as the ingrees judicasory, the organization, giving "advice and instruction in all cases submitted to them in conformity with the constitution of the church," hold-

and the promotion of charity, truth, and holiness

that the following may be among the causes of this very noticeable and peculiar fact. The old Puritan

Constitution, and stated these great principles of all government, because they have a necessary connection

with the subject matter committed to their hands. They

need an increase of central attraction, and a diminu-

not less for their labors than their liberality.

mended it most affectionately to the support and patronage of our members. And yet united action has

Your Committee are now prepared to say, that a crisis

in this Publication scheme has come; and measures should be adopted by this Assembly which shall give a new and honorable impulse to its movements, or the

whole plan should be abandoned at once. While they do not overlook and undervalue the work which has been

done by the Publication Committee, or the good that has

been accomplished in our beloved Zion, -yet when they

look the facts as they are, in the face, they do not hesitate to pronounce this undertaking as the enterprise of a large, intelligent, wealthy and active branch of the Christian church, near the close of the nineteenth century, a signal failure. It is a small candle that we have lighted, and that, so far as a majority of our church members are concerned, has been "covered with".

The resolution before the last Assembly was the fol-

lowing: "That this Assembly take up and consider the whole subject of the publication cause, and settle clearly and definitely its course of action for the future, and

After an extended discussion of this resolution, the

whole matter involved was referred to your Committee.

It is their province now so to present this subject to your consideration, that you may be the better prepared

report may serve as a lens to concentrate the rays we have, that you may examine with a clear vision the great interests on which you are to decide.

The first question to be settled, is, shall the publication cause continue to be an element in our church policy? Though it has had an existence, as we have seen since 1852, yet that a visitors his been a shadow.

tinetly exhibited." The action of the Assembly of 1854, was a new step in progress. The basis was somewhat changed, and the field of operation enlarged;

and we have a distinct recognition of "the desirable ness of a religious litertaure suitable to the wants of our denomination." But in the action of 1855, when the

great success, and if we were to change our policy, and

great success, and it we were to change our policy, and retrace the few steps we have taken, we should of necessity fall in the rear of the great Christian army which is marching on, under its various Denominational Banners to the conquest of the world. Indeed, the question raised in the Assembly of 1862, and which was, the occasion of the appointment of your Committee, did not

contemplate the abandonment of the enterprise, but pre-

or carry out literally, or, perhaps, with some modifica-

tions, the progressive action of later assemblies? Should that basis be narrow or broad—Sectarianor Ca tholic—

give to the churches the reasons for that course."

with a bushel."

nublication cause

and order.

Continued from First Page.

tion of the character and needs of the Home Mission

Report on Education.

Agreeably to order, the house resumed the consi leration of the Report of the Committee on Education, the pending question being upon the adoption Remarks were made by Rev. Mr. Brownlee, of Kansus, Rev. Dr. Skinner. Rev. Dr. Darling, Prof. Day, Rev. Mr. Barnes, Rev. Dr. Spees, Rev. Mr. Chapin, Rev. Mr. Bird, Rev. H. Johnson, Rev. E. C.

Bradford, and Mr. Taylor.

The report of the committee was then adopted. Correspondence with Reformed Dutch Church.

following report of the special committee on the subject of the proposed correspondence with the Reformed Dutch Church: "The Committee in the matter from the General Synod of the Reformed Dutch Church of North Ame-

adoption of the Assembly, viz.:
"The Assembly, after considering the kind and carnest address of Dr. Ganse, and considering also feel with Christian and Oatholic regret, constrained in rightcourness and truth, to decline the special overture now made to us. On principles precisely overture now made to us. On principles precisely I hope that all these by-gones will one day sink the same as those with which it is our way and our into oblivion; I do not want to remember them. But usage immemorial to correspond fraternally with the Reformed Dutch Church, after sending their amother evangelical churches that are sound in the bassadors regularly to that branch of the church since

Rev. Dr. FOWLER (after recapitulating the remarks made by him on the preceding day) continued as follows: Another reason why I feel doubtful whether it is best at this time to accept the proposition for a correspondence is this: Although I do not believe that it was in any degree the intent of even any individual of that Synod to reflect upon our orthodoxy, yet the form of the paper in which the matter is submitted to us bears a construction, and naturally bears a construction of a highly offensive character, so that from our point of view, whatever may be said of their point of view, very just exceptions may be taken to its phraseology.

Now, sir, I think that while we love our brethren of the Reformed Dutch Church, and do not desire to hurt in the least their feelings, we should say to My main objection, however, is that that Synod Well, sir, that is the only regulation in their own book. I hope therefore that the subject will take the course indicated by the committee, and that we shall say as the report of the committee says, that we shall be exceedingly happy to corresnys, that we shall be exceedingly happy to correspond with them on terms similar to those on which we correspond with other ecclesiastical bodies. I should be very happy to go farther. We have all, I trust, that charity which "hopeth all things and believeth all things." We believe our brethren of the Reformed Dutch Church are sincere in their expression of a desire to correspond with us; and I presume that all of us are anxious to correspond with them if we can do so with propriety. They have made a proposition to correspondence with us, that proposition being objectionable in the form, but kind and courteous in spirit. We already have but kind and courteous in spirit. We already have the substance; and I hope that we shall not only say, that we shall be very happy to accept their initiate a correspondence. Now, sir, the report offer, but that we shall go farther, and not only de clare our willingness to correspond with them but that Church quite as distinctly and emphatically offer to correspond with them, on the same terms on which we correspond with other Christian bodies.

Rev. Dr. Skinner's Amendment.

Rev. Dr. Skinner's Amendment.

Rev. Dr. Skinner's Amendment the report of the Committee by striking out all after the words "special evertual every rhetorically and eloquently, but I think that we shall decline in the most becoming form by adopting the amendment which I have proposed. words "special overture now inade to us." and inserting in lieu thereof the following words: "But that we hereby cordially offer correspondence with them on the same terms on which we correspond with other ecclesiastical bodies, and appoint-

I would add that I cannot but agree with the committee in declining to accept the overture which has been made by the Dutch Reformed Church. But I believe they did not intend to insult us. I think we have evidence from Dr. Gause's presence nanimous, on our side to make to them the tender do not accept this proposal I may begin to doubt whether I have been correct in supposing that they did not intend by their action anything discourteous.

Speech of Rev. Dr. Cox.

Rev. Dr. Cox. I have never believed that the know that some of their denomination have said harsh feeling on that account. But, sir, our action on this subject is a public act. We are here as representative men, having in our charge the interests of all our churches and ministers; and we should act upon the case as it is presented to us; we must consider and reading the record of their action, as I have done eyes of the public, if we do much other than adopt the report of the committee. I do not see any gain in what dear Brother Skinner proposes.

Rev. Dr. Skinner. I have conferred with Dr.

was speaking, I had in my mind no idea but that of a most hearty and liberal response. Going home that night, I read the minutes of their Synod, and going to bed afterward, I could hardly get asleep. In the morning when I awoke, I thought I would take good care to keep down the "old Adam;" and as the result, I wrote a very kind paper—so kind, that the committee would not adopt it; and upon the whole I think they did right. Now I may mention multiple in this Christian fellowship and committee would right. Now I may mention multiple in the result. Now when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result. Now, when they have brought it to that result, and present the subject in that form, I for one am willing to say, "We will not stand upon what is technical; we will not stand upon what is tech whole, I think they did right. Now, I may mention one or two matters which have affected my mind very much. One is the contrast which the Reformed Dutch Synod institute (they did not intend to hurt its intention, is to disparage us in reference to our orthodoxy. Now, if such a Pagan as Julius Cosar, amendment as proposed by Dr. Skinner. could say that his wife's honor must be not only un-impeached, but unsuspected, I say, much more jealous should we be of the honor of interpreters ex officio of the oracles of God, in the churches of this

carefulness, the following resolution: on Correspondence, to consider the propriety of opening a correspondence by delegates with the General trary to what we solemnly believe to be our true po-Assembly of the Presbyterian Church, commonly sition before the Christian world—that yet they did

ness" in sending a delegate to the other branch, and heart, and the hearts of all the brethren, to exhibit

our doctrines? Our standards, our Confession of Faith, the official oath taken at ordination, are the visible, known symbols of our faith. In reference to a question of this kind, mere denominational pe cultarities of worship or speech are not to be considered. In a question relative to correspondence, it is just as improper to recognise the idiosyncrasy of a denomination, as the idiosyncrasy of an indivi-dual. The Reformed Dutch Church have denominational idio yncrasies, as well as we. The Lord made every one of us; but we have different gifts, even where we have a common faith, hope, joy and destiny. These differences are not to be recognised in the diplomacy of the church. I protest against it. We are as orthodox as any other denomination

on the face of the earth. We have never thought of departing from the forms and symbols of the Presbyterian Church. I have never wavered or doubted particle, since I was ordained. I glory in the The Assembly resumed the consideration of the Presbyterian Church; I think it one of the grandest, most upright and apostolic organizations in this country. I speak of the generic Presbyterian Church. I spoke, the other day, of the wound which I experienced when that oburch was divided. Some one Sy nod of the Reformed Dutch Church of North America, respectfully report the following minute for the adoption of the Assembly, viz.:

"The Assembly after considering the kind and I will be a sympathy with the torn bowels of the Son of God; I meant that it was a grief to heaven to see minisearnest address of Dr. Ganse, and considering also the printed minutes of the acts and proceedings of said General Synod, (see pages 131 to 140, inclusive, especially the resolution and its preamble, page 140,) been any such provision, I never would have been ordained under such an exscinding arrangement.

bassadors regularly to that branch of the church since faith, we are cordially ready, and shall be ever happy to correspond, by delegate or letter, with the General Synod of the Reformed Dutch Church of North Amedors to us; and they say, that they will not carry out, with regard to us, the provision of their own constitution, but will propose something different correspondence by letter annually.

Rev. Dr. FOWLER. They correspond with the Nev. Dr. Powher. They correspond with the Old School by letter.
Rev. Dr. Cox. Say, "the other branch." I wish gentlemen would not say "Old School." Why can we not say "our branch" and the "other branch?" I never recognized the existence of any "New School," unless it was in the "exscinding" act; that was "New School."

to hurt in the least their feelings, we should say to them, "We cannot accept the proposition which you now make. We are most cordially ready and shall does not really offer to correspond with us. What are the facts in the case? What is the substance of their preamble and resolution? That they will others and as we do with others." Brother Skinof their preamide and resolution: That they will not correspond with us in accordance with a certain regulation of their constitution in reference to correspondence—the only passage in their constitution that relates to correspondence. They say that they will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with that will not correspond with us in accordance with a certain ner would have us say, "We cannot accept your proposition, but we will show you what you ought to have done; we will show you how to initiate a correspondence." Is such action necessary on our part? Something, I think, is demanded to vindicate the integrity and status of the church to which their book in reference to correspondence; and if they propose anything it must be something else than correspondence, or it must be something which we may presume they are not authorized to do by I cannot consent to endorse, even by implication, that which intimates a suspicion against the purity and

thoroughness of our orthodoxy.

I think that the report of the Committee embodies the position which it is becoming for this As-

of the Committee, which he advocates, instructs the reasons which he has given two or three times

Speech of the Moderator.

The Moderator (resigning the chair to Rev. Dr. Darling) said: This is a subject of deep and grave importance in relation to our communion and fellowship a commissioner to attend the next meeting of their with another honored branch of the Church of Christ in this country. Therefore, it seems to me, we should come to its consideration with the highest and deepest Christian wisdom and Christian love-that we should not allow any merely selfish party or personal interests to dictate our conclusion; but that it should be dictated by the highest Christian wisdom and love to which as a deliberative assembly of the Church of Christ we with us that they had no such intention; it is impossible for me to suppose that such a venerable dom and love in respect to this communication from lieve that they are sincere and fraternal in their the Reformed Dutch Church? I feel deep sympathy feeling toward us. I know that they had some with those who have passed through the battles of fordifficulty in their own body, and the majority have not been able to appear exactly as they wished to but, at the same time, I believe that now the time has do. I think that, taking a Olfristian view of the matter, we are constrained to believe that they are enruest and sincere in desiring to correspond with us upon fair and honorable terms. We cannot, the conflicts and divisions of our sires. Therefore I however, I think, accept the overture now presented; but while declining it, it would be, it seems to me, only courteous, and I was going to say magner. The first part of the minute brought in by this Committee seems to be fitted to carry out whatever of correspondence on the same terms on which we claim of dignity there may be on our part as a Christorrespond with other ecclesiastical bodies. If they tian body. It sufficiently says to our brethren of the Reformed Dutch Church, that, in the terms of the proposition which they have offered there is something which has grated upon our ears, and to which we could not cordially respond. We say this in a dignified, manly manner; but, at the same time, we should not stop there. We ought, I think, to declare in the lan-Synod of the Reformed Dutch Church meant to insult us. I have never said so. If I have been so understood, my remarks have been misapprehended. I have no unkind feeling toward them whatever. I and in answer to your proposition, we propose that for things about me, yet I have not the least soreness of terms which we as a Christian Assembly bave fellowship, intercommunion and correspondence with all other Christian bodies."

What is there in this inconsistent with our dignity? What is there in this which is not demanded by Christhe language of the Reformed Dutch Church in the tian wisdom and Christian love? Otherwise, what light in which it will be viewed by the public would be the result? The matter would be brought wherever it may be read. We have here the mi. nutes of the proceedings of the last General Synod; made an offer of correspondence; we have altered our mode of correspondence with another branch, in order a great many times, I think that our action would that we might make this offer acceptably; you have be calculated to make us gratuitously cheap in the eyes of the public, if we do much other than adopt the renort of the committee. I do not see any gain think, be very difficult to bring that Synod up to the same point of charity and love to which they were Rev. Dr. Skinner. I have conferred with Dr. Ganse, and he thinks it would be very acceptable to the Reformed Dutch Church. I think that is some pain. Ray. Dr. Cox. I did not know that before. I ad. in spite of many obstacles carried through the propomit that that is a consideration. When Dr. Ganse sition even to a triumphant result. Now, when they

our feelings, but their action is a public fact,)—the contrast which they institute between us and the other branch,—towards which, ever since dear Dr.

Tustin spoke to us, I have felt almost a new creatishing. ture. They say in substance, that "with that branch | bound in Christian courtesy to accept that interpretathre. They say in substance, that "with that branch we have unity of faith and confidence; and we commune with them, and have correspondence with them according to the only article in our constitution on this subject." They then say a great many things about the importance of adhering to the truth, in which, pro tanto, I am with them. But the necessary effect of that contrast, whatever may have been its intention, is to disparage us in reference to our

Speech of Mr. Griffiths.

Mr. W. S. GRIFFITH .- Mr. Moderator, we have afficio of the oracles of God, in the churches of this country, when a whole denomination of such are in-I would like to read some passages from these church, which he brings to us, is not the deliverance which has been to show that the deliverance of his "Your Committee have also examined with much is, in its terms, so exceedingly offensive to us,—so exceedingly disparaging to our character and stand-"Revolved, That it be referred to the Committee ing as a Christian people before the world-so entirenot mean it, and that this body are to be understood "The grave importance of action on the topic at once awakens serious thoughtfulness, for conflicting now, sir, I fully sympathize with the elequent remarks which was just made. I fully sympathize pinions evidently present themselves."

There is no such thing as "serious thoughtful-with that earnest desire, which I know is in your they have sent one in continuity from the time of the disruption.

in the highest degree the blessed principle of Christian love and charity. I wish to embrace those Now, sir, what is the criterion by which to judge brethren. I know many of them well; I have been

a sociated with them in the dearest and tenderest of system presents a fine specimen of a spiritual republic. If well and faithfully administered, there can be Christian relations and works; and there is no man in this Assembly who would with more heartfelt cleasure unite in receiving their proposition, if I

ould do so. But the matter strikes me thus; that the dear brethren of the Reformed Dutch Church have made a mistake; they have come to us with an imputation upon the face of their proceedings, written out in stinct and unequivocal language—an imputation which they would not make to you or me face to face—an imputation which they themselves do not believe, as their delegate himself has told us; but ipon the strength of that statement, couched in such language, they desire to inaugurate a correspond-ence with this church. They say to us in express terms, "We can sympathize and associate with the other branch of the Presbyterian Church on terms which imply an entire harmony and conformity between us and them; we cannot affirm so much of the New School Church; yet we will correspond with them upon certain terms."

Now, sir, it strikes me that their position under the circumstances is very much as if one of my neighbours should come to me and say, "Mr. Grif-fith, it is very pleasant to maintain an intercourse of Christian charity and kindness when we meet in the public walks of life, and it is very unpleasant not to have that intercourse. I want to settle the terms on which this intercourse shall exist between us. We are to recognise each other on the street, to speak civilly and to shake bands; but I want you to understand that this intercourse is not to imply that I recognise you as an honest man; I do not so consider you; I do not place the same confidence in you as in others of my neighbors; and I wish to have this clearly understood before I enter into such correspondence." Now, I should resist such an overture as that; and I think it becomes us, as a religious body, to decline any overture which comes to us in a simi-

I do believe, Mr. Moderator, that inasmuch as the Reformed Dutch brethren are to meet in June-inasmuch as they will then have an opportunity to correct it—we had better adopt the proposition submitted by our able Committee, and not expose ourselves to be sent out of that house as heretics when we send our Commissioner there. If we send our representative to the General Synod of the Reformed Dutch Church, they may say, "We did not invite you here, Sir. We correspondence on certain specified termsnot on these terms—and we cannot receive you." I think that inasmuch as the proposition comes from hem, inasmuch as you cannot accept it in the terms a which it is offered, we had better wait until they an correspond with us on the same terms as those on which they hold intercourse with other Presbyterian bodies; and then with all my heart and soul, I shall be in favor of opening such correspondence.

Dr. Skinner's Amendment Adopted. Rev. Dr. Speak called for a division of the question on the amendment proposed by Dr. Skinner—the first division to be on that part offering correspondence,

the second, that portion providing for the appointment The question being taken, both divisions of the amendment were agreed to; and the report of the Committee as amended was adopted. Rev. Dr. Cox. I shall claim to have my dissent Subsequently the Assembly chose Rev. Dr. Skinne as Commissioner under the action above given, and the Moderator, Rev. Dr. Suith, as alternate. On motion of Rev. Dr. Spees, the hour of meetin for the afternoon of to-day, was fixed at half-past three, instead of four o'clock. The Assembly then adjourned.

AFTERNOON SESSION. The Assembly met at 31 o'clock.

Preacher on Home Missions. The Committee to nominate a preacher on Home Missions, made their report, recommending Rev

George C. Curtis, of Chemung Presbytery, and Rev ph F. Tuttle, D.D., as alternate The report of the committee was adopted

Trustees of General Assembly and Directors of Theological Seminaries. On motion, it was Resolved, That it is inexpedient during this session of the Assembly, to elect Trustees of the General

Assembly, and Directors of the Theological Semi-

Presbyterian Quarterly. Rev. Dr. Darling, in a few explanatory remarks. oved the adoption of the following minute: This Assembly is happy to learn and to call the attention of our ministers and laymen to the fact, that since the meeting of the last General Assemply, a union has been formed between the Presterian Quarterly, and the American Theological Review, and that such arrangements have been made for the conduct and publication of the United Quarterly under the name of the American Presbyterian and Theological Review, as will it is believed, secure the cordial and earnest devotion to the interests of our branch of the church. Being under the editorial control of several of the most distinguished ministers in our connexion, representing various sections and institutions, and in the full confidence from the numbers already is sued, and the pledges given, and the talent enlisted in it, that it will be true to the principles, and ably serve the cause of our denomination, this General Assembly take pleasure in cordially commending it to the patronage of our ministers and churches. The proposed minute was opposed by Rev. Dr. Spear, on the ground that the Assembly should not ndorse any publication not subject to its absolute

Rev. Dr. Darling and Rev. C. Brown defended th proposed minute, contending that it was entirely in accordance with usage, for the Assembly to take such action. The proposed minute was adopted.

Committee on Manses.

The Moderator announced the appointment of the following named gentlemen as a committee on the subject of Manees:—Asa D. Smith, J. G. Butler, Prof. Day, Wm. E. Dodge, Geo. W. Lane, and Edw.

Home Missions.

The Assembly resumed the consideration of the eport of the Standing Committee on Home Missions. The pending question being upon the adoption of he resolutions appended to the report, Remarks were made by Rev. Mr. Brownlee, of Kansas, and others.

The resolutions submitted by the committee, were

Home Missions.

Rev. Mr. NILES submitted the following: Resolved, That the Standing Committee on ome Missions be requested to inquire and report to this Assembly in regard to the expediency of publishing in a popular form more minute and ex-tended information in regard to that branch of the work of our church which is specially committed to their care, the nature of that work, the extent and character of the field to be occupied, the results from time to time achieved, and all those considetions and motives for the prosecution of the work which may seem to them worthy of the attention of the churches Rev. Dr. CLARK, of Buffalo, moved to amend by

striking out "this" before the word "Assembly." and inserting "next." The amendment was adopted.

Mr. Scarrit, of St. Louis, moved that the subject be referred to the Permanent Committee on Home Missions.

The motion was agreed to.

Wanamaker & Brown's Wan The motion was agreed to.

Special Report on Publications. Rev. Dr. Benan presented the report of a special committee appointed by the last Assembly, on the

The report is as follows: Report of Committee on Publications. The Committee appointed by the last General As. sembly "to take up and consider the whole subject of

the Publication cause," and to report to the next General Assembly, would now respectfully submit the Organized as the Christian church now is, under different denominations, each must necessarily have, and should have, its own distinctive polity; and the system embodying and setting forth this polity, should not only find a place in its public decisions and docu-ments, but should be carried out conscientiously in all its ecclesiastical movements. In our Presbyterian Formula of doctrine, discipline, and worship, we have well defined system, and this should be maintained and adhered to, allowing only-what should always be conceded to every human instrument—reasonable sented the basis of its prosecution, as the matter to be Christian liberty in its interpretation. Without this settled. Should we return to the original one of 1852,

we are not Presbyterians. It is a fundamental doctrine of Presbyterianism, tutes the bond of union, peace, correspondence, and mutual confidence," among "all the particular churches of this denomination." It is not like the Roman Catholic, a consolidated body made the control of the control that the church is one, and that this one body is reman Catholic, a consolidated body under one temporal head, nor like the Independent churches which form, each for itself, its own ecclesiastical rules, and execute those rules, each by its own inherent right, without consulting the will of any other organization. Our

Advertisements.

AYERS SARSAPARILLA, THE WORLD'S GREAT REMEDYEOR Scrofula and Scrofulous Diseases.

lic. If well and faithfully administered, there can be no danger of unconstitutional oppression, on the onhand, nor of disloyal anarchy on the other. Each individual member enjoys a well protected Christian liberty in his own particular church, and each Session, Presbytery, and Synod, occupies its own position in the organic body, and all subordinate to the General Assembly, with whom is lodged the power "of superintending the concerns of the whole church." This body as the highest judicatory, exercises a supervision over all the inferior bodies in the organization, giving "adom Emery Edes, a well-known merchant of Oxford, "I have sold large quantities of your Sarsaparilla, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As conformity with the power "of suppressing schisma-ing and using the power "of suppressing schisma-tical contentions and disputations, and, in general, of recommending and attempting reformation of manners, fast as our people try it, they agree there has been no medicine li ke it before in our community."

through all the churches under their care." And these powers are vested in the Assembly, because the Presbyterian church is deemed a unit, and the exercise of Eruptions, Pimples, Blotches, Pustules, Ulcers, Scores, and all Diseases of the Skin. these powers is simply carrying out the principle "that the majority shall govern." This is the language used in our "Form of Government." From Rev. Robt. Stratton, Bristol, England.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your Sarsaparilla. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your Sarsaparilla. She has been well for some months." From Mrs. Jane E. Rice, a well-known and much esteemed lady of Dennisville, Cape May Co., N.J.

"My daughter has suffered for a year past with a scrofulous eruntion. which was very troublesome. For some reason—perhaps for many—we have less central power than exists in any other branch of the Presbyterian family; and the acts and recommendations of our General Assembly, are less scrupulously regarded by our churches, than may be seen to be the fact in churches in like circumstances, bearing the same name. It has occurred to your committee, scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your Sarsa-

very noticeable and peculiar fact. The old Puritan element strongly prevails among us,—that is, a wakeful jealousy of personal rights,—our churches have received large accessions from Congregationalists of New England, who pay less homege to authority than to independence,—and the experiences of 1837—the memory of strong and unconstitutional measures adopted by our own supreme judicatory, at that period, have made some good and loyal men in our body afraid of the exercise even of legitimate authority. Oncession in church or state often begets a dispellish tion. I tried almost every thing a man could of both advice and medicine, but without any relief whatever, until I took your Sarsaparilla. It immediately made Oppression in church or state often begets a disrelish for salutary restraints, and, sometimes, cherishes a spirit of independence which may look with a critical, my face worse, as you told me it might for a time: but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as any body's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your Sarsaparilla." if not a jealous eye, upon the sacred principles of law Your Committee have made these references to our

Erysipelas—General Debility—Purify the Blood.

are not mere speculators, but are vividly presented, and powerfully enforced by the very day in which we live. The want of compactness in our church, and of united and consentaneous action; and the fewness and From Dr. Robt. Sawin, Houston St., New York. Dr. Aver. I seldom fail to remove Eruptions united and consentaneous action, and the fewness and feebleness of our bonds of Union, and the ease with which they are relaxed or sundered, when private opinion or personal taste and preference may seem to demand it, will find an appropriate and full illustration in the history of the Publication enterprise. A severe critic in reading this history, might be disposed to call us—not what we assume to be—"The Constitution (Preschierter Church history). nd Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alterative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman. Ohiono "For twelve years, I had the yellow Erysipelas on my right arm, during which time I tried all the cele-rated physicians I could reach, and took hundreds of tional Presbyterian Church, but the independent, or atomic Presbyterian Church, It was on this ground, that many who were once our brethren in fraternal union, soon after the final disription of 1838, predicted that we should not hold together long enough to maintain more than one or two General Assemblies. They SARSAPARILLA. Took two bottles, and some of your saw—or thought they saw—certain inherent elements, or existing tendencies among us, which furnished the basis of this prediction. But they were illusions, magnified sometimes by prejudice and sometimes by hope. But there was doubtless some foundation for Pills. Together they have cured me. I am now as well and sound as any body. Being in a public place, my case is known to every body in this community, and excites the wonder of all." From Ho n. Henry Monro, M P., of Newcastle, W., a leading member of the Canadian Parliament.
"I have used your SARSAPARILLA in my family, for the prophecy. There is never a large volume of smoke without some fire. But we have lived on and prospered, though we have not entirely aut-lived these tendencies general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to segregation. Our denominational bonds are so fee-ble, and our catholicism so large—sometimes border-ing upon ostentation—that we have often enriched our

ing upon estentation—that we have often enriched our neighbors at the expense of our own interests. We st. Anthony's Fire, Rose, Salt Rheum, Scald Read, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania. tion of repellant forces, in order to put our church into good working order for the glory of Christ and "Our only child, about three years of age, was attacked by primples on his forehead. They rapidly spread until they formed a loathsome and virulentsore, which covered his face, and actually blinded his eyes our own internal prosperity.

Your committee have intimated that these positions are illustrated and sustained by the records of our In the year 1852 the publication enterprise was for some days. A skilful physician applied nitrate born. It was a feeble child, and derived but little generous nutriment from the church. It received an humble and unpretending some at its baptism; was humble some at i rupt wound which covered his whole face. Having in the great family of charities, and utterly disowned ried every thing else we had any hope from, we began by others. It has never been popular among us. Philadelphia is almost the only place where it has giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal been taken into the heart of the church, and warmed when we had given the first bottle, and was well when in the large bosom of charty. The friends of the cause owe a thousand thanks to brethren of this city, we had finished the second. The child's eyelashes which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die. never embodied the energies of the church, because it

has never gained her convictions and her heart. That is the very point your committee are now attempting to establish. Yet a constitutional majority of the church, as uttered by successive Assemblies, has given consider the energies of the church. Belleumatism, Gout, Liver Complaint, Dyspepista, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly council by this Ext. Sarsaparulla. when caused by Scrofula in the system, are rapidly cured by this Ext. SARSAPARILLA

> AYER'S ATHARTIC PILLS

basis was too narrow, and at another time and place too broad; and thus, by an independent and impossible action a majority of churches and church members ignored its policy, and stood aloof from its support. The publication cause, in the eleven years of its cneerfulness and conscious dignity in the midst of the bright sisterhood of benevolence—Home Mission, Foreign Mission, The Education Cause, Church Erection and Church Extension. It has ever received the sanction of a majority of our church in one form, and a veto of the same in another. We have never as well been bound together.

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to settle the future policy of our church in relation to it,—and when this is done, it is hoped "the reasons" of your decisions will be laid before the churches with a COLLARS OF LATEST STYLE, clearness and a fulness, and an importunity that shall create a new power among us. Your Committee can lay claim to no spiritual light on this subject, but our

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seen, since 1852, yet that existence has been a shadowy one, vascillating between life and death. Its power has OAK HALL' not reached and pervaded the churches. We have hundreds and thousands of members, who, if they were asked what they think of the publication cause, CLOTHING. Southeast Corner of SIXTH and MARKET Streets. might answer, "We have not so much as heard whether there be any publication cause." It is true, things now WANAMAKER & BROWN'S begin to wear a brighter aspect. The day has dawned, and we trust the noontide is before us. "The Doctrant Trans Tommittee," whose province it was to superintend the publication of a series of tracts explanatory of the doctrines, government, and missionary policy of the Presbyterian Church, received but a feeting the province of the publication of a series of tracts explained by the province of the presbyterian Church, received but a feeting the province of the presbyterian Church, received but a feeting the province of the presbyterian Church, received but a feeting the province of the presbyterian Church, received but a feeting the province of the presbyterian Church, received but a feeting the province of the presbyterian Church and the province of the province of the presbyterian Church and the province of the prov

"Oak Hall." Clothing,
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"Oak Hall." Clothing, Clothing, Clothing, "Oak Hall" Clothing, " Oak Hall " Clothing, "Oak Hall" "Oak Hall' title of the committee was changed to that of "THE SPRING AND SUMMER, 1868, PRESENTERIAN PUBLICATION COMMITTEE," we have a Spring and Summer, 1863, kind of pledge of permanence and efficiency.

Spring and Summer, 1863, Grand Grand Other changes have taken place in this department of labor, especially in 1857,—all of them indicating progress. We stand pledged to this work, and cannot give it up without incurring the reproach,—"This man began to build, but was not able to finish." Such a retrograde step would damage the plate and power of our trograde step would damage the plate and power of our labor. at fire the take

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