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

WHOLE NO. 348

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For the Presbyterian Banner and Advocate.

The Atonement.

NO. IV.

EXTENT OF THE ATONEMENT.

Having thus briefly stated the *nature* and *design* of the Atonement, the next question is its EXTENT. And here I remark:

1. That the question is not whether, if such had been the Divine purpose, God *could not* have saved all mankind by the sacrificial death and sufferings of the Saviour? This has never been disputed. Just conceptions of the greatness, power, and wisdom of God make it indisputable; "My counsel shall stand, and I will do all my pleasure."—Isa. xlvi: 10.

2. The question is not whether the Holy Spirit is not *competent*, if such had been the arrangements of the Trinity, to apply to all men the benefits of the purchased redemption? Clothed in all the attributes of Divinity, there could have been no possible failure here. As the Spirit confessedly has all power requisite to enlighten, awaken, renew, and sanctify the soul, he can, of course, perform anything else essential to salvation.

3. Nor does the question respect the *sufficiency* of atoning virtue in the death and sufferings of Christ to save all mankind. From the infinite dignity of the person and character of the sufferer, that sufficiency must necessarily be unlimited, and of course not only inexhaustible, but without the possibility of being lessened. It is a well without a bottom; an ocean without a shore.

4. Nor is the question, whether, if a greater number were to be saved, Christ would have had to suffer more? This were a virtual denial of the exhaustless merit of his obedience unto death and consequently derogatory to the character and work of the great Redeemer. For aught that appears, his sufferings would have been no less, if but one sinner were to have been saved, and no greater, if a thousand worlds were to have been redeemed.

5. Nor is the question, whether ministers of the Gospel are authorized to offer salvation through the channel of a Saviour's merits to all mankind. "Go, preach the Gospel to every creature," was the farewell injunction of the ascending Saviour, obligatory on all the ministers of Christ until the end of time. And assuredly none are more unrestrained in this offer, or more zealous and efficient in the work of Foreign and Domestic Missions, than the ministry of the Presbyterian Church. What, then, *is* the question now demanding discussion? I answer,

6. That, stripped of every extraneous appendage, the question is simply this: Did God design, from all eternity, an application of the saving benefits of Christ's sufferings and death to all mankind? On all the previous questions, there is entire agreement. But what did God design to do with the death and sufferings of Jesus Christ? Did he, through the vicarious obedience of Christ, design to save all mankind? Or, was it his design thus to save only those who have been, are, and will be saved? This is the simple point at issue, and, at present, we can have no controversy on any other question. And should this statement of the question be objected to, we ask what else *can be* the ground of controversy on this subject? As Presbyterians, we not only admit, but contend for the unlimited sufficiency, merit, proffer, and applicability of the vicarious obedience of Christ to save any number of sinners, or even *worlds* of sinners, if such had been the purpose of God. And should it be replied that God entertains no specific design as to the application of the saving benefits of Christ's death to any individual; that, having furnished the remedy, he leaves it to individuals to make the application for themselves; to which we answer, that this view of the question would seem rational enough but for one radical defect, viz: that unrenewed men are deeply and universally opposed to the remedy and its application. Consequently, on this supposition, God had sent his Son, and Christ had died in vain, inasmuch as the application being left to their own decision under the controlling influence of a depraved heart, they would all "make light of it," and "with one consent begin to make excuse." This is the universal result, where sinners are left to their own carnal volitions on this subject. But manifestly, God in sending his Son to bleed and die intended the accomplishment of a definite purpose; Christ, in consenting to this awful mission, entertained the *same* purpose, viz: "to *save* sinners," "to *save his people* from their sins." Now this purpose of the Father and the Son must necessarily have been defeated if the application of the benefits of Christ's death were left to the self-moving volition of the unrenewed sinner. Upon the records of heaven or earth, there is found not a solitary case of such application, the very *supposition*, viewing human nature as the Bible represents it, is not only a moral but a philosophical absurdity.

For the Presbyterian Banner and Advocate.

The Sleepy Preacher.

Mr. Philson was an elder in easy circumstances He was a systematic man—diligent in business and fervent in spirit. He managed the world so as to enter upon the Sabbath free from worldly care and from drowsiness. While he suffered not the world to follow him into the Sabbath, he contrived to carry much of Sabbath into the secular days. On Monday morning, while reading about "the things of the kingdom," as the elder sat in his portico, Deacon Jones called with his friend from the West. "So you have been making a call at the parsonage," said Mr. Philson "Yes," replied Mr Jones; "and I never was so mortified in my life; not only mortified, but vexed and insulted." "What now!" "Why, sir," after receiving my friend and myself with all due respect, as he does every one, he drew up a chair before him, and deliberately laid his arm on the back of it, and then his head upon his arm, and seemed like one asleep We talked about all matters, such as we thought ought to interest him. But he gave no heed. When there would be a pause, he would lift up his head and rub his eyes. Almost as soon as the conversation was resumed, he would drop his head We talked about the glorious Gospel and eternal life. Still he would seem to sleep, though we do not know that he was asleep. One that did not know him, and judging from appearances, would conclude that he was addicted to intemperate habits. We lifted our hats, and were about to leave without ceremony. Then he rose and bowed us out of the house, as politely as any one could. Can you explain all this, Mr. Philson? Myself and my friend surely have a right to regard the whole as unchristian, unministerial, and intolerable."

Mr. P. replied: "I can explain to your satisfaction. You remember that when Ezekiel's preaching did not have the due effect, he acted certain things, and said, Ezekiel is a sign. I have heard our parson, though he does not claim to be a son of thunder, preach many important and edifying things, when yourself and some others would have your heads on the forward pew, and if not sleeping, you looked like sleepers. I often wished that you could only see yourself in that attitude. I have heard the minister remonstrate frequently against improprieties in the house of God, and urge the importance of wakeful and respectful attention to the message of the Lord. He has told me that such sleepy postures were very mortifying to him, and especially when he would introduce a stranger into the pulpit. He said that he could make some allowance for infirmities, that strange ministers could not; that such would go away under the impression that his people were very impolite, if not wanting in reverence for God's sanctuary."

"That will do," said Deacon Jones. "Now I see through the whole. Oh! how many times are ministers tried sorely tried, at the sight of heads down—down not to weep, but to sleep, or even like to sleepers. I will never sleep or take the posture of sleepers again. Oh! that all might learn what I have learned." V.A.

For the Presbyterian Banner and Advocate.

A Little More for Elders.

In addition to the many excellent and timely things you have recently published, I would like to add what the Rev. J. Angel James has said about elders and their office. As he is one of the ablest, most pious, and most experienced of England's ministers, his opinions are worthy of special consideration.

Speaking of revivals and the duties connected with their promotion, Mr. James says, "The revival of religion in a Christian Church is, as I have already stated, a common concern; there is something for every one to feel, and something for every one to do; all can help and each should help as much as he can.

"Deacons and elders, a fearful degree of responsibility rests upon you! You may never have considered how much the spiritual prosperity of the church depends upon you. Next to the pastor, you rouse it to activity, or lull it to indolence; you chill or cherish its ardor, you quicken or crush its energies. Many a worldly minded, timid, or lukewarm elder, has done more to prevent a revival, than his pastor, however intent upon his work, could do to promote it.

"Such men paralyze the zeal of their minister; they are dead weights upon his energies, and obstacles in the way of his usefulness. Their old skepticism about the work, their heartless indifference, their groundless suspicions, their puerile fears of novelty and fanaticism, perplex and hinder the pastor, and frighten or petrify the people. Dreadful employment of official influence! Tremble at incurring such responsibility! If you have not courage or ardor enough for your station, resign it, and retire from the front rank, to the rear.

"But what a blessing is a spiritual, warm-hearted, prudent, devoted elder; one who uses the office well, and is alive to every work. But apathy, neglect, and opposition on the part of church officers betray a state of mind unbefitting their station, and manifest indifference to religion, contempt for the pastor, disregard to the church, a strange and guilty unconcern about the salvation of immortal souls, and a fearful oblivion of their accountability to Christ."

These are pungent, stirring, solemn words. But considering the importance of the office of Ruling Elder, and the utter neglect in which, in many instances, it has been regarded, the truth is not overstated. It is well so much attention is directed to this subject, and so much light thrown upon it. And it is well that elders themselves are beginning to look with an awakened interest at the whole subject of their duties and usefulness. This is a promising sign of the times. Yet it is but a seasonable response, to the many and direct calls to admonitions of Divine Providence to this class of laborers. The great need of this day, and it is an absolute need, is either an awakened eldership or an expurgated eldership. Those holding this office should either arouse to duty, or resign and get out of the way. Better by far, for the Church and themselves, that they should not encumber the grounds, if there is to be no more zeal, and interest, and activity.

But how are the slothful and unprofitable servants to be reached. I fear many will never read what is written. They have not desire and care to know their duty—will not look after information, and hence their consciences will give them no trouble whatever. But many, I fear also, do not believe what they read and hear, on the duties of elders. They think they know, as well as others, what are their duties; and with such, the standard of duty is down at "low water mark." And they become either sullen or offended, under any means to edify or excite and stimulate to usefulness. Now what is to be done with such? Nothing will move them, because they believe nothing that is moving. No counsel or exhortation will avail, because they thrust these all away. And then they stand right in the way of all progress, being perfectly *self-satisfied*. The minister mourns and weeps, prays and toils in great despondency; the church is disheartened and stupified. No others are willing to go forward, while these leaders are in the way Now could they be enlisted as active laborers in the Lord's vineyard, or persuaded to stand aside and wholly withdraw, the cause of vital religion would be promoted. Let them work, or leave the field.

I very much wish, Messrs Editors, you would tell us what we are to think of an elder who takes no part in Sabbath Schools, carefully avoids all prayer-meetings, whether in the church or the social circle; who has as little love for alms deeds as for prayers; who is so employed in worldly business, that he has no time to give to the church; and who looks coldly and discouragingly on all special efforts to bring about a revival, and will not put to his hand to help.

You are of much experience and of a sound mind in all such things, and if you will but speak, I know you will greatly benefit others, as well as one

"WHO AM ALSO AN ELDER"

Dr. Chalmers on the Use of Scripture Language.

Hold up your face, my brethren, for the truth and simplicity of the Bible. Be not ashamed of its phraseology. It is the right instrument to handle in the great work of calling a human soul out of darkness into the marvelous light of the Gospel. Stand firm and secure on the impregnable principle, that this is the Word of God, and that all taste and imagination and science must give way before its overbearing authority. Walk in the footsteps of your Saviour, in the twofold office of caring for the diseases of the body, and administering to the wants of the soul; and though you may fail in the former, though the patient may never rise and walk, yet, by the blessing of heaven, the latter object may be gained, the soul may be lightened of its anxieties, the right direction may be impressed upon it which will carry it forward to a happy eternity.

For the Presbyterian Banner and Advocate.

Dedication of a Church.

On the first day of May, the new church edifice at Pleasant Grove, Preston County, Va., was dedicated to the worship of God. The Rev. J. R. Hughes, Rev. J. H. Flanagan, (the pastor,) and the writer, conducted the services. The day was fine, and the building was crowded to its utmost capacity. The audience was attentive, and we trust the day will long be remembered.

The little congregation here has no distinct organization, but is connected with the church at Kingwood. They have shown what a little handful of spirited, persevering individuals may accomplish. They have erected one of the most tasteful and commodious country churches to be seen in the bounds of the Presbytery, and completed all its fixtures, at a cost not exceeding $1,100. Mr. Flanagan (the pastor,) has great cause for encouragement in the warm attachment of the people to his ministry, and in the marked success which has attended his labors, throughout the whole extent of his missionary field. A. G. F.

From our London Correspondent.

The War Crisis—Austria's Demand on Sardinia—English Indignation—French Enthusiasm for War—The Emperor a General and Commander-in-Chief—The New Proposal, and Last Hope of Peace—Austria baited in the Arena—Plunder and Pawning—Lord Shaftsbury's Letter—Lord Derby's Speech at the Mansion House—The Bishop of Exeter and "Schismatics"—Bishop of London at St. Paul's—Woman and War—English Presbyterian Synod—The Home Mission—The College—Ordination of Missionaries—Deputations.

LONDON, April 26th, 1859.

WAR is *almost* begun. A *last* effort has been made yesterday, by the Government, to avert its horrors, by an appeal to Austria. Last week, astonished Europe heard that she had sent to Sardinia a demand for immediate disarmament, and the sending away of the volunteers, and that only three days was given for an answer. If Sardinia's reply should be unfavorable, immediately war was to be declared. This panic-causing announcement caused the funds and money market of the whole Continent, as well as of England, to fall heavily. Every one knew that Sardinia wished war, and nobody believed that she would humiliate herself before her haughty and implacable adversary.

The conduct of Austria has been a marvelous triumph for the Emperor of the French. "Rash," it has been, and "criminal," too, as Lord Derby emphatically declared, last night, at a Mansion House Dinner, in a speech intended for the whole world. The *furore* in Paris, and throughout France, for war, which the Emperor had despaired of, has now been aroused. He is to be himself the Commander of his army, and thus military enthusiasm, as well as that of the bourgeoise of Paris, is kindled to the highest pitch of excitement. Troops are dispatched night and day toward Italy, and in the island of Corsica are to be kept ready seasoned regiments, that are returning, or have returned, from Algeria. At the same time, France has been somewhat taken by surprise. As the *Times* said last week, the Emperor's present prepations are somewhat "hasty and unready." He had calculated on further delays; and one cause of his desire for this, may have been the fact that the rifled cannon which the French foundries have recently turned out, and which it was asserted and believed, reproduced the grand secret of Sir William Armstrong, have failed to stand the test, and thus an all-important arm is weakened.

The *three days' delay*, at first were believed to cover the concluding days of *last* week. Now it appears that they only began on Saturday night, and will end *this* day, and that the Austrian Emperor's intentions were prematurely announced. It is said here that the Austrian Ambassador in London had the news several days before he spoke of it to the Cabinet. It, therefore, burst on Lord Derby in such a way as to provoke indignation and astonishment. One account says that Lord Malmsbury desired Count Appony to think of any word, however strong, that could express disapprobation, and to consider *that* as the exponent of the feeling of the Cabinet. One thing is certain, that whether the Ambassador received a regular "wigging" or not, that Austria's conduct has intensified the disgust of Europe at a power which—like that Spiritual Despotism of which she is now the main support—is likely to continue impenitent to the last.

Well did the *Times* say, yesterday, that the first cannon fired in Italy would be the signal of liberty for the Peninsula, and put an end to the treaties of 1815.

Lord Derby's Cabinet have just made a new proposal; and it is to the effect that "England alone will take up the negotiation where it was left off by Lord Cowley," (when the Russian proposition of a Congress interposed,) "subject however to two conditions; either the immediate, absolute, and simultaneous disarmament by France, Austria, and Sardinia, or a consent on the part of all three, pending the result of the mediation, to retain their armies precisely in the present position, and maintain the position, if not of peace, at all events of inaction."

The proposal *seems* hopeless in the reading of it, now that the passions of the nations have got to a white heat, and that the soldiers are almost face to face. I dare venture to prophecy that France will *assent*, at the same time *insincerely*, and with the ultimate and fixed design of fighting Austria at a greater advantage; a little later in the year. As for Austria, all depends on her reply. If she is "given over" to her doom, she will refuse. As it is, she is suffering terribly. Her position has been compared to that of the bull in the arena at Madrid, surrounded and maddened by the agile matadors, applying their crackers and waving their maddening flags in his face, and so rushing in blind fury on his persecutors. Financial ruin awaits her if she persist, and one reason for the invasion of Sardinia and the capture of Turin, would be "loot" for the Croat soldiers, even if they should be called, like the Scotch lad in the turnip field, to "*go back* again." It is stated that Francis Joseph has pawned to the representatives of a late banker in Vienna, the crown jewels, for an advance of thirty-two millions of florins. That sum would not cover her present military expenditure for *one month*. Russia is advancing troops toward the Austrian frontiers, and Hungary will rise, if it but have the opportunity.

Lord Shaftsbury writes to the *Record* a letter, copied into the *Times*, and other papers, in which he strongly deprecates any attempt to support Austria, in the present struggle, by an "armed neutrality," that might be converted against France and Sardinia. He refers to Austria's expulsion of missionaries and deportation of the Bible, and to her hatred generally to religious liberty. He points out how the House of Savoy has emancipated the ancient Church of the Valleys of the Vaudois, and how Austria's success would tread down that noble band in the dust once more. Lord Derby—not unmindful of a general election—emphatically declares that he never intended any material support to Austria, when he spoke of an "armed neutrality;" but "simply to maintain the position we had held, and that we should be perfectly free to use our influence—and God forbid that we should have to use the arms of England in such a manner—as, the circumstances of the times considered, we thought called for by the honor and interests of the country."

At the same time, it cannot be denied that D'Israeli spoke very coldly of Sardinia, in his last speech in the House of Commons, and Lord Palmerston and the Liberals have sympathies to which the Tories—with happy exceptions—are comparative strangers.

Prussia joins in the remonstrance to Austria.

The following, from Berlin, will interest the ladies, and show how women, even tender and pitiful, deprecates war.

Speaking of war and warlike apprehensions, reminds me of a recent diction of young Prince Frederick William: "About a fortnight ago, the Prince attended the fete given by Dr. Wagner on the occasion of the baptism of the doctor's infant son. The father is the physician of her Royal Highness the Princess Victoria, who likewise honored his house by her presence. Among the number of the guests invited was a young lady personally acquainted with your correspondent, and who happened to have been lately engaged to a gentleman not unknown to his Royal Highness. The Prince graciously addressed the "bride"—according to the German signification of the term—congratulating her on her happy choice, and expressing his hope of seeing her soon enter into the state of holy matrimony. So far so good. But what did the lady answer? "I am afraid, your Royal Highness," she said, "that I shall have to be married with drums beating and colors flying round the altar!" "Ladies," retorted the Prince; "ladies, I see, are actuated by the same feelings, whether wives or brides. I can assure you, my dear *fraulein*, that, in her situation as a wife and mother, Princess Victoria fully shares your feelings. Already for a month she has been questioning me on this subject, complaining of the cruel possibility of the breaking out of actual strife, and asking repeatedly whether the thing could not be avoided. But, I am afraid, ladies, that your husbands will scarcely be capable of consulting your desires in this matter." Princess Victoria, who meanwhile, had approached the group, confirmed the statement of her Royal husband by a smile and a nod."

THE BISHOP OF EXETER has been showing his bigotry again. The Rev. Mr. Gladstone, some years ago, established a Free Church in his diocese, and had been bold enough at that time to say, in the pulpit, that "his diocesan would be held responsible for the Puseyite practices of his diocese." Mr. Gladstone was one of those who impugned the Gorham judgment on the Baptismal Regeneration question. The late Bishop of London—out of personal pique, it is said—forbad him to officiate in his diocese, and virtually suspended him. Nevertheless, he has a congregation and a church, uses the Liturgy, and believing in Confirmation in some sort, prepares candidates for it from time to time. Several of his catechumens have been confirmed by bishops of other dioceses; but the Bishop of Exeter refuses to do anything of the kind, and comes out strongly against Mr. Gladstone, as "one whose ministrations are manifestly schismatic"

A "Presbyter of Forty Years' Standing," remarks on this, in one of the morning papers, that the Bishop "admits to care of souls, *without* ordination, Romish or 'sacrificing' priests." "Perhaps," he adds, "it may not be known to some of your readers, that the commission of a Romish priest runs: 'Take thou authority to offer the sacrifice of the mass, as well for the living as the dead.' If schism be 'in the body,' and not out of it, there is not a bishop on the bench who is not a schismatic, for they all hold the validity of Romish orders."

"As respects the Episcopal patronage, the Bishops are almost all of them, schismatics;" they appoint men, without any reference to their "soundness in the faith;" and in some instances without any reference to Christian character. I could mention some scandalous instances. I know of a Bishop who, a few months ago, appointed a man as one of his rural deans, who had been suspended for profligacy of the very worst description in another diocese.

THE SERMONS TO THE MASSES, at St. Paul's Cathedral, were, for the present season, brought to a close last Sabbath evening, by the Bishop of London. A large church near at hand—Christ's church, Newgate Street—will be kept open during the Summer, and free to all comers. Doubtless a supply of effective preachers, will be furnished, and by the Divine blessing, much good accomplished.

THE ENGLISH PRESBYTERIANS are able to look back on the meeting of Synod which closed last Friday, with feelings of great thankfulness and encouragement. There was emphatically a spirit of peace and brotherhood diffused, and a most commendable zeal displayed on behalf of the various enterprises in which our Church has engaged. We have a Home Mission, which establishes new preaching stations, and also supplements the stipends of ministers. A decided advance in the scale of ministerial support, is likely to be made. No minister has at present less than £100 per annum; but this is felt to be quite inadequate, and our noble hearted laymen, headed by Robert Barbour, of Manchester, are devising liberal things.

OUR FOREIGN MISSION is invested with peculiar interest, from the remarkable blessing with which its operations at Amoy, in China, have been crowned, and also from the deep and tender impression made on the consciences and hearts of our people, as well as of auxiliary friends in Scotland, as to the necessity and duty of increasing the number of laborers there.

It pleased God to remove, last year, a devoted young missionary, Alexander Sandeman, who had forsaken family and hereditary position and property, in his burning love to the Saviour and to the perishing heathen. He had, ere he left, devised, in case of his death, all he had to the cause of missions in China. Several thousand pounds will thus accrue, ere long, to our treasury, and it is by the express desire of the departed missionary to be expended *not* on printing, but in the support of living and speaking evangelists.

In connexion with this foreign mission, an ordination took place in Regent Square church, on Friday last. The services were very solemn, and the officiating ministers ministered largely to the intellectual delight and spiritual benefit of the Synod assembled, and the audience in attendance. Mr. McMillan, of Bournemouth, a minister of rare pulpit gifts, and refined mind, preached the sermon, the Moderator—Mr. McCaw, of Manchester—put the usual questions to Mr. Swanson, the candidate, (a young man of high character, from Aberdeen,) and offered up the ordination prayer. Mr. J. D. Burns, of Hampstead—a poet, a man of genius, modest, yet able—delivered a charge which will not speedily be forgotten by those that listened to it. His tribute to the memory of Sandeman, and his fine painting of the heroism of the young Englishman, who amid the raging surges of rebellion, had, last year, held his own by sternness of will, and zeal for his country and his Queen, awing the rebels into quietude (pointing out the *higher* heroism of a mission alone among the heathen;) were peculiarly beautiful.

Funds are sure to flow into this mission, to any extent that we can supply *the men*. The children of our Sabbath Schools take a deep interest in it, and in my own congregation, a little auxiliary is in active operation (officered by the boys of the school, and holding its quarterly meetings, with addresses and reports of funds received, while an elder scholar takes the chair, and minister and superintendent are "no where," subsiding into some corner of the crowded room and looking on, and listening to the doings and to the sayings that tend so powerfully to cherish a business like and practical adhesion to the great cause of Foreign Missions) are small matters well at work.

In connexion with, and supplemented by the Foreign Mission, we have a missionary to the Jews at Corfu, in the Mediterranean. The ladies of the church raise one half of his salary, and Mr. Charteris has proved a great blessing to Scottish soldiers there, as during both the Crimean and Indian wars, many of them received in passing, permanent good from his ministry.

To soldiers, indeed, our Church is turning a loving and practical eye, and there is no intention of abandoning our mission at Corfu, if it were only to maintain Mr. Charteris there. He has little access to the Jews, except as to children in a school, and that access is limited. Nevertheless we feel we ought to labor and pray, and wait in faith for the salvation of Israel, and by our missionaries—left to a latitude which is lawful and right—to seek to benefit the Gentiles, also. It is thus that the Irish Presbyterian Church gives latitude to Drs. Graham and Craig, at Bonn and at Hamburg, respectively, and thus blessings manifold have come on the souls of many Gentiles, nominally Christians, but previously dead in trespasses and sins.

THE LONDON MISSIONARY SOCIETY, last night, had an ordination service in River Terrace Presbyterian Church. The candidate was Mr. Cowil, an *alumnus* of our English Presbyterian College, who offered himself after two years theological study, and also an undergraduate of Edinburgh University. He retains his Presbyterianism, and this in accordance with the catholic basis of the London Society. He was also ordained by imposition of hands, Congregational and Presbyterian ministers uniting in the act, as well as in the services. Dr. Lorimer, our Hebrew and Biblical Criticism Professor, offered the prayer; Dr. James Hamilton gave the charge. Our College thus has the honor of furnishing the *first* of the new band of missionaries about to be dispatched to China. Many of them will occupy entirely new ground.

Our College is proving a blessing to the Church, and is now regarded as an absolute necessity for our extension and progress. Dr. McCrie's accession to its staff, has told powerfully in its favor. A movement for its permanent endowment, as far at least as to supply one-half of the income, was begun last week at a public breakfast The sum aimed at is $10,000.

Union with the United Presbyterians, was brought up after dinner, in a very pleasing way, during last week. Three elders of that Church were present, and spoke warmly in favor of union, and the vast majority of our Synod are in favor of it. It is hoped that a common basis can be formed here, as has been the case in Canada. In London, the strength of the United Presbyterians is small, comprising only four congregations, none of which are numerous, save that of Dr. Fletcher, of Tewsbury. But in the North they are stronger considerably, and altogether they number about seventy churches. I need not say how an incorporation like this would serve all our schemes of usefulness, and give us increased power for doing good.

I will conclude at present by observing that the "school scheme" is for the support of secular yet Scriptural Day Schools, and the "Synod Fund" for printing expenses, Clerk's salary, and especially for traveling expenses to and fro from the Synod.

J. W.

P. S—Deputations from the Free and Irish Churches were in attendance at the Synod, and were cordially received.

For the Presbyterian Banner and Advocate.

The Banner Bible County in the United States.

Montgomery County, Texas, after having been faithfully explored, with a view to a thorough supply of every family with a Bible, was found to contain not a single family which did not possess this *invaluable treasure*. Can the same be said of any other County in the United States, North or South? I ask for information. TEXAS.

Manner in Preaching.

The importance of a just and impressive manner in preaching, is well sustained by the following from an English paper: "There is much in common between the tragic actor and popular preacher; but while the actor's power is generally the result of a studied elocution, the preacher's is almost always native. A teacher of elocution would probably say that the manner of Chalmers, Guthrie, or Baird, was a very bad one; but it suits the man, and no other would produce a like impression. In reading the most effective discourses of the greatest preachers, we are invariably disappointed. We can see nothing very particular in those quotations from Chalmers which are recorded as having overwhelmingly impressed those who heard them. In short, an accessory, which in England is almost entirely neglected, is the secret of Scotch effect. Nor is it any degradation from an orator's genius, to say his power lies much less in what he says, than how he says it. It is saying that his weapon can be wielded by no other hand than his own. Manner makes the entire difference between Macready and the poorest stroller that murders Shakespeare. The matter is the same in the case of each. Each has the same thing to say; the enormous difference lies in the manner in which he says it. The greatest effects are recorded to have been produced by things which, in merely reading them, would not have appeared so very remarkable.

Important.

It matters but little by what particular path any individual soul makes its way to eternal death. The real point which concerns us all is, not whether our sin be of one kind or another, more or less mischievous in men's judgments and to our worldly interests, but whether we struggle against all sin because it is sin—whether we have or have not placed ourselves under the banner of our Lord Jesus Christ, trusting in him, cleaving to him feeding on him by faith daily, and so resolved, and continually renewing our resolution, to be his faithful servants and soldiers to the end of our lives.

English Presbyterian Synod.

Dr. McCrie, the retiring Moderator, preached from Galatians iv: 26—"But Jerusalem which is above is free, which is the mother of us all" The reverend doctor observed that this description suggested, first, the unity of the visible Church of Christ. It was called Jerusalem; it was not an aggregate composed of a great many petty, independent Jerusalems. It was one city, in this respect resembling the ancient capital of Palestine, which stood alone, the only holy city, peerless and unrivalled, the joy of all the earth. Another feature of the visible Church was its spirituality—"Jerusalem which is above."

Another character of the visible Church is its freedom; "Jerusalem which is above, is free." Under this head Dr. M'Crie said: This spiritual freedom is developed in the outer life and action of the Church visible. It will not do merely to talk in lofty terms of the spiritual privileges of the believer; to exhaust the praises of individual freedom. Christ challenges this freedom for his Church; she is herself free, as well as the mother of freemen, and of that freedom she cannot be bereft, without an invasion of the prerogatives bestowed on her by her heavenly King. There is a liberty, indeed, which, thanks be to God, no despot can steal, and no human laws can abridge—the liberty of the soul. It is otherwise with the freedom of the Church—her freedom to judge for herself in things spiritual, and manage the affairs of Christ's house according to his Word; her freedom to search the Scriptures and to preach the Gospel; her freedom to choose her own pastors, and to extend herself in the world—of this freedom, all history and experience prove that she may be forcibly and unrighteously deprived. But she is, by Divine right, the freest of all Societies. Her children, indeed, are placed under pastors and rulers who are over them in the Lord. But there is this vast difference between her and the Old Testament Church, in this respect, that whereas the Church under the law was placed under tutors and governors whom she was bound as a child in nonage to obey implicitly and without choice, the church of the New Jerusalem has come to the freedom of mature age, and, whereas, then, the Church may be said to have been made for the ordinances under which she was placed, the ordinances of the Gospel are now made for the Church. It is for her that the Head of the Church has appointed, helps and governments, and the Church obeys them that have the rule only "in the Lord." In short, freedom is inscribed on the banner of the Church—a banner which has been often trodden in the dust, and steeped in the blood of its faithful bearers, but which is still grasped in the hand of their sincere though unworthy followers, and is still flying, never to be folded up till the shout is heard over the earth—Christ has conquered, and his Church is free!

Dr. M'Crie proceeded to observe that the visible Church is characterized by its catholicity—"Jerusalem is the mother of us all"

In the application of the discourse, Dr. McCrie had the following remarks:—I may be expected, perhaps, to apply the general remarks I have made to that particular branch of the Church visible to which we belong. But neither would your time permit me, nor is it needful to enter into details. I may, however, be allowed to say, that if that form of Church polity is the best which permits the spiritual life of the Church to increase under God, and to act with the greatest amount of freedom, purity, and power, and if we may take our text as affording us a view of the leading features, if not of the complete ideal, of the Christian Church—we may, in no spirit of boasting, and with little fear of contradiction, maintain that our section of the Church has no cause for being ashamed in the gates. The Presbyterian Church certainly endeavors, at least, to keep the unity of the Spirit in the bond of peace. How far she succeeds in her endeavor we shall not say, for "in many things we offend all;" but she endeavors to exhibit at once the unity, the spirituality, the freedom, and the catholicity of the Church of Christ. And we would only ask you to point to any other Church in which even that endeavor has been made to conserve the unity and order of the Church in combination with its spirituality and freedom. And let me only add, that while our Presbyterian polity can appeal to many a text of Scripture in its behalf which we are not willing to surrender to its opponents, yet the best of all arguments in its favor is, that it grows, by a species of necessity, out of the very ideal of the Church of Christ as that is described in the New Testament. I need hardly say how much the view we have now taken of the Church is fitted to endear it to our affections. She is our mother in whose bosom, by means of the word of life, we have been born unto God and bred for heaven. It is by means of those ordinances which Christ gave to his visible Church that we are cherished, comforted, and built up in our most holy faith. While "as new born babes we desire the sincere milk of the word that we may grow thereby," let us not ignore the mother to whom, under Christ, we owe our birth and upbringing, under the pretence of some abstract notion about a Church invisible. Such over-refinement cuts all the tenderest nerves of sympathy between godly men and the visible Church without them. It is impossible to sympathize with the varying fortunes of a society which they have been led to think is nowhere recognized in Scripture. They do not see in it a direct appointment of Heaven—a society intended to engage their best affections, dear for its own sake and for Christ's. And hence all appeals on its behalf are lost upon them. How different the feeling of the ancient believer toward his Jerusalem! and why may it not be transferred to the Jerusalem which is above, which is the mother of us all? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Again, how much does this view tend to enlarge and expand our minds in relation to the Church, lifting us above our own small communion, above all sectarian and national peculiarities, close as the atmosphere of our chapels, narrow as the dimensions of our pews? We are apt to speak of *our* Jerusalem, *our* Zion! *Your* Jerusalem, *your* Zion! It is the Zion of the Mighty God, the heavenly Jerusalem, the mother of us all. Within her wide arms she embraces men of all nations, tongues, and people. This is the Jerusalem in the progress of which we should boast, and the interests of which we should keep in our eye in all our efforts to advance those of our own denomination. If we content ourselves with sitting down to admire and worship our own small community as if it were the Church of Christ in miniature, our minds are sadly in danger of being contracted within the narrow limits we prescribe to ourselves; and denominational zeal, in itself a good thing, instead of acting as a spur to catholic exertions will only act as a curb on the generous emotions which the Church of Christ is fitted to inspire. In fine, the view we have taken is fitted, when rightly improved, to enlist our activities in behalf of the extension of the Church of Christ Love to the truth is a noble principle; but, standing alone, it will only make us valiant in its defence and steadfast in its maintenance. Love to the souls of men is a generous, God-like motive; but though in the breast of the Saviour it burned with undiminished ardor toward each, notwithstanding the multitude it embraced, yet with us, love, the wider it is diffused, like the waters of a river spread over an immense surface, loses in intensity what it gains in extent. But love to Christ, and to his Church for his sake, concentrates the affections on one grand object; and the activities of the soul will correspond with the prayer in which Christ has gathered up and condensed, as in a focus, the desires of his people, in one catholic petition, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Dr. M'Crie then constituted the Synod with prayer, and having thanked the Synod for the honor they had conferred upon him by appointing him Moderator, and the kindness he had experienced while holding that office, he proceeded to say—And now it falls to me to demit my office into the hands of another. In consequence of so many of the older brethren in the Synod having been already elected to the Moderator's chair, our choice is now necessarily confined to the junior members of Synod And I must confess that I have felt considerable difficulty in coming to a decision as to the individual whom I should recommend to you on this occasion, inasmuch as there were so many that were, in my opinion, quite competent to the discharge of the duties of the chair, and who, had they been elected to it, would, no doubt, have filled it, with much credit to themselves and to the Church to which they belong. But after consulting with brethren in various parts of the Church, I have come to the resolution of proposing to you the name of Mr. William M'Caw, of Manchester—(hear, hear,)—to be our Moderator for the ensuing year. And I am persuaded that those acquainted with our excellent brother will agree with me in thinking that from the high respectability of his character as a minister of Jesus Christ, the moderation of his views, the amiability and urbanity of his manners, his piety and his talent, he is entitled to your suffrages on this occasion. (Hear, hear.) I may take occasion to add that as our Church is composed of ministers and congregations belonging to all the three nations, some of them English, others of them Scotch, and others of them Irish, I think we ought to distribute our favors equally to the three nations. And as my predecessor, Mr. Thomson, commenced his public ministry in England, and may thus be called an English minister, and I, fresh from the North, may be considered as a type of the Scotch minister, it is but right and fitting that on this occasion we should do "justice to Ireland"—(laughter)—by electing as Moderator one who, an Irishman himself, ministers, I understand, to a congregation chiefly consisting of Irish Presbyterians. It is with great pleasure that I propose to you the name of Mr. William M'Caw as our Moderator. [Applause, and cries of "agreed, agreed."]

Sleeping Hearers.

Old Bishop Aylmer seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket and read a chapter, which roused attention, when the old minister sharply rebuked them for sleeping when they might have understood him, and listening when they knew not one word he said.

Of the witty Dr. South it is said that preaching before King Charles he saw that potentate asleep: he stopped short, and in a loud and altered tone of voice three times called out, "Lord Lauderdale." His lordship stood up and looked at the preacher, who addressed him with great composure: "My lord, I am sorry to interrupt your repose, but I must beg of you not to snore so loud, lest you should awake the king!"

Andrew Fuller, one Sunday afternoon, saw the people, during the singing of the hymn before sermon, composing themselves for a comfortable nap; and taking the Bible, he beat it against the side of the pulpit, making a great noise. Attention being excited, he said, "I am often afraid I preach you to sleep; but it can't be my fault to-day, for you are asleep before I have begun!"

Ministers' Wives.

It is so common to speak of the quality of the wives of pastors, when settling or unsettling them, that one might almost imagine they also were employed, and salaried, too. This is a mistake. Some one treats the subject under three heads concisely thus:

1st. The relation of a pastor's wife to a congregation is the same as that of every other woman; her marriage with a minister invests her with no office, and gives her no pre-eminence.

2d. Her duties are the same as those commanded by the Apostle Paul to be performed by every other Christian woman in the married state—no more or no less.

3d. When she performs these to the best of her ability, nobody ought to complain.

Speak About Christ.

A young Christian writes us, begging that we say a few words to older Christians in reference to the duty named above. He says that young converts often hear their older brethren say to them, "Be more faithful; take a higher stand on the Lord's side than you have ever done." And young Christians sometimes feel like saying something in kind reply, like this: "When you meet those whom you know have recently become interested in the things of Christ, make it a point to say something to them about their religion, and their Saviour, for they are always glad to be addressed thus, and they need to be."—*Exchange paper.*

Meditation on the Word of God.

By continual meditation on the Sacred Writings, a man naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and the words, which are to his actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental Everything *in* him and *about* him serves the purpose for which it was intended. His brethren are benefited by him, and his Maker