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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO." WHOLE NO. 345

DAVID McKINNEY and JAMES ALLISON, Editors. PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA. Philadelphia, South West Corner of Seventh and Chestnut Streets.

TERMS.—IN ADVANCE. FOR THE WEEK ENDING SATURDAY, MAY 7, 1859. By Mail, or at the Office, $1.50 per Year. Delivered in the City, 2,00 " " } SEE PROSPECTUS.

Original Poetry.

Be a Man.

BY LOGAN.

Cease your whining, cease your fretting,
Cease your railing at your lot;
You 've no time for useless dreaming,
These complainings profit not.
What if life is not all pleasure,
Fretting wont relieve the pain;
Noble souls have never leisure,
At misfortune to complain.

Meet misfortune's drooping willows
Like the sailor meets the storm,
Just to ride upon its billows,
Till they bear him to his bourn.
Catch the breeze, or you 'll succeed not;
Life 's for labor, not for sport;
Quiet seas thy way will speed not,
Calms wont bring thee into port.

If you would yourself be happy,
You must happiness impart;
Bless your nighbors all around you,
'Twill return to your own heart,
Let your sympathies flow outward,
With the sorrowful condole;
Let your smiles be like the sunshine,
Cheering every weary soul.

All which you may be desiring,
May not lie within your power;
Yet, what God is now requiring,
Is, do well the present hour;
Go, and now relieve life's sorrows,
Let not indolence prevail;
He who waits until to-morrow
To do good, will surely fail.

Let your aim be high and holy,
And your motive strong and true;
Life has pleasures for the lowly,
Life has something still to do.
Idle hands are always weary,
Selfish natures know no joy;
Loving souls are ever cheery,
Toiling spirits never cloy.

Onward, upward, mounting higher,
On each wave-top as it rolls;
Fill your souls with manly fire,
Labor is for noble souls.
Fight God's battles, till your Master,
Bids you lay your armor down;
He has a reward prepared,
Bear the cross and wear the crown.

For the Presbyterian Banner and Advocate.

The Atonement.

NO. I.

MESSRS. EDITORS:—No doctrine can be more *vital* to Christianity than the doctrine of the Atonement. Just and Scriptural views in relstion to it are, therefore, proportionally important. Views, on this subject, radically defective, must necessarily *vitiate* all our other views of the Christian system.

Perhaps the Calvinistic system in general, and the Presbyterian Church in particular, have been as grossly misrepresented on this subject as on any other. Much of this misrepresentation, I am inclined to think, must originate in utter ignorance of our true position. That position it is highly important should be well understood, especially by our own people; many of whom, we fear, are poorly qualified to expose the sophistry of wily antagonists. The object of this, with a few additional consecutive Nos., is to exhibit, as briefly as may be consistent with perspicuity, the Presbyterian Faith, especially with reference to the *extent of the Atonement*, evincing as we proceed, the truth and soundness of that faith, both from reason and Revelation. To honest, candid, well-meaning people of whatever name, many of whom stand in danger of being utterly misled on this subject, by designing men, this cannot be an unacceptable service.

WHAT IS THE ATONEMENT?

The primary meaning of the word, as given by our great American Lexiographer, is, "agreement; concord; reconciliation after enmity or controversy." In illustration of this definition, Dr. Webster refers to Rom. v., which, perhaps, more than any other single chapter in the Bible, affirms the truth of the definition. That this is the obvious and principal meaning of the word, as pervading the whole Bible, no well-informed student of the sacred volume will, for a moment, deny. And when, in theological language, Atonement is defined, as it often is, "a satisfaction for an injury, or an expiation for sin made by the obedience and sufferings of Christ," it is understood that this expiation and satisfaction are made *in order to*, and as *the means* of reconciliation, and of course always includes it. If satisfaction, the divinely appointed condition of reconciliation, be rendered by the Son, the boon of pardon and reconciliation cannot be justly withheld by the Father. This is too obvious to admit of discussion. Sin put man and his Maker at variance, and the Atonement produces reconciliation; sin makes them *two*—the Atonement puts them *at one* again, and hence called an *At-one-ment*. Of course, it follows that where there is no reconciliation, there is no atonement. The original words for Atonement in both Hebrew and Greek, manifestly include the same idea of *Reconciliation*.

For the Presbyterian Banner and Advocate.

McConnellsville, Ohio.

The Presbytery of Zanesville recently met in this place. The meeting was large, and of unusual interest. Sermons were preached by Revs. Hoge, Hamilton, Platt, and Robinson, creating much interest, and no doubt lasting benefit to the large congregations that heard them.

Rev. W. M. Ferguson remained over the Sabbath to aid the pastor in the administration of the Lord's Supper. This was a refreshing season, indeed. Seven were added by letter, and seven by profession of their faith in Christ.

On Monday morning, sixteen children were dedicated to God in baptism. We trust these are indications of better days for this church, and that many more will soon "stand up for Jesus."

The *Enquirer*, of McConnellsville, after giving the proceedings of Presbytery, thus speaks of the services:

"The most distinguishing features of these meetings, were the peace, the harmony, and the good feeling which characterized all in attendance; the universal sentiment and lively interest manifested by the pastors of the different denominations of the place, and the regularity and zeal which the citizens manifested by their presence and attendance."

This was a season long to be remembered, in which God's people realized that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

W. M. C.

For the Presbyterian Banner and Advocate.

Narrative of the State of Religion.

Adopted by the Presbytery of Ohio, of the Presbyterian Church, at its meeting, held in the Sixth Presbyterian church, Pittsburgh, Pa., April 19th, 1859.

It is with feelings of gratitude we note the preservation of the lives of all our ministerial brethren during the year; and that, though some of them have been enfeebled by ill-health, still their pastoral duties have been but little interfered with, and have not been without marked evidence of the Divine blessing.

The reports from the congregations under the care of this Presbytery, authorize us to record the following items touching the State of Religion in our bounds:

First. No special outpouring of the Spirit has accompanied the preaching of the Word, distinguishing this year as one of remarkable revivals throughout our churches. Still, God has been manifestly present with all our congregations, preserving order, peace, and harmony among the members; and keeping, by his grace, the new converts who thronged his temple gates one year ago, from the ensnaring wiles of the destroyer, and in the way of holiness; so that, as far as known to us, they all remain steadfast and immovable, abounding in the knowledge, fear, and work of the Lord.

Everywhere are the services of the sanctuary much prized and diligently sought, by attentive worshippers, who reverently hear the Gospel preached, and by their Christian liberality and godly deportment prove that they feel the power of Divine truth. Ministers have become, in deed and in truth, *ambassadors for Christ*, and full of the Spirit of their heavenly Master; with hearts burdened with the responsibility of immortal souls, and the thrilling story of a Saviour's love, their constant theme is "Christ and him crucified." The same earnestness of manner, tenderness of address, love for saving truth, and simplicity of style, which distinguished the sermons of last year, are the leading features of the pulpit exercises of this year.

Secondly. It is worthy of particular note, that Sabbath Schools and Bible classes have increased in numbers and interest. The *youth* have, in many places, been made the subject of special prayer, and the Conventions of Sabbath School teachers, held particularly in our city districts, have infused a new life into those who have the charge of this department of the Church's agency. Some of our Sabbath Schoo's have been doubled during the last few months, and new ones have been organized, which have brought within the reach of Gospel truth, hundreds who would otherwise have remained in gross spiritual darkness. Many churches have also revived Catechetical instruction, and that incomparable compend of Scriptural teachings—the SHORTER CATECHISM—has been restored to its proper place in the doctrinal and ethical training of youth.

Thirdly. Prayer-meetings have been multiplied, and the numbers that attend them are large. A deep and lively interest pervades the exercises, and with but few exceptions, men pray with a fervor, earnestness, and faith, which distinguish those only who live near to a throne of grace. Still there are *too many* in all our churches who do not frequent the place of social prayer, and whose hearts seem but little moved by the prevailing feeling of interest on the subject of religion. For this we would humble ourselves before God, and, on behalf of our erring brethren, supplicate pardoning and sanctifying grace.

Fourthly.—Chief among the causes of lamentation, we notice the increased prevalence of the use of intoxicating drinks—the fruitful source of Sabbath desecration, debauchery, and crime. And though the members of the Church, for the most part, personally abstain from every thing that intoxicates, still too great an apathy is every where prevalent on this subject. In some of the churches, however, large and enthusiastic meetings have been held, which partake much of the zeal and fervor of former days, and whose influence, it is hoped, will aid much in directing public opinion aright, and in giving an impetus to a successful reformatory movement in favor of Total Abstinence.

Finally. While we long for times of still greater refreshing from the presence of the Lord—for such an outpouring of his Spirit that shall make the heart of the most obstinate sinner to bow before the cross of Calvary, a suppliant for mercy, and fill our earthly sanctuaries with inquiring souls, asking the way to heaven; we would not despise the tender mercies of our Heavenly Father, nor ungratefully participate in the rich and abundant blessings, temporal and spiritual, with which he has so graciously visited our churches; but pour out our souls in sentiments of gratitude and praise, to the Great Shepherd of Israel, who has led us by the still waters and into the green pastures of his grace. And we would "mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses."

For the Presbyterian Banner and Advocate.

Presbytery of Palestine.

ACTION ON THE NORTH WESTERN SEMINARY.

PALESTINE, April 15, 1859.

The Presbytery of Palestine, fully impressed with the sense of the obligation imposed upon them in common with their brethren in every place, by the Great Head of the Church, to preach the Gospel to every creature, and that in order to the discharge of this obligation, it is our duty not only to pray the Lord of the harvest to send forth laborers, but to put forth corresponding efforts to raise up and train the sons of the Church whom the Lord may call to this work:

And being fully convinced from the teachings of Providence in all past time, and by many years of painful experience, that if ever a sufficient number of thoroughly qualified, faithful, earnest, and devoted ministers be provided—they must for the most part be sought for and raised up in the fields of their future labors; and as far as human instrumentality is concerned, they ought to be trained under the instructions of experienced, earnest, and godly ministers of Christ, themselves identified with the great work.

Convinced, however, as we are, that other things being equal—from local attachments and sympathies felt by themselves, and reciprocated by the people, and from their intimate acquaintance with peculiarities, habits, customs, and wants of every kind—such a ministry will be more fully identified with their work, and more efficient than it could otherwise be; and since, from this felt necessity, there has been for more than a quarter of a century an effort to build up a Theological Seminary, to meet, if possible, the pressing wants of this field—an effort which, amid many and great difficulties, has been owned of God to the furnishing of nearly two hundred ministers with the means of preparation for their work, and who are now laboring with acceptance, and in many instances with great usefulness.

In view of these facts—with this wide-spread field of religious destitution around us already, peopled with millions of souls, and increasing in population with unparalleled rapidity—a field even now white unto the harvest, and perishing for want of laborers: with these solemn facts before us, and the Redeemer's last command upon us, we cannot entertain the thought of abandoning the enterprise of building up and fully sustaining the Theological Seminary already existing among us.

We believe that it is now, for the most part, the clearly settled policy of our Church to provide for the training of her future ministers in Theological Seminaries.

It is, moreover, the manifest policy of the Church, founded on a conviction of what is needful for her work, to establish a plurality of such institutions, under her own care and immediate supervision, in every large field where the work seems to call for it, and where the men and means may be had for their establishment.

While we, therefore, in our collective capacity as a Presbytery, and individually as ministers and Ruling Elders of the Church, utterly disclaim all sectional designs and divisive measures, we, at the same time, feel it to be a bounden duty in common with our brethren, to labor to build up, and fully sustain a Seminary in our midst And while we make this declaration, we are only claiming to do a work to which the circumstances of the field, and the providence of God are plainly calling us.

While we labor and pray, for the establishment of a Seminary, we only claim what is our right, and what we most cheerfully concede to our brethren in other parts of our beloved Church and country. In view of these considerations, and others which might be mentioned,

Resolved, That this Presbytery heartily concur in the transfer of the whole enterprise, to the General Assembly, in the way and manner specified in the action of the Synods.

Resolved, That it is the earnest hope of this Presbytery, that the General Assembly, at their approaching meeting, in May, will accept this trust, and promptly take such action in the case as will secure the immediate establishment of this long cherished and much needed interest, and that we would deprecate the postponement of what is *now* a felt necessity.

Resolved, While we would prefer the location of the Seminary in our own State, yet at whatever point within our bounds the Assembly in their wisdom may locate the Seminary, we will concur in the same, and by our prayers and benefactions, labor to sustain and build it up.

Per order of Presbytery,
A. MCFARLAND, Stated Clerk.

For the Presbyterian Banner and Advocate.

Extract from Minutes of Presbytery of Saltsburg.

This Presbytery met at Kittanning, April 13th, 1859.

Overture. What is the duty of the churches under your care with regard to the cause of Temperance, at the present time?

Answer. We, the Presbytery, are persuaded that the circumstances of the times in regard to the matter of this Overture, are such as to call for a present utterance from us in relation thereto.

The manufacture of intoxicating drinks, to be used as a beverage, and traffic therein, and the use thereof cannot, under the light that has been thrown upon them, from science, from common observation, and from the plain principles and declarations of the Bible, be regarded otherwise than as wholly and only evil. They are the different departments of a business that does not possess one recommendatory quality, to shield it from the just and uncompromising opposition of all philanthropists, all patriots, all Christians; a business that is utterly and unqualifiedly useless, as to any good, either to the bodies or the souls of men, whilst its positive tendency, to the extent that it is prosecuted, is to ruin the temporal interests of its wretched victims, and to destroy their souls. Who can number the tenth part of the miseries to which it leads in time? And as to eternity, this awful declaration has come to us from heaven, "*Nor drunkards shall inherit eternal life.*"

In view of the facts embodied in the foregoing statement, we deem it the duty of the Church, in the persons of all her members, to abstain entirely from the use, as a beverage, of all intoxicating drinks. "Abstain from all appearance of evil." We are not our own, but are bought with a price. Whether we eat therefore, or drink, or whatsoever we do, let us do all to the glory of God!

In view of the same facts, we deem it the duty of the Church, in the persons of all her members, to resist steadfastly every temptation that may at any time be brought to bear upon any of them, to induce them to engage in either the manufacture of, or traffic in intoxicating drinks, for the use above mentioned. Let us judge this that no man put a stumbling block, or an occasion to fall in his brother's way! "Woe! unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken!"

Again: we deem it the duty of the Church, in the persons of all her members, to refuse their aid to all applicants for a license or legal permission, having for its object the vending of intoxicating drinks, either by signing their petitions, or otherwise advocating their cause. "Be not partakers of other men's sins. Neither bid him God speed; for he that biddeth him God speed, is a partaker of his evil deeds."

And moreover we deem it the duty of all Christian citizens, to use their influence as citizens, in the most available, orderly way they can, to obtain such a modification of the statutes of this Commonwealth, as that they shall no longer afford the authority and protection of law to the blighting curse of this liquor business, by which thousands are falling at our side, and ten thousands at our right hand; but on the contrary, that they shall fix upon it the stigma of outlawry, and furnish sufficient guarantees of protection against it. "As we have opportunity, let us do good."

Further, we deem it the duty of all our ministers and church Sessions to endeavor, in the use of all authorized means, not only to discountenance and discourage intemperance and all the influences that lead to it, but to aim at its entire eradication, as far as it is found within their proper jurisdiction.

And finally, we deem it the duty of all our people—ministers, elders, and members—to cooperate with other friends of sobriety, morality, and religion, in bringing a well-directed public moral sentiment to bear upon the subject, and thus to work together with them toward the accomplishment of the end in view; and whereas much good has resulted in times past by the organization of Temperance Societies, and the holding of Conventions to discuss the general subject of Temperance, and to call out and concentrate the strength of the friends of the cause, so as to render it more efficeint *in the right direction*, we call the attention of all our congregations to that method, as one that, in our opinion, is still capable of accomplishing much good.

Resolved, That this paper be published in the *Presbyterian Banner and Advocate.*

Attest: W. W. WOODEND, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Allegheny.

The Presbytery of Allegheny met in Butler, on Tuesday, the 12th of April, and continued in session until Wednesday night, at 10 o'clock.

Rev. David Hall was chosen Moderator, and Rev. W. G. Taylor Clerk, for the ensuing year.

Calls were presented from the congregations of Westminster, Buffalo, and Glade Run, each for one-third of the ministerial labors of Rev. J. V. Miller. Mr. Miller having declared his acceptance of these calls, arrangements were made for his installation.

Mr. S. P. Kinkaid was licensed to preach the Gospel.

The question on the subject of the Demission of the Ministerial Office, was answered in the negative.

Rev. W. G. Taylor, and Wm. Campbell, elder, were elected Commissioners to the General Assembly.

Rev. James S. Boyd was unanimously chosen Principal of the Witherspoon Institute.

The following supplies were appointed:

Ebenezer.—Rev. J. R. Coulter, First Sabbath in May; Rev. Miller, Fourth Sabbath in May; Rev. Kinkaid, Third Sabbath in June.

Bull Creek.—Rev. Ogden, Fourth Sabbath in May.

Tarentum.—Rev. Hall, Fifth Sabbath in May.

NEWTON BRACKEN, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Zanesville.

This Presbytery closed its last meeting in McConnellsville, on the 14th inst. The meeting was full, harmonious, and pleasant. Fifteen ministers and seventeen elders were present.

Of the items of business transacted, the following may be of some general interest:

The Overture from the General Assembly, respecting "Demission of the Ministerial Office," was responded to in the negative.

The report of the Trustees of the Miller Academy, shows the institution to be in a flourishing condition.

Rev. James M. Platt, and Elder Isaac Storer, were appointed Commissioners to the next General Assembly.

The pastoral relation between Rev. A. R. Hamilton and the churches of Brownsville and Uniontown, was dissolved, and the churches are permitted to supply themselves till the next stated meeting of Presbytery.

The following was adopted, viz.: Inasmuch as the Synod of Ohio has enjoined upon its churches to increase greatly their contributions to the Boards of the Church,

Resolved, That the pastors present be directed to state the injunction of Synod to their congregations, and urge them to enlarged liberality, as well as to regularity in taking up their contributions to all the Boards, and that the elders in vacant churches do the same in their congregations.

The fact having been announced that the Presbytery was then holding its *fiftieth* anniversary meeting, a Committee was appointed to report a minute touching this fact. The Committee reported the following:

WHEREAS, It appears that it is now fifty years, since the organization of this Presbytery, and as the lapse of time should ever admonish us of the end of our labors, and lead us to review God's dealings with us in the past; therefore,

Resolved, That in view of the history of God's dealings in giving great enlargement and manifold blessings to his Church in these bounds, we desire to record his great goodness with heart-felt gratitude, and to give praise and glory to his great and holy name.

Resolved, That we the present members of this judicatory, upon whose shoulders rest the burden of the increasing interests and labors of this portion of God's heritage, humbly recognize our high responsibilities, and while we feel our utter insufficiancy, yet encouraged by the fruits that have grown from the toils of our fathers and brethren, we now desire, relying on the power and grace of God, to bear forward the Standard of the Cross, and labor and pray with increasing diligence and devotion for the glory of God, and the enlargement of his Zion.

Resolved. That a Committee be appointed to prepare and to read, at our next stated meeting, a paper embodying the most interesting items, connected with the history of this Presbytery.

The following supplies were appointed for the Mt. Pleasant church: Rev. Milligan, Third Sabbath of April; Rev. Wilson, Third Sabbath of May; Rev. Ferguson, Third Sabbath of June; Rev. Duncan, Third Sabbath of July; Rev. Parmelee, Third Sabbath of August.

Presbytery adjourned to meet in the First Presbyterian church, in Zanesville, on the third Tuesday, (the 17th day) of May, at 2 o'clock, P. M.

WM. M. ROBINSON, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Schuyler.

The Presbytery met at 2 o'clock P. M., Tuesday, April 12th, in the Westminster church, Quincy, Ill. This is a new and commodious house. Moderator, Rev. Thomas M. Walker. Rev. S. Hart, Clerk. Rev. H. Nevius, Assistant Clerk.

Rev. Samuel M. Osmond was received from Raritan Presbytery, N. J.

The new churches of Warsaw and La Prairie were enrolled.

At the request of the Coal Company of Colchester, J. Warren, D. D., Chase, Withrow, and Province, were appointed a Committee to visit the place, and accept their offers for the erection of a Presbyterian church in that place.

Samuel Belville, of Prairie City, was examined and received under the care of Presbytery as a probationer for licensure.

Respecting the Theological Seminary of the North-West, it was

Resolved, That in the opinion of Presbytery, a Theological Seminary for the North-West is needed, and that under the control of the General Assembly.

Resolved, That said Seminary should not be located East of the State of Illinois.

The following were appointed Commissioners to the General Assembly: Principals, Rev. J. T. Bliss, of Altona; John Clark, of Camp Creek; Rev. J. Calvin King, of Bardolph; S. C. Jackson, of Galesburg. Alternates, Rev. C. Leavenworth, of Camp Creek; Rev. J. Warren, D. D., of Quincy; John Means, of Mt. Sterling; R. W. Porter, of North Henderson.

Next meeting at North Henderson, Mercer County, Illinois, Friday, October 14th, 1859, at 2 o'clock, P. M. T. S. HALL, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Western Reserve.

The Presbytery of Western Reserve met, according to adjournment, in the First Presbyterian church, Sandusky City. Rev. F. T. Brown, of Cleveland, preached the opening sermon. Attendance of ministers and elders, full. Rev. Varnum Noyes was chosen Moderator; Rev. W. S. Kennedy, Clerk.

Rev. W. S. Kennedy, and Elder B. J. Wheelock, principals; Rev. J. R. Hughes, and Elder John Starr, alternates, were appointed Commissioners to the General Assembly.

The Assembly's memorial concerning the Demission of Ministers, was answered in the negative.

No action was taken in the matter of the North-Western Theological Seminary.

The plan of Systematic Benevolence was endorsed heartily and *practically*.

The place of next stated meeting is Northfield, on second Tuesday of September, at 7½ o'clock P. M. Rev. John McLain will preach the opening sermon.

Presbytery recorded, with profound sorrow, the death of Mr. J. Watson Hughes, son of Rev. J. D. Hughes, a member of the Senior Class in Allegheny Seminary, a candidate for the ministry under the care of Presbytery, expecting to go as a missionary to the heathen; and a young man of unusual promise.

The Presbyterial standing Committee on Missions, consists of Revs. F. T. Brown and William Campbell, and Mr. B. J. Wheelock.

FREDERICK T. BROWN, Stated Clerk.

For the Presbyterian Banner and Advocate.

Presbytery of Washington.

This body held its stated meeting in the church of Fairview, Va., on the 19th, 20th, and 21st of April. Much business was done, of which, the following summary will suffice for the public.

The Rev. Samuel J. Wilson, Professor in the Theological Seminary at Allegheny, and the Rev. Smith F. Grier, of New Cumberland, Va., were appointed the ministerial Commissioners, and the Hon. Robert R. Reed, of Washington, Pa., and Matthew Dill, Esq., of Waynesburg, Pa., were appointed the lay Commissioners to the next General Assembly.

The Overture on the question of the Demission of the Ministry, was answered unanimously in the negative.

The Rev. N. B. Lyons was received from the Presbytery of New Lisbon, and a call from the church of Upper Ten Mile was placed in his hands, of which he declared his acceptance.

Two candidates for the ministry were received and recommended to the patronage of the Board of Education.

Six young men were licensed to preach the Gospel, as probationers, two of whom have completed their course of study in the Western Theological Seminary, and the remaining four have passed through the second session, and will return to spend the third in the same institution. The first two are Messrs. Marcus Wishart and George Scott, and the others are Messrs. Charles P. French, Joseph Waugh, Samuel G. McFarland, and John P. P. Stockton.

Messrs. Alexander L. Blackford and George K. Scott, were ordained as Evangelists; the former having been accepted as a missionary by the Board of Foreign Missions; his field of labor, however, being not yet designated, and the latter expecting to establish himself in Texas, under commission from the Board of Domestic Missions. The ordination sermon was preached by the Rev. R. V. Dodge, of Wheeling, and the charge to the Evangelists was delivered by Prof. E. C. Wines, D. D., of Washington College.

The reports and Narrative of the State of Religion, exhibited much general attention to the subject of vital piety, though the instances of converting grace are more rare than in some former years.

The Boards of the Church and other benevolent enterprises, have received gratifying attention during the year, but very far from that measure of support which they deserve.

The whole sessions of Presbytery were pleasant and profitable, and the members separated with deepened feelings of gratitude for the joys of brotherhood in Christ and in his church, as well as with a lively sense of the Christian kindness of the people, whose generous hospitality it was their privilege to share.

SUPPLIES.

Frankfort.—Rev. Keeling, Second Sabbath in May; Rev. Stockton, Third Sabbath in May; Rev. G. Scott, Fourth Sabbath in May; Rev. D. Hervey, Fifth Sabbath in May; Rev. Calhoun, Second Sabbath in June; Rev. Pomeroy, Fourth Sabbath in June; Rev. J. P. P. Stockton, Second Sabbath in July; Mr. McFarland, Fourth Sabbath in July.

Wolf Run.—Rev. Alexander, Second Sabbath in May; Rev. Lester, (Lord's Supper,) Fourth Sabbath in May; Rev. G. Scott, Fourth Sabbath in June; Rev. J. P. P. Stockton, Fourth Sabbath in July; Rev. McFarland, Fourth Sabbath in August; Rev. G. Scott, Fourth Sabbath in September.

Wellsburg.—Rev. G. Scott, First, Second, and Third Sabbaths in May; Rev. McFarland, Fourth and Fifth Sabbaths in May, First and Second Sabbaths in June, and First, Second, and Third Sabbaths in July; Rev. J. P. P. Stockton, First, Second, and Third Sabbaths in August; Rev. G. Scott, First, Second, and Third Sabbaths in September; Rev. Waugh, Fourth Sabbath in September, and First Sabbath in October.

Cove.—Leave to supply themselves.

Cross Roads.—Rev. G. Scott, Fourth Sabbath in April; Rev. French, First Sabbath in May; Rev. McFarland, Third Sabbath in May; Rev. J. P. P. Stockton, Fourth Sabbath in May; Rev. McFarland, Second Sabbath in June; Rev. Morton, Third Sabbath in June; Rev. G. Scott, First and Second Sabbaths in July, with leave to procure other supplies.

New Cumberland.—Rev. Aiken, Fourth Sabbath in May; Rev. Pomeroy, Fifth Sabbath in May.

Allen Grove.—Leave to procure their own supplies. J. I. BROWNSON, Stated Clerk.

HE is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

From our London Correspondent.

Defeat of the Cabinet—A Dissolution Announced, and its Reasons—Sketch of Sayings and Doings—Lord John's Programme—Are the Conservatives Necessary for the Peace of Europe?—Warlike Aspect of Affairs—The "Machiavelli" of Politics—The Death of a Nobleman, and his Antecedents—Romish Mobs, and Hatred to Reformed Priests—The "Distinction with a Difference" Between Priests and Puseyite Parsons—Bishop Gobat, and the Spirit of Unity and Prayerfulness at Jerusalem—Sermonizing, and Rustic Tenderness The Power of the Plain Saxon—Terrible Accidents—The Life Boat Institution and its Results—Postscript on French Designs, and War.

LONDON, April 5th, 1859.

A DEFEAT OF THE CABINET, on Friday morning last, has led Lord Derby to announce the dissolution of Parliament, which will take place as soon as some monetary and other essential matters of business have been arranged by the House of Commons. The great debate ended early on the morning of Thursday, the 31st ult. Sir James Graham had previously made a speech most damaging to the ministerial measure; and in spite of all possible "whipping" by the Tories, and the *Irish* Ultramontanists selling themselves and voting with D'Israeli, Lord J. Russell's adverse Resolution was, amid the greatest enthusiasm, carried by a majority of thirty-nine votes.

It was thought by some, that by Monday—to which day both Houses were adjourned—we should learn that the Cabinet would resign and make way for a Liberal Cabinet. They had distinctly declared that they would *not* go on with any Reform bill on the basis of Lord John's resolution, and they warmly resented Lord Palmerston's ironical counsel that they should stay in, and do the bidding of the majority. On Monday morning, out came a "leader" in the *Times*, announcing that the Cabinet had resolved to keep their places, and do what Lord Palmerston had demanded. Whereupon the *Times* scoffed and gibed, declaring that henceforth the honor and word of statesmen were but a jest. The *Morning Advertiser* had an article similar, only making an absurd attack on the person "nearest the throne," that is, Prince Albert, and charging on him the fall of the Queen's non-dismissal of the Cabinet. The *Advertiser* is a well-meaning paper; but it is too often befooled, belongs in fact, to the *gobenouche* class of journalism, and has a monomaniacal antipathy to the *Cobourgs* and Germans.

On Monday night, all these assertions were put an end to, by the announcement in the two houses, of an early dissolution. Lord Derby, in the Lords, delivered a violent series of invectives against Lord John Russel as the great disturber, raking up the past of that statesman's Reform efforts, and saying far more than was becoming. A most dignified reply and rebuke was given by that fine-tempered, honest man, Lord Granville, the leader of the Whig opposition in the Peers.

In the Commons, D'Israeli announced the dissolution, and deprecated the idea that the Ministry were now committed to their Reform bill, or indeed to bring in any measure of reform whatever. A few hours before, he had issued an address to the Electors of Buckinghamshire, endeavoring to lead off the country on a false scent, and stigmatizing as "revolutionary," the only course open to the Liberals as opposed to the "conservative" Reform offered by the Tories. As a specimen of the art and cleverness of the man, I subjoin the opening sentences of the address:

GENTLEMEN:—A Parliamentary majority, composed of discordant sections, has availed itself of its numerical strength to embarrass her Majesty's Government, and by a disingenuous manœuvre, to intercept the discussion of their measures.

A year ago, Lord Derby was summoned by her Majesty to undertake the administration of public affairs. Assisted by his colleagues, he has, with diligence and devotion, endeavored to discharge his duty to the country.

The blow, which has lately been inflicted on the Government, deprives it of authority, and yet in the ranks of the Opposition there is no more unity of sentiment than when their distracted politics rendered it necessary that Lord Derby should assume the helm.

The Opposition in the present House of Commons, which was elected under ambiguous circumstances, is broken into sections, which can always combine and overthrow the Queen's Government, however formed. This is a condition alike prejudicial to Parliament and to the empire.

In the course of the discussion which followed, Lord Palmerston gave his opinion against either the propriety or necessity of a dissolution. Mr. Bright, who knows that it will but increase the Reform fervor, warmly approved it, and warned the Cabinet accordingly, not to trifle with the people, while Lord John Russel spoke with great spirit in his own defence, just about the time that he was being castigated in the Lords, by Derby, and went on to say that he was prepared to reduce the borough franchises to £6 *rating* on houses, and also £10 in counties, besides adopting the "fancy" franchises so called of the late Cabinet measure, whereby persons who are schoolmasters and those having money to a certain amount in the Savings Bank, would be admitted. He would disfranchise about fifteen boroughs, and add additional members to others in new constituencies. It is very likely this is the programme of the measure which the House will ultimately adopt; but, in the meantime, a dissolution will but bring in a more decidedly Reform House of Commons, and consequently will lead to the casting out of the Cabinet, unless they belie all their past principles and professions. We have thus a long vista of political confusion before us, and of some disturbance before the nation.

The PEACE OF EUROPE is made by the Cabinet a pretence why they should remain in office. The Whig leaders say that they are just as anxious for peace as their adversaries; and that a Ministry existing on sufferance, as the present confessedly does, is not likely to command weight in a European Congress, compared to what the Foreign Minister commanding the confidence of Parliament, would do. Lord Malmesbury is well meaning, but "slow," and as people say, "no great head-piece." On the other hand, Palmerston would more likely go against Austria than the present Minister.

War seems almost inevitable. Piedmont, by M. Cavour, protests against the proposal to exclude her from the Congress, and Russia seems to join Austria in refusing that she shall do so. The Emperor Napoleon seems to have been much influenced by Cavour's recent visit to Paris. In fact, immediately after it, it would appear that the Lyons Railway Company was asked as to the number of soldiers it could convey in a limited number of hours; and every thing seems to indicate the convergence of French troops more and more toward Italy as a battle field. It remains to be seen whether the Congress will meet at all. "Machiavellian" is the term now applied to Napoleon's policy. No one trusts him or believes in his desire for peace; and it will only be because of the might of an irresistable and all-controlling Providence, if torrents of blood are not shed on Italian plains, ere the Autumn winds have stripped her vineyards and olive groves of their beauty and verdure. These remarks are founded on statements, of which the following, from the *Times'* correspondent in Paris, is one:

WAR PREPARATIONS.—A private letter received yesterday from Lyons stated that an army of sixty thousand men would soon be encamped in the vicinity of that city. A second letter, received this morning from another city, and dated yesterday corroborates that intelligence. It says that an army of sixty thousand men has been ordered to the frontiers of Piedmont, and that this measure was only decided on, late last evening (Friday.) The information comes from a general officer, who stated that the order was sent last night by telegraph.

THE DEATH OF THE MARQUIS OF WATERFORD, who perished by a fall from his horse, while hunting last week, near his own castle, in Ireland, has caused a profound sensation. He was forty-nine years of age, still full of manly vigor, the pride and boast of the country gentlemen's hunting circle, great in the steeple chase, and at the same time a kind landlord over a tenantry which furnished him with the princely revenue of £30,000 per annum. He was very notorious, some fifteen or twenty years ago, as the daring leader of all manner of escapades and night larks, both in and out of London. The wrenching off of door knockers, the upsetting of policemen, the thrusting of treacle caps upon the heads of old women, with grosser follies, still made Waterford the admired and imitated hero of young men about town. He was nearly losing his life when going about in his own fashion, through Stockholm, by night, by the terrible mace of one of the night watchmen, brought to bear on his skull. Nevertheless he became quiet, married an amiable and noble lady, lived on his estates, and thus, at last, dies—having accomplished little with the talents God had given him—luxurious ease closing a career which began in youthful madness. He died in a moment; his body was carried after nightfall into the quadrangle of his magnificent castle, and his childless, heart-broken widow, could but join the low wail of the peasantry below, as that stalwart form was carried in, a piece of clay, fast ripening for the grave. Alas, for talents misused, and time wasted! "Died Abner as a fool dieth!"

"GAVAZZI has been savagely attacked, at Galway, in Ireland, whither he went to lecture at the request of the Protestant clergymen. The latter were also pelted and pursued, and but for the police, murder would have been done by the infuriated and superstitious mob. A similar riot has just taken place at Manchester, where the "Baron de Camin" presented himself at the Free Trade Hall, on the Sabbath evening, to preach on "Justification by Faith." He had been a Roman Catholic priest—I presume in France—for upwards of twenty years. There was an organized opposition from the first, signal men being near the platform, and giving the indication to the crowd in the galleries to keep up the noise. In arresting the chief of these buglemen, the police were severely abused, and a rescue was attempted. At last fifteen hundred of the noisy Popish rabble were driven out of the Hall, and the preacher addressed those that remained. He made a very happy distinction between Popish priests and Puseyite parsons; designating the former as "wolves," and the latter as "wolves in sheep's clothing." Some plain people would say that the two classes were "much of a much;" but yet the honest, undisguised *wolf*, is a far less formidable foe than that soft and fleecy bell-wether-like fellow, who shows both teeth and claws just when you least expect it. Henceforth, let "Slippery Sam" of Oxford, and his *confreres*, get their *true* title.

THE BISHOP OF JERUSALEM has addressed a letter to a friend in London, dated March 3d, 1859, an extract from which I am enabled to send you. It indicates the true spirit of the excellent Dr. Gobat, and also how there is a company now at Jerusalem, who may yet become a blessing to the world:

"Our whole community of English, Germans, Jewish proselytes, and native Protestants, has never been in a more healthy state of mutual confidence, love, and forbearance; and during this Winter we have richly experienced the truth of the words (*Ps.* cxxxiii.) that where brethren dwell together in unity, there the Lord commands and gives blessing.

"Ever since our return from Europe, there has been an increase among us of the spirit of prayer, in which it seems that our whole community shares, except a few. * * But it was about Christmas that this influence of the Holy Spirit began to be more apparent. It was most powerfully felt the last evening of the year, when we had met in three different localities, on account of the difference of languages, to spend the whole evening in prayer.

"This was also manifested on the 21st of January, when Mrs. Gobat and some other ladies gave tea to the whole community of English, Germans, Protestants, and Jewish proselytes; after which we spent the evening in prayer, mutual exhortation, and encouragement, *in eleven languages*. I cannot express what I felt, when—after prayer and a short address to the larger meeting, in English—I went into the room where the Arab Protestants were gathered, and found them all, about forty, upon their knees in prayer. I addressed a few words to them on the subject of the sermon in the morning, "the throne of grace." It was very refreshing to see their dark faces beaming with joy.

"Since that time there has been a steady increase of earnestness and prayerfulness, so that this week, at the request of the congregation, we have begun a weekly prayer-meeting for the outpouring of the Holy Spirit upon all flesh."

Dr. G. adds:

"In other stations of this country, I am not aware that there is anything of this kind, except, perhaps, at the new station at Ramleh. Still I, and we all, feel very much encouraged, and are full of hope that the Lord will still more command his blessing to come down upon our labors. Pray, therefore, for us, and for the coming of the kingdom of our Lord Jesus Christ, in whose love I remain most faithfully yours,