PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VII, No. 34. Presbyterian Advocate, Vol. XXI, No. 29

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

WHOLE NO.846

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.

By Mail, or at the Office, \$1.50 per Year, SEE PROSPECTUS. Delivered in the City, 2.00 " "

CERMS .--- IN ADVANCE,

FOR THE WEEK ENDING SATURDAY, MAY 14, 1859.

Original Poetry.

The Death-Bed Vision. My failing frame now totters near the grave. I'll soon be free; Redeeming blood-I trust its power to save, To shelter me. O Lord, I feel thy wondrous love-Dwell in my heart sweet Heavenly Dove, And clothe my soul for realms above, Jesus to see-A chilling hand near stops my faltering breath-I scarcely see This fading light-it is-it must be death ! O welcome be. My glorious home! I'll soon be there, To breathe with "seraph," heavenly air; All free from sorrow, free from care, To rest with Thee. Those pearly gates are open thrown for me. Transporting sight, Angelic throngs about the Lamb I see, All clothed in light; O. Lamb of God, I come, I come, I speed with angels to my home, And leave my body to the tomb; I've passed the night.

Through portals, streaming floods of matchless glory, To waft me home, With golden harp, let me repeat His story, No more to roam. Ye ransomed hosts, hosanna's raise, With heavenly anthem, rapturous lays, Sound I sound I our great Immanuel's praise,

Who bore our doom. NEC F.

For the Presbyterian Banner and Advocate. The Atonement. NO. II.

DESIGN OF THE ATONEMENT. Having ascertained in a former article, the nature of the Atonement, the way is open to examine its design and extent; I couple together the extent and design, beany thing; and, of course, they constitute an atonement only to the extent designed.

It is obvious from the remarks just made, unat the nature of the Atonement is fre-quently misapprehended, which necessarily produces a corresponding mistake in relation to its extent. And that the latter may be more distingtly apprehended are more to be able of Cheit and the latter may be to its extent. And that the latter may be given in behalf of Christ, not only to be-more distinctly apprehended, we must first lieve on him," &c.; Acts v : 81, "Him hath look into the design of the Atonement. Such a stupendous demonstration as the sacrifice and death of the innocent Lamb of God, must have had some specific design ; a design, too, corresponding with the mighty magnitude of the transaction, and a design which shall as certainly be accomplished. And, 1. The Atonement is not designed, as some suppose, to make God a merciful Being. This would seem to imply that God is not merciful, irrespective of an atonement. On the contrary, mercy is an essential Atcourse is entirely independent of the Atonement; while, at the same time, the manifestations of that mercy toward a guilty world are inseparably connected with the Atonement, and dependent upon it. In itself considered, God never took pleasure in the death of the wicked; yet still he could not possibly display his mercy to sinners except in a way to vindicate his law and sustain the rectitude of his Government, and that way is through the atoning death and sacrifice of Jesus Christ. While God proclaims himself "the Lord God, merciful and gracious, long suffering and abundant in goodness and truth," &c, he declares, in the same breath, that " he will by no means, clear the guilty;" i. e. he cannot, consistently with his perfections, clear the guilty without an atonement. 2. The Atonement was not designed, as others have imagined, to constitute a mere governmental display intended "to make a grand impression upon the Universe." It "the condition of man after the fall is such indeed made a mighty impression on the whole intelligent Universe, but that impression is simply one of its incidental results, while its main design is to meet the claims of violated law, and thus to "make reconoilistion for iniquity, and bring in an everlasting righteousness."-Dan ix: 24. An Atonement which would trample law and just ce beneath its feet, and fling to the winds the eternal principles of right and reason, must indeed make an "impression' on an intelligent Universe, but a most unhappy impression, viz .: That God utterly disregarded the claims of his own eternal law, annulling its awful penalties without the least satisfaction, thus himself setting aside the claims of "everlasting righteous. ness;" an impression which would create a jubilee in Hell, while it would hang all Heaven in mourning. Such surely could not have been the design of the Atonement. merely to open the way for the pardon and ment does not save sinners, his design is reconciliation of the sinner, on certain conditions on the sinner's part. There is indeed a condition of pardon and reconcilia tion, but not in the will of God ; that will was absolutely and unconditionally, by the Atonement of Christ, to procure pardon and reconciliation here, and eternal glory hereafter. To make any contingent act of ours an indispensable condition of God's accomplishing his own will, is utterly injurious to the infinite wisdom, power and sovereignty of God; and comes but little short of downright blasphemy. This were to answer Paul's unanswerable question, "Who hath resisted his will ?" "Suppose the condi tion required; to be faith ; then the condition is such as the sinner can perform, or he cannot; if he can, then have all men the power to believe, which is untrue. If he cannot, then the Lord will give grace to believe, or he will not. If he will, why then do not all believe? If he will not, then the purchase of salvation for all by the blood of Christ amounts to this, viz : God intends by Christ's death, to purchase for all, pardon, reconciliation and eternal glory, yet so conditioned as never to beuefit one of them, unless they do what God well knows they have no moral power to do, and which none but God can enable them to do, and which, as to most of them, he is determined not to do." At this rate, the death of . Christ can benefit none; nay, under such conditions, his death will but increase the

and the second second

cal necessity, involves the doctrine of universal salvation. To demonstrate this, take the following syllogism, viz : God designs an application of the saving benefits of the Atonement to all mapkind. But whatever God designs, he will infallibly accomplish. Therefore, an application of those benefits will actually be made to all mankind. The argument is conclusive; if not, let the flaw be pointed out. To weaken its force; an Arminian writer once quoted a similar syllogism employed by a noted Universalist to prove the doctrine of universal salvation. In answer, I remark that those who maintain that God wills or designs the salvation of all mankind, may be safely challenged to meet and overturn the argument. The Universalist takes Arminian ground in this instance, and very consistently, nay inevitably, reaches the doctrine of universal salvation. But, replies the Arminian, God's design, in the application of the Atonement, is conditional. That poor, erring, feeble man should form conditional designs, is the necessary result of his ignorance, weaknesses and consequent dependence. But to talk of conditional designs existing in the mind of a Being of infinite wisdom, knowledge, and power, is certainly trifling with, if not insulting to the Divine character, and exposes us to the danger of the man of whom God has spoken with indignation, [Ps. 1: 21,] "Thou thoughtest that I was altogether such an one as thyself." This, in a word, is to represent the omniscient, independent, eternal Jehovah as dependent for his eternal purposes on creatures not in existence; as purposing to do this or that, if some other event should take place, but if not, to act differently. Such representation is manifestly derogatory to the Supreme Being; and yet it is fully sustained by the assertion that the designs of God are conditional.

firmative answer to this question, by a logi-

But what are the conditions required? Faith and Repentance, reply the advocates of this view; i. e. God designs to apply to all, the saving benefits of the Atonement, if all repent and believe the Gospel. But did not God know from all eternity that not one of the race would ever believe and couple together the extent and design, be-cause the obedience and sufferings of Christ in themselves considered and apart from the Divine design, constitute no atonement for any thing; and, of course, they constitute certainly not conditions, in any proper sense. That they are denominated gifts, is proven by such declarations as the following: God exalted to be a Prince and a Saviour. for to give Repentence unto Israel," &c. Now as the conditions spoken of, are shown to be nothing more nor less than the sovereign gifts of God, and as those gifts are essential to salvation, it follows inevitably that if God designed to apply the saving benefits, of the Atonement to all mankind, he must have designed, at the same time, to give faith and repentance to all mankind. But this again is downright Universalism. Surely, no sensible min day believe that if God designed a saving application of the Atonement to all mankind, he designed, at the same time, to withhold what was absolutely essential to such appplication. This were to design, and not to design; or to form two designs, the one destructive of the other. It is futile to talk about conditions, when the conditions themselves are God's peculiar gifts, and not only necessary to, but an essential part of salvation. No demonstration, then, can be more conclusive, after all said and done about conditions, than, that God's design to apply the saving benefits of the Atonement to all mankind, involves the doctrine of universal salvation. This conclusion can be evaded only by denying that faith and repentance are the gifts of God. But this is palpably to contradict, not only the

From our London Correspondent. Another Money Pause-Its Cause-Austria's De-mand Refused-Will the Congress Meet at all? the Army-Turkish Missions, and an Evening in

the West End-Postscript. London, April 12th, 1859. exact state of the matter, a few days ago, if not at this moment, is clearly put by one of

the morning journals, thus : The immediate cause of this sinister change in the aspect of affairs is thus explained. Austria uch extreme and irrevocable steps as enlisting volunteers into ber service even from the Austrian possessions in Italy. France refuses her consent to the stipulation for Sardinian disarmament, unless Austria were to do the same. The Court of Vienna replies with, it must be admitted, some appearance of reason, that for smuch as they are

avowedly menaced by France as well as Sardinia, the disarmament to be safe must be general, as between the three parties who have assumed: a beligerent attitude toward each other. But France won't submit to this on her part, and thus we have three Powers, all of them loudly pro-fessing to be civilized and Christian, determined, in spite of all persuasion and advice, upon rush-ing into the fray like so many mad bulls which have irritated each other into fury by mutual bollowing. "Sint duo genera decertandi," 8898 Cicero, "unum per disceptationem, ulterum per vim; illud proprium sit hominis, hoc belluarum."

The collapse in the London Stock Exchange, on Saturday last, was nearly one per cent. This arose from the receipt of news that fresh troops were being sent to Italy, by Austria, that the garrison of Milan were, by proclamation, urged to prepare for battle, and, by the memory of Novara, once more to annihilate Sardinia, together with

the rumors that immense bodies of French

date, of whom the fless said the better. mand Refused—Will the Congress Meet at all? Austria's Reckoning Day—Napoleon's Bad Faith—The Approaching Dissolution—Election Expenses and their Gauses—A Peep at a Metro-politan Borough—Two Model Candidates—True Source of Electoral Purity—The Temper of the Press—Everett's "Seasonable Hint" Trans-ferred to England—The Penitent "Star" re-proving Sin—A Rara Avis of Scurrility—The Religious Press and ils Tone—The "British' Standard," and Professor Finney—Hot and Cold—A Heresy Charged Home—The Heretic yet a "Sun" with "Spots"—The Finney Theology and Reinivalls—Real Revivalls—Piety in the Army—Turkish Missions, and an Evening in What we want to see in the House of Com-

and profligacy. Among the new men likely to enter, the House of Commons, is Edward Baines, the proprietor of the Leeds Mercury, whose position and accomplishments as a literary

ANOTHER PANIC has convulsed the funds man, and whose eminoit services as a friend every country in Europe. In the midst of religion cannot, be too highly estimated. of the discussions and negotiatious about a Congress of the Powers, we found Austria last week insisting on the disarmament of Sardinia, as an absolute prerequisite to the ment can bring to bear other kind of presproposed Conference. The French Govern- sure besides vulgar bribery. The latter, I ment refuses to ask this from Sardinia, and trust, is not common, but probably till we moreover demurred to disarm herself. The get the ballot for which some of the Whiga themselves are beginning to " pronounce -true protection to those voters who are in situations where officials may frown them

out of their means of tearning their bread, The immediate cause of this sinister change in the aspect of affairs is thus explained. Austria demands as a preliminary to her entering the Congress that Piedmont shall disarm, maintaining that the latter cannot be serious in submitting the dispute to reference while having recourse to such extreme and irrevenable stens as enlisting Republics, nor Constitutional Monarchies can boast of a vitality unharmed, or an incorruptibleness not corruptible, if the public conscience is debauched, and the moral: sense faithless.

> The TONE AND TEMPER OF THE PRESS, in this country, are undoubtedly improved. as compared with former times. Amid political excitement, however, amenities of style are too apt to by forgotten, and so the *Times*, and other papers, have quoted the following from the lefter of Edward Everett, in the New York Ledger, evidently intend-ing-mutatis mutandis-that it should be taken as a word in season by the British press also :

A SEASONABLE HINT HIT the press of the Uni-ted States could learn that an opponent is not necessarily an unprincipled and selfish adventurer. a traitor, a coward, and a knave; and that our neighbors on an average are about as honest and right minded as ourselves, it would increase its own power, and the great, interests of the country (which languish under the poison of our party bitterness) would be incalculably promoted.

Imputation of evil motives to political troops were being dispatched to Lyons. opponents, I have often noticed in the It seemed to be clearly taken for granted earlier career of the Morning Star, which that Austria anticipated the rejection of her is Mr. Bright's organ, and even the pugna-disarmament proposal by France, and was cious Quaker himself. (for he has a most hastening to concentrate her legions so as to anti "Friend" bump of combativeness, and strike a first and terrible blow in Italy. "pitching into" tendency to struggle with,) The expense of the present state of has injured his cause many a time by gross preparation is even greater than war itself and unjust imputations against the upper would be. Austria seems judicially shut up ten thousand of Ragland. But the Star would be. Austria seems judicially shut up to financial ruin, or to hostile concussion, first from France, and ultimately, it may be, even from Russia also. Russia has never forgiven her for her "ingratitude," (dis-played in connexion with the Crimean strug-ile,) in forgetting the helpigiven her in the suppression of the Hungarian insurrection cation called, "The Constitutional Press." of 1848. Over Hungary, tyranny and This is a monthly magazine, and is certainly priestoraft reign malignantly supreme. Even | destined to perish, by reason of its violent the sons of those who took any part in the abusiveness. All the opponents of the '48 movement, are shut out from all State Government Reform measure, we are told, patronage! So, in like manner, the poor are either "hirelings of Leagues," or Jews are persecuted, servants of that com-"unscrupulous representatives of transcendant mediocrity ;" the popular demonstra-tions against the bill have been "stipendiary munion being, by a recent decree, prohibited from taking places in Catholic families. A. Rothschild went the other day to remon- antics of a savage agitation ;" the gentlemen strate with the young Emperor, who gave who have spoken at Reform meetings, are him an obscure answer. The provision "fellows who express any opinion for which may be relaxed in Vienna, for State reathey are paid best," and so on. sons, but will be enforced elsewhere. These Lord John Russel is honored with a things add to the terrible account running torrent of fierce imprecation ; and "unprinin Heaven's Chancery against this | cipled old man" is one of the mild epithets up wicked and impenitent Power, and forebode applied to him, I presume because he wound up the speech with which he prefaced the a terrible reckoning day. Resolution that condemned the Ministerial The BAD FAITH of the Emperor of the measure, by declaring, "I was the friend French seems to be generally believed all. of Reform when I was young, and I shall over Germany. He has issued a second not desert it now when I am old." manifesto, deprecating the suspicions of The best idea of the tone of this new Germany, and declaring that the same symchampion of Toryism, is given by a poor pathy for liberty which he shows in referimitation of the old "Noctes Ambrosianae" respect Germanic independence. The effect of Blackwood, called "Suppers of the ence to Italy, would necessarily lead him to Tories." The scene is the "Editor's Sanc. French feeling in Germany, will be but small. The Emperor Francis Joseph has this will have in cooling down the Antino faith in Louis Napoleon, whose "foot- the foot of one, a bloodhound, called "Tory." ball," he last week was heard to say, he Let the worthies speak for themselves : Mauleverer: Well, Hugo, my boy, here's the would not be. first number complete. Centuries hence, Tories To day, news more reassuring reaches us,) the effect that Austria withdraws her amand for the disarmament of Sardinia demand for the disarmament of Sardinia, and that the Congress will yet meet. No which is my department. What shall I give you doubt Austria finds that she cannot overrun for that dog? Mauleverer: I'd as soon sell my father. Tory Sardinia by a sudden rush. The Morning Post is my dearest friend-with an exception or two. has an article conclusively showing that her 'He hates Radicals as strongly as I do. ultimate chastisement from France will be Loraine: Instinct is a wonderful thing. I terrible, if she begin a war. Whole reginever knew a Whig or Radical who could obtain nents of seasoned French troops are being the affections of a dog of any noble breed. You'll notice, those fellows, are always followed by curs brought home from Algiers; if a Congress and mongrels. Swingate: Lord John Russell pets a poodle. fail, then væ victis! Mauleverer: Of course. A bloodhound or a nastiff wouldn't condescend to associate with THE DISSOLUTION OF PARLIAMENT, at a orisis in European allairs, is water, is a skunk. orisis in European affairs, is warmly conhim He might manage to become intimate with

will, I trust, unseat the first-mentioned candi- | there might have been a mistake by the re- | the pioneer of a marvellous spiritual revolu- | offer of money and other available means, suf porters and publishers of his Lectures at lew York (which he had never seen in print,) he went on to let out his real opinions in a way to shock and disgust multitudes. On the day this letter appeared in the Standard, Dr. C said no more, than that "our friend" had lost no time in sending a "reply;" but not one word about "such a reply." Meanwhile many were astonished and in-

dignant. To be apparently deserted by their champion, was too bad. And so showers of letters of remonstrance descend on the editor's table, and he comes out with a leader, quoting from Professor Finney's works, and condemning them strongly; but still at the beginning saying that none of these views were propounded when Professor Finney was last in London, and toward the close

speaking soft words about " our friend." A continuation of the review appears in last week's Standard, coupled with a notice

of a pamphlet by the Rev. A. Macleod, of Glasgow, (author of. "The Faithful Prom-iser" and other works, in which Doctor C. says, " our friend Mr. Finney figures somewhat prominently?" Then it is said, deprecatingly, " In this case, as usual in, matters analogous, it would seem that the evil only has been taken without the good."

Dr. C. resuming his review of Mr. Finney's opinions on justification by imputed righteousness, containing questions preudometaphysical and pseudo logical like this: "If justified by imputed righteousness, why pardon him whom the law accounts as already and perpetually and perfectly right-eous?" Dr. C expresses surprise that "so.

acute a man" should express himself so." and that " he seems to us utterly to confound things that differ-the forgiveness of an erring son, with the justification of an err-

ing sinner He also says that "Mr. Finney is much n the habit of blending truth with error, which has the same effect, setting forth half truths, and charging his opponents with things they not only do not hold, but utterly abhor." Yea, he says, it makes the blood run cold to hear Mr. F.'s language about the imputation of Christ's righteous ness, and of the orthodox "dogmas" thereon ("fabulous," says Finney, "and better be-litting a romance than a system of theolo 2y,") as he thus attacks "vital truth." ea, "death, not life, must flow " from such teaching. To diffuse it, is to blast or de-stroy. So, likewise, Finney's language about the Atonement is "startling, alarm ing, wild, and illogical," and it is asked, who that has learned even the first principles of the Gospel, ever imagined that "the work of the Holy Spirit was the foundation of ion ?" It is not "a question of

tion, as well as to Prehendary Burgess' account of his visit to the East, and of the claims of the American Missions The Malta Protestant College, also, which is founded on strictly Protestant and Evangelical principles, is doing a noble work in preparing native missionaries for Italy, the Levant, and the Turkish Empire.

The claims of the Anglo-Turkish Literature Society was brought under notice. Dr. Schauffler, in passing through London, last year, was the instrument of enlisting the sympathies of an American merchant, who, struck with the value of the enterprises for fourteen millions of the Turkish speaking, race, gave £1,400, required for the purchase, of the copyrights of an existing Dictionary, Grammar, and Dialogue Book in the Turk. ish language. The Committee desire to publish similar works for the benefit of the Arabie speaking maces; composing ho less than eighty millions, of the human family.

P. S. Allow me to express hearty thanks to ladies at Washington, Pa, to yourself and your lady, and to others elsewhere, who are forwarding articles and gifts of sympathy. and love; to our approaching Bazaar. They will doubtless reach me in a few days. George H. Stuart, Esq., has sent we a noble donation of money, in lieu of ladies' work ; and as the sale will not realize the £500 which we require (£1,300 paid off, previously, without aid, by ourselves,) if other ladies and gentlemen will send small sums to yourself or Mr. Stuart, they will be valued ; as "many littles make a muckle."

How to be like Enoch.

Do y seek Eaoch's introduction to the living God? Go to him, as Enoch went, believing that he is, and he is accessible. (Heb. xi: 6,) and seek to get into the same just and realizing knowledge of him that Enoch got. He is revealed to you more suply, perhaps, than he was to Enoch. Bélieve. Believe that he is not afar off, but nigh. Believe that he is not bostile, but propitious. Believe that he is all that Jesus said-that he is all that Jesus was-and believing this, walk with him. Admit him into your home, that he may bless it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of

every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, and the constant your soul. Learn, with all Sabhath of reverence for his greatness, but with equal reliance on his goodness-learn to make the eye that never slumbers the companion of your nights and mornings; and the ear that never wearies, make it the confident of your weakness, your solitude, your ecstasy, and woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted, and divinely quickened let every footstep be a walk with God.-Dr. Hamilton.

ficient to justify the hope that at least three chairs will be soon and fully endowed, and suit-ahle grounds be given for Seminary purposes. We wish, also, the General Assembly to elect Professors, and put the Seminary in active oper-ation at as early a day as there is sufficient en-dowment secured to justify Professors accepting professorships in the Saminary, having the assur-ance that their salaries will be paid. We most enrustly desire to see curried out in its spirit and to the letter, the first resolution of the Synods, as contained in the paper before Pres-

bytery, viz : "That the direction of the Seminary, the right to determine the number of directors and Professors, and to appoint the same; and all the powers which have heretofore been vested in the powers which have heretofore been vested in the Synods, shall be and, are hereby transferred to the General Assembly of the Preebyterian Church of the United States of America," without the intervention of any body, or council between the Synods, and the General Assembly not contem-plated in these resolutions of the Synods, but leaving the Assembly free to carry, out in the fear of God their manifest design of the Synods, in making this transfer of the Seminary to their content

in making this transfer of the Seminary to their control. "A Reveal of the seminary to the seminary to their the Presbytery of Sangamon, and the Rev. F. N. Ewing to unite with the Presbytery of Chicago. Presbytery holds sits next, stated meeting at West Urbans, on the fourth Aussday, of Septem-her, at 7, o'clock R.M. f Adjourned to meet at Union Grove church, on

the third Tuesday of Juve, at 3 o'clock P. M. R. Conovas, Stated Clerk.

For the Presbyterian Banner and Advocate.

Narrative of the State of Religion IN THE CHURCHES UNDER THE CARE OF THE PRESBYTERY OF NEW BRUNSWICK.

In presenting to the General Assembly their annual Narrative of the State of Beligion, the Presbytary of New Brunswick would record their gratitude to the great Head of the Church, for the general prosperity that has attended the several congregations under their care.

During the year past, our churches have been blessed in temporal things. Some of them have collected and appropriated large sums of money to the cancellation of church debts, and the erection of parsonages. The salaries of our pastors have been promptly paid. The plan of systematic benevolence gains; ground, and is found to work well. Liberal contributions have been made to the various objects of benevolence under the care of the Boards of our Church, as

well as to the Bible, Tract, and other causes. The subject of infant baptism has received more than usual attention in many of our churches. A commendable interest is manifested churches. A commendable interest is manifested in the religious training of our youth, and in Bible Class instruction. Our Sabbath Schools are numerous and flourishing, while the more im-portant and happier influence of home training is not neglected. 'A good degree of religious in-terest has existed among the young in several schools within our bounds. In the female school at Frechold, (Mr. Richeson's,) several eases of conversion have occurred. In the Female Semiconversion have occurred. In the Female Seminary at Lawrenceville, under the care of Rev. nary at Lawrenceville, under the care of hev. Dr. Nassau, and in that at Pennington, under the care of Miss Hale, a number have passed from death unto life: A precious period of refreshing has been enjoyed in the High School at Law-renceville, resulting in the hopeful conversion of some fourteen youth, several of whom look forward to the Gospel ministry as their future work. The venerable College of New Jersey has a larger number of students than at any former period. A healthful religious influence prevails among them. The Institution is highly prosperous; and is manned by an able, learned, and vigorous Faculty. The Theological Seminary at Princeton was never more flourishing. A number of the students propose devoting themselves to the work of Foreign Missions, and several have left other professions, to serve the Master in the work of the ministry. Our churches, too, have more candidates for the ministry than usual. While revivals of religion have not been as general among our congregations as they were twelve months ago ; yet the Spirit of the Lord has been poured out upon several of them. This has been the case in the church at Millstone, in has been the case in the church at Millstone, in the first and second churches at Cranbury, the first church at Princeton, and the first and second churches of New Brunswick; while in several others there have been marked indications of the Spirit's presence. And as a result of the revivals of the preceding year, there exists a more elevated standard of active piety, greater attention to the means of grace, more faithful evereige of Church discipline, and a more general attention to the means of grace, more faithful exercise of Church discipline, and a more general inquiry on the subject of religion. One of our members, Rev. Charles S. Stewart, Chaplein in the United States Navy, reports the conversion of a hundred sailors on board the North Carolina, and other government vessels in the harbor of New York. Sixty of these united with the Paraburging Church with the Presbyterian Church. The cause of temperance seems to be at a stand, or retrograding. Cases of discipline, from intemperance, are multiplying. We feel that the Church should awake to a higher sense of responsibility in relation to this matter. Prayer meetings are kept up in the churches throughout our bounds, and with the most happy enroughout our bounds, and with the most happy results, while a spirit of union and harmony prevails that augurs well for the interests of Zion. The Gospel has been preached in its purity, and the word of truth, in the hands of the Spirit, has become powerful for the salvation of the aged and the young. We have been called to mourn over the death of two aged and venerable members of our Pres-bytery. Jacob Jones Janeway, D.D., departed this life in the month of June last, full of years and honors, and of faithful services in the min-istry of reconciliation. He was once the Moderator of your body, and filled every position to which he was called with signal ability. James Carnaghan, D. D., the accomplished scholar, the judicious counsellor, and for more coholar, the judicious counselor, and for more than thirty years the able and successful Presi-dent of the College of New Jersey, sleeps with Davies, and Witherspoon, and Edwards, and Stanhope Smith, men "who have washed their robes and made them white in the blood of the Lamb." While we mourn the loss of these distinguished servants of God, we would cherish their memories, emulate their virtues, and follow them as they follow Christ. We would gird on anew our armor for the conflict, and go forth with fresh vigor " to the help of the Lord, the help of the Lord against the mighty."

plain and repeated statements of the Bible, but every evangelical creed under heaven, not excepting the Book of Discipline of the is freely admitted that the Atonement has that he connot turn, and prepare himself, by his own natural strength and works, to faith and calling upon God," &c.

5. Nor was the Atonement designed merely to render salvation possible. If nothing more was designed, the Atonement might have been made in vain. Christ's whole work on earth accomplished, and yet no sinner saved ! To make salvation possible is not to make it certain. The same result accrues if salvation be offered on impossible conditions; on condition, for instance, of faith and repentance, which no sinner. without special grace, ever did or could originate. According to this notion, where is the benefit resulting from the Atonement? Surely this is not Christ's coming to save sinners; not the work, the Father sent him to accomplish; not the work the apostle declares [1. Tim. i: 15,] he came to accomplish. "Christ Jesus he came to accomplish. came into the world to save sinners;" this was his express design. But if the Atonein the Bible. it is that Christ came to purchase pardon, peace, reconciliation with God;

in a word, every thing [including faith and repentance, of course] necessary to secure the complete salvation of his people To say, moreover, that the Atonement was designed merely to place man in a salvable state, and not to save him, is at once a oncession that Jesus Christ is not a full Saviour, and of course not entitled to the full glory. If Christ did not purchase the giftsof faith and repentance, he purchased no. thing of real value to the sinner, and might as well have purchased nothing at all. And to say that the sinner possesses inherent power to exercise faith and repentance, is to assert that he possesses equal power to exeroise all the other graces and gifts of Christianity; and consequently to be his own Saviour. It is obvious, therefore, that if the death and sufferings of Christ, did not purchase for the sinner, the gifts of faith and repentance, the Atonement has not put man into a salvable state at all, nor made salvation possible at all; it simply tontalises the sinner, and represents the Saviour as saying, "You may have the saving benefits of my suffering and death on conditions I well know no sinner ever did, or can perform, without the bestowment of additional

leaire.

is empatically, to " promise a blind man one preacher of the Gos tiol assembly asthered last Friday even-North-We hv which of the S thousand pounds on condition that he will see" right : "A minister has no ground to hope 2d. A most kind and lively sympathy in the ing, at Sir C. E. Eardley's house in the constitution of said Seminary is altered, so for Finsbury." This last named gentleman, that period. On Mr. Finney's reappearance far as to give the entire control and management of the Seminary into the hands of the General sickness and suffering of his family, which have 4. Nor was the Atonement designed to se-oure the salvation of all men. It is freely he has no hope; but he has learned to put Grosvenor Street, in Grosvenor Square. who gave up his seat in Parliament during in London some six weeks ago, Dr. Tregelmade it necessary for him to resign and separate [had the honor of being one of the the Crimean war, in order to make the rail- les, the well-known scholar, writes from admitted that the Atonement secures not no faith in the point and energy of sentenfrom us. 3d. A cordial and earnest desire to commend way at Balaklava, that was found so useful Plymouth, detailing from Professor Finney's Assembly: invited, and listened with great satisfac-The Presbytery highly approves of this action only for the wicked, but for the whole ra-tional oreation, temporal benefits of vast im-to compel attention, and mighty to regale of the Synods, and is in favor of the Assembly's going forward in the work of establishing the Seminary on a broad and liberal basis, as fast as during the siege of Sebastopol, now comes own published Lectures, a series of open tion, to the details given by Dr. Pomeroy, forward by the request of the *religious* part contradictions of those doctrines, such as of his personal observation of the missions of the community. He is an ardent Liberal; Original Sin in the depravity and guiltiness in the East, of the present remarkable move-has risen from the carpenter's bench to be a of human nature, and Justification by the ments going on, including the open avowals portance; and that, in its own nature, it is sufficient to secure the eternal salvation of gainsayer, and yet not mighty to the pulling of the community. He is an ardent Liberal; has risen from the carpenter's bench to be a millionaire; has been a great Railway con-tractor; the friend, in the highest sense, of the C.Navvies;" and is the generous sup-port of every philanthropic movement. He F. to reply. He did so; and after saying the whole world, had such been the Divine down of strongholds." The apostles' felt intention ; but the question under discussion, at liberty to devolve the distribution of the touches simply the saving benefits of the Church's alms on others chosen for the pur-Atonement. Did God design an application pose. But they did not dare to quit pray-of those benefits to all mankind? An af. ing and preaching. BACDING.

Mauleverer: What sort of people are provincial o which Europe would have looked as the editors?

rue exponent of English feeling. The true exponent of English feeling. The Ministry have been putting off the time of dissolution somewhat beyond what precedent are mostly high minded gentlemen; for nobody or necessity seems to warrant. Mr. D'Israeli would take to Toryism as a trade-it doesn't pay. (pious man!) has a decided objection to The Radical editors are wretched fellows. Mauleverer: Oh, I never read newspapers. issue writs "during passion week !! This What makes them pay, down in the country ? Swingate: Local advertisements and scurrilout s the man who talks in one of his novels,

in virtual praise of the Jews for having personality. I hate rersonality. Loraine: So do L. The "Constitutional Press' prucified the Christ, and thereby conferred such benefits on the world ! On the same must never be personal.

Mauleverer: Don't talk nonsense. It will alprinciple, he could pass a panegyric on ways be personal. When a political proposal is dull, it reflects the dullness of its proposer. You udas, to say nothing of Pontius Pilate, and I have no doubt it would be as glib and can't dissociate measures from men. If a bill is plausibly eloquent as Satan himself could bad, its introducer must be a fool or a roque. Smashing the bill is only a temporary good ; the

thing to do is to smash its author. The Appeal to the Country invokes an expenditure of about a million and a half The RELIGIOUS PRESS sometimes errs, by sterling Corruption and treating will ac- an excess of the odium theologicum, in the yount for a part of this, but the necessary use of strong language. But this I am expenses of county and borough elections are bound to say, is the exception rather than normous; and that is the reason why men the rule. It was conspicuous in the tone of of the Andrew Marvell type cannot often the articles of the Morning Advertiser, and afford to stand. One of the first necessary especially in the "slashing" leaders of Dr. steps in a borough, is, for one or other of the Gampbell of the British Standard, in conandidates to engage as many of the public nexion with "The Negative Theology "exhouses as possible, in different districts. citement. Dr. Campbell is unmerciful to Thus the publican interest is enlisted in the his opponents. I only wish that he would political struggle, their houses form the head-political struggle, their houses form the head-quarters for local Committees, and their from across the Atlantic, when convicted of votes go with the party who engage them. hercsy.

grace.' Over the walls and on the pendons of the I refer now to Professor Finney. Some navy, be multiplied a thousand fold ! West. viz.; hotels, are great poster bills-as for example, seven years ago or more, he was in London, sire to report that they find in the mind of this A Praying Preacher. In reply to a paper laid before the Presbytery of AMERICAN MISSIONS in Turkey, received in our own Finsbury Borough, (in the North preached at the Tabernacle-Dr. Campbell Board and the community, "Ist. A deep regard for the scholarship, fidelity, and piety of the retiring brother. Bloomington, containing the action of a constitu-tional majority of the Synods having the control And who needs prayer more than a el? Chalmers was of the metropolis,) "Cox, the Resident then and still being the pastor, and Mr. s no ground to hope Candidate," and "Sir S. M. Peto, Bart, Finney residing, I believe, under his roof at full consideration from a large and influenmisery and wretchedness of sinners. This

words, but of things fundmental." It is "bad, thoroughly bad," to make "a return to personal holiness" a "condition of ustification ; it were " to consign all flesh to disease and death." The school that teaches it is an "arch destroyer."

Well, are not these expressions of opin ion on Dr. Campbell's part, all that could be desired ? Yes: but-but-ere the article closes, we find the following language: The passages we have quoted are undoubt adly 'spots,' but they are on the 'sun'' Mr. Finney is a "sun" with only a few 'spots," while yet " vital truth " is denied by him, and while the school that teaches it s an "Arch Destroyer"!

Last of all, we have printed the preface to Finney's "Systematic Theology," by Dr. Redford, who pronounced it "a key to perplexing enigmas, and a powerful reinforcement of faith in Christian verities." Then, says Dr, Campbell, "among living English men, none better understand the Gospel than Dr. Redford, or whose theological reputation is more above suspicion. Let the system of Mr. Finney, therefore, have the full benefit of his important testimony."

Is not this lamentable ! It is so, and something more. Paul and John knew no friend " in any one who taught falsehood. If, on Dr. C.'s own showing, Finney overturns the foundations, and preaches another Gospel, then is truth to be betrayed? . Of the Heresiarch, shall we say, "Let him be anathema?"

Deep disappointment will be evoked by this line of the Standard, and confidence must be shaken when one heresy is mauled to death, and another is knocked down, and then its defender lifted up with-"I hope you are not hurt; I did not mean to hit so hard; but people expected me to give you a fall !" Professor Finney and his school are bitter enemies of the theology of Paul, of Augustine, of the English, Scottish, and Continental Reformers, of the truth as it is in Jesus. Their miserable attempts at metaphysics, but make confusion worse confounded. You can best tell whether the revivals of last year had any connexion with the "theology" so called, which was pilloried long since with such amazing success, in the Princeton Review.

REAL REVIVALS are in progress in Wales and elsewhere. The Spirit of prayer is being poured out, and the children of God, of various sections of the Church, are thus being drawn closely and lovingly together. The Bishop of London preached on a recent abbath evening, in a shed in the yard of the Metropolitan Omnibus Company, to a congregation of the employees, numbering about five hundred men. It was a solemn scene, and the address was marked by that simplicity and carnestness peculiar to all Dr. Tait's sermons. The subject of the liscourse was "the bread of life," and the duty of "laboring" for it, as set forth in John's Gospel, chapter sixth. It is stated that some of the Artillery Ca

lets at Addiscombe, now hold meetings for united prayer, and there is no doubt at all. that both at home and abroad there is a de cided increase of piety in the army. In the Artillery in India, especially, there is and has long been a band of men, whose hearts God has touched. I met one of these-a retired Major of the Madras Army-a short time since, at a public meeting at Richmond Such men, on their return home, furnish noble specimens of that modest yet manly piety which makes a Christian officer so oveable. They throw themselves into every good cause. They are thorough men of business, and they consecrate the wealth which they have so painfully acquired, it may be under half a century's exposure to India's burning clime,) to the glory of God and the sustentation of his Gospel. May this class of men, both in our army and

요즘 이 것은 것은 것은 것은 것은 것은 것은 것은 것을 하는 것을 하는 것을 하는 것을 못했다. 것은 것은 것은 것은 것은 것은 것은 것은 것을 가지 않는 것을 것을 수 있는 것을 했다.

For the Presbyterian Banner and Advocate. Presbytery of Genesee River.

The Spring meeting of this body was held at South Sparta, N. Y., on the 26th uit., and opened with a sermon by the Rev. J. M. Harlow, the retiring Moderator. Rev. J. Jones was chosen Moderator, and the Rev. W. D. McKinley, tem-The Commissioners elected to the ensuing

General Assembly, were the Rev. Joseph E. Nas-sau, and ruling elder Wm. W. McNair. The Rev. L. R. Lockwood was dismissed to connect himself with the Presbytery of Dubuque. The recent organization of the Central Presbyterian church at Geneseo was reported, and grat-

The interesting Narrative of the State of Re-ligien, prepared by the Rev F. De W. Ward, in. dicated the existence of a very cheering work of grace at Bath, and that some other churches in the bounds of Presbytery, were enjoying the fruits of recent refreshinge. The Overture of the last General Assembly re-

specting the Demission 'of the Ministerial Office. was answered in the affirmative.

The ohurch of Wyoming prosecuted their cell for the ministerial services of the Rey. John Jones; but after solemn deliberation and prayer, the Presbytery refused to translate him from his Present charge. Rev. George D. Stewart resigned the office of

Stated Clerk, and the Rev. Jos. E. Nassau was chosen his successor. Brother Stewart also requested permission to resign the pastoral charge of the church at Bath ; which request, (the people of that charge through their Commissioner acquiescing,) the Presbytery, after mature consideration, granted, and Brother Stewart was appointed to declare the pulpit of the Bath church vacant, on the first Sabbath of June next.

the nrat Sabbath of June next. Two special sermons were preached during the sessions of Presbytery, the one by Rev. W. E. Jones, on "The Holy Spirit, the Comforter of God's people;" and the other, by the Rev. G. D. Stewart, on "The Sufficiency of the Sacred Scrip-turne" tures."

After a proctracted, harmonious, laborious, and deeply interesting session, Presbytery ad journed, to hold its next stated meeting at Portageville, on the fourth Tuesday of September Jos. E. NASSAU, Stated Clerk. next.

For the Presbyterian Banner and Advocate. Presbytery of Bloomington.

Agreeably to the order of the Synod of Illinois the Presbytery of Bloomington convened in the First Presbyterian church, of Bloomington, April 12th, at 7 o'clock P. M., and was opened with a sermon by Rev. R. H. Lilly, from 1. Tim. i: 15. Rev. F. N. Ewing was chosen Moderator, Rev. W. T. Adams, Temporary Clerk, and Rev. R. Conover, Stated Clerk. The Standing Committee on Domestic Missions, Ministerial Credentials, and Presbyterial Supplie are, Rev. H. R. Price, Rev. R. Conover, and Dr.

The Presbytery consists of eighteen ministers, with twenty-nine churches, one thousand one hundred communicants, and one licentiate under their care.

It is worthy of note, that at this first meeting of a new Presbytery so large, covering nine thousand square miles, every minister was present, eighteen churches were represented, and en tire harmony prevailed in all their proceedings. The pastoral relation between Rev. John Dale and the church of Mackinaw was dissolved. Rev. H. R. Price, who was received from the Presbytery of Sydney, received and accepted a call from the First Presbyterian church of Bloom ington.

Rev. James E. Marguis received a call from the church of Crowmesdow. Rev. T. M. Newell and Elder Jacob Smith were chosen delegates to the General Assembly, and Rev. J. A. Cornelison and Elder R. Brown,

alternates. The Overture of the General Assembly, with reference to the Demission of the Ministerial

R. S. MANNING, Moderator. Shrewsbury, N. J., April 28, 1859.

For the Presbyterian Banner and Advocate

Presbytery of Newton.

The Presbytery of Newton commenced its Spring sessions at Blairstown, on the 26th inst., by a cormon on Rom. xiv: 17, from Rev. James

the pastoral relation existing between himself and the church of Newton, which was granted. Presbytery, upon the request of the church, ap-pointed supplies until the next meeting.

manimously ordered to be answered in the nega-

Rever Messrs. McNair and Foresman, were appointed the clerical Commissioners, and Judge Robt. S. Kennedy and David Neighbor, the lay members to the General Assembly. Mr. J. Sandford Smith accepts a call from the

new church of Andover. The next meeting of Presbytery is appointed

at Hackettstown, on the first Tuesday of October next.

> For the Presbyterian Banner and Advocate. Resigned.

HIGHLAND, Kansas Territory, March 12th, 1859.

The committee appointed to draw up a minute respecting the resignation and departure of the Rev. Jas. Campbell, President of our Board, de-

Office, was answered in the negative. The following action was adopted with refer-ence to the Theological Seminary of the North-

Y. Mitchell, of Phillipsburg. Rev. Myron Barrett was chosen Moderator, and Rev. Rebt. B. Foresman, clerk, for the ensuing

Rev. Mr. Barrett applied for the dissolution of

The Overture on the Demission question was