

Banner and Advocate.

PITTSBURGH, JUNE 5, 1858.

THE BANNER AND ADVOCATE... THE ASSOCIATE REFORMED SYNODS... THE PRESBYTERIAN CHURCH OF NORTH AMERICA...

Editorial Correspondence. NEW ORLEANS, May 13, 1858. The Assembly adjourned to-day, (Tuesday), at 8 o'clock P. M., after a session of eleven business days, diligently occupied.

PROFESSOR FOR DANVILLE. The first business of yesterday was the election of a Professor of Ecclesiastical History, for the Seminary at Danville. The nominations were all withdrawn, except that of Rev. Joseph B. Stratton, D. D., of Natchez. Mr. Stratton was understood to be the nominee of the Directors, and was unanimously elected. We hear it stated, that there is very little probability of his accepting the office. The fact is, that the salary of a Professor at Danville (\$1,200), is entirely too low. A family cannot there be sustained on it comfortably. In this respect, it is adapted only to a bachelor, or a man of wealth.

CONCLUSION OF THE APPEAL CASE. After the election in the morning, the whole of Monday's session, together with a long sitting at night, was occupied with the New Jersey case. It was then committed. The Committee's report was presented this morning, and two previous hours were again consumed. Alas, for the spirit of controversy! The appeal was sustained, *pro forma*. No censure is passed upon the lower Courts, and none upon the Appellant. No principle is settled, and no course of proceeding established. If we might here utter a word of advice, we would urge it upon pastors, Sessions, and Presbyteries—let, to settle matters privately, if practicable. 2d. If there must be a trial, do it efficiently, vigorously, and fully. Let the origin be fairly stated. Put every thing on record which belongs to the entire and convincing presentation of the case to a higher Court. 3d. Never appeal; or, at the most, carry your case up but one step. Rather submit your testimony; it is not convincing—rather suffer wrong, than appeal again.

THE LAST DAY OF THE SESSIONS. Tuesday was, with the exception of the concluding of the Appeal case, in full harmony with the other days of this most delightful meeting of the Assembly. Much business was done; and well done. An Appeal from Illinois was referred to the next Assembly, under the hope that the difficulty may be previously arranged. Several matters respecting Synodical lines, and new Presbyteries, were taken up and passed. Among the latter, was the re-constituting of the Presbytery of Lewis. This Presbytery in its embrace the Peninsula between the Delaware and Chesapeake Bays. Twice, or thrice, previously, has a Presbytery of this name, and in the same region, been formed, and dissolved, as the event proved. Now, it is hoped that the organization is destined to long life and usefulness.

A proposition to authorize a South Western Executive Committee, of the Board of Domestic Missions, was the feature of peculiar interest in this day's proceedings. The Overture was sent up by the Synods of Mississippi and Texas. The case was presented by Dr. Palmer, and argued by him most ably and eloquently. The Dr. concluded by moving to refer the subject to the next Assembly. He was followed by Dr. Musgrave, in a speech equally able and ardent, showing that the measure asked for would, likely, be deeply injurious to the Church. His arguments were pointed and profound. Dr. Palmer's motion, to refer to the next Assembly, was adopted unanimously; and, at the suggestion of Dr. Musgrave, the Board was requested to investigate the subject fully, and send up the results. The proposition is one of deep importance, and the expectation is, that it will be discussed in the Church journals, as well as investigated by the Board, that Commissioners to the next General Assembly may come together, fitted for enlightened action.

The attendance of members was good; up to the conclusion. Scarcely any left until the tenth day. On the evening of that day, some fifty or sixty departed, leaving nearly two hundred up to the close. The Moderator presided with great dignity and benevolence. He made many friends, and will be remembered with much pleasure. His parting address to the Assembly was from a heart which felt, and to whose pulsations there was a fervent response: "The Hymn, 'Blest be the tie that binds,' was truly appropriate; and the prayer for the members and their charges, and for Zion and the world, was the expression of the Christian's intense desires. Happy meeting! Happy from its inception till its close, with scarcely a word—except the Appeal case—to mar the universal enjoyment. And happy also, we trust, will prove in its results. The Lord bless his people.

GENERAL REMARKS. The number in attendance, in a place so distant from the centre of the country, was fair. There were one hundred and forty-nine ministers and ninety-nine Ruling Elders—in all two hundred and forty-eight members. Our brethren of the Eldership should not thus permit their numbers to be defective. They are entitled to an equality in the Assembly, and their presence is a duty incumbent. Of the representatives, there were, from the North and North-West, one hundred and forty-one; and from the South and South-West, one hundred and seven. There were vacant, eighty-six seats; that is, embracing the rights of India, Africa, and the Pacific coast. We trust that the numbers will still increase. A body of five hundred will do business about as rapidly as one of half the size, and Appeals and Complaints being terminated before they reach the Assembly; the transactions of a Church of a million of members will be about the same as those of a Church of one-fourth the number. Let, then, the Assembly continue to be a representation from Presbyteries. Let brethren, in large numbers, collect together from all parts of a common country, and become acquainted, and form attachments. The effects are blissful. (The Harmony among the members was

delightful. Truly, our Church is a brotherhood, under one God and Father of all, guided by one Captain of Salvation, influenced by one spirit of truth and love. May it be ever so! May the Lord chase far from us the spirit of discord. Having our affections on things above, and being concerned for the salvation of men, localisms, sectionalisms, and Caesar's affairs, we can well leave to others.

The Amount of Business done, and, as is thought, well done, is unusually large. Especially did those active instrumentalities, those right-hands of our might, the Boards, receive attention. The providing of ministers, the sending forth of laborers, the erection of churches, and the production of a wholesome literature, are among the very great works which our Church, in her organized capacity, has to perform. The Hospitality of New Orleans has been most happily manifested. Never have we seen kindness manifested to an Assembly, excelling that shown by this people. So far as we can learn, every Commissioner, every representative of the religious press, every clerical visitor, every person having business with the Assembly, and every wife, sister, or daughter attending with a Commissioner, has been most kindly provided for and entertained.

The Committee of Arrangements deserve special thanks, and pre-eminently their Chairman, Rev. R. A. De Lancy, not only for the entertainment provided for members while here; but for a reduction of fares on railroads and steamers, in coming and returning. Those reductions are of great benefit. They are a demonstration of respect to the Gospel, on the part of the Companies tendering them, for which expressions of felt gratitude are cheerfully tendered, while acknowledgments are made to Mr. De Lancy for marks of wise and laborious effort, in successfully arranging for the enjoying of this benefit.

May there be many Assemblies, such and still better. More wise yet, more holy, and greatly larger in numbers. Setting a still improved example, in their journeyings and their tarryings. Leaving an increasingly happy influence behind them, and carrying home a yet more elevated Christian life. The Climate of New Orleans is delightful, at this season of the year. The sky is clear. The day is not, in the shade, oppressively warm; and the nights are comfortably cool. The streets are dry, and, for the most part, well paved. There is much drainage in the city, but not enough, nor is it well fitted. The ground has so little fall that drains should be well graded, perfectly paved, and closely covered. Thus far in the season, the city is very healthy, even to visitors, and, as would seem from the vast multitude of vivacious children which crowd the doors and yards, it is salubrious to natives, all the year.

But we must bid good-bye to New Orleans, and to the valued friends who there abide.

TALLADEGA, ALA., May 24th, 1858. How delightful to get your face turned homeward! There you contemplate loving friends, good neighbors, a business which supplies life's comforts; all things smiling! Sweet home! How blissful, even though it be amid the kindest entertainment abroad, and social intercourse with brethren of a kindred spirit, and conscious, too, of being employed in the highest of all duties; still, how blissful is it to contemplate your work well finished, and to let the heart, in its full glow of warm emotion, turn homeward!

But we cannot avoid still thinking of the Assembly. None who were favored with being there are likely to forget it; nor to think of it but with gratitude. It was a privilege. To most it was such, in traveling thither. To all it was such, in being there. To many it is doubtless such, in their journeyings home. The impressions left upon the churches and the community of New Orleans must be abiding and beneficial; and the influence put forth upon men by the way, will be as good seed bearing fruit. In the Assembly a spirit of union, growing and strengthening, was eminently manifested, as a pervading spirit in the Presbyterian Church. And it is a union on principle. There was present no dissent from the doctrine and polity, of our Standards, nor from the acts and deliverances of former days, as preserved in our Records; these being regarded as all formed upon, and flowing from, and guided by God's Word; and all useful and adapted to our circumstances. The true unity of the Presbyterian Church was never more manifest. The evidence accumulates, proving it to be a vital unity, embracing truth, purity, and activity.

There were present, representatives from two of the New England States, and from all the Middle, Western, North-Western, Southern, and South-Western, even embracing California, and one also from India, and not a word of strife, dissension, partyism, nor localism. There were, on some subjects, differences of opinion, and these differences were freely expressed. There was discussion—some earnest discussion—but no controversy. There was great freedom of thought and utterance; but there was also quite as much of respect and ad- hesiveness. Every tendency to the centrifugal, which might have been feared from the gushings of unrestrained conceptions and free speech, was bound down and retained to and around the one grand whole, by the attractions of a common faith and a congenial love. The General Assembly is one.

LEAVING NEW ORLEANS. On the P. M. of Tuesday, the 13th, the Assembly having, at 3 o'clock, completed their labors; having united in a song of praise, heard their Moderator's parting gratulations and counsels, been commended to God, by him, in prayer, for a happy return to their families and charges, for a prosperous journey to time's end, and for a blissful immortality, and having received his benediction in Apostolic words, hastily but ardently

embraced each other's hands in a hearty "good-bye," and commenced preparations for their departure. Quite a number got off in the evening steamers, and the residue, nearly all, would leave the next day; and every one, we think, with increased love to his Church and his brethren, and with sincerest benedictions upon hosts and hostesses, and with special thanksgivings to a benignant Providence.

INCIDENTS BY THE WAY. We embarked on Lake Pontchartrain, at 5 P. M., on the Florida, for Mobile. There was a very large company. The night was clear and calm. There was preaching connected with the evening worship. The ministers, elders, and their immediate friends, numbered some thirty persons, but there were more than five times that number present. Mobile was reached early in the morning. There, by one of the arrangements which are adapted to try men's patience, we were detained till evening. The La Grange, bound up the Mobile and Alabama rivers, then received us, and bore us onward. On it also the Gospel was preached. The progress on this route is slow. The river is not wide, nor are its banks well cultivated. Some of us wished to land at Selma, and take rail for the interior of Alabama. We reached the landing on Friday morning, just three-fourths of an hour too late for the train, and had hence to lie over till the next day. The others aimed at Montgomery, in time for the evening train, on the great route North. They were likely to be an hour to two hours too late. They could, however, drown dis- appointment and the desire of progress, by the enjoyment of a night of sweet rest, while we poor fellows at Selma, must weary ourselves with a whole day's doing nothing.

But it was not entirely a day of idleness, either. Some epistles of love were sent to friends. Parts of these notes to our readers were put on paper, to be ready for transmission. The Union Prayer-Meeting was attended, where brethren in Christ were told of the late large assemblage in New Orleans, of the representatives of the Presbyterian Church from the whole land; and of their faith, and harmony, and holy purpose; and of the revivals in the North; and told, too, of the salvation that is in Christ Jesus, and of his love and his precious promises. And prayers, too, were there offered by the travelers, jointly with the residents. And at night a congregation was addressed by Rev. Dr. Bowman, of Georgia, in a good Gospel sermon. Who can tell the joy diffused among praying people in this place, occasioned by this detention, and the encouragement given them to hold on! And who can predict the blissful results, both in this world and the world to come! God's counsel was in the boat's slow progress. He had a message in his servants' hands, for the people, but the boaters knew it not, until his providence called for its deliverance. Then they knew, and they fulfilled the trust with a ready mind.

Selma is a small city, but very neat and pleasant. The site is elevated; ground plot, level; streets, wide and sandy, but well shaded; buildings, comfortable; churches, small and attractive. It is the depot for a large and productive cotton district. Railroads are in progress connecting it with Mississippi, Tennessee, and Northern Georgia. These, when completed, will make it the shipping port, by steamboats, for a largely increased amount of produce. It is supplied with water by several artesian wells. These are, in depth, from six hundred to one thousand feet, and give forth constant streams. The water is slightly warm, and deeply impregnated with iron, with a trace of sulphur; but it answers well most of the purposes of an element which is ever essential to life, both vegetable and animal.

Talladega is distant from Selma about one hundred and ten miles, ninety of which are traveled by rail, on a road destined, soon, to connect the Alabama and Tennessee rivers. The land, for many miles from Selma, is miserably poor, and ily cultivated, and the little vegetation it afforded was parched by drought. Wheat is cultivated, but Pennsylvanians would think the crop hardly worth the harvesting—a work in which laborers are already engaged. No meadows nor fields of clover are to be seen. The oats and corn are unimproving; and even cotton gives forth, as yet, no bright promise. On approaching Talladega, however, the country seemed much more prosperous. Here is an extensive valley of limestone land. There are many large farms, well improved. Corn is much more promising, and wheat fields indicate a yield of twelve to fifteen bushels per acre.

The town of Talladega is one of the largest and most flourishing in the interior of the State. It contains some fifteen hundred inhabitants; a Presbyterian, a Baptist, and a Methodist church; three Institutes for females, and two for males; a Court House, and some fine private mansions. The Institutes' buildings are fine, and well adapted to the ends intended; but the church buildings cannot be commended so highly. The Presbyterian church is but the first edition, small, rude, unseemly, and now abandoned. The congregation worship in the delightful Hall of the Female Institute of the Synod of Alabama. The people must build a new church, and hasten also to fill it; and they should haste the more, and be more liberal, in that God granted to them a delightful refreshing, by the outpouring of his Spirit, during the last winter. The pastor of this church, Rev. Mr. McCorkle, being absent, it was the visitor's privilege to address the very attentive people, in both the morning and the evening.

Our next to our readers will be, we trust, directly from the chair editorial. CHANGE.—The Presbyterian church of Hickma, Ky., has been received under the care of the Presbytery of Paducah, from the New School.

United Presbyterian Church of North America.

Such is the title by which the United Ecclesiastical bodies, the Associate and Associate Reformed Presbyterians, or, as they are more familiarly known in this region, the Seceders and Unions, are to be known. They were originally one, but owing to causes upon which it is not necessary that we should now enter, a separation took place some seventy-five years ago. And although the points of difference were not very apparent to others, at least as to their importance, nor were they very clearly defined in their respective Standards, each party honestly, firmly, and perseveringly held to its own convictions. Yet manifestly such a state of things limited and impeded greatly the operations and influence of both. Their adherents were generally found in the same communities, and of those who had had the same training, and who cherished like hal- lowed recollections of the past. Necessarily rival churches sprang up in places where one would have been enough, and often both were weak and inefficient, where one would have been strong and influential. And the natural consequences were jealousies, emulations, and often strife, while there could be no real and hearty co-operation in doing the Church's work among the unevangelized at home, and the heathen abroad. It was to be expected that there would be yearnings after union, and efforts to unite once more the broken bands of ecclesiastical fellowship. With the inevitable progress of events, the necessity became more apparent, and some twenty-two years ago the first steps were taken, though not without some trepidation on the part of the leaders in the movement, and opposition on the part of others. Various schemes and legislative acts were proposed from time to time. But to bring two ecclesiastical bodies together by means of legislation, is no easy task; indeed it has never been done on a large scale. The usual method is by absorption—the larger absorbing the smaller. And it frequently seemed as if this would be the only way in which the much desired result would be brought about in this case. In the meantime, the subject at intervals excited much thought and discussion, and no doubt much earnest prayer before God. At length the crisis seemed to have been reached, when the basis of union proposed by a joint committee of both bodies, was proposed, and partially accepted, a year ago. The difficulties seemed to be in a great measure taken out of the way, the spirit displayed was commendable, and all things seemed to be ready. Still there was a want; there was not that hearty and loving embrace demanded, and many hesitated, while others held back. The friends of the measure were naturally anxious for its success, and looked forward to the meetings of the respective Synods with great apprehension. But in the meantime a work began throughout the land that reached these separated parts of one branch of the great family of Christ. The Holy Spirit came down in power. A Convention of these Churches, in connection with the New-Side Covenanters, was held in Xenia, Ohio, last Winter, for prayer and conference, which adjourned to meet in Allegheny City, previously to the assembling of the Synods. And when ministers, elders, and private Christians met around the mercy-seat, their hearts were drawn together, their differences began to vanish, and a brighter future seemed to open up before them. We honestly believe that it was the presence and power of the Holy Spirit in the meetings of the Convention, and in answer to the prayer of faith, that led to the calm, and yet fervent discussion and mutual explanations which brought the bodies together once more, with a very few dissenters on either side. The consummation of the work, in a state of religious feeling such as existed some time ago, would have been impossible; no nicety of definition or exactness of legislation, would have accomplished it. And whatever of good there may be in the new organization, (and no one can wish for more good in it in the great field of the world, than we do,) is not owing to might, or power, or wisdom, but to the unusual displays of the Holy Ghost at this time. Every spectator must have been struck with the widely different manner of praying and speaking, and how immeasurably ascendant was the avowed love to the Lord Jesus Christ, and desire for his glory, when compared with former times. Concerning the terms on which the union is based, or the prospects of harmonious working in the future, it is not for us to say any thing; these concern our brethren alone; and by Divine assistance they are competent to the adjusting of their own scheme of operations, without aid from others. All we do at present, is to mention the great fact that has taken place, and to attribute the result to the true cause—to note this as one of the happy results of an outpouring of the Holy Spirit from on high upon these divisions of the Sacramental host.

The scene in City Hall will be long remembered by the multitudes of all branches of the great Presbyterian family present; for without any preconceived action the family likeness, family sympathies, and family affections were strongly exhibited. May it have been but the beginning of a yet closer family alliance! We know not whether our brethren will thank us for the expression of such a hope or not, but we will nevertheless indulge it and express it to who ever we shall judge the occasion suitable. And although none of their speakers gave expression to such a thought, we doubt not it was in the hearts of not a few who wept for very joy. The effect of the singing of the one hundredth Psalm, to the glorious old tune, "Old Hundredth," by nearly three thousand voices, can be better imagined than described. Never will our ears forget the sound; never will our hearts forget the emotions stirred up as that mighty column of praise ascended to heaven. The United Presbyterian Church of North America will at present comprise, at least, from

fifty thousand to fifty-five thousand communicants; and if the new side Covenanters should unite with them, which is very probable, the whole body will number from sixty thousand to sixty-five thousand communicants—a body capable of great results for Christ's crown and kingdom. Our brethren will then permit us to say of their Church, in words, whose paternity they will recognize: "Therefore, I wish that peace may still Within thy walls remain, And ever over thy palaces Prosperity retain."

Associate and Associate Reformed Synods.

We give below the Basis finally agreed upon as the terms of union between these two bodies: WHEREAS, It is understood that the testimony submitted to the General Synod of the Associate Reformed Church by the Associate Synod was proposed and accepted as a term of communion, on the adoption of which the union of the two Churches is to be consummated. And, WHEREAS, It is agreed between the two churches that the fructification in love which is required by the law of God, be exercised toward any brethren who may not be able fully to subscribe to the Standards of the United Church, while they do not determine to oppose them, but follow the things which make for peace, and things wherewith one may edify another.

Resolved, That these churches when united, shall be called the "United Presbyterian Church of North America." Resolved, That the respective Presbyteries of these churches shall remain as presently constituted until otherwise ordered as convenience shall suggest. Resolved, That the supreme court of this church shall be a General Assembly, to meet annually, to be composed of delegates from the respective Presbyteries, the number of delegates to be according to the proportion of the members constituting each Presbytery, as now fixed by the rules of the Associate Reformed Church, until a change shall be found expedient. Resolved, That there shall be subordinate Synods, and these shall be the same as those now existing in the Associate Reformed Church, to which Synods the different Presbyteries in the Associate Church shall attach themselves for the present according to their location, provided that the separate Synods and Presbyteries of the said Associate Reformed and Associate Churches shall also continue as at present constituted until otherwise directed. Resolved, That the General and Subordinate Synods shall be regulated according to the rules presently in force in the Associate Reformed Church, until the United Church shall see fit to alter such rules. Resolved, That the different Boards and Institutions of the respective churches shall not be affected by this union, but shall have control of their funds, and retain all their corporate or other rights and privileges, until the interests of the Church shall require a change. Resolved, That these and other regulations found necessary, being agreed upon by the respective Synods at the present meeting, provided that the separate Synods and Presbyteries of the said Associate Reformed and Associate Churches shall also continue as at present constituted until otherwise directed.

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Congregationalism and Presbyterianism.

It is worthy of note, how very frequently Congregational writers have expressed dissatisfaction with their Form of Church Government, and a preference for ours. Cotton Mather says: "All our churches will acknowledge to me that it is an usual thing with a prudent and faithful pastor, himself to sing out some of the more grave, solid, aged brethren, in his congregation, to assist him in many parts of his work, on many occasions, in a year; nor will such a pastor ordinarily do any important thing in his government, without having first heard the counsels of such brethren. In short, there are few discreet pastors, but what make many occasional ruling elders every year. I say then, suppose the church, by a vote, recommend some such brethren, the fittest they have, unto the stated assistance of their pastor in the church rule, wherein they may be helps unto him. I do not propose that they should be biannual or triannual only, though I know very famous churches throughout Europe have them so. Yes, and what if they should by solemn fasting and prayer, be commended unto the benediction of God, in what service they have to do, what objection can be made against the lawfulness? I think none can be made against the usefulness of such a thing. Truly, for my part, if the fifth chapter of 1st Timothy would not bear me out when conscience both of my duty and my weakness made me desire such assistance, I would see whether the first chapter of Deuteronomy would not." President Edwards, the great light of New England, says, in his letters to Dinkine: "I have long been out of concert of our unscriptural, independent, confused way of Church Government, and the Presbyterian way has ever appeared to me the most agreeable to the Word of God, and the reason and nature of things."—P. 412. President Dwight, without any other inducement to declare in favor of Ruling Elders, than that which the force of truth presented, declared: "Ruling Elders are, in my apprehension, the Scriptural officers of the Christian Church, and I cannot but think our dejection, with respect to these, from the practice of the first settlers in New England, an error in Ecclesiastical government, &c."—iv. p. 339. The little crew of the Mayflower had an Elder Brewster; and his pastor, John Robinson, writing to Sir John Wolstenholme, in 1610, says: "Touching the ecclesiastical ministry, viz., of pastors for teaching, Elders for ruling, and deacons for distributing the Church's contributions, and also for the two sacraments, baptism, and the Lord's Supper, we do wholly, and in all points, agree with the French Reformed churches, according to their published Confession of Faith. There elders and deacons are annual, or, at the most, for two or three years; ours perpetual." In 1799, the question was proposed to the "Old Hartford North Association," whether the Associated Churches of Connecticut were Congregational or not? The answer given by the Association, then numbering such men as the Rev. Dr. Strong, Perkins, and Flinn, is given below: "This Association gives information to all whom it may concern, that the Constitution of the Churches in the State of Connecticut, founded on the common usages, and the Confession of Faith, Heads of Agreement, and Articles of Church Discipline, adopted at the earliest period of the settlement of the State, is not Congregational, but contains

the essentials of the Government of the Church of Scotland, or [the] Presbyterian Church in America, particularly as it gives a decisive power to ecclesiastical councils; and a Consociation, consisting of ministers and messengers, or a lay representation from the churches, is possessed of substantially the same authority as a Presbytery. Their judgments, decisions, and censures, in our churches and in the Presbyterian, are mutually deemed valid. The churches, therefore, in Connecticut at large, and in our district in particular, are not now, and never were, from the earliest period of our settlement, Congregational churches, according to the ideas and forms of church order contained in the Book of Discipline, or the Cambridge Platform. There are, however, scattered over the State, perhaps two or three churches (unassociated), which are properly called Congregational, agreeably to the rules of the Church Discipline, in the Book above mentioned. Sometimes, indeed, the associated churches of Connecticut are loosely and vaguely, though improperly, termed Congregational. While our churches in the State at large are, in the most essential and important respects, the same as the Presbyterian, still in minute and unimportant points of church order and discipline, both we and the Presbyterian Church in America acknowledge a difference."

Dr. Ebenezer Porter, late President of Andover Theological Seminary, says, (see p. 358, of his Memoir: "They who know me well, know that I have no narrow prejudices against Presbyterianism. It would give me no pain to see New England, en masse, Presbyterian in one year."

EASTERN SUMMARY.

BOSTON AND NEW ENGLAND. The Rear-Admiral of the Turkish Navy, with his suite, in making the tour of the United States, has reached Boston, where the reception given him was certainly more delicate and refined than the one with which he was greeted in the Empire City. He was entertained at the Bevere House, by a grand banquet tendered by the City government, at which toasts were given, and speeches made by several distinguished gentlemen. In the course of some graceful and eloquent remarks, Mr. Everett took occasion to refute the report that had been industriously circulated in certain quarters, that his guest was not really an authorized agent of the Ottoman government, by saying that he had in his possession authentic copies of letters from the present Prime Minister of Turkey, known personally to him as the Turkish Ambassador at London during his own residence there, and also from the High Admiral of the Turkish navy, both of whom recognize the official character of Emir Bey, the Rear-Admiral, to this country.

The State Temperance Committee has not yet organized a body in all the cities of the Commonwealth, who will use all their influence as voters and citizens to secure the enforcement of the Temperance laws. It does not appear that it is intended to form any new party, but through existing parties to secure proper legislation and the proper execution of the laws. Indeed the reign of terror has already commenced among the vendors of ardent spirits, for a spirit of the most determined opposition has been aroused, and the decision of Judge Shaw as to the right of the officers to seize and destroy liquor kept for illegal sale, has not been without effect.

The Boston Anniversary has just closed. As in New York, the Tract Society attracted most attention. The Boston Society was instituted in 1814, and in 1826 became the Branch of the American Tract Society, established in New York. This unity of operation, under the regulations then agreed upon, has continued until the present time. Previous to the meeting of the "Boston Branch," some persons, dissatisfied with the action of the Society at New York, issued a circular to all whom they supposed like-minded with themselves, soliciting their attendance. The consequence was a very large and a very stormy meeting. A series of resolutions was presented, preceded by a preamble setting forth the grievances of this Society from that at New York, and proposing that it should be dissolved, and a new one, to be called the "Boston Society," be formed, and accompanied with much disorder. At length the preamble, in which complaint was made against the other Society for approving the course of the Publishing Committee, and in which it was stated that greater harmony and efficiency could be secured by the entire independence of the Boston Society, was passed by a vote of 24 to 142. But the expediency of an entire separation from the New York Society, was referred to the Executive Committee, now increased from five to seven, to report next year. The Rev. J. W. Alford was chosen Secretary, instead of the Rev. Seth Bliss. Many felt that a great effort was proffered after the election of the officers, and after the great body of the members had retired, with the understanding that no more business was to be transacted, and when, alas! extreme advocates for separation, were present, in the passage of a resolution instructing the Executive Committee "to pay over no money to the American Tract Society at New York, except for publications." Such conduct, with the understanding stated above, cannot be defended. However, it is probable that these opposed to this order will transmit their contributions directly to the Society at New York.

The Forty-Ninth Anniversary of the Massachusetts Bible Society, was held in the Central Church, Rev. Dr. Frothingham in the Chair. It is interesting to recollect, he said, that in 1776, the American Congress voted to import three thousand Bibles, to be distributed among the people; that the first Bible Society was formed in England in 1780, for distributing the Bible in the Army and Navy; that the English Bible Society was organized in 1804, and the American in 1817; and that the English Bible Society had distributed forty-five millions of copies of the Bible, in one hundred and seventy languages. According to the Annual Report, during the year there have been issued, from the Depository, 17,296 Bibles, 22,108 Testaments, 3,728 Testaments with Psalms, and 862 Psalms—together 44,008 volumes. Of these, 12,866 were gratuitously issued, 5,075 went to sea-men, 1,136 to the Sabbath School cause, and 871 to city Missions. Of the whole number, 41,995 were English books, and 2,010 other languages.

The Boston Anniversary of the Southern Aid Society, for aiding destitute churches in the South and South-West, was held in the same place. During the four years of the existence of the Society, \$32,000 have been contributed to its funds, one-third of which has come from New England. The venerable Dr. Humphrey presided at the Forty-Second Anniversary of the American Education Society. He said that one-half of the missionaries of the American Board of Foreign Missions, and two-thirds of the Foreign Missions, had received aid from the funds of this Society. Between five thousand and six thousand young men have been aided by its benefactions. The disbursements during the year, to three hundred and forty-five beneficiaries, in twenty-six institutions, have been \$22,756.31. The Address was by Rev. S. Worcester, D. D., of Worcester, at the theme, "The Ministry, the Divinely Appointed Agency for Conveying the Word."

As might have been expected, from the statement given in our last, the Clerical Prayer-Meeting has