The Pittsburgh Gazette.

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OFFICIAL PAPER
Of Pittsburgh, Allegheny and Allegheny County.

WEDNESDAY, NOV. 10, 1869.

U. S. Bonds at Frankfort, 89½.

PETROLEUM at Antwerp, firm at 61½f.

Gold closed in New York yesterday at 127¾@127¾.

No reciprocity treaty with Canada has been yet negotiated, and none such will be except with the advice and concurrence of the House Committee on Ways and Means.

It is said that the B. & O. Railway will compete with the Pennsylvania Central, for the purchase of the line between Zanesville and Cincinnati, which is to be sold by judicial order on the 1st prox.

ANOTHER push will be made, this winter, to secure a Government postal telegraph. But the proposition is not likely to show itself much stronger in friends than when it went to the wall at the last session.

IT is understood that some very interesting details, personally concerning certain members and supporters of the late Administration, will be smoked out, in the course of the current proceedings to enforce the Federal claims for the purchase money of Southern railways.

THE BIBLE QUESTION in the schools of Cincinnati is said to have reached a sort of deadlock in the Courts. The litigation which has been commenced cannot reach an issue until some time next month, and will then be taken up to the Supreme Court in *banc*, to hang there, perhaps, until past the mid-winter.

IT is authoritatively denied that the Secretary of the Treasury entertains any plan for forcing an early resumption of specie payments. He has a strong faith in his ability to place a four and a half per cent loan, if authorized by Congress, before the close of another year. He is also satisfied that wise legislation will do much to accelerate a cash resumption at an early day. And he does not hesitate to express himself as *in favor of increasing the volume of the currency* at least by enlarging the banking privileges of the South and South-west. The next Treasury R-port will be a document of more significance than the country has received from that source since December, 1863.

SENATOR MORTON holds that the recognition of Cuban belligerency is purely a matter of Executive concern, and urges the President to issue a proclamation in favor of the insurgents at once, without waiting for the Congressional session. But the Senator's backers, outside, vow that if General GRANT will not help them, Congress will. To this end the filibustering Bohemians who manufacture public opinion at the Capital, and telegraph it thence all over the land, are industriously coining the boldest falsifications, to mislead the country as to the position of leading public men on this question. We adverted to their slander upon Judge Bingham, of Ohio, a few days since. The latest fabrication of these sharps is that Secretary Fish has become a convert to their proposition, and that a majority of the Senate will vote with Morton. This is all bosh. But a single particle of truth underlies any or all of these sensational dispatches and letters from Washington in the filibustering interest, and that is, fortunately, that the country knows this President and Secretary of State stand firmly and wisely in the way of one of the most mischievous schemes at present menacing the National dignity and peace.

PRESBYTERIANISM AND UNION.

This is an age of concentration and consolidation. Municipal and railroad corporations, colleges and ecclesiastical bodies are uniting their forces with the view to augmenting their power, protecting their interests and increasing their usefulness.

The divisions in the Protestant church have seriously impeded her progress and detracted from her glory. Many of them are the result of hair-splitting in the exposition of theological dogmas, or some unimportant procedure in the matter of church order. That those who have been the main instruments in producing these were not conciliatory in the action which they took, we are far from affirming. But time and consideration have proved that passion, prejudice and local circumstances had much to do in determining the line of their convergence.

Within the last thirty years a deep union spirit has pervaded the Presbyterian churches in Ireland, Scotland, Australia, Canada and the United States. In some of these countries, serious "disruptions" and divisions have taken place. It is true, during that period, in churches organized and conducted in accordance with the Presbyterian polity. Still the union feeling has largely prevailed, and is uniquely dominant. So far as the United States are concerned, this is strictly true. In 1858, a union took place in Canada between the Associate and Associate Reformed churches, which now form the General Assembly of the United Presbyterian church, after a subject of negotiations extending over a period of about a quarter of a century. To-day, our goodly city of smoke will be honored with another reunion, which will be one of the grandest events of modern times. In point of moral grandeur, numerical strength and many other things, it will greatly eclipse any union that has ever taken place in the Church of God. The two great Presbyterian Assemblies, embracing four hundred and thirty-seven thousand two hundred and forty-two communicants, and four thousand one hundred and thirty ministers, will this day, after a separation of thirty-one years, be united in one organic body. Angels in the presence of God will no doubt be exultant over the event.

We may be pardoned if we utter our honest pride that Pittsburgh is the favored city in which unions among Presbyterians are negotiated and consummated. We could not do less when ecclesiastics are pleased to make it the grand center of their operations. Another important meeting will be held to-day in this Publication rooms of the United Presbyterian Church on Third avenue. The joint Committee on Union of the Reformed and United Presbyterian Churches will convene at eleven o'clock this morning, for the purpose, it is hoped, of perfecting negotiations for organic unity. There is no reason why these two bodies should maintain separate organizations any longer.

The meeting of these bodies in our city to-day suggests the propriety of giving a brief outline of the history of Presbyterianism in the United States.

Persecutions never accomplish the design of their authors. On the contrary, they result in the establishment and prosperity of the cause they were intended to destroy. When Herod Agrippa "stretched forth his hands to vex certain of the church," he hoped to crush out the infant cause of Christianity, which was then lying in its cradle wrapped in swaddling bands, and rocked and cared for by feeble hands. But the persecuting King met with death in one of its most revolting forms, whilst Christianity increased in numerical strength, and became wide spread in influence.

It was the persecution which Irish and Scotch Presbyterians had to endure in their native land, that drove them to the New World. Some of them were sent "by shiploads to the Plantations to be sold," others voluntarily expatriated themselves to the western wilds, in order that they might have liberty to worship the God of their fathers according to the dictates of their own consciences, a right which bigotry and intolerance denied them at home. The earliest settlements of Presbyterians in this country were on the banks of Elizabeth river, in Virginia, and the Eastern shore of Maryland, between the years 1670 and 1680. At the latter date, ecclesiastical historians assure us, there were churches—"meeting-houses"—erected at Snow Hill, Wicimico, Rehoboth and other places. It is generally, if not universally admitted that the founder of Presbyterianism in this country was the Rev. Francis Makemie, of Ramelton, county Donegal, Ireland. In December, 1680, as we learn from Reid's History of the Presbyterian Church in Ireland, a "Colonel Stevens, from Maryland, beside Virginia, wrote to the Presbytery of Lagan for a minister to settle in that colony." The letter of Colonel Stevens was accepted by the Irish Presbytery as a gospel call, and Mr. Mackemie was licensed and ordained shortly afterward, and was sent and duly accredited as an ambassador of the Cross to prosecute his ministerial labors in the colony. He arrived in Maryland in 1682, and after spending a year or two in the parish of Lynnhaven, in Virginia, settled down permanently in Accomac county, having received license as a "Dissenter," under the Toleration Act," to preach the gospel.

PROGRESS.

Notwithstanding that the Scotch and Irish Presbyterians had to contend with the same difficulties in the New World, which they had hoped to escape, by compulsory or voluntary expatriation, from the Old, their cause greatly flourished. The Presbytery of Philadelphia was organized in September 1706. It was composed of seven ministers: Francis Mackemie, John Hampton, George McNish, and Samuel Davis, all from Ireland, John Wilson, from Scotland, Jedediah Andrews from New England, and John Boyd, who was ordained by the new presbytery and settled in Freehold, New Jersey. Some historians say that the Rev. Nathaniel Taylor, also an immigrant, was a member of the original Presbytery, thus making seven ministerial members, exclusive of Rev. Mr. Boyd who was ordained at its first meeting.

The intercourse of these pioneers of Presbyterianism for nine years was most harmonious and fraternal. At each meeting of presbytery large accessions were reported, and it grew steadily in numbers and strength. Those churches which had maintained the independent form of ecclesiastical government, and held a "New England connection," gradually acceded to the fellowship of the presbytery. Thus by the enlargement of territory and an increase of numbers, the formation of a Synod was rendered necessary. Accordingly, three additional presbyteries were organized, Long Island, New Castle and Snow Hill, and the "Synod of Philadelphia" met for the first time in September, 1717. Emigrants, a very large proportion of whom were imbued with Presbyterian principles, now poured into the colonies in a steady and increasing stream, from the three Kingdoms as well as from the continent of Europe. The accessions which the church received from abroad between 1718 and 1740 are almost incredible. In September 1736, it is said one thousand families sailed from Belfast, Ireland, and in that month two hundred Presbyterians arrived from the same country, at Philadelphia and New Castle, while "twenty ships were daily expected." In addition, a large New England element entered into the composition of the Synod.

It could scarcely be expected that a body composed of such heterogeneous elements could be long adhesive. Vigorous conflicts were soon waged in several presbyteries in regard to the qualifications of candidates for the ministry and points of presbyterial order. The consequence of these conflicts was a division of the Synod in 1741, the "new side" or liberal party constituting themselves into the Synod of New York, and the "old side" retaining the original name of the Synod of Philadelphia. In 1758, after considerable negotiation, the two Synods were reunited under the corporate title of the Synod of New York and Philadelphia.

The independence of the United States having been achieved, in 1785 the Synod of New York and Philadelphia, which then numbered one hundred and seventy ministers, and nearly two hundred congregations, commenced a revision of their standards, which resulted in their establishment as they are almost at the present time.

Four Synods were then formed, viz: New York and New Jersey, Philadelphia, Virginia, and the Carolinas.

In 1789, simultaneously with the adoption of the Federal Constitution, the first General Assembly of the Presbyterian Church in the United States met in the city of Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon. Dr. Rodgers was chosen as the first Moderator.

The little one has "become a thousand," aye, millions of thousands, and the "small one a strong nation." In moral power, intellectual culture and ability to accomplish good for our race, the Presbyterian Church of the United States, is not exceeded by any other ecclesiastical organization in the world. From small beginnings, she has grown, even amid storms of opposition and intolerance, into colossal proportions. By the Presbyterian Church, in this connection, we mean the whole Presbyterian family of the country. Some idea of her progress and influence may be gathered from the following statistics, which are as nearly correct as ecclesiastical statistics generally are:

Old School Assembly; 149 presbyteries, 2,737 churches, 2,830 ministers, 252,555 communicants.

New School; 111 presbyteries, 1,500 churches, 1,600 ministers, 184,687 communicants.

United Presbyterian Assembly; 54 presbyteries, 726 churches, 585 ministers, 70,000 communicants.

Reformed Presbyterian, (Synod and General Synod, or "old" and "new side") 100 ministers, 18,000 communicants.

Cumberland Presbyterian; 99 presbyteries, 1,500 churches, 1,600 ministers, 150,000 communicants.

Presbyterian South; 44 presbyteries, 1,298 churches, 1,260 ministers, 16,349 communicants.

There are some other Presbyterian organizations upon whose statistics we could not lay our hands. But, taken in the aggregate, it is claimed that the Presbyterian churches of the whole country embrace at least 7,000,000 of people.

The two Assemblies which, forgetting past dissensions and conflicts, will be united in Pittsburgh to-day, will form one grand General Assembly, having under its care 49 synods, 253 presbyteries, 4,837 churches, 4,180 ministers, 487,249 communicants.

During the year 1868 these bodies contributed for the support of public worship, etc. $5,782,950, foreign missions $427,195, domestic missions $245,343, education $47,053, publication $48,089, church extension $69,079, disabled ministers $41,077; aggregate contributions $6,661,889.

This is an average of $6 to each communicant, and of $1 60 to each of the whole people included in these congregations.

DIVISIONS.

In the days of Deborah and Barak, "for the divisions of Reuben there were great searchings of heart." For the schisms of presbyterian Zion in this land many pious hearts have ached, and many godly souls have prayed long and fervently that they may be healed.

Notwithstanding the signal success with which the labors of the pioneers of Presbyterianism and their successors have been crowned, it is lamentable, it is shameful, that the Church, whose foundations they laid deep, broad and stable, is rent into so many fragments. There are now some ten different denominations of Presbyterians in the country.

Even the two Assemblies which shall this day become organically one have had, again and again, strife and division in their bosom. One of the most serious divisions which marred their beauty took place in 1741, and to which we have referred above. The entering wedge which brought about its culmination was seen in the passage of what is well known as the Adopting Act in 1729. According to this act every minister, and every candidate for the ministry was required to sign the Confession of Faith in terms of a stipulated formula, in the presence of the presbytery. When the overture was introduced into the Synod in 1728, asking that subscription to the Confession be made imperative, it met with furious opposition from what was known as the New England element, and those of liberal and progressive tendencies. After a long, and somewhat angry debate the further consideration of the overture was postponed till the following year, when it was adopted. The "old side," who were known as the "strict" party in the Synod, felt that they had achieved a great triumph. Another overture, which was adopted unanimously, was introduced into Synod in 1734, which required "that all candidates for the ministry should be examined diligently as to their experience of a work of grace on their hearts, and that none be admitted who are not in a judgment of charity serious Christians." In 1735 it was resolved, in order to secure subscription to the prescribed formula in all cases, that every Presbytery should have the Adopting Act inscribed in their Presbytery book. The excited state of feeling produced by the adoption of this resolution was not any thing allayed by the action of 1736, in which year everything previously done was emphatically reaffirmed, and the Westminster Confession of Faith, and the Larger and Shorter Catechisms were made the standards of the Church.

The angry debates which extended over a period of some twelve or thirteen years had provoked much bitterness and personal feeling. Members indulged in fierce invective and mutual crimination, until finally the Synod was rent in twain, as we have already stated, in 1741. But after a period of seventeen years of separation they were re-united in 1758.

The great division—the one which is this day to be healed—took place in 1837—1838. It is not possible, within our limited space, to give a complete history of this deplorable schism. There are many who are disposed to think that it was causeless, and that if passion had been restrained, and more mild counsels had prevailed, it would never have taken place. But we will leave this question to be decided by ecclesiastics themselves. Yet, it might be better perhaps, to consign the whole affair to oblivion.

Sometimes, "out of the eater comes forth meat, and out of the strong comes forth sweetness." Good often comes forth out of that which appears to be evil. In their divided state the Assemblies have been doing a great work. Previous to the division of 1837—8, the General Assembly consisted of 23 Synods, 125 presbyteries, 2,140 ministers, 2,865 churches, and 220,557 communicants. These statistics when compared with those above given, show the progress of these bodies in their divided state. During the thirty-one years of their separation, they have more than doubled the number of their Synods, and nearly that of their ministers and members.

Several concurring causes led to the division we are now speaking of, to which we may briefly refer. In 1801 a "plan of union" was adopted between the General Assembly and the Congregational General Association of Connecticut, the purpose of which was to facilitate the organization of congregations in new settlements, and a more extensive promulgation of the Gospel. Under this "plan," Presbyterians and Congregationalists could hold membership in the same church, whilst the latter could maintain the peculiarities of their Church polity, and have representatives, at the same time, in the general counsels of the Assembly. Beneficial results accrued immediately from this plan. But it was impossible that elements so discordant in their nature could work long together in harmonious co-operation. There is an essential difference between Presbyterianism and Congregationalism. Discord soon revealed itself.

The New England Churches organized Education, Missionary, and Tract Societies, which were irresponsible, for being voluntary in their nature, they did not acknowledge accountability to the Assembly. Besides, they were, as a general thing, conducted by those who had no special regard for presbyterial law, order and restriction. Contrary to the usages of Presbyterianism, these voluntary associations took upon them to organize congregations, educate and ordain ministers. The Presbytery of Transylvania ordained as missionary evangelists and pastors those who had not passed through a regular college *curriculum*. A commission of Synod was appointed to visit the Presbytery and inquire into the irregularity. After an examination of the case, the commission demanded that all candidates for the ministry should be referred to them for re-examination. To this demand the Presbytery gave a flat and decided refusal, because it was an invasion of their rights and destructive of their independence. On this refusal of the Presbytery to comply with their demand, the commission prohibited those who had been licensed and ordained from preaching the gospel. Their action was approved by the general Assembly, and, in consequence, three of the members of Presbytery withdrew and organized themselves into an independent Presbytery. This gave origin to what is now known as the Cumberland Presbyterian Church, and took place in 1810.

Of course many of those who were of Presbyterian proclivities were in perfect sympathy with the leaders of the voluntary associations. The consequence was that the New England element very frequently found themselves in the majority.

The cases of Rev. Albert Barnes, Dr. Duffield and Dr. Lyman Beecher are in minor to all. These gentlemen were arraigned before the respective judiciories to which they were subject, for the promulgation of heretical opinions. The case of Mr. Barnes was evidently made a test. Dr. Junkin became his accuser, and he was tried both by his Presbytery and Synod, and found guilty. Like a good Christian, as he undoubtedly is, he bowed submissively to the decision, and gave utterance to no personal invectives, either against his accuser or his judges. He maintained a perfect silence, and ceased for a time to preach the gospel, patiently awaiting the decision of the Assembly.

It is said that through the "influence of the moderate party in the church a compromise was effected," but the true state of the case is Mr. Barnes was justly acquitted. It must be consolatory to this great and good man, who is the most popular commentator of the age, and who has been so frequently charged with being the cause of the division of the church, that he lives, although almost sightless, to see the breach healed, which he had no more hand in creating than many others, whose names have scarcely been mentioned in connection with it.

We are assured also that our own Elliot, who has so long adorned the halls of theological science in our neighboring city by an humble Christian walk, and become distinguished as a ripe scholar and able prelector, rejoices with all his heart that he has lived to see the Church which was virtually rent in twain under his Moderatorship in 1837, re united in the bonds of Christian love, on the very spot where the separation took place.

We have made a slight digression from our subject here in order to notice these Christian gentlemen, believing that this is as appropriate a place as any.

The division took place virtually in 1837, but was really effected in 1838, when an act of excision was pronounced upon the Synods of Genesee, Geneva, Utica and the Western Reserve. The great cause of disunion was not the doctrines promulgated in relation to purely theological questions, but the introduction, through the plan of union, "of the New England idea of irresponsible associations."

UNION NEGOTIATIONS.

In the course of time old asperities became smoothed. Bitter personalities indulged in in the heat of debate were forgotten, and the members of the two bodies found themselves attracted together by the magnet of that Christian love, which it is their duty at all times to inculcate. In the good providence of God, the two assemblies met in the city of New York in 1850. The Old School assembled that year in Dr. Phillips's church, and the New School in Dr. Adams's in Madison Square. They met in that city not by design. Their meeting was purely accidental. During their sessions that year they indulged in many Christian greetings. They met simultaneously again in St. Louis in 1855. This meeting was also purely accidental. The New School at once made overtures for union, which were cordially entertained by the Old. The result was that a joint committee of fifteen from each Assembly was appointed to draft a basis of union. The committee reported next year, but owing to some misunderstanding and informalities the basis was not accepted.

In October, 1866, the Reformed Presbytery of Pittsburgh, resolved to call a Convention of all the Presbyterian denominations in Western Pennsylvania, Eastern Ohio, and all others who could attend, to devise a plan by which the whole Presbyterian family might be united in one organic body. The Convention met in the First Reformed Presbyterian Church of this city, in January following, and its proceedings were of the most fraternal character. The General Synod of the Reformed Presbyterian Church, at its annual meeting in New York, in 1867, acting, no doubt, upon the suggestions of the Pittsburgh Presbytery, recommended the calling of a National Convention with the same view, and the 5th of November of the same year has finally fixed as the time for meeting. The following paper embodies the action of the Synod:

WHEREAS, The interests of the cause of Christ require us, at this time, to inaugurate measures to heal Zion's breaches and to bring into one the divided portions of the Presbyterian family; therefore,

Resolved, That this Synod recommend to the several Presbyterian judicatories, now or next to meet, to unite with us in calling a General Convention of the Presbyterian Churches of the United States, to meet in the city of Philadelphia, on the second Wednesday of September next, or at such time and place as may be agreed upon, for prayer and conference in regard to the terms of union and communion among the various branches of the Presbyterian family.

Resolved, That we recommend that the said Convention shall consist of a minister and a ruling elder from each Presbytery.

Resolved, That certified copies of this action be immediately communicated, by the Clerk of the Synod, to the bodies included in this call.

Resolved, That each body represented in said Convention shall, without respect to number of delegates, be entitled to an equal vote on all questions submitted for decision.

Resolved, That the delegates appointed by the Presbyteries of this Church be required to report to this Synod for its action, at the next meeting, the result reached by the Convention.

Resolved, That Rev J. N. McLeod, D. D., Rev. R. W. J. Wylie, D. D., and George H. Stuart, Esq., be, and they hereby are appointed a Committee of Correspondence in regard to such Convention.

The Convention met at the time appointed in the First Reformed Presbyterian Church, Philadelphia, and after much fraternal conference, adopted the following basis:

I. An acknowledgement of the Old and New Testaments to be the inspired word of God, and the only infallible rule of faith and practice.

II. That the United Church, the Westminster Confession of Faith shall be received and adopted, as containing the system of Doctrine taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense.

Whilst the Committee recommend the foregoing basis of doctrine, they wish to be understood as recognizing the orthodoxy of the Larger and Shorter Catechisms; of the Heidelberg Catechism; and of the canons of the Synod of Dort.

III. That the United Church shall receive and adopt the Presbyterian form of Church Government.

IV. The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. Therefore, we recommend that a new and faithful version of the Psalms be provided, as soon as practicable. But inasmuch as various collections of Psalmody are used in the different Churches, a change in this respect shall not be required.

In the meantime, the two assemblies continued their negotiations for union independently, and in the city of New York, in May last, agreed upon the following Basis:

Basis of Union.

I. PLAN OF REUNION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Believing that the interests of the Redeemer's kingdom would be promoted by the healing of our divisions, and that the two bodies bearing the same name, having the same Constitution, and each recognizing the other as a sound and orthodox body according to the principles of the Confession common to both, cannot be justified by any but the most imperative reasons in maintaining separate rule and, in some respects, rival organizations; we are now clearly of the opinion that the reunion of these bodies ought, as soon as the necessary steps can be taken to be accomplished, upon the Basis hereinafter set forth:

1. The Presbyterian Church in the United States of America, namely, that whose General Assembly convened in the Brick Church in the city of New York, on the 26th day of May, 1869, and that whose General Assembly met in the Church of the Covenant in the said city, on the same day, shall be re-united as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate churches now possess.

2. The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

3. Each of the said Assemblies shall submit the foregoing Basis to its Presbyteries, which shall be required to meet on or before the 15th day of October, 1869, to express their approval or disapproval of the same, by a categorical answer to the following question:

Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following basis, namely: "The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity?"

Each Presbytery shall, before the first day of November, 1869, forward to the Stated Clerk of the General Assembly with which it is connected, a statement of its vote on the said Basis of Reunion.

4. The said General Assemblies now sitting shall, after finishing their business, adjourn, to meet in the city of Pittsburgh, Pa., on the second Wednesday of November, 1869, at eleven o'clock A. M.

If the two General Assemblies shall then find and declare that the above named Basis of Reunion has been approved by two-thirds of the Presbyteries connected with each branch of the Church, then the same shall be of binding force, and the two Assemblies shall take action accordingly.

5. The said General Assemblies shall then and there make provision for the meeting of the General Assembly of the United Church on the third Thursday of May, 1870. The Moderators of the two present Assemblies shall jointly preside at the said Assembly of 1870 until another Moderator is chosen. The Moderator of the Assembly now sitting at the Brick Church aforesaid, shall, if present, put all votes, and decide questions of order; and the Moderator of the other Assembly shall, if present, preach the opening Sermon; and the Stated Clerks of the present Assemblies shall act as Stated Clerks of the Assembly of the United Church until a Stated Clerk or Clerks shall have been chosen thereby; and no Commissioner shall have a right to vote or deliberate in said Assembly until his name shall have been enrolled by the said Clerks, and his commission examined and filed among the papers of the Assembly.

6. Each Presbytery of the separate Churches shall be entitled to the same representation in the Assembly of the united Church in 1870, as it is entitled to in the Assembly with which it is now connected.

II. CONCURRENT DECLARATIONS OF THE GENERAL ASSEMBLIES OF 1869.

As there are matters pertaining to the interests of the Church when it shall have become reunited, which will manifestly require adjustment on the coming together of the two bodies which have so long acted separately, and concerning some of which matters it is highly desirable that there should be a previous good understanding, the two Assemblies agree to adopt the following declarations, not as articles of compact or covenant, but as in their judgment proper and equitable arrangements, to wit:

1. All the ministers and churches embraced in the two bodies should be admitted to the same standing in the united body, which they have held in their respective connections, up to the consummation of the union.

2. Imperfectly organized churches are counselled and expected to become thoroughly Presbyterian, as early within the period of five years as may be permitted by the highest interests to be consulted, and no other such churches shall be hereafter received.

3. The boundaries of the several Presbyteries and Synods should be adjusted by the General Assembly of the united Church.

4. The official records of the two branches of the Church for the period of separation should be preserved and held as making up the history of the Church; and no rule or precedent which does not stand approved by both the bodies, should be of any authority until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

5. The corporate rights now held by the two General Assemblies, and by their Boards and Committees, should, as far as practicable, be consolidated, and applied for their several objects as defined by law.

6. There should be one set of Committees or Boards for Home and Foreign Missions and the other religious enterprises of the Church; which the churches should be encouraged to sustain, though free to cast their contributions into other channels if they desire to do so.

7. As soon as practicable after the union shall have been effected, the General Assembly should reconstruct and consolidate the several Permanent Committees and Boards which now belong to the two Assemblies, so as to represent, as far as possible with impartiality, the views and wishes of the two bodies constituting the united church.

8. The publication of the Board of Publication and of the Publication Committee should continue to be issued as at present, leaving it to the Board of Publication of the united church to revise these issues and perfect a catalogue for the united church, so as to exclude invidious references to past controversies.

9. In order to a uniform system of ecclesiastical supervision, those Theological Assemblies that are now under Assembly control, may, if their Boards of Directors so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, as far as may be, into their Constitutions, the principle of Synodical or Assembly supervision; in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly.

10. It should be regarded as the duty of all our judicatories, ministers, and people in the united Church, to study the things which make for peace, and to guard against all invidious and offensive references to the causes that have divided us; and in order to avoid the revival of past issues by the continuance of any usage in either branch of the Church, that has grown out of former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

This basis was sent down in overture to the Presbyteries and has been ratified by more than the requisite number—two-thirds—in each body. We understand that it has been ratified by every New School Presbytery, and only three Old School Presbyteries have voted against it. Virtually, then, the union has been ratified by the two bodies, and now only awaits the formal action of the Assemblies to give it effect. *Esto perpetua!*

PSALMODY QUESTION.

The Union which shall be effected today will not embrace the whole of the Presbyterian denominations of the country. The only barrier that we know of that prevents some of the most respectable and influential organizations of Presbyterians from entering into an organic Union with the great Assembly, is the question of Psalmody. It is well known that there are some Presbyterian bodies who adhere strictly to the use of the metrical psalms of scripture in the worship of God, whilst others make use, in addition, of evangelical hymns. Until the year 1763 or 1764, all the Presbyterian Churches in this land used the Scottish version, improperly called "Rouse's," of the Psalms of Scripture. But it is not to be expected now that this psalmody barrier can or will be removed. It is to be hoped, however, that some plan will soon be devised, or some platform adopted upon which all can unite. It is supposed that some progress has been made in this direction, inasmuch as the National Convention of Philadelphia declared that, "The Book of Psalms, which is of divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God."

An able corps of reporters from the GAZETTE will attend the meetings of the Assembly, and our columns will contain a full and accurate report each day of the proceedings.

An opposition journal at Brookville contributes its mite to the elucidation of the "How Was It?" the election mystery which now so much gravels the Democratic quid nuncs. Says the *Jeffersonian*:

"That the party should thus suffer through the stupidity of the Chairman of the State Central Committee and a pack of unhallowed miscreants who surrounded him, to say the least of it, is deeply mortifying. The greatest regret and deepest mortification is felt by every honest heart in the State at the result in Philadelphia, and the authors of the disasters in that city have stamped themselves with eternal infamy. It was the mercenary Democratic Hunkers of Philadelphia who beguiled Mr. Packer and induced him to consent to become a candidate—it was the politicians of Philadelphia who nominated Mr. Packer, and it was they who defeated him. "He was slaughtered in the house of his friends." Every act of the men who surrounded and took charge of Mr. Packer was, in the mildest terms we can use, indiscreet and impolitic. Their whole course was a series of blunders from beginning to end."

DR. KEYSER

May be consulted every day until 1 o'clock P. M. at his Great Medicine Store, 167 Liberty street, and from 6 to 8 and 7 to 9 at night.

Deafness,
Discharges
from the Ears,
Polypus,
Buzzing and
Singing Noises
in the head.
Diseases of
the Eye,
Biliousness,
Catarrh
of the Head
Laryngitis,
Rachitis,
Bronchitis,
Asthma, and
Consumption,
as well as Diseases
of the Heart and
the Digestive
Apparatus.
Neuralgia,
Uterrated Limbs,
Tan Morphew,
Scrofula,
and the various
Diseases of
the Skin and Hair.

Dr. KEYSER would respectfully invite those who have failed to get Relief from other sources to inquire into his mode of treatment.

THE SHIVERING SEASON.

It is impossible to suppose that any human being can consider an attack of Fever and Ague a light visitation. And yet thousands act as if such a calamity was of no consequence; while thousands who are actually suffering from the distressing complaint neglect to adopt the certain means of cure. It ought to be known in every locality subject to this scourge, or which is infested with Intermittent fever, or any other epidemic produced by malaria, that HOSTETTER'S STOMACH BITTERS takes in advance or at the commencement of the unhealthy season, will forever transform a susceptible constitution which generates there distempers. This admirable invigorant—harmless, agreeable, and possessing rarer medicinal virtues than any other tonic at present known, will break up the paroxysms of intermittent or remittent fever in from forty-eight hours to ten days. In the bilious districts of the Mississippi Valley, where malignant fevers have been commonly with this powerful vegetable Chalogogue. In a district where almost every house has its chills and fever, and shakes, yet strange to say if the same neighborhood happens to be pervaded by aerial poison they seldom take the trouble to put their bodies in a state of defence against the subtle enemy. Shivering victims are hovering in vain to warm your blue hands over the fire, or consuming with the fever that follows the chill, remember that HOSTETTER'S BITTERS is an absolute, speedy and infallible specific for your distressing malady.

NOTICES.

OFFICE CITIZENS' PASSENGER RAILWAY COMPANY, Pittsburgh, Nov. 6th, 1869.

THE ELEVENTH ANNUAL MEETING of the Stockholders of the Citizens' Passenger Railway Company of the city of Pittsburgh, will be held at M. McGinley's, 141 Wood street, on MONDAY, Nov. 15th, 1869, at 3 o'clock P. M., at which time and place a Board of Directors will be selected for the ensuing year, and such other business transacted as may come before the meeting.

D. P. CORWIN, Sec'y.

OFFICE PEOPLE'S PASSENGER RAILWAY COMPANY, Pittsburgh, Nov. 6th, 1869.

THE SECOND ANNUAL MEETING of the Stockholders of the People's Passenger Railway Company of the City of Pittsburgh will be held at M. McGinley's, 141 Wood street, on MONDAY, Nov. 15th, 1869, at 7½ o'clock P. M., at which time and place a Board of Directors will be selected for the ensuing year, and such other business transacted as may come before the meeting.

D. P. CORWIN, Secretary.

OFFICE OF PITTSBURGH AND BIRMINGHAM PASSENGER RAILWAY COMPANY, Pittsburgh, November 8th, 1869.

THE ANNUAL MEETING of the Stockholders of the Pittsburgh and Birmingham Passenger Railway Company will be held at the Monongahela house, MONDAY, November 15, 1869, at 2 o'clock P. M., at which time and place a Board of Directors will be elected for the ensuing year, and such other business transacted as may come before the meeting.

W. H. KINNICK, Secretary.

DIVIDENDS.

THIRD NATIONAL BANK, PITTSBURGH, November 6, 1869.

THE PRESIDENT AND DIRECTORS of this Bank have this day declared a dividend of ONE PER CENT. on the capital stock out of the profits of the last six months, payable to the stockholders or their legal representatives, on and after the 15th inst., free of Government tax, at the office of the Company, No. 87 Fifth avenue, Pittsburgh, Pa., on and after Nov. 10th, 1869, until which day the transfer books of the Company will remain closed. By order of the Board.

J. S. FERGUSON, Cashr.

Nov. 1, 1869. nov2-d3

WARREN AND VENANGO OIL COMPANY—The Board of Directors have THIS DAY declared a dividend of THREE (3) PER CENT. on the capital stock, payable, free of Government tax, at the office of the Company, No. 97 Fifth avenue, Pittsburgh, Pa., on and after Nov. 10th, 1869, until which day the transfer books of the Company will remain closed. By order of the Board.

J. S. FERGUSON, Clerk.

Nov. 1, 1869. nov2-d3

BANK OF PITTSBURGH, November 2, 1869.

THE PRESIDENT AND DIRECTORS of this Bank have this day declared a dividend of TWO PER CENT. on the Capital Stock, out of the profits of the last six months, which will be paid to stockholders or their legal representatives, on and after the 15th inst., free of Government, State and local taxes.

W. ROSEBURG, Cashier.

OFFICE OF PITTSBURGH INSURANCE COMPANY, Nov. 2d, 1869.

AT A MEETING OF THE Board of Directors of this Company, held THIS DAY, a Dividend of FIVE DOLLARS ($5 00) per share was declared, payable forthwith, free of National tax.

D. C. HULTZ, Secretary.

nov2-d6

EXCHANGE NATIONAL BANK, PITTSBURGH, Nov. 2, 1869.

THE BOARD OF DIRECTORS of this Bank have declared a dividend of

FOUR (4) PER CENT.

Free of all taxes, payable on or after the 10th inst.

A. LONG, Assistant Cashier.

nov2-d6

CITIZEN'S NATIONAL BANK OF PITTSBURGH, PITTSBURGH, PA., Nov. 2, 1869.

DIVIDEND.—THE DIRECTORS of this Bank have this day declared a dividend of FIVE PER CENT. on the Capital Stock, out of the profits for the last six months, payable to the Stockholders, or their legal representatives, on and after the 15th inst., the Bank assuming the Government tax of 5 per cent.

J. E. SRADY, Cashier.

nov2-d6

DIVIDEND NOTICE.—The Directors of the Sharpsburg and Lawrenceville Bridge Company have this day declared a dividend of

FIVE PER CENT.

for the last six months, payable at the office of the Treasurer in Sharpsburg forthwith.

JNO. REED, Treasurer.

SHARPSBURG, Oct. 7, 1869. oct9-71

OFFICE WESTERN INSURANCE COMPANY, PITTSBURGH, November 8, 1869.

DIVIDEND.

The Board of Directors of the Company have this day declared a dividend of

FOUR DOLLARS AND FIFTY CENTS,

upon each share of the Capital Stock, out of the EARNED profits of the last six months, free of Government tax, payable to the stockholders on and after the 9th inst.

WM. F. HERBERT, Secretary.

nov8-d6

NEW ADVERTISEMENTS

NEW GOODS

At Lowest Prices,

AT

WILLIAM SEMPLE'S,

Nos. 180 and 182 Federal Street,

ALLEGHENY CITY.

NEW DRESS GOODS

In Great Variety,

EMBRACING MANY DECIDED BARGAINS.

New Striped Shawls,
New Plaid Shawls,
New Paisley Shawls.

Good Bargains in Black Alpacas.

Black and
Colored Velveteens,
Ladies', Children's and
Men's Underwear,
Hats and Bonnets,
Ribbons and Flowers,
Handkerchiefs,
Collars and Cuffs,
Ladies' Stockings & Gloves,
Children's Stockings
and Gloves,
Cloth Skirts,
Balmoral Skirts,
Wool Knit Hoods,
Scarfs, Mitts, &c.,
Knit Jackets and Sacques,
Men's Gloves,
Socks, Collars, &c.

ENTIRELY NEW STOCK OF

LADIES' AND CHILDREN'S FURS,

AT LOWEST PRICES.

Wholesale and Retail.

AT

WILLIAM SEMPLE'S,

Nos. 180 and 182 Federal Street,

ALLEGHENY CITY.

JOSEPH HORNE & CO.

Have Just Opened

And are prepared to offer, at the very lowest Prices, the largest assortment of

NEW GOODS

Ever brought to this market.

HOSIERY, GLOVES, MITTS,
WOOLEN GOODS,
HOODS, SHAWLS, SACQUES AND S