

American Presbyterian.

THURSDAY, APRIL 30, 1868.

On our second page will be found "Thoughts on the Atonement," a third and concluding article; a valuable article on the necessity of thorough ventilation in "Lectures and Sunday-school Rooms;" "Sabbath-schools in Germany;" and a letter from an Old School brother explaining his position in the Buffalo Convention. On page third "Editor's Table," and especially notices of the Magazines for May. On page sixth the "Family Circle." On page seventh, Religious Intelligence postponed from last week, including a tabular statement of accessions to our churches since Jan. 1.

GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church in the United States of America will meet in the First Presbyterian Church of the city of HARRISBURG, Pa., on Thursday, May 21st, 1868, at 11 o'clock A. M., and be opened with a sermon by the Rev. Henry A. Nelson, D.D., the Moderator of the last General Assembly. The Committee on Communications will meet in the Lecture Room of the Church from 8 to 10 o'clock, A. M., of the same day. By order of the General Assembly, EDWIN P. HATFIELD, Stated Clerk. J. GLENTWORTH BUTLER, Permanent Clerk.

The receipts of the American Board for March were \$30,987 72 of which \$4,071 05 was legacies,—making a total of \$230,558 05 since Sept. 1st when the financial year began. March, 1868, shows a falling off of \$6,299 51 as compared with March, 1867.

The largest specified contributions are from three of our churches: Madison Square Church, New York, gives \$1,958 75; Lafayette Avenue Church, Brooklyn, \$1,782 81; the Third Church of Pittsburgh, \$1,567 91. Northern Liberties Church of this city gives \$325.

We observe that our Bethlehem cotemporary the Moravian publishes a letter from one of the Cereghino family, in which the brother in Italy, in his simplicity, refers to his brother in this city as a proper channel through which to send him contributions. We would again notify all concerned, that, for reasons which we need not again specify, all contributions for Stefano Cereghino, who is a deserving man, should be sent through the AMERICAN AND FOREIGN CHRISTIAN UNION, 27 Bible House, Astor Place, New York.

DR. TAYLOR'S THEOLOGY.

[The subjoined note is inserted at the request of the esteemed author, and refers to his late article in the New Englander: "The Princeton Review of the Theology of Dr. N. W. Taylor." He writes to a New Haven paper.]

To the Editors of the Palladium.—Will you (for the sake of your theological readers) give me room to explain a sentence in my Article, in the last number of the New Englander, on the Theology of Dr. Taylor?—On p. 318, it reads: "He did not say that it may be that God cannot exclude sin from every moral system, but only from the best, &c." A more accurate statement would be that he did not deem it absolutely essential to say that God cannot, &c. That is, if it is not necessary to say this, in order to silence the skeptic, I remark (p. 328, in the review) that Dr. Taylor held that it cannot be proved a priori that God can prevent sin in any moral system. Of course, he must have held that it may be that God cannot do this. And this proposition he does maintain in his volumes on MORAL GOVERNMENT (I. 303 seq., II. 341 seq.).

There has been a general impression that he held that there is no ground for the opinion that God can exclude sin from any moral system. But he distinctly stated to me, in reply to an inquiry, that this impression is erroneous, and that his meaning was as I have given it on p. 328. On a close examination of the passages referred to in the published Lectures, it will be seen that he says nothing inconsistent with this. He maintains that it cannot be demonstrated that God can exclude sin from a moral system, from the nature of agency; nor can it be proved (that is, demonstrated) from facts,—since wherever sin is actually prevented, its prevention may be due to the system with which all this sin that does exist is certainly connected.

This inaccuracy, which I notice in looking over my Article, is immaterial, as far as the distinctive principles of Dr. Taylor are concerned. The possible incompatibility of the prevention of sin by the divine power, with the best system, is the doctrine on which he finally rested his refutation of the skeptical objection to the benevolence of God. At the same time he contended that there can be no demonstrative proof that a moral being who can sin, will not sin, and hence no complete, decisive proof, that sin can be kept out of any moral system by the act of God. GEORGE P. FISHER.

Yale College, April 25, 1868.

REVIVALS.

In the churches of the other branch, the North Western Presbyterian reports revivals in Kankakee, Ill.; in Freeport, Ohio, where fifty were recently received by a church which did not number more than 25 members six months ago; in Bethel, Fairfield county, where over thirty have been gathered in; in Antrim, Ohio; in South Bend, Ind., where seventy-one have been received, sixty-four on profession, of which number about sixty are adults and most of them heads of families. The Presbyterian Banner reports revivals in Plain Grove, Pa., where eighty-four persons have been received in six weeks, twenty-two by baptism, and where the work has gone on in quietness and silence, and others still are inquiring; in Birmingham, Pa., where a revival has been in progress since December, and among others, nine students in the Female Seminary have been brought into the church.

The Congregationalist and Recorder reports revivals in the churches of that order in Hyde Park, Mass., where some thirty have expressed a hope in Christ; in the town of Blandford, Mass., where more than a hundred have been hopefully converted, and many heads of families, and many young men are among the converts; in Exeter, N. H., where more than forty conversions are reported, and where Methodists and Baptists cooperate; in Bethel, Conn., where twenty-five in all have been added; in Greenwich, Conn., where twenty-four have been received on profession; in Denmark, Iowa, where twenty-five of the pupils have attained to hope; in Wautaussee, Ks.; in Lawrence, Ks., where Plymouth church received thirty-five at one communion; at Topeka, Ks., where twenty-five have applied for admission to the Congregationalist church and O. S. Presbyterians have shared in the blessing.

LETTERS ON REUNION. II.

MESSRS. EDITORS:—It may be thought the duty of all friends of union to abstain from discussion on this subject until the report of the Joint Committee shall have been presented to the General Assemblies; for the reason that that report has not yet been made public in an authentic form. But this fact affords no good ground for silence touching the principles involved in the general subject, and those particular questions which it is well known will come up for discussion in the approaching assemblies. It would surely be an event to be deeply deplored, if the assemblies should be urged on by a popular pressure to commit themselves, with their great influence, to a plan of union which the Presbyteries could neither reject nor adopt without disastrous consequences. And is it not possible that such an event may be averted by a calm and careful attention to some of the points to be considered before the assemblies shall convene?

There are SOME GENERAL VIEWS on the subject of Christian and Presbyterian Union which I beg leave merely to suggest before I come to more specific points.

There are times when waves of excitement roll over religious communities, in relation to subjects of this character. There is at this day a great humanitarian movement in progress, which has no doubt, given a new impulse to inquiry and desire in the direction of a broader Christian charity and fellowship. Other causes, also, have been at work which I need not stop to indicate. The result is that our age is characterized largely by zeal for organic Christian Union. Romanism is renewing its old claim to recognition as the only true Christianity on the ground of its alleged unity. American and Anglican High Church Episcopacy is clamoring for reunion with the older and more corrupt prelatical communions of the East. Methodists, Baptists, Congregationalists and Presbyterians are all striving to effect denominational unions, so as to present "a broader front" to the world. These movements are stimulated unquestionably to some extent by a desire for denominational aggrandizement; partly by false ideas in regard to the desirableness of a general organic unity of the church—at least within the limits of each distinct nation, and partly by the Divine Spirit. They are attended by a popular impulse that is often highly demonstrative and almost fanatical. And still this billow of religious feeling is to be regarded and treated as a sign of the times, which ought to be carefully and prayerfully studied. It is not to be expected on such occasions, that most people will inquire whether the particular measures they endorse and plead for, are or are not adapted to forward the general cause they profess to have at heart. It should not surprise us that the present zeal for Christian union hurries many persons on in the advocacy of narrow schemes of union that are likely to conduct either to despotism and death, or to subsequent conflict and schism. And it is only a repetition of "that which hath been already" that men are disposed to ascribe every popular demand that is made for union, however ill-advised, to the Providence and Spirit of God, and thus to "deceit cautious and patient inquiry after the path of practical wisdom, as if all hesitation and anxious deliberation were of course from the devil.

The history of Presbyterianism deserves profound study in this relation. It is eminently a history of divisions and reunions, divisions and reunions, divisions and reunions. So it has been in Scotland and the Colonies of Great Britain; so it has been in these United States. Is it not time we should inquire after the causes of these humiliating facts? The bed has been shorter than that a man could stretch himself upon it, and the covering narrower than that a man could wrap himself in it. It has been the characteristic policy of Presbyterianism to centralize power in one controlling body, and to endeavor to enforce a close uniformity in the acceptance of a greatly extended Confession of Faith, the adoption and application of a detailed scheme of government and discipline, and the observance of specific methods of worship alike in psalmody, prayer and administration of ordinances. This policy has been carried out by a resolute assertion and exercise of authority. At the same time, there have always been elements of liberty in the acknowledged principles of the system, that would often work themselves out in the form of rebellion against the rigor of the central government. Synods or General Assemblies claiming to unite in the same bodies, legislative, judicial and executive power; and yet confessing that "God alone is Lord of the conscience," could not rule with an iron rod, and uniformly secure unquestioning submission. Hence the numerous divisions. But after division would often come, with the healing influences of time and the Holy Spirit, compunctions of conscience, and renewed longings for restored fellowship. Then would follow perhaps a series of negotiations for "reunion," but always on the same old narrow basis. Then a season of peace and joy, to be followed after a few years by another eruption. Thus onward, the "irrepressible conflict," between the elements of liberty, and the elements of bondage in a system that has no proper checks and balances, as hitherto construed and for the most part administered.

We, American Presbyterians, have tried this old experiment, it might be thought, sufficiently already. We have had, besides several minor divisions, two great schisms, and one general "reunion" in 1758; and now, as history repeats itself, we seem likely to have another "reunion" on the old basis, to be succeeded in all probability in this rapid age more speedily than the former "reunion," by the next eruption in the historical series.

Is it, or is it not, worth while, before we take the next step backward, to inquire whether the true and Scriptural elements of our system may not be so readjusted as to effect ere long a glorious improvement in the development of our ecclesiastical life as Presbyterians? Are we under any such necessity to rush into "reunion" that we cannot take time to canvass this whole subject with a solemn and deliberate reference to the momentous future that lies before us in this great country? The day is not far distant when the seat of ecclesiastical as well as civil empire will be shifted to the Mississippi Valley and probably to the Northwest. Shall we hastily incur the peril of putting all our Church property, and

institutions under a power that will so rule us as to produce such a revulsion as will give a perpetual ascendancy to Congregationalism in all the newer sections of this mightiest country on the face of the globe?—REAL UNION.

FROM OUR ROCHESTER CORRESPONDENT.

PRESBYTERY OF LYONS.—The annual meeting was held at East Palmyra; Rev. William Young, of Junius, Moderator; and Rev. John J. Crane, of Rose, Clerk. The attention of the Presbytery was considerably exercised in regard to the feeble churches and waste places of their own country. It was insisted that the Elders and other laymen must come up to the help of the ministry in order properly to care for these destitutions. A Convention of Elders, pastors and others, was appointed to be held at Newark, on the 6th of May, further to consider these matters.

The following were appointed Commissioners to the General Assembly; Rev. G. R. H. Shumway, of Newark, and Elder Lewis H. Clark, of Sodus. Commissioners to Auburn Seminary—Rev. R. E. Wilson, Rev. William L. Page, and Elder Columbus Croul.

DEDICATION AT ELMIRA.—The Young Men's Christian Association, of Elmira, have been erecting a Union chapel for Mission purposes. It was appropriately dedicated to religious uses on Sunday the 12th, the city clergy generally participating in the service. A brief and eminently practical address was given by Rev. Dr. Curtis, showing the need of such an institution, and the great good it is likely to accomplish. The prayer of dedication was offered by Rev. T. K. Beecher. The young men are planning to erect a similar chapel in another destitute part of the city; and so to keep along with their benevolent work among those who are not ordinarily reached by the services of the sanctuary.

PRE-ADAMIC ART.—We wrote to a witty Professor, asking for his photograph. We had a picture faintly resembling his face, although taken for another man. We sent it along, saying playfully, "This does not do you justice. It must have been taken some time since. We should like to exchange it for one which gives something more of your best expression." In due time we got the picture, with the following explanation, which seems to us entirely satisfactory, and far too good to be kept under lock and key: "The face you sent me was mine in the pre-existent state. E—d B—r had a number of such of various persons, struck off, to show how in the present state they had improved. In my third transformation, I shall look even better." The last expression has a touch of seriousness, none the less suggestive for the brilliant setting.

PARSONAGES.—The good people of the Presbyterian Church of Phelps, have purchased a house adjoining their church edifice, and fitted it up in good order for a parsonage; Rev. Geo. Bayless, pastor. The Presbyterian Church of West Fayette, feeling the almost universal impulse, have done the same thing in the past year for their pastor, Rev. W. H. Megie.

CALLS, &c.—Rev. A. A. Wood, D. D., of Geneva, has received a call to the Second Presbyterian Church of Elmira. Rev. Joel Walkman, D. D., of Painted Post, has received and accepted a call to the Presbyterian Church of Campbell. Rev. Dr. Manning, of Boston, recently lectured on Samuel Adams in Lockport. By exchange he also supplied the pulpit of the Congregational church, (Rev. J. L. Bennett's,) on the Sabbath.

St. Peter's church of this city is still without a pastor. Rev. Mr. Hutton, after coming on to the ground, as they are without a house of worship, can have preaching but half of each Sunday for some time, and will long be in the confused, unsettled state of building, very properly returned the call into their hands, and remains for the present with his people at Mt. Vernon. There is now some talk of a union between the Third church, (Dr. Hall's) and St. Peter's; but we doubt if anything will come of it. GENEESE.

ROCHESTER, April 25, 1868.

CHICAGO CORRESPONDENCE.

DEAR AMERICAN.—The Presbytery of Dubuque, Iowa, convened at Waterloo, on the evening of the 21st, inst., and was organized by the choice of Rev. D. Russell as Moderator, and C. S. Marvin, Clerk. A good deal of religious interest has existed in most of the churches during the year; and in some instances grateful revivals of religion have marked the spiritual history of the past winter. Rev. G. H. Chatterton was chosen to represent the body at the approaching General Assembly. The churches were generally prosperous and two had become self-sustaining. A resolution approving of the union of the O. and N. S. bodies "on the basis of our common standards," was carried by a large majority;—a resolution, of course, in no wise affecting the question of union as now before the churches.

A convention is called to meet in Iowa City the week after next, to consult upon this same matter of union. Brethren should remember in all such discussions that that question, as it now stands, is simply the question of accepting without modification the ambiguous basis understood to have been framed at the recent meeting of the Joint Committee. On the question of the desirableness of this consummation, on terms which unmistakably assure us of liberty, nearly all are agreed. They should also take into consideration such utterances from influential, and in some considerable degree, at least, representative journals, as the following from the North-Western Presbyterian of this city, of this week.

The Evangelist having inquired of the North-Western "whether, in its opinion, men who hold to the views set forth in the Auburn Declaration, should be excluded from the ministry of the Reunited Church? Could they be fairly excluded under the Philadelphia platform, or under the new article of the Joint Committee?" and the same query having been addressed to it by one of our city pastors, (A. S.) that journal replies as follows:

"Without entering into a detailed answer, we would reply:

1. That in the settlement of a basis, we have not proposed to rule out this or that person, but simply, in the adoption of a basis, to rule out well-known views.

2. As to the Auburn Declaration, which was simply the protest offered by the New School minority in 1837, against the Act and Pledgemony adopted by August by the Auburn Convention, we would remark: That while it is generally admitted to be more orthodox in its statements of doctrine, than leading New School men were regarded at that time; and while it has been pronounced as "at direct variance with their own published declarations" then and since; that yet, while candid and intelligent men would accept of it as generally orthodox as far as it goes, and while we are prepared to admit that that declaration of doctrine is more definitely and distinctly orthodox than any other basis which has been yet submitted, or is likely to be submitted, that yet, if that Declaration was to be proposed as an amendment to our modification of the doctrinal statements on the same points contained in the Westminster Confession of Faith and Catechisms, it would be rejected by Old School men with almost one accord. And for the following reasons:

1. That while it may be regarded as in the main correct as far as it goes, yet on all the distinctive points between the two schools it does not go far enough; while it generally teaches the truth, it does not teach the whole truth. Instead of being full and positive, like the Westminster Confession on the points in dispute, it is negative and evasive.

2. This protest or declaration was drawn up by Dr. George Duffield. It is, therefore, beyond all controversy, in accordance with his views published more in full on all these points in his printed writings before and since. He wrote it then and adopts it now, as a concise summary of his views on all these points. And yet his views as published more in detail before and since, have been shown to be utterly at variance with the plain teachings of the Confession of Faith as received by Old School men. With his views, those of Mr. Barnes and Drs. Beman, Taylor and others, have been shown in the main to accord. The Auburn Declaration then received in the sense of its author, would embrace within its ample folds all that Dr. Duffield and those in harmony with him, have held and published before its adoption and since. It is well known that this declaration did not satisfy the ablest and most moderate Old School divines, such as Drs. Green, Alexander, Hoge, Miller, Elliott and others, as to the author's soundness then, nor will it likely satisfy men equally intelligent, moderate and solicitous for the welfare of the Church now.

3. We could take up this protest article by article, did our space and time permit, and make good our charges against it, as to its indefiniteness, generalities, negations and evasions, where the most definite and positive statements are demanded.

4. The present writer is fully aware of the admission of Dr. B. J. Breckinridge in reference to the orthodoxy of this Declaration. That statement, however, is a two-edged sword which cuts both ways. Nothing would rejoice the hearts of thousands of our Old School ministers and people, more than to be assured our New School brethren were prepared to meet us as equals, fairly upon the basis of our common standards. Let us have the evidence of the agreement of the two bodies in doctrine, order and polity. Then the Westminster Standards, pure and simple, would be enough for us.

To all which it is only necessary to append the following additional extract from another part of the same article with the above: "The Evangelist thinks our recent editorial in relation to the true understanding of the basis adopted by the Philadelphia Convention, takes more exclusive ground than any occupied by the Princeton Review. However this may be, that article has received the most distinct and cordial endorsement of the editor of that quarterly. No journal in the Old School branch has questioned the positions taken in that article, nor are the positions taken, or the conclusions therein reached, likely to be successfully gainsayed by the journals of either branch."

The "recent editorial," here referred to, was chiefly reprinted in your issue of last week, in connection with Dr. Patterson's communication. Is it not about time that other organs of the Old School spoke out plainly in dissent from the declarations of this prominent Old School paper, or in open endorsement of its views? Surely it is not too much to call for outspoken protest against such utterances, if, as we are sometimes told, the North-Western does not represent the views of a large and influential, and, I may add, hitherto controlling part of that body. NORTH-WEST.

CHICAGO, April 25, 1868.

News of Our Churches.

CITY CHURCHES.—A social Reunion of Calvary congregation to welcome the Pastor elect and his lady took place last Wednesday evening. The Sabbath School room was cleared and handsomely decorated, refreshments were provided, and a large number of the congregation and friends spent a happy social evening with Dr. and Mrs. Humphrey, who warmly reciprocated the cordial manner in which they have been received. The Sabbath congregations are excellent, and a highly encouraging aspect of things prevails.—The vacant pews in Tabor Church are being rapidly disposed of.—At the Stated meeting of the Third Presbytery, every Church Session but one was represented by an Elder.

PRESBYTERIES.

The Third Presbytery of New York have chosen the following Commissioners to the next General Assembly:—Ministers: Rev. Thos. H. Skinner, D.D., LL.D., Rev. Thomas Ralston Smith, D.D. and Rev. John De Witt, Principals; Rev. Daniel W. Lathrop, Rev. James B. Bonar, and Rev. Thomas Street, alternates.—Elders: Mr. Wm. C. Foote, Dr. Aaron L. Northrop, and Mr. Merrill N. Hutchinson, principals; and Cephas Brainerd, Esq., Mr. George W. Beale, and Mr. George Elder, alternates.—The Presbytery of Brooklyn met in regular session at the Westminster Church. The morning session on April 13 was devoted mainly to the examination of Mr. Timothy Darling and Mr. Milner for licensure, and of Mr. John Green (who has been called to the Third Church) for ordination. Mr. Milner expects to go to Missouri as a home missionary. Rev. Spicer Marsh was dismissed from the church at Haverstraw. Presbytery elected as Commissioners to the Assembly, Samuel T. Spear, D.D., and J. T. Duryea, D.D., principals; and Elders O. G. Walbridge and E. A. Lambert, also principals.—The Genesee Valley Presbytery at their recent meeting at Ando-

ver N. Y. elected the following Commissioners to the next Assembly, viz: Rev. P. Camp, Principal, Rev. E. L. Boing, alternate; Elder George Carr, Principal and T. Baker, M. D., alternate.—The Presbytery of Scioto met at Portsmouth, April 7. As Commissioners to the General Assembly, A. A. Jameson, minister, and J. H. McCullough, ruling elder, were chosen principals; and E. P. Pratt, minister, and W. W. Pierce, ruling elder, alternates.—Green Castle Presbytery held its spring meeting at Brazil, Ind. Eight ministers were present, and seven elders. Rev. H. S. Little and Enos Miles, Esq., were elected commissioners to the General Assembly.—The Presbytery of Galena and Belvidere in session at Freeport, Ill., April 14th and 16th, made choice of Commissioners to General Assembly as follows: Ministers—George M. Jenks and Eugene H. Avery; Elders—Sidney Avery and John Adams, with Rev. E. Marsh, Rev. E. W. Garner, and Elders R. F. Hayes and Charles Williams as alternates.—The Presbytery of Lexington held its session at Breckenridge; present seven ministers and four elders. Rev. Timothy Hill, of Kansas City, and Elder John McClure, were chosen commissioners to the Assembly. There are now needed in this Presbytery three men to occupy definite and promising fields, in two of which churches have already been organized, and in the third an organization can be had immediately. Three new churches were received under the care of Presbytery. In 1865 this Presbytery had only three churches, two of which were utterly demoralized and disorganized—three ministers, only one of whom was engaged in proper ministerial duties.—The Presbytery of Monroe met in Manchester, Michigan on the 7th instant. Rev. J. W. Stoutenburgh, now with the church of Tecumseh, was received; The Rev. W. H. Webb was chosen commissioner to the Assembly, and Hon. Charles Noble lay delegate. On reunion, Presbytery adhered to their previous approval of the basis of union adopted by the Joint Committee of two Assemblies, urging however that the reasons for union "have become more apparent by the lapse of time."—The Presbytery of Indianapolis met in Noblesville, Ind. It was the largest meeting ever held, all the ministers being present, except one, with ten elders. Two new members were received.—Rev. J. B. Brandt, from the Presbytery of Wabash, and Rev. Rufus Nutting, Jr., from the Presbytery of Illinois. Two new churches were taken under the care of Presbytery, viz: Olivet Church Indianapolis, with 54 members; and the First German Church of Shelbyville, with 125 members. Three other churches, which had been in a state of suspended animation for several years, have been revived during the past year, with the prospect of continued life and prosperity, viz: Noblesville-Laurel, and Zionville. Rev. C. H. Marshall and Elder J. L. Ketcham were chosen commissioners to the General Assembly.

In the FOURTH PRESBYTERY of N. Y., April 6th, Mr. Perez Dickenson Cowan and Mr. George W. Martin, the former of Princeton, and the latter of Union Theological Seminary, were licensed to preach the Gospel. At an adjourned meeting, April 13th, Rev. Prof. Henry B. Smith, D.D., and Rev. Geo. L. Prentiss, D.D., Principals; Rev. Howard Crosby, D.D., and Rev. John Spaulding, D.D., Alternates; with Elders Hon. Wm. E. Dodge and Oliver E. Lee, Esq., Principals; and Marcus C. Biggs, Esq., and John P. Crosby, Esq., Alternates, were appointed Commissioners to the General Assembly.—The THIRD PRESBYTERY at its late meeting appointed Rev. Thos. H. Skinner, D.D., Rev. T. Ralston Smith, D.D., and Rev. John Dewitt, Clerical Commissioners to the General Assembly.—The Presbytery of GALENA and BELVIDERE was called on the 31st ult., to Fulton, to officiate at the contemplated union of the Old and New School churches of that place. The relation of pastor and people, between Rev. Josiah Leonard and the New School Church was dissolved. The two churches, now without pastors, according to previous arrangements, were organized into one, to be called the First Presbyterian Church of Fulton. Elders were chosen, and after an appropriate sermon, were set apart to their office work. After this the Presbytery sat down at the communion table with the new church. The PRESBYTERY OF CRAWFORDSVILLE met at Attica, Indiana, March 27th, 1868. The interesting feature was an account of the revival spirit that has been abroad in the churches. The commissioners chosen to the General Assembly were: President, J. F. Tuttle, principal, and Prof. C. Mills, alternate. Elders T. W. Fry, of Center Church, principal, and W. T. Scott, of Bainbridge, alternate.—DAYTON PRESBYTERY met at Yellow Springs, O., on Tuesday, April 7th. The statistical reports show a good degree of prosperity in most of our churches. Application was made by Rev. Mr. Little in behalf of the East Third St. Chapel of Dayton, that a Presbyterian Church be organized in that place, to be under the care of this Presbytery. The commissioners to the next General Assembly are: Rev. D. M. Moore and Elder Geo. L. Kendrick, principals; Rev. Linus Blakely and Elder Thos. Orison, alternates.—CINCINNATI PRESBYTERY. Rev. O. A. Lyman (dismissed) to unite with the Presbytery of Cleveland and Portage. Rev. John Rankin and Rev. L. A. Aldrich, and Elders A. H. Hinkle and S. J. Broadwell, were appointed commissioners to the General Assembly.

MINISTERIAL.—Rev. William Hart of Malden, N. Y., has accepted the call to the Assembly's church, Washington, D. C. He entered upon his new field April 15th.—Rev. Samuel Newbury died in Dubuque, Iowa, March 22, 1868, at the age of 65. He was born in Panton, Vt., in 1802. Graduated from Middlebury College in 1830. Unaided, he prepared for and completed the full college course. For fifteen years he was engaged in establishing churches in Indiana, Ohio, and Michigan, forming Sunday Schools, and securing libraries for them. Some of these small beginnings are now among the most important churches and centres of religious influence in the West.—Rev. A. McSween, who for several years has filled the position of Principal of the High School at Windsor, Canada, and who last year was admitted to the Presbytery of Detroit, has accepted a call to the church at Flint, Mich., at a salary of \$2,000 and a parsonage.—Rev. J. F. Kendall was installed as pastor of the 2d Church, Columbus, O., April the 17th.—Rev. C. D. Curtis has been re-elected President of Farmers' College.—Rev. E. D. Newberry, for several years pastor of the church at Ionia, Mich., has resigned. He leaves the church in a