

Banner and Advocate.

PITTSBURGH, AUGUST 28, 1858.

TERMS:—\$1.50 in advance or in Clubs \$1.25, delivered at residences of Subscribers, \$1.75. See Prospectus, on Third Page.

THE LENGTH OF THE REPORT ON THE BOOK OF DISCIPLINE, excludes several communications marked for this week.

ATTENTION IS REQUESTED to the articles of "Minimus" and "J." The writers are invited to furnish other articles as marked for insertion.

MEMBERS OF THE NORTH WEST. By the Constitution of the Presbyterian Theological Seminary for the North West, the Board of Directors is required to meet prior to the annual meeting of the several Synods.

AN IMPORTANT NOTICE. Three numbers after the present, will terminate the sixth year of the Presbyterian Banner.

WESTERN THEOLOGICAL SEMINARY. The Board of Directors of the Western Theological Seminary, will meet in the Lecture-Room of the First Church, Pittsburgh, on Thursday the 23rd day of September next, at two o'clock P. M.

THE BOARD OF TRUSTEES OF THE WESTERN THEOLOGICAL SEMINARY, will meet in the Lecture-Room of the First Presbyterian Church, Pittsburgh, on Thursday, the 23rd day of September next, at two o'clock P. M.

BOARD OF COLPORTAGE OF THE SYNODS OF PITTSBURGH AND ALLEGHENY. The annual meeting of the Board of Colportage of the Synods of Pittsburgh and Allegheny, will be held, in pursuance of the direction of the two Synods, on Tuesday, the 1st day of September next, at the Presbyterian Rooms, St. Clair Street, Pittsburgh, at 2 o'clock P. M.

MEMBERS OF THE BOARD. Marshall, D. D., J. M. Hastings, D. D., Howard, J. H., Richard L. J. Hughes, E. R. Swift, J. R. Young, H. W. Wilson, D. D., James Allison, D. D., Campbell, D. D., L. L. Conrad, M. W. Jacobus, D. D., S. M. McClung, L. R. McAbey, Robert E. Walker, Wm. H. Blackburn.

THE SYNODS—A SUGGESTION AND A REQUEST. The following has been handed to us for publication. We heartily join in the request. We trust that our Christian brethren in the places appointed for the Synodical meetings, will not think that too great a liberty is taken, in the proposition. They will reflect that the move is good, and that the people themselves are to participate.

OUR FRIENDS OF THE CONGREGATION OF BLAIRSVILLE, have already intimated to us their wish to receive the Synod of Pittsburgh thus early.

IT HAS BEEN SUGGESTED THAT THE BRETHREN—the ministers and elders—who may attend the approaching Synods of the different Synods of the Presbyterian Church, convene, as far as practicable, one day earlier than that to which they adjourned, for the purpose of special prayer to God for the outpouring of his Holy Spirit upon the churches under their care.

OUR FRIENDS OF THE CONGREGATION OF BLAIRSVILLE, have already intimated to us their wish to receive the Synod of Pittsburgh thus early.

OUR FRIENDS OF THE CONGREGATION OF BLAIRSVILLE, have already intimated to us their wish to receive the Synod of Pittsburgh thus early.

OUR FRIENDS OF THE CONGREGATION OF BLAIRSVILLE, have already intimated to us their wish to receive the Synod of Pittsburgh thus early.

OUR FRIENDS OF THE CONGREGATION OF BLAIRSVILLE, have already intimated to us their wish to receive the Synod of Pittsburgh thus early.

The Discussion Progressing.

The relation between the Church and her Boards, is a subject of vast importance. Its consideration cannot be properly done up in a few articles. The investigation requires time and labor. And they are worthy of both. If there is any thing about any of those great and important agencies which requires concealment, it is wrong; and it should be sought out and removed, at whatever cost.

The Presbyterian, in its anxious desire to heap up blame upon "Dr. McKinney," and to crush him, by its own force, and by a personal enemy, and by the weight of "all the Boards," has somewhat turned the discussion away from the points at issue; but they must not be lost sight of. In its last number, (Aug. 21st.), in speaking of a second very long, and really a shameful article of its correspondent, who falsely styles himself "Western Pennsylvania," it says:

We lament the whole controversy, which has taken personal character, and the facts of which are certainly not all on one side. May we not hope that it will rest here? Its further agitation will only lead to greater severities, and tire the patience of most of our readers. (The italics are ours).

Is this a threat intended to silence us? The concealment of our assailant might justify us in retiring, even without this stimulant. But we choose not to desert the cause. We have therefore concluded to brave the "greater severities." We contend for principles; and we have many assurances that the churches are not tired. They wish us still to insist upon economy in disposing of their funds, and upon an open, honest, and faithful service on the part of their employees. Sincere they cannot tolerate.

We hence penned, and sent off to the Presbyterian, a brief article, alluding to its correspondent. The vituperation, in which he abounded, and some of the merely personal allusions, we noted not. To the few things only which belong to the discussion, did we respond. We retained a copy of our article, for our own paper, that it might appear in both journals simultaneously. It is as follows:

MESSRS. EDITORS:—Your Correspondent, "Western Pennsylvania," resides, by your own statement, not in that region. And he is evidently not a representative of the sentiment, the spirit, nor the conduct of the ministers and churches there. By what word, then, shall we designate his assumption of the name over which he writes? And what a character does this assumption give to all his utterances!

I now offer a few more words on the discussion, and— I ask your readers to kindly re-peruse my article in your journal of August 14th, and to note carefully its facts, arguments, and spirit; and to examine all my editorials on this subject, to which they can find access.

2. I, with you, regret that there should be "personalities." But malignity, you know, does very little injury, where people are intelligent. And "greater severities" from the same source would be entirely innoxious.

3. If my argument militates against your Board, there must be something wrong there. I have insisted upon having laborers enough, and fairly compensated; and have contended only against a useless office, and inefficient incumbents.

4. My appointment on the Committee of the Board was not without any management of mine, and without the slightest suggestion by me, directly or indirectly.

5. I did not oppose the election of Dr. Musgrave, nor did I tender a protest against him. On the contrary, I officially extended to him the invitation of the Board, and personally urged his acceptance, having the fullest confidence in his integrity, ability, and industry. And before he would accept, it was made to appear satisfactorily, that there was not in the Board a single dissenter as to his occupying the position to which a majority had called him.

6. Dr. Happersett was tendered, from the first, a place in my columns, to correct any mistakes which might be made respecting his position and services. Between him and me, personally, there was nothing, so far as I knew, but unfeigned friendship. It would have been, and still would be, my pleasure and privilege to make him the full amends, if I have done him any wrong.

7. The conduct of an incumbent in and with regard to his office, is always a proper subject for candid and responsible inquiry, by his constituents. To this alone I alluded; and that only when impelled to do by an assault through his friends.

The Committee on the Book of Discipline.

This very able Committee have brought forth their labors to a close. The result, so far as they are concerned, is on our first page. It will now be for the churches to examine and to prepare, by their Commissioners to the Assembly next Spring, to amend, if need be, and to adopt and send down to the Presbyteries for confirmation.

From a hasty glance we are disposed to say, that the emendations are, for the most part, very judicious. Two or three, however, may not meet with unanimous approval. Chap. I., Sec. III., seems inconsistent in its parts. If baptized persons are "members of the Church," "under its government," and "bound to perform all the duties of members," and "to be held as such," they are certainly "proper subjects" for discipline. They have a right to it, as an instituted means of grace, and the church Session is bound to extend it to them.

But possibly there may be some special significance attached to the phrase "judicial prosecution," as distinct from Church discipline. If so, then the Section reads strangely. They are members under the government of the Church, and bound to perform all the duties of members, and yet may neglect and transgress, and not be brought before a judicature! This is anti-Scriptural and anti-Presbyterian in doctrine, and it is a justifying of a great dereliction in duty, as to practice. We trust that the churches will never sanction it. Let the Section be amended.

Chap. III., Sec. VI., and Chap. IV., Sec. XIII., provide for the employment of counsel, other than members of the Court. "Professional counsel," as such, may not be employed, but any church member may be. This is an innovation. It provides for the introduction of lawyers, who may be professors in the church concerned, as advocates before the Session, and in one case, and possibly in all, as appellants and appellees, before all the Courts up to the Assembly. What may be the practical working of this scheme, we cannot predict. The churches will likely look at it before they sanction it.

Our columns will be open to discussion, pro and con, to a reasonable extent.

What Does it Mean?

A writer in the Presbyterian Herald, of August 19th, says, under this head: Two of our Boards have declined to comply with the clearly expressed wish of the Church, as made known by the General Assembly.

After due and full consideration the last General Assembly expressed the thought that the Board of Domestic Missions might and should dispense with the Assistant Secretary, as the Corresponding Secretary said he could easily discharge the duties of the office without the Assistant Secretary, and thereby save to the Church \$1873.76, the amount paid to him last year, and enough to send out ten missionaries. Yet the Board of Domestic Missions has declined doing so, and has re-elected said Associate, etc.

Again: The General Assembly directed the Board of Publication to strike out one hymn and insert some other in its place. Yet said Board declines doing so. What does this mean? Do these Boards remember how the General Assembly once spoke to the Board of Directors of Princeton Seminary, when it assumed and acted on authority that, to it, did not belong? We hope these Boards will re-consider their acts, and not go contrary to the clearly expressed wish of the Church.

A Foundation Laid.

The Corner Stone of an edifice for the Second Presbyterian Church, in this city, was laid on Monday, the 23d inst. An eligible site has been chosen, corner of Penn and Irwin streets. The building is to be large, substantial, and tasteful. The exercises were brief, but varied, pertinent and interesting. They were conducted by Rev. Wm. D. Howard, D. D., the pastor. Prayer by Drs. Campbell and Elliott. Reading of the Scriptures by Dr. McKinney. Addresses by Drs. Jacobus and Plamer. Psalm by Mr. Fulton. Historical Statement, the Laying of the Stone, and Benediction, by Dr. Howard.

The foundation is laid in faith and prayer, and the energies of a willing people are consecrated to the erection. It is a temple for the Lord of Glory, where he will meet with and bless his people.

Confession of Faith in German.

The Board of Publication has issued the translation of our Confession, Catechisms and the Form of Government, in the German language, as requested by the Assembly. We hail the appearance of this book, and we trust that our Board may be able to devise an effective agency for circulating it among the masses of the German speaking population of our country. We understand that the translation is well, and faithfully executed, and that some of our leading theologians who have watched the progress of the work with becoming interest, are entirely satisfied with the ability displayed by the learned brother, to whose care this important work was committed.

WASHINGTON COLLEGE, PA.—The Catalogue for 1857-8, shows the College classes to embrace—Seniors, twenty; Juniors, twenty-two; Sophomores, thirty; Freshmen, twenty-three; Preparatory, thirty.—Total, one hundred and twenty-five.

HANOVER COLLEGE, IND.—This Institution, pleasantly situated on the North bank of the Ohio, sends forth its twenty-sixth Annual Catalogue. In the regular classes there are sixty-four students, and in the Scientific and Preparatory, sixty-eight. Total, one hundred and thirty-two. The Presidency seems to be still vacant.

THE PRAYER MEETING in the Hall of the Young Men's Christian Association, is held every morning, at 7:30 to 8 o'clock. It is attended with interest. All are invited.

Instruction of Negroes.

The following we see given as an extract from the pastoral address of the Bishops, Sixth in number, of the Methodist Church, South:

The relation of master and servant is recognized in the New Testament, and the duties of each prescribed. The observance of these moral rules we regard as integral to the morality and piety of our members. The benign spirit of our holy religion not only demands that masters should render to their servants that which is just and equal in wages, as to food, raiment, and shelter, but that religious instruction should be provided alike for servants as for children.

The Gospel is God's gift to the black man as well as to the white, and Christian masters should see to it that all their dependants are regularly supplied with the preaching of the Word, and all the privileges of the Church of God.

The salvation of the colored race in our midst, as far as human instrumentalities can secure it, is the primary duty of the Southern Church. Let us earnestly seek to meet our responsibilities, and then, whatever "evil things" ignorance and prejudice may say of us, we shall have the blessing of a good conscience, and the blessing of Him who is Judge of all.

In the City.

PHILADELPHIA, August 23, 1858. DEAR BANNER:—At the close of our last, the famous "Century Plant," or "American Aloe," now on exhibition at Parkinson's Saloon, was mentioned, together with the object to which the proceeds are to be applied. Hundreds visit it daily, and persons come from a great distance to behold the wondrous plant, certainly the finest of the kind that has ever bloomed in the United States.

The amount of business transacted in this city is not fully appreciated by people at a distance, for everything is conducted much more quietly than in its metropolitan neighbor, New York. And the amount of miscellaneous manufactures is really immense. They are not confined to any particular locality, but may be found in every street, and all the adjoining towns. A careful collector of statistics estimates the capital now employed here in manufactures at \$72,500,000; number of hands engaged, one hundred and thirty-two thousand; and the annual product; \$145,348,738.

The most *Secularist* sermon it has been our fortune to hear for some time, was one to which we listened yesterday afternoon, though it was professedly on the evils of *Secularism*. Thus it is that good and sincere men may often deceive themselves. The laymen in the different churches are doing nobly; never before has their influence been so extensive or with such happy results.

But long enough have we loitered here; duty beckons us Westward, and we must obey.

Some Thoughts on the Discussion.

DR. MCKINNEY:—I have just finished reading the last communication of "Western Pennsylvania" to the Presbyterian, in answer to yourself. I am grieved to think that any Presbyterian minister could be capable of writing and publishing such a tissue of rude personalities and disingenuous special pleadings. I am disappointed in the usually cautious editor of that paper, that they did not exclude from their columns a trader, that would have dishonored the most unscrupulous partisan political sheet.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

The Committee on the Book of Discipline.

This very able Committee have brought forth their labors to a close. The result, so far as they are concerned, is on our first page. It will now be for the churches to examine and to prepare, by their Commissioners to the Assembly next Spring, to amend, if need be, and to adopt and send down to the Presbyteries for confirmation.

From a hasty glance we are disposed to say, that the emendations are, for the most part, very judicious. Two or three, however, may not meet with unanimous approval. Chap. I., Sec. III., seems inconsistent in its parts. If baptized persons are "members of the Church," "under its government," and "bound to perform all the duties of members," and "to be held as such," they are certainly "proper subjects" for discipline. They have a right to it, as an instituted means of grace, and the church Session is bound to extend it to them.

But possibly there may be some special significance attached to the phrase "judicial prosecution," as distinct from Church discipline. If so, then the Section reads strangely. They are members under the government of the Church, and bound to perform all the duties of members, and yet may neglect and transgress, and not be brought before a judicature! This is anti-Scriptural and anti-Presbyterian in doctrine, and it is a justifying of a great dereliction in duty, as to practice. We trust that the churches will never sanction it. Let the Section be amended.

Chap. III., Sec. VI., and Chap. IV., Sec. XIII., provide for the employment of counsel, other than members of the Court. "Professional counsel," as such, may not be employed, but any church member may be. This is an innovation. It provides for the introduction of lawyers, who may be professors in the church concerned, as advocates before the Session, and in one case, and possibly in all, as appellants and appellees, before all the Courts up to the Assembly. What may be the practical working of this scheme, we cannot predict. The churches will likely look at it before they sanction it.

Our columns will be open to discussion, pro and con, to a reasonable extent.

What Does it Mean?

A writer in the Presbyterian Herald, of August 19th, says, under this head: Two of our Boards have declined to comply with the clearly expressed wish of the Church, as made known by the General Assembly.

After due and full consideration the last General Assembly expressed the thought that the Board of Domestic Missions might and should dispense with the Assistant Secretary, as the Corresponding Secretary said he could easily discharge the duties of the office without the Assistant Secretary, and thereby save to the Church \$1873.76, the amount paid to him last year, and enough to send out ten missionaries. Yet the Board of Domestic Missions has declined doing so, and has re-elected said Associate, etc.

Again: The General Assembly directed the Board of Publication to strike out one hymn and insert some other in its place. Yet said Board declines doing so. What does this mean? Do these Boards remember how the General Assembly once spoke to the Board of Directors of Princeton Seminary, when it assumed and acted on authority that, to it, did not belong? We hope these Boards will re-consider their acts, and not go contrary to the clearly expressed wish of the Church.

A Foundation Laid.

The Corner Stone of an edifice for the Second Presbyterian Church, in this city, was laid on Monday, the 23d inst. An eligible site has been chosen, corner of Penn and Irwin streets. The building is to be large, substantial, and tasteful. The exercises were brief, but varied, pertinent and interesting. They were conducted by Rev. Wm. D. Howard, D. D., the pastor. Prayer by Drs. Campbell and Elliott. Reading of the Scriptures by Dr. McKinney. Addresses by Drs. Jacobus and Plamer. Psalm by Mr. Fulton. Historical Statement, the Laying of the Stone, and Benediction, by Dr. Howard.

The foundation is laid in faith and prayer, and the energies of a willing people are consecrated to the erection. It is a temple for the Lord of Glory, where he will meet with and bless his people.

Confession of Faith in German.

The Board of Publication has issued the translation of our Confession, Catechisms and the Form of Government, in the German language, as requested by the Assembly. We hail the appearance of this book, and we trust that our Board may be able to devise an effective agency for circulating it among the masses of the German speaking population of our country. We understand that the translation is well, and faithfully executed, and that some of our leading theologians who have watched the progress of the work with becoming interest, are entirely satisfied with the ability displayed by the learned brother, to whose care this important work was committed.

WASHINGTON COLLEGE, PA.—The Catalogue for 1857-8, shows the College classes to embrace—Seniors, twenty; Juniors, twenty-two; Sophomores, thirty; Freshmen, twenty-three; Preparatory, thirty.—Total, one hundred and twenty-five.

HANOVER COLLEGE, IND.—This Institution, pleasantly situated on the North bank of the Ohio, sends forth its twenty-sixth Annual Catalogue. In the regular classes there are sixty-four students, and in the Scientific and Preparatory, sixty-eight. Total, one hundred and thirty-two. The Presidency seems to be still vacant.

THE PRAYER MEETING in the Hall of the Young Men's Christian Association, is held every morning, at 7:30 to 8 o'clock. It is attended with interest. All are invited.

Instruction of Negroes.

The following we see given as an extract from the pastoral address of the Bishops, Sixth in number, of the Methodist Church, South:

The relation of master and servant is recognized in the New Testament, and the duties of each prescribed. The observance of these moral rules we regard as integral to the morality and piety of our members. The benign spirit of our holy religion not only demands that masters should render to their servants that which is just and equal in wages, as to food, raiment, and shelter, but that religious instruction should be provided alike for servants as for children.

The Gospel is God's gift to the black man as well as to the white, and Christian masters should see to it that all their dependants are regularly supplied with the preaching of the Word, and all the privileges of the Church of God.

The salvation of the colored race in our midst, as far as human instrumentalities can secure it, is the primary duty of the Southern Church. Let us earnestly seek to meet our responsibilities, and then, whatever "evil things" ignorance and prejudice may say of us, we shall have the blessing of a good conscience, and the blessing of Him who is Judge of all.

In the City.

PHILADELPHIA, August 23, 1858. DEAR BANNER:—At the close of our last, the famous "Century Plant," or "American Aloe," now on exhibition at Parkinson's Saloon, was mentioned, together with the object to which the proceeds are to be applied. Hundreds visit it daily, and persons come from a great distance to behold the wondrous plant, certainly the finest of the kind that has ever bloomed in the United States.

The amount of business transacted in this city is not fully appreciated by people at a distance, for everything is conducted much more quietly than in its metropolitan neighbor, New York. And the amount of miscellaneous manufactures is really immense. They are not confined to any particular locality, but may be found in every street, and all the adjoining towns. A careful collector of statistics estimates the capital now employed here in manufactures at \$72,500,000; number of hands engaged, one hundred and thirty-two thousand; and the annual product; \$145,348,738.

The most *Secularist* sermon it has been our fortune to hear for some time, was one to which we listened yesterday afternoon, though it was professedly on the evils of *Secularism*. Thus it is that good and sincere men may often deceive themselves. The laymen in the different churches are doing nobly; never before has their influence been so extensive or with such happy results.

But long enough have we loitered here; duty beckons us Westward, and we must obey.

Some Thoughts on the Discussion.

DR. MCKINNEY:—I have just finished reading the last communication of "Western Pennsylvania" to the Presbyterian, in answer to yourself. I am grieved to think that any Presbyterian minister could be capable of writing and publishing such a tissue of rude personalities and disingenuous special pleadings. I am disappointed in the usually cautious editor of that paper, that they did not exclude from their columns a trader, that would have dishonored the most unscrupulous partisan political sheet.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

Can it be that the Presbyterian and its correspondent fancy that its readers have no discrimination? Does it suppose that, with your articles before them, its readers can believe its misrepresentations of your arguments and your spirit? Does it fancy that we are such dolts as not to see through its attempts to mislead us? Whether you are right or wrong in your conclusions, it is simply an insult to our understandings, to tell us that your spirit is bad—that your language is intemperate—that you deal in personalities, and are disingenuous in your statements of facts.

The Committee on the Book of Discipline.

This very able Committee have brought forth their labors to a close. The result, so far as they are concerned, is on our first page. It will now be for the churches to examine and to prepare, by their Commissioners to the Assembly next Spring, to amend, if need be, and to adopt and send down to the Presbyteries for confirmation.

From a hasty glance we are disposed to say, that the emendations are, for the most part, very judicious. Two or three, however, may not meet with unanimous approval. Chap. I., Sec. III., seems inconsistent in its parts. If baptized persons are "members of the Church," "under its government," and "bound to perform all the duties of members," and "to be held as such," they are certainly "proper subjects" for discipline. They have a right to it, as an instituted means of grace, and the church Session is bound to extend it to them.

But possibly there may be some special significance attached to the phrase "judicial prosecution," as distinct from Church discipline. If so, then the Section reads strangely. They are members under the government of the Church, and bound to perform all the duties of members, and yet may neglect and transgress, and not be brought before a judicature! This is anti-Scriptural and anti-Presbyterian in doctrine, and it is a justifying of a great dereliction in duty, as to practice. We trust that the churches will never sanction it. Let the Section be amended.

Chap. III., Sec. VI., and Chap. IV., Sec. XIII., provide for the employment of counsel, other than members of the Court. "Professional counsel," as such, may not be employed, but any church member may be. This is an innovation. It provides for the introduction of lawyers, who may be professors in the church concerned, as advocates before the Session, and in one case, and possibly in all, as appellants and appellees, before all the Courts up to the Assembly. What may be the practical working of this scheme, we cannot predict. The churches will likely look at it before they sanction it.

Our columns will be open to discussion, pro and con, to a reasonable extent.

What Does it Mean?

A writer in the Presbyterian Herald, of August 19th, says, under this head: Two of our Boards have declined to comply with the clearly expressed wish of the Church, as made known by the General Assembly.

After due and full consideration the last General Assembly expressed the thought that the Board of Domestic Missions might and should dispense with the Assistant Secretary, as the Corresponding Secretary said he could easily discharge the duties of the office without the Assistant Secretary, and thereby save to the Church \$1873.76, the amount paid to him last year, and enough to send out ten missionaries. Yet the Board of Domestic Missions has declined doing so, and has re-elected said Associate, etc.

Again: The General Assembly directed the Board of Publication to strike out one hymn and insert some other in its place. Yet said Board declines doing so. What does this mean? Do these Boards remember how the General Assembly once spoke to the Board of Directors of Princeton Seminary, when it assumed and acted on authority that, to it, did not belong? We hope these Boards will re-consider their acts, and not go contrary to the clearly expressed wish of the Church.

A Foundation Laid.

The Corner Stone of an edifice for the Second Presbyterian Church, in this city, was laid on Monday, the 23d inst. An eligible site has been chosen, corner of Penn and Irwin streets. The building is to be large, substantial, and tasteful. The exercises were brief, but varied, pertinent and interesting. They were conducted by Rev. Wm. D. Howard, D. D., the pastor. Prayer by Drs. Campbell and Elliott. Reading of the Scriptures by Dr. McKinney. Addresses by Drs. Jacobus and Plamer. Psalm by Mr. Fulton. Historical Statement, the Laying of the Stone, and Benediction, by Dr. Howard.

The foundation is laid in faith and prayer, and the energies of a willing people are consecrated to the erection. It is a temple for the Lord of Glory, where he will meet with and bless his people.

Confession of Faith in German.

The Board of Publication has issued the translation of our Confession, Catechisms and the Form of Government, in the German language, as requested by the Assembly. We hail the appearance of this book, and we trust that our Board may be able to devise an effective agency for circulating it among the masses of the German speaking population of our country. We understand that the translation is well, and faithfully executed, and that some of our leading theologians who have watched the progress of the work with becoming interest, are entirely satisfied with the ability displayed by the learned brother, to whose care this important work was committed.

WASHINGTON COLLEGE, PA.—The Catalogue for 1857-8, shows the College classes to embrace—Seniors, twenty; Juniors, twenty-two; Sophomores, thirty; Freshmen, twenty-three; Preparatory, thirty.—Total, one hundred and twenty-five.

HANOVER COLLEGE, IND.—This Institution, pleasantly situated on the North bank of the Ohio, sends forth its twenty-sixth Annual Catalogue. In the regular classes there are sixty-four students, and in the Scientific and Preparatory, sixty-eight. Total, one hundred and thirty-two. The Presidency seems to be still vacant.

THE PRAYER MEETING in the Hall of the Young Men's Christian Association, is held every morning, at 7:30 to 8 o'clock. It is attended with interest. All are invited.

Instruction of Negroes.

The following we see given as an extract from the pastoral address of the Bishops, Sixth in number, of the Methodist Church, South:

The relation of master and servant is recognized in the New Testament, and the duties of each prescribed. The observance of these moral rules we