

Miscellaneous.

NEW SCHOOL DELEGATES IN THE OLD SCHOOL ASSEMBLY.

FRIDAY, May 22. The Assembly then proceeded to hear Rev. Dr. Fisher and ruling elder William Getty, from the Philadelphia Presbyterian Union Convention.

Dr. Fisher read the call for the Convention, and remarked that, in accordance with it, over two hundred ministers and elders assembled in Philadelphia. They came together to consider the whole subject of union. They were not authorized to act legislatively; they were only to consult and advise.

It is a significant fact that the call for this Convention originated with the Reformed Presbyterian Church, and with Geo. H. Stuart, a member of that Church. He [Mr. S.] had looked over the different divisions of the Presbyterian Church, and desired a union of them all.

In regard to his own (New School) branch of the Church, he would say that while they had been, perhaps, as a body, somewhat heterogeneous at first, they have now become compact and homogeneous.

The subject of original sin will probably cause much discussion between us. As regards this, they claim and believe that man is entirely corrupt—corrupt through and through.

Dr. Fisher proceeded to state that many of the Congregational churches formerly connected with the New School body on the "Plan of Union" had become Presbyterian.

Our preaching is alike. Their ministers are not compelled to write new sermons when they pass from their body to ours. We may think their improvement the result of the sovereign grace of God helping them in their condition of need; and perhaps it was.

Elder William Getty, of the Reformed [United] Presbyterian Church, gave an account of the delightful scenes witnessed at the Philadelphia Convention, and closed with an earnest exhortation for organic Christian union.

Several papers on the same subject were referred to the same committee.

Rev. Henry Darling, D. D., corresponding delegate from the New School body, being introduced by the Moderator, addressed the Assembly.

represent my Church before this venerable body is not able to be present and discharge that duty. Summoned unexpectedly by the telegraph to this work, I have had no time to prepare for it.

It has been the fashion of others to present to you, on such occasions, a formidable array of statistics. I propose to do no such thing, because I conceive it to be both unnecessary and improper.

I. We are homogeneous in doctrine. I do not mean to say that there are no differences among us on minor points, for I presume there are. But I do mean to say that we all stand fairly and squarely on the Confession of Faith.

II. We are homogeneous in polity. It is true we were not so a few years ago. But during the thirty years that have elapsed since the separation, our mixed churches have become purely Congregational or Presbyterian.

III. We are also homogeneous in our mode of conducting the operations of our Church. We came near dying of Voluntarism, but are now free from it.

As a Church we have always been found the friend of the oppressed. We were the enemies of slavery when it was not just as popular to be so as it is now.

We are particularly proud of the geographical location of our denomination. The eyes of all are now turned to the great West, and in a few years the centre of population will be there.

Let me also notice the spirit of evangelism which prevails in our denomination. We have more than 50 missionaries in the foreign field, and though our Home Missionary work was distinctly organized only seven years ago, our Home Missionaries have increased from 193 to 500.

[This statement of the number of communicants seems to be an error; the New School membership reported in 1839 was 100,850, and last year the number according to their Minutes, was 161,539.—Eds. Presbyterian.]

Under ordinary circumstances I should consume no more of your valuable time. You may, however, expect me to say something on the great question which now occupies so much of the attention of our two bodies.

The point in question between us, if I understand it, is just this. We are afraid you will curtail our liberty, while you are afraid we shall taint your orthodoxy.

We heard yesterday of "Beman on the Atonement." Why, that work was out of print, I believe, long ago. We were told of "Gilbert's Diagram." Why, sir, that died before I was born.

lieve that when he encountered this good brother, he thought it a good opportunity for a joke. But to return. There has been, I am sure, a decrease of objectionable views among us during the last thirty years.

This matter of re-union was not sought by us. You took the initiative. Did you then believe us unsound? If so, why did you appoint your Committee of Conference? Or have become unsound since the Committee was appointed?

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which is assured from his investigations and inquiries.

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TESTIMONIALS. Hon. Geo. W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: "I find 'Hooiland's German Bitters' a good tonic of medicines, but regarding the practice as out of my appropriate sphere, I have in all cases declined."

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania, Philadelphia, April 28, 1866. "I consider 'Hooiland's German Bitters' a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it."

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