upon the action of the Tioga Presbytery, declared that such a demand could never be yielded to." In commenting on the first article he referred to the mosition of Dr. Hodge as asserting in the Princeton Review that the Calvinistic spirit " admits of variety of exposition, statement, illustration, &c., in all Christian liberty, with the proper limits of the System; which liberty has always been claimed, al-lowed, and received in both Branches of the Church. It was well and ably presented in the July number of that Review, and for this lucid and precise definition of the way in which only we demand an acceptance of the Confession, the editor is entitled to the thanks of the Church." "He admitted that, at the time of the division, the Old School were mostly strict constructionists, and gave Dr. Hodge the honor of defining the true method of subscription, for which," said Dr. B., "he was assaulted from "for which," such as a second and as a second area and a second and a second and a second a second and a second a se theology: "We put them in our Seminaries to instruct our young, but we do not put them there to set up aid, impose inpon all, the Sourch a certain type of doctrine, explanatory of our Confersion as essential to orthodoxy. To this I would not submit myself nor allow it to fatter the Church. No one plead for that Confession to be received for mere substance of doctrine, or as only containing essential articles of Christianity; but ad a deter-minate, well-known system of Scriptural doctrine. set up and impose upon all the Church a certain Yet we do design to allow the largest liberality of thought and statement, not transcending the limits of the system we adopt; and this at the risk even of some persons, diverging to a greater extent than some of us may think safe or right. We do not del sire to impose upon all men, necessarily and strictly, in ipsissima verba; the same shades of acceptation, interpretation, thought, statement, or exposition with others-far less to bind them or ourselves to the views and explanations as to these things of any man or set of men, so that there may be no diversity, but a sterotyped form of thought as well as expression. We will not submit to this for ourselves; we are willing to allow with the system (and we can't be more definite,) a very considerable play and all necessary liberty: We think the Church allows/it. Some may desire to set metes and bounds to this liberty is hut, how else can we do it than we have dope! Others may wish to express its extent more fully than has been done in the ar-ticle; but we are not willing to do it. It would be unwise and unsafe to attempt the We in that stop somewhere." He spoke of his eatrest desire to have the tenth article in the Basis "That its use should be niade, the occasion of verations and sheuld be made the occasion of verations and control he acts of free agents, and therefore heresy huating, investigations, to ithe constant disturbance of the peace of the United Church, I cannot believe. But it will be a great safeguard. The definice against error is not in setting up tests out in the adelity of the Presbyteries and the gene out of the Adelity of the Presbyteries and the gene or include restoration to favor land acceptance but in the indenty of the Chunch. "?? He pointedly asked as righteous. ".ao.i. and sort another the suthers of the Chunch."? He pointedly asked as righteous. ".ao.i. and sort another the suthers of the suthers of the Protest

ral orthodoxy of the Church." He pointedly asked whether they desired Re-union were far in advance of last new terms of Re-union were far in advance of last year's. He argued that there had been great changes in the views of both bodies in polity and doctrile. Ex-Okateslor Greenispoke on the legal aspects the case, admitting that some of the 'Old School property would be jeopardized by Re-union, and ad ded; "Rather than risk this great cause of Union, I would let the propriaty all go." Dr. Blauvelt who, with Dr. Breckingidge, was the only clerical amember of 'the Assembly' of '1837 'present at Albang, said : 1" As I gave, thirty-one yeard ago, some vales that led to separation, I wish, if, I can, some votes that led to separation, I wish, if, I can, to give one more in another direction., I have conto give one more in another direction. I have con-fidence in our New School brethren, and believe them, as honest as I am, when they say they adopted are depion of Fath, I believe them. We first he with a bind to them, and to believe they are to be bind to them, and not believe they are to be bind to them, and not believe they are to be bind to them and the believe they are to be bind to them and the believe they are to be bind to them and the believe they are to be bind to them appears advance of the bind to the main and the believe they are to be bind to the believe they are to be believe they are the bind to the believe they are the believe the he said, from Dr. Darling the following: "You are be self stultifying and absurd. That a great religious atraid we will corrupt your orthodoxy, while we are denomination, which from the beginning of its or afraid you will abridge our liberties," adding: ganization, in 1837, down to the present time, has "And he spoke the truth." [Dr. Darling attempted to get the floor saying; saying that he was misrep-resented, but Dr. Backus declined to yield, and Dr. Darling attempting to proceed, the Moderator required him to take his seat, which he did.] Dr.B. rehearsing the opinions of New School men, showing. that they had not changed in doctrine, pays his respects to us in the following style: "Another (editor of American Presbyterian,) styles our doctrines, as stated by Dr. A. A. Hodge in his work on The Atonement, 'a stench in the nostrils of God and [We said in our issue of Feburary 28th, man.' that the doctrine of "a limited atonement," ia "an offense to God and to map."] He concluded as follows: "I have but little doubt that Auburn, and Union, and Lane are becoming orthodox, and I would be perfectly willing to receive all these brethren, provided they will accept our standards, and adopt Dr. Humphrey's amendment," Dr. Darling, vote, was now allowed to make his explanation, which was as follows : " I said, "Those who are opposed to union are afraid, are imeaning the opponents in both denominations." At this point Dr. Breckinridge proposed that the report of the Special Committee of our Assembly, which he held in his hand, be read as far as related to the doctrinal Basis. On a motion to lay Dr. Breckinridge's motion on the table, the vote was Ayes, 97; noes, 97. The Moderntor gave a casting vote against laying Dr. Breckinridge's motion on the table. Dr. Breckinridge's motion, after being amended so as to include the whole paper, was then adopted, and the paper was read. In the evening Dr. Hodge declared himself in favor of union "on terms which will satisfy our consciences." He went over substantially his previous argument, enumerating the heresies which he said the New School regard as perfectly consistent with the standards. He claimed that they did not go upon hearsay evidence in believing the charges if that these doctrines are held by the New School. Open your eyes, and unstop your ears. They are openly taught by eminent men in that Church. No man can deny this. Who supports the American Presby-terian 1. Besides this, we had this afternoon an official statement [the Special Committee's Report] that these doctrines are still held by the New School and whatever, is considered tolerable in either branch, is to be fellowsbipped in the United Church. He asked "for the adoption of the Confession of Faith and Catechisms, pure and simple." If the standards were made the simple basis, and Dr. Humphrey's amendment adopted, he would go for union.

lace, S. J. Milligan, F. B. Hodge, J. Nesbitt, M. B. Grier, W. M. Rice, George Hill, R. Carothers, J. Montgomery, W. T. Hendren, E. L. Belden, J. M Reid O. Biol Reid, O. Riedy, — Chamberlain 43. Ruling El-ders—W. B. Canfield, M. Hyde, W. Blair, C A. Howland, J. V. A. Shields, S. Fisher, E. Wood, J. S. Taylor, C. Crosby, J. T. M. McClintock, B. F. Avery, J. I. Landie, S. Wherritt, D. Keith, C. G. Milnor, C. E. Vail, L. P. Stone, W. Rankin, Jr., D. C. Wisner, E. B. Miller, J. Pierce, J. Rainey, D. W. Woods, S. T. Thompson, J. McCormick, George Junkin, J. K. Findlay, R. Cornelius, M. Hale Jones, J. Henderson, J. M. Shields, R. M. Corpett, S. H. Drake, J. S. Clayton, J. C. Rhea, H. J. Morrison-36 Total, 79.9

"(Analyzing the vote by Presbyteries, the *Resbyter* says: "We find 94 for the basis and 23 against it, 69 for the basis and 23 against it is 3 to 1: 92 for and 24 against is 4 to 1. The vote is 4 to 1 and 3 Presbyteries in favor in excess of 4 to 1. It will require 105 Presbyteries to vote for the basis

o make three-fourths and carry it, or 10 more than those whose commissioners voted for it in the last Assembly." checkling by the second of a goods Next morning the basis as a whole, was adopted

lown to the Presbyteries for their final action 211 On the final vote, Dr. Blanvelt and several others charged from "No.", to ' Aye" and the result was

The remaining action of the Assembly as to mo-difications of the Basis, cc., our readers are already acquainted with.

ANSWER TO, PROTEST OF THE MINORITY.

ANSWER TO PROTEST OF THE MINORITY. (1) (1) (1) THE OS SLASSEMBLY of bloom (In reply to the Protest against its, action on the Terms of Union, the Assembly observes : The authors of the Protest, firs speak of a series of doctrinal errors and heresies, which may be concisely stated as follows? (1) There is no moral diaracter in main prior to moral action; and therefore man was not created undy. (2) There was no covenant made with indem this posterize ded not fall with him, and with Adam, his, posterity did not fall with him, and every man stands or falls for himself. (3) Original sin; is not, truly, and properly sin bringing condemna-tion, but, only, an, innocent tendency, leading to ac-tual transgression. (4.) Inability of any and every kind is inconsistent with moral obligation.^{11,11}(5:) (Regeneration in the sinner's own act, and consists in the change of his governing purpose. (6.) God cannot control he acts of free agents, and therefore

of the Confession of Faith. The authors of the Protest allege that it is the judgment of the Newsschoo

ganization in 1837, down to the present time has held up the Westminster Confession, as its symbol, has compelled every one of its ministers and elders to subscribe to that symbol, and has received its membership into ellurch communion upon professing faith in the doctrines of that symbol; that an ecclesiastical body which has thus stood before the other churches, of this and other lands as a *Calvinis*-tic body, and has been reckoned and recognized as such should at the same time be jealous in behalf of the distinguishing doctrines of Pelagianism and Arminianism, and insist that these latter are consistent with the former; and are to be tolerated in la Calvinistic body, is too much for human belief. Whe entire history of the Church does not present such a phenomenon as that of a denomination adopting, be-fore the world, a definite type of doctrine, and at the same time claiming that exactly the contrary type of doctrine is compatible with it, and must be tolerated within its communion." If the New school Church are really doing what the signers of this Protest allege they are; then their position before the churches and the world would be as abaurd as would have been the position of the Nicene Church if, at the very time that sit adopted and defended the Trinitanianism, of Athanasius, it had insisted that the tenets of Arius or those of the Humanitarians were consistent with those of the great father of orthodoxy, and must be allowed in the Catholic Church. The human mind, even in its natural condition, never did work in this manner, and never will, and still less will, the human mind, when renewed and sanctified by Divine grace. be guilty of such a pal-pable inconsistency. 2. These very errors, charged by the signers of the Protest as allowed by the New-school Presbyterians, have, already been distinctly repudiated by them. The Auburn Convention, held in 1837, under the influence and doctrinal guidance of that excellent and sound divine, the late Dr. Richards, specified sixteen doctrinal errors, which contain the very same latitudinarian and heretical tenets mentioned in the Protest, rejected them in topo and set over against them sixteen "true doctrines," which embrace all the fundamentals of the Calvinistic creed. This Assembly regard the "Auburn Declaration" as an authorizative statement of the New school type of calvinism, and as indicating how far they desire to 'go, and how much' liberty they' wish' in regard to what the terms of union call." the various modes of explaining, illustrating, and stating" the Calvinistic faith w We believe that a large number of our Newschool brethren would prefer the modes of "explain-ing and illustrating", the teneats of Calvinism which are employed by the authors of this Protest them-selves, and the other portion of the body claim only. that degree of variation from these modes,. would be represented by the theology of Richards and the Auburn Declaration. 3. The Assembly is fully satisfied that any intances of laxity of doctrines among the New-school which have been exhibited are exceptional cases, and that the great body of the other Church sincerely and firmly stand upon the Basis of our common standards. The many disclatmers of the unsound views charged, and declarations that the standards standards. The many disclaimers of the unsound cause, under the circumstances, it was not possible views charged, and declarations that the standards to engrat them upon the Terms of the Union, and, are received as received by us, which that the been in the judgment of the Assembly, were not essential made by distinguished representative men, and in the source of the Newschool Church Leave no root to be in the integrity of the Calvinistic basis on which there are not cause on the integrity of the Calvinistic basis on which the periodicals of the New-school Church, leave no room to doubt that the interests of sound doctrine will be

that it not only commits, but binds any ecclesiastical body that should receive it to pure and genuine Calvinism. It will be so understood by all the world. For it expressly lays down the Westminster symbol as the doctrinal platform, and expressly reuires that no doctrine shall be taught that is not alvinistic in the old, ancestral "historical" meaning of this term, or that "impairs the integrity" of the Calvinistic system. We affirm that there is not a man upon the globe possessed of a same mind, and acquainted with the subject of doctrine, who would ssert that the list of errors and heresies mentioned by the signers of this Protest is "Calvinistic" in the accepted and historical signification of the term, or that their reception would not impair the integrity of the Calvinistic system. And it must be distinctly observed, that if any doctrines had been hitherto allowed by the New-

school body, which "impair the integrity of the Calvinistic system," they are not to be allowed in the United Church under the Terms of Union. Such doctrines are condemned; and any who may teach them will be subject to discipline. It is the testimony of some of the protesters themselves, that the great body of the New-school are sound in doctrine; our own body being the large majority in the union, when fortified by the accession of the great body of sound men in the other, will establish and confirm the testimony of the Church to the truth; will pre-serve it, by God's help from error, and maintain intact while it 'estends, the purifying and saving power of our venerated Confession. 5. The grows and heresies alleged in the Protest are combated and refuted in the Theological Semina-mes of the New-school. Such Seminaries in any denomination are import-ant exponents of its doctrinal position and character. The Assembly know that in the three Seminaries of our New school bettren. Westminster Calvinism is own body being the large majority in the union,

our New school brethren, Westminster Calvinism is fully and firmly taught. The Professors in these are obliged, to subscribe the Westminster Confession, and heretical teaching throws the Professor out of his chair by the very constitution of these Seminaries. The Assembly notice this point particularly, because the authors of the Profest assert that the doctrinal ofrors'specified by them ""have been taught in some of the Theological Seminaries of the land." "This is not the proper manner, in which to affix so grave and damaging a stigma upon, our New-school, Presby-Langung & stagma upon, our New-school. Fresby-terian bisthren, The authors, of this Protest ought to have made this allegation, not in the way of insinitation, but by distinct assertion, and proof. 'Many things are " taught in the Theological Semi-naries of the Varid." which are taught not, in the *Tradifician* Seminaries of the land, either New school or Old

mentioned are compatible with Calvinism. If the alleged faut had been so "notorious," as the Protest affirms, it would certainly have been known to this Assembly land would have made it simply impossible to have sedured for the Basis of the Joint Committee or for any other conceivable basis, any favorable consideration to The idea; of reunion would not have

sideration (1) The (deea) of reumon would not have theen entertained for a moment; (heid) (heid) (heid) Furthermore, this Assembly emphatically holds up to the Church and to the world that it receives into its ministry and membership those who adopt "the system of doctring taught in our Confession," and that it revers has diedd, and does not not whold, that it an inisters to members shall "wiewestate, or exiats ministers to members shall "wiewestate, or ex-ministers to members shall "wiewestate, or ex-ministers to member and our standards; and to show that this is the sentiment, not only of the Assembly, but of the protesters themselves also, the Assembly bere sites the testimony of one of the signers of the Protest, whose words there been referred to in the discussions just closed Save Dry Hodger. Trovast, (whose words have been referred to in the discussions, just closed. Says Dr. Hodge: " the n 16 H amage consisted is and says the adoptar the sys-tem 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 says Meetwe are satisfied!" We do not call upon him to explain four three means are are and the to explain how three persons are one God; or to determine what relations in the awful mysteries of the Godhead are indicated by the terms Father, Son, and Holy Chost. If we ask, Do you believe that God ofeated many male and liemale, after his own image in knowledge righteduaness, and holiness, with do minion over, the creatures ", and he answers Yes, we are satisfied.....If he says he believes that the cove-hant being made, with Adam, not only for himself, but for all "his posterity, all manking descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression, we are satis fied. If heisays that he believes that the sinfulness of that estate whereinto manifell consists in the guilt of Adam's first sin, the want of original rightcousness, and the corruption of his whole nature, which is commonly called original sin, together with all ac-tual that gressions which proceed from it, we are satisfied. "If he says," Christ 'executes the office of a priests in His once offering " Himself a sacrifice to satisfy divine instice, and reconcile us to God, and in making continuel intercession for us," we are satisfied. maning continue interression of as, we are satured. If he says he believes justification, to he 'an act of God's free grate, wherein He pardoneth all our sins; and accepteth us as righteous in 'His sight, only for the righteousness' of Christ impitted to us, and 're-cerved (by faith alone;' we are satisfied.' 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 reveny sincere, humble, . Christian brother."-Remarks of Rev. Chaples Hodge, D, D., in the Philadelphia Convention. The Assembly cannot enlarge the Basis beyond the platform of God's truth, as stated in our standards, and it would not narrow the Basis by taking one tittle from the form of sound words therein contained. We declare our willingness to unite with all those who profess their faith in the Lord Jesus Christ, and their adoption of "the Confession of Faith and Form of Government" of our beloved Church. The protestants object to the eighth item of the Basis, because it makes the United Church responsible for the publications of the New-school Committee. This is a misapprehension. The publications of the New-school Committee and our Board are to be isaued as now, with the imprint of each, until the new Board shall prepare a new catalogue, for which alone the United Church will be responsible. Again, the protestants object to the fourth article discutsed the protestants object to the fourth article discutsed the protestants object to the fourth article the of necessity where the action of the two bodies differs: It is believed, however, that, except in the case of the imperative clause of the examination rule of 1837, no important difference can be found. If it to establish its own usages. We do not believe that our brethren of the New school Church have now any sympathy with Congregational views of govern-ment, or any objection to usages that are strictly Presburgeners. Presbyteriany weth at The various amendments proposed by the protesters, were laid on the table, not because they were contrary to the sentiment of the Assembly, but be junion is to be effected it boil and but yet ice of doos ginga upor WM: GrT SHEDD,

RE-UNION CONVENTION.

PRELIMINARY PROCEEDINGS.

Pursuant to the following circular, a meeting was eld at the time and place specified in the invitation

PHILADELPHIA, June 19, 1868. DEAR SIR-Believing the union of the two branches of the Presbyterian Church (O. S. and N. S.) upon the hasis which has been sent down to the Presbyteries by both General Assemblies, to be eminently desirable and that prompt action on the part of the friends of such union is demanded to enlist public sentiment in its favor, we invite you to attend a preliminary and advisory meeting to be held in THE LECTURE ROOM OF THE CENTERL PRESEVTERIAN CHURCH, Corner of Eighth and Cherry streets, on Monday next, June 22, at 8 o'clock, P. M. Aléxander Reed, Joseph Allison, Daniel March, F

W. Hastings, Villeroy D. Regel Benjamin Kendall, R. H. Allen, James Pollock, J. Andison Henry, Wm. E. Tenbrook, S. W. Crittenden, William S. Pierce, and many others. many others.

The meeting was well attended, including representatives from seven different Presbyteries, and the feeling was enthusiastic in favor of the object proposed. The Rey, Daniel March, D. D., was called to the Chair, and J. D. Reinboth, Esq., appointed Secretary. The Chairman read the circular of invitation, as

explanatory of the object of the meeting, and expressed his hearty sympathy and co-operation with the urpose contemplated. Chief in the states

Addresses were made by the Rev. V. D. Reed, D.D., of the First Presbyterian church of Camden, Rev. R. H. Allen, D.D., Rev. S. W. Crittenden, Rev. Robert Adair, Rev. B. B. Hotchkin, Rev. Wm. D. Howard, D.D. of Pittsburg, Rev. H. F. Lee, Rev. J. Addison Henry, Hon. James Pollock, Hon. Joseph Allison, Hon. W. S. Pierce, Prof. F. W. Hastings, Rev. Dr. Nevin, Rev. J. 7. Mitchell, Rev. J. G. Butler, D.D., Charles Macales-

ter, and others. The following resolutions were then submitted and inanimously adopted :

Resolved. That we earnestly desire the retunion of the two branches of the Presbyterian churches (O. S. thu N. S.) on the basis approved and sent down to the Presbyteries by our Assemblies. (1919) out out straight a Resolved, That in order to promote this object, a Committee be appointed to call public meetings in Philadelphia and vicinity. *Resolved*, That this Committee consist of Hon.

Joseph Allison, Hon. James Bollock, William E. Tenbrook, F. W. Hastings, Benjamin Kendall, Charles Macalester, Géorge U. Boyd, J. D. Beinboth, Edward Miller, S. T. Bodine, Hon. W. S. Pierce, George C. Lancaster, with power to increase their number at discretion, But the first public meeting be held on

next Monday evening, the 29th instant, at 8, o'clock, in the Central Presbyterian church corner of Eighth

and Cherry Sis. *Resolved*, That these proceedings signed by the Chairman and Secretary be published in the weekly religious paperal 🔅

Two verses of the hymn, "Blest be the tie that binds, &c.," were then sung, prayer was offered by the Rev. Dr. Allen, and the benediction pronounced by the Rev. Dr. Alexander Reed.

BU DANIEL MARCH.

oldw mailtane DIRECTORY Of Presbyterian (N.S.) Ministers and Churches

in Philadelphia and vicinity : Adams, E. E., D.D., Lincoln University, Oxford, Pa. Adair, Robert, 1737 Filbert St.; Secretary Home Mission Committee; Presbyterian House

Kikman, Wml, Market St., Wilmington, Hanover A. St. Churchy Wilmington for Assistant of a statistic statistic statistics (Allen, R. H., 513). Fine street, Third Church, 4th and

y Pine streets, Barnes, Albert, 4209 Walnut street. Barnes, A. Henry, 735 Spruce street. Barle, J. H., 1116 Palmer street; First Church Girard av. near Hanover st ington.

Supton, J. Ford, Hermon Presbyterian Church, 53 Harrison street, Frankford, Pa. Thorne, W. H. Kingsessing, Second Church, Darby. Taylor, W. W. 2041 Wallace street; Olivet Church, 22d and Mt. Vernon streets. Wiswell, G. F. D.D., 1402 North 15th street; Green

Hill Church, Girard avenue above 16th streets.

Western Church, 17th and Filbert streets. Walnut street Church, W. Phila. First Church, Darby, Darby, Pa. Second Church, Mantua, Lancaster avenue.

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in currency, from the date of the payment of the last coupon. At the present rate of gold they yield more than Eight per cent. upon the investment, with the prospect of a steady appreciation of the premium upon the Bonds. The Company have now built and in encoused operation 150

miles of road, on both slopes of the Sierra Nevada mountains, in-cluding by far the most difficult and expensive portion of the whole. They have also an unpresedentied force, extending the track into the Sait Lake Basin, the middle of which will be reached in Autumn, making more than 330 miles in operation. Several and now being built, and the prospect is fair that the continuous

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The Net Earnings from Local, Business merely, for the past year npon less than 100 miles, operating under temporary disadvanta-ges, amounted to \$1,087,901, in gold, over the operating expenses; and the Gross Earnings for the first Quarter of the current year were 50 per cent. greater than for the same period in 1867. It is Earnings for 1868 will reach 82. which, after deducting interest payments, (estimated at less than \$1,000,009) are applied to construction purposes. Besides further abscription to the capital Stock, and other Resources, the Company will be receiving from the United States Government its 30year Six per cent. Bonds, at the rate of \$32,000 per mile, and are therefore enabled to carry forward the enterprise with the utmos confidence and vigor.

Dr. Monfort replying to Dr. Hodge referred to the Protest of 1837 [better known as "the Auburn Declar-ation"] as evidence that the New School repudiated

the errors charged upon them. The vote was then taken, a number of amend ments having first beel offered and voted down. The mover of one of these amendments declared that our Publication Committee publishes " Barnes on the Atonement." 19 The First Article was then adopted by a vote of yeas, 186; noes; 79; excused 2. The affirmative was 109 ministers and 77 elders, and the negative 43 ministers and 36 elders. The Noes are :- Ministers A. A. Hodge, J. R. Findley, W. T. Carr, T. S. C. Smith, J. C. Backus, J. A. Craw-ford, J. F. Kenedy, C. H. Muelard, John Chester, H. L. Doolittle, J. C. Barr, L. J. Halsey, C. Leavenworth A. Craig, James Anderson, E. P. Humphrey, A: Ban kin, Geo. J. Reed, R. J. Breckinridge, John Leigh ton, A. Munson, A. Van der Lippe, S. J. Micholls W. W. Blauvelt, Charles Hodge, S. C. Heppuro Henry Fulton, W. Russell, James Smith, R. M. Wal

to doubt that the interests of sound docuring will be safe in the United Church. 4. That the allegation of this Protect is unfound an ison work in the second sound docuring will be up as him to be the second by the fact that the Newselfool Church bave adopted, by a unanimous vote, the Basel of ning sait ing same to Robert MCK wight, dootring presented by the Ubing Committee. What way it a raise i committee of Answel is Protect.

Boggs, James, 1223 South 16th street. Brown, Charles, Sprice street above 40th; Sec. Min. Relief, Presbyterian House. Brown, Thos. J. Logan Square Church, 20th and Vine streets. Bruen, Edward B. 1531 Chestnut street.

Butler, J. G., D.D. 4035 Chestnut street. Cox, George W. 1822 Frankford Road. Crittenden, Samuel W. Presbyterian House. Oulver, Andrew, 1506 South Third street; First Ghurch, Southwark, German street, above 2nd. Diver, Charles F. 2138, Mt. Vernon street. Duffield, Samuel W. 17th and Tioga streets; First Church, Kenderton, Tioga street above Broad. Dulles, John W. 4037 Chestnut street: Secretary Presbyterian Publication Committee, Presbyteri nn House

Eva, Wm. T. No. 8 Harrison street; Bethesds Church / Norris and Sepviva streets.

Hammer, G. R., Springfield, First Church, White-marsh, Pa. Hamner, J. Garland, 826 Wharton street; Wharton

street Church, Ninth and Wharton streets. Helffenstein, J., D.D., Germantown; Market Square w Church; Germantown. Hendricks, Francis; 1543 Vine street.

Hotchkin, B. B., Haverford P. O., Delaware county,

Marple Church, Marple, Humphrey, Z. M., D. D., 1402 Walnut St., Calvary Church, Locust street above 15th.

Hutton, Wm. Jr., 3- Federal St., Greenwich street Church.

ohnson, Herrick, D. D., First Church, Washington Square. Jones, M. P., Chester, Pa.; Chester City Church,

Chester, Pa.

Docker, George, 123 Otter street; German Church. Malin, David, D.D., Broad and Ellsworth streets. Mallery, Richard A. 814 South 15th street; Cedan street Church, South street above 11th.

March, Daniel, D.D., 320 South 10th street; Clinton street Bhurch, 10th and Clinton streets. McLeod, John, 2015 Fitzwater street; Secretary A. B. C. F. M. Presbyterian House, Southwestern

Church, 20th and Fitzwater streets.

Mears, John W. D.D., 1425 Vine street; Ed. Am. Présbýterian, Bresbyterian House. Miller, Jeremiah, 1106 Callowhill street; Secretary

Minchell, James Y., 1003 North 5th street; Central , Church, N. L., Coates street above 3rd street. Moore, W. E. West Chester, Pa.; West Chester Church.

Moore, George R., 1732 Catharine street. Parsons, B. B., D. D., 1721 Fitzwater St.; S. S. Tabor Church, 18th and Christian streets.

Prentiss, N. A. 231 Chestnut street. Reeve, J. B. 219 Rodman, street; Central Church, Lombard street above 8th.

Robbins, Frank L. Oxford Presbyterian Church Broad and Oxford streets.

Schenck, A. V. C., Manayunk Church, Manayunk. Shaw, Charles B. King street, Wilmington, Central

Church, Wilmington. Shepherd, Thos. J. D.D., 507 Brown street, First Church, N. L., Buttonwood street above 5th. Smith, H. Augustus, Baring above 36th street; Man-tua Church, W. P., 36th and Bridge streets. Snyder, A. J. West Wilmington; Olivet Chapel,

West Wilmington.

Stewart, A. M. Frazer P. O., Pa., Reeseville and East Multiplication of the state of

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