

# Presbyterian Banner.

PITTSBURGH, SATURDAY, OCTOBER 18, 1862.

Washington Female Seminary, under the care of Dr. and Mrs. HANNA, has issued a Catalogue of its pupils since 1837. It is one of our excellent institutions for young ladies.

Glade Run Academy had an attendance during the Summer, of 78; viz, males 55, females 23. The Academy was organized in 1851. The present Catalogue contains a brief history of the institution.

The New Brighton Retreat is an institution for the Reception, Care, and Treatment of Females afflicted with Mental Alienation, and other nervous and chronic diseases. It is located at New Brighton, Pa.

The American Theological Review.—The No. for October contains the following articles: I. The Council of Trent; II. The Rational Psychology and its Vindications; III. The Religion of the American Indians; IV. The Heretical Gnosis; V. Place of Man in a Natural System of Zoology; VI. The National Crisis. This number completes the fourth volume of this ably conducted journal.

Congregation of Bellefonte, Pa.—We invite the particular attention of ministers and people to the communication of H. N. McALISTER and others. Note a fifty-three years' pastorate; the noble spirit of a father in Israel; the kindness of a junior; the cordial love and generous liberality of a congregation. The editor having, in boyhood and youth, sat under the ministry of Dr. LINN, and, to the present hour, enjoyed his cordial friendship, is pleased with the opportunity of making the record which appears in these columns.

PRESBYTERIES FAITHFUL. Very many of our Presbyteries have passed resolutions sustaining the action of the General Assembly on the State of the Country, and in support of the Government in the putting down of a wicked rebellion. It would require too much space to name them, and copy their resolutions. The *Presbyter*, after speaking of a Presbytery which censured its representative elder for voting in the last Assembly against the paper of Dr. BRACKENRIDGE, and of the conduct of one minister in that Presbytery, adds:

"In another Presbytery lately, where a minister voted and spoke against answering an overture in the affirmative, asking whether it is our duty to pray for the success of the Government in subduing the rebels and to give thanks for victories, his elder voted with him. Men capable of preaching the Gospel, who get wrong on the great question of the day, are sure to have influence over others. Whether our Presbyteries, having ministers who openly and persistently oppose such important action of the Assembly, will feel it to be a duty to proceed as the Presbytery of Allegheny City did in the case of Dr. PLUMER, is a question of much importance. It is certainly very injurious to the unity and reputation of our Church to have any of our ministers and churches in overt hostility to the noble and patriotic deliverances of the Assembly against the rebellion, and in favor of the perpetuity of the American Union. Presbyteries in the region of Pittsburgh and Allegheny City have taken a stand on this subject, exhibiting faithfulness and courage worthy of all praise."

No man can innocently take part with those who endeavor to subvert the rightfully constituted authorities of their country. Rebellion is sin. And a Presbytery is bound to give warning against sin; and especially bound to rebuke sin in its own members. And where sin is manifest, it is not to find a refuge under the claim that it belongs to politics. That may be even an aggravation, in that thereby the sinner does a more extended mischief. What murders, what lamentation and woe, has the political sin of secession already caused! When conduct is undoubtedly evil, let Presbyteries show their fidelity in rebuking it, however it may be connected, and whosever may be guilty.

STRENGTH IN WEAKNESS. PAUL, writing to the Corinthians, says, "When I am weak, then am I strong." To the unworried this seems a strange expression. Entertaining low views of the standard of Christian duty, if they think of the subject at all, and feeling confident that they possess inherent strength sufficient for the performance of the little that is required, they cannot comprehend the Christian's humble acknowledgment of weakness, and still less can they understand how he can truthfully say that when he is weak then he is strong.

Some even who are savingly interested in the redemption of Christ, fail to appreciate fully the declaration of the apostle. Pride and a legal spirit blind them to a sense of their true condition. They are loath to believe that of themselves they can do nothing. They think they at least have much strength. They will not depend wholly on God, and are therefore in a great degree left to themselves, to try their strength and discover their weakness.

The truly humble Christian is not surprised at the Scriptural paradox. He may have imagined himself strong; but he has been undeceived. He has been brought to the borders of despair, and been led to cry with PAUL, "O wretched man that I am! who shall deliver me from the body of this death?" And when thus brought low, he has been lifted up. He has been made strong—strong in the imparted strength of the Saviour.

It is only when we feel our weakness that we can possibly be strong; for then only will Divine strength be given. And just in proportion to our sense of weakness and our humble reliance upon Christ, in that proportion will we be strong. We can do all things through Christ which strengtheneth us.

## PEACE PROSPECTS.

Our domestic war, terribly as it now rages, must come to an end. How soon? By what means? These are questions which we cannot definitely answer. There are three things which are very powerful; and if our Government and people could combine them thoroughly, hope would tinge the future with a brilliant hue. These are force, equity, and kindness.

The first of these, that is, force, we regard as an indispensable, in the present circumstances. Equity and kindness were both tried as preventives, and failed. The Congress which closed its term March 4th, 1861, did every thing to conciliate the South, which reason could demand, under the Constitution, and they did it in much kindness. President LINCOLN also, in the early part of his administration, and before war had actually commenced, was not only just, but also forbearing. But the conspirators had a purpose. It was fixed. It must be executed. Nothing short of defective power on their part, should prevent its accomplishment. They were determined to divide the country or to rule it. They hence got one State to secede, and then another, and another. They formed a separate government. They raised armies. They seized forts, arsenals, mints, navy yards. What they could not seize otherwise, (as Fort Sumpter,) they besieged, starved, and battered with their cannon. They initiated war, and marched their armies to seize the capital, and uttered threats that they would capture and plunder Northern cities.

That force must be met by force. It must not only be resisted. It must be overcome. It has been resisted, checked, repelled a little. It has yet to be conquered by a superior force. We need think of no peace, worthy the name of peace, only by the exhibition of an adequate force.

The second pre-requisite to peace is equity. Let our enemies know that if they will cease from their hostilities and will become truly good citizens they shall have all the rights, privileges, and immunities of citizens, in common and on a full equality with ourselves. This we believe is truly the idea of the Administration, and also of most of the people in the loyal States. A restored Union is to guarantee to all good citizens entirely equal rights.

The next thing contributive to a speedy and perfect peace, is kindness. Kindness is one of the most powerful weapons, when wisely used, in subduing an enemy. When this is duly applied, as an accompaniment of other instruments, it can hardly be resisted. And the more outrageous the conduct of a foe has been, the more efficacious does kindness become, when once it has begun to reach his soul.

As a means of peace, then, we would wage the war with the utmost energy. No needless delay. No relaxation of effort. No parrying with traitors. No compromise with treason. And along with this we would keep prominent the assurance that there shall be no deprivation of rights, national, State, or personal. And still farther, we would cherish the spirit of kindness, and would so speak, and so conduct the war, that our magnanimity and generosity could not be reasonably doubted.

But we need some standard of equity. Let that standard be the Constitution of our country, and the laws made under it, and to be made and administered under it. And here we find two leading journals which but very seldom agree, join with verbal heartiness. These are the *Tribune* and the *Observer*, both of New-York.

The *Tribune*, speaking of war affairs, says:

"There must, then, be an accommodation, and that that established, it seems to us very easy to settle the terms. The obvious basis of an adjustment is the Constitution of the United States without note or comment. That is, at the very lowest estimate, a treaty; but call it compact, alliance, or what you will, it is a valid and binding contract. Our fathers made it freely and heartily, and it cannot degrade their sons to reaffirm and abide by it. If we repudiate that, what assurance can be given or trusted that any new bargain would be lived up to?"

"Whenever the Rebels really desire peace—as we think they very soon will if they do not already—they have but to notify the Government that they are ready to return to loyalty, and to that end have abrogated all ordinances, acts, and oaths of allegiance inconsistent therewith. President LINCOLN would thereupon feel warranted, we doubt not, in issuing a Proclamation of Amnesty, inviting the States lately in rebellion to elect Members of Congress as if no rebellion had existed: The rebels would need no further assurance of immunity; their friends of the VALLENDIGHAM persuasion would guarantee a practical ascendancy in the House, if not in the Senate also, and thus shield them from all serious harm. And, if they should choose to have a convention to revise the Federal Constitution, we have no doubt that this would be easy of attainment, though we should prefer to have no stipulations on the subject. They might have had one without objection in 1861; they can have one without stipulation in 1862. But the true and sufficient basis of immediate peace is 'The Constitution as it is.' Man can devise no better."

The *Observer* quotes these utterances of its contemporary, and responds:

"Nobly said: let it be distinctly understood over the whole country, North and South, that the *Tribune* school of politicians announce 'The true and sufficient basis of immediate peace is The Constitution as it is.' Man can devise no better."

"Pray do not try to 'devise any better,' then; if man cannot, please wait till heaven proposes something better; but this is so sensible, so patriotic, so national, so conservative, and so thoroughly Unionist, that we hail it as the most favorable omen we have seen in the political sky since the war began. Some of our conservative religious journals have repeatedly protested against peace on the basis of the Constitution as it is; but here they are shamed by the *New-York Tribune*, which proposes that if the rebels will return to their allegiance, the President shall issue a Proclamation of AMNESTY—invite 'the States lately in rebellion to elect members of Congress, as if no rebellion had existed.' So

hyegones would be hyegones. We would all kiss and make friends. We would hang the trumpet in the hall and study war no more. The good time coming would have come."

We also add: *Nobly said*. "The obvious basis of an adjustment is the Constitution of the United States without note or comment." "The Constitution as it is. Man can devise no better." Well proposed, Mr. *Tribune*. And well accepted, Mr. *Observer*; provided only that you both mean the same thing. The Constitution is the National Bond. It makes the whole country to be one. It gives to the National Government a right of authority; to regulate trade and commerce for the entire people, to levy and collect taxes, to raise and control armies and navies, to coin money, to settle disputes, to do all national acts; and it gives to the citizens of each State a right of citizenship in every other State. It has been violated at the South, in all its provisions. Let the South return to it. The Government will abide by it. And if in the North there should be any dissentients, they will be speedily made to see their futility and feel their feebleness.

The language of the *Tribune* is a new evidence that the question of peace lies with the rebels. They have but to cease from their assaults upon the lawful Government, and return to their Constitutional duties. To induce them to do so is the object of the war, on our part, and to this end let it be pressed with unmitigated energy. The more effectually we unite force, equity, and kindness, the sooner, and the more perfectly, will blessed peace resume her wonted supremacy.

## ARMY CHAPLAINS.

We take a great interest in the Chaplaincy of the army. There are wanted now, about one thousand ministers for this work, and then every minister would have the care of a thousand souls. What a charge! And of men filling positions so important, so exposed by strong temptations, and so liable to sudden death! The chaplain should be a pious, wise, industrious, and kind man.

The qualifications and compensation of chaplains is set forth in a bill of the last Congress:

"SEC. 8. And be it further enacted, That so much of section nine of the aforesaid act, approved July twenty-second, eighteen hundred and sixty-one, and of section seven of the 'Act providing for the better organization of the military establishment,' approved August third, eighteen hundred and sixty-one, as defines the qualifications of chaplains in the army and volunteers, shall hereafter be construed to read as follows: That no person shall be appointed a chaplain in the United States army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his present good standing as such minister, with a recommendation from some authorized ecclesiastical authority, and then she has a Church *sui generis*, which is against all orthodox and in favor of all heterodoxy; against every religion in particular, but in favor of all in general; against all piety, but in favor of all humanity; against all crime, and equally against holding criminals responsible for it; in favor of all good, and equally in favor of all evil as a left-handed form of good. This Church has done much harm to the young men, and even to the old ones; it has sent a silent influence through the churches, diminishing faith in prayer, and diffusing loose views of inspiration. The originator of this singular Church was a man of great power and fine culture; he lived a moral life, and was the bold advocate of all reforms. Since Mr. Linn's death, various earnest speakers have filled his pulpit, but it is not likely that a worthy successor to him will be found."

We learn from another source, that two Unitarian houses of worship in Boston, have lately been purchased by the Roman Catholics. We would of course prefer the occupancy of these churches by Protestant Unitarians, but if we were obliged to choose between the two denominations alluded to, we should at least hesitate to decide in favor of the Unitarians. While these degrade, Roman Catholics exalt the Saviour. The former "deny" the Lord; the latter, with all their errors, "confess" him, and honor him even as they honor the Father.

A PRAYER-MEETING is held in the Hanover Street Methodist church, Boston, every day at noon. Especial reference is had to the interests of the Church and our country, in these her days of trial.

## SOME KNOTTY QUESTIONS.

MR. EDITOR:—As you editors are commonly supposed to dwell at the fountain of knowledge, please solve the following points in Church government:

1. Is a Session composed of two Ruling Elders and the Moderator, who is a minister of the Church, or is it to try and suspend one of its members from the communion, for unchristian conduct and contempt of their authority?
2. Is it orderly in a Ruling Elder thus suspended, to treat the judgment of the Session as null and void? Can such a suspended Elder, in consistency with Presbyterian order, officiate in a neighboring Presbyterian church as an Elder, and commune at the Lord's table?
3. Can a neighboring Session, knowing the facts in the case, allow such an Elder to officiate in their church and commune at the Lord's table with them, without acting in a disorderly manner?

By giving us the results of your knowledge and experience on these topics, you will much oblige a friend.

AN INQUIRER.

## ANSWER.

If the words "orderly" and "disorderly" are used above in the sense of becoming and unbecoming, we must answer the 2d and 3d questions with a strong negative. A Session being a court of Jesus Christ, its action should be respected, until it may be investigated by a Presbytery. If the words are used in the technical sense, as relating to established rules, law, or Church order, our response must be, a little extended.

The first question embraces the root of the matter, though it is expressed rather awkwardly. It says there is a Session, and if so, all is right; and it implies that per-

haps there is not a Session, and in that case no business could be lawfully done.

Our Constitution (Form of Government, ch. ix, sec. 2,) says: "Two Elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum." Hence if there is but one Elder in a congregation, he and the pastor may constitute a Session; but if there be more than one elder, then at least two must be present. In the case supposed, the congregation has two elders, and as it would seem, but two. And hence both must be present to form a "competent court" for any business. But one of these elders is charged with a crime which, if proved, merits suspension—does this make him an elder? Surely his claim to the office is good, until he is convicted and sentenced. Then there can be no court without his presence. Can then a man be a member of a court, sitting on his own trial? This would be an anomaly.

There was a decision of the Assembly, in 1852, which implies that though there are two elders in a congregation, one of them, with the minister, may perform a sessional act; but it implies also that the Presbytery shall have first decided that the other elder is incompetent to sit in the case.

We are thus led to the conclusion that the whole of the conduct above supposed, is "disorderly." The congregation should have increased the number of its elders; or, if that was impracticable, the minister and the one elder should have applied to Presbytery for an authorization to act. The Session, however, or assumed Session, having acted, the suspended elder should have respected their judgment till he could have had it annulled, by an appeal to Presbytery. And the neighboring Session, knowing what was done, should also have awaited the issue of an appeal. There is an orderly way of rectifying a disorder; and in that way, and that only, should every man, and every man's neighbor, seek for redress.

## EASTERN SUMMARY.

THE ADVOCATE and JOURNAL, of New York, contains some interesting notices of the various Protestant Churches of Boston. We extract the following:

"The Unitarians are the most wealthy, and it is but just to say that they are the most active and liberal in all public enterprises. No scheme of education or charity, or improvement, lacks their hearty sympathy and support. Indeed, they are the chief hope of the poor around them. They should they take the lead in this respect? The answer is, they are more wealthy, they have no foreign missions to support, and they lay more stress upon good works than other denominations. Their pulpit instruction is for the most preceptive. Boston has several flourishing Universalist churches, whose success is perhaps due to the ability, industry, and social influence of their pastors; and then she has a Church *sui generis*, which is against all orthodox and in favor of all heterodoxy; against every religion in particular, but in favor of all in general; against all piety, but in favor of all humanity; against all crime, and equally against holding criminals responsible for it; in favor of all good, and equally in favor of all evil as a left-handed form of good. This Church has done much harm to the young men, and even to the old ones; it has sent a silent influence through the churches, diminishing faith in prayer, and diffusing loose views of inspiration. The originator of this singular Church was a man of great power and fine culture; he lived a moral life, and was the bold advocate of all reforms. Since Mr. Linn's death, various earnest speakers have filled his pulpit, but it is not likely that a worthy successor to him will be found."

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THE FIFTY-SECOND ANNUAL MEETING of the American Board of Commissioners for Foreign Missions, held at Springfield, Mass., commenced on Tuesday, Rev. Dr. Hopkins, of Williamstown, presiding.

Brief statements were made from the annual reports, giving the history of the Board for the past year. The entire income for the year has been as follows: Donations, (including \$14,901.82 from foreign lands), \$247,488.22, which, with legacies and other sums, make a total of \$339,080.56. Owing to the retrenchments effected by the missionaries, and donations made to them by English friends, the expenditures have amounted to only \$322,298.64. The year began with a debt of \$27,895.54; is closed with a debt of \$11,102.62. The various missionary stations, though suffering from a want of funds on account of the war in our country, have enjoyed more than usual prosperity.

Of the two hundred and fifty members of the First Baptist church in New-Haven, fifty are in the army. In addition to these, as many at least of the members of the congregation have enlisted for the service.

We see it stated that in no State North of Mason and Dixon's Line has Secession more bitter advocates than in Connecticut. This may possibly be true, but the statement must be accepted in the face of the above and many other unequivocal proofs of the staunch loyalty of the "land of steady habits."

A NEW CHURCH was organized in Portland, Me., on the 17th; to be known as the West Congregational church. The enterprise be-

gun in a little district Sabbath School in a neighboring house, partly under the prayerful tuition of a young lady, who, dying in a far Southern State, left a bequest, in a Congregational chapel," which—supplemented by generous donations—resulted in the present neat brick edifice at the West End. The church starts with seventeen members.

FORTY-TWO of the under-graduates of Amherst College are, with leave of absence from the Faculty, engaged in the war. Our Colleges are generally well represented in the service.

THE FOREIGN DEMAND for carbon oil is now immense, and is rapidly increasing. The whole-oil trade suffers greatly in consequence. Under the heading of "The Last Ship," the *Nantucket Mirror* says:

"The ship *Narragansett* left this place on Saturday evening last, in tow of steamer *Island Home*. She has been purchased by a firm in Boston, and been taken to Fairhaven for repairs. Not a ship now remains at our wharves. Little could we have believed, twenty-five years ago, that we should ever have chronicled this fact. At that time our wharves were crowded with shipping, and noisy with the din of hammers and drivers, caulking mallets and axes. Teamsters were trucking oil from the wharves to the various factories about the town, and unloading stores for the shipping. Vessels were constantly arriving and sailing, and the cheering song of the mariners was heard, unloading their cargoes at the wharves. Now all was bustle and confusion, now all is still and quiet. A few short years have sufficed to bring all this change about; what will another twenty years bring forth?"

## NEW-YORK.

THE MANAGERS of the American Bible Society held their stated meeting not long since at the Bible House, in this city. The following notice from an exchange will give an idea of the extent and varied character of the labors of this important association:

"Communications were received from agents and friends of the Society, in regard to the supply of soldiers in the encampments in the several States, at the seat of war, and for the sick and wounded in hospitals; from Rev. Charles Jackson, Clerical Secretary of the Welsh and Foreign Bible Society, in regard to the printing of an edition of the Arabic Testament, and the Book of Psalms; from Mr. Frederick Hicks, Panama, in regard to the facilities for Bible distribution in several of the Central American States; from Rev. I. G. Bliss, Constantinople, with the translation of a letter from Rev. J. B. D. Shoghlian, pastor of the Armenian Church of Boghehejik, Turkey, expressing his gratification and thanks to this Society for the stereotyping of the American Bible, and in regard to the benefit arising to the Armenians from the distribution of the Scriptures; from Rev. E. P. Hastings, Jaffa, Ceylon, sending the journal of a month's labor by a colporteur of this Society in that country.

"Grants of books were made to the hospital at David's Island, N. Y., for the soldiers at Newbern, N. C., and other objects."

AT THE LATE ANNUAL MEETING of the Society for the Promotion of Evangelical Knowledge, an organization connected with the Protestant Episcopal Church, an exciting discussion was elicited by the omission of the names of Bishops Johns, of Virginia, and Elliot, of Georgia, from the list of officers reported by the Nominating Committee. The Rev. Dr. Tyng is said to have denounced the rebellion as "hateful to God and man," and to have stigmatized the bishops and clergy in any way engaged in it, as "unworthy to be regarded as Christian brethren by the loyal part of the Church." Bishops Eastburn, of Massachusetts, and Lee, of Iowa, followed in a like patriotic strain. The omission of the names of Episcopal bishops was finally sustained.

THE REMAINS of MRS. GENERAL SCOTT, who died in Paris a year ago, were interred last week in the family vault, in St. Thomas' Church-yard. The General was present at the funeral, and with the exception of a slight lameness, appeared to be in excellent health.

THE MUNICIPAL COMMITTEE on National Affairs have been considering the subject of the defence of New-York harbor. It is understood that a plan of defence will soon be proposed, and its adoption by the Common Council is confidently expected.

MR. J. R. SPALDING, one of the editors and proprietors of *The World*, of this city, has dissolved all connection with that journal, in consequence of its opposition to the Emancipation Proclamation, and its support of the recent Democratic nominations in this State.

GEN. ANDERSON, of Fort Sumter fame, is with his family at Henderson, Herkimer County, New-York. His health is not yet restored.

THE New-York *World* says that the people of the city of Hudson have hit upon a novel expedient to secure a small change currency without disobeying the law. The banks of that city permit persons who make deposits with them, to draw checks for any sum less than a dollar. These fractional checks are now in universal use, and have driven out postage stamps.

THE supply of money seeking employment is largely in excess of the demand, and although the largely increased transactions in stocks keep up great activity, yet there is great ease in negotiating loans on liberal terms at 5 per cent. The established stock commission firms are offered, at 4 per cent, more money than they can use. Commercial paper is daily becoming more scarce, and the turn of the market is decidedly in favor of borrowers on this class of security. The current rates for first-class endorsed notes range from 4 to 5 per cent, when under 90 days, under four months 5 to 6 per cent, and beyond that term 5 1/2 to 7 per cent.

Gold was sold on Tuesday at 123, and on Wednesday at 124 1/2 to 125. The foreign exchange market has fluctuated since our last issue from 135 to 137 for bankers' first class 60-day sterling bills, and rates are unsettled, with a tendency to advance.

## PHILADELPHIA.

DR. D. C. EDDY, of Boston, has accepted the call of the Tabernacle (Baptist) church of this city.

THE NUMBER of wounded soldiers in Philadelphia is estimated at six thousand. For the benefit of those who are in a con-

valent condition, numbering at least two thousand, it is proposed to open a Soldiers' Reading Room. We wish success to this noble undertaking.

THE United States Army General Hospital at West Philadelphia is in all respects the most complete and extensive in the Union. Its location is on Pine streets, section of Forty-fourth and Pine streets, being the very highest position in the city. It is upon an eminence affording a fine view of the surrounding country, and at the same time possessing all that could be wished for in a sanitary point of view.

There are 28 wards, 167 feet long by 24 wide, each of which will accommodate 70 patients. These wards are in two rows of 14 each, 20 feet apart, and communicating with each other, and with the central or medical building by means of two corridors parallel to each other, 775 feet long, which are used for dining halls. Connected with each ward, at the Eastern end, are large buildings for kitchens, store-rooms, laundry, &c. There are also separate buildings for baggage, knapsacks, &c., and for guard barracks, besides numerous other out-buildings. There are 150 hospital beds on the ground, which will accommodate 900 additional patients; also, separate buildings for the cooking, laundry, dining-rooms, &c., of those occupying the tents. The whole establishment covers twelve acres, and will be enclosed in a fence 14 feet high. The wards are all on the first floor, being, in fact, a series of one-story buildings, ventilated in the most approved manner. The number of patients that can be conveniently accommodated at present is 2,860.

## For the Presbyterian Banner.

Presbyterian Congregation of Bellefonte, Pa. At the request of the senior pastor, the Rev. James Linn, D.D., a special meeting was held on Saturday, the 4th inst., in the Session Room of the church. Hon. William Marshall was chosen President. Prayer was then offered by the junior pastor, Rev. Joseph H. Barnard, after which Dr. Linn, now in his eightieth year, rose and stated the object for which the meeting had been convened; which was for the purpose of tendering his resignation as the pastor of this congregation. In his remarks, which were extended, and listened to with marked attention by all present, he made allusion to the great length of time he had been connected with this congregation, and the pleasant associations formed, and adverted to the fact of his advanced age and declining bodily vigor, which, in his judgment, rendered the step now taken a necessary one. He concluded by asking the congregation to unite with him in an application to this effect to Presbytery, at its next meeting.

On motion of H. N. McAlister, Esq., a Committee was appointed to draft a preamble and resolutions expressive of the sense of the congregation, which reported the following:

The Committee to whom was referred the application of the Rev. James Linn, D.D., for a dissolution of the pastoral relation subsisting between him and the congregation, having duly considered the same, together with the reasons urged for its acceptance, most respectfully submit for the approval of the meeting the following preamble and resolutions:

WHEREAS, Fifty-three years have rolled away since our venerable and beloved friend assumed the pastorate of the Presbyterian congregation of Bellefonte; and Whereas, At the expiration of the half-century he signified to the congregation his desire to surrender his charge upon the ground that his advanced age and declining bodily vigor incapacitated him for the full discharge of all his pastoral duties, whereupon the congregation, by calling to his assistance our worthy and highly esteemed co-pastor, removed the difficulty and continued the connexion; and

Whereas, Advancing years, bringing with them increased bodily infirmities, have rendered it essential that our senior pastor should be entirely relieved from all obligation to labor; and Whereas, Our junior pastor has kindly proposed to assume the entire labor of the pastorate, looking for no assistance except that our senior pastor shall find it his pleasure voluntarily to offer; therefore, Resolved, That in view of all the facts presented, we assent respectfully for the dissolution of the pastoral connexion existing between our senior pastor and ourselves; and that whilst we hereby absolve him from all obligation to labor at any time or under any circumstances, we especially desire that he shall continue to sustain to the congregation, throughout the evening of his life, the same relation in which he spent the buoyancy of his youth and the vigor of his manhood, and that, as he has lived, so may he die, pastor of the Presbyterian congregation of Bellefonte.

Resolved, That we do hereby pledge the congregation to the prompt payment, by semi-annual installments, of the stipulated salary, to be divided between our junior and senior pastors, in such proportions as their respective services and necessities, and their own generous dispositions and good judgments, may dictate.

All which is most respectfully submitted.

H. N. McALISTER,  
JOHN T. HOOPER,  
JAMES MACMANUS,  
JAMES BAIRD,  
JAS. ALEXANDER.

After the introduction of the report, the meeting was addressed by Rev. Joseph H. Barnard, and E. Blanchard and James MacManus, Esq., in support of the views therein contained, and being manifestly in entire accordance with the opinions of the members present, both male and female, was unanimously adopted.

On motion, it was Resolved, That the proceedings be published in the *Presbyterian*, *Presbyterian Banner*, and the several papers of this borough.

The meeting then adjourned.

WILLIAM MARSHALL, President.  
E. C. Humes, Secretary.

## For the Presbyterian Banner.

Jefferson College. WHEREAS, This Board have heard with gratitude the noble and generous bequest of Five Thousand Dollars made to Jefferson College by the late Robert Hamilton, deceased, of Hanging Rock, Ohio, and wishing to perpetuate the memory of this estimable man and generous donor to the institution; therefore, Resolved, That the sum be set apart and with the view to perpetuate the memory of deeds may live after him. Resolved, That the privilege of selecting one student in perpetuity be conferred upon Mrs. R. Hamilton, the widow, and her heirs, who shall always receive tuition free, and shall be designated as the Hamilton student fund of Jefferson College.

The Board of Trustees have also heard of the generous proposition of Daniel Houston, Esq., to present to the College the sum of Two Thousand Dollars, and with a view of recognising his long and attentive services to the Institution, and perpetuating the same,

Resolved, That the Fund be known as the Houston Fund of Jefferson College, and that the privilege be conferred on Mr. Houston, and his heirs or assigns, of selecting a scholarship in perpetuity, which shall be known as the Houston Student's Fund, and the students so selected shall always receive their tuition free.

Resolved, That the thanks of this Board be presented to the Rev. Samuel Findley, for the present of a very fine Microscope to the Department of Natural Science; and that the privilege of sending one scholar for the College course be tendered to him as a small return for his donation.

JAMES McHULLOUGH,  
Sec'y of Board of Trustees.  
Cannonsburg, Oct. 8, 1862.

## For the Presbyterian Banner.

Domestic Missions. The Board of Domestic Missions would respectfully call the attention of pastors and churches to the following resolutions, adopted by the General Assembly of 1861, viz.

The Committee on Systematic Benevolence, appointed last year to present to this General Assembly such facts and suggestions as they may deem worthy of attention, beg leave to present the following preamble and resolutions:

WHEREAS, Many of our churches do not contribute to our benevolent enterprises; and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the co-operation of all our churches to save our Boards from serious embarrassment; therefore,

Resolved, That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.:

FOR THE BOARD OF DOMESTIC MISSIONS ON THE FIRST SABBATH OF NOVEMBER, &c.

Resolved, That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

If the language of the Preamble be pertinent then, it is more so now—fearfully so—the meagre character of our late receipts is alarming, and the list of unpaid missionaries increases. If the people of God come not up to our help; the distress of our toiling laborers will be sad. Many of them write that the pressure upon their families is so great, that to provide for their families, they are tempted to turn aside, in part, to secular labor. How are they to be relieved?

To borrow in bank is only postponing the evil day, and may cause greater confusion hereafter. The thing is out of the question, just now at least, and yet, \$10,000 is due them, and likely to remain unpaid, unless our appeals reach the hearts of God's people. Money is abundant in the midst of war.