tage not had any book which explains in Span-Specification Second.—He denies and abjures the doctrine of future punishment, as held in our Confession of Churches. Notwithstanding we have adopted some doctrines proved by the Bible, and for discard we have made that sacred Book the principal object of our studies. In our meetings we have collected quite a number of children and grown persons. We have also a school during the week, in which instruction is given gratuities. In our meetings we have collected quite a number of children and grown persons. We have also a school during the week, in which instruction is given gratuities. tously, so as to propagate in every way the docthe converted Mexican laborers of the Monterey gorps, six are at work in various parts of Northern Mexico, and find an open field. At the capileading citizens, and starts off under unusually promising auspices. Concerning the country, the Christian World, the organ of the Union, says, "As those set to watch and report, as well as work, we emphatically affirm that, upon the face of the earth, there is no field more open, more needy, more desirous, and more hopeful of specify and large results from Christian effort, than the broad line of country stretching from the city of Mexico, through the city of Zacatecas to Monterey. This is the section we propose to occupy as fast as we may. Stating long ago from Monterey, we now advance a second time from the Capital City. You who may, give prayer and help !

FATAL RESULT OF BIGOTRY.—A worthy elder of the Irish R. P. Church (O. S.), living at a distance from his congregation in Rathfriland. Co. Down, was often wont to unite in public worship with one or other of the neighboring churches in connection with the General Assembly. On a communion Sabbath he asssisted the session of one of these churches in the distribution of the elements. When the next communion season drew near, his own pastor in presence of the session forbade his participating as an elder, and it was more than hinted that weightier ecclesiastical censures were impending. He was told that, if he insisted on it, a "token" could not be legally refused him, [as he was uncondemned by any Church Court, but that if he "came forward" to commune, many others would stay away. The poor man, who seems to have been of an unusually sensitive disposition, went home, took to his bed, and died within a week. The publication of the facts has created a great stir in Ulster, and no less than five ministers of the R. P. Church have rushed into print in The Banner of Ulster to cover up the facts and defend the session. The last letter in print is from his wife, and confirms the statements made by Rev. Sam. Edgar, a son of the late Dr. Edgar, and pastor of the neighboring Presbyterian church. She says: "The anguish of mind I saw him endure. and the sighs I heard him utter, till he took the bed, from which he never rose, were enough shatter the strongest constitution." She had told Rev. Mr. Hart, his pastor, what the matter was, and the only comfort given was "Tell him not to think of it. Turn his mind from that altogether." Mr. Hart and his friends are now trying the effects of the same receipt on the Presbyterian public, and with as little success.

THE CASE OF REV. L. HAMILTON.

The Presbytery of San Jose, before proceeding to trial on the charges, appointed Elder H. Durant to conduct the defence in the absence of Mr. Hamilton. The charges and specifications were then read, and

the evidence in proof produced as follows:

Common fame brings the following charges against
Rev. L. Hamilton, a member of this Presbytery:

CHARGE I.

That he holds and advocates doctrines concerning the future state of those who die in impenitency which are contrary to the Word of God and the standards of the Presbyterian Church, and these doctrines are taught in a pamphlet, just published by him, entitled "The Future State or Free Discussion. For the doctrines contravened see Mark, chapter 9

verses 43 and 44, " And if thy hand offend thee cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that shall never be quenched; where the worm dieth

not, and the fire is not quenched."

Luke, chap. 16, verses 26, 80, 81.—"And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence. * And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." See also Confession of Faith," chap. 32, section 1; also,

SPECIFICATION FIRST .- He holds that there will be a day of grace, or probation, after this life, in which there will be an opportunity to accept offers of mercy through Christ and be saved.

The specification under this charge it is proposed to sustain by reference to the pamphlet named above. See page 17.— The trial of every soul is conducted under moral and spiritual laws that are rigidly impartial, and the crisis which decides the impossibility that the soul should be saved through the atonement of Christ, is not the death of the body, but the hardening of the sensibility to such a degree that the truth and spirit of God make no further impression on the heart. This degree of hardness is manifestly not reached in the present life by those who die impeni-

Page 26 .- "So when our Saviour says that the sins of one class shall never be forgiven in the world to come, the natural inference from his language is that the sins of some may then be forgiven.

Page 55 .- "I no longer feel compelled to choke back and smother those words of comfort and of hope which Jesus, the Resurrection and the Life, has put into my heart, not clearing the guilty, making the retribution of ungodliness doubly sure, but giving hope to all and for all, in this world or the world to come, who will accept His mercy."

Page 29 .- "I rejoice in the better hope which many particular passages and the whole spirit of the Gospel permit me to indulge. Nay, in the light of clearly established history, it seems to me that the Bible and

this view must stand or fall together." l'uge 52. - "Of the circumstances and methods under which Divine wisdom will deal with the millions who pass into the future world or next acon unbelieving, yet with the moral nature not hopelessly hardened, I have nothing to say. On these points the Bible is silent, and I would not presume to be wise above what is written; but I cannot hesitate to express the joyful assurance—the character of God and the whole tenor of the Gospel are the warrant of its certaintythat no erring immortal, whom God's forbearing love can find means in that world to reach and soften and save, will ever be eternally lost."

Page 50 .- "If there is any basis of hope, therefore, it must be in the unrevealed methods and resources of that all-loving Father to whom all things are possible, even things harder than that a camel should go through the eye of a needle. We can easily conceive that Christ should be so presented to the sinner in simple facts of his great sacrifice so cleared of the in said church next Sabbath. On motion the followartificial theories by which they have been obscured in ling resolution was adopted: all ages of the Church, that his real atonement for simple souls should seem a new truth never heard before."

Resolved, That we protest against the use of the name "Independent Presbyterian," by an organization.

Specification Second.—He denies and abjures the

law, that demands this, or would be soothed or gratified by such an arbitrary prolongation of pain, or made more true and loyal to God by having it eternally before our cyes? Can you conceive that the heart of any intelligent creature of God, unless it should be the heart of a demon, could other than revolted by tal, Mr. R ley meets with the favor of some of the such a spectacle? Dare to think, unfettered by artificial theory, or the fear that you will be doomed forever if you follow that holiest light which the Gospel kindles within you, and you will not hesitate in your answer.

Page 14.-"I have learned to wonder that a man like Mr. Barnes, whose belief compelled this state of mind and rendered no other logically lightmate, and would necessarily, if true, make heaven still darker than earth, unless death kills every human sympathy and turns the saved into white-blooded demons instead of pure spirits of love, did not dare to reconsider his creed, and see if he had not exaggerated the true con-

ception of future woe.' Page 20 .- Speaking of the "Orthodox Church" he says: "The great body of the people have been driven to stand aloof from her communion and her ministrations. Many, probably the majority, of those who did attend upon her worship, do so under silent protest against the revolting absurdities of her creed." SPECIFICATION THIRD .- He indicates that the misery of hell may come to an end; and says the duration of future punishment is left by Scripture indefinite.

This specification can be sustained by reference to the pamphlet. See page 13. "As to the duration of future punishment I have uttered no definite opinion. I have purposely, and with studied design, been indefinite I leave the subject where I believe the Scrip-

rures have wisely left it, veiled in mystery."

Page 28.—"Having satisfied myself, by the fullest examination I could give, that the intrinsic force of the word used to express its duration does; not settle the question, I was then led to inquire whether the contrast in which the punishment of the wicked was placed with the joyous life of the righteous, and the fact that the duration of each was expressed by the same word would not compel the inference that the former would be without end. Here, in the absence of any explicit revelation on the point, I could only reason from the nature of the case, from what we know of the laws and powers of the soul. It is the nature of a healthy life to live and grow. It is equally the nature of a diseased life to decline and diseased life to decline and diseased life to publicly express the view, that the state of the finally unreclaimed in the world to come would be one of decreasing power and vital sensibility in the whole spiritual being. Respecting the duration of that state I purposely refrained from expressing any opinion.

SPECIFICATION FOURTH.—He holds that whenever the probation of the wicked ends, God simply gives them over and lets them alone: and when so let alone they will be miserable, but their misery will become less and less continually, if it does not cease entirely; and "that the climax of positive suffering for sin, and the beginning of its abatement, is reached either in this life or early in the next." This specification can be sustained by reference to the pamphlet.

Page 48.—A growing life will throw some light on a dying life. We have seen the former in its scriptural representation, as a loving knowledge of God, unfolding in ever increasing light, and rising ever nearer-its source, through ascending spheres of the revelation of the divine glory. We shall think of the latter, then, as ignorance of God, or that fearing, shrinking sense of his being, which feels Him without knowing Him—in reality the deepest ignorance of what He is —a growing blindness which is ever closing in on the soul in thicker darkness. This, too, runs on through seons of seons, a dying life, sinking down through

stages of decay, to a lower and still lower condition."
Page 53.—"Sin and suffering wither mind and neart, instead of increasing their capacities; and by a law as universal as our observation and experience. a dying life, physical, mental, and moral, is ever at tended by a decreasing sensibility. We should, therefore, seem to be justified in believing the climax of positive suffering for sin, and the beginning of its abatement, is reached in this life or early in the

CHARGE II.

Openly casting discredit upon creeds, and upon the Confession of Faith held by the Presbyterian Church,

Contession of Fatty field by the Freshylet and of Fatty as being opposed to all progress.

Specification.—In the pamphlet on "The Future State," he says: "Our standard confession is fossilized, fixed, rigid, stiff, and stony, and changeless in its superannuated decrees." This charge and specifits superannuated decrees." cation can be sustained by reference to the pamph-

See page 53.—The same passage as given above under Specification 2d, referring to orthodox creeds as "artificial theories," and urging his hearers to 'dare to think unfettered" by them.
Page 21.—In protesting against the Presbytery so

maintaining our "accepted standards of doctrine to compel us to deny him the liberty of preaching his theories in our connection, he says: "I protest in view of that fickleness of religious experience, and low spiritual and moral tone of life apparent in the Church, and among those who adhere most tenaciously and strenuously to the old forms of doctrine, evincing a need of a nourishment that can come only from some modified teaching of the gospel. I protest in the name of that freedom which is essential to the progress of the truth under which science is taking such long and rapid strides forward-a progress more imperatively demanded in the domain of theology and practical religious doctrine and belief, but which such restriction of liberty, in just so far as it is regarded, must inevitably check and cut off. We may ensily make our confession of faith a Pope more despotic and oppressive in the way of a growing light than the head of the Roman hierarchy, for he is a living man and can modify former decrees and change an outgrown garment for a new one, better fitting the expanding proportions of the wearer, suiting his encyclicals, bulls, fulminations, or indulgences to the temper of the times, the growing enlightenment, or the particular circumstances of those for whom each is intended.—Whereas, our standard

confession is fossilized, fixed, rigid, stiff and stony; ut-tered diffee hundred years ago, it is just the same to-day as at its first deliverance, and has no power to adapt itself to the growing light of the ages, or the ever-varying demands of new conditions in the changing state and wants of the people. The Presbytery must be its modifying element, or it must inevitably become an obstacle to progress. I protest against making that confession a Pope—changeless as it must be in its superanuated decrees—enthroned for all time over the faith and conscience of Presbytery and Laity.

After the reading of this testimony in the case, before taking any action, it was voted that the third citation be issued and served on Rev. L. Hamilton, to appear before the Presbytery at five o'clock, P. M., to inswer to these charges, and defend himself against this testimony. A little after five o'clock the clerk re-turned, and announced that the third citation had been served, and that Mr. Hamilton refused to comply and appear. The following resolution was then

Resolved. That the charges and specifications as they have been presented against Rev. L. Hamilton, are hereby sustained; and for this reason, and for contumacy in refusing to appear before the Presbytery in his own defence, he is hereby deposed from the Chris

tian ministry. On motion, it was voted that the Moderator appear Sabbath, and declare the Pulpit vacant, and that Rev. mar5-3m

Philadelphi
Dr. Wadaworth, of San Francisco he invited to presch another life, his suffering love so illustrated, the Dr. Wadsworth, of San Francisco, be invited to preach

tion now forming in the city of Oakland, for these rea-

sons: That as a trade-mark is the private property of a firm or individual in commerce, so the name Presbyterian is the peculiar property of Churches connected with a Presbytery, and holding to the doctrines taught by the Confering of B. 1. 2. 1. by the Confession of Faith of the said Church. The organization in question proposes to discard both these peculiar ties, and operate under the leadership of a man who has been deposed from the Christian ministry. try. The use of our name is calculated to draw mempers of the Presbyterian Church into a position where they will be taught dangerous doctrines, and contrary to the Word of God.

A motion was made and carried to authorize the Stated Clerk to furnish the OCCIDENT, Pacific and Alta California with a copy of the proceedings of the Presbytery for publication. The Presbytery adjourned, and was closed with prayer and the benediction.

George Pierson, Stated Clerk.

[The above is from the Occident of San Francisco, March 6th.]

RESURGAM.

Here in this chrysalis, a blind, dark thing-A life entangled—beats and frets and strives ; And there, beneath the mother-robin's wing Unbatched, her hestlings hear their cousins sing; And there again, enclosed in careful hives Are budding myriads of working lives; And, yet once more, the branches of the Spring

Break into beauty long ere June arrives. Thus, to my soul borne in, a thought appears Clad with the light of God's eternal day; A vision and a thing of other years—
A life redeemed, which, out of mortal clay,
Steps to the glory of the sinless spheres,

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The Presbytery of Wellsboro's meets at Farmington will 18th at 2 o'cluck P. M. J. F. CALRINS, S. C. April 18th, at 2 o'clock, P. M. J. F. CALKINS, S. C.

The Presbytery of Chemango niests at Coventryville
April 20th, at 2 P. M. W. H. SAWTELLE. S. C.

April 20th, at 2 P. M. W. H. SAWTELLE. S. C.

Presbytery of Wilmington meets in Central Church, Wilmington, April 20th, at 7½ P. M. JNO. CROWELL, S. C.

Presbytery of the District of Columbia meets at the Western church, Washington City, April 6th, at 7½ P. M:

Presbytery of Greenhill, O. meets at Mineral Ridge the 20th of April, at 2 P. M. X. BETTS, S. C.

Presbytery of Montrose meets at Nicholson, Pa. April 20th, at 2 P. M. A. MILLER, S. C.

Third Presbytery of Philadelphia.—The annual meeting will be held in the Mantua ist church, on Tuesday, April 13, at 3½ o'clock, P. M. The Presbyterial sermon will be preached at 7½ o'clock, P. M. The Presbyterial sermon will be preached at 7½ o'clock, P. M. by Rev. N. A. Prentiss the retiring Moderator. Sessional reports, assessments, will then be due. Sessions are reminded that by reschuton of the General Ass. mbly, (p. 62, Minutes of 1868) contributions to the American and Foreign Christian Union are to be incorporated with those to the A. B. C. F. M. in the Foreign Mission column of the sessional reports.

B. B. HOTCHKIN, Stated Clerk.

Philade phia Fourth Presbytery stands adjourned to meet in Philadelphia First church, Tuesday, April 13th, at 7½ o'clock, P. M. Opening sermon by Rev A. V. C. Schenck, M. derntor. T. J. SHEPHERD, Stated Clerk ... mar25;3t

The Presbytery of Ottawa will meet at Granville April 13th. Conveyance will be in waiting at the depots in La Salle and Peru for all who notify Rev. I. H. Burns, of Granville.

The Presbytery of Galena and Belvidere will meet in Galena april 13th, at 7½ P. M.

The Presbytery of Lyons meets in Palmyra, April 13, at 20'clock, P. M.

The Presbytery of Coldwater meets in Gilead, April The Presbytery of Pittsburg meets at Minraville, April 16th, at 11 A. M.

The Bresbytery of Harrisburg stan & adjourned to meet in the First Pressyster an church in Duphin on the second Fuesday in April next, at 7½ o'clock, P. M. Statistical report will be called for from the Sessions. C. P. WING, S. C.

will be called for from the Sessions.

C. P. WING, S. C.

The Presbytery of Cleveland and Portage, O., will meet in Solon on the first Tuesday of April next, at 7 o'clock, P. M.

The Presbytery of Chicago will hold its next Annual Meeting in the 2d church of Chicago, on Monday, April 12th, 1866. Commencing a 2 o'clock, P. M.

The Presbytery of Grand River Valley will hold its next Annual Meeting in the lat church at Grand Rapids, Mich, on Tuesday, April 13th, at 7 o'clock, P. M.

The Presbytery of Milward Commencing Commencing of Commencing Com

The Presbytery of Milwankle will hold its next annual meeting at Maritowoc on Tuesday. April 20th, at 9 o'clock, Statistical reports, with Commissioners' Funds required.

The Presbytery of Kalamazoo will hold its next an nnal meeting at Paw Faw. on the 2. Tuesday (12th) of April, 1869, at 7½ o'clock, P. M. Written statistical reports, Sessional Records, &c., to be presented. The question of Re-union will come before the Presbytery.

The Presbytery of Cayuga with 1d its next stated meeting at Skaneateles, on 2nd Tuesday (13th) of April at 20'clock, P. M.

CHAS. HAWLEY, S. C.

P.M. CHAS. HAWLEY, S. C.

Rochester Presbytery will meet in the Brick charch, in Rochester, April 6th at 2 o'clock, P. M.

In connection with this meeting there will be a Semi Centential meeting in Wednesday the 7th, at 10 A.M., which all ninisters who have been connected with the Rochester Presbytery are

invited serviced.

Those who intend to be present are requested to give notice of the same as early as the 1st of April, that places of enter-alignment may be provided them.

LOUIS CHAPIN,

E. T. HUNTINGTON,

Rochester, N. Y., Mar. 16, 1869.—2t.

Committee.

Rochester, N. Y., Mar. 10, 1869.—26. Committee.

Presbytery of Manmee, O. will meet in the First Comgregational chuich of Toledo, on Wednesday, April 21st, at 2 o'clock, P. M. PERRY C. PALDWIN, S. C. The Presbytery of st. Louis will hold its next stated neeting in the North church, St. Louis, ou the first Tuesday of April at 7% o'clock, P. M. Statistical reports and records of segments are to be presented.

The Presbytery of St. Louis will hold its next stated Clerk.

The Presbytery of St. Louis will hold first tuesday of April at 1% o'clock, P. M. Statistical reports and records of segments are to be presented.

The Presbytery of St. Louis will hold its next annual meeting at Decatur, Burt county, Nebraska, on Briday, April 9th, 1869, at 7% o'clock, P. M. F. M. DIMMICK. Stated Clerk.

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I have given the new Tomato, Gen. Grant, a fair trial of two
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Knyes, Eureka, Maupay, Foard, Cedar Hill. 2c., and find it surpasses, them sill in earliness, productiveness, and all the qualities
which I consider requisite in a first-class market variety, and can
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after more ef-

Bronchitis is the legitimate child of Catarrh. Troches and all palliatives cannot in any case reach the fountain in the head, where

any kind aggravates, and never cures the dise use. A snecze is nature's emphatic warning, and is produced in consequence of an irritation of the heal. Nature speaks out and says no Lat every speeze. She opens the water ducts, and floods the nostrils with water to drive out the intruder, just as the ducts of the eye are opened when dust affects that organ. Taking snuff will produce Catarrh. The patient feels dull, heavy, stupid and sleepy; his fears are not aroused until perhaps too late.

He catches cold constantly in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the corruption within; while the patient has often lost the sense of smell. The disease advances cautiously, until pain in the chest, lungs, or bowels, startles him; he hicks and coughs; has dyspepsia, has liver complaint, wants to take a blood purifier, or cod liver oil. Bosh! The foul ulcer in the head cannot be reached by such nostrums. He becomes nervous, his voice is harsh and unuatural, feels disheartened, memory loses, her power, judgment her seat, gloomy forebodings hang overhead; hundreds, yea, thousands, seek a rope, a river, a revolver, or a razor, and cut the miserable thread of life. The world looks on and wonders that a man surrounded by all the charms and opule ice that gold can give, should deliber. ately choose a quiet grave; others drag on a weary life and sink under lung complaints by inches. Many hire some miserable scamp of some big sounding Charlitan, having such a string of promotions from Europe that they actually be wilder and dazzle their victim, who at once comes down with the dust, pays \$5 for a useless examination, \$50 more as part payment for a job cure. Of course the dape is not silly enough to pay the balance, but thanks God he was not killed outright by the outrageous treatment. The villains cooly write a flathing certifi ate, and attach thereto the

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