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. 344

DAVID McKINNEY and JAMES ALLISON, Editors.

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, APRIL 30, 1859.

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Original Poetry.

Toiling in Rowing—Mark vi: 48.

The twelve disciples being sent
Across the deep, their way they bent,
While Jesus to a mountain went
To pray, there lowly bowing.
And as they went without their Lord,
Though going at his holy word,
Contrary winds their rage afford
To make them toil in rowing.

When midnight hours had passed away,
The Saviour then had ceased to pray;
He saw them in their vain essay,
To cross the waves high soaring.
He walked upon the mighty deep,
Though billows ran both high and steep;
That he might them in safety keep,
He quell'd the tempests roaring.

But though the sea be calm and still,
Obedient to its Master's will—
Whose glories now the heavens fill,
Where seraphs worship bowing—
Yet there are suffering saints on earth
Whose lives show forth a Saviour's worth;
And while exposed to Satan's mirth
In sorrow toil in rowing.

Though when our faith is very weak,
He in disguise should seem to speak;
Yet will he never fail to seek
Those who in tears are sowing;
Hardness for him we must endure,
If we would dwell with angels pure,
Where we shall find his promise sure,
Nor longer toil in rowing. McM.

For the Presbyterian Banner and Advocate.

Minor Reforms Needed.—No. 3.

TWO SERMONS IN SUMMER.

MESSRS. EDITORS:—It is hard to change religious usages, especially where they have been of long standing, and have acquired a sort of sacredness from being associated with our best religious feelings. And it is well that such a conservative principle should exist within us, as a restraint upon our natural fondness for novelty and change. Religious customs should not be lightly meddled with. Even the prejudices of weaker brethren ought to be respected, lest their consciences should be offended by innovations which others may think desirable.

Still, our conservatism may sometimes be carried too far. The time was, when many good people were opposed to the giving out of more than one line at a time, by the precentor; and afterwards to the disuse of *lining out* altogether, in the praises of the sanctuary. How much of the dingering attachment of our Psalm singing brethren to Rouse's Version, may be due to this sort of pious prejudice, as well as to more intelligent conviction, I would not attempt to say. The use of *lozenges*, so utterly useless in the present circumstances of the Church, and so inconsistent with our principles of open communion, still lingers in a few of our churches. So also, and more generally retained, is the use of several long and unnecessary tables, in the administration of the Lord's Supper, besides the one common "table of the Lord," on which the elements are placed; and the "serving" of two or three successive tables, instead of gathering the whole family of Christ at one sitting, in the nearest convenient pews, around the one common table.

There are so many sacred associations connected with these old usages, in the minds of the more aged members of our churches, especially in the country, that, although the *reasons* are entirely in favor of the changes which I have indicated, it may not be expedient to introduce them where any opposition would be excited.

There is, however, another relic of the olden times, the removal of which I regard as of more importance. I refer to the holding of *two* religious services on the Sabbath, in immediate succession, in the Summer. This prevails only in our country churches.

Ever since I was a boy, and used either to be asleep myself, or to watch the elders and half the congregation sleeping under the second sermon on warm Summer afternoons, I have doubted whether such a course is either profitable to men or acceptable to God. As to its *inspiring* influence on the minister, when he has to preach to a drowsy congregation, I have also had some experience.

Why should not this second service be dispensed with in Summer, as well as in Winter? It is true the days are longer, so that there is time enough for two services; but that our people are prepared to hear, remember, and inwardly digest, two sermons at once, in Summer, any more than in Winter, may well be doubted. I have heard many ministers say that they thought this "second sermon," almost labor lost.

The custom probably originated when congregations were few and far between, when the opportunities for hearing preaching were comparatively rare, when many had to travel far to the place of worship, and when the people had patience to endure long services, even until sun-down, if necessary. But all these things have changed. Congregations are more contiguous, and religious privileges are more abundant, people are more impatient of long exercises, and there is no need of holding a *protracted meeting* every Sabbath. Besides, we now have Bible Classes and Sabbath Schools to be attended to, which did not exist in the days of our fathers. The two sermons with a half-hour interval, might be endured, if there was nothing else. But now, our families are *hurried* on Sabbath morning, so as to have every thing ready for being at the Sabbath School by 9½ or 10 o'clock. Then follow the two sermons with the accompanying exercises, the whole occupying some four or five hours. And besides all this, there is often a *third* service at some school house, in the evening! This is certainly a weariesomeness to the flesh, which is very little conducive to spiritual edification. As for the minister who has to go through all this labor—Bible Class and all—he certainly ought never to preach on the sixth Commandment, so long as he is thus *killing himself* every Sabbath day. And as for the people, and especially the *children*, who may have to attend upon all these services, the Sabbath must certainly be "weariness," at least physically, rather than a day of refreshing spiritual rest. There can be no time for family Catechetical instruction—duties so important and yet so much neglected—(nor for private religious reading and meditation.)

A more excellent way, surely, would be, to have but one sermon at the church, in Summer as well as in Winter; an hour having previously been employed in the exercises of the Sabbath School, and in Bible Class or other Catechetical exercises for the adult members of the congregation. Under this arrangement the people might be expected, more generally, to form themselves into small voluntary classes for free conversation on portions of Scripture, or such other religious topics as they might agree upon. This, when followed by a single sermon, would certainly afford spiritual food enough for *one meal*. More than this is *surfeiting*, and not conducive to religious health.

Let a second service still be held; but let it be in the evening, after both minister and people have had time to rest, and let it be at various school houses or other places in the congregation, where aged or infirm persons may reside, and where the Gospel may reach some who seldom attend at the church. Much useful missionary work may thus be done.

Another important advantage of the proposed arrangement would be, the possibility of weak or vacant congregations being statedly supplied with preaching. One minister might be pastor of two contiguous congregations, and could preach to both on the same day; or two houses of worship might be built within the limits of the same congregation, if desirable, and one service be held at each of them, every Sabbath. Thus one of the evils connected with the undue multiplication of congregations, might be effectually obviated.

I will only add further, that the arrangement proposed would afford opportunity for the observance of the *Monthly Concert* of prayer for the missionary cause, now so generally neglected through want of time. On the first Sabbath of each month, the hour usually allotted to the Sabbath School, &c., might be profitably devoted to this Concert; the minister taking pains to prepare himself for communicating such missionary intelligence as might be interesting to both parents and children.

Will not church Sessions take this matter into prayerful and wise consideration; or will not some brother in each Presbytery, who may approve of these suggestions, bring up the subject for the purpose of having the proposed change recommended to the congregations, and thus securing that concerted action without which little can be done? "W. C."

From our London Correspondent.

The Parliamentary Struggle—Progress of the Debate—Sir James Graham and Lord Palmerston—D'Israeli Bitter and Wrathful—Speculation as to a New Ministry—The Congress and Peace—The Saluting of the Hostages Abolished—Dr. Hunter's Remains and Westminster Abbey—Havelock's Grave at Lucknow—Indian Finance—Severance of Government Connexion with Idolatry—Young Men's Missionary for India—The "Presbyterian Almanac"—English Sympathy with German Protestantism—Meeting at Sir C. Eardley's—Dr. Pomeroy—French Protestantism and the Emperor—Satire on Popery and the Pope—Postscript.

LONDON, March 29th, 1859.

THE PARLIAMENTARY REFORM Bill Debate still continues, and is likely to last for several nights longer. The Cabinet measure is clearly doomed, and Lord J. Russel's Resolution will be carried. There have been very fierce imputations made on that noble Lord by two Irish orators, Mr. Whiteside, the Attorney-General for Ireland, and Sir H. Cairns, Solicitor-General for England; but making due allowance for human infirmity, his Lordship is a true and temperate Reformer, and has a far better right from his long services to the cause—including the carrying by him of the Reform measure through the House of Commons of 1832—than any other living man, to assume the place of Premier at such a crisis as the present.

Sir James Graham has made a speech which may be described as "a finisher" to the Cabinet measure. It is understood that he will not accept office—he is growing old—but the weight of his opinions and arguments can hardly be over-estimated on the present occasion. As for Palmerston, he took a very curious, and yet characteristic, part in the debate. He came out with a voice and manner of great vivacity, avowing his intention to vote for Lord John's Resolution. But he produced some confusion in the Opposition ranks, (on his own side of the house,) and awakened hope of escape in the underlings, at least, on the Ministerial side, when he coolly told the Cabinet that they ought *not* to resign if the Resolution was carried, but accepting it, to alter and amend their bill, giving up the £10 borough franchise. Whiteside fiercely resented the proposal, as "offensive;" and Sir John Pakington, the first Lord of the Admiralty, says that the Ministry are not in power to do the noble viscount's bidding. Some of the Popish members have been bought over, it appears—as indicated in my last—to vote with the Cabinet; but, to do Dr. McHale and the Irish Ultramontanists justice, they are dead against the Ministry, and advise their Parliamentary friends to vote accordingly. It is, however, worthy of notice that Cardinal Wiseman would keep in the Derby Cabinet, as indicated by the resolution of his "henchman," Mr. Bowyer, (who has given himself up to perpetual celibacy, by becoming a Knight of St. John of Jerusalem,) to vote against the resolution.

D'Israeli angrily said, the other night, that the Cabinet never would have brought in the Bill, had they believed that Parliament would not give the measure (as recommended in the Queen's speech,) "a *calm* and *impartial* consideration." This kind of sneering defiance indicates that he is getting desperate, and no doubt, ere he falls, he will be his former self, throwing off official reserve, and shoot his arrows right and left, every one of them dipped in gall.

SPECULATION on a new Ministry, is rife at the Clubs. A dissolution of Parliament will scarcely be attempted by the Cabinet.* It would be a very impudent thing in the face of the whole country, one may say, dead against their Reform Bill. And therefore we are told, of course, that Lord John will be Premier, and that Palmerston and his clique will be shut out of the Ministry. That would please the country well, as would the appointment of Lord Carlisle as Lord Lieutenant of Ireland, Mr Sidney Herbert as Minister of War, the Duke of Newcastle as Colonial Secretary, Lord Clarence Paget (who is a great Naval Reformer,) as First Lord of the Admiralty, and Lord Broughton (formerly Sir John Cain Hobhouse,) as Secretary of State for India. It is probable that Lord John would propitiate the Manchester school as far as possible, and in this way Mr. Milner Gibson would probably become President of the Board of Trade. A Russel Ministry, however, may turn out to be very different from all this.

*This measure is since determined upon.—EDS.

The PEACE OF EUROPE seems secured for the present. The gratifying statement was made last night, by Lord Malmesbury, that there can be no doubt that Lord Cowley's mission to Vienna will have the effect of preventing war; and that it is the opinion of Her Majesty's Government, the Italian States should have an opportunity of laying their grievances before the Congress. This Congress will have representatives from *all* the great Powers. It was thought that Austria would resist the presence of any Representative of Sardinia, against whom her wrath burns so fiercely. But Russia is friendly to the little plucky power that acts as a thorn in the side of her old treacherous friend, whom *she* (Russia) saved from defeat in Hungary, in 1848.

In the which country of Hungary, let me remark in passing, the poor Protestants are still shamefully oppressed, notwithstanding the repeated promises of Francis Joseph.

Moreover, France will stand by Count Cavour and Victor Emmanuel, in this Diplomatic business, and so Austria must give way, and allow either the Count or some other representative of Sardinia to take his seat *vis a-vis* to her Representative at the Council Table. This Congress cannot meet immediately, and its very delays will tend to tide over the Summer months. But it remains to be seen whether it will *settle* the Italian question. In truth, the struggle is only postponed, to be more terrible and bloody in the end.

THE SALUTING OF THE HOST, at Malta, by British troops, is, I am glad to say, to cease. The Archbishop of the island is to be saluted by the presentation of arms, on account of his temporal dignity, as officially the representative of the old St. John Knights, or Grand Masters, but when passing *with* the host, that mark of respect is *not* to be shown to him. Thus we have a great grievance to conscience removed, and the arrogance of Popery rebuked.

AN INTERESTING SCENE took place, yesterday, in Westminster Abbey. Recently the remains of the celebrated London surgeon, John Hunter, who died in 1793, were discovered in a leaden coffin in the vaults of the church of St. Martins, in the Fields. The Dean and Chapter were asked for a grave for these remains under the roof of the Cathedral, where the ashes of the great surgeon might lie side by side with the ashes of so many illustrious dead. The request was instantly complied with, and yesterday afternoon, in presence of the representatives of most of the learned and scientific societies, the interment took place.

There is an increasing tendency to do honor to the memory of the truly great and good. Ere long a noble statue of Havelock will be set up in Trafalgar Square, and that of Jenner is already there. Lady Havelock and her daughters have taken up a permanent residence in Kensington Park Gardens. A letter from Mr. Russel, the *Times'* correspondent, describes a visit to the grave of Havelock, at Lucknow. It is a little mound of earth, and the letter "H.," on a tree at hand, is the only and imperfect index to what precious dust lies beneath. A private soldier now in England, writes to the *Times* to say that his was the hand which marked the tree with that letter "H.," and asks is there to be no other local monument and memorial to the "Saviour of India?" There is no doubt the want will be remedied. It is pleasing to hear from Constantinople that the burial place of so many of our officers and men who died in the hospitals at Scutari, is admirably kept by the Turkish Government, and that the Russians at Sebastopol treat with equal respect and reverence the graves and head-stones that tell so affectingly where Headley Vicars and many others sleep, on the bleak hill side.

INDIAN FINANCE is in a more embarrassed condition than Lord Stanley supposed; and besides the £7,000,000 already borrowed, £5,000,000 more will be required. Nevertheless there is a great recuperative power in the resources of that country, if properly developed by the steam navigation of the rivers, by irrigation and public works, and by encouragement to the growth of flax, (now greatly wanted here,) as well as other products of the teeming soil.

Lord Clyde is *not* coming home at present, and as long as Tantia Topee and the Nena are at large, his presence is important.

Oude is now wonderfully tranquil, and between seven hundred and eight hundred forts have been levelled to the dust.

As to GOVERNMENT CONNEXION WITH IDOLATRY, it is confidently stated, in private and well-informed circles, although not yet formally announced, that Lord Stanley has sent a dispatch to Lord Harris, Governor of the Presidency of Madras, by which that connexion is finally put an end to. It appears that the Indian Council have had this matter brought up by the religious riots that took place at Tinnevelly, and the insolent and violent conduct (as to funerals of native Christians,) on the part of the fanatical Hindoos. I may, perhaps, put too strongly the actual condition of this question, but state what I have heard, and will correct or modify the statement, if necessary, afterwards.

Meantime *India* is more and more an object of prayerful interest. Our Presbyterian young men in London, last year, inaugurated a Missionary Society, whose object should be to add another missionary to the staff of the Free Church of Scotland in India. They held their first anniversary last week at our College in Queen's Square; I had the pleasure of taking part in it. Dr. McCrie occupied the chair, and the Hon. and Rev. Baptist Noel, delivered a most interesting and practical address. Good progress has been made by the young men to the desired consummation; and the reflex benefits to themselves from such benevolent activity, cannot be over estimated.

The PRESBYTERIAN ALMANAC, published by Mr. Jos. M. Wilson, of Philadelphia, (recently delivered to Messrs. Nisbett & Co., London,) has just come into my hands, and I hasten to express my great satisfaction with its goodly size, its comprehensive character, its most important information on those various points of mutual interest which it concerns the great Presbyterian family to know, and which will tend to bind them all together in still closer sympathy and brotherhood. I must not forget the pictorial illustrations of the Moderators and of the places of Synodical and Assembly meetings, and of churches beautiful in architecture, or the venerable memorials of the Presbyterian zeal and piety of the olden time. I trust that the work will receive such encouragement as to satisfy the spirited publisher in continuing it from year to year.

Very touching was it to me, to read the full abstract of the sermon delivered last July, by Dr. Goudy, the Moderator of the Irish Assembly, since then so suddenly taken away. I could recall his noble form, his flashing eye, his full tones; and even *read* by any brother on either side of the Atlantic—as it is found in the Almanac—it comes with a trumpet like fullness to the heart, bearing the animating, quickening, solemn message, "Buy the truth, and sell it not."

SYMPATHY WITH GERMAN PROTESTANTISM in its evangelistic efforts in the diffusion of its theological literature, and in the promotion of closer unity of feeling, is now finding practical expression in London. A German Committee has recently been formed, including a large number of eminent literary men, clergy and laity, in and around the metropolis, and comprising both Churchmen and Nonconformists. I was invited, last week, in common with many others, to a *Conversazione* on the above topic, at the mansion of Sir Culling E. Eardley, Bart., Grosvenor Street, Grosvenor Square. In the fine old house, hung with ancestral pictures, and the products of the Great Masters, was gathered an assembly of about sixty gentlemen, and also several ladies. Sir Culling received each guest courteously, and after refreshments, the meeting was opened by singing a hymn, and by prayer. Among those who spoke on the occasion, was Dr. Thomas McCrie, who dwelt strongly on the godly unity that had united the English and German Reformers in the sixteenth century, and hailing the present movement as tending to draw all Evangelical Protestants more closely together, and to place them on the platform of that memorable age. These sentiments were fully endorsed by the Rev. William Goode, a London Rector, who, in his "Rule of Truth," and in various other works, has rendered incalculable service to the cause of Protestantism *versus* Romanism and Tractarianism. This gentleman—modest in aspect, but rich in learning and information—spoke for some time, showing how the Foreign Reformed Churches had been recognized in their orders, &c., even by English High Churchmen of preceding and still more clearly indicating that there was always a large party in the English Establishment who thoroughly fraternized with the Continental Churches.

Professor Lorimer pointed out the popular mistake that Rationalism was *now* in the ascendant among German Divines, and from personal examination was able be give most encouraging information as to the practical as well as Evangelical character of many books now published in Germany. The Divines there certainly excelled us in point of profound criticism and learning; and if to our practical and busy aggressiveness, it were possible to add the German quietude of research and thought, without the taint of Mysticism or Rationalism, it would be a grand *desideratum*. What is practicable, perhaps, is the closer attention in our theological training of candidates for the ministry, to *the spirit* of German investigation and thoroughness. Professor Lorimer remarked, that it was deeply to be regretted, that while the productions of the Tubbinger School of historical (Infidel,) criticism were being rendered into English, especially by the writers of the *Westminster Review*—little or nothing was being done to make known the rich harvest of Evangelical literature which had sprung up in opposition to that school. The antidote should be given as well as the bane.

Mr. Goode's remarks were regarded as so valuable, that a request was made that they should be printed, which will be done. He dwelt on the principles of true Christian union. Ecclesiastical incorporation he regarded as unattainable, and he urged the strong motives to union suggested by the present aspects of Romanism, Tractarianism, and Infidelity. In reference to the last of these, he could not but regard Lord Stanley's allusion in Parliament to the writings of Holyoake (the secularist apostle,) as "philosophical speculations," as a sign of the times.

Dr. Pomeroy, Secretary of the Board of American Missions, assured the meeting of the fraternal feeling of Christians on your side of the Atlantic, and in reference to proposed Continental Refuges for priests (the *one half* of the Bohemian priesthood are disaffected to Rome,) suggested caution, in the sense that none should be received who had not stood the fire of persecution for a time. He dwelt on the number of Germans who settled in the United States, and also on the effects of the Bible, Education, and Schools, on the *children* of Irish Immigrants. His address was marked by good sense, as well as by quiet humor. In reference to American slavery—about which a remark was dropped by another speaker—he said that it was introduced by England, that American Christians needed the sympathy of England in effecting the removal of the evil, and that it was sectional and not national.

Returning to the theme of Germany, pecuniary aid was invoked for scattered congregations in Austria and Bohemia.

Among those present at this meeting, were the Swedish minister, Lord Calthorpe, and the representatives of Episcopalianism, Presbyterianism, Independency, Moravianism, and Wesleyanism.

Another meeting is to be held in April, in the same place, when the Bishop of London is to preside—the subject to be "Religion and Religious Liberty in France." The Emperor's Government has issued orders on this subject, which, while they relieve local pastors from the oppression of priests and prefects, and refer each case of opening a place of worship, &c., to headquarters, yet are clearly *repressive* in their tendency. For example, none but a native French pastor can officiate in any of the Protestant churches. The Emperor wishes to encourage only the slow-going endowed Establishment, or at all events to hold an Erastian grasp of the "Protestant Confessions," and to repress all efforts to propagate their principles. In that, he will assuredly fail, and there are men ready to *endure* rather than be quiet in the presence of the monstrous heresy which corrupts and enslaves unhappy France, and which invariably produces a fearful crop of Infidelity, both theoretical and practical, especially among the male population.

Liberties with Popery, however, are allowed in France, which would not be endured in Austria. Thus, for example, at Brussels has lately been published a volume, "The Roman Question," by a clever literary man, who had been sent to Rome on a literary mission, by the Emperor. The Nuncio at Paris, had complained of his contributions to the *Moniteur*, but it was "out of the frying-pan into the fire." For, lo! out comes a book with soothing satire on Romanism and the Pope. The first chapter on "The Kingdom of the Pope," commences thus:

"The Catholic Church, for which I feel a sincere respect, consists of one hundred and thirty-nine millions of individuals, exclusive of young Mortars.

"The Cardinal Bishop of Rome, who is also designated by the appellations of 'Vicar of Christ,' of 'Holy Father,' or of 'Pope,' is invested with unlimited authority over the minds of the one hundred and thirty-nine millions of Catholics.

"This mental discipline is highly creditable to the 19th century. Posterity will thank us for submitting to it, if it has any sense of justice.

"This regal power of the Pope is founded on numerous abuses, and has at all times created malcontents.

"Deduct the Conservative party—that is to say, the men who have an interest in the maintenance of that Government, and the unfortunate wretches whom it has reduced to a state of passive brutishness—and all the rest are malcontents.

"If the complaints of the Moderate party reach the ears of the Pope, and he makes a few observations to his advisers, the Cardinal Minister replies that the edifice is old, and that on any attempt at reparation it would fall in ruins. 'After us the deluge,' he exclaims; 'We have no children. The edifice will last as long as your Holiness.' And the good intentions of the Pope meet with the fate proverbially assigned to good intentions."

And then this disrespectful sketch of the Holy Father himself:

"Pius IX. looks older than he is; his stature is diminutive; he is obese, sallow, and his health is threatening. His paternal and sleepy features give an idea of kindness and lassitude; there is nothing imposing about them. Pius IX. performs his part in the grand public representations of the Catholic Church with only secondary ability. The believers, who have come a long way to contemplate him at mass, are astounded to see him taking a pinch of snuff while surrounded by the blue wreaths of incense. * * * * In his leisure hours he plays billiards, gentle exercise having been recommended him by his physicians. He believes in God. He is not only a true Christian, but a bigot. In his enthusiasm for the Virgin Mary he has invented a useless dogma, and raised a tasteless monument that disgraces the Piazza di Spagna. The character of this worthy old man is a compound of devotion, geniality, vanity, weakness, and obstinacy, with a dash of peevish rancour, which is perceptible now and then. He bestows his blessing with great unction, but only grants a pardon with reluctance; he is a good priest, but an unsatisfactory monarch. I do not believe him to be infallible in temporal matters. * * * * He expresses himself tolerably in French. The failure of all he undertakes, and three or four accidents which have happened in his presence, have given rise to a strong prejudice against him among the lower classes at Rome. They imagine that the Vicar of Christ is a *jettatore*—that he has 'the evil eye.' When he drives along the Corso the women plump down on their knees, but with their thumb and index they make the sign supposed to destroy the charm, under cover of their mantilla. The Italian question would be greatly simplified if there were no Pope at Rome. After having been for two years the lion of Europe, he was compelled to evacuate, at the shortest notice, his palace in the Quirinal. Now he sulks with his people, with the French, and with himself. The murmurs of his conscience are stifled by his remembrance of 1848, which is kept constantly before his eyes, and by the fear of revolution, which is constantly dinned into his ears. He stops his eyes and his ears, and prepares to die in peace among his obdurate subjects and his dissatisfied protectors. He is not so much to blame as weakness and old age; but I confess I should not like to undertake the cause of Cardinal Antonelli."

This book has free circulation in France.

J. W.

P. S.—The judgment of the Archbishop of Canterbury against Mr. Poole and the Confessional, is very important and decisive. Nevertheless, the Tractarians, by means of "sisterhoods" in many parishes, continue the evil. The *Union* has a letter trying to show that the "Immaculate Conception" is a dogma of the English Church! What next!

For the Presbyterian Banner and Advocate.

Presbytery of New Castle.

The following paper, adopted by the Presbytery of New Castle, is published by request, for the information of the members and their churches:

WHEREAS, During the past year, God has in a wonderful manner answered the prayers of his people, and blessed the efforts of his servants in reviving his work throughout the land; and as God is still pouring out his blessing upon the churches, it seems proper to your committee that some special effort be made by this Presbytery to awaken a greater interest in the subject of religion in our churches. The success that has, during the two past years, uniformly attended Presbyterial and Synodical action in this respect, confirms the opinion of your committee in the importance of some action by this Presbytery.

The committee recommend that the members of Presbytery be divided into committees of two, to visit the churches, to hold protracted meetings, and preach so long as to them seems necessary, and would further recommend that in each congregation, previous to the visit of the Committee, a day of special prayer be observed for the outpouring of God's Spirit.

The Committee recommend the following arrangement, with the understanding that any minister appointed, be empowered to procure a substitute, if he cannot himself attend:

Penningtonville, Mr. Love and Dr. Grier; Forks of Brandywine, Dr. Dickey and Mr. Carter; Red Clay Creek, Messrs. Latta and Morrison; Coatesville, Dr. Hamilton and Mr. Reed; Fagg's Manor, Messrs. Du Bois and De Witt; New London, Messrs. Vallandigham and Marshall; First church of Wilmington, Messrs. Otterson and Murphey; New Castle, Messrs. Roberts and Squier; Doe Run, Messrs. Husted and Hodge; Dover and Smyrna, Messrs. S. A. Gayley and Squier; Port Deposit, Dr. Spotswood and Mr. Du Bois; White Clay Creek, Dr. Spotswood and Mr. McIntire; Zion, Dr. Martin and Mr. Ralston; Green Hill, Messrs. Roberts and Love; Lower West Nottingham, Dr. Dickey and Mr. Reed; Rock, Messrs. Hodge and J. W. Grier; Oxford and Upper West Nottingham, Mr. Morrison and Dr. Grier; Upper Octorara, Dr. Martin and Mr. Carter; Head of Christiana and Newark, Messrs. Marshall and Dewitt.

R. P. Du Bois,
Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Steubenville.

ARCHER, Ohio, April 15th, 1859.

MESSRS EDITORS:—The Presbytery of Steubenville has just closed an interesting meeting, held in the First church of Steubenville. The members of Presbytery, with one exception, were all present; and nearly every congregation, or united pastoral charge, was represented.

A considerable amount of Presbyterial business was transacted in a kind and expeditious manner.

Two young gentlemen, Messrs. William J. Johnson and A. W. Boyd, students at the Western Theological Seminary, were licensed to preach the Gospel.

Two candidates for the ministry, and three beneficiaries were taken under the care of Presbytery.

A call was presented to the Rev. Alexander Swaney, from the congregation of New Hagerstown.

The call placed in the hands of Rev. W. W. Laverty, some time since, from the congregation of Wellsville, was accepted by him, and arrangements were made for his installation. A call from the congregation of Richmond, was presented to the Rev. Laverty Grier, and accepted by him. His installation will speedily take place.

It appeared that considerable advances have been made by the churches, in this Presbytery, on the subject of Systematic Benevolence.

The Overture from the General Assembly on the Demission of the Ministerial Office, was answered unanimously in the negative.

The reports from the different churches on the subject of religion, show that they are generally in a prosperous condition. Some of them have been signally blessed during the past year. One of the churches, which last year numbered forty-five members, now numbers eighty-four. Of this increase, forty-three were added on examination. Others received some twenty-five, some thirty, and thirty-five members each.

Presbytery adjourned on Thursday forenoon, having been in session from Tuesday previous at 10 o'clock A. M.; and as the members separated, they evinced that they had felt it good for them to be there.

The following action was taken in reference to the Western Theological Seminary. The Synod of Wheeling having recommended that each congregation under its care be expected to raise for the endowment of a Fourth Professorship in that institution, a sum at least equal to fifty cents per member, this appearing to be quite within the ability of all our members; therefore,

Resolved, That all the congregations within this Presbytery, be urged, and earnestly enjoined, to endeavor to come up to the recommendation of Synod, and that the churches be called upon at the Fall meeting, to report what they have done, in order that Presbytery may report said action to Synod at its next meeting.

Resolved, That this whole subject be committed to the supervision of Rev. Dr. Beatty, whose counsel and aid we hereby solicit, in order to facilitate and secure the accomplishment of the above recommendation.

The following supplies were appointed:

Centre.—First Sabbath of May, Mr. Reid. First Sabbath of June, Mr. Price; to administer the Lord's Supper, and take a collection for the Board of Missions.

Island Creek.—Fourth Sabbath of May, Mr. Campbell. Fifth Sabbath of May, Mr. Watron.

Waynesburgh.—First Sabbath of July, Mr. Eaton. Second Sabbath of August, Mr. Watron; to administer the Lord's Supper, and take a collection for Education.

Minerva.—Second Sabbath of July, Mr. Brugh. First Sabbath of September, Mr. Brown; to administer the Lord's Supper, and take collection for Foreign Missions.

ROBERT HERRON, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Newcastle.

At the recent meeting, the Commissioners elected to the Assembly were Dr. Grier and Mr. Vallandigham, ministers, and Messrs. E. J. Dickey and James Springer, Ruling Elders.

The Rev. James McIntyre was received from the Presbytery of Wilmington. Also, at a recent adjourned meeting, the Rev. John P. Carter was received from the Presbytery of Baltimore, and Mr. William D. Mackey, licentiate, was dismissed to the Presbytery of Lewes.

One candidate for the ministry was taken under our care.

Messrs. James Amos, Armistead Miller, and Thomas H. Amos, students from the Ashmun Institute, were ordained as Evangelists, with a view to laboring in Africa as missionaries, and were also dismissed in order to connect themselves with the Presbytery of Western Africa.

Dr. Dickey was appointed to correspond with the member of our body who is a missionary in Africa, and Dr. Spotswood to correspond with the one who is a missionary in China, and these missionaries were requested to send us an annual report.

Mr. Du Bois was appointed to attend to the matter of the Fund for Disabled Ministers, &c., as recommended by the Synod.

Dr. Martin's recent installment at Doe Run, was reported.

Supplies were appointed to preach once a month at the Chester County Almshouse.

A report was adopted appointing our ministers, in pairs, to visit each congregation, and hold protracted meetings therein. The action of Presbytery on this subject will be found in another part of this paper.

The Rev. J. W. Danforth addressed the Presbytery in behalf of the Colonization Society, and this cause was commended to our churches.

The congregations that have not yet contributed their quota to the Lafayette scholarship, were requested to do so within the next six months.

A request was made to dissolve the pastoral relation between Mr. Murphy and the congregation of Smyrna, but the Presbytery, deeming it unwise to do so at this time, refused the request.

The Presbytery is to meet at Fagg's Manor, on the 26th inst., at 11 o'clock A. M., to take into consideration a call that has been made to the pastor by the First church of Aurora, Illinois.

The Overture from the Assembly in regard to the Demission of the Ministry, was answered in the negative, almost unanimously.

A memorial from a Convention held at Dover, to the Assembly, asking for a new arrangement of boundaries in the territory now covered by the Presbyteries of Newcastle, Lewes, and Philadelphia, and sent to us for our concurrence, was indefinitely postponed, by a vote of thirteen to four, the vote being so small because it was taken at the very close of the meeting.

There were present in all twenty-two ministers, sixteen elders, and ten correspondents.

The next stated meeting will be held at Lower West Nottingham. R.P.D.

For the Presbyterian Banner and Advocate.

Presbytery of Carlisle.

This Presbytery held its stated meeting in the Paxton church, Dauphin County, Pa., commencing on Tuesday, April 12th, and was opened with a sermon by Rev. J. Smith Gordon, from 1. Cor. ii: 5.

Rev. Edwin Emerson was chosen Moderator, and Rev. J. Smith Gordon, Temporary Clerk, for the ensuing year.

Rev. W. W. Eells, with Rev. Geo. P. Vanwyck, alternate, and Rev. N. G. White, with Rev. R. F. Sample, alternate, and Messrs. J. C. McLanahan and Holmes Crawford, were elected Commissioners to the General Assembly.

Hagerstown was selected for the next stated meeting of Presbytery, to be held on the First Tuesday of October, at 7 o'clock P. M.

The pastoral relations between Rev. James F. Kennedy and the church of Dickinson, was dissolved. Also, that between Rev. J. K. Cramer and the churches of Williamsport and Welsh Run.

An application was made by the church of Waynesboro', for the pastoral services of Rev. E. Emerson, for one-fourth part of his time, which was favorably received, and said church requested to put their call in a regular and constitutional form, as soon as convenient.

Supplies were appointed for Dickinson, as follows: Dr. Harper, to preach on the Fourth Sabbath in April, and declare the pulpit vacant. Mr. Vanwyck, to administer the Sacrament of the Lord's Supper on the Third Sabbath in May. Mr. J. H. Clark, First Sabbath in June. Mr. Joseph Clark, Third Sabbath in June. Mr. Reeves, First Sabbath in July. Mr. Hays, Third Sabbath in July. Mr. Henderson, First Sabbath in August. Mr. Murray, Third Sabbath in August. W. W. Eells, First Sabbath in September. Dr. Creigh, Third Sabbath in September; to administer the Sacrament of the Lord's Supper.

Rev. J. R. Warner, with Rev. W. W. Eells as alternate, was appointed to preach the opening sermon at the next stated meeting of Presbytery; and Rev. E. Emerson, with Rev. A. D. Mitchell, alternate, to preach on the morning of the second day's session.

The Overture sent down from the General Assembly in regard to the Demission of the Ministerial Office, after some discussion, was negatived—ayes, 7; noes, 27; excused from voting, 3.

Presbytery adjourned at noon on Thursday, to meet in the German Reformed church, at Harrisburg, for the ordination of Mr. Ashbel G. Simonton, under appointment from the Foreign Board as a missionary to Brazil. His trial sermon was preached from Acts xvi: 9.

At night, Rev. Wm. D. Snodgrass, D.D., of Goshen, New York, by request of Presbytery, preached the ordination sermon from Rev. xiv: 6. Rev. Edwin Emerson presided, proposed the constitutional questions, and made the ordaining prayer; and the Rev. Thos. Creigh, D.D., gave the charge to the newly ordained missionary. The whole service was deeply solemn and interesting. Many were the tears that trickled down, unbidden, and many the silent yearnings and fervent prayers sent up to the mercy seat in behalf of him who was soon to leave home, and friends, and country, for the sake of Christ and his Gospel.

Presbytery adjourned to meet in Shippensburg, on the Second Tuesday of June, at 4 o'clock P. M.

J. SMITH GORDON, Tem. Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Redstone.

At the late Sessions of the Presbytery of Redstone, Rev. Daniel Williams was dismissed to connect himself with the Presbytery of Carlisle.

The pastoral relation between Rev. Reuben Lewis and the church of Fairmont, was dissolved.

Rev. James Black and Cephas Porter were appointed Commissioners to the next General Assembly.

Mr. B. F. Myers having been received from the Presbytery of Allegheny City, under our care, a call from the church of Somerset was put into his hands, of which he declared his acceptance.

Messrs. William Ward Campbell, and Samuel Jack Niccolls, were licensed to preach the Gospel.

The question of demitting the ministerial office was answered in the negative.

SUPPLIES.

Fairmount.—H. W. Biggs, First Sabbath in May. W. W. Campbell, First Sabbath of June. Samuel J. Niccolls, First Sabbath of July.

Petersburg.—Dr. A. G. Fairchild, one Sabbath at discretion, and administer the Lord's Supper. W. W. Campbell, First Sabbath of May. Samuel J. Niccolls, First Sabbath of June.

Mt. Washington and Brown's Church.—J. Stoneroad, one Sabbath at discretion, and administer the Lord's Supper. W. F. Hamilton, one Sabbath at discretion. W. W. Campbell, First Sabbath of July. Samuel J. Niccolls, First Sabbath of August.

Laurel Run and Sandy Creek.—J. H. Flanagan, First Sabbath of June. H. O. Rosborough, First Sabbath of August. W. W. Campbell, First Sabbath in September.

Connellsville.—R. M. Wallace, Fourth Sabbath of May. Dr. S. Wilson, Fifth Sabbath of May.

By order of Presbytery.

J. M'CLINTOCK, Stated Clerk.

For the Presbyterian Banner and Advocate.

Extracts from the Minutes of the Presbytery of Cedar.

Presbytery met in Lisbon on April 12th.

Rev. J. M. Stone was dismissed to the Presbytery of Peoria, and Mr. D. D. Christy to the Presbytery of Columbus.

Since the last meeting of Presbytery, churches were organized on Old Man's Creek, in Dewitt, Millersburg, and Hebron.

Rev. James D. Mason was appointed to preach at the next stated meeting, on the Pastoral Relation.

The following churches reported settlement with their pastors: First German church of Muscatine, Davenport, Linn Grove, Linden, Summit, Toledo, Mechanicsville, Marion, and Muscatine.

A Committee composed of Messrs. Jones, Mason, and Lyon, was appointed to see that the church of Iowa City settle up with Bro. Shearer immediately.

Resolved, That the same Committee write to all the churches under our care, thereby enjoining upon them the duty and importance of settling with their pastors once a year, and that such as are in arrears make an immediate settlement.

The pastoral relation between Bro. R. H. Morrow and the church at Cedar Rapids was dissolved.

John Ekin, D.D., minister, and Samuel Kn