

...I am glad to come in, and we would be glad to accept them. (Applause.)

Rev. Dr. Beatty offered a plan of Union, from which we take the third article:

In further and more precise definition of the Confession of Faith of the Westminster Assembly, with the accompanying Catechisms, as containing the systems of doctrine taught in the Holy Scriptures, accepting the same in their plain and obvious meaning, and in the historic sense given to them by the fathers in the churches which we represent.

Rev. Mr. Mohaffy, (O. S.) advocated the adoption of the course recommended in Dr. Davidson's paper. This Convention had no power to form an organic union, but Dr. Davidson's paper looked beyond, to a conference upon the terms of union between those who were empowered to make a union.

Rev. Geo. Marshall, (O. S.) of Pennsylvania, considered the paper of Dr. Davidson as the best which had been presented.

Rev. Dr. Mellivare, (O. S.) of Princeton College, New Jersey, advocated the reference of the document to the Convention to be held on a Basis of Union. Although this Convention had no authority to establish a union, yet its influence would be great and widely felt. If our desire for union is strong enough, a union is practicable. Our Saviour, in going to the cross, prayed for the unity of his Church. The salvation of the world is endangered by the want of unity. We have not been accustomed to pray for this unity in our pulpits, but the speaker rejoiced to see that there was now a decided movement towards unity. The early Christians believed in the Holy Catholic Church—the universal Church, which included God's people; and to God in the end this movement looked. But what was more natural and expedient than for us to unite now with those with whom there is no good reason why we should not be united?

Both papers were then unanimously referred to the Committee which was sitting in the morning of the 13th. At the suggestion of the President, the Convention spent two minutes in silent prayer, invoking the blessing upon the deliberations of the Committee during its session, after which the Rev. Dr. Booth, of New York, offered a fervent and impressive prayer.

Rev. Mr. McCune, (O. S.) of Ohio, read a paper upon the necessity of a union, which was referred to a committee consisting of one minister and one elder from each branch, with instructions to report an address upon the subject.

The chair announced the following gentlemen as that committee—Rev. Dr. Davidson and ruling elder William Getty, of the United Presbyterian; Rev. Dr. Musgrave and ruling elder Charles D. Drake, of the Old School; Rev. Dr. Booth, of the Reformed; Rev. J. H. Stuydam and ruling elder James R. Miller, of the Dutch Reformed Church; Rev. Dr. Miller and ruling elder Robert Carr, of the Cumberland Presbyterian Church.

Mr. Blake, of Indianapolis, Indiana, then offered a paper in behalf of the labors of this important Convention.

Abundant prayer by the Rev. Dr. Crawford, of Philadelphia.

AFTERNOON SESSION.—SECOND DAY.
After singing, Rev. Dr. Stuydam, of the Reformed Dutch Church, led in prayer.

A communication was read from the Episcopal Convention, in session at the Church of the Epiphany, stating that they would send a delegation to this City to-morrow.

Rev. Dr. Smith, of New York, Chairman of the Committee to wait upon the Episcopal Convention held at the Church of the Epiphany, reported that they had extended salutations to them. They were received with much cordiality and fraternal feeling by the venerable Bishop McVaine, of Ohio, Chairman of the meeting, who wished their proposed union God-speed.

Dr. Smith said he wished the members of this body could have heard the warm terms in which the Bishop spoke of the doctrine and order of the Presbyterian Church. At the close of the formal reception the brethren crowded around them and took them by the hand.

On motion of Rev. Dr. Tyng, of New York, a committee of five was appointed to wait upon the Presbyterian Convention to extend their salutations.

Rev. C. D. Drake, one of the deputation, being called by the Chair, came to the platform and spoke in a general way upon the desirableness of Reunion.

Rev. M. Schenck moved that the committee, who waited on the Episcopal clergy at Epiphany Church, be directed to present a written report, to be incorporated in the proceedings of the Convention, which was agreed to.

Prayer was offered by Robert Carter, elder, (O. S.) of the deputation.

Rev. Dr. Stuydam, of the Reformed Dutch Church, said it was deemed expedient at the last session of their Synod not to be present at the Presbyterian Convention, the reasons for which were not generally understood. There had for a time been an effort to change the word "Dutch" from the title of the Church. It was the Clavis of Philadelphia that was rejected in the Convention. The General Synod had not seen the desirableness of the Reformed Dutch Church and a continental history, and, like Presbyterians, had opposed Romanism—the Reformed Dutch in Holland, the Presbyterians in Scotland. It was proposed to strike out "Dutch," that there might be a union. The old title of "Reformed" was comprehensive enough to incorporate all Protestant Christians; but whether it could be sufficiently descriptive was what was to be considered. Who but desired the unity and wonderful strength of the Roman Catholic Church? Why not the disciples of Christ unite and become one great and grand religion? If proposed a united and general effort in this direction, and felt confident it would succeed.

The Basis of Union.
Rev. Dr. Eggleston, Chairman of the Committee to prepare and report a bond of Union, to be submitted for consideration by the various branches of the Presbyterian Church represented in the Convention, submitted the following:

1. An acknowledgment of the Scriptures of the Old and New Testament to be the Word of God.
2. That in the United Church the Westminster Confession of Faith shall be received and adopted, as containing the system of doctrine taught in the Holy Scriptures.

While the committee recommend the foregoing basis of doctrine, they do not wish to be understood as maintaining the orthodoxy of the Heidelberg Catechism, and the canons of the Synod of Dort.
3. That the United Church shall receive and adopt the Presbyterian form of Church government.

4. The Book of Psalms, which is of divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in social worship, but, as various collections of psalms are used in different churches, a change in this respect shall not be required.

5. That the sessions of each Church shall have the right to determine who shall join in communion in the particular church committed to their care.

The committee recommend the adoption of the following resolutions:
1. That we unite in requesting our respective churches in their supreme judicatories, to appoint a committee of five each, which shall constitute a joint committee, whose duty it shall be to meet, at a time and place agreed on, and proceed with all convenient dispatch in an attempt to form a basis of union, according to the principles of this report, which basis

they shall submit to the churches for their consideration and adoption. It being understood that this is not designed to interfere with the existing arrangements for re-union between two of the larger bodies represented in this convention.

2. As there is so much agreement among all the churches here represented in all essential matters of faith, discipline, and order, it is recommended that friendly and fraternal intercourse be cultivated, by interchange of pulpits, by fellowship with one another in social religious meetings, and by communion with each other at the Lord's table subject to the regulations of each particular branch of the church.

3. In case the above paper should be adopted, that a committee be appointed to lay this action of the Convention before the highest judicatories of the various branches of the Church here represented.

4. That the members of this Convention who may vote for the foregoing basis of union to be laid before the churches shall not thereby be regarded as being committed to advocate its adoption when laid before the branches of the Church respectively, but shall be free to act, according to the indication of Providence at the time.

The Convention then spent some minutes in silent prayer, at the request of the Moderator, and audible prayer was afterwards offered by Rev. Dr. Musgrave. The members of the Committee were called on to express their views on the report, Dr. Eggleston, the Chairman, opening the discussion.

EVENING SESSION.—SECOND DAY.
After the introductory religious exercises, Rev. Dr. S. W. Fisher, of Utica, a member of the Committee to prepare and report a bond of Union, addressed the Convention.

ADDRESS OF REV. DR. FISHER.
Mr. Chairman, I would say that the foregoing report was hastily prepared, and in its style, perhaps, is not such a paper as this Convention should send forth. Perhaps, it may be well after we have discussed its principles, to have it re-committed and somewhat recast in reference to style, the same principles being preserved.

I have only heard of two points, or two suggestions amendatory to the report, which I wish here to mention. To the statement in the first article (that the Scriptures are the word of God,) should be added these words: "the only infallible rule of faith and practice."

The second suggestion has been that in the terms of subscription, the Catechisms of the Church, the Larger and Shorter Catechisms should be added. I would state that the Committee took this ground in reference to the matter: that the ministers and elders of our churches, at least of two of the larger branches of the Church, are required simply to assent to the first article. We have, therefore, inserted subscription to the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures; and thought that might have been sufficient as a basis of union.

Now, in reference to this whole matter of union, as contained in this report and basis, there are two points especially on which we are all anxious. Presbyterianism rests on two pillars, so far as form is concerned; the first doctrine; the second its order. In the subscription to the Confession of Faith lies the doctrinal basis of the Presbyterian Church; for I may say, the faith of the Presbyterian Church everywhere, with few exceptions, not only in this country, but in Scotland, in Ireland, in Holland, and among the Reformed churches, is preserved and represented in it. I hold that there is a family likeness running all through these Presbyterian churches, and that likeness is produced by the Spirit of God, in connection with the great doctrines which Calvin enunciated, as did Augustine partially before him, and which we have since thrown into this special form.

I might, perhaps, to go a little further, and state that another basis of union will, I think, be rejected very heartily by a large majority of the Presbyterian churches everywhere. I do not believe that, if any set of men attempt to put any of their philosophical definitions and explanations into any confession of faith, the people will assent to it or the ministry at large. If a man is willing honestly to say that he subscribes to the Confession of Faith, as containing the system of doctrine, taught in the Holy Scriptures, according to the plain meaning of those terms answerable to his God, no man has a right beyond that to question him, except indeed his own Presbytery, to see whether he does believe it, that holds the Confession as a term of subscription, that is sufficient. Of course we all believe in this body, that each Presbytery, when it licenses or ordains a minister, it must examine him personally, in regard to his knowledge of these doctrines.

I have heard it whispered, that it is necessary, in order to guard against the influences of the doctrines of Pelagianism and Arminianism, and those of a similar tendency, that you should erect additional barriers, in order to keep out those influences. You may erect the barriers, but you cannot keep them out. If men are insincere and wicked enough to subscribe to that declaration in terms, they will be insincere and wicked enough to subscribe to anything you may put before them.

But, as to our basis of union, we are in this respect catholic, and mean to be. The Presbyterian Church is a church not of narrowness, but of liberty. We believe in diversity of doctrine; in unity in the great fundamentals. And this diversity of doctrine produces stalwart men, strong men. Who wants to see the professors in Auburn, Newburg, the Union Seminary and Princeton, all cast exactly in the same mold, like men having every feature of countenance exactly the same? I would rather see one man with a Roman nose, and another a Grecian nose; they are men, and they will be good looking men too. I would rather in our Church, the Presbyterian Church, that one man should look at doctrine from one position; he may magnify it in that position; another man takes it from another point of view, and these views combined constitute the grand whole. No man is capable of looking all around these great truths, and of giving every one just the appropriate representation. No man has ever had a mind great enough to do it in this world, uninspired of God himself.

Nor did Christ anywhere present them thus in their totality. Christ says, in one case, "Ye will not come to me that you may have life." In another, "Ye cannot come except the Father draw you." And thus these terms balance, and all harmonizes together. This Westminster Confession of Faith, we suppose, will be acceptable to all the branches of the Presbyterian Church, who are willing to come into the union; and thus we maintain the great doctrinal position of Presbyterianism, the great Calvinistic doctrines as distinct from all others.

Then, as regards the form of union, we accept the form of government in the Presbyterian Church; the government of the Church by Presbyteries, Synods, and General Assembly, the equality of the ministry, &c.

Let me say that this Report is not a finality. We want to get at principles, looking to each other for assistance, and see whether on these general principles fairly accepted we cannot agree. There are difficulties in the way. I will tell you the grand difficulty with the two largest churches is just this; nothing else, and that is the assurance that both parties are heartily sincere, and have perfect confidence in each other. That is the grand difficulty, in my view. In accomplishing a union like this, there are sacrifices to be made; and let me tell you they are not all on one side. There are things which we are willing to forget and forgive. They exist in history; and there they are, difficulties in the way.

But when we think of the union of God's people in our country, men of the same faith and order in worship, we feel as if we were willing to sacrifice

everything but the real truth of God to it. I take this ground—I speak for myself in this matter—that where churches conform to each other in doctrine, in discipline, in order, in the main, then to be separated is so; because there is nothing that keeps them apart but either the want of confidence, or else the ambition of individuals.

I have said there were difficulties, and they are on both sides. Now, I am perfectly willing for one, and I think my brethren are, to believe that our Old School brethren are pretty nearly orthodox, pretty nearly right. (Laughter.) If I wanted to insist upon it rigidly, I would want to bring them up to a point they had not reached yet. In regard to certain great moral questions, we would like to know if they are right in that. One of these God has removed out of the way; and we will pass that by. It looks to me at this final moment that the providence of God has brought the two larger branches of the Church gradually together. He has eliminated from the branch of the Church with which I am personally connected, certain elements which were discordant elements, which unquestionably gave us trouble, and which gave our brethren of the other branch great occasion for censure. I feel that I know it to be so. In reference to that, God has taken them out of the way. In regard to our mode of conducting general ecclesiastical matters, God has brought us to a union in that matter.

And now, accepting the same basis of faith and the same communion, what keeps us separate but a want of confidence, and the old prejudices away back; and those prejudices the grace of God will remove. Why, God's grace can teach a man, and enable him to do almost anything in this world, in the way of the removal of prejudice.

Let me say a word in regard to what it is, has made us come together. I look back to the great revival in 1837 and 1838. That was God's work, beginning first of all in that union meeting in Piquette, New York; and it went from town to town, from church to church. We filled our largest churches, not only with men of one, but of all denominations, I sat in the First Church in Cincinnati, when that large church was crowded; and we had gathered together Methodists, Presbyterians of both schools, Episcopalians and Baptists. I remember when General Mitchell had the chair, and made a noble address to that congregation, and Bishop McVaine followed in a noble prayer. And this spirit, morally speaking, has infected us. No; it infected us. I will not use such a term. It has been breathed into the hearts of Christian men; and thus, God, through the men of God, the working material in our churches, Spirit, will carry it on, through all the theologians in the world, combine their speculations against it. (Cheers.) Think how the Young Men's Christian Associations in this land further this great object. Think how, in the late war, God brought us together, whether we would or not. Maybe some of our good friends, who only love to sing the old psalms of David, down on the battle-field beside a dying soldier, who asked to have sung for him, "Rock of Ages cleft for me," have learned to sing that sweet hymn, and felt it to be as good as a psalm.

I feel that the cause of Christ is involved here. I believe this work is the cause of Christ; and let me tell you, my friends, if there was ever a time when union was needed, it is now. The theological controversies of this country spread over one hundred years; they culminated when I was a boy. I was the world combine their speculations against it. (Cheers.) Think how the Young Men's Christian Associations in this land further this great object. Think how, in the late war, God brought us together, whether we would or not. Maybe some of our good friends, who only love to sing the old psalms of David, down on the battle-field beside a dying soldier, who asked to have sung for him, "Rock of Ages cleft for me," have learned to sing that sweet hymn, and felt it to be as good as a psalm.

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To the second article, on the doctrinal basis, Dr. Henry B. Smith offered an amendment, designed as an explicit statement of the sense in which the New School body received the Confession of Faith, and in response to recent aspersions upon the orthodoxy and sincerity of its subscription. By this amendment there was added to the word historical "that is the Reformed or Calvinistic sense."

This was discussed with great animation, the opposition coming mainly from the Old School ranks, most of them protesting that they wanted nothing but the Confession as a basis.

On Friday morning, the delegates from the Episcopal Convention were received with enthusiastic demonstrations, and nearly the entire morning session was spent in hearing addresses from Bishops McVaine and Lee, and Rev. S. H. Tyng, Jr., with responses from Drs. Hodge and Stearns, intermingled with the recitation of the Apostles' Creed, the Lord's Prayer, singing the Doxology and prayer by Rev. John Hall, D.D., late of Dublin.

Friday afternoon was spent in discussing the plan of union. Dr. Musgrave favored Dr. Smith's amendment, and Dr. Hodge made a conciliatory address in which he said that the Confession of Faith and not a philosophical view of the meaning should be regarded as a sufficient doctrinal basis.

The amendment was agreed to, and the section as amended passed, by a vote of four in favor to one against, as follows:—For the amendment, New School, Old School, United Presbyterian and Dutch Reformed. Against it, Reformed Presbyterian.

A proposal to include the Larger and Shorter Catechism as part of the basis was negatived, the New School voting aye, and the Old School no.

Section three was then adopted without amendment.

Section four was amended and adopted.

Section five, after various ineffectual attempts to amend, was stricken out. It was as follows: "That the sessions of each church, have the right to determine who shall join in communion in the particular church committed to their care."

The resolutions recommended by the Committee were then considered and the first was adopted. From the second, the recommendation to practise intercommunion as a preparation for Reunion was stricken out.

The remaining resolutions were adopted. [See first page for amended Basis of Union.] Also, resolutions providing for a day of humiliation and prayer, in view of the divisions in our body, (first Thursday in May next,) and for the holding of District Conferences for the promotion of the union spirit in various cities. An address to the different branches of the Presbyterian Church, urging the importance and necessity of union was read and approved.

After passing the usual votes of thanks, the Convention adjourned with devotional exercises at 11 P. M., to meet again in November of the coming year at Xenia, O.

MARRIED.
COBURN—GAUNT.—At 626 Wharton Street, Nov. 11th, by the Rev. J. Garland Hunt, Esq., Thomas J. Coburn to Miss Isabelle Gaunt, both of this city.

Special Notices.
City Evangelization.—Philadelphia Tract and Mission Society, office, 134 Chestnut Street. The One Hundred and Eighty-seventh Union Meeting in behalf of this Society will be held in the First, Seventh Church, Franklin and W. of Streets, on Sabbath evening, Nov. 17th, at 7 1/2 o'clock. Several addresses will be made. Public invited. JOSEPH H. SCHREINER.

The Presbytery of Steuben will hold its next stated meeting at Corning, on Tuesday, Dec. 10th, at 4 o'clock, P. M. The churches are reminded that the assessment of 8 cents per church member is payable at this meeting of Presbytery. There will be a meeting of Editors of Westchester evening, to which all the Editors of all the churches are invited. W. A. NILES, Stated Clerk. Corning, N. Y., November 8th, 1867.

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