PRESBYTERIAN BANNER - SATURDA Y, JUNE 9, 1860.

Would he had another life to live-another life to 1 spend in the ministry of reconciliation. My brethren seek piety in your. own hearts. Prize the ministry for its Author, and its enjoyments;

prize it for its toils; consecrate all you are and prize it for its toils; consecrate all, you are and have to this great work. Labor on to the last breath. Prophesy even upon the dry bones; the power from on high—the breath of the Lord will make them live. There is a better time coming for the Church. He was looking for days of for days of the power of the right hand mercy-for days of the power of the right hand of God. They will not be long delayed-pray for them-labor for them. Never was there a ministry so well qualified for the work of the Great Master, as that which he (the speaker) was leaving behind him. He thanked God for suc a ministry, and prayed that they might be plen tifully endowed with his Holy Spirit. And now brethren, I leave you. My voice you will never hear again; your faces I will look upon no more. God of all grace, bless you and keep you. Fare well; beloved brethren, my last farewell-fare well.

GETAR RAT

Amid tearful silence, Dr. EDGAR led in prayer After this, an aged Elder, Mr. ISBAEL SPENCER, from Mississippi, said that he could not keep silence. In 1812 he had heard Dr. Spring preach his first sermon after ordination, from 1. Cor. ii: 2 "For I determined not to know anything among you, save Jesus Christ, and him crucified. Under God Dr. Spring had been the means of bringing him to the Saviour of sinners; and on the day he united with the Church, the Dr. Dr. SPRING, though far removed from him. And now in company with his former pastor, he looked now in company with his former pastor, he looked upon the General Assembly for the last time. With the parting counsel of that pastor, he co-incided most earnestly. As Dr. Sraine said, I will never see your face again in this world; but we will all meet in heaven. Farewell, for the last time. Again, I say, dearest brethren. fare

The remembrance of this hour will ever be cherished by those present. The remainder of the Report of the Committee

on the Board of Domestic Missions, appointed last year, was then taken up. On motion of Mr. VERMILYE, the second reso

lution, which recommended that no change be made, at present, in the location of the Board,

was passed. The third resolution, which was that there be no Executive Committee except the one at Phila-delphia, and that the Executive Committee at Louisville be abolished, was next considered. Rev. J. H. Rior, Chairman of the Committee at Louisville, opposed. He said that this Com-mittee had been in existence for fifteen years, and had worked well. If the abolition of the Committee was now pressed, he would insist on the right of discussing the subject in full, what.

ever time might be necessary. Mr. VERMILYS said that since this seemed to be an organic change, and therefore inconsistent with the first resolution passed, he would move to lay it on the table.

Mr. DELANCEY inquired if there was any provision in the original constitution of the Board for two heads, or which is the same thing, for two Executive Committees

Dr. BOARDMAN protested against laying aside any part of the report in this summary manner. It was not courteous to the Committee; it was unworthy of the General Assembly. Some mem-bers of the Committee had travelled hundreds of miles in the performance of the duties of their appointment. The Excentive Committee had been instituted merely as an experiment; and many gentlemen at the West, missionaries and thers, thought it worked injuriously. Dr. CHEESEMAN said the Board at Philadelphi

agreed with the sentiment of the report, but did not wish to press it if too violently opposed. The fourth resolution, that there be an Ad visory Committee at San Francisco, was then

And the resolution recommending that there be one Secretary at Philadelphia, and one travel ling Secretary, was brought forward. Mr. VERMILTE moved that the question h divided, and that the first part of the resolution

be adopted. At this point, Dr. CHEESEMAN moved, as a substitute, that the Assembly approves of the exist-ing arrangement, which divides the duties in and

was directed to publish its report two months before the meeting of the next Assembly. The Report of the Committee on the Incorpor ation of churches in the State of New-York, was recommitted to the same Committee, with in structions to report to the next General As-

Hon. WALTER LOWRIE, from the Committee or the Home and Foreign Record reported, referring this whole matter to the Secretaries of the Boards, with instructions that if they do not ar rive at some satisfactory conclusion, to report to the next General Assembly, giving all the various considerations and suggestions that are to be taken into account in disposing of the subject. Dr. THOBNWELL said that the prospect of sepa-ration filled him with a sadness his tongue could not express, but the time had arrived when this must take place. He therefore moved that the Rev. Dr. M'Ilvaine be permitted to express to the Assembly the feelings of the people of Ro chester with respect to this meeting. Carried. Dr. MCLLVAINE said that the Committee of

Arrangements had most unexpectedly requested this service of him a few minutes ago. He could say but a word. His heart was too full to allow the utterance of his lips. The place where the Assembly had met, was the original "Plan of Union" ground; but the expectations of him-self and others had been more than realized. There was not a person in Rochester that did not regret the departure of the members of the Assembly. Its influence in softening acerbities had been greater than any of its member from a distance could possibly know. The intercourse with persons from different parts of the Church and different sections of the country, had been productive of the happiest effect upon the people and the churches. Long would the remembrance of this meeting be cherished.

A vote of thanks was then unanimously and most cordially passed to the Committee of Arrangements, for their kind and constant attention, to the people of Rochester for their hospitality and to the Railroad Companies that favored the

On motion of Dr. THORNWELL, the Assembly. then adjourned to meet in the 7th Presbyterian church, Phila lelphia on the 3d Thursday of May, 1861. The whole Assembly then united in singing the hymn,

"Blest be the tie that binds" &c the entire congregation rising. Closed with prayer and the Benediction, by the Moderator.



United Synod (N. S. South).-This body concluded its annual sessions, in five business days. The meetings seem to have in practice. been pleasant. The parts are homogeneous, and the body is small. It has, however, a large field in which to labor and grow. Its next meeting, as we noted last week. is to be held in Richmond, Va.

MARRIAGE FEES.

These are always regarded as a gratuity arrangements of Boards and Executive to the minister. Sometimes they are quite Committees, they would have a small Comliberal, and make something of an item in mittee appointed directly by the Assembly. supplying contingencies to the minister, or | The latter they assert to be the only Scripin furnishing the good wife with pin-money. tural method, while they declare our pres-Ordinarily, however, they amount to no ent system anti-Presbyterian, unscriptural. great sum; and people often monstrously and dangerous.

their pastor.

exchange: MARRIAGE FEES .--- A correspondent of

THE GENERAL ASSEMBLY. | expectations are vin. Concerning the After having given a full account of the | Slave Trade, Colonization, and Temperance, | our Church has sporn repeatedly, and in proceedings of this venerable body, a review of some important matters may not | language not to be mistaken. But the reassertion of the principle that seemed to be out of place. The attendance was unhave been abandored last year, was of usually large, from all parts of our country, while there were representatives on the the utmost importance; and this has been floor from India and Siam, and a visitor done clearly and imphatically. It cerwas present who is one of our missionaries | tainly would not be necessary for our Assembly to declare alain its belief that the in South America. Such a Church as this, Epistle to the Rohans is a part of the comprising two thousand six hundred ministers, three thousand six hundred church- Canon of Scriptur. And after the Ases, and nearly three hundred thousand com- sembly has spokel so frequently of the municants, with all the appliances neces. Slave Trade, Coldization, and Tempersary for carrying forward the work of evan- ance, it is certainly unnecessary for it to be

gelization in all parts of the world, is en. repeating its utterinces on these subjects every year. Such things should be contrusted with a high mission and a glorious work; and woe to her if unfaithful to her sidered as settled. obligations.

The same principle was recognized in the action concerning the "Presbyterian His-Those who have been in the habit of torical Society.", This is a new enterprise, being present at the meetings of our Asand merited some formal notice.

sembly every year for a long period, say The re-commitment of the "Revised that the meeting just ended has been dis-Book of Disciplint," was wise. Notwithtinguished for the uniform courtesy and standing the talent employed, and the time Christian spirit that attended all the progiven, there is still much room for improveceedings. There seemed to be an earnest ment. The additions made to the Commitdesire on the part of every one to avoid every thing that would give needless oftee, the suggestions already thrown out, fence. At the same time there was no and the opportunity for reflection, may lead to the preparation of a "Book" on which truckling. Both on the platform and in the Church can unite, or to an adherence to the pews there was an evident determinathe one now in use. But we very much tion to adhere firmly to what each one condoubt whether any amount of argumentaceived to be true and right. And there was also a manifest disposition to respect | tion can induce the Assembly to send down a "Book" to the Presbyteries, in which the opinions and convictions of one anthe relation of baptized children to the other. Ample evidence of this was afforded in the patience and attention with which | Church is set forth as it is in the second section of the first chapter of the present speakers were heard for hours, but whose views were afterwards repudiated by over- Revised Book.

The election of additional Professors for whelming majorities. three of our Theological Seminaries, was The great subject of discussion was the instrumentalities employed by the Church naturally a subject in which the whole for doing the aggressive work of her King Church felt a great interest. And the result in each case was altogether unanimous. and Head. This unavoidably led to a con-All the Professors chosen have had considsideration of the idea of the Church: a erable pastoral experience, and yet they are subject that is still very imperfectly underall young enough to be able to make high stood, and still more imperfectly developed attainments in their respective departments And to the credit of the last Assembly Drs. THORNWELL, SMITH, and ADGER. it must be said that there was no hasty would have every Presbytery do the mis-

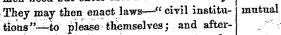
legislation. Even the great desire for ad journment did not bring about any prema ture determinations. New measures, or measures not sufficiently considered, could them passed on the spur of the moment.

was not forgotten. Never did an Assembly separate in

heal. Christian love filled every heart.

Some weeks ago, in noticing the remark of the Central Presbuterian that "slaver against the present system was, that the is a civil institution with which the Church Boards were too far removed from the has no right to interfere," we said :

conduct under his enactments, is not to be in that Church, and in all Churches, if endured! Alas for slavery! How it masters and servants will mutually conform blinds the intellect and vitiates the powers if their brethren will not interfere with of moral perception ! According to it, them to the disturbing of their peace, and men need but enter into a civil community. mutual confidence.



Alas I

EDITORIAL CHANGE.

wards, as individuals, they may enjoy the We see in the Pittsburgh Christian Adbenefit of those institutions, free from religious responsibility. The ministers of morate, the announcement that Rev. ISAAC Christ may then not reprove. The Church N. BAIRD, D. D., retires from the editorial of Christ must then be silent. The comdepartment of that journal, and that his munity, the civil power, has constituted the place is to be filled by Rev. SAMUEL H. relation-it may be slavery, polygamy, or NESBIT. This change takes place in acwhat not-and the Church must not utter cordance with the will of the General Cona word. It is an absurdity without ference. The Methodist Advocates all beparallel, to argue that the Church has long to the Church, and the editors receive right to interfere with a civil relation. their appointment from the Quadrennial Assembly of the ministerial representatives.

God has ordained the relation of masters With Mr. NESBIT we have no acquaintand servants. Let these, on both sides. ance; but he, having the confidence of his be guided by the rules which God has giv Church, comes with a recommendation enen; but let no Christian, and especially no titling him to a kind reception. Dr. Presbyterian, think that a civil institution BAIRD has conducted the Advocate for the can relieve him from any duty which God last four years, with great ability. His has enjoined, or confer upon him any powentire editorial course has evinced the gener over his fellow-man, which God has not tleman and the Christian. He has occupied given. a room on the same floor, in the same

Now, as we are at a loss about underbuilding, with ourselves. The same press standing abstractions, the Central is re has turned out our journals. Our private quested, in its next utterances, to speak of intercourse has been as courteous, and as persons. What rights and powers do the free from jars, as has been our journalism. civil institution, to which it alludes, give Dr. BAIRD gives his "Farewell" to his a man over his fellows? And to what are readers, in this week's issue. It presents the negroes actually subjected, under that a brief resume of his editorial toil. He institution ? We can then better judge found himself, as independent and rightwhether there is any thing in slavery with eous journalists usually are, unacceptable which the Church should interfere. The to extremists. The Slavery question has last Assembly has admirably declared our been the main disturbing element, and he sentiments relative, to the power of the Church in human affairs, and there we would rejoice to leave the matter at rest; but if they must agitate, we entreat them is not the man to suit them." We are to leave their abstractions, and discuss the pleased to find that in retiring from the realities of life.

abide here, in a pastoral charge. THE UNITED PRESBYTERIAN CHURCH.

The General Assembly of this Church. meeting in Philadelphia, concluded its labors on the evening of Wednesday, May 30th. The principal items of business, in addition to those we alluded to, last week, we now notice, briefly.

On the question of participating with other Christians in worship, the following action was taken : Rev. AUSTIN WARNER'S Post Office ad-

"' Is it consistent with our standards for our ministers to enter into any arrangements to unite in the public or social worship of God, where human compositions are employed as the matter of praise?' "To this your Committee recommend the

following answer : "It is not consistent with our profession to enter into any arrangements by which we may in any sense, sanction, or approve

of the use of human composition in the Huntingdon, has received and accepted worship of God." This seems to be plain, and yet there is

terian church of Wooster, Ohio.

For the Presbyterian Banne Report of H. Childs.

to the rules which are divinely given, and Treasurer of the Board of Foreign Missions, for May, 1860

Blairsville Presbytery-Beulah congregation, \$52.65; Johnstown, 52.25. \$104.90. Washington Presbytery-Hookstown cong.,

Redstone Presbytery-Uniontown cong., 57.86; Tent cong., 23.00; Do. do., Ladies Sewing So-ciety, 16.00. \$96.86.

Allegheny Presbytery_Middlesex cong., (2.00 from Anna and Westanna Dunn.) 14.00; West-minster, 2.62; Glade Run, 2.72; Buffalo, 2.66. \$22.00.

Erie Presbytery-Georgetown cong., \$30.00. Steubenville Presbytery-Oak Ridge cong., \$17.00.

Ohio Presbytery-Sharon cong., 25.00; Miller's Run, 13.25; Fourth church, Pittsburgh, to educate "Samuel Fulton," India, 36.00. \$74.25. St. Clairsville Presbytery-Nottingham cong., \$45.00.

Clarion Presbytery—Leatherwood cong., \$9.00. Saltsburg Presbytery—Eldersridge cong.,

Miscellaneous-Jos. Craig, Claysville, Wash-ington County, Pa., 50c.: "Beta Rho." Hoga, Ill., 2.00; "Mrs. J. H.," Newton, Iowa, 2.00; One Box Clothing from Central church, Pittsburgh, for Rev. Mr. Hodgkin, Choctaw Nation, valued at \$70.00.

H. CHILDS, Receiving Agent. May 31, 1860.

For the Presbyterian Ban

Letters

Of the Rev. John Smith, a Presbyterian Minister, to his brother, the Rev. Peter Smith, a Methodist Preacher.

LETTER XVIII.

REV. PETER SMITH :- Dear Brother :-The Apostle Paul opens one of his noble Epistles by blessing God the Father for choosing believers in Christ before the foundation of the world, and for predestinating them to the adoption of children according to the good pleasure of his will. The text stands in the first chapter of Ephesians, the fourth and fifth verses. It is the language of rapturous praise-the has managed the matter so successfully, lively expression of a soul burdened with "that violent and extreme men of both a sense of the unspeakable majesty and sides have reached the conclusion that he mercy of God. What follows is reason of the highest order, reason penetrated and glowing with the fire of holy passion. But this is a text which there is ground to paper, he does not leave the city. He will believe is seldom or never handled in Arminian pulpits for simple edification. Of the thousands of Methodist churches in America, where is one that ever joins in praising God because he chose them in Christ before the foundation of the world? Where is one that is ever taught to do this? Where is one that could be persuaded to do this? Do not rather such expressions awaken emotions just the opposite was received from the Presbytery of of those that were kindled in the breast of Iowa, and Rev. A. C. JUNKIN, from the the inspired Apostle? To a candid Arminian, the words predestined, chosen, elect, as they are met with in the Scriptures, must, it seems to me, be a perfect Missouri, to Dover, Lafayette County, puzzle. He himself never employs them in prayer, never employs them in praise. never employs them for the purpose of edification. He has in truth no use for them. and there is, consequently no proper place for them in his system of theology. He sees and feels this. These terms are to him what the words hell, hell-fire, everlasting punishment, are to the Universalist. He would willingly dispense with them.

a unanimous call from the First Presby-And yet there they stand in the Bible. They mean something; but nothing that wit and incennity can do is omitted to explain away their meaning, which is in itself so plain and striking. In the political world, the word election is in very common use, and no grown-up person ever falls into a mistake as to its proper signification. And but for the inveterate force of prejudice, no grown-up person would ever fall into a mistake as to its meaning in the Bible. Election among men implies First, That there are certain persons chosen. If nobody is chosen, we say there is no election. Secondly, That there is some definite end or object for which they are chosen; thus such and such men are elected, to the State Legislature, others to be Members of Congress, and so on. Thirdly, That there are qualified electors who make the choice, who choose, who elect. Fourthly, That there are certain reasons which influence the majority of the electors in choosing the persons that are elected. Fifthly, That there is a certain definite time when the choice is made; thus on such a day of such a month, an election Now what is so plain and easy to understand in political matters, is just as plain and simple in matters of religion. There are certain persons chosen. Paul, speaking of nimself and the Ephesian Christians, says, He hath chosen us in Christ. But all true believers were chosen in the same way, and are in the Scriptures styled, the elect, the election. "If it were possible, they would deceive the very elect?" "Shall not God avenge his own elect?" "Who shall lay anything to the charge of God's elect?" "Put on, therefore, as the elect of God, bowels of mercies." "The election hath obtained it; the rest were blinded." At the end of the world, a certain number, no doubt a very large number, of the human race will be received into heaven, to be forever glorified with the Saviour. But whom he glorified them he also justified, and whom he justified them he also called, and whom he called them he also predestinated to be conformed to the image of his Son. There was a definite end to which they were chosen; namely, to be holy and blameless in love. To God, mankind appeared in prospect what they now are in fact-a race of rebels, all, to an individual. disposed to despise his commands and resist his authority, and all most justly exposed to endless wrath. From this mass of moral corruption and guilt, hosts innumerable as the sands on the shores of the ea, were predestinated to the adoption of children, and chosen to be holy and without blame before him in love. There was a certain period when the election took place. It was not in time but before time began; not after but before the foundation of the world. It was For the Presbyterian Banner in that awful period of the past to which the Saviour refers in that remarkable prayer, "Glorify thou me, O Father, with he glory which I had with thee before the world was;" infinite ages before the first ray of created light had penetrated the darkness of chaos, or the first anthem of praise had broken the silence of eter-There was one Elector, and but one, God. Not a single passage in the Bible teaches that Christians elected themselves. How could they choose themselves before the foundation of the world? God only has the right to choose; and he claims this right. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." God only has the power to choose. "Hath not the potter power over the clay to make one vessel unto honor and another to dishonor ?" To choose sinners in Christ implies also the power to raise them from the dead both in a spiritual and natural sense,

utmost capacity, and then have the stronger Presbyteries contribute of their superfluity. both as to men and means, in aid of the weaker. And then, instead of our present

over estimate the amount thus received by While the vote against their views was

The following incident we cut from an

one of the most decisive that has been given on a test question for many a day,

tive of benefit. The great charge brought

vet the debate was by no means unproduc-

sionary work within its own limits, to its

be postponed to another year. To have was dangerous. The lesson of last year

which there was stronger or tenderer affection among its members. There were no heart-burnings to smother, no wounds to

WHAT DOES IT MEAN?

out of the office equally between the two taries.

Dr. THORNWELL warned the mover against the danger of asking any such action as that con-templated in the resolution at this stage of the proceedings. It was enough that the report of the Board was approved without asking the As-sembly to do anything more. Such a course

might prove very prejudicial. Dr. SPRING then moved that this whole matter be laid on the table for the present. Carried; the members becoming exceedingly impatient for adjournmient.

The Moderator announced Messrs. Dr. Locke, Coe, Dr. Dickson, and Dr. Junkin, as the Committee on Systematic Benevolence, according to the provisions of the resolution previously

Dr. WM. A Scorr called the attention of the Assembly, and through the Assembly the Board of Domestic Missions, to the great fields open for missionary effort in Utah, Arizonia, and New Mexico. In coming to this Assembly he had travelled three thousand miles through territory belonging to the United States, and into which vast multitudes were rushing, and along the entire route there was but one minister that could have greeted him;

Judge LORD said that he had a motion to make, at the request of a number of members. upon which we were better prepared to vote, after the full discussion that had taken place, than the next Assembly could possibly be. If any debate was likely to be called forth, he hoped the proposition would be voted down at once He moved that the members of the Boards of Foreign Missions, Domestic Missions, Education, and Publication, be reduced from ninety-six to forty-eight, one-fourth to be elected annually The operation was to begin next year, when twelve members instead of twenty-four would be elected; and in four years the entire change would be made.

Laid on the table, on motion of Mr. HALLI DAY.

Dr. B. M. SMITH said it was generally his fortune to be placed on Committees, all the members of which disagreed with him. This was the case with the Committee of which he had been made Chairman this morning. The Committee opposed him. He found all the members so strangely and pertinaciously rebellious that he could not bring them to his way of thinking. The Committee had prepared a report and ordered him to present it, although he had another and far better report in his pocket; to which they would not agree. He then presented the Report of the Committee, which recommended that the Revised Book of Discipline be recommitted; that it be corrected, printed, and distributed to the Stated Clerks of Presbyteries, by whom it is to be dis-tributed among the members of the Presbyteries Committee be enlarged by the addition of three ministers and three Ruling Elders. The report was adopted.

Dr. E. T. BAIRD moved that this Committee be also charged with the duties of such articles as may be necessary, if, any be deemed advisable, on the relation of baptized children to the Church, and the training to which they are entitled ; also that the memorial from the Presbytery of Tombeckbee, on this subject, be referred

to this Committee. Adopted. Dr. THORNWELL inquired whether the Com-mittee on the Revised Book of Discipline should also have the Form of Government so far under consideration as may be necessary to report changes therein, that it may be made conforma ble to the changes recommended in the Book of Discipline. He was answered in the affirma

The Committee on Bills and Overtures reported the memorial from the Presbytery of Kaskas-kia, asking the Boards to publish their "Rules" in the Appendix to the Minutes this year, and once every five years hereafter. The Committee recommended that the request

be granted. Mr. LOWBIE replied that he could not see any necessity for this action; nor could he under-stand what was desired. The Board of Foreign Missions had no other "Rules" than those pub-

lished every year. The report was laid on the table. Dr. E. T. BAIRD asked leave to withdraw the memorial from the Presbytery of Tombeckbee, on the Demission of the Ministry. Granted. The Committee on Bills and Overtures reported an Overture asking if an ordained minister, who has been chosen by the people for this pur-pose, can be allowed to sit as a Ruling Elder in the Presbytery with which he is connected. The Committee recommended that this be an-

pause before adopting such a recommendation as this. There was nothing in the nature of Presbyterianism or in the Constitution of our Church to forbid an ordained minister from sitting as Ruling Elder in any of our Church Courts. Or the contrary, ministers sit as Ruling Elders in the Courts of the Scottish Presbyterian Church

tionable form, when it is reversed."! ytery : First Omnipotence. Christians are styled God's THORNWELL confirmed the remarks of Dr. cause they have thrown away the old gems, Hodge. To pass such a recommendation as this would be an unwarranted invasion. worn and polished by the current of time, control of the Church. Any who may is, ecclesiastical law being of God, and elect, and they would not be so denominaand have supplied themselves with paste have been grieved at the indication of civil institutions being of man, there should ted if God had not elected them. The report was laid on the table. Concord, 1 00; Licking, (Males, \$8, Females, The some Committee also reported concerning the memorial from the Presbyterian Historical Society, approving of its objects, and commend-ing it to the favorable consideration of the diamonds of the latest style. And even a disposition to abandon the position so be no interference. Let God enact as he There were certain reasons which inflube the recognized meaning of the rule, and \$15,) 28.00. among those who would despise, as all think- long held with respect to the functions of pleases, and man ordain as he pleases; but SYNOD OF ALLEGHENY. - Beaver Presbytery: enced the Divine Mind in this election. But if the duties flowing from the relation of Pulaski church, \$4.00. Allegheny Presbytery: master and servant, as they are sanctioned Middlesex, 6.00; Freeport, 15.75; Slate Lick, ing men must, this puerile progress, which they are not given. It does not comport the Church, will be rejoiced to read the if there should be a difference between with the majesty of the Eternal Father to prefers a new toy to an old treasure, there shurehee is yet at times such heedless haste, as leads | resolution contained in the proceedings of | the two, let man's will control. That man The following additions were then announced in Scripture, shall be duly fulfilled, the descend to on explanation of his conduct. SINOD OF WHEELING. -Steubenville Presbytery : to the Committee on the Revised Book of Disto the rejection of that which is old be- Tuesday, which re-affirms most distinctly by his institutions, should annul God's the Church may still abide in unity, and It is enough for us to know that such was cipline: Revs. Dr. Peck, Mr. Paxton, Dr. Snodgrass, with Ruling Elders, H. K. Clark, Scott Lord, and Carrolton church, \$4.49. cause it is old. Surely, in this free, the old and true principle. And any who law is, to these jure divino Presbytehis sovereign will and pleasure. The arenjoy peace. The master's legal right, he TOTALS. Domestic Missions, \$258.07; Eduthinking age, one may be allowed to sus-may have been disposed to exult at the ap- rians, tolerable; but for God's law to progument, of all others, the most powerful to may never exercise, beyond Scriptural sanccation, \$327.75. pect that when men rush on in this spirit, there is likely to be very little actual adsway the judgment and to command the J. D. WILLIAMS, Receiving Agent, 114: Smithfield Street. Pittsburgh, Pa., May 31, 1860. tions, and thus far his brethren are bound On motion, the Moderator was also added. obedience of all the principalities and evil to our Church, will learn that their cousness of man's enactments, and of man's to permit its enjoyment. Happy will it be The Committee on the Church Commentary vancement.2 powers of heaven is this-such is the will of God. What satisfies an archangel

the New Orleans Christian Advocate gives a chapter of personal experience as follows: "An old particular friend got me to go to Church-and in a manner independent of a distant county to marry him. I had an awtul time getting there. The bride was handsome, intelligent, and her parents well tion to remove all occasion for such a enment, conversion, and edification. Are off; splendid time. After supper, the hap- charge, by ordering the records of the py bridegroom came to me, called me Boards to be brought to the Assembly brother.' for he was a member of the for review, just as the Synods review the Church: 'How much do I owe you?' 'I proceedings of Presbyteries, and the Asdon't charge for marrying people.' 'But sembly the proceedings of Synods. you shall not come so far, and have so much trouble, for nothing; I will give you some-This is a measure for which many have thing handsome in the morning.' Next long contended, who entirely disagree with morning he came to me again, talked largethe main position of our Southern brethly, but would do something at another time. ren; but the most persistent opposition was Next Fall I was holding a protracted meeting in his neighborhood; he overtook me arrayed against it on the part of a few, who going to church; he told me how much he seemed to think that the Church had no loved me, had not forgot my marrying him, right to know exactly what its servants were was going to make me a nice present. doing and the manner in which they were Next day he came to me at church, smil-

ing, and said, 'I told you you should not | doing it. marry me for nothing,' and handed me a dollar; and from the airs he put on, one sisted; the call was too loud and too earmight have thought he had endowed me nest to be unheeded. And even those who with a fortune. Next day the steward ridiculed it, when argument failed, so long came to me and asked if this man had not as there was the least probability of sucpaid me a dollar quarterage; said he had told him so when called upon for his quarcess, hastened to be the first to offer terms terage, saying, "I have paid him." I exof capitulation. plained, and told him to put it down as a quarterage."

NEW LIGHT IN OLD PATHS:

the Boards as unnecessary and impractica-This is the title of a sermon preached in ble. Among other things, he said that in Onarga, Illinois, by the Rev. HENRY M. bringing the Minutes of the Board of BACON, at the dedication of the Presbyte-Domestic Missions every year to the Asrian church in that place. The Presbytesembly, it would be necessary to charter a special train, an Adams Express car, or an rians of the North-west are subjected to a constant struggle against the Progressives. ox-team, (the climax is not ours but Dr. There are men, and they abound there, KREBS',) and that when they arrived, they who think that new discoveries are being would form a huge pile, when laid on the continually made, and are still to be made, platform, hiding Moderator, clerks, and in religion. This is a fond idea of self-suf- speaker from view! How surprised and ficient humanity. It is not from God. gratified were we two days afterwards, to With the patriarchs, discoveries were to be see this same Dr. KREBS arise in his place Word and from all the joy and edification made. With the Jewish Church there was and hear him move that these Minutes be which comes from the glorious arts of a rational expectation of progression. At sent up to the Assembly every year, that writing and printing; and keeping him those times revelation was in progress. Then the Secretaries inform members of their from worship, or restricting his worship there were prophets in being, and prophets election to the Board, of the times of according to the master's whim and pleaswere still to be sent; and then especially was the Prince of Teachers, the Son of God, expected.

But the book of Revelation has been ings of the different Boards are referred, be long since closed. To this nothing is to be directed to call the attention of the Assem- and oppression. She is bound to bear her added. The system of heavenly truth, as bly to all the various things of importance. divinely revealed, is perfect, and the wise What a change in two days! Verily, the as she did in her Act of 1818, and often inquiry now is, "How readest thou?" Mr. BACON thus speaks of the reckless found bold enough to oppose the movement, spirit of the age: which many, some time ago, said to be so

"Every notion, every opinion, every belief is summoned to the bar of human reaadopted unanimously, as was right and propson, and required to produce the title, by er. And now we trust our brethren from which it holds it place in the regard of the South will allow us rest in this matter, men. No prescription of antiquity, no investiture with religious reverence, can save that the Boards will address themselves and adoption, he has made brethren. a doctrine from being buffeted by rude more vigorously than ever to their respechands, or at the very best, from being tive duties, and that every church, and scrutinized by keen eyes. No matter through every member of the Church, will come to what ages it may have borne rule, or by what multitudes of men it may have been, faith. or is now implicitly believed and devoutly

cherished, the time may be near at hand Another notable feature, was the rewhen it, too, shall be overborne and tramassertion of a principle that many supposed pled under foot in this restless march of intellect. Indeed, there are some whose chief. if not their only reason for the re-

"Are the slaves human beings? If so the Assembly. This led to a determina- the Church is bound to seek their enlightthe masters members of the Church? She is then bound to see that they keep all the commandments of God. The Church then has a right to interfere with slavery." To this the Central responds :

"It is an absurdity without a parallel, to argue that the Church has a right to inter fere with slavery, which is a civil relation because she is bound to seek the enlight enment, conversion and edification of those who are slaves as well as of those who are free.

What our contemporary means by "slavery" and "civil" in the above, we do not exactly know. If slavery is a mere abstraction, and "civil" a mere legislative But the demand could no longer be react, neither of them affecting persons, neither of them giving rights, nor taking away rights, nor affecting man's moral conduct-that is, his conduct toward his fellow-men and toward the knowledge and worship of his God-then we may be wrong, and the *Central* may be correct. One day Dr. JOHN M. KREBS, standing But if by "civil institution" we are to unon the platform beside the Moderator, dederstand a law, giving one man power over nounced this review of the proceedings of his fellow-man's person, so as to make the latter a chattel of the former; and if slavery is the carrying out of that law by the master-ruling his servant; giving him no right in nor control over his person, time, or the fruits of his toil ; selling from him his children; into distant and perpetual bondage; denying him the sacredness of marriage; separating him from the woman whom he claims as his wife, by selling the one or the other to a far-off master; preventing him from learning to read, and so shutting him out from a perusal of God's meeting, and the subjects to be considered ure-if this is slavery, then we say again, at those meetings; and that the Commit- the Church has a right to interfere with tees of the Assembly to which the proceed- | slavery. Not only has she the right, but

she is bound to interfere with such iniquity testimony against the "civil institution" world moves! And not a single one was since. And if she has among her members, masters and servants, she is bound in the due use of the authority which God highly objectionable. The proposition was has given her, to assert and maintain to each their right, as sensitive, intelligent, and immortal beings whom God has made of "one blood." and whom, by regeneration Now just take a sample of the princi

ples upon which the Central reasons. "But this is not all. If the Banner's their aid by benevolence, prayers, and conclusion is legitimate that 'the Church has a right to interfere with slavery,' it subordinates the civil to the ecclesiastical It creates the Church into an umpire to decide on the expediency or legitimacy not had been abandoned last year, owing to only of slavery, but of all other civil instithe precipitancy with which the subject of tutions. It was bad enough when the ec-Colonization was disposed of, and the rea- clesiustical was subordinate to the civil. jectionable form, when it is reversed as the Banner would reverse it, by giving the institution.'

hoboth church, for Father Chiniquy, \$59.30. refuse to look at the flower that blossoms "to be used as chattels," are an amendment organizations having for their end the good sigstical was subordinate to the civil. But at his feet, because the nebula in Orion has introduced near the close of the discussion, and their influence, under a fair interpre-tation, will be to justify the holding of tation, will be to justify the holding of the shall Concerd 100. Licking (Malac Se Freebytery: Concerd 100. Licking (Malac Se Freebytery: of man and the glory of God, even though it is downright Popery, in the most objecand this power resides only in the arm of to this day. been resolved. These people are rich bethey may not be directly under the special

in it an evasion, which men who would have the reputation of being "strait-forward " should try to avoid. The inquirers ask whether it is consistent to unite in worship where human compositions are used. The answer says, it is not consistent to sanction or approve of the use of human composition. The answer does not meet the question. A simple yes, or no, would have been direct and lucid.

It was agreed that covenanting is a Chris tian duty, but "that there is nothing in the dispensations of Divine Providence toward us as a Church, of such a peculiar character as to furnish a call to engage in the observance of the duty of public, social covenanting with God at the present time." The matter of Psalmody gave the Assembly no little trouble. The minds of the brethren are, evidently, ill at ease, on the subject. Some would have a new translation: others desire an emendation of Prof. ABNER JONES. After very many words, it was agreed that the Committee of Revision, appointed last year, shall prosecute their labors, and report to the next Assembly.

The good rule, which we spoke of last week, requiring a majority of the Commissioners to form a quorum, was reconsidered, and altered so as to require but 'one-third. It was resolved that the Assembly deem it inexpedient to address, at present, a letter to the Presbyterian Assemblies, Old and New School, and the Synod of the Free Presbyterian Church, urging them to the consideration of our views on the subject of Psalmody.

The last Thursday in February was set apart as a day of prayer for Colleges and Seminaries.

The meeting seems to have been pleasant.. The interest manifested in behalf of Missions indicates much life in the body. There is abundant room for all Christ's ser vants to labor in his immense fields; and those who toil most assiduously, under the Husbandman's own wise guidance, will receive the largest wages.

THE METHODIST, CHURCH NORTH, AND SLAVERY.

The Conference at Buffalo has, by a vote of one hundred and fifty-four to fifty-seven, more than two thirds, altered the rule of the Church, on the subject of Slavery, so as to read thus.

Question .- What shall be done for the extirpation of the evil of Slavery? Answer.-We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying. selling, or holding of human beings, to be used as chattels, is inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to avoid evil of every kind." We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

This is to go down to the Annual Conection of certain opinions is, that they sons given for such action. We refer now But it is downright Popery in its most ob-SYNOD OF OHIO.—Zanezville Presbytery: Dun-can's Falls church, \$3.00. Richland Presbytery: Savannah, 13.07. Hocking Presbytery: Mt. Carhave come down to us from former times, ferences for confirmation, and if adopted swered in the negative. Dr. HODGE said he hoped the Assembly would or are held by the majority of those about to the right and duty of the Church to and made binding, it is likely to cause anthem. Their idea of progress is not the protest against all heresy and all sin, by Church the right to interfere with a civil nel, 5.15. other division in the Church. There may, acquisition of new truth, but the rejection SYNOD OF NORTHEEN INDIANA.-Fort Wayne. however, be a door of escape, and it may whomsoever held or committed, and to ex-Presbytery : Pleasant Ridge church, \$5.75. MISCELLANEOUS.-Redstone Presbytery : Reof old. As if one must dig out his eyes have been prepared by design. The words, because a telescope has been invented, or press its opinion concerning the various "It was bad enough when the eccle-

Rev. J. J.: HAMILTON was installed over the Middle Tuscarora church, Huntingdon Presbytery, on the 16th inst. The congregation was very large. It is improving in all appearances of religious prosperity.

ECCLESIASTICAL.

Mr. JOHN G. CONDIT was licensed to

preach the Gospel by the Presbytery of

Erie, at its meeting, April 11th. At

the same meeting, Rev. HUEY NEWELL

dress is changed from New Bloomfield,

Rev. T. M. CUNNINGHAM, of the First

church, Indianapolis, Indiana, has re-

ceived and accepted a call to the South

church, Chicago, made vacant by the res-

Mr. JAMES A. REED, of the Presbytery of

ignation of Rev. R. W. Henry.

Presbytery of Baltimore.

Missouri.

Rev. E. C. TRIMBLE was installed pastor of the church at Jackson, Tenn., on Saturday, the 12th inst., by a committee of the Presbytery of the Western District.

Rev. BENNETT W. MOSELEY was installed pastor of the church of Wylleysburg, Charlotte County, Va., by the Presbytery of Roanoke, on the 26th ult. Rev. DAVID FAIRLEY was installed pastor of China Grove church, by the Presbytery of Fayetteville, on the 26th ult.

Rev. JAS. A. MCKEE having taken charge of the churches of St. Anthony and Minneapolis, requests editors and correspondents to change his address from Franklin, Ind., to Minneapolis, Minnesota. Rev. W. H. VAN DORAN has been called to the First church, Richmond, Ind. ROUSE; others would adopt the version of Rev. H. R. WILSON, D. D., has received a

unanimous call from the church of Mans- | takes place. field, Ohio, after having supplied them for six months. Rev. WILLIAM BUEHREN'S Post Office address is changed from Granville, Wis-

consin, to Winona, Minnesota. Mr. Buehren is now laboring among the German population of the latter place. Rev. W. M. SMYTHE'S Post Office address is Dayton, Marengo County, Alabama.

Rev. H. G. ROBERTSON was received from. the Presbytery of Argyle, United Presbyterian Church, by the Presbytery of Troy, on the 9th ult., and installed pastor of the Park church, Troy, N. Y. Mr. HENRY KEIGWIN, a licentiate of the

Presbytery of Louisville, has received and accepted an invitation to supply the church of Cahaba, Alabama, for six months.

Rev. H. I. VENABLE was installed pastor of Oakland church, Illinois, on the 19th Mr. R. K. SMOOT was ordained and in-

stalled pastor of the church at Bowling Green, Kentucky, by the Presbytery of Muhlenburg, on the 20th ult.

Rev. E. C. TRIMBLE was installed pastor of the church in Jackson, Tennessee, on the 12th ult.

Rev. T. B. BALCH has accepted the invitation of the First church, Prince William, Va., to become their stated supply. Rev. J. C. STEWART'S Post Office address is changed from Bridgewater, Burke

County, N. C., to Asheville, N. C.

Report of J. D. Williams. Treasurer to the Board of Domestic Missions, Education, Publication, and Fund for annuated Ministers, for May, 1860.

DOMESTIC MISSIONS. SYNOD OF PITTSBURGH .- Ohio Presbytery SYNOD OF FITTSBURGH. Onto Freesbytery. Temperanceville church, \$12.50; Chartiers, 31.80. Redstone Presbytery.: Connellsville, 49.05; West Newton, 7.00. Blairsville Presbycontinue among us to "do no harm, and to tery: Johnstown, 63.21; Salem, 16.55. Clarion Presbytery : Concord, 5.10. SYNOD OF ALLEGHENY .- Beaver Presbytery .

Pulaski church, \$4.00. SYNOD OF WHEELING .- New Lisbon Presbytery Yellow Creek church, \$21.60; Newton, 6.00. Steubenville Presbytery: Carrolton, 3.89; Har-lem, 9.00; New Harrisburg, 2.00.