In the subscription to the Confession of Faith lies the doctrinal basis of the Presbyterian Church; for I may 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 ought, perhaps, to go a little further, and state that any other 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 de does believe it. If he 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, 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 profession wart men, strong men. Who wants to see the professors in Auburn, Newburgh, the Union Seminary, and Princeton, all cast exactly in the same mould, like men having every feature of countenance exactly the same? I would rather see one man with a Roman mose, 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 details 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 their appropriate representation. No man has ever had a mind great enough to do it in this world, uninspired of God himself. Nor did Christ any where 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, harmonize 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. Dr. Fisher mentioned the fact that he had spoken purely extempore, and that he was therefore in some lack of preparation. On the afternoon of the next day he was followed by Dr. Hodge. That speech Dr. F. read from the same report calling attention to the way in which Dr. Hodge on that occasion disclaimed any more than the mere acceptance of the facts in general:

"The great question, however, is, What is meant by the system of doctrine" taught in the Westminster Confession which we all profess to adopt? On this point not only difference of opinion, but no little misapprehension appears to prevail. I understood Dr. Fisher the other evening to allude to his Old School brethren, when he spoke of philosophical theories and theological speculations to which assent was demanded as a condition of union. And we have heard it said on this floor, as well as elsewhere, that commentaries were written on the Confession of Faith, and the adoption of these explanatory comments was insisted upon This, Mr. President is an entire mistake. Old School men are satisfied with our standards. They are willing they should be adopted without note or comment. If a man comes to us, and he adopts the system of doctrine' taught in our Confession, we have a right to ask him, Do you believe there, are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory? If he says Yes, we are satisfied. We do do not call upon him to explain how three persons in substance, and this nation at the largest possible price.

Belegates to corresponding budies were appointed. Another telegram from Albany qualifying the O.S. adoption of the basis was received. The people of land and this nation at the largest possible price.

We do do not call upon him to explain how three persons are one God. The people of the people three persons are one God; or to determine what relations in the awful mysteries in the Godhead, are indicated by the terms Father, Son, and Holy Ghost.

"If we ask, do you believe that "God created man,

male and female, after his own image, in knowledge, righteousness, and boliness, with dominion over the creatures?' and he answers Yes, we are satisfied. If he says he believes that the covenant being made with Adam, not only for himself, but for all his poswith Adam, not only for himself, but for all ms posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with himsin his first transgression, we are satisfied. If he says that transgression, we are satisfied. If he says that transgression, the case of that estate whereinto man fell conhade the case of Mr. Duffield, which he sists in the guilt of Adam's first sin, the want of ori-ginal righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it, we are satisfied. If he says, 'Christ executes the office of a priest, in His once offering Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us,i we are satisfied. If he says he believes justification to be an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone, we are satisfied. Mr. President, will you allow me to ask my brother, Fisher, whether there is any metaphysics in this? (Dr., Fisher: No. I agree to all of that.') I give you my hand. Mr. President, I now appeal to every man in this house, is not this simple, reasonable, and right? Is not this what is meant when a man says he adopts our 'system of doctrine?' Is not this nothing more and nothing less-that which we are authorized and bound to require? God grant that we may unite on terms so simple, so reasonable, and I must hope so satisfactory to every sincere, humble Christian brother.

He also showed that his own acceptance of the statements made on that occasion, was such Catechism answer about sinning in Adam, and proved that if one would accept it, he must do so in general, reserving his particular judgment. In this way he then subscribed and always subscribed to the Confession of Faith in general and in spirit, and not in the very words and literalness. We subscribe it, he said, e understand it. He made this statement to justify himself, and to show that at Princeton they did not ask for the ipsissima verba in subscription. This was what he had stated to the Albany Assembly only a short time since. His own life had brought him into ecclesiastical assemblages ever since he had been twelve years of age. He desired to be right and to have the Church right for this present time and for history. He would accept the present basis, but if he should take exception, it would be on the point of ex-

Dr. Spear followed him, stating, first his concluaion and supplying his premises afterwards. He intended to vote for the report made by the Special Committee, and should do so if its fate turned on his vote. That was his conclusion. He proposed after the Methodist fashion to relate his experience. When the movement began, he with a great number of others, had doubts. He did not think it advisable. He saw O. S. and N. S. growing and no emergency to call for this. There was no change of mind to promise a success. He had come to the conclusion, especially since he came here, that the feeling predestinates (genuine Princetonian Calvin-

go-the second he could not, and the tenth he knew on the report as a whole. Of the 243 on the roll, 37 he could not. He saw the Assembly desirous to pass a basis for union. How should he venture to stand before the Assembly and speak? That was his trial as to his good conscience. The first article is a generic thesis on the doctrine of allowance, and does not quite touch his view. The second article he had thought partook too much of law. He had felt this and had objected to going against the Plan of Union churches. On the tenth article he concurred with Dr. Fisher fully. Any other doctrine introduced into the Church is the doctrine of State rights and impairs its unity. He was delighted with the speech of Dr. Nelson, showing how the clauses of the basis were adopted. He desired to take the spirit and not the letter in the matter. Then the exegetical report had helped him and also the special report now under discussion. The last if adopted would certify us to the Old School. Practically the result would and will be a unity worth something. He should vote for the report as before

Dr. Henry B. Smith, said the Assembly bade fair to prove, as of old, a thoroughly harmonious body. And in this most important question it gave token of being entirely at one. The present basis was not framed by artifice, but had grown up out of the heart and necessity of Presbyterian Church-broad, honorable, permanent, and complete. Not that it satisfies all, but that the problem must be solved by mutual concession and ensuring of rights. There must of necessity be compromise. It is a great question whether this is the best possible world, and Leibnitz replies, not best ideally but best for its end. So with this basis. Not best for us ideally but yet practically best. If the Old School were to twist and turn the basis, then we should view them in such shape that we ought to go into no union at all. But Presbyterians could not raise up such a set of men as to do such an act, in his opinion. These Churches. age now not twain but one in fact. We are longing to move together. The plan is simply to express the common desire. Common ground is all we want not exeges nor capitulation. This is not a case where victor dictates to vanquished, but where both are victors and both vanquished. He paid a tribute to the fidelity and good sense of the Joint Commit-tee and he adored the Divine Spirit for the wisdom which they had shown. He would speak of the first or so-called doctrinal article. It was superior to the last (1) in containing an express acknowledgment of the sacred Scriptures. That clause is most important. (2) The clause "Calvinistic or Reformed sense" from the Philadelphia Convention. Last year the basis failed in the O.S. Presbyteries, because they were inclined to think that all possible views were held in the N. S. Church, and that men could subscribe Calvinistic documents in an Arminian sense. It was necessary to vindicate the N.S. Church as Mr. Barnes vindicated himself before Presbytery, and this has been done in Mr. Barnes' own phrase then employed. Ruling out the ipsissima verba theory we must plant ourselves on pro-per Reformed ground. He had had the honor to open D. S. eyes by that amendment to see how we stood. History and the tribunals of the Church, and no mere man and no mere denomination or faction are the judges. This is the strongest basis of Confession, but if it abridged free inquiry, or hindered our advance in any way-he would never accept such a thing. We should go on, and that was the need of that article. (3) The Gurley amendment was to him no ambiguous phrasing to express Old School theology. What doctrine do we hold, or are we going to contend for, which cannot be brought under that formula? We may tolerate, but will never sanction, aught that strikes against the spirit of that article. As the weakest link in the chain is the strength of the chain, so the measure of our laxest doctrine would be the measure of our strength. The past controversies are fast dying out. We are upon higher and better ground. Some controversies are dead and past away. And for one, he did not believe that Albert Barnes could ever again be arraigned for heresy. We must run the risk of human nature-of O.S. human nature in particular-of N. S. human nature, too. An Old School majority on strict interpretation is incredible, and impossible. Still further, our assurance for the future is the new life coming from the consummation of this great Union. If we could get together to do Another telegram from Albany qualifying the O.S. We are to Christianize the immigrating population, and be to them a united band with one, blue Presbyterian banner above us.

Rev. S. W. Crittenden spoke of things in the Philadelphia Convention, and of his desire to vote for these Articles. He commented on the preamble and resolutions of the Joint Committee, in order to show claimed, only showed against a fair trial. So on page 113, he found the resemblance between an arplicant for licensure and an ordained minister. In 1834, when the seething process began it was affirmed that ministers should be received on their testimonials. He thought this the only case which was against examination, and this even with a provision. In 1835, the very next year, he found the right of examination reaffirmed. The Assembly of 1837 affirmed the imperative duty. This we did not agree to, but in 1838 (p 117) the inherent right to settle, as to constitutional law, is announced as a fixed fact. We must fight the opinion of our own Assembly of 1833, if we would oppose this tenth

### SUMMARY.

Our report of the Assembly as usual is so full that it must run over into coming numbers. We summar-

ize the principal proceedings: On Wednesday afternoon of last week the Special Report on Re-union was reported back without amendment and debated with reference to the tenth article by Dr. Spear, Rev. C. S. Armstrong, Rev. Arthur as would be made by any man. He took up the Swazey, Elder A. Morrison, Rev. H. C. Hovey, and Dr. Stearns and Dr. Patterson, the latter retaining the floor at the close of the debate. He offered to read a statement from an O. S. member of the Joint Committee whom he would not name, but as it was judged discourteous, he simply gave the substance. Dr. Adams obtained the floor by special permission for five minutes, and spoke fifteen; towards the close of his remarks a storm of sensation was raised by what was construed as a personal allusion to Dr. Patterson, but which Dr. A. as promptly explained otherwise. Some members urged to proceed to a vote, but it was ruled out of order after much confusion, Dr. Patterson still holding the floor.

On Thursday the Assembly was at Gettysburg. Friday morning Dr. Patterson resumed the floor, and opened the day with a magnificent speech on the tenth article, covering the whole ground, and conclusively disposing of that novelty as far as logic could go. Rev. Mr. Eva offered an amendment that an expression of dissent and concession on this article be allowed. Dr. Prentiss moved that a statement of dissent be allowed to be entered upon the journal. After some scattering debate and divers motions Mr. Eva's motion (with an amendment by Dr. Butler, providing for ascertaining the dissent by a call of the ism that was) predestinates the union. The next stage of the experience came in Harrisburg. He had listened to the report. The first article he could wight, and Arthur Swazey were excused from voting dissented from the tenth article. Of these we notice Waith, of Lancaster, Dr. T. R. Smith, of New York, Mr. Eva and Elder Bodine of this ctty; Vance, of Erie, Noble, of Pittsburg, M'Corkle, of Detroit, Taylor, of Athens, O., Drs. Nelson and Moris, of Lane Seminary, Duffield, of Galesburg, Patterson and Swazey, of Chicago, and Brown of Tennessee. Dr. Nelson and three others dissented from the second article. The basis was adopted by a unanimous vote.

On Friday afternoon the Lord's Supper was celebrated. The Mileage Committee made a very favorable report, and a Joint Committee on Synodic boundaries was ordered. In the evening the Assembly was entertained by Gov. Geary. On Saturday the Assembly regretting its inability

to join the Grand Army of the Republic, in doing honor to our heroic dead, appointed a Committee to take part. The Committee to memorialize Congress in behalf of the Indians reported a memorial which was adopted.

The church of the Covenant, New York city, was fixed on as the next place of meeting, the O. S. meeting in the same city. The Standing Committee on Home Missions reported, recommending an assistant to Secretary Kendall. After remarks by several it was adopted. The delegate from the Lutheran General Synod-Rev. G. F. Stelling-was heard. An invitation to visit the State Library was accepted with thanks A telegram from Albany that the first article had passed (186-77) was read.

On Saturday afternoon, the Report of the Standing Committee on Church Erection, speaking most hopefully of the past and urgently of the future, was adopted. The Judicial Committee was discharged, and the Society for Promotion of Collegiate Education in the West recommended to the churches. Dr. John Marsh of Brooklyn was introduced, as a delegate from the Secret Society convention at Pittsburgh, but by some very ill-judged remarks on the Temperance Societies, lost the ear of the house.

On Monday morning a telegram came from Albany, saying that the Basis without amendment had passed, but with the recommendation that the Gurley amendment be dropped; so as to make the Basis more simple and more expressive of mutual confidence, and that a Committee would be on, by 4 P. M., to lay this matter before the Assembly. The subject of religious amendments to the U. S. Constitution was dismissed. A protest against the preponderance of Episcopalians in in Government chaplaincies was adopted, and a committee appointed to memorialize Congress. A comnunication from the Free Church of Scotland and Protestant chapels in Europe was favorably acted on. The Special Committee's Report on Publication, recommending a system of colportage and systematic collections, was adopted. On Monday afternoon a judicial case was heard. The delegation from the O. S. Assembly was received-Drs. C. C: Beatty and V. E. Reed, elders Robert Carter and Henry Day. They urged that the Gurley amendment be cancelled. This was urged also by some members of the Assembly, and opposed strenuously by others. It came out that at Albany only the Basis and not the introduction or supplement had been adopted: The motion to reconsider the action in adopting the Report was lost yeas 117, nays 36, there not being two-thirds of the Assembly still in Harrisburg. A committee of five was raised to consider the suggestion. The Standing Report on Sunday-schools was accepted but the reccommendation of a paid Secretary failed. The Joint Committees on Re-union were shanked and ours continued, and a committee of five on the Union of

### MARRIED.

all branches appointed. The report on the Narrative

was adopted without reading, and the Am. and For.

Christian Union was recommended to the churches.

Delegates to corresponding budies were appointed.

SAWYER SAWYER On the 25th ult, by the Rev. B. Bruen Marcus Sawyer of Haverhill, Mass., to Ellen Sawyer of Atkinson

# Special Antices

The Gospel for, the People.—Philadelphia Tract and Mission Society. Office, 1831 Chesthut street. 1756 205th Union Meeting will be field at the 12th Raplist Charob, Richmond near Shackamatop on Sabbath morning 9th, at 10%. The 206th Union Meeting 1th be held at the Prestyterian Church, Frankford at the prestyterian Church, Frankford at the meeting 1th at 8 o'clock.

Tact Visitor's Monthly Meeting for the 2d District will be held at the Methodist Church, 11th above Washington, on Wednesday evening, 10th, at 8 o'clock.

JOSEPH H. SCHREINER, Agent.

Philadelphia Fourth Presbytery will meet at the call of the Mouerator, in the Presbyterian House, Thursday; Julie 4th, 1868.

T. J. Sit. PHERO, Stated Clerk.

\*\*The Presbytery of Ontario will hold their next stated meeting at Union Corners, on the Second Tuesday (4th) of June, at 2 o'clock, P. M. JOHN BARNARD, S. Olerk

The Presbytery of Niagara will assemble for its next semi-annual meeting, at Somerset, on the third Tuesday of June, the 16th, at 4 o'clock, P. M.
Preaching Tuesday evening by Rev. C. R. Burdick, the retiring Moderator: Devotional exercises on Wednesday from 8 to 9.41 M.
Sacramental discourse on Wednesday atteruoon at 2 v'clock! by Rev. J. O. Fillmore.

Lockport, N. Y., May 18, 1868.

The Presbytery of Columbias will hold its annual meeting at Baraboo on Tuesday, Jane 10th, at 7 o'clock, P. M. Rocords of Sessions are to be presented at this meeting.

[B. G. Rilley, Stated Clerk.]

[B. G. Rilley, Stated Clerk.]

Buffalo Presbytery hold their Stated heeting at Lancas aster, June 9th, commencing at 4 o'clock, P. M.

TIMOTHY STILLMAN, Stated Clerk
Dunkirk, May 20, 1868.

The Presbytery of Chemung will hold its next Semi-mual meeting at Sugar Hill, on Tuesday, June 9th, at 2 o clock M., C. C. CARR, Stated Clerk. May 15, 1868.

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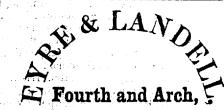
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