut off, and the right arm of his strength is broken. He is a subject for the deepest sympathy of his brethren.

There may be a church without a bishop, and it may flourish; too; but may the Lord in his mercy deliver me from a church without a Sabbath School. The absence of Sabbath Schools is the chief reason of so many feeble churches and inefficient ministers.

### Fundamentals in Religion—Justification.

The smaller the number of those things which the Gospel will warrant us to regard as requisite to the Christianity of Churches and men, the more of both can we conscientiously embrace with the feelings of cordial and unmitigated brotherhood. I am accustomed, in meditating upon this matter, to take my stand where, as it seems to me, the apostle Paul took his. He referred to the man who is afflicted with leprosy, and considered him as a man who should be considered fundamental, he referred to it when he said, "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." As we said before, so say I now again. If any man preach any other Gospel unto you than that which you have received, let him be accursed. Whatever the Gospel was, to which the apostle thus solemnly referred, it is obvious that no man and no church that rejects it can properly be Christian. On a subject, involving consequences so momentous, it would be presumptuous to speak but with caution and candor. Honesty and faithfulness, however, equally demand that what I do think should be declared with explicitness. "To the law and to the testimony;" guided, we trust, by that, we do not hesitate to say, that we consider the apostle to refer, as the whole tenor of the epistle shows, to the doctrine of justification—justification on the exclusive ground of faith in the atoning sacrifice of the Son of God. The whole argument of the epistle is directed, not, perhaps, against a verbal and actual, but against an implied and virtual, denial of this doctrine, by a primitive perversion of it, which seduced the Galatians from the simplicity of Christ; and this circumstance imparts an additional importance to the truth itself, and additional force to the apostolic anathema. By the words "to the law and to the testimony," "Christ has redeemed us from the curse of the law, being made a curse for us." Who ever, therefore, denies this doctrine, and seeks, in whole or in part, to be justified by law, "Christ can profit him nothing." He preaches or believes "another Gospel, which is not another," and, in the language of the apostle, "Christ," in regard to that man, "has died in vain." The awful consequences inevitably result—witness to contemplate—awful to express—that, whatever else he may believe or disbelieve, he is not united to "the Head of the body," and therefore he cannot be included in the unity of that body itself. If a society denies this doctrine, whatever may be its external form—whatever it may have, or what- ever it may not have, as to other things—never simple or however splendid its ritual and ceremonies; it, also, has abandoned the faith for "another Gospel," and has put itself in a position, in which it is impossible to recognize it as an integral part

of the Christian community. This grand, fundamental doctrine involves in it, as it seems to us, the divinity of Christ, and the necessity of renewal and sanctification by the Spirit; but it does not involve either of the classes of opinion which distinguish Calvinists and Arminians; nor has anything to do with a particular form of Church government. It may be held in connection with great variety of sentiment on subordinate points; and it may be preached, as fully and as Scripturally, by the ennobled episcopal bishop of a place, as by the plain congregational bishop of a people.—Rev. T. Binney.

The NATIONAL TEMPERANCE LEAGUE held its annual meeting, last week, in Excelsior Hall. Interesting statistics on the subject of intoxicating drinks, were given in the Report. The average annual consumption in the United Kingdom, of British spirits, from 1835 to 1858—the first five years of the Temperance League movement—was 25,525,287 gallons; malt, 41,653,466 bushels. During the last five years of the movement, the annual average consumption of British spirits was 24,372,730 gallons, a decrease of two per cent., and malt only 38,846,083 bushels, a decrease of ten per cent. Other kinds of intoxicating drinks have also fallen off in consumption, with the exception of French brandy, Holland, and light wines, which have slightly increased; the population, in the meantime, having increased about twenty per cent. During the same period, the increased consumption of tea and coffee was about sixty per cent.

### From our London Correspondent.

The Vote of Censure Withdrawn—Why?—Some of the Londoners—The Sabbath Day—Palmerston and the Popists—The Religious Alliance and its Operations—National Temperance League—Statistics and Drinking Customs—Improvement in the Working Classes—The Chapel Union—State of the Market—Speech of a Whig Member—Free Church Assembly and its prospects of the Success of the Orange-Gold Medal to Mr. Pitt Rivers—Welshmen, Stratford, Turkey, and the New Ambassador—Mr. Disraeli and the "Cabal."

LONDON, May 28th, 1858.

THE WITHDRAWAL OF THE VOTE OF CENSURE on the Derbyshire Ministry, put an abrupt and unexpected termination, on Friday last, to a debate which had agitated the whole country, and whose issues had been the subject of interest all over Europe. You are already aware that by the publication of a despatch secretly replying Lord Canning for his proclamation, such a storm had been raised as compelled Ellenborough to resign. But the Palmerston party eagerly seized on the occasion, seeking to turn it to their own advantage. Panning for office, and desiring the confidence of the House, was agreed on, and the majority of the Ultra-Liberals agreed to support it. But the debate progressed, these last mentioned gentlemen began to renege their pledge, and when at last arrived, in the very nick of time, from Calcutta, the true explanation of this meaning and designs of the proclamation, Mr. Cardwell's motion, declaring in its preamble that information was wanting, fell by the ground. A general election, with all its expenses and changes of seats, was imminent if the motion was passed; the country, too, depreated a fresh shock to commerce gradually reviving; and besides this, a strong feeling against the return of the Whigs to office, unmistakably showed itself. Sir James Graham damaged them terribly by a great speech. Mr. Bright, scathed them in his own vehement and telling way; and altogether, when a fair opportunity was offered for escape, the Liberals were only too glad to cry out "withdraw," and Mr. Cardwell, *volens volens*, did withdraw his motion accordingly.

Great was, and is the exultation of the Tories. The Morning Advertiser, no very authoritative newspaper, writes with a confidence before a month is over. But the Times can only deplore the break up of parties. For my part, I have no faith in Palmerston, as a real Liberal. He is an aristocrat to the core, and he has played for many years past and loose with the cause of liberalism on the Continent. As for the Derby Ministry, its leader is not a man to command the confidence of the House, and Mr. Disraeli is very slippery. But they know that their political existence depends on paying attention and giving effect to public opinion, and, on the whole, their regime for the present, is much to be preferred. It is very clear that the conspiracy to upset the Ministry, formed at Cambridge House, (Palmerston's residence) on the Sabbath day, by a great speech. Mr. Bright, scathed them in his own vehement and telling way; and altogether, when a fair opportunity was offered for escape, the Liberals were only too glad to cry out "withdraw," and Mr. Cardwell, *volens volens*, did withdraw his motion accordingly.

The CHURCH and CHAPEL UNION, is a Society formed on a Catholic and Evangelical basis, for preaching the Gospel to the "very poor" in the metropolis. There is most urgent need for its operations in London. By the census of 1851, it appears that while fifty-eight per cent of our population were able to be present at public worship, only twenty per cent attended; thus leaving upwards of a million of people in open neglect of the means of grace—a number equal to the entire population of Liverpool, Manchester, Birmingham, Sheffield, &c. In the course of 1857, the effect would be astonishing. In Scotland, the result has been highly gratifying. In that country the consumption of spirits, from this cause, and from healthful agitation of the whole question, has very considerably fallen off during the last two years.

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its offering itself as a general center of action, has rendered essential service to the cause of Protestantism throughout the world.

The NATIONAL TEMPERANCE LEAGUE held its annual meeting, last week, in Excelsior Hall. Interesting statistics on the subject of intoxicating drinks, were given in the Report. The average annual consumption in the United Kingdom, of British spirits, from 1835 to 1858—the first five years of the Temperance League movement—was 25,525,287 gallons; malt, 41,653,466 bushels. During the last five years of the movement, the annual average consumption of British spirits was 24,372,730 gallons, a decrease of two per cent., and malt only 38,846,083 bushels, a decrease of ten per cent. Other kinds of intoxicating drinks have also fallen off in consumption, with the exception of French brandy, Holland, and light wines, which have slightly increased; the population, in the meantime, having increased about twenty per cent. During the same period, the increased consumption of tea and coffee was about sixty per cent.

There is no doubt at all that progress has been made in national sobriety. But our social drinking customs still exercise mischievous sway over the working classes and the well-paid artisans, who, in spite of high wages, even in good times, as a rule, save nothing for the rainy day. The use of malt liquor, *brandy and wine*, would be a return to old English habits, and taken in small quantities at meals; it is regarded by multitudes of families in the middle classes as a wholesome beverage. Spirit drinking is the great evil. The consumption of gin by women of the lower class, as well as men, prevails largely in London and elsewhere. The facilities for license to public houses; the introduction of music saloons and casinos, where intoxicating drinks are sold; the attractions of the magnificent gin palaces at the corners of the streets; and the vast capital invested in the trade, and the immense profits realized, all show what a powerful influence is exercised by the recognized customs and legal sanctions of society, in connection with the sale of public houses, and the crime are diminishing to a certain extent, but the frequent ructions and suicides that occur, generally are terrible to drunkenness.

In Ireland, an increased duty has, by the last Budget, been placed on spirits. I believe the effect of this will, in a measure at least, be beneficial to the national morals. If in that country, and here in England, we had a new law, *leave the public houses closed on the Lord's day*, the effect would be astonishing. In Scotland, the result has been highly gratifying. In that country the consumption of spirits, from this cause, and from healthful agitation of the whole question, has very considerably fallen off during the last two years.

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