

PRESBYTERIAN UNION.

Our readers will be deeply interested in the communications which we publish from the pens of Rev. Dr. Cox and Dr. Tustin, in different parts of the paper, on Presbyterian Union. The letter of Dr. Tustin introduces the action of the Presbytery of Potomac (O. S.) on the subject. This action proposes a joint Committee of Conference, consisting of one from each Synod of the two branches of the church—the most definite proposal on the subject, we think, which has been formally made. It is not, indeed, surprising that a body of ministers who allowed themselves to be influenced by a man of Dr. Tustin's fraternal spirit, should be far in advance of the general public on this subject. But we believe it is a fact that they are in advance; and that the prevalent disposition in both branches now is to acquiesce in the happily altered relations of the two bodies, and to maintain the correspondence just inaugurated, with every token of Christian courtesy and fraternal spirit, as, for the present, enough.

Most, even of those friendly to union as an ultimate end, prefer to wait and watch the operation of the measure already inaugurated, expecting it to furnish that further light which their judgments require, before proceeding to any measures with actual union in view. We think their feeling is: better let the plan of correspondence stand by itself for a time, unembarrassed with any proposals or negotiations for union; let it appear, under this plan, unrestrainedly what we are, what dispositions we cherish, what hindrances exist, what adaptations are possible in us and between us. If indeed we love each other too truly, to live apart—if we have become so homogeneous, that the principles which each body now holds precious, would be revered by the other, and protected by the united body—the correspondence now inaugurated will afford excellent opportunity for the facts to appear—or for the absence of them, if absent they are, to be demonstrated. That we are improving greatly in our mutual attitude and regard, is shown by the correspondence itself; long ago we were ready for that; long ago we mourned over the contrary state of things as a scandal to the Christian and Presbyterian name; and while we rejoice and give hearty thanks for the change, we cannot regard an advance to the merest and simplest exercises of Christian courtesy, between denominations, as by any means demonstrating their readiness to unite.

Even the language of the resolutions just adopted by the Presbytery of Potomac, at the suggestion of our venerated correspondent, is such as, if adopted by the entire body of the other branch, would necessarily be regarded by ours as unsatisfactory. We refer especially to the phrase "that by-gones should be by-gones;"—language which indeed has a captivating sound, and which is apt to be regarded, by unthinking and peace-loving people, as covering all that is important in the basis of a reconciliation. Now, so far as it refers to past ill-feeling, and to the personal aspects of our difficulties, all of us, old and young, agree to the proposal most heartily. We are more than willing to bury the hatchet of old disputes and animosities forever. This is implied in the alacrity with which the offer of correspondence was responded to on our part. And our prayer is, and our purpose, too, so far as in us lies, that the fraternal and courteous and Christian spirit in which the correspondence was inaugurated, may never decline, but increase more and more, to the total oblivion of all pre-existent contrary feeling among us, and to the greater glory of God while the church and the world last.

But not to the oblivion of the principles at stake;—NEVER! A union in which they shall be counted as "by-gones," is one into which men who know and value the ancient liberty of American Presbyterianism, as embodied in the Adopting Act of 1729, and as re-enacted in the union basis of 1758, will never be drawn. Again, we say, we are ready to lay aside and have laid aside all rancour and wrong feeling in the mode of maintaining those principles, or of combating the opposers of them, and all hard recollections or traditions of the manner in which we were met in the controversy; we thank God for that

breath of his Spirit which has swept the uncomely burden from our minds and the minds of our brethren of the other branch. But the principles themselves—the kindest, most courteous, most venerated of these brethren cannot induce us to disparage or sacrifice by calling them "by-gones." Into whatever union of Presbyterians we go—and we have our view and hope of such a union as practicable—we shall not only expect to carry our principles with us, but shall look for guarantees of ecclesiastical security in enjoying them.

Perhaps this is the kind of union really contemplated by our excellent friends of the Potomac Presbytery. We know assuredly, that the brother who suggested the action would seek only "the things which make for a genuine, permanent 'peace.'" With him and with such as share his own genial and comprehensive spirit, it would be simply, and only, sinful not to be able to live in entire ecclesiastical harmony. Nevertheless, the language of their proposal, as a basis of action between the two bodies, is—we are compelled to say—disappointing. And we say so frankly, as we believe they and all true friends of union wish to know fully the facts in the case; just as the chemist acquaints himself with the exact degree of affinity between the bodies which he seeks to combine.

A WISE MAN OF BUSINESS.

We have lately heard of a leading business man, a member of the church, who has determined to resist the engrossing tendency of his business and give more time to religious duties. This is a resolve not brought on by failure, or by sickness, but by the simple force of conviction. His business in fact was never better. It is fully in the path of the war stimulus, which has given such an extraordinary impulse to the pursuits of men. It was doubtless acquiring that absorbing and exciting character, which, in so many instances, swallows up as never before, the entire interest of business men, and half-crazes them with the prospect of great and rapid gains. A current, which few have the courage to resist, is sweeping through our business community, and carrying along on its tremendous tide, not a few of Christ's people with the men of the world. It is most cheering to meet with an instance, appearing in the thickest of this turmoil, illustrating the vitality and power of Christian principle, proving the presence of God's Spirit among his people, and showing that there is a LIFE in the Church which all the worldly excitement of the times cannot stifle.

This merchant has acted wisely. Having found among "the goodly pearls" of the world, the "Pearl of Great Price," he virtually sells all, that he may have that in secure possession, and may guide others to the same wise choice. It is the best bargain, he, with all his achievements as a business man, has ever made. It is putting the immortal interests of his soul, the claims of God and duty, and the spiritual interests of his fellow men, just where the decisions of a truly sound and enlightened judgment would place them,—above all worldly concerns whatsoever. It is acting out the profound wisdom contained in the inquiry—an inquiry which ought to be pressed at this time—What shall it profit a man, if he gain the whole world and lose his own soul? It is obeying the command of the wise Teacher: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

This last quotation suggests the additional thought, that in all probability his business will but flourish the more for his decision. It is by no means the surest way of prosperity in business, to allow it to become the sole tyrant of our time and our affections, and to convert our minds into a mere calculating and speculating machine. No one, we think, now-a-days, believes it would be any facility to business, to throw open the Sabbath to unrestricted traffic. Clearness, accuracy, soundness of judgment and physical strength would be sacrificed. There can be no doubt of the wholesomeness of a proper subordination of human and worldly interests to duty and to God. By refusing to yield all to business, and reserving a proper place for God, we carry out a

great business principle, become better business men, and are better able to manage the business that clamoured for all our time, and protested against even our meagre devotions as incompatible with our engagements. We get moral control of our business, instead of allowing it to rule and drive us with its godless urgency. We have yet much to learn of this secret power of religious fidelity, which trusts in God and receives supplies of strength, and enjoys light and direction the world knows not of. Sir Wm. Havelock, the conqueror of Northern India, maintained his very full devotional arrangements amid all the extraordinary hindrances of an active campaign, and was doubtless the better general and the surer to conquer for it. Luther was emphatically a man of prayer, yet what a full, intensely active, wondrously efficient, all-conquering life was his! Prayer, he said, was the Christian's business. "Yes," says one of the characters in the Schoenberg-Cotta Family, "it is the leisure he makes for prayer which gives him leisure for all besides. It is the hours passed with the life-giving Word which make sermons and correspondence and teaching of all kinds to him simply the outpouring of a full heart."

We counsel no withdrawal from business on the part of Christians; we would have Christian men give example, rather, of the moderation, the self-control, the spirituality that can be maintained in the midst of a great and successful business, by one who keeps the chief place in his heart and in his plans for God.

MEETING OF HARRISBURG PRESBYTERY.

The Presbytery of Harrisburg met on the 12th inst., in the First Presbyterian Church of Carlisle, and was opened with a discourse by Rev. T. H. Robinson, the junior pastor of the Church of Harrisburg. The text of this discourse was in Isaiah 11: 6; "And a little child shall lead them," and the design of the preacher was to show that Christianity inculcated and honored a child-like spirit, and that in the holiest and purest period of the world, children would be the leading object of interest in all departments of society. It was refreshing to be reminded that the church especially, and our race generally, have something tenderer and deeper than intellectual, and higher than material interests, and that our truest policy is to elevate our nature by educational training, as the best security for the greatest achievements and happiness.

THE MINISTERS AND CHURCHES.

The meeting was not large, for the Presbytery itself is one of the smallest in our American Israel. It was originally composed of the fragments of three Presbyteries, in a region where our branch of the church found the fewest adherents. Only one of the ministers concerned in its organization remains to take part in its deliberations—Rev. Dr. Dewitt, the senior pastor of the Church in Harrisburg, the author of the pastoral letter it then sent forth to its churches, and which questioned "whether the history of the church, even in the darkest ages, can furnish an example of a more ruthless exercise of arbitrary power, in trampling upon the dearest rights of man, in violating the essential principles of eternal justice," than the act of excision by the General Assembly of 1837. He not only still survives to minister among the people of his first and only charge, but to give the trumpet a certain sound, for the admonition of his brethren. But one other of these "fathers of the Presbytery" now lives on earth to contemplate the results of his action, and be in connection with the body against which he then so warmly protested. One—Rev. Wm. Tracy—then assigned to this body by the Synod, was then, and is still an honored missionary among the Hindoos, but gladdens us sometimes with the report of his success. In this day of frequent changes in the pastoral relation it is creditable to the ministers and churches of this body that of the nine preachers laboring on the field embraced by it, one has been a pastor to one of its churches 45 years; two others have been members of it 18 years; another 16 years; three others 8 years, and three others four years. All our churches are now supplied with pastors or stated supplies, though last week the pastor of the Church in York

received a call to the North Church of New York, which he will probably accept, and thus leave one of our most important congregations vacant.

CARLISLE CHURCH—REBEL MARKS.

The church in which Presbytery assembled was more than a hundred years old, and from the substantial way in which it was built, it is not likely to fall down of itself until the earth itself is removed. It has, however, been often changed in its arrangement, and been recently much beautified within, so as to accord with the style of art in this region. In two places it bears the marks of the rebels' missiles, during the bombardment of the town last year; and there seems to be no disposition to interrupt the silent appeal these wounds are continually sending up to heaven. The wants of the congregation have suggested the necessity of enlarging the building; but a commendable veneration for its walls, as well as regard for its excellent proportions, has hitherto prevented the execution of such a purpose.

Rev. James Dickson was chosen Moderator and Rev. Wm. Sterling Clerk, for the ensuing year. J. E. Long, a licentiate of the Third Presbytery of New York, who has been supplying two of our churches in Centre county, for the last eighteen months, was received by letter and, on his own people's application, Presbytery agreed to meet at Hubersburg on the first Friday of September next, and, if the way be opened, ordain him to the gospel ministry. Rev. A. D. Moore, of Dauphin, and Elder John A. Weir, of Harrisburg, were elected as primaries, and Rev. C. P. Wing and Elder Charles Ogilby, both of Carlisle, as alternates, to be commissioners to the next General Assembly.

On the second day of the meeting Presbytery paid a visit to the military barracks (only partially rebuilt,) in the neighborhood of town; and, though the weather was unfavorable, and no parade was possible, through the politeness of the chaplain—Mr. Ross—the hospitals were visited and their inmates were assembled and addressed in a very appropriate and impressive manner by members of the Presbytery. The recent commander of the post, Maj. D. H. Hastings, received us with much courtesy, and it was with much regret that we learned of his being relieved that very day of his command. No one who has had charge of this post for many years has been more acceptable to the citizens generally, has maintained equal order among the soldiers, and himself presented a better example in every respect. He has for many years been, with his family, punctual attendants upon the Presbyterian Church where we met, and of which his wife, a year since, became a member. On their return, all the members of the Presbytery present adopted, by a unanimous and earnest vote, the following paper: viz.,

ACTION ON THE REBELLION.

"Called once again, in the Providence of God, to convene while the civil war, caused by an unholy rebellion, is still raging in our beloved country, this Presbytery deems it to be eminently proper to renew the expression of its sentiments in regard to matters that vitally affect the interests of government, liberty and religion put in peril by the conspirators against our national Union.

"And that we may not be misunderstood, nor our position be in any manner equivocal, we do hereby solemnly reaffirm the testimony we have given on former occasions, so far as it bears on the wickedness of the rebellion in its inception, in its continuance, and in its object; and upon the duty of our citizens to sustain the government of the land by every means in their power till the rebellion be utterly suppressed. This duty of unconditional, unreserved loyalty to the constitutionally elected government of the nation we desire distinctly to reaffirm as a principle of our holy religion and a part of our allegiance to God.

"We desire, further, to put upon record that three years of terrible strife and suffering, in the destruction of property, the loss of life, the sorrows, the desolations and the sad moral influence of the war, have in no degree altered our conviction that our duty to our country, to posterity, and to God, demands that we count these sacrifices cheap to gain the great end of exterminating treason, preserving the supremacy of law, and saving the country from anarchy and ruin; but on the other hand have greatly deepened our abhorrence of the principles, the spirit and the conduct of the leaders of the rebellion, and of all who, by word or deed, or by silence, show any sympathy for them or for their object.

"And, rising above the transient passions and political excitements of the hour to those larger interests of human liberty, we return thanksgiving to God that through his mighty Providence that system of human bondage which is the blot of this whole nation is melting away, and whose per-
secution was the avowed object of its leaders, is being put to rest by the powerful hand of war, by the action of disenthralled States and of our National Legislature, we hope soon to see the last vestige of the great iniquity removed from our country.

everywhere and all who love our common country to rebuke and oppose the spirit of disloyalty, to speak earnest words of truth and soberness, to discountenance all forms of sympathy with treason, to give a cordial support to all who are entrusted with civil or military authority, to pray for our rulers, and the officers and men of our army and navy, and to be unremitting in kind attentions and charities to those who toil or suffer for us in this war, to stand by the country, patient, unconquerable, hopefully waiting on God, till he gives to a disciplined, purified and re-cemented nation a peace based upon principles of everlasting righteousness.

"We would also express the gratification we have felt to-day in being permitted to visit the United States Barracks near this town, to receive the attentions of the commandant and the worthy chaplain of the post, to speak words of sympathy to the soldiers, and to see the flag of our country waving over the ruins caused by the soldiers of treason."

The conversation on the state of religion (an exercise which is always made very familiar and prominent among the exercises of each meeting of this Presbytery,) brought out many facts showing the general prosperity of the churches, in spite of the depressing and demoralizing influences of war. In all our congregations more had been done than ever before for the usual benevolent enterprises of the church, and for the relief of suffering at home. The First Church of Harrisburg, especially, has raised during the year, for benevolent and home objects, more than \$5000. Three churches reported an increase of members and an eminent advance in spirituality; but more were obliged to mourn over a low state of religion, even in the midst of external prosperity. Only one church—Carlisle—had raised the salary of its minister in these times of extreme difficulty, and it was found that not one of those ministers had been able to live within the means afforded by his salary during the past year, but that they had sacrificed severally \$500, \$200, and \$100 from their private resources. Whatever ability some of them might have to make this sacrifice, this was regarded as a disproportionate assessment for the public burdens, and a paper was drawn up and sent to the churches, setting forth the oppression thus inflicted. While such noble contributions are pouring forth from every quarter of the land and every class in society, to sustain our public servants in the camp and field, it seems a great oversight and a small evidence of wisdom to neglect those who are laboring with equal fidelity and self-denial in the great conflict with evil in the world, and in promoting the comfort and salvation of our families at home.

Adjourned to meet at Harrisburg on the 21st inst., at three o'clock, P. M., when the application of Rev. T. Street, for a dissolution of his pastoral relations to the Church and congregation of York, is to be considered. C. P. W.

News of the Churches.

FIVE MORE PERSONS were admitted to the Delaware Water Gap Church, under the care of Rev. E. J. Pierce, at the communion season in April, making in all, sixteen added to this little church since the first of the year.

ENCOURAGEMENT FOR AGED LABORERS.—An aged correspondent in Wisconsin writes in a manner which will interest not only one of his coevals, but all who look forward with dread to the increasing infirmities of old age: "I am glad to learn you have enlisted Dr. Cox as a contributor to your columns—an old man 70 years of age. I am of that school; past 65—yet I never wrote and preached so acceptably as since I passed 60 years—my general health is good."

"NEW LIGHTS."—A correspondent in Iowa writes, taking us to task for the use of this term in regard to an educational institution in that State, in some way connected with our denomination. We copied the item, utterly ignorant of its ecclesiastical reference, and are glad to be corrected by the correspondent who writes as follows:

Under the heading of "MISCELLANEOUS," you say: "The religious denomination, known as New Lights, contemplate building a State University at Marshalltown, Iowa, worth \$50,000." Now what can you mean? Where did you get such a fang, as I think it must be at your own friends? Is it a random shot of some "vinegar faced" O. S. Presbyterian, as Rev. Henry Ward Beecher would call us all? Or is it a fling of the Lutheran press, a denomination that have made one flat failure in attempting a great college in Iowa, at Des Moines, and are now running an Institution built by others at Albion in the same county, and a small rival place to Mar-

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shalltown. For, a good and reliable minister of our church informed me, that there was a movement at Marshalltown, in favor of a Central College of our own denomination."

COMMISSIONERS.—Rev. C. E. Babb and Elder Saml. Long were elected from Hamilton, O., Presbytery—Rev. O. H. Newton and Elder D. Avery from Franklin, O., Presbytery.—Rev. E. B. Lantaine and Elder E. H. Mann, from Salem, Ind., Presbytery.—Rev. A. T. Rankin and Elder Charles W. Moore, from Indianapolis Presbytery.

CHANGES.—Rev. H. H. Garnet, for eight years the well-known and influential pastor of Shiloh Church, of N. Y. city, on the consent of his late charge has been duly dismissed by the Third Presbytery of New York, in order to accept the unanimous call of the Fifteenth Street Presbyterian Church, Washington, D. C.—Rev. J. Odell has accepted a call from the Church of Corry, Pa., and has entered upon his labors.—At a late meeting of Coldwater (Mich.) Presbytery, Rev. W. Fuller was dismissed to the Presbytery of Kalamazoo, and Rev. W. Eilers to the Presbytery of Alton. Rev. S. Ottoman was received from the Presbytery of Steuben.—Rev. E. S. Weaver, of the Miami Presbytery, Cumberland Presbyterian church, has been invited, through the Hamilton Presbytery, to serve the churches of Mason and Blue Ball Warren Co., Ohio. The Herald says: "Mr. Weaver enters at once upon his labors with the churches and expects to connect himself with this Presbytery at the earliest opportunity. He receives a cordial welcome from the members of the Presbytery and from the Churches he is to labor with. We trust that the labors of Brother Weaver, who is a young man, with the prospect of a long life of usefulness before him, will be abundantly blessed to the churches to which he is to minister."

—Rev. Collins Smith was dismissed at the recent meeting of Franklin Presbytery, O., to unite with the Hartford Association.

AN INCIDENT.—At the meeting of Salem Presbytery according to the report in the Herald, thirteen male members were present, and three female. "With reference to these sisters, it is proper to say, that their presence and mission was the most marked feature of the meeting. They came unattended, save by the Spirit of God, more than one hundred miles—from a vacant church and from vacant counties—with a subscription paper of \$600 in their hands, to be paid monthly, begging for a minister. It is one of the signs of the millennium. See Isa. iv: 1-6."

COMMISSIONERS TO GENERAL ASSEMBLY.—The Presbytery of Coldwater elected Rev. G. L. Foster and Mr. John Chandler principals.

WHAT FEELER CHURCHES HAVE DONE.—The Church of Manlius, N. Y., once strong, but now weakened by removals, deaths, and other causes, gave the Rev. A. A. Graley a call a year ago, and after a strenuous effort succeeded in raising a salary of \$500. This they have secured and in addition have paid him a donation of \$250; and are now about to purchase a parsonage, of which they have been ever destitute. "This that she hath done shall be spoken of as a memorial of her."

The Church of Panama, N. Y., is small and not strong pecuniarily in proportion to its membership. It has suffered severely of late by removals. In addition to this there is an effort being made to remove the debt incurred by recent repairs on the Church edifice. Yet the late donation visit to the pastor reached \$170.

JAMESTOWN, N. Y.—the church and congregation of Rev. S. W. Roe, Jamestown, N. Y., made him a visit on the evening of the 18th inst., in which the social and material were exquisitely blended. Blithe hearts and happy faces and generous souls filled his home with light and gladness. It is his duty and pleasure to thank them for a double happiness—the happiness of seeing his people so generally at his house and also for the generous sum of \$245, placed in his hands as a testimonial of love for one of God's ministers. S. W. R.

NOTHING can be so crude, foolish, or evidently erroneous, but it will subvert the temporary faith of some professors of the Gospel; for of all the numberless delusions which have been or may be invented, there is not one but is more congenial to the pride and lusts of men than the simple truths of God's word.—Dr. Scott.