The dedicatory sermon was delivered by the Rev. Mr. Haley, from the text, Haggai, 2d chap., 7th v.

BROOKLYN.—The Presbytery of Brooklyn, at a special meeting held on the 27th, in the First church, after listening to a statement on the part of the church and the pastor, and remarks by Dr Spear and others, dissolved the pastoral relation between said church and Rev. C. S. Robinson, D.D. Presbytery also examined and licensed Mr. Duncan C. Milnor, of the Union Theological Seminary.—A new church edifice is to be erected during the coming season by the congregation of the Classon avenue church, Rev. Dr. Duryea pastor. The building is to be of Belville brown free-stone, in the Romanesque style, capable of seating about 1400 persons. The entire cost, including land, is estimated at \$31,000.

DR. STRYKER'S REMOVAL. The Evangelist of last week says: The Rev. Peter Stryker, D.D. announced to his church in this city last Sunday that he had resigned his pastoral charge and accented a call to the North Broad-street Presbyterian church, Philadelphia. Mr. Stryker has been settled here twelve years over a Dutch Reformed church, originally in Broome street. That edifice was sold, and the stone structure on Thirty fourth street, near Eighth avenue, erected about six years ago. Great inducements were held out to Mr. Stryker to prevent his removal. The church offered to give him a vacation of six months, and the Collegiate Consistory, waking up, agreed to pay his expenses for a European tour. He declined however to recall his resignation, and will preach his farewell sermon next Sunday morning. We congratulate our Philadelphia brethren upon their excellent choice, and indeed the Church at large, in view of so desirable a "Reformed" accession.

"CANDOR," AND THE N.W. PRESBYTERIAN.

Letter of "Candor." BRO. ERSKINE: -As a decided friend of re-union, I have marked with much satisfaction the appararent change going forward in certain directions since the Philadelphia Convention, in its favor; and still I have not been without some misgivings as to any real progress in this direction. No doubt a closer agreement in the doctrinal views has become more apparent, than was by some before supposed to exist between Old and New School men; and it is well that this fact should be made to appear. It is not well, however, that the attempt should be made to show that the doctrinal differences which have heretofore characterized the two bodies, have ceased to exist by any sudden or extreme change of views among the New School men on mooted theological points. The question still remains—and is the test question—whether an organic union is practicable in spite of certain differences in the manner of interpretation of our common standards?

Allow me, then, to put to the Presbyterian a plain question, thus: It is well understood that Dr. Hodge, of Princeton, holds certain views, say upon the subjects of Original Sin, Imputation, Human Ability and the Atonement. What these views are is well known and understood by most intelligent persons in both branches of the Church. It is also well known that Albert Barnes holds certain views on these same topics, not identical with those of Dr. Hodge; and what they are is sufficiently well known to you, at least. Let us then take these men as representatives of the two schools. It does not, in the least, matter how far they represent their respective bodies; it is enough that each is an honored minister in his own communion. Is it the belief of yourself that Mr. Barnes, and those who are in agreement with him, can so "accept the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures," as that you and ose whom you represent in this discussion could and would favor a union on the doctrinal basis of such acceptance?

Or thus: New School Presbyterians, while dissenting from certain phases of doctrine known as "Princetonian," still regard them as not inconsistent with "the system" contained in the Confession of Faith. Does the North-Western Presbyterian in like manner, regard the published views of-let us say Mr. Barnes-as not inconsistent with that system, or, at least, not so inconsistent as to be a barrier to organic union? In a word, would a union based (as to doctrine) on the system taught in the Confession of Faith, as historically interpreted by the Re-formed Churches, in your view and intention, leave to New School men the same liberty in the interpretation of our Standards, as they now enjoy? This is with many the vital point in all this matter. Thousands who have no special doctrinal sympathy with Mr. Barnes, and some of whom would probably agree more closely even with Dr. Hodge on mooted doctrinal points, will yet never consent to a union which abridges in the least the freedom of interpretation which has ever characterized our branch of the Church, and which would freely admit both those great and good men to an unchallenged place among the honored teachers of the Church. And any apparent progress in the direction of union on the part of any who have heretofore looked with doubt or disfavor upon the movement, which is not a progress towards this conclusion, is, and must be, wholly fallacious. An answer to these inquiries will gratify many who are in a like state of uncertainty with myself. CANDOR, Chicago, Feb. 3, 1868.

Reply of the N. W. Presbyterian.

To this we reply, that the chief objection brought by the North-Western Presbyterian, and by three-tourths of the Presbyteries of our branch whose action has been reported, to the basis of union adopted by the Joint Committee, was that it bound us to receive the Confession of Faith with the same latitude of construction with which it had been hitherto adopted in the New School Church, and as a consequence bound us to the toleration of the same lati unde of doctrinal belief in the United Church, which, it was alleged, had been allowed in the New Schoo branch. The one could be no stricter than the other. The United Church was to adopt the Contession of Faith in the same sense in which it had been received by the two bodies. Every minister in good standing in either branch must be regarded as in good standing in either branch must he regarded as in good standing in the United Church. According to the action of the Tioga Presbytery those holding the views of Dr. Taylor and Dr. Park must be regarded as orthodox.

Mr. Barnes, upon the points mentioned by Candor, represents the most extreme New School views; if, therefore, the North-Western Presbyterian and the Old School Presbyterians, three to one, objected to the basis of the Joint Committee because of its latitude in this very respect, it necessarily follows that we must object to any basis which would embrace the published views excepted to of Mr. Barnes.

These views, with the kindred views of Drs. Duffield, Beinan, and Taylor, have always been recarded by Old School men as incompatible with the system of doctrines taught in the Confession of Faith and Catechisms of our common standards, How any man, or set of men, can regard the pubshed views of Mr. Barnes on the subjects of the beleval headship of Adam, the imputation of the guilt of his sin to his posterity, the atonement, and lustification, as consistent with the system of docrme taught in the Confession of Faith and Catethisms of our common standards, the North Western, and those in agreement with it, are at an utter loss

The question proposed by Candor, and it touches the very nerve of this whole matter, is, Do Old which had no reference to that action. She has School men regard the holding of such views as those of Mr. Barnes on the points mentioned, as inconsistent with a proper reception of the system of doctrine taught in the Confession of Faith? The North-Western would not be caudid if it did not answer most emphatically, Yes.

Candor wishes Old School men to answer whether the same latitude of doctrinal sentiment which has hitherto been tolerated in either or both branch es of the Church, shall be tolerated in the United Church, and takes upon himself to say that thousands in the New School branch will never consent to a union which abridges in the least the freedom of interpretation which has ever characterized their those whom we regard as holding the most extreme views into the united Church.

As much as Old School men desire re-union, and as ready as they were and are to accept it upon the basis and the understanding had at the Philadelphia Convention, we believe they will never consent specified, or the kindred views of Drs. Duffield, Be-

We had thought that the Philadelphia Convention had buried the objectionable views of Mr. Barnes, Drs. Duffield, Taylor, Beman, Park, Bushnell & Co., all out of sight. But Candor, by his interrogatories, and Dr. Smith in his article on the Philadelphia Convention, by his appearing to see no serious evil in Dr. Duffield's statements of the New School doctrine, nor any radical inconsistency be tween them and the Confession of Faith, are disosed to resurrect and restore them to life again.

Prior to the Philadelphia Convention, Dr. Henry B. Smith, an acknowledged leader and representa-tive man, had told us that the New School body was not what it once was. It gave in a more unre-served adhesion to our symbols than it could have done. He gave the most positive assurance that the New School renounced the lax principle of subscription, and accepted and held fast the stricter principle. ple for which the Old School contended. To testify this before the world, he moved his amendment that the system of doctrine taught in the Westminster standards be received in its proper historical, i. e. Reformed or Calvinistic sense.

Still farther, that there might be no ambiguity eft as to the sense in which the phrase system of doctrine was to be understood, as Dr. Hodge in his January article on the Convention states: "The Convention carried us two steps farther. First in was made apparent as a conceeded point, that by the word system, was to be understood the concatenated series of doctrines taught in our standards and secondly, that by doctrines is to be understood not this or that view of certain truths, but the doctri nal statements given in our symbols." The italics are

To all this Dr. Smith and his New School brethren were applauding witnesses, when it was fully and clearly brought out as between Drs. Hodge and Fisher. The lax principle of interpretation was then formally and publicly renounced, and the strict principle in like manner accepted and avowed. This is all that the Old School men have ever asked; it is the least that they can ever accept.

It is not proposed that Mr. Barnes, Drs. Duffield Beman or Cox, shall be excluded from the United Church, or be disciplined or dishonored when brought in. But it is proposed that the lax principle of subscription or interpretation which would ever after admit such views, shall be authoritatively renounced, and the stricter principle in like manner adopted and enforced. This is what was done at the Philadelphia Convention. And as Dr. Hodge

"If the New School Assembly and Presbyterics will sanction what their representatives did on the floor of the Convention, the doctrinal basis of union may be considered as satisfactorily adjusted. Should the effort at re-union fail because the New School authorities decline to ratify what was done by their delegates in this matter, the responsibility of the failure will rest on them, and not upon the Old School."

In conclusion we would say to Candor that while he North-Western opposed for good and sufficien reasons the basis of the Joint Committee, it has made no opposition and has no opposition to make to union on the basis of the Philadelphia Convention. We sincerely desire re-union upon the basis of our common standards, fairly accepted and duly

Among the matter in type for this number, but unavoidably postponed, is a tabular, exhibit of Revivals in our N. S. Presbyterian churches since January 1. We avail of the delay to ask that friends and correspondents will enable us to make it more complete.

Bunner of the Cobenant.

APPOINTMENTS OF PITTSBURGH PRESBY-TERY.

Austintown, 1st Sabbath in May, Boyce; 2d J. McMillan, (communion). Abington, 3d. Sabbath in April, Stevenson; 4th, Dr. Douglas. Fairview, 2d Sabbath in April, and 1st. May. Stevenson. Madison, 3d Sabbath in April, Dr Scott; 2d, May, Boyce. Deer Creek, 3d Sab bath in April, Stevenson; 3rd, May, Boyce Bethel, All. Co., 4th Sabbath in April, Steven son. Bethel, Butler co., 3d Sabbath in April R. McMillan; 3d, May, Stevenson. Neshannock, 3d, Sabbath in April, Hill; 4th, Alford; 2d May, Dr. Scott. ROBT. McMillan,

Chairman of Com. of Supplies.

THE CHURCH IN NEW YORK.

MR. EDITOR :- I notice in the Reformed Presbyterian Advocate for April'a report of certain resolutions passed by the Northern Reformed Presbytery at a recent meeting, concerning the late Second Reformed Presbyterian church, New York. Permit me to occupy a little of your space in reply.

The first resolution strikes from the "roll of officers and members in the Reformed Presbyterian church" the elders of the congregation; with all their voluntary persevering adherents." On this I have nothing to say.

The second resolution recognizes "as still in the communion of the Reformed Presbyterian church" and under the jurisdiction of the Presbytery "each and all of the persons who may refuse to follow the rest in their disorderly course." As it is the obvious design of this resolution to convey the impression that there are some persons who opposed the movement of the congregation, and others who have since regretted it, I wish to inform all interested in the matter, that there are none of either class. There was but one member (a lady) who declined to go with the congregation to the

since applied for and received her certificate of dismissal to the United Presbyterian Church. With this exception (if such) the action of the congregation in leaving the Presbytery was unanimous, and the Presbytery has therefore nobody to recognize. As this fact could not but be known to the members of Presbytery, it is apparent that their resolution was designed merely for effect.

The third resolution expresses Presbytery's intention to go (not into the Church extinction but) the Church extension business, which as far as the Reformed Presbyterian Church in the city branch of the Church, and which would not admit of New York is concerned, has been sadly neglected for the past twenty-five years, the number of its members at the present time being merely that of a respectably sized congregation. We are glad to know that the departure of the former Second church has stimulated Presbytery to eso any basis which will bind them to regard the pub- tablish a missionary station in some part of the lished views of Mr. Barnes on the doctrinal points | city, with a view to its recognition in due season man, or Taylor, as consistent with the system of hope the new enterprise will meet with great sucas a member of their depleted household. We

> In respect to ourselves we can only say that our condition and prospects are most encourag-We have peace. No conflicts with an unfriendly Presbytery impair our usefulness and growth. The great interest taken in the congregation by the New York Presbytery, the encouraging condition of our Sabbath-school; the success attending our Mission enterprise, under the superintendence of Mr. Thos. Darling and the mutual confidence and affection of pastor and people are taken as the evidences that the Lord has made us glad according to the days in which we have been afflicted, and the years wherein we have seen evil. GEO. S. CHAMBERS.

New York, April 2, 1868.

MARRIED.

LOWRY-SIMPSON.—At the residence of the bride's mother, March 30, by Rev. J. M. Barnett. Major Lewis Lowry, of Ft. Sannders, Dacotah Territory, to Miss Vira P. Simpson, of Fern Dell, Westmoreland Co., Pa.

Special Aotices.

Gospel for the People.-Philadelphia Tract and Mission Society. Office 1334 Chestnut Street, 2d Floor, Roon 4.

The 199th Union Meeting in behalf of this Society will be held in the 4th Baptist Church, 5th and Buttonwood, on Subbath evening 12th instruct 7½ o'clock. Several addresses will be made.

Tract Visitors' Monthly Union Meetings for Prayer, Exhortation and hearing Reports for April, will be held at the following churches:

For the Southern District, at the Church of our Saviour, 8th above Reed, on Friday Evening, 10th inst., at 7½ o'clock.
For the Western District, at Westulinster Presbyterian Church, Broad and Shippen, on Wednesday Evening, 15th inst., at 7½ o'clock.

Priciock.
For the Northeastern District, at Nazareth Methodist Church,
13th below Vine, on Monday Evening, 27th inst., at 7½ o'clock.
Friends to the cause are cordially invited to attend.
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Commencement Exercises.—Examination begins Monday, May 4th, at 2 P. M., and continues till Wednesday evening. Thesday evening May 5.—Address before the Rhetorical Society, by Rev. C. P. Wing, D.D., Carlisle, Pa. Wednesday-evening, May 6.—Sermon before the Alumni, by Rev. Abner Do Witt, Troy; N.Y.
Thursday, May 7, 9 A. M.—Meeting of the Board of Commissioners, and of the Trustees. At 7 P. M. Commencement Exercises. J. E. PIERCE, Clerk of Faculty.

The Presbytery of Galena and Belvidere will neet in Freeport on Tuesday, April 14, at 3 o'clock, P. M. EUGENE H. AVERY, Stated Clerk. Warren, Ill., April 1, 1868.

Third Presbytery of Philadelphia.—The next Stated Meeting will be held in the Walnut Street Church, West Philadelphia, on Tuesday, April 14, at 3 o'clock, P. M. By request of the Moderator, the Presbyterial sermon will be preached by Roy. Prentiss de Veuve, of Pottsville, at 7% o'clock, ovening. Sessional Reports, and the amounts assessed for the Presbyterial and General Accombiging Finds will be called for seembly's funds, will be called for.

March 26, 1868.

B. B. HOTCHKIN, Stated Clerk.

The Presbytery of Lyons will meet in East Palmyra, on Tuesday, April 14th, at 2 o'clock, P. M. East Palmyra, N. Y., March 26th, 1868.

The Presbytery of Rochester will hold its Stated Meeting in the Central Church, in the City of Rochester on the 14th of April n xt, at 20 clock, P. M.,
C. E. FURMAN, Stated Clerk.

Rochester, N. Y., March 20, 1868.

ourned to meet in old Pine Street Church, Tuesday, 14th April next, at 71% o'clock, P. M. March 26th, 1868.

The Presbytery of Harrisburg stands adjourned to meet on the second Tuesday (14th) of April next at half-past seven v'clock in the evening, in the First Presbyterian Church of Northumberland.

G. P. WING, S. C. A: The Presbytery of Cayuga will hold its next stated meeting in the Central Church at Aubitra, Tuesday, April 14th, at 2 o'clock, P. M. By order of Presbytery. CHAS. HAWLEY, Stated Clerk.

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