union were rejected: and I hope we will hear from some member of the committee as to the facts in the case. Then, again, I understand that even the members of our own committee are not altogether agreed

upon union upon such a basis as this. I repeat that there is nothing, I am sure, which lies so near the heart of every servant of God in the Assembly as this-the coming of that day foretold in prophecy-so longed for, so waited for, so watched for by the people of Israel in all generations-when upon the whole earth there shall be one Lord and one Church. But are we prepared for it on the terms proposed? I do not profess to have the vision of a seer, but I hazard nothing in this prediction: Send down this basis of union with our sanetion to our Churches, and you will create divisions and disruptions precisely such as resulted in the di-vision of 1837. It will come just as certainly as any event of the future, and as the final result of the as before, and if so, they will control the property whole you will have, not two bodies united into one, of the Church. More than this, if we are all of but you will have two bodies split into four fragments, if not many more.

We are not to be moved. Brethren greatly mistake the stuff Presbyterians are made of, if they suppose they are to be moved by all these appeals to suppose that the prospect of being run over, and we believe to be the truth of God. It is not thus that Christian brethren are to approach each other. It is not thus Christian brethren are to try to drive each other from their convictions. We plant ourselves here upon the assured conviction that a union formed upon the terms proposed, will not be a union in truth, and that it contains within itself the seeds of strife and dissension that will spring up and ripen into fearful harvests. Such is our honest conviction. More than that, it is our conviction that the General Assembly should utter clearly and distinctly these views.

#### Dr Breckinridge.

Dr. Breckinridge next rose and addressed the Assembly very briefly, taking ground against the proposed union. He had views of the subject, he said, which he did not believe were entertained by many of the other brethren. He was opposed to both reports—majority and minority from the bottom up.

The movement for union could be put into but one

form that would meet his approval, and that was, if these brethren wished to get into the Presbyterian Church, they must come regularly through the Presby-teries, as he had done. He did not believe there was any power by the Constitution authorizing the General essembly to receive ministers and elders in a lump. Such schemes had always resulted in a discomfiture. He would entreat the Assembly not to make any such contract. If they made a bargain at all, the an enduring one, and this he did not think could be done by the adoption of either report. Every man make a big volume, against the very principles contained in it. The proposition was monstrous, not on the part of the Assembly who entertained it, but of the men who proposed it.

Denominational Churches were the order of God's standard against these tides of error as the Presbyprovidence. He maintained that the divisions are terians of all branches of the Church. not merely arbitrary and artificial. "I know (he said) something of races, and when you have done mixing them up, let me know, and I will give you my opinion about it. God made some men red, some white, some black, and He has use for all. How is it possible for us Presbyterians all to unite, and then take in our Methodist brethren too? It can't be done. To a certain extent you may go on in fraternal intercourse, but no farther. My own firm belief is, that every time you exterminate one firm belief is, that every time you exterminate one of these sects, you exterminate a witness of God, and on the other side of the Atlantic. It did me good

them together, and they will equalize. Put the New only union I have heard of in that land, that is of School and us together, and they will go up right smartly and we will go down right smartly. I believe that Providence will make the best of these two land never looked so lovely in my eyes as it does bodies, if you let them where they are.

better your chances of knowing who will go with you, and who will stay with you." In conclusion, Dr. Breck-land."

lands baptized in the same spirit in which we are baptized in this land."

lands baptized in the same spirit in which we are baptized in this land." inridge offered a proposition that both reports now before the Assembly lie upon the table without approval or disapproval until the next General Assembly, and that all the Presbyteries are charged to make known at the next General Assembly, their judgment and matured wishes on this subject. He did not wonder that brethren prayed about this matter all the time; it was by far the most important subject the Assembly had before it since the sessions commenced. But he wanted to stop just where it was. He offered these resolutions, that it might lie on the table till it was dead.

In the afternoon the same business coming in order, several members sprang to their feet to claim the attention of the Moderator; but Mr. Galloway, who had yielded in the morning to give place to Dr. Breckinridge, was declared to have the floor.

# Mr. Galloway.

Mr. Galloway said he did not propose to enter into a lengthy discussion of the matters involved in the present issue. "Indeed, I would not appear at all before this Assembly, were it not for the fact that I belonged to the Committee of Fifteen who have been instrumental in making this report, and were it not for the additional fact that we were more interested in this subject than in any other before the Assembly. Not only am I more interested in it, but my constituents-if an elder can have a constituencyteel more upon this subject than upon any other matter that has been, or is likely to be, before the Assembly. I was not present at the last meeting of the Committee when this report was adopted. But I was so much gratified with the first conference we had, and so well satisfied with the orthodoxy of the brethren that I met there, on both sides of the question, that I was prepared to adopt any report that these brethren might adopt, and so I wrote to them: for I concluded that if they erred, I would say as Paul did, that I had no confidence in the flesh. I will say that I never attended a more pleasant conference of Christian brethren than that which met in New York, and I never felt more the importance

of the mission entrusted to me than I did then. Did I suppose that this anticipated marriage of the two branches would not be happy I should oppose it as I would any other marriage that I thought likely to end unpleasantly for both parties. I do not require any stronger reason for the marriage of the children of God than is generally required for the marriages among us. I know no reason why these parties should not be joined. We have been courting long enough; [laughter] and it is about time something should be done [laughter] definitely on the subject. I do not entertain, on this subject, the sentiment of a friend I once had at college. He courted the lady before he came to the institution, and after he became an alumnus, some persons who had seen the lady were rather surprised that he should marry her. But he, honest soul that he was, said he had courted her for ten years, and would marry her now from a sense of duty. [Laughter.]

"Brethren, we believe as is set forth in our report that it is for the best interests of Zion that these two branches of the Presbyterian Church should be reunited. We believe it to be best for the advancement of the Redeemer's kingdom and

that we are auxious that we should concentrate our

We do not speak of the questions involved in a pecuniary point of view. The argument of our venerated father in the Church, was, that we should their seminaries, colleges, and other institutions in which they have vested rights. Now, that goes apon the supposition that the less will absorb the greater. We rather think that being the larger power, we will be the gainer-although that did not enter as a part of the consideration into the transactions of the Committee. But if it be true that the Old School members are more numerous than the New, we presume they will be as faithful one faith and one order, then all we have will belong to one order.

The object to be attained, is, that a great many of these struggling churches that know no difference of sentiment or church government may be reinvigoour prejudices. They are greatly mistaken if they rated and enabled to sustain a living and efficient ministry, and to do great good for the glory of God crushed and ostracised in the presence of a sentiment and the interests of Zion in connection with the such as this, is to drive us from the advocacy of what | Presbyterian Church. Now, this is a matter which we feel deeply in the West. I could give you facts upon this subject, showing that in different localities in this country there are little churches three and four miles apart, each one belonging to different ministrations about half the time, each keeping and exhausting its energies in merely supporting the minister of the word. Now, if this could be done, if they could be united in the Sabbath school and missionary work, every one can see that great good would result to Zion. But, more than all this, we look abroad upon the wide world, as I have heard said to-day, and a new field of missionary effort is open to the Church. God, in His providence, has ricken the shackles from four millions of men. They have risen up emancipated. We desire that they shall rise up regenerated by the grace of God. I have not much faith in political reconstruction, but I have great faith in reconstruction based upon the work of the Gospel. I never expect the South to be fully reconctructed, unless Jesus Christ be comes the corner-stone of the temple to be raised up there. For that reason we desire that this great Presbyterian Church become the most formidable moral power that can be spread abroad over the Southern Confederacy; and if all our educational system and religious system and missionary energies can thus be concentrated, soon that wilderness will be made to bud and blossom as the rose; then only will assured reconstruction take place. Assembly should make one they could live by. If More than all that, let me say to you that a distinaunion was to be made, he was in favor of making guished minister of the Christian Church a few days ago told me that it was a shame that these branches of the Presbyterian Church were not united; 'for in this Assembly over forty-five years of age must said he, if they were united they would make the be opposed to the terms now proposed and committed directly against it. He had written enough to know this to be the fact-for Ritualism and Rationalism are the great prominent errors of the day, and we know no set of men so well qualified by the providence of God to raise up an effectual

"These are some of the reasons why we believe there ought to be a union of all the members of the Presbyterian Church. But, says my venerated ather, why form a union unless it can be enduring? Says my good brother from Baltimore, there is a monomania at the present time upon this subject of union. Well it is but it is about such a mono mania as occurred among the Disciples on the day of Pentecost. 1836 is not 1867. We have grown to hear these brethren talk about the union occurdon't leave any other witness in place of it.

"Take two bodies unequally heated and place ring among the good people of that land. It is the

> Mr. Galloway then adverted to some other objections urged against the proposed union, and concluded by expressing the hope that it would be ef-

Mr. Marshall was in favor of the adoption of the report of the majority of the Committee on Re-union. He contended that it decided nothing deinitely, but the adoption of it would not be in order now, as the whole subject will come before the next Assembly. He was opposed to the adoption of the report in its present form, but at the same ime wished it to go down and be discussed by the Presbyteries and the Church at large, before it was

#### considered by the General Assembly. Elder Clarke.

Mr. Clarke,\* who was a member of the Committee of Fifteen, which met in New York and adopted the basis of re-union recommended in their report, said that he was not in favor of the adoption of the report under discussion, contending that the impression would be made upon the churches that it had received the sanction of the Assembly. He went into a lengthy history of the negotiations of the Committee, and he undertook to say that the Old School had sacrificed every principle of doctrine and church polity for which they had hitherto contested, to put themselves entirely in

the power of the other party.

He held, further, there could be but four hypotheses upon which union could be effected, namely: the one that the Old School theology should be accepted by the New School; another, that the New School theology should be excepted by the Old School; third, that the views of each should be in substantial accordance and entitled to equal respect; fourth, that the different views, though not in strict conformity with the Confession of Faith, are to be tole ated in the united Church, and upon broad church platform.

On the following day the unfinished business of union being declared in order: Rev. Mr. Rankin moved that, after Mr. Clarke (who had the floor) had concluded, the speeches of brethren be limited to ten minutes, except in the case of the speech of the Moderator, and that the whole discussion be limited to this morning's session.

Dr. Breed asked if this was fair after the brethren on the other side (against the union) had been allowed to speak for hours. He would move that he last resolution be laid on the table.

This motion was carried. The Moderater suggested that, as the Assembly had already been in session a long time and was anxious to adjourn, speakers should condense what

they had to say,
Mr. Clarke took the floor in continuation of his speech commenced last evening, in opposition to the proposed union. He did not think any basis of agreement had yet been found. Nothing had been presented yet but a broad system of toleration. It was prep sterous to say that the two bodies agreed either in the New or the Old School theology. He desired above all things a definite doctrinal basis. Mr. Clark then read the plan of re-union as proposed by the Committee of Fifteen, of which he was a member. He referred to the personal incon-

\*A correspondent of the Evangelist, says of him:

And we believe also that the causes of separation, if they have not entirely disappeared, have ceased to be operative; and it is upon this, and knowing the fact that we have the same corporate powers, the same traditions, the same ancestry, the same form of

government, the same doctrine—it is believing this sistency which had been attributed to himself. He considered by the churches, and they can take any regretted exceedingly that he was forced to allude energies, enlarge our powers, and thus prepare the Church for its aggressive warfare.

The was atraid of the unfortunate construction that had been put upon his conduct. He did desire that this Assembly should understand that he was an advocate of have intended. If you want disunion, vote for the disunion. [?] They might be told that the opposition to this report was in the interests of disunion, and lose the valuable property of the Church. In other words, that Presbyteries would lose the control of They were simply acting according to their solemn convictions of duty in inquiring as to the expediency of adopting such a report as this. How far is this spirit of union to take us? You put two men, an Old School theologian and a New School theologian, in the same Presbytery, and you will know more about the differences between the Old and the New Schools than ever before. He did not believe blies would not agree on a basis of re-union, the that the New School would concede such vital questions as the Old School are called on to concede here. In his judgment, if this report was sent down to the churches without some expression of dis satisfaction as to the basis of union therein proposed, as the basis could not be altered, it would not be accepted, and union would be postpond for a quarter of a century; or, if the basis of union here roposed were adopted by three fourths of the Preshyteries, he believed that there would be a divi-sion in the Old School Church, and that the minority of the Presbyteries would secede.

Dr. Brownson spoke in favor of union. In the ection he represented there was no New Schoolism. They adhered rigidly to the doctrines of the Presbyterian Church. He was not prepared to say that the people he represented would agree to the par-ticular plan of union proposed, but on the general ubject of the desirableness of union, there was no disagreement among them. If he understood the Committee's report, it did not propose to discuss the merits of the plan of union. He concluded his remarks by saying that at the proper time he should move the adoption of the majority report with the following amendment; "Resolved, That, in submitting the report of the

Committee on Reunion to the consideration of the Church, the Assembly is not to be understood as expressing their approbation or disapprobation of the plan of reunion presented by the Committee in its details, but only as affording the Church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the Committee may have the benefit of any suggestion which may be offered, in making a final report for the action of the next Assembly."

Dr. Breed moved that the Moderator be heard, as a member of the Committee of fifteen, in explanaion of certain matters that took place there, and which had been alluded to by Mr. Clark. The motion was carried unanimously

#### Dr. Gurley.

The Moderator, Rev. Dr. Gurley, of Washington aid he wished to remind the Assembly of the exact history of this matter. He thought it important that the Assembly should remember that the Old School took the initiative in this proposed union, by expressing fraternal affection for the other branch of the Presbyterian Church, and an earnest desire for reunion at the earliest time consistent with agree ment as to doctrine and on the basis of our common standards; also, by appointing a committee to act with a similar committee of the New School for the purpose of conferring with regard to the desirability of securing Union; and if the conference should deem such union desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly. He hoped the Assembly would bear that in mind, that its members might know their position in the matter. The Committee had acted, he believed, in strict accordance with these instructions. They had considered the desirability of union, and on that subject there was no difference of opinion. Both branches agreed hat union was exceedingly desirable. We all felt that f it could be effected it would be for the glory of God, the welfare of our country, and the salvation

of a dying world. First, then, as to the doctrinal basis. [Dr. Gur ley read from the proposed plan of union on this land never looked so lovely in my eyes as it does now. Now it shines forth bright as the sun, clear on this doctrinal basis, which we intended to convey, "My idea is that you will make three sects instead | as the moon, and terrible as an army with hanners. | and which was understood to have been avowed of one, and that the more deliberate you are, the It rejoices me to know that there are men in other was this: That, here, between these two extremes and Arminianism and Pelagianism on the other, I lies a system of doctrine well known in history and well understood and commonly called the Calvinis- harpsichord; and the immense strides made by Mason & Hamlin tic system—a system which guards against the exremes of fatalism and Arminianism of which we have spoken on the one hand and which was very carefully drawn up with specific reference to the errors of Pelagianism and Arminianism on the other hand. Here lies this Calvinistic system, to be accepted as between the two extremes. On this plat-form we took our stand and joined hands in this reunion. Now, brethren, if that is not a clear, comprehensive and definite doctrinal basis-or if any of ou think it is easy to make a more clear, more definite or more comprehensive basis, better suited o bring about this union, then all I have to say is, advise you to try it. It seems to me that if you take this whole thing together it is just as clear and definite and comprehensive a doctrinal basis as is at all practicable in any such case. My belief is that he New School Church, as a body, hold the Calvinistic system that is here defined—that they hold t just as we do, considering them as a body, and that on the basis of this system, in its fair historical sense, we can stand together. There are individuals n that Church, and there may be individuals in our branch of the Church, who hold views on certain points not in harmony with the system, but they must look to that in the two great bodies prepared to be united and to become organically one, and we can then be governed by such interpretations as shall then prevail. We must look at the two bodies and ask what is the system they adopt. If we are satisfied that they do unite in upholding the Calvinistic system, it seems to me we can go no further. The Committee felt that so far as the doctrinal basis was concerned, we had been highly favored. I be-lieve all of our Committee, with the exception of Mr. Clark, were satisfied with the doctrinal basis. With regard to the plan of union, I would say, in advance, that when I was appointed on that Committee, and when I went to engage in the duties of the Committee in New York, I felt that I should be obliged to insist that no ordained man should be permitted to sit in any of the ecclesiastical courts, but I confess, that after I heard these men state the case, the difficulties they had encountered, and their own feelings with regard to the system, and their own disposition to bring it to an end as soon as it could be done consistent with the peace of the Church, my mind underwent a change, and it seemed to me that what they proposed was so fair that we might accede to it. They have no desire to cling to it. Dr. Gurley next reviewed the subject as connected with the Board of Publication, and answered the objection to reunion growing out of the argument that many of the Old School publications would be condemned if it was brought about The great mass of the publications would be just as acceptable to one side as to the other. He thought that ninety-nine out of every hundred would be acceptable. The only books that would be thrown out were those written in the interests of the controversy which the union would terminate.

In the afternoon, the debate on the report of the Re-union Committee was again taken up.

Rev. A. M. Reid was in favor of the adoption of the report. The men who made this report were men of wisdom, sound intellect and godliness. They are capable men. Some of us feel that what Dr. Gurley and other good and wise men are willing to Gurley and other good and wise men are willing to subscribe to, we might subscribe to without hesitation. The report decides nothing positively now. It gives us a full year to examine it. It will be

action on it they see fit. He was afraid of the minority report. He believed that it was simply a demand that the New School should give up all principles and accept in toto all the formulas of the Old School. He thought it was honorable and proper that concessions should be made on both sides. The hearts of the people beat for union, The voice of the people calls for union, and the voice of the people is the voice of God. The ministers, too, are in favor of union. In some sections he learned that if the General Assemministers and churches would form one for them selves. It is the decree of Providence, and let these good men who oppose this movement consider whether they are not fighting against God. The dead past of strife, of divisions and schisms, has buried its dead, and let them never be resurrected. Mr. Rankin moved to lay the minority report of the Committee on Re-union on the table and to take up the majority report.

The Moderator said he hoped there was to be the fullest liberty of discussion, but as there were so many members rising to speak at one time, he hoped that no one would be offended if they were compelled to wait before being allowed to express their views. Being among the last, they would probably

be remembered longest.
On motion of Rev. Dr. Smith, the ayes and nays were taken on the motion of Mr. Rankin to lay the minority report on the table The following was the result: Ayes, 138, noes, 63.

The motion now before the house was as to th adoption of the majority report. Dr. Breed moved that the last resolution of the majority report be stricken out. The resolution is

Resolved, That the joint Committee be requested to consider and report to the next General Assembly any specific amendments to our Church consti tution, which may be required in the government of so large a body as that of the reunited Church. The motion to strike out was adopted.

Rev. Mr. Patterson of Philadelphia stated that he had found considerable ground for objection against a part of the majority report, and he desired to offer a resolution as an amendment bearing on that subject:

Resolved, That the Committee be instructed to en

deavor, if practicable, to secure a more clear and definite statement of the doctrinal basis on which the proposed reunion take place, and such an amendment or modification of the second article, as wil insure the speedy and thorough Presbyterial organization of all the churches, and the admission of none but ordained ministers and elders to a seat in any church court, and a distinct and formal recog nition of the right of every Presbytery to be satis fied as to the soundness of every minister it re

On motion this resolution was laid upon the ta

Rev. Dr. Brownson offered the following as an amendment to the majority report: Resolved, That in submitting the report of the committee on Re-union to the consideration of the churches and Presbyteries, the Assembly is not called upon at this time to express either approbation or disapprobation of the plan of re-union presented by the committee in its details, but only to afford the Church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the Committee may have the benefit of

The resolution was unanimously adopted. Dr. Breckenridge asked that an entry be made on the minutes that this resolution had been passed

any suggestions which may be offered before making

a final report for the action of the next Assembly.

rithout a dissenting voice. The Moderator now stated the question to be or the adoption of the majority report as amended by Dr. Brownson's resolution.

The question was then put, and the report was dopted almost unanimously, there being but two or three dissenting voices in the house.

THE MASON AND HAMLIN CABINET ORGAN.-The Cabinet Organ as does the modern grand piano-forte to the ancient spinent and in the invention of this instrument are within the knowledge and omparison of all of us. We may now emphatically add to the list of notions, in the manufacture of which America has excelled the world, the best reed organ, as the most eminent musicians have, with singular unanimity, pronounced the Cabinet Organ superior to any other, whether of home or foreign make - Chicago Tribune.

# MARRIED.

JONES—NELSON.—On May 23d, at Grand Rapids, Michigan, by he Rev Dr. Tustin, Rev. M. P. Jones, of Chester, Pa., and Abbie R. Nelson, daughter of James M. Nelson, Esq., of Granc Rapids. SAVIDGE—HAZELTON.—In this city, April 30th, 1867, by the Rev. Irving L. Beman, Mr. Benjamin S. Savidge and Miss Lonsinia C. Hazelton.

DAVIS—NAGLE.—By the same, in this city, May 5th, 1867, Mr Phomas H. Davis and biss Catharine Nagle.

# OBITUARY.

A tribute to the memory of little ALICE DRISCOLL BUSH, who went o heaven April 18th, 1867.

"The Master hath come and calleth:"
And from that dear home flock must one away;
Which one of all that lovely youthful group,
Which one? Say, father, mother, had the Infinite
Laid upon you this choice, which of these treasures
Garnered in your hearts, could you have plucked,
And with obedient hands, like Abram on Moriah,
Laid before the Lord. But no such dread ordeal
Does the Master ask. Only to yield,
Tho' with a breaking heart, the one that Hushall choose.

"The Master has come and calleth,"
In language never heard, and all unknown
To mortal ear, the youngest, tenderest of the flock.
"Allie" is called; and at the Heavenly bidding,
(As ever was her wont, so strangely beautiful
in one so young, to yield her will to filial control,)
Her spirit with the angelic convoy joins.
And takes its heavenward flight, leaving two stricken,
Anguished hearts nought but the lifeless casket,
Cold, pale, and motionless, tho' marvelously fair,
And even this must now be laid away.
"Is done, and she is gone;—sweet Alice,
Gone forever from our sight. The cherub head
Never again to nestle in a mother's arms,
Exchanging loving glunces, and caresses sweet;
The dreaming beauty of those beaming eyes
With their rich depth of loveliness, has faded.

The guileless prattle, And the sweet carol of the infant song, Which seemed to give the sunlight richer hue, Has censed. No more the patter of the little feet Makes gladsome music in the quite home; And the dear hands, so busy all the day In childish play, or fancied household toils, Are sweetly fo ded for a long, long sleep.

Gone, gone, And like the earth, its sun withdrawn, And like the earth, its sun withdrawn, Swinging in blackened air So the crushed hearts, without the light of the bright home sun, grope In a darkoned sorrow.

But shall we hopeless grieve?
Weep, weep we may, that from the earth A form of beauty and of light has fled But O. reiolee we misst

But 0, rejoice we misst
That mid Heaven's ransomed host
Is one harp more, and joining the sweet chorus,
ff, swelling notes from one more soul redeemed. The Master who has called will also care, Dear, darling Alice, we would follow thee, And by the eye of Faith behold i hee, where The storms and ills of life can never be.

Roll on, O time! and bring the promised day When all the called of Christ shall with Him reign; When we, with loved ones, long since passed away, Shall meet, and never, never part again.

Died, at Harrisburg, Pa., on Sabbath evening, May 2 th, 1867,

guished for her retiring modesty and her active charities to the poor and friendless—a lady of exhellent judgment, sound discretion, and of the most amiable disposition. The sorrowful and distressed, assured of her sympathy, sought her friendship, and confided in her counsels. Her heart seemed ever the abode of the warmest charity, and on her 1 ps dwelt the law of kindness. Mrs. C. was a Christian ledy. She expressed her sense of her own utter unworthiness and sinfulness in the sight of an infinite holy God, and confided exclusively in the merits of her Divine Redeemer for her pardon and eternal life. She made a profession of religion in the First Prestyterian Church in this city, and honored that profession by a consistent walk and conversation. She was respected and beloved by the officers and members of the Church, who reposed unlimited confluence in her piety. By her uniform attendance on the female prayer-meeting of her church of mere than a century's continuance, she manifested her delight in Christian fellowship, and her belief in the efficacy of prayer. Her appearance of general good health gave her friends the hope that her life would be long spared to them. But how mysterious are the ways of God! In the midst of her days, in the 47th year of her earthly life, she was attacked by a disease that baffled the skill of the most eminent and experienced physicians. With exemplary Christian patience she bore her pa nful tliness; confided her beloved daughters to the protection and blessing of herocovenant God; and calnut resigned herself to His holy will. Death to her had lost its sting and the grave its victory, and in the joyful hope of a biessed immortality, she fell asleep in Jesus.

# Special Antices.

The Presbytery of Niagara holds its next meeting at Lyndonville, on the 18th of June, at 4 o'clock, P. M. W. G. HUBBARD, Stated Clerk. Schoolcraft, Mich May 27, 1867

The Presbytery of Columbus will meet at Columbus on Tuesday, the 18th o June, at 7 oclocs P. M. Church records are to be presented at this meeting.

B. G. RILEY, Stated Clerk.

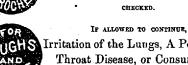
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Irritation of the Lungs, A Permanent Throat Disease, or Consumption, IS OFTEN THE RESULT.

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GIVE IMMEDIATE RELIEF. FOR BRONCHITIS, ASTHMA, CATABRH, CONSUMPTIVE AND THROAT DISEASES,

TROCHES ARE USED WITH ALWAYS GOOD SUCCESS. SINGERS AND PUBLIC SPEAKERS.

SINGERS AND PUBLIC SPEAKERS.

SINGERS AND PUBLIC SPEAKERS.

Singing or Speaking, and relieving the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Troches are recommended and prescribed by Physicians, and have had testimonists from eminentinent throughout the country. Being an article of true merit, and having proved their efficacy by a test many years, each year finds them in new localities in various parts of the world, and the Troches are universally pronounced better than other articles.

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## DYSPEPSIA.

There is no disease which experience has so amply proved to be remediable by the PERUVIAN SYRUP, (a protected solution of the Protoxide of Iron), as Dysp-psia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of some of our first citizens proves.

FROM THE VENERABLE ARCHDEACON SCOTT, D. D.

DUNUAN Canada East \* \* \* "I am an inveterate Dyspeptic of MORE THAN 25 YEARS

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statement of the merits and excellencies claimed for this machine:

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