HOME MATTERS.

RIVER ITEMS.—The river had attained a height of 8 feet, last night, and then commenced to recede slowly.

Business on the wharf was dull. The only arrival, except the packets, was the *Dan Convers*, from Zanesville, with tobacco and produce.

A dispatch was received in the afternoon announcing that the *Crystal Palace* left Wheeling three hours after the *David White*, notwithstanding which she overtook her and passed her under way, beating her handsomely into Cincinnati. We shall hear any amount of explanations from the Wheeling and Louisville prints.

MADISON, May 18, P. M.—A severe storm swept over this city and vicinity this afternoon. The steamer Hoosier State, which left this port for Cincinnati at half past four o'clock this afternoon, has just returned in distress. Both her chimneys and her pilot house were blown overboard, and the main cabin was moved from its place.

No lives were lost.

The passengers report that the trees were blown down along the shore, and houses unroofed, &c.—*Tel. dispatch to Cin. Gaz.*

THE RIVER.—Since our last, the Wabash has been at one of its high floods—ferry boats have been crossing the bottom on the west side for several days. From accounts of rains above, it is probable there will be good navigable water for some time.—*Terre Haute Courier.*

BREAK IN THE CANAL.—We regret to learn that the bank of the canal at Dresden, between the Union Mills and the Aqueduct, commenced giving away early last Sunday morning, and that a break about seventy yards in length and ten feet below the level of the bottom of the canal, was made before the water escaped, the creek being much lower than the canal.

We understand that the breach cannot be repaired in less than a week, but we have no doubt that every effort will be made to have the water in again at the earliest possible day.—*Zanesville Courier.*

ASSOCIATE SYNOD—THIRD DAY.

FRIDAY, May 20, 1853.

The General Synod of the Associate Church, met, pursuant to adjournment, this morning at ten o'clock.

The first hour of the session was spent in devotional exercises, after which the reports of presbyteries were handed in and read.

The report of the Philadelphia Presbytery was read, containing a call from the members to Mr. Thomas Beveridge, of Cannonsburgh, to supply a vacancy in one of the churches in Philadelphia.

The report was laid on the table.

The report of the Cambridge Presbytery recommended the establishment of a mission at Malta.

Two memorials from the members of the congregation of Cherokee were read by the clerk.

The first petitioned Synod to withdraw the basis in overture for union between Synod and the A. R. Church. The petition was numerously signed.

The second memorial asked its withdrawal, as the basis as a whole, had never been presented to Presbyteries for action, together with a number of other objections. The memorial contained a personal insinuation against a member of the Synod, without specifying him, on this account.

Rev. Mr. BANKS, moved on that account that the memorial be returned to memorialists.

After some discussion, a substitute was offered, to lay on the table, which was carried.

The Report of the Clarion Presbytery disapproved of the basis for union proposed by Beaver Church.

Referred to committee on Bills and Overtures.

A letter from the missionaries in Oregon was read by Dr. Scorr, under the title of the United Presbyterian Church of Oregon, giving an account of the manner in which the two churches united.

On motion, laid on the table for the present.

The Report of the Southern Indiana Presbytery contained a charge against a member of the Presbytery for excepting the communion by inviting a clergyman of another denomination to participate.

Referred to Committee on Appeals.

On motion of Mr. Brown, one hundred and fifty copies of the Gazette were subscribed for by Synod.

On motion, Synod adjourned until two o'clock.

AFTERNOON SESSION.

The afternoon session was opened with prayer by the Moderator.

Minutes of the forenoon session read and approved.

A very interesting discussion arose on the question what action the Synod would take on the call for Mr. Thompson. by the Baltimore Presbytery. The debate was participated in very generally by the members.

It was finally decided to present the call to Mr. Thompson for acceptance and rejection.

The call was presented to Mr. Thompson, who, in a stated address, declined to go to Baltimore.

On motion, the order of business was suspended, to admit the reception of Presbyterial reports, now ready.

The report of the Miami Presbytery was handed in and read by the clerk.

It was moved that so much of the report referring to Submission and Albany Presbytery be referred to a select committee.

Mr. MORROW, Dr. Cooper and J. C. Smart were appointed the committee.

It was moved, seconded and adopted, that so much of the report as refers to a formula of baptism, be referred to the Committee on Bills and Overtures.

A committee from the A. R. Synod, on the subject of union, consisting of Revs. Drs. Pressley, Claybaugh and Macdille, entered the church, and after a few preparatory remarks, Dr. Pressley, on behalf of the Committee, presented the following:

To the Associate Presbyterian Synod, now in session in the city of Pittsburgh, the General Synod of the Associate Reformed Church of the West, send greeting:

DEAR BRETHREN.—The basis of Union adopted by your Synod, and proposed to us as the ground upon which the two Churches should be united in one ecclesiastical organization, as you are aware, has been submitted in overture to the Presbyteries and Sessions under our care; and after much anxious and prayerful consideration, we are sorry to have to say, that some considerable amendment would be necessary to render it entirely acceptable to our Church. It gives us pleasure to state that this document contains much precious truth which is held in common between us. To an expression of our cordial adherence to these doctrinal truths, we could of course have no objection. But as they are already exhibited as distinctly and as clearly as language will admit of in our Confession of Faith and Catechisms, we can see no necessity for a re-exhibition of them in another book called a Testimony. There are, however, some things in the basis, which it seems to us should not occupy a place among the terms of communion, but in relation to which, there should be among brethren the exercise of Christian forbearance. For examples, we may refer to the articles on the subject of the "Extent of Redemption," in so far as it relates to the purchase of common debts, and of "Covenanting." Though these articles, and perhaps some others, unless considerably modified, would present some difficulty to our minds, yet we are free to admit that it is probably a diversity in the manner of expressing our views on these subjects, rather than a difference involving principle which mainly exists.

Besides these, there are other articles which seem to us to involve questions of doubtful disputation, and some others which, though they may express the views which we regard as correct, do not appear to be entitled to a place in the Testimony of the Church.

But, dear brethren, is it not sufficiently evident from what has been witnessed in various conventions, in which there has been a free and fraternal interchange of views, that we are of one mind in relation to the great doctrines of the Gospel, the worship of God, the discipline and government of the Church? Does there not in reality exist as great a degree of harmony of views between the two Churches, as obtains between the individual members of the same Church? Would there be a necessity for a greater stretch of forbearance for the sake of effecting a comfortable union of the two Churches than must now be exercised for the preservation of union among the members of the same Church? If, then, we cannot express our views on certain questions which have long been matters of controversy, in precisely the same language, could we not, in relation to these things, agree to differ?

As it appears to be impracticable so to modify the present basis as to render it acceptable to all concerned, instead of undertaking to amend it, we would respectfully invite the attention of our brethren to the consideration of a less complicated method of accomplishing the object which we all have at heart. Our past experience seems to lead us to the conclusion that, if a harmonious union shall ever be effected between the two Churches, it must proceed upon the principle that we are already one in the faith. This unity in the faith appears not only from the formulas of Christian doctrine which we hold in common, but also from a free interchange of views on different occasions. We are, therefore, prepared to embrace our brethren in the closest bonds of christian fellowship, and to form with them one united church, upon the principle that we are as nearly one in the faith, as can reasonably be expected in the present state of imperfection; and, therefore, that we should be visibly one. On this general principle our brethren in the Territory of Oregon have formed a happy union, which promises to be productive of the happiest results. This has been done on the basis of Scripture