

REV. JOHN W. MEARS, D. D., Editor. No. 1334 Chestnut Street, Philadelphia.

NEWSPAPER DECISIONS.

- 1. Any person who takes a paper regularly from the post-office... 2. If a person orders his paper discontinued... 3. The courts have decided that refusing to...

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confess my estimate of New School Presbyterianism... We do need in our Church in some places a revival of Presbyterianism...

It would be repeating the mistake (as we must regard it) of the Assembly, to adopt first, and modify afterwards. In regard to this, it should be remembered that courtesy to the other Assembly was pleaded as the reason for such a course...

It would be a great and mischievous mistake to adopt a Basis which we do not like—to adopt one Platform, and prefer another. The whole re-union project should be regarded, not as a treaty between different parties, but as a coalescence of two parts.

It is a singular fact, which the Princeton Review sets forth so clearly, that the majority of the last Assembly, after pushing through the Committee's Basis without amendment, and by the stern and frequent use of the motion to lay on the table, afterwards unapologetically confessed that it ought to have been amended; and unapologetically expressed dissatisfaction with it, by adopting first the Montfort amendment, now recommended in the circular, and afterwards the Hall resolution.

We desire to see them united, but only on a basis utterly unquestionable. If otherwise, and they once begin a controversy, it will go on and ramify into all the old disputes, but perhaps with more bitterness, as there are now so many more to take sides. In such an unhappy event, the cause of Christianity would be damaged.

The Old School minority failed to accomplish in their last Assembly they expect to effect in this way in the Presbyteries, that is, to put off re-union as long as possible, hoping, it may be, that in the meantime something else will turn up to embarrass or prevent the consummation which they dislike.

At this rate, and chiding an account of the alleged ambiguity of the first, or doctrinal, article. What the Old School minority failed to accomplish in their last Assembly they expect to effect in this way in the Presbyteries, that is, to put off re-union as long as possible, hoping, it may be, that in the meantime something else will turn up to embarrass or prevent the consummation which they dislike.

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standards in the historical and Calvinistic sense, I was pleased, but time convinced me that that sense would be hard to find. The Gurley amendment is intolerable. Some Old School men say the New School agrees with us in doctrine. This must be insulting to the New School, for not a few of their leading or prominent men say they do not. I doubt the expediency of a union at present, on any possible basis, but I suppose union will be forced upon us, and I want the best basis we can get.—"Senex" in the North Western Presbyterian.

A cordial and general reunion may be accomplished on the principle set forth in the Pittsburgh Circular. On that principle we may have purity; and with purity we would be peaceful, and gentle, and easily entreated, and abound in good works. And if any shall join us on that professed principle, and then attempt to pervert the faith, every good man must say that the Book of Discipline shall not be a dead letter.

Everything will depend upon the manner in which the proposition now made in the Pittsburgh Circular to accept the Standards pure and simple, is regarded by our brethren of the other branch. With no covenant to tolerate errors heretofore by them allowed, and with a unanimous expression on the part of the last Old School Assembly, that no doctrines heretofore condemned by either branch shall be admitted into the United Church, if our New School brethren are willing to plant themselves thus fairly and equally upon the Confession and Catechisms, without note or comment, and solemnly agree to require the doctrines as they are therein stated, to be held and taught, then, as true Old School men, we can reasonably ask no more. But if, on the other hand, they refuse to do this, and insist that liberty shall be guaranteed to profess, hold, and teach ad libitum the errors for which Barnes, Duffield and Beecher were formerly arraigned, then with Dr. Breckinridge, the signers of the Pittsburgh Circular, and thousands more, as much as they desire it, will be forced to conclude that organic re-union is, for the present, at least, impracticable; and having reiterated our former most cordial welcome to all who are likewise minded with us to freely come to our communion, reconsecrate ourselves to the great work, to which, in the providence of God, our Church will then be renewedly called.—The North Western Presbyterian.

WASHINGTON AND JEFFERSON COLLEGE, (Canonsburg, Pa.)—Wednesday, Aug. 5, the Literary Societies held their reunions, and the Alumni met in great force. In the evening Dr. John Hall of New York delivered an address before the Christian Association, entitled "A Chapter of Modern Church History." It was a survey of the United Kingdom at the beginning of the last century, and the great revolution brought about by the Erskines, the Wesleys, Whitfield, and their great contemporaries. It was a charming discourse, a model of felicitous diction, splendid in simplicity. Rev. Chas. Elliott, D.D., of Chicago Theological Seminary addressed the Literary Societies. Thursday, August 6th, was Commencement day. Senior Class of forty-seven received the degree of B. A. after a dozen had made speeches. The class of 1865, fifteen in number, received that of M. A. The degree of D. D. was conferred on Rev. Samuel Wylie, Sparta, Ill.; Rev. Lewis Davis, President of Otterbein University, Ohio; Rev. James Allison, Editor Presbyterian Banner; Rev. Alexander Swaney, New Hagerstown, Ohio; Rev. James McCosh, LL. D., President of the College of New Jersey; Rev. J. Grier Ralston, Principal of the Female Seminary, Norristown, Pa. A brief baccalaureate by the President, in which he took decided ground against divers quackeries in "education and politics," closed the exercises. It was announced that the Trustees contemplate the local consolidation of the two colleges.

LAUREATE COLLEGE, (Easton, Pa.)—The Baccalaureate sermon was preached on Sunday morning, July 20, by Rev. Dr. Newlin, of Hazleton, Pa., and was followed by an appropriate address by President Cattell. The sermon before the Brainerd Evangelical Society was delivered in the evening by Rev. A. E. Taylor: "The Literary Societies of the College held their reunions Tuesday morning at 9 o'clock. The Alumni Association met in the College chapel in the afternoon. A report was adopted, for the erection of a monument to the Alumni who died in the war. It is to cost \$5000; which a Committee of twenty-five was appointed to secure. Some discussion was had upon the necessity of securing a chapel, toward which \$3000 has already been subscribed. In the evening the address before the Literary Societies was delivered by the Hon. Galusha Grow. The Commencement took place on Wednesday, July 28. After conferring the degree of A. B. on the graduating class of fourteen members, the following honorary degrees were conferred: A. M.—Rev. J. P. Conkey, Pennsylvania, Ph. D.—R. W. Raymond, Editor Journal of Mining; J. H. Schoemaker, New York city; Rev. M. Meigs, Ex-President of Delaware College. LL. D.—Jas. Curtis Hepburn, M. D., Missionary to China. At the conclusion of the exercise the procession re-formed and moved to the lecture room of the German Reformed church, where a bountiful collation had been spread by the ladies of Easton.

RESOLUTIONS OF THE NATIONAL TEMPERANCE CONVENTION. Resolved, 1. That the friends of temperance in national convention assembled render thanks to Almighty God for the favor He has shown to this righteous cause, and acknowledging our continued dependence on Him, with renewed courage and devotion, in the name of our God, we set up our banner.

2. That scripture and science and history demonstrate that total abstinence from intoxicating drinks is the only true temperance, and is therefore the bounden duty of every man.

3. That the manufacture and sale of intoxicating drinks is everywhere a public injury, and should be held to be a public crime.

4. That the licensing of such an evil is wrong and ruinous, and wherever adopted has proved a failure either to extirpate or even diminish the evils of intemperance. That prohibition is the only safe, legislation, and the only legislation which can be practically enforced, and, therefore, that no law, however stringent, which recognizes the right to sell intoxicating drinks, can receive our support.

5. That the profession by most of the medical constitutions of one of the most serious hindrances of the temperance cause, creating a habit of intemperance in many who had not known them before, and re-establishing them in others who had become partially reformed. We, therefore, earnestly and respectfully urge profession to bear in mind the grave moral and social responsibilities which the use of an agent of such dire results cannot but entail.

News of Our Churches.

DELAWARE CITY CHURCH, under the pastoral charge of Rev. S. R. Scofield, is enjoying a good degree of prosperity. An enlargement of the building has been determined upon, at an estimated cost of four to five thousand dollars. One of the elders of this church has lately experienced a severe loss in the destruction of his enormous barn and large ingathered crops of wheat, hay, old corn, his farming utensils, &c., by a stroke of lightning. The sympathy felt for this excellent brother is universal, notwithstanding his financial ability to bear it. We learn that his generous subscription to the church improvement is not affected by his loss.

VACANT CHURCHES IN WILMINGTON PRESBYTERY.—Chesapeake City church, at the Western terminus of the Delaware and Chesapeake canal; Port Penn church, nearly opposite Reedy Island, Light House; Hanover St. church, Wilmington; St. George's church, New Castle Co.; and Bridgeville church, Sussex Co.

MINISTERIAL.—Rev. Richard Bentley having accepted the unanimous call of the First Presbyterian Church, Montgomerie, N. Y., entered on his labors on the 12th of July.—Rev. T. I. Byington, for ten years a missionary in Turkey, has taken a dismission on account of the continued ill health of his family, and is desirous of a call to labor at home. His address is Belvidere, N. J.—The Rev. Jeremiah Woodruff, a prominent minister of the Presbyterian church at Lansing, Iowa, died of dropsy on the 25th ult. His remains were taken to Chepango, N. Y., for interment.—The Centre church at Crawfordsville, whose pulpit has been for a year past supplied by the Rev. John Safford, have given to this excellent brother a call so settle as pastor, and he has indicated his willingness to accept.—The address of Rev. E. F. Mickel is changed from Irving to Wathena, Kansas, where he is acting as stated supply of the young church.—Rev. Dr. J. J. Owen, of the College of New York, widely known for his valuable Scripture Commentaries, has so nearly recovered his health and wonted activity, that he is looking forward with bright anticipations of resuming his duties at the opening of the College in the fall.

CHURCHES.—Rev. F. F. Chidlaw writes to the Evangelist from Thornstown, Ind.: "The Old and New School Presbyterian churches, the former numbering 160 members, the latter 140, as yet maintaining their separate organizations, have cordially united in calling Rev. R. F. Patterson of the Old School branch. His labors have been greatly blessed. In a few months thirty-nine have been added to the churches in town, and about the same number to a feeble out-post a few miles in the country where he preaches occasionally. The churches are waiting for the action of the Assembly, and an organic union is confidently expected. This consummated, the United Church will be a power felt in all this important part of the State."—A church of sixteen members was organized in July at Montague, Mich., by Rev. Messrs. Evans, Lord and Clarke, and three elders and a deacon were ordained. Six months ago Mr. Ferry a principal property owner, since dead, gave \$12,000 for the support of a home missionary, and dedicated a hall to religious purposes. By labor and prayer he had built up a Sabbath school and prayer meeting. Montague is a beautiful manufacturing town, and is soon to be accessible from the lakes.—The church in Wathena, Ks., though few in number, are about to lay the foundation of a church large enough to seat 350 persons. The town contains 1,500 inhabitants, is four miles west of the Missouri River at St. Joseph, and has a branch of the Pacific Railroad running through it.—A powerful and interesting revival was reported during the past winter, in the church at West Hoboken, N. J. In addition to the large number received,

REUNION ITEMS.

Some of our contemporaries, and especially the New York Evangelist, are analyzing the vote in the late General Assembly, at Albany, on the Joint Committee's doctrinal basis of re-union, finding the location of the several classes of voters, and intimating the influences under which the votes were cast. They discover 34 negatives from the Border Synods, Baltimore, Kentucky, Missouri, and Philadelphia, and 20 from the Seminary Synods, New Jersey, Pittsburgh, Alleghany, and Chicago; and only 14 from all the remaining territory of the Church. They find that the Seminary Professors who were on the floor of the Assembly, all voted in the negative; and that of the Professors, not in the Assembly, all except two or three agree with their brethren in sentiment. The Seminary Professors' vote is accounted for by their being "cloistered men, having little connection with the outside religious world." [We respond, that the "outside" religious world is by no means a good guide in doctrinal belief. The "inside" is far better. It is not a fact that they are "cloistered" men. They are, rather, the reverse. They mingle very much with the religious world. Its spirit, movements, and tendencies, they know better than do most other men. Not one of them may be properly called a recluse, or a "bookworm," and if any approximate a claim to that title, they may be looked for, among the very few who favor the un-Presbyterian basis of the Committee. The reason of the 20-negative votes in the Seminary Synods was partly the influence of the sound theology of the professors, and partly the true Presbyterianism of the Scotch-Irish who there abound. The strength of the negative vote in the "border Synods," it has been more than once insinuated, proceeds from pro-Southern sympathy. The Old School churches in Pennsylvania, Maryland, Virginia, and Kentucky, are composed mainly of children of Scotch and Scotch-Irish immigrants. They are hence more purely Presbyterian. In New York and the Northwest there is a large admixture of other ingredients, corrupting the faith of the fathers. The people of the "border Synods" were brought up in the knowledge of Christian doctrine, and under a sense of the deep importance of orthodoxy. The lean 14 votes against the platform from all the remaining territory of the Church," was owing much to the laxness of Congregationalism. Take East Jersey, New York, and on westward and eastward, and we find Presbyterianism greatly relaxed, and, flattened. The platformists may say that it is improved. We, at present, but say that it is changed. It now tends much toward Broad-Churchism, and hence the vote in favor of a broad platform was not entirely unnatural.—The North Western Presbyterian.

I have been, too, a little fearful that our New School brethren were a little too much inclined to favor Independence, and might not be fully and decidedly Presbyterian. In the last New School Assembly, judicial case was reported, with the opinion of the judicial committee as to its merits. This way of deciding was considered so un-Presbyterian that the case was recommended with instructions to report simply as to its regularity. In the Old School Assembly, case No. 4 was reported by the judicial committee, with their opinion of the merits of the case. This was adopted without any opposition. Now as this is so clearly contrary to our General Rule 40, and so clearly contrary to our Book of Discipline (which allows every man a chance to be heard, who regularly presents his case), and so directly at variance with the action of the Assembly of 1854, I

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