

Oregon, hoping the change of climate may be favorable to his health. His address will be McMinville, Oregon.—Rev. D. L. Rankin, late of Spartansburg, Pa., has changed his field of labor to Great Bend, Pa.—Rev. Ezra Jones has accepted a call from the Congregational church in North Evans, N. Y.—Rev. A. Crocker has removed to Coventry, Chenango county, N. Y.—Rev. E. P. Tanner, late of Pardeeville, Wisconsin, has accepted a call to churches of Michigan, Onida and Grand Ledge, twelve miles west of Lansing, his address will be Grand Ledge.—Rev. Dr. Robinson, late of Brooklyn, arrived in Paris May 2d, and the next day filled the pulpit of the American chapel, the charge of which was resigned by Rev. Dr. Eldridge a month or two before. He was very warmly received.—Rev. H. C. Woodcock has gone from Gorham, N. Y., to Tonganoxie, Kansas, a new town on the railroad between Leavenworth and Lawrence. He expects soon to organize a church, and already has a flourishing Sabbath school.—Rev. Calvin Case, late of Dresden, Yates county, has removed to Hector, Schuyler county, N. Y., and taken charge of the church at that place.—Rev. John Eastman, recently of Danville, Vermont, is preaching to the churches of Mason and Sharon, Ohio, as stated supply for a year.—Rev. J. A. Priest has been receiving a very enthusiastic and touching manner by the people of his new charge in Quincy, Ill.—The Evansville, Ind., church has called Rev. J. P. E. Kuntzer, of Oxford, O., to its pastorate, vacant by the resignation of Rev. W. H. McCarrer. Bro. K. has resigned his Presidency to meet, June 12th, to advise and act in the premises; and the probability is that the call will be accepted.—Rev. W. A. Hendrickson has removed from Winchester, Ill., to Cottage Grove, Wis.—Rev. Benjamin Wells has removed from West Creek, Ind., to Rural, Waupaca Co., Wis.—Rev. William C. Dickinson has received a unanimous call to the pastoral charge of the Calvary church Chicago, Ill.—Rev. Thomas Harris, pastor of our church at Shelter Island, N. Y., has received a call to Roxbury, Conn.—The church of East Saginaw has extended an unanimous call to Rev. G. Solon Armstrong, of Lansing, Mich., salary \$2,000.—Rev. Chas. R. French has removed from Clermont, to Montrose, Iowa.—Rev. Thomas Taylor has removed from Brecksville, O., to Cleveland, West Side.—Rev. John Kidd has removed from Waldham, Ill., to Mattoon, Ill., having accepted a call to the church there.—Rev. C. B. Stevens has closed his labors with the Cong. church of Hancock, Mich., and accepted an invitation to preach to our church of Manitowoc, Wis.—Rev. Stephen W. Dana, of Belvidere, N. J., has accepted the call to the Walnut street church of West Philadelphia.—Rev. D. H. Allen, D. D., removed from Granville to Millin, O.—Rev. Dr. Scudder has in preparation a course of lectures upon the "Book of Esther," to be delivered in the Howard Presbyterian church. This intelligence is of general interest; since by the reverend gentleman's well-known abilities, and long residence in Oriental lands, he is peculiarly adapted to illustrate and explain that book; the most Oriental in its scenes and descriptions of all the books of the Bible.—San Francisco Bulletin.—The Presbytery of Cleveland and Portage, May 19th installed Rev. Eldred Curtis, pastor of the church in Newburg, Ohio. The people there are about to erect a new church.

OLD SCHOOL ASSEMBLY. The Assembly which met in Albany, was attended by 280 commissioners (our own being composed of 243, only one Presbytery being unrepresented). At Albany, as at Harrisburg, the question of Re-union was the leading topic. The report of the Joint Committee was read, and the special Committee as well as the debate was upon the following resolution offered by Judge Ladd on Friday, the second day of the session: Resolved, That the Report of the Joint Committee, on the basis of the Re-union of the two branches of the Church, now made, be and the same is hereby approved and adopted by the Assembly, and it is ordered that it be sent down to the Presbyteries for their final action. It was finally determined, by a vote of 124 to 101, to make this resolution the first order of the day for the afternoon, and to make their consideration continuous, except when it shall be interrupted by orders of the day heretofore fixed. Dr. Hodge attempted to have the word "approved" stricken out, and upon this proposition the debate commenced. When the Moderator placed the question before the house an awkward pause ensued, and even after the Moderator said that on any ordinary occasion he would have put the question, it was some minutes before the floor was claimed. When it was opened it was continued with great vigor, the main speeches being made by the opposition. Rev. W. J. Allen, of Crawfordville, Pres., who broke the ominous silence, urged that thirty years was long enough for this family strife to continue. "The great body of the people do not know the differences between us. When we go into the pulpits of our New School brethren, or when they come into ours, and preach, our congregations cannot tell the differences between us. When New School ministers come before our Presbyteries to unite with us, we ask them if they sincerely believe the Confession of Faith, &c., and we receive them if they answer affirmatively. Paul told those who said they were of Paul, of Apollos, that they should put away such things, and shall we not say the same to those among us who say they are of Dr. Hodge, or Dr. Breckinridge, or of Dr. Fisher? Are we not also 'carnal' when we say these things? Let us cease from all this, and turn our forces against our enemies. Rev. Mr. Smith (of the Pres. of Baltimore) opposed Re-union. He said he contented that the New School is a distinct body, and that my feelings on the question of a union with them

ask myself if I would be willing to exchange any four of our Professors for the same number of theirs." At this point Dr. Hodge's amendment was tabled, as was a similar one by Dr. Humphrey. Rev. Dr. Backus did not believe that their Church was prepared to go into a Re-union. "Their terms now proposed are not more definite than those proposed one year ago. The two bodies do not understand these terms alike, and so long as they do not, nothing can be more unwise than the union proposed. In the last Committee it was stated that three-fourths of the New School agreed with Mr. Barnes, and the New School declared that they must have toleration of differences and liberty of interpretation. A prominent member of the New School Committee has taken pains to write to other members of each Committee, to ascertain their views as to the true meaning of the 'Gurley amendment,' and has received in reply diametrically opposite opinions. The New School stand to-day just where they stood when they went out on their thirty years ago, and on ground to which they have since firmly adhered. It is notorious that we differ as to the principle involved in Dr. Gurley's amendment. The ground which he would wish to take is for us to state frankly to our New School friends, that although we are coming nearer and nearer together, we are not agreed in our opinions, and that such toleration cannot be allowed. Dr. Monfort, in explanation of these statements, said: "A member of the Committee said to him, that he was unwilling to adopt any basis which tolerated the views of Mr. Barnes, whom he declared a representative man in the New School body; and whose views he declared as extensively prevalent as those of any other man in that connection. He (Dr. Monfort) replied that he thought Mr. Barnes held the 'governmental' theory of the amendment; that he could not consent to open the doors for its propagation, and that if the basis was to be thus interpreted, he could go no further in this matter of Re-union. To this it was replied by our New School brethren that Mr. Barnes was not a representative man among them. They gave evidence that his views did not prevail to any considerable extent among them. Elder Henry Day, of New York, objected to hearsay evidence, and asked that the discussion be based upon the documents before us. Rev. G. P. Berger, of Iowa, had met with what appeared to him a special providence, which he narrated as follows: "I travelled in company with Rev. Dr. Heacock, of Buffalo, who was on his way to the New School Assembly at Harrisburg, as the commissioner from his Presbytery. In the course of a long conversation he denied the imputation either of Adam's sin, or of Christ's righteousness. He denied the whole doctrine of original sin as we hold and teach it. His views were almost open Rationalism. I asked him if a criminal was punished because he was guilty. He answered, No—but that society must be protected, and an example made. And this is but an illustration of what we have always seen in the New School body. Have we not 'Gilbert's Diagram,' illustrating the mode in which the Holy Spirit exerts his influences on the soul? Have we not upon all our shelves the works of Beman, and Barnes, and Beecher? Have not the writings and views of these men been sent broadcast over the land through the Publication Board of our New School brethren?" He asked, "How can we have a cordial and efficient organic union so long as the American Presbyterian threatens to sweep away exclusivism and Princeton theology?" Rev. A. McLean, Jr., of Buffalo City, "denied that Dr. Heacock represented the theology of his Church, or even of his Presbytery. In that Presbytery he stands alone. Why, perhaps, some one could have met a 'providence' in the person of a Princeton student, who in a recent sermon declared that the penalty of the law was death temporal, death spiritual, and death eternal. So far he was right. But he added, 'and that penalty Christ bore.'" (Dr. Backinridge—"Leave out 'that,' and every sound man in America will sign it.") Mr. McLean—"But he said 'that penalty' which no sound Presbyterian believes. Now, would it be right for someone in search of a 'providence,' to take this young man as a representative of our theology? I am an Old School man, but I find that when we come to modes of interpretation we have differences among ourselves." The discussion was resumed on Monday afternoon, Dr. Breckinridge making a speech eminently characteristic—rich and readable if not amiable or just. He said that, "the Assembly had no great desire to hear him speak, and for his part he didn't care to hear the bulk of them." He said of the report, that, "from beginning to end, it is not a paper which, in its literature, grammar, and rhetoric, ought to be adopted by two of the greatest representative bodies of Christians in the world, as both bodies believe. It is deficient in style, literature, and rhetoric, from one end to the other. It is discursive. . . . The division was almost entirely the result of doctrinal differences. It sometimes happens that after a good man is dead, his opinions are quoted on both sides of all questions. Dr. Alexander has been quoted here as saying that the division was on questions of polity alone. In the Assembly of '37, I said the question was one of doctrine alone, and that I would not fight on any other than a doctrinal basis. When I sat down, Dr. Alexander, who was a member of the body, said, 'That's it;' and we acted together. And now, after more than thirty years have passed, we have identically the same controversy upon us. The same issue is before us. Shall we allow men to interpret our standards as they please? These men told us then that their explanations did not 'impair the integrity of the Calvinistic system.' On this basis of the Committee had been passed in '37, there would have been no division. Writing this new Basis over the action of '34 and '37, is like obliterating some manuscript copy of the Gospel of John, and writing over it some Apocryphal gospel, containing the miracles of Tom, Dick, and Harry. I do not mean to say that these New School brethren are not Christians. I would be glad to have many of them back, and rather than miss a trade, I would give a 'right smart heap' of our own people. But rather than take unscriptural doctrines and an unsound theology, I would vote against them all. I cannot do otherwise. I must give up my hope in Christ, or fight this thing to the end. Does any one deny the existence of these errors now? Why, we have had them all here. These seven fundamental doctrines of our faith have been denied here by corresponding delegates upon this platform." [The rest of our notes of this interesting debate will appear next week.]

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