

American Presbyterian.

THURSDAY, APRIL 16, 1868.

Page 2d. The first of two or more articles on the Genesis of the Federal Scheme; The Tribune's Learning to Infidelity; Reconstruction in Church Finances; Feeble Churches, and Directory. Third page, Lead Pencils; The Winter of Famine, &c. Page sixth, Miscellany for the Family; page seventh, Editor's Table, Literary Intelligence, and Extract from Dr. Stryker's Farewell Sermon.

Rev. R. H. Allen's address is 513 Pine St., whither he has lately removed from Eighth Street.

The April number of the AMERICAN PRESBYTERIAN and THEOLOGICAL REVIEW has appeared. It opens with an article on Logic by Dr. James McCosh. The articles which will most interest the reader are Calvin's Love of Christian Union, and Dr. Hitchcock's article on Lay Eldership. Among the Critical Notices, the first and longest is on Hodge's Late Book on the Atonement, which is very mild and over cautious of offence—almost timid, but after all quite hostile to the peculiarities of the book and the system it represents. New York: J. M. Sherwood. Subscriptions received at the Presbyterian Book Store. \$3 strictly in advance.

Rev. H. Kendall, D. D., Secretary of Home Missions, sailed on Saturday last from New York for Europe. From such arduous duties, so devotedly discharged, such a respite must indeed be welcome. We trust the Secretary's life may be preserved and that he may return even better qualified for his high duties. During his absence, the Associate Secretary, Rev. Robert Adair, will be in attendance several days in each week at the Presbyterian Rooms in New York City.

OUR CHICAGO CORRESPONDENCE.

DEAR AMERICAN: The opening of navigation is signalized with us by one of those fearful marine disasters, which send a thrill of sympathetic horror through the entire community, and even over the whole land. The steamer Sea Bird plying between this port and Manitowoc, and touching at intermediate points on the north shore of the lake, was on Thursday morning last, burned to the water's edge, when about thirty miles above this city, and her entire crew and company of passengers, with three exceptions, burned or drowned to the number, as far as ascertained, of not far from seventy-five persons. The fire broke out about six o'clock, and was occasioned, as appears, by the carelessness of a porter. In throwing overboard coals and ashes from the cabin stove, a part of the same were carried by the wind among some inflammable freight; and the whole afterpart of the boat was in a few minutes wrapped in flames. The boat was but some four to six miles from shore, but through some mismanagement, or unavoidable incident of the rapid progress of the flames, none of the small boats were brought into use, and no means of assistance were at the command of the hundreds who viewed the scene with helpless horror at Waukegan and other points of the shore. The burning vessel was also discerned from this city, and tugs and other vessels put forth to her assistance. But the scene of the disaster was too remote, and the progress of the conflagration too rapid, to admit of their reaching it in time to be of any service. During the entire forenoon there was intense excitement here, in the absence of all particulars of the disaster, or knowledge as to whether any and how many had been saved. But about four p. m., a schooner arrived, bringing two men whom it had picked up from portions of the wreck when nearly exhausted from cold and fatigue, and who supposed themselves the only survivors of the catastrophe. The accounts they gave of the fearful scene was such as to appal the stoutest heart. In the middle of the night, however, the keeper of the hotel at Evanston was aroused by an application for admittance by a third survivor, who after floating about for twelve or fifteen hours on a part of the wheel-house, was at last cast upon the shore, and had been some five hours in dragging himself to the village. His narrative coincided with that of the others received, and together they doubtless tell all we shall ever know of the brief history of this frightful calamity. Not since the burning of the Lady Elgin in 1860, near the same spot, with a pleasure party of four hundred on board, nearly all of whom were lost, has our city been so deeply agitated. Very few, however, of the sufferers were from here.

A SECOND HORROR.

The Church of St. Mary, (Roman Catholic), at the corner of Madison street and Wabash avenue, was last evening the scene of a disaster scarcely less terrible, although less destructive of life and property. It being the evening of Good Friday, the church was densely filled with an audience of probably not much less than 2000 persons. In the midst of the services the giving way of some part of the support beneath the floor was the occasion of the raising of the cry of "fire" by some in the audience, and the usual result followed. The whole vast assemblage rushed in terror from their places toward the door. Some precipitated themselves from the galleries, and others plunged wildly down the narrow stair-cases, trampling under feet many whom the rush had borne to the floor. Three poor women were killed in the awful press, and others were bruised and maimed, some, it is feared, fatally. Thus we contribute our quota to the long list of horrors of which the year is already so prolific. I have little religious or ecclesiastical news to communicate. The Presbyteries of this and contiguous Synods will meet pretty generally, next week and the week after, and the subject of Union will occupy a large share of attention. As now understood, the plan of the Committee will

prove far less satisfactory than that of last year—its contents having quite generally transpired, in spite of the caution of the Committee. And, by the way, a writer in the N. W. Presbyterian of this week, comes out with a well reasoned protest against this attempt to keep a portion (for it is only a portion) of the ministry and churches in ignorance of the results reached by the Committee, until after the meetings of the Assemblies.

The N. W. Presbyterian also republishes the letter of Doct. Patterson from your issue of last week, with comments. Among other things it says:

"The doctrinal issue now seems to be narrowed down to this single point: Shall the views so long excepted to as held by Mr. Barnes, Drs. Duffield, Beman and others, on the federal headship of Adam, human ability, imputation, atonement, and justification, be allowed in the United Church? Shall we bind ourselves to license and ordain men holding such views? Our judgment has been and still is, that any basis which does not allow such views, and guarantee such licensures and ordinations, will be found in the end unacceptable to, and will be rejected by the New School; and any basis which does allow and guarantee such views, licensures and ordinations will be unacceptable to, and will be rejected by the Old School. There are existing differences which the committees cannot evade, ignore or cover up." The North Western, as shown by the article from its columns republished in your paper of this week, and by the above extract, does not intend that these "differences" shall be evaded, ignored or covered up by its connivance, and we heartily thank it for this determination. It were well if this course were pursued by all journals of both sides. Then when the foreordained union comes it will be a real union and not a mere junction of discordant elements.

CALL.—Rev. E. L. Burdett, late of the Second Mantua Presbyterian church of West Philadelphia, has received a unanimous call to our church at Rock Island, and will accept. This is a most important church to us, and this young and excellent brother has a field before him which will require and amply repay the most earnest effort. NORTH-WEST. CHICAGO, April 11, 1868.

FROM OUR ROCHESTER CORRESPONDENT.

BUFFALO UNION CONVENTION.

In accordance with a call which was pretty widely circulated, a Convention was held in the First Presbyterian Church of Buffalo this week, commencing on Tuesday afternoon, and continuing through all day Wednesday. The attendance was not large, there being only about one hundred delegates in all present; and yet the meeting proved, in the end, to be one of great interest and importance; one of the very best, we judge, which has yet been held. Some real progress was made toward a good and full understanding of the grounds on which re-union is safe or possible; and on this account we feel justified in reporting its sayings and doings pretty fully, and feel sure they will repay a careful perusal by all who love our Zion.

But to begin with the organization. Rev. Dr. Clarke, in whose church the meetings were held, called the meeting to order and offered a few words of welcome. Rev. W. S. McLaren, U. P. of Caledonia was appointed Temporary Chairman, and Rev. Dr. Stillman Temporary Clerk. On taking the chair, Mr. McLaren spoke of the objects of the Convention, earnestly and tenderly advocating the organic union of the various Presbyterian families.

The following were chosen permanent officers of the Convention: President—Rev. A. T. Chester, D. D., of Buffalo. Vice Presidents—J. C. Lord, D. D., of Buffalo; W. C. Wisner, D. D., of Lockport; and Hon. A. P. Hascall, of Le Roy. Secretaries—Rev. Dr. Stillman, of Dunkirk; and Rev. W. S. McLaren, of Caledonia. Dr. Chester on taking the chair made a brief speech. He regretted that the honor of presiding over this Convention had not fallen to some distinguished layman; but he would not shrink from any responsibility imposed upon him, in the interest of this great re-union movement, to which his heart was warmly committed.

The delegates were next enrolled, embracing the names of about one hundred ministers and laymen.

Rev. Dr. Walter Clarke and Elder J. H. Plumb, N. S.; Rev. Dr. A. G. Hall and Judge Shepard, O. S.; and Rev. Clark Kendall, U. P., were appointed a Committee on Business. While this Committee were deliberating, brief addresses were made by members of the Convention, all advocating the proposed union. Just before six o'clock, the Committee brought in the following resolutions, which were the subject of discussion through Tuesday evening and all day Wednesday. Speeches were made by Drs. Clarke, Heacock, and Lord of Buffalo, Hall of Rochester, Gridley of Waterloo, Wright of Fredonia, Mears of Philadelphia, and many others, and with an Amendment to the last, which we put in italics, the resolutions were unanimously and heartily adopted. It will be seen that that resolution, with the amendment which only makes it more specific, seems amply to guard the liberty for which we have contended. That is all we ask on that point.

RESOLUTIONS.

- 1. That the several Presbyterian churches in this country are in faith, feeling, and polity, to such an extent one, that they ought to be organically one also. 2. That the time has come in the history of these bodies, when all divisive controversies concerning Psalmody, Orthodoxy and Liberty, ought to terminate. 3. That in the recent marvelous movements of His Providence and Spirit in all these churches to this result, the Head of the Church is giving to His people no doubtful intimation of His will. 4. That the only basis on which union can or ought to be accomplished, is our common platform, the Westminster Confession, Catechism, and form of government. 5. That this ancient and authoritative symbol, the bond and badge of all who for two centuries have held the Presbyterian faith, ought to be received and administered in the re-united body, not as the instrument of a party nor as expounded by any sect, school or teacher, but as it has been held in common by the several branches of the Presbyterian body until now; i. e., such differences of interpretation of that symbol as are now allowed in the separate branches of the Presbyterian Church, should be freely and honorably allowed in the united Church.

Nearly all the speakers were in favor of union. Some, indeed, expressed solicitude in regard to the terms. They wanted to know if we are really ready for union. Those especially on the New School side wanted to be sure that they were still to have the liberty to interpret the standards of the Church as they have interpreted them in the days of separation. They wanted to make sure that they shall not be regarded as heretics in the united church, even though they are still New School men. The jealousy in regard to their liberty was manifest in many of the very able and eloquent speeches of Rev. Drs. Wisner, of Lockport, and Heacock, of Buffalo. They both professed the warmest interest in real union; but they did not want any semblance without the reality. There were difficulties. They were for looking them fairly in the face.

Dr. Wisner wished the union to be on terms of perfect equality. He did not propose that the smaller body should be swallowed up by the greater; or be merely tolerated in the re-union. We differ in our theologues—not in the material facts of the Christian system, but in some forms of explanation and illustration. Mr. Barnes, the eminent commentator, was tried and silenced for one year because he did not give to the doctrines the same explanation that they received from other lips. We do not expect Mr. Barnes will be tried again; but there may be some other men who may hold and teach just as Mr. Barnes did—if so, what is to be done with them? We want some security on that point.

Elder Parker of Buffalo, thought each body was strong enough to take care of itself. He wanted the union postponed for a few years at least, until it should be apparent that a perfect union could be brought about. Mr. Stephen Ives, of Batavia, assumed that there is now such a union of faith, feeling and polity as to justify a unity. The most good could be accomplished by moving together. A failure of union at this time would be a crime.

Dr. Heacock wanted unity of faith and feeling among all denominations more than he desired organic union of Presbyterians alone. He was not opposed to organic union if we are really one; and he held even more tenaciously to re-union, even among those who differ most on the non-essentials of Christianity. He wants, more than all else, a true union of Christ. He was a little afraid that some of the highest and purest have something to do with this movement towards union. There may be something of the pride of greatness insensibly moving some minds. "United," the Presbyterian Church of this land will be a great power. He does not want mere organic uniformity but a union of feeling that shall overlook minor differences. Human minds must differ in the interpretation of the great doctrines of the Scriptures. He regards it a greater virtue to cherish a true union of feeling even while we differ widely in non-essentials of doctrine than if we were more nearly one in the form of faith. He could fellowship Dr. Hodge, even though he regarded him as holding some monstrous doctrines, as he seemed to him contrary to the proper teachings of Scripture. He regards Dr. Hodge as a great man, an honest man, warmly honest, in holding his monstrous views; but will Dr. Hodge fellowship Mr. Barnes, Dr. Beman, Dr. Duffield, and such men, even though they do not believe as he does? That is the practical question. If such men are to be fellowshiped in the re-union, and suffered to enjoy the liberties which they now enjoy, all very well. But we want a good understanding on this subject at the outset. Now is the time to arrange our difficulties.

Rev. Mr. Richardson, of Geneva, said when a quarrel rose in the family it looked bad, and outsiders talked about it. He had said some things which he ought not to have said, and others had confessed the same thing to him. He wanted the Presbyterian family quarrel disposed of as soon as possible. The church has been going on for ten years, and the parties felt that they were made for each other, and the courtship had continued as long as it is customary or expedient.

Dr. Lord regarded it as his duty to yield his prejudices and mingle again with his brethren of twenty years ago. It was a sin and a shame to remain apart. He was glad that the opposition came from the N. S., as it vindicated the O. S. from some past aspersions. Dr. Lord said that the mission question was the feather that broke the camel's back; but there now is no mission question; the slavery and congregational questions are gone, and nothing is left to prevent a union between the Old and New Schools.

Dr. Heacock to Dr. Lord.—Will you be willing to accept of a resolution, that the various theological opinions, known to be held and tolerated in the different branches of the Presbyterian Church, shall be freely and honorably tolerated in the United Church? Dr. Lord—You have known me for the last thirty years, and let me ask if you have ever known me to be intolerant? Dr. Heacock—That will depend upon the answer to this question. We cannot take the words of individuals, we want constitutional liberty, and with that the New School will walk into the union.

Dr. Lord—I am willing to take the present status of the churches, of both branches. [Applause.] Dr. Heacock—Drs. Barnes and Beaman are in good standing? Dr. Lord—We will unite with the understanding that we accept the present status of the different branches.

Dr. Gridley, of Waterloo, said the feelings of the members of his church were in harmony with the movement, but they wanted to know the grounds of the re-union; and did not want anything to be done precipitately. They should be governed by the feelings of the majority of different bodies, without regard to the leaders. He was for reconciliation, and an organic union was very desirable. He had no fears of rigidity on the part of the Old School brethren—in fact, they were more willing to consummate the embrace than the members of the New School.

The Rev. Dr. Hall of Rochester, did not ask the New School to purge themselves of heterodoxy. No such attitude had been taken. He was profoundly impressed with the conviction that whoever stood in opposition to the union will be crushed under the providence of God. His church had been independent for some time after the division, but when the New School called upon them to send delegates, they took occasion to slip into the other body.

The Rev. Mr. Calkins, N. S., moved to amend by adding to the fifth resolution. "That is, such differences of doctrine as are now allowed in the several branches of the Presbyterian Church shall be freely and honorably allowed in the United Church."

Rev. C. P. Bush, D. D., seconded the amendment. This motion acted like an electric shock on the nerves of the Assembly. Half a dozen gentlemen were on their feet at once. The Rev. Mr. McLaren moved to amend the amendment by making it read "such interpretation of doctrines."

Rev. Mr. Proctor moved to lay it on the table. Dr. Lord thought there could be no objection to the words "interpretation of doctrines." It was assumed that no difference existed as to the doctrines.

Dr. Hall moved to make it "such differences of interpretation as are now allowed, &c." The Rev. C. F. Mussey, of Batavia, proposed the following: "That such differences of the interpretation of that symbol, &c." (This form of amendment finally prevailed.)

Dr. Wright, of Fredonia, wanted unity in doctrine. He favored the amendment of Mr. McLaren, which was then before the Convention. Dr. Wiener contended that there was no difference in doctrines, but there might be difference in

the interpretation of the symbol between the Old and New Schools. He should blush to have it go forth to the world that in the union there were different doctrines.

Dr. Heacock contended that the difference of interpretation was the very point on which Dr. Barnes was tried. His prosecutors said his interpretation was the denial of the doctrine. If the New School admit the amendment they would place the whole thing where it was in '36, when Mr. Barnes said he did not deny the imputation of Adam's sin; but they said the interpretation denied the doctrine. "It is an attempt to re-enact the Philadelphia platform. [Dr. Hall—No, no.] If you can tolerate a difference of doctrine you can have a basis of union."

Mr. McLaren was surprised at the manifestations of distrust entertained. We are willing to acknowledge the orthodoxy of our brethren, and yet we are willing that they should interpret doctrines in their own way. We hold the same Confession of Faith. Dr. Hall found some Old School men who did not agree so well with him in doctrine as some New School men. Many of the Old School men are shaky on doctrinal points.

Dr. Lord stated that in the year 1836 he had voted against the prosecution of Mr. Barnes, though not agreeing with him in some of his views. The separation which took place in '37 was attributable more to the mission question than to any difficulty growing out of the Barnes case. In connection with others Dr. Lord voted with Mr. Barnes, because they held that there was a difference of interpretation.

Dr. Mears, of Philadelphia, thought the discussion was on a matter of mere words. There was a difference between the schools which might be called a doctrinal difference. He did not come there to plead for toleration of New School views, but for toleration on both sides. There is a wide difference among the leading men of the Old School. Messrs. Shedd and Baird hold to realism; that we literally sinned in Adam—with him—and the readers of the Princeton Review know that Dr. Hodge considers that a terrible heresy. The speaker would feel safe in entering into a union with the Old School, if the views expressed here by Old School men were the prevailing ones in that body, but he wanted an explicit understanding. And as the words "differences of doctrine," were most explicit, it would create greater confidence on our side if they were adopted.

A co-partnership was to be formed, and one party desired to have the terms explicit, it would not do for the other party to hesitate about doing so, as by so doing, he would excite suspicion. If he refused to be explicit, confidence is gone. Dr. Clarke was in favor of the last amendment. He wanted no difference in doctrines, but would allow any interpretation consistent with the holding of the doctrines.

Dr. Heacock suggested that the words "theological views" might be substituted for "differences of doctrine," and Mr. Calkins was willing to accept the amendment, but the "theological views" did not seem to meet with the approbation of the Convention. Mr. Calkins was sorry that his amendment had not been offered by the Old School brethren, and he blamed them for the existence of any apparent lack of confidence.

The vote was then taken on the adoption of the amendment, which was carried unanimously, as was also the amendment to the fifth resolution. The question then recurred on the adoption of the articles of union, as amended, when Dr. Clarke said his views were fully expressed in the resolutions. When the matter of union came up two years ago, he was not very strongly in favor of it, but he had since been thoroughly convinced that the Spirit of God had been moving the hearts of all Presbyterians to accomplish the union. They might delay its accomplishment, but they could not prevent it. He spoke of the hindrances in the way of union, and said they were easily got aside. He believed the time had come when the Church should unite.

Rev. Dr. Heacock said he would have the satisfaction of knowing that with such a very general opposition to his views of the subject, he must be prejudiced. He felt, however, it was proper, in view of the history of the past, that they should give pledges for the future. Twice before in the history of the Church, had articles of union been presented for the consideration of Conventions. Those on which it was now proposed to base Reunion; were the most stringent of all. If the object of the union was a sincere one, he would only be too happy that it had passed over his vote. His only idea in any opposition to the measure, was to see whether or not it was in aid of our Saviour's work.

Five o'clock having arrived, the question was taken on the resolutions as amended, when they were adopted unanimously. A vote of thanks was passed to the citizens of Buffalo for their generous hospitality; prayer was offered by Dr. Chester; and after singing, "Blest be the tie that binds," the Convention dissolved.

ITEMS.

Rev. Mr. Allen, recently called to Canandaigua, was ordained and installed pastor of the Congregational church of that place, on Thursday, the 2d instant. The sermon was preached by his former pastor, Rev. Dr. Manning, of the Old South church, Boston; ordaining prayer by Rev. J. Butler, of Fairport; charge to the pastor by the Rev. Joseph Twichell of Hartford; and address to the people by Rev. Dr. Wood of Geneva.

DR. CURTIS, of Elmira, declines the call to St. Louis. We are glad of it. He is just the man for Elmira, and could not well be spared. At a meeting of the Presbytery of Buffalo, this week, Erasmus W. Twichell, of Springville, and C. C. Johnson, of Buffalo, members of the middle class in Auburn Seminary were licensed to preach the gospel.

Rev. H. P. V. Bogue, of the same Presbytery, received a letter to unite with the Presbytery of St. Lawrence, within whose bounds he is preaching at Potsdam. The Hon. John Magee, of Watkins, who gave the money to erect the new Presbyterian church in that place, died last Sunday, aged seventy-four. He was worth many millions of money, some say forty or fifty, the accumulation of his own energy and enterprise. In early life he was a stage driver; later a member of Congress; and more recently one of the Convention to frame a new Constitution for our State. He was full of energy to the last; but stricken down by paralysis in the 23d ult., he soon passed away. His funeral was largely attended on Wednesday last; conducted by Rev. F. S. Howe, his pastor.

On Sunday evening last, Rev. Dr. Gridley, of Waterloo, preached his thirty-second anniversary sermon, as pastor in that place. Four additional elders have been ordained in the Presbyterian church, at Dansville, Rev. Samuel Jessup, the pastor, officiating in the service. Rev. Ira O. De Long, who has preached for two years, to our church at Honeoye Falls, is so much out of health that he has been obliged to relinquish his charge, and we fear he will not preach any more. GENESEE.

ROCHESTER, April 11, 1868. Attention is called to the notice of lecture by Dr. Willis next Tuesday evening;

News of Our Churches.

CITY CHURCHES.—Fifty-three persons have united with "Old Pine Street" church, during the meetings held in connection with the last communion;—eleven by certificate, and forty-two on examination. Two hundred members of the congregation pleasantly surprised the Pastor Rev. R. H. Allen, by entering his new residence the evening previous to his occupying it, and stocking the larder with all manner of substantial, and many delicacies, preparatory to house-keeping.—Fifteen persons including several heads of families were added by profession to Coates' St. church, Rev. J. Y. Mitchell pastor, last Sabbath. The services were largely attended and were of the most solemn character. We rejoice that notwithstanding its unfavorable location, this church is giving such decided evidence of spiritual life.—Rev. Dr. Stryker made an exceedingly happy impression by his introductory services in North Broad St. church last Sabbath. His few words of greeting were well chosen, his Easter sermon was argumentative yet simple, practical and tender, closing with a powerful appeal to those who have no part in the hope of the Christian.—Dr. Humphrey was not in the city last Sabbath but is expected here daily.—On last Sabbath, April 12th, 17 persons were received by the Wharton St. church: 15 on profession, making an accession in all of 54 persons during the year.

REVIVAL.—The church in Rising Sun, Ind., has been much revived and sixteen added to its membership, fourteen on profession. Meetings were held for three weeks.—Twenty-four (including eleven heads of families), were added to the Church in Aurora, Ind., at its last communion, eight by baptism, and four by letter.—In the church in Irvin, Ky., which is vacant, a work of grace is in progress, and twenty inquirers rose for prayer at a Sabbath evening meeting.—The church in Edinburgh Ind. has doubled its strength since last May. At a recent communion, ten were received on profession, and three by letter, and there are a score more converts, some very young, who are expected to come forward.—In Indianapolis, April 5, the Second Church had ten accessions on examination, and as many by letter from the Methodist, Lutheran, Episcopalian, and O. S. Churches. On the same day, the newly organized Olivet Church had fourteen accessions, nine on profession, and a larger number is expected at the next communion. Mrs. W. S. Hubbard of the Second Church has presented a beautiful communion service to the new church. The Presbyterian churches of that city are to hold a union meeting on every Wednesday evening, hereafter.—The Church of West Hoboken, N. J., under the care of the Third Presbytery of New York has been highly favored the past three months. Extra services have been held weekly since the week of Prayer. The pastor Rev. James C. Egbert, has been assisted for several weeks, by the Rev. Dr. E. P. Hatfield, of New York. About seventy persons, a large proportion of them heads of families, are numbered among the converts. At the communion service last Sabbath (12th) not less than sixty; it was thought, would make a profession of their faith.—From a business note to this office we learn that the church in Panama, N. Y. has been visited from on high in connection with a series of meetings which began with the Week of Prayer. Fifty or sixty have been hopefully converted, some of whom are husbands of praying wives, while several others are young married couples. Twenty have offered themselves to the Church, and more are expected.

CHURCHES.—A new church was organized, March 29th, by Revs. W. S. Post, and J. D. Jenkins at Vineland, Mo., on the Iron Mountain R. R., forty-five miles South of St. Louis. Eight men and six women constitute the new Church, and an elder has been ordained over it. Mr. Jenkins has organized another (Salem) church at Dry Creek, Mo., seven miles from De Soto. Seven men and three women form this new church, and they have the use, part of the time, of an edifice erected by Presbyterians, Methodists, and Baptists.—The new church edifice at Alameda, Cal., was opened and dedicated Sunday morning, March 8th; services by the pastor, Rev. F. L. Nash, assisted by Rev. Messrs. Brier, Wells, and McClure.—The sale of pews in Dr. Joseph T. Duryea's church, Brooklyn, on Friday evening, April 10., amounted to about \$24 00.

CHURCH COURTS.—THE PRESBYTERY OF CRAWFORDSVILLE elected as commissioners to the next General Assembly Rev. Joseph F. Tuttle, of Wabash College, and Elder Alexander Thompson, of Crawfordville, principals, and Prof. Caleb Mills, and Elder Wm. T. Schott, alternates.—THE PRES. OF THE DISTRICT OF COLUMBIA met 7th instant at 2 P. M., in a heavy rain storm, which made the number present but small, but the Divine blessing was largely granted them from the opening to the close. Rev. William McLain, D. D., so long the esteemed stated clerk, in a letter, gave his reasons for absence, and, resigned his office. A vote of thanks, for past services, was ordered, and, of sympathy for a brother greatly beloved, in the disease which has compelled the resignation. He has been always punctual, faithful, efficient. Rev. George H. Smyth was elected as his successor. Rev. John C. Smith, was elected Commissioner to General Assembly, and Rev. Byron, Sunderland, alternate; Elder Julius A. Fay, principal, and Dr. E. W. Warfield, alternate. Presbytery adjourned to meet in Fourth Church, Washington, first, Monday (noon) in May, to license a candidate, and to receive Rev. Wm. Hart, of Catskill Presbytery, pastor elect of Assembly's Church, and make arrangements for his installation; also to receive Rev. Charles P. Glover of New Brunswick Presbytery, pastor elect of Harmony Church, Maryland, and make like arrangements for his installation.

MINISTERIAL.—Rev. E. W. Kellogg has left Oakland, Livingston Co., N. Y., to take charge of the Cong. Church at Barre Centre, Orleans Co., N. Y., which is in connection with Niagara