

He read the Hall-Humphrey amendment, saying that it applies as much to the Assembly as to the Church. He referred to Dr. Hall's letter in the Herald explaining the reasons for its withdrawal in the O. S. Assembly. He read the conclusion of that letter, which expresses his regret that it should unobsequiously have caused any suspicion in the minds of N. S. men.

Prof. H. B. Smith was then introduced, and said that he was rejoiced on such a warm evening to see so many brought together to consider a subject, second to no other which is before the Churches of this land. He spoke of the times past of strife and division in Church and State. The tide must turn for the Church's sake as much as the State's. The enemies of the Church are organizing, and organization must carry the day. The divided will be taken in detail, and the Protestant Church must join to meet Romanism, Infidelity, and Socialism.

He took up the first article, and gave its history, and referred to the Philadelphia Basis as having explained to O. S. men that the N. S. men did not accept the Confession as of substance of doctrine. The Gurley amendment had added expression of tolerance of different ways of understanding the Confession under the cardinal restriction that these shall be within the bounds of the system. The N. S. men ask nothing more than the Auburn Declaration which the O. S. Assembly had now adopted.

Dr. Allen read expressed himself highly gratified at the holding of such a harmonious and earnest Assembly in Philadelphia, where the Church began its corporate existence, and where it had lost its unity thirty years ago. He only wished to act as a hyphen between the preceding and succeeding speakers. He referred to the last resolution as to the need of prayer, and urged it upon the audience. He eloquently contrasted 1836-8 with 1868-8. He was proud that his Church at St. Louis had begun this movement.

The future of Presbyterianism depended on our action now. We must join and lead off our mutual quarrels or others would enter in and possess the land. He urged them to join under the old Covenant Banner. Dr. Allen read expressed himself highly gratified at the holding of such a harmonious and earnest Assembly in Philadelphia, where the Church began its corporate existence, and where it had lost its unity thirty years ago.

Dr. Allen was introduced, as having been on both sides of the line, and hardly able to tell on which side he was now. Dr. A. said he was born, baptized and brought up in the Old School Church, and had done nearly all his preaching in the O. S. Church, and yet, though as sound an Old School man as ever, he came here to represent the New School Church. We were beginning to speak more kindly than ever before of each other, and these meetings now begun, would do much, even if organic unity did not come.

He illustrated this by the way in which he had seen a spirit of disension and mutiny vanish from a regiment, when order was given for a battle on the morrow. Till our army was uniformed in the war, our troops often fired into each other, and battles, too, were lost, for want of cordial co-operation among the leaders. They were now to join and fight under one banner. Dr. Allen was introduced, as having been on both sides of the line, and hardly able to tell on which side he was now.

Ex-Gov. Pollock spoke for the laymen—nine-tenths of them, in both Churches, in the cause of Union. These were for the movement, and any clergyman or elder who stayed it, must take the responsibility before God's throne. He had seen the separation and had seen the division in 1837, and had seen the Churches move on under separate leaders, not loving, if not hating, each other. The enemies of Christ are moving on. His divinity was every

where assailed. The Churches demand, and God demands, union. The resolutions, as before read, were then put and carried by a rising vote, only two voting against them—a clergyman and a lady.

After the singing of the Long Metre Doxology, the meeting was dismissed with the benediction by Rev. B. B. Hotchkiss.

Religious World Abroad.

The Synod of the English Presbyterian Church met in Sunderland, in May. The opening address of the Moderator referred to the death of Rev. Dr. Hamilton, and urged the need of a truly English Presbyterianism on English soil. The main business was the election of a Professor to succeed Dr. McCrie. Dr. Chalmers was the only nominee whose name was not withdrawn, and the final vote, after several days' discussion, showed 111 votes for him and 47 for delay.

The Scottish Reformed Presbyterian Synod met May 4th, 1868. The report of the Joint-Committee on Reunion being in substance identical with that submitted to the Free Assembly and the U. P. Synod, was unanimously approved, and the committee thanked and commended. The report relates mainly to financial matters, and states the different methods of the several churches, and agrees to a central ministerial sustentation fund in the United Church to secure a minimum of £150 a year to every pastor.

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The Synod of the United Presbyterian Church of Great Britain met in Edinburgh, May 1st. The discussion of union was courteous and temperate, and the action reached was such as to leave the question in the hands of the Free Church Assembly. The proposal for a separate union of the English Synod of the Church to the English Presbyterian Church was strongly opposed by leading men and not pressed. The churches next the border seemed to fear the financial effects of a separation from Scotland, while those further to the South desire a more English position and character.

The Scottish Free Church Assembly of 1868 was an eventful one. The organized and determined opposition of the high "Church-and-State" opponents of Union, as well as some very serious blunders made by the advocates of the cause, had produced a very general despondency among those who hoped to see Scottish Presbyterianism again present a united front to the world. The result reached at midnight of May 28th, was a most agreeable disappointment. The speeches on either side were, and could not be characterized by any great novelty. Among the new points, was the fact that the U. P. Committee had conceded that the great "Sustentation Fund" scheme of the Free Church, which had originated in the heated time of the Disruption, should be adopted in the United Church, in preference to the more sober and common place methods of denominations which had sprung up gradually.

The Weekly Review thus describes the two resolutions: "Dr. Buchanan did not propose that any final and binding resolution should be taken. He did not propose that a monument should be set up to mark that Jordan had been passed, and that the wilderness was in the rear; but only that the Church, having solemnly sought the mind of the Lord in prayer, should consider the first grand act of crossing the Red Sea to be surmounted,—our friend the civil magistrate, the modern Pharaoh, shall we say, to be disposed of,—and should faithfully and hopefully say unto the children of Israel that they go forward." Dr. Julius Wood, no friend of disunion, of course,—no one is a friend of disunion,—would, nevertheless, call a halt, and virtually inform the Church and the world that the enterprise of uniting the unended Presbyterian Churches of Scotland must be abandoned.

In Financial matters the reports indicated great advances. The sustentation fund gives this year to every free Church minister £150 at least;—200 get £155, and 284 get £160. This is an achievement worthy of a Gladstone, and it is expected that £200 will be the minimum next year. The entire amount raised by the Church for all purposes is £295,554 being an increase of £26,449, viz.: For general and local building purposes, £9,344; for the sustentation fund for the benefit of the ministers, 142,172; for congregational purposes, 126,343; for the education scheme, 19,123; for college purposes, 7,108; and for Home and Foreign Missions, 41,426. A scheme for the insurance of local Church property by the national Church herself so as to save £2,000 or £3,000 yearly for the Mission cause, was approved of, the Government having promised to exempt the scheme from the usual taxes.

The Highland Mission, as assisted by the Ladies' Free Church Association, is accomplishing great good. The "Home Mission" is supporting 43 rural stations, and 33 charges in large towns, is training 43 students, and employing 150 agents. The Foreign Mission work is crippled for want of funds, but otherwise working well. Only £15,243 was raised for this work in the year. Rev. Mr. MacGregor was chosen Assembly's Professor of Systematic Theology, while Rev. Dr. Blaikie takes the chair of Apologetics.

The Irish Presbyterian Assembly met in May St. church, Belfast, June 1, Rev. Chas. Morrell of Dungannon (a high Orange and Tory neighborhood) was chosen Moderator. In his opening address, referring to two live questions, he advocated "united secular and separate religious instruction," and "Church establishment," and expressed himself

satisfied with things as they are. On the question of Instrumental Music, which came up through the Synod of Armagh from the congregation of Enniskillen, it was voted on motion of Dr. Hen. Cooke, "that the common law of the Church exclude instrumental music in the worship of God, and that congregations be required to conform to that law."

The statistical report showed a decrease of 11,632 communicants, and 378 stipend-payers. The contributions for church erection were £27,424; for Foreign Mission and other objects £5,859. The resources from pew rent £34,724; Sabbath collections £12,177; Sabbath-school collections £741. Total £24,218. The report of the Sustentation Fund shows receipts of £1,804 being a decrease, also that 150 ministers receive less than £120 per annum. It was also reported that 487 congregations have paid their ministers £33,295, which is an increase. If the rest have given at the same rate, then £37,124 have been so contributed.

In exceeding the report on collegiate education, Dr. McCosh said that "he had now done with all ecclesiastical duties in Ireland. His duty must be in a new sphere on the other side of the Atlantic. On the one hand he had in view accepting the office to which he had been called in America, was to bring the two countries into closer union,—[applause]—and the best way in which this could be accomplished was by the two Churches being brought into more thorough fellowship. One of the ends he had set before him was to combine the evangelical Christians, and if he went to America one of the purposes for which he would live would be to bring the evangelical Churches, especially the Presbyterian Churches of that country, into more intimate fellowship with the Churches of this country. If he would have any influence in the position which he would be placed, he would use that influence for the purpose of promoting this union." [Applause.]

The Regium Donum was under discussion for three days. A series of resolutions were proposed by the Rev. Dr. Dill, of Londonderry, declaring the Assembly's adherence to the Establishment principle, protesting against the threatened withdrawal of the Regium Donum; and appointing a Committee to take steps as to secure that "justice should be done to the Irish Presbyterian Church in the matter of endowment." A rival series were proposed, and an amendment by the Rev. Dr. Kirkpatrick, of Dublin. [Dr. John Hall's association, Mary's Abbey Church,] declaring that "the full and impartial disengagement of all religious denominations in Ireland be preferred to a scheme of general endowment, in which truth and error are treated indiscriminately."

The Regium Donum has been the means of enabling many a rural minister to give himself to the noblest of all works, breaking the bread of life to many a poor neglected one. Our ministers are 600 strong, and but for the Regium Donum they would not have numbered 200. Just look what the Free Church is doing—the noble work in which she is engaged. She stands before her people an eternal monument, and no blame to her, for she cannot do without it. [Laughter.] She lives the Disruption days over every year that she may stir up the blood of her people. [Loud cries of "shame, shame!"]

The Disruption days over every year that she may stir up the blood of her people. [Loud cries of "shame, shame!"] by Mr. Henderson of Holywood, who said, "that if there be a minister of the Assembly who was a voluntary he should not be a minister of the Assembly. [Hear, hear, and hisses.] It had been said that this question was settled in the House of Commons. [Hear, hear.] But it was not settled, for they had the House of Commons—[Hisses.]—they had the Queen's Bench—[Hisses.]—and above all, they had the new Parliament. [Applause.] The disestablishment of the Irish Church and the abolition of the Regium Donum, would, he maintained, give a great victory to the Roman Catholics—[No, no, and hear]—and would be the greatest blow Protestantism had received since 1688;—by Rodgers of Colker; by Orr of Antrim; by Prof. Smyth, who attacked Dr. McCosh's recent lecture on the subject, saying that Dr. M. had boasted of giving up all that he had held from the Government in Scotland, but had picked up something from the Government on the other side of the channel; by Dr. Dill, who ascribed irreligion and atheism to the voluntaryism; and [bludgeoned the Church of England, in that her great writers had done as much for Protestantism as any Presbyterian, except Calvin himself; and by Prof. J. L. Porter, D.D. The foremost speakers in opposition were Mr. McNaughton, who recalled the day when many of the now champions of the Regium Donum declared that they wanted only a fair field and a general disendowment. He declared that the Church would lose nothing by such a change. Mr. Berkeley of Lurgan, the best administrator on the floor, spoke in the same strain. Robinson of Broughshane wanted to know if Presbyterians were to be forever hewers of wood and drawers of water to the Episcopalians. Prof. Wallace denounced the Irish Church as oppressive, and took the boldest positions in regard to the question. Mr. Killen urged that the feelings of four millions of Roman Catholics had to be consulted. He endorsed Gladstone and the Commons. The Irish Establishment was a miserable failure. In some parts of the South two-thirds of the Protestants had become Romanists, and for years the proportion of Catholics to Protestants had been increasing. Dr. McCosh defended himself and his lecture. He had taken nothing from the Irish Government except as a College professor, as Free Churchmen do to this day. He said it would, in all probability, be the last speech he made as a member of the Irish Presbyterian Church; and that in America he would pursue the same line of conduct as in this country.

The division showed 180 votes for Dr. Kirkpatrick's amendment and 211 against it, and the resolutions of Prof. Dill passed. AGENTS WANTED EVERYWHERE. THE BEST REAPER KNIFE GRINDER. MADE OF Fine Emery and Vulcanized Rubber. It runs as fast as the Grindstone, gives a perfect edge. Weighs but 50 lbs. and is easily carried. It is the best and cheapest. See it before you buy. For Circulare and BEST TERMS to Agents, address J. G. STORKE, Auburn, N. Y.

BETHESDA CHURCH.

In reference to this new enterprise the following Circular has been adopted by the Pastors' Association of this city.

PHILADELPHIA, June 8, 1868. DEAR SIR:—Your attention is respectfully requested to the following statement concerning the Bethesda Presbyterian Church in this city.

1. Six months ago in the entire District of Kensington and Port Richmond comprising a population of about eighty thousand souls, there was but one New School Presbyterian Church.

2. Rev. William T. Eva had been pastor of that Church for seven years and during that period had received more than 450 persons to its communion. The whole membership had grown to nearly 1100. Their house of worship was crowded to its utmost capacity, every seat was rented and the pew committee had applications two years in advance of their ability to supply accommodations.

3. In these circumstances the 4th Presbytery of Philadelphia passed resolutions urging the formation of a colony, and the establishment of a new church in that quarter of the city. The recommendation was received with considerable hesitancy on the part of the congregation. The Pastor, regarding it as a call of duty, and acting upon the suggestion of the Presbytery, resolved to lead off the movement. With 200 of the members of the Church, he went out from the crowded home, secured a place for worship and Sabbath School, and began the new enterprise at a point three-fourths of a mile distant from the mother church.

4. On the 4th of December last, the Presbytery organized this company under the name of the Bethesda Presbyterian Church of Philadelphia. Since that time (the new enterprise has been attended with the most signal and encouraging success. The Church has received 64 persons to its communion, most of them on profession of faith, and a large proportion of these, persons who had not for years been in the habit of attending divine worship, so that now there is a membership of 252, a regular congregation of 500, and a Sabbath school of 406.

5. The services are held in a public hall, which though the largest in that part of the city, is entirely inadequate to the wants of the enterprise. It is absolutely essential to the continuous growth and prosperity of the movement that a church edifice should be erected at the earliest possible date. Accordingly a lot has been taken in an eligible place at the corner of Frankford Road and Vienna Street, and arrangements have been made for the work of building. It is proposed to erect an edifice that will accommodate 1000 persons; were such a building available now there is not a doubt that it would be filled at once.

Plans have been prepared for a suitable house which can be built at a cost of about \$60,000. Contracts have been entered into with Mr. Wm. B. Ginnodo, Builder, to put the building under roof for the sum of \$32,000. It was not deemed prudent to go farther than this at present. The neighborhood is richer in people than in property. The congregation that has been drawn together is not wealthy. The members are willing and anxious to give and make sacrifices to carry on their good work, but they cannot contribute more than about one half the sum required. Hence they are obliged to raise the question whether the other churches of our city can help them to the extent of the other half.

Such assistance must be afforded or a most important and promising enterprise will be dwarfed or crippled if not wholly defeated. Evidently the movement is of the Lord and ought to be helped. The work has been begun, the church organized, the property secured upon a thoroughly Presbyterian foundation. It should be carried forward and completed with the energy and liberality characteristic of the denomination. To you, Dear Sir, the undersigned, a Committee in behalf of the Pastors' Association would most heartily commend this enterprise. We deem it worthy of earnest thought, and devout prayer, and of the most Christian liberality. In a short time you will be waited upon personally by the Rev. Mr. Eva, or by some one of the Committee for your response to this appeal which we make in the name of Christ and for his cause.

ALBERT BARNES, DANIEL MARGH, ROBERT ADAIR, THOS. J. SHEPHERD, JOHN McLEOD.

Special Notices.

The Gospel for the People.—Philadelphia Tract and Mission Society. Office, 1334 Chestnut street. The 21th Ann. Meeting will be held in the 1st Baptist Church, corner of Broad and Arch streets, on Sabbath evening, July 5th, at 8 o'clock. Several addresses will be made. Public invited. Tract Visitors' Monthly Meetings for July, as follows: For the 2d District, at the Associate Presbyterian Church, corner of Shippen and Florida, on Wednesday evening, 5th, at 8 o'clock. For the 3d District, at Presbyterian Church, 30th and Vine, on Wednesday evening, 16th, at 8 o'clock. Tract Visitors are requested to attend these meetings. Volunteers for out-door Sabbath afternoon meetings in Market-houses and thoroughfares, are requested to call or send their names and residences to the office between 11 and 12, A. M., 4 and 5, P. M.

Third Presbytery of Philadelphia.—The stated quarterly meeting is appointed to be held in the Presbyterian House, on Tuesday, July 7, at 10 o'clock. A. M. B. B. HOTCHKISS, Stated Clerk.

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The Autumn Session commences on the 1st Monday in September. July 2d.

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