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"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 211.

AVID McKINNEY, Editor and Proprietor.

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ERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, OCTOBER 11, 1856.

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Delivered in the City, 1.75 " " }

Original Poetry.

Reflections on Autumn.

The following lines were sent us as being com-
ed by a child of fourteen years of age. We
ld encourage talent; but we would not, by
means, set all our young friends to write
try. Let those who have a special gift in this
, cultivate it.]

m morning till night, in mournful delight,
he doleful Cecedi do sing;
he close of the year, as Winter draws near,
sorrowful message they bring.

ir warning we hear, and well may we fear,
hat pale death is lingering near by;
soon may call in, to stop us from sin;
hat a terrible thing 'tis to die!

w greatly are we in likeness to thee,
hen cold, icy Winter is near;
frown at the cold when the story is told,
d mingle each song with a sigh!

hat the same we may join in a strain,
solemn, as lasting, as long,
hat richest Bestower, reward of the sower,
wisdom almighty and strong.

n Summer has gone, and harvest is done,
let us join in that anthem with thee,
he freshness of rain, for the richness of grain,
hat cheered us in childhood and glee.

n youth, by tough time, is deprived of her
prime,
d every loved action is old;
o shall be aid, in that deep, distant shade,
a dark, gloomy future untold!

sheets are soon spread, those shrouds of the
dead,
r the man who has ripened in age,
se features all show that he soon must go,
nd be doomed unto bliss or to rage!

those fears do tell that there is a hell,
hich man in his end must shun,
ever torment, in flames never spent,
id devils and rebels undone!

re's a heaven as true, for the humble, the few,
ar away where the weary are free;
angels of song, 'mid wise ones and strong—
is in heaven, kind Father, with thee!

hen, let us sing, like birds of the Spring,
ill Winter shall warn us away;
we love and woo, may we hope and pursue,
ill we come to the portal of day!

rinceton, N. J., 1856.

The Presbyterian Church on Slavery.

A "Subscriber," and many others, have
pressed a desire to know the precise posi-
occupied by the Old School Presbyte-
Church, on the subject of Slavery. One
ks of the action of the Assembly of 1818,
nother of that of 1845. We shall give
Minutes on the subject, of both those
s; also of 1846 and 1850.

ACTION OF THE ASSEMBLY OF 1818.

The following resolution was sub-
ed to the Assembly, viz.

Resolved, That a person who shall sell
slave, a member of the Church, who
l be at the time in good standing in the
rch and unwilling to be sold, acts incon-
ntly with the spirit of Christianity, and
ht to be debarred from the communion of
Church.

After considerable discussion, the sub-
was committed to Dr. Green, Dr. Bax-
and Mr. Burgess, to prepare a report to
dopted by the Assembly, embracing the
ct of the above resolution, and also ex-
sing the opinion of the Assembly in gen-
as to slavery."—*Minutes*, 1818, p.

The report of the Committee was unani-
ly adopted, and is as follows, viz.]

The General Assembly of the Presby-
Church, having taken into considera-
he subject of slavery, think proper to
known their sentiments upon it to the
ches and people under their care.

We consider the voluntary enslav-
of one portion of the human race by
her, as a gross violation of the most pre-
and sacred rights of human nature; as
ly inconsistent with the law of God,
h requires us to love our neighbor as
lves, and as totally irreconcilable with
spirit and principles of the Gospel of
st, which enjoin that 'all things what-
er ye would that men should do to you,
e even so to them.' Slavery creates a par-
in the moral system; it exhibits ra
al, accountable, and immortal beings in
circumstances as scarcely to leave them
power of moral action. It exhibits them as
endent on the will of others, whether they
receive religious instruction; whether
shall know and worship the true God;
her they shall enjoy the ordinances of
Gospel; whether they shall perform the
s and cherish the endearments of hus-
and wives, parents and children, neigh-
and friends; whether they shall pre-
their chastity and purity, or regard the
s of justice and humanity. Such are
e of the consequences of slavery—conse-
ces not imaginary, but which connect
selves with its very existence. The
to which the slave is always exposed, of-
take place in fact, and in their very worst
ee and form; and where all of them do
take place—as we rejoice to say in many
nces, through the influence of the prin-
les of humanity and religion on the mind
masters, they do not—still the slave is
rived of his natural right, degraded as a
man being, and exposed to the danger of
ing into the hands of a master who may
ict upon him all the hardships and inju-
which inhumanity and avarice may sug-
t.

From this view of the consequences re-
ing from the practice into which Chris-
people have most inconsistently fallen,
enslaving a portion of their brethren of
nkind—for 'God hath made of one blood
nations of men to dwell on the face of
earth'—it is manifestly the duty of all
ristians who enjoy the light of the pres-
t day, when the inconsistency of slavery,
th with the dictates of humanity and re-
gion, has been demonstrated, and is gen-
lly seen and acknowledged, to use their
nest, earnest, and unwearied endeavors,
correct the errors of former times, and as
edily as possible to efface this blot on our
ly religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

"We rejoice that the Church to which we belong commenced as early as any other in this country, the good work of endeavoring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous and efficient laborers. We do, indeed, tenderly sympathize with those portions of our Church and our country where the evil of slavery has been entailed upon them; where a great, and the most virtuous part of the community abhor slavery, and wish its extermination as sincerely as any others; but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands.

"As our country has inflicted a most grievous injury upon the unhappy Africans, by bringing them into slavery, we cannot indeed urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve. We, therefore, warn all who belong to our denomination of Christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish this evil.

"And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

"Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend, and we do it with all the earnestness and solemnity which this momentous subject demands, a particular attention to the following points.

"We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of color in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desires to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are by a gracious providence more favorably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

"We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, when they have opportunity; by favoring the instruction of them in the Sabbath School, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and to man. We are perfectly satisfied, that it is incumbent on all Christians to communicate religious instruction to those who are under their authority; so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an incitement to insubordination and resurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

"We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper Church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the Church, till he repent, and make all the reparation in his power to the injured party."—*Minutes*, 1818, p. 692.

ACTION OF THE ASSEMBLY OF 1845.

[The subject having been from time to time, for a series of years, urged upon the Assembly, it was taken up in 1845, and the following paper adopted:]

"The Committee to whom were referred the memorials on the subject of slavery, beg leave to submit the following report:

"The memorialists may be divided into three classes, viz.

"1. Those which represent the system of slavery, as it exists in these United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

"2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon the members of our Church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

"3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the Church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

"The question which is now unhappily agitating and dividing other branches of the Church, and which is pressed upon the attention of the Assembly by one of the three classes of memorialists just named, is, whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the Church.

"The Church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate, where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called to decide, is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?

"It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the Word of God. That slavery existed in the days of Christ and his Apostles, is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the Apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and, if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be 'obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ,' are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with conniving at sin, introducing into the Church such sinners, and thus bringing upon them the curse of the Almighty.

"In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which, in some of the States, it is regulated. Nor would they by any means countenance the traffic in slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of 'filthy lucre,' or for the convenience of the master; or cruel treatment of slaves, in any respect. Every Christian and philanthropist certainly should seek by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

"Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as mere property, and not as human beings, rational, accountable, immortal. The Scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties, 'knowing that their Master is in heaven, neither is there respect of persons with him.'

"The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a Court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say, that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects, we are fully persuaded, can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

"The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the Gospel, and enjoining upon each the discharge of their relative duties. Thus only can the Church of Christ as such, now improve the condition of the slaves in our country.

"As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail, and neither the Scriptures nor our Constitution authorize this body to prescribe any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slaveholding States, are awaking to a deeper sense of their obligation to extend to the slave population generally the means of grace, and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his Master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule: 'Whatsoever ye would that men should do to you, do ye even the same to them.'

"In view of the above stated principles and facts,

"*Resolved, First.* That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the Southern portion of the country, is no bar to Christian communion.

"*Second.* That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself, and abandon the organization, under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the Northern from the Southern portion of the Church; a result which every good citizen must deplore, as tending to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

"The yeas and nays being ordered, were recorded." [Yeas 168, Nays 13, Excused 4.]—*Minutes*, 1845, p. 16.

[In 1846, a collection of petitions and memorials on the subject of slavery was received and referred.]

"The Committee recommend the adoption of the following minute, viz.

"Our Church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period, it has held and uttered substantially the same sentiments. Believing that this uniform testimony is true, and capable of vindication from the Word of God, the Assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fullness and clearness. Therefore,

"*Resolved*, That no further action upon this subject is at present needed.

"The following amendment was offered by the Rev. R. M. White, and laid on the table, viz: 'Except to say, that the action of the Assembly of 1845 is not understood by this Assembly to deny or rescind the testimony that has been uttered by the General Assembly previous to that date.'

"The question was then taken on the report, when the ayes and noes were called for, and are as follows:" [Ayes, 119. Noes, 33.]

"The following resolution was offered by the Rev. R. M. White, and was adopted, [without division:]

"*Resolved*, That in the judgment of this House, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date."—*Minutes*, 1846, pp. 206, 207.

[In 1850, the subject being again introduced by overtures from the Presbytery of Beaver, and the church of Rocky Spring, in the Presbytery of Chillicothe, the Committee of Bills and Overtures recommended that it be "*Resolved*, That the previous and repeated declarations of the General Assembly upon the subject of American slavery, are such as to render any action upon the above overture and memorial unnecessary." The overture was laid on the table. (*Minutes*, 1850, pp. 456, 481.) The subject has not since come before the Assembly.]

This position of the Assembly has appeared to the great body of the Church, so Scriptural that there has been a general acquiescence therein, North and South. Our Church Courts have met in harmony, and the people have felt and acted as brethren. Only a few ministers and members were dissatisfied; and these have mostly united in the "Free Presbyterian Church."

Synod of Allegheny.

The Synod of Allegheny met according to adjournment in the Presbyterian church of Butler, Pa., on the 25th day of September, 1856, and was opened with a sermon, by Rev. E. P. Swift, D. D., the last Moderator, on the Acts of the Apostles v: 29—"We ought to obey God rather than men."

After sermon, Synod was constituted with prayer.

The following members were present:

PRESBYTERY OF ERIE.

Ministers.	*Elders.*
Robert Glenn,	David Zahniser,
James Coulter,	B. F. Baskin,
Samuel J. M. Eaton,	Robert Clark,
William Wilson,	J. C. Porterfield,
John W. McCune,	James A. Leech.
David Grier,	
James W. Dickey,	
William McCullough,	
William J. Alexander,	
James M. Shields.	

PRESBYTERY OF BEAVER.

Ministers.	*Elders.*
Robert Dilworth, D. D.,	John Newell,
Absalom McCready,	William Phillips,
John W. Johnston,	B. Rush Bradford,
Benjamin C. Critchlow,	Samuel Satterfield,
David Waggoner,	Alexander Ross,
Henry Webber, (2)	Benjamin Cunningham,
David C. Reed,	John Nesbit,
Elliot E. Swift,	William Gibson, (2)
Thos. P. Johnston, (2)	Joseph Moore. (2)
Amos S. Billingsly.	

PRESBYTERY OF ALLEGHENY.

Ministers.	*Elders.*
John Munson,	James Wilson,
John Coulter,	Adam Black,
Loyal Young,	James McCurdy,
R. B. Walker,	Thomas Campbell,
Newton Bracken,	Alexander McBride,
Ebenezer Henry,	James Morrison,
Ephraim Ogden,	James Crawford,
W. F. Kean,	Philip Miller,
George Cairns,	James Noble,
J. V. Miller,	Isaac Robb,
Alex. Cunningham, (2)	James Welsh,
J. F. Boyd.	James Adams,
	Ezekiel Miller,
	Ezekiel Howe,
	Nathaniel Cooper,
	Ferris Armor,
	Robert Stevenson.

PRESBYTERY OF ALLEGHENY CITY.

Ministers.	*Elders.*
David Elliott, D. D.,	Robert Davis,
Elisha P. Swift, D. D.,	James Gibson,
Wm. S. Plumer, D. D.,	David Duff,
Henry R. Wilson, D. D.,	Robert Gilleland,
Leland R. McAboy,	James Schoonmaker,
Louis L. Conrad,	T. H. Nevin,
James Allison,	Joseph Moorehead,
William G. Taylor,	Martin L. Hawkins,
James Smith,	James McKee. (2)
John Brown,	
Alexander Sinclair,	
William Annan.	

MEMBERS ABSENT.

Presbytery of Erie—John V. Reynolds, George W. Zahniser, Lemuel G. Olmstead; J. Irwin Smith and Charles A. Behrends.

Presbytery of Beaver.—James Satterfield, Robert Johnston, Samuel Henderson, William Nesbit and Jonathan Wilson.

Presbytery of Allegheny City—Nathaniel Todd, John F. McLaren, D. D., Daniel E. Nevin, John Arthur, Alexander Shand. Edward S. Blake, Charles B. Maclay and H. W. Guthrie

Adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

FRIDAY MORNING, 9 o'clock.

Synod met and was opened with prayer.

Rev. Robert Dilworth, D. D., was elected Moderator, and Benjamin Rush Bradford, Temporary Clerk. On motion, the reading of the General Rules for Judicatories was dispensed with.

The Rev. J. Leighton Wilson, D. D., of the Synod of South Carolina; Rev. A. P. Happer, M. D., of the Synod of New York; Rev. David McCay and Rev. David McKinney, D. D., of the Synod of Pittsburgh; Rev. John Smalley, of the Synod of Philadelphia, and Rev. A. B. Maxwell, of the Synod of Northern Indiana, being present, were invited to sit as corresponding members.

The minutes of the last meeting of Synod were read. The Moderator announced the following committees:

ON BILLS AND OVERTURES.

Ministers—Messrs. E. P. Swift, D. D., James Coulter, D. Waggoner, John Munson. *Elders*—Thomas Campbell, Wm. Philips, James A. Leech.

JUDICIAL COMMITTEE.

Ministers—L. L. Conrad, Wm. Wilson, R. B. Walker, Henry Webber. *Elders*—Adam Black, John Nesbit, Robert Davis.

ON PRESBYTERIAL RECORDS.

ALLEGHENY.—*Ministers*—Samuel J. M. Eaton, James Allison. *Elder*—Samuel Satterfield.

BEAVER.—*Ministers*—Newton Bracken, David Grier. *Elder*—William Gibson.

ERIE.—*Ministers*—Leland R. McAboy, Thomas P. Johnston. *Elder*—Philip Miller.

ALLEGHENY CITY.—*Ministers*—John W. Johnston, John Coulter. *Elder*—Alexander Ross.

DEVOTIONAL EXERCISES.

Ministers—Loyal Young, David Elliott, D. D. *Elder*—James M'Curdy.

NARRATIVE OF RELIGION.

Ministers—William F. Kean, Benj. C. Critchlow. *Elder*—Theo. H. Nevin.

SYNODICAL DISCOURSE.

Ministers—Louis L. Conrad, David C. Reed. *Elder*—James Noble.

MINUTES OF GENERAL ASSEMBLY.

Ministers—Newton Bracken, James Dickey. *Elder*—J. C. Porterfield.

REASONS OF ABSENCE FROM PREVIOUS MEETINGS.

Ministers—James Smith, Amos S. Billingsly, Ephraim Ogden. *Elders*—Nathaniel Cooper, John Newell.

ON GRANTING LEAVE OF ABSENCE FROM THIS MEETING.

Ministers—William G. Taylor, William M'Cullough. *Elders*—James Welch, David Duff.

A letter was read from the Corresponding Secretary of the Church Extension Committee, whereupon Rev. Dr. Elliott and Rev. E. E. Swift were appointed a Committee, to prepare a minute in relation to the subject.

The first standing order was taken up, and statistical reports were read and placed in the hands of the Stated Clerk.

The second standing order was taken up, and the Records of Presbyteries were called for and placed in the hands of the Committees for examination.

The third standing order was taken up, and narratives of the state of religion were called for and placed in the hands of the Committee on the Narrative.

On motion, a collection of twenty-five cents from each member was taken up, amounting to $19,75, which was placed in the hands of the Treasurer.

The Committee on Devotional Exercises presented the following report for the religious exercises, which, according to the standing rule, are to be observed this afternoon.

1. That the Moderator preside.
2. Psalmody and Prayer, by Rev. David Elliott, D. D.
3. Address, by Dr. J. L. Wilson, on Missions.
4. Psalmody and Prayer, by Rev. E. P. Swift, D. D.
5. Such other exercises as the Moderator may direct, and time allow.

The report was accepted and adopted.

The following resolutions were unanimously adopted in regard to the Bible cause:

Resolved, 1st, That this Synod regards the present as a fitting occasion to renew expressions of its interest in the Bible cause, and of confidence in the American and Pennsylvania Bible Societies and their Auxiliaries.

Resolved. 2d, That we have heard with much pleasure, of the resolution of the American Bible Society, adopted at its last anniversary, to enter on a second exploration of our entire Country, with the purpose of placing a copy of the Sacred Volume, as early as practicable, in every destitute household where there is a willingness to receive it.

Resolved, 3d, That this Synod cordially recommends to our people to co-operate heartily with other friends of the Bible in all our bounds, in carrying into execution the foregoing resolution.

Resolved, 4th, That we cordially commend to our plain, honest people, who cannot read the Scriptures in the originals, the English translation of the Scriptures now in general use, as being in every respect by far the best yet presented to the public.

The Report of the Board of Colportage, was read, and referred to the following committee: Absalom McCready and James W. Dickey, ministers; and Robert Stevenson, elder.

Adjourned to meet at 2 o'clock P. M. Concluded with prayer.

FRIDAY AFTERNOON, 2 o'clock P. M.

Synod met, and was opened with prayer. The minutes of the morning session were read.

Rev. Cortlandt Van Rensselaer, D. D., of the Synod of New Jersey, and Rev. Reese Happersett, D. D., of the Synod of Philadelphia, being present, were invited to set as corresponding members.

Synod having heard Dr. Van Rensselaer on the subject of Education, and Dr. Happersett on the subject of Domestic Missions, appointed Rev. Dr. Plumer, Rev. Wm. J. Alexander, and Joseph Moorehead, elder, to bring in a minute in regard to the benevolent operations of the Church.

Synod then proceeded to appoint the place of its next meeting. It was resolved to meet in the city of Erie, on the fourth Thursday of Sept., A. D. 1857, at 7½ o'clock P. M.

Synod took a recess until 7 o'clock.

FRIDAY EVENING, 7 o'clock.

After recess Synod met. A sermon was delivered by Rev. B. C. Critchlow, on the subject of "Systematic Benevolence," by appointment of Synod, on Acts of the Apostles xx: 35; "It is more blessed to give than to receive."

Adjourned to meet to morrow morning, at 9 o'clock. Concluded with prayer.

SATURDAY MORNING, 9 o'clock.

Synod met and was opened with prayer. Half an hour was spent, according to the standing rule, in devotional exercises.

The Committe appointed to bring in a minute in regard to the benevolent operations of the Church, presented the following report, which was accepted and adopted:

Synod having had under consideration the operation and Interests of our various ecclesiastical organizations for the advancement of Christ's kingdom, cordially adopts the following minute, as expressive of its present views:

1st. The history of these institutions, from their inception up to this time, clearly shows the good hand of our God upon us, leading us to believe that he neither has left nor will leave us to beat the air, nor to run as uncertainly; but that he will establish the work of our hands upon us; yea, the work of our hands he will establish it.

2d. *Resolved*, That Synod has heard with great pleasure of the increased and increasing operations of the respective Boards of the Church, and of the increasing blessing of God upon their faithful labors.

3d. *Resolved*, That the Synod cordially recommends to all the people within its bounds to endeavor to diffuse in all our congregations, sources of information respecting these institutions, and does especially recommend the circulation of the *Home and Foreign Record*.

4th. *Resolved*, That this Synod heartily concurs in the views presented on these various subjects expressed in the resolutions adopted by the last General Assembly.

The Committee on the Synodical Sermon reported, recommending Rev. Henry R. Wilson, D. D., as the preacher, and "Foreign Missions" as the subject. The report was accepted and adopted.

The Committee on the Records of Allegheny City reported, recommending their approval with the following exceptions:

1st. That Mr. Nestor Staicos preached an ordination sermon without any information on the Records of the appointment of a subject for ordination, but such appointment for licenseure.—Record, pages 65, 68, 69.

2d. That Mr. Staicos was ordained without having been previously licensed, or having made any trials with a view to ordination.

3d. That it appears that the Presbytery ordained Mr. Alexander St. Clair without having a trial sermon, he being excused from that part of trial for reasons considered sufficient by the Presbytery.

The discussion pending, Synod adjourned to meet after public worship this afternoon. Concluded with prayer.

SATURDAY AFTERNOON, 3½ o'clock.

Synod met and was opened with prayer. The Committee on Devotional Exercises presented a further report, which was accepted and adopted and is as follows:

That the Synod unite with the church of Butler in the observance of the Lord's Supper, on to-morrow.

That Rev. Henry Webber preach the preparatory sermon, on Saturday afternoon, at 2 o'clock.

That Rev. Samuel M. Eaton preach on Sabbath morning.

That Rev. David Elliott, D. D., and Rev. John Munson officiate at the administration of the Lord's Supper, and that Rev. David C. Reed preach at 7 o'clock on Sabbath evening.

That Rev. Elliot E. Swift preach in the Associate Reformed Presbyterian church, at 11 o'clock on Sabbath morning, and the Rev. David Grier in the same place, at 1 o'clock P. M.

That Rev David Waggoner preach in the English Evangelical Lutheran church at 11 o'clock, on Sabbath morning, and the Rev. Wm. Wilson in the same place, at 7 o'clock P. M.

The Committee would further recommend, that the members, so far as convenient, meet at 3½ o'clock on Sabbath afternoon, to spend an hour and a half in religious conference, on the subject of revivals and necessities of our churches. Rev. Messrs. E. P. Swift, D. D., Benj. C. Critchlow, and Lewis L. Conrad, giving brief narratives of the work of grace in their churches last Winter, the Moderator to preside at the meeting.

The Committee on the Board of Colportage presented the following report, which was accepted and adopted:

Resolved, 1st, That this Synod has learned with great pleasure the success that has attended the operations of this Board, that the sales have been greatly increased, that there is now a freedom from debt, and that there appears to be a growing interest in this enterprise, not only among the churches of our own denomination, but also among the churches of other branches of the Presbyterian family; and also that there seems to be a still widening door of usefulness open to this Board.

Resolved, 2d, That this Synod recommends the Board to make still greater additions to its Sabbath School books, that the libraries of our Sabbath Schools may be properly furnished, as the publication of new books and the circumstances of the Board may permit.

Resolved, 3d, That if any members of this Synod are acquainted with any books suitable for Sabbath School books, not now among the selections of this Board, they are requested to furnish the Executive Committee with the names of such works.

Resolved, 4th, That each Presbytery be requested to nominate one or more Colporteurs to labor within its bounds, if such labor should be considered necessary, and that the expenses, so far as possible, be borne by the usual per-centage allowed on the sales of books, that the Board may be able to avoid expenses as far as possible.

The following persons were elected members of the Board of Colportage: Lewis L. Conrad, E. E. Swift and Loyal Young, ministers: B. R. Bradford, Wm. Campbell and James Schoonmaker elders. Also, Rev. Henry R. Wilson, D. D., was elected in place of Rev. Dr. Plumer, resigned.

The Committee on Leave of Absence from the present meetings of Synod, presented the following report, which was accepted and adopted.

The Committee on Leave of Absence report that they have granted leave of absence as follows, from the remaining sessions of Synod: After Friday noon, to elder J. C. Porterfield. After Friday evening, to Rev. H. R. Wilson, D. D., Rev. J. W. Dickey, and elder David Duff. After Saturday noon, to Rev. W. S. Plumer, D. D., and elder James Gibson; to Rev. Robert Glenn and elder Jas. Noble; Ezekiel Howe, James Adams, Isaac Robb, Robert Clarke, J. Campbell, Alex. McBride, and N. Cooper; Rev. John Coulter and Rev. Alex. Cunningham. After Saturday noon, to return on Monday morning, Revs. W. F. Kean and Thomas P. Johnston and George Cairns.

All of which is respectfully submitted.

The consideration of the report of the Committee on the Records of the Presbytery of Allegheny City, was resumed. The report was adopted.

Synod took a recess until seven o'clock.

SATURDAY EVENING, 7 o'clock.

After recess, Synod met and proceeded to the consideration of the report submitted by the Judicial Committee, in regard to certain paper placed in their hands by Mrs. Elizabeth Harding. The report was accepted and adopted, and is as follows:

That we deeply sympathize with Mrs. Harding in her peculiar sorrows and afflictions, and regret that the papers put into the hands of the Judicial Committee are of such a character as to put it out of our power to redress the grievances of which she complains.

The following report made by the Committee on Reasons of Absence from Previous Meetings, was accepted and adopted:

That Rev. Messrs. David Elliott, D. D., David Grier, and L. L. Conrad had assigned reasons for absence from the last meeting, which were sustained, and that Rev. Messrs. Thos. P. Johnston, Alexander Cunningham, and Henry Webber, and Elders Joseph Moore, James M'Kee, and William Gibson had assigned reasons for late attendance, which were also sustained.

The Committee on the Records of the Presbytery of Beaver reported, recommending their approval. The report was adopted, and the Records were approved.

The Presbyteries were called upon in accordance with a resolution on page 51 of the Minutes adopted at a previous meeting, to report as to what had been done in the work of Church Extension within their bounds.

The Presbyteries were also called upon to report as to what had been done to secure contributions from churches within their bounds, to the fund for Superannuated Ministers.

The Committees appointed to examine the Records of the Presbyteries of Erie and Allegheny, reported, recommending their approval, as far as written. The reports were accepted and adopted.

The following resolutions were passed in relation to the Western Theological Seminary:

Resolved, That the Synod hereby express their gratitude to the great Head of the Church, for his continued smiles upon the Western Theological Seminary in the increased number of students during the last year.

Resolved, That this Synod will sanction any judicious effort on the part of the Board of that Seminary, to raise funds for the endowment of a Fourth professorship, or any other object essential to the welfare of the Institution.

The Committee on Church Extension presented the following report:

The Committee appointed in reference to Church Extension report, that the subject is one of vast importance, and calls for the most serious attention of all the ministers and churches within our bounds; therefore,

Resolved, 1st, That this Synod looks with unabated favor upon this enterprise, as organized and entered upon by our General Assembly.

Resolved, 2d, That the Synod earnestly recommend to all the pastors and churches within our bounds, so to arrange their plans of Systematic Benevolence, as to give this object a place among their stated annual collections.

The report was accepted and adopted.

The Treasurer presented the following report, which was accepted and adopted:

TREASURER'S REPORT.

Balance from last year	$10.43	
Synodical Collection	19.75	
	$30.18	
Paid Stated Clerk		$9.00
Permanent Clerk		5.00
Janitor		3.00
Stationary		30
		$17.30
Balance in hands of Treasurer	$12.88	

The Committee on the Minutes of the General Assembly presented the following report, which was accepted and adopted:

They find nothing in the Minutes requiring the action of this body, except a resolution on page 581, in reference to a fund for the widows and families of deceased ministers, and for the relief of superannuated and disabled living ministers. The Committee recommend that the Synod re-affirm their action of last year on this subject, as follows:

That the Presbyteries be recommended to adopt, as soon as practicable, such measures as will bring this subject before the people, interest them in it, and lead them to contribute to this object.

Resolved, That the Editor of the *Presbyterian Banner and Advocate* be requested to publish the Minutes of Synod in his paper, and that the Stated and Temporary Clerks be appointed to attend to said publication.

The thanks of Synod were tendered to the citizens of Butler for their hospitality to its members.

The Committee on the Narrative presented the following report, which was accepted and adopted:

NARRATIVE ON THE STATE OF RELIGION.

The Synod of Allegheny, in making their Narrative on the State of Religion, feel called upon to express their gratitude to the God of all grace, for his goodness in having brought us through another year; for he is good, supremely good, and kind are all his ways. All the Presbyteries inform us that the usual means of grace are enjoyed, as in former years, and it would seem that in quite a number of instances pleasing tokens of God's gracious presence have been experienced. Quite a number of the churches have been visited with the special outpourings of the Holy Ghost. Among these we may mention the first church of Allegheny City, Manchester, Newcastle, Westfield, Beaver Falls, Butler, and others; and when we remember the worth of the soul, it is not possible for us to form too high an estimate of these Divine visitations. It is, however, to be feared that we have not received the blessing with that gratitude which was pleasing to God, and therefore we are in danger of being left to greater spiritual dearth than before. Awake, O North wind, come thou South. And the Synod would express the earnest hope that all our people in all our churches would give themselves to earnest prayer and application for a more wide spread and general revival of religion. There are, indeed, many things within our bounds, showing that our churches are steadily advancing in the good work of the Lord, but it does not seem important to mention them here, as they are such as are common whenever the Church enjoys the regular ordinances.

There are also many things that are discouraging, but they are such as exist in all places where sin is entrenched in the hearts of men, and where vice and error war with truth and holiness. On the whole, therefore, we think that our course is onward, because our God is with us.

Resolved, That the Synod will now appoint a Committee on the Narrative of the State of Religion for the next annual meeting of Synod, and that hereafter such a committee be appointed at every meeting of Synod for the ensuing meeting; and that the committee consist of two ministers and one elder.

Rev. L. Young, Rev. L. L. Conrad and Robert Davis, elder, were appointed said committee, and the Stated Clerks of Presbyteries directed to send their respective narratives to the committee, previous to the first of September, in each year.

Resolved, That the report of the Board of Colportage be referred to the Board for Publication.

On motion, Synod adjourned with singing, prayer and the Apostolical benediction.

S. J. M. EATON, *Permanent Clerk.*

For the Presbyterian Banner and Advocate.

Proceedings of Redstone Presbytery.

The Presbytery of Redstone met in Clarksburg, Va., September 18th, 1856, at which time and place Rev. Reuben Lewis, of the Presbytery of Blairsville, was received as a member, and measures adopted for his installment as pastor of the church of Fairmont.

In relation to benevolent contributions, the following action was taken:

Resolved, That it be affectionately enjoined upon all our churches that have not taken up contributions for Church Extension, to do so before the close of the ecclesiastical year.

Resolved, That it be enjoined upon all our ministers and Sessions to take up contributions to the Fund for Disabled Ministers and their families.

Resolved, That it be enjoined on all our ministers and Sessions to afford to all their members opportunity of making annual contributions to the various objects ordered by the General Assembly.

On the subject of Colportage, it was enjoined on delinquent churches, within our b