

American Presbyterian.

THURSDAY, NOVEMBER 14, 1867.

PRESBYTERIAN UNION CONVENTION. Preliminary Prayer Meeting.

A prayer-meeting preliminary to the Convention was held on Tuesday evening, November 5th, in the First Reformed Presbyterian Church, Rev. Dr. Wylie's. The pastor presided. There was a very encouraging attendance, although many of the delegates to the Convention had not yet reached the city. After singing a Psalm (Rouse's Version) was the only book used during the entire meeting of the Convention, although occasional hymns were volunteered and reading a passage of Scripture, Dr. Wylie gave his views upon the general subject of union, taking the ground that the divided condition of the Christian Church was sinful, and that organic union was contemplated in the prayer of Christ for the unity of his people. After prayer and singing, the meeting was thrown open for voluntary exercises. Rev. C. Chiniquy, who was on the platform, spoke impressively of the great embarrassment felt by a priest leaving the Romish Church and looking for the true Church among the various bodies of Protestantism. Each denomination declared the other to be in error, and even the Old School would say that the New School taught damnable error, and the New School would war against the Old. The ex-priest's address, delivered in his broken way, was a very effective appeal for Protestant unity. The other marked address of the evening was from Rev. B. W. Childlaw (the N. S.) branch, in Ohio. Mr. Childlaw placed, in his fervid electrifying way, for prayer in the face of the common foe. He spoke of the rival English Captains in the same fleet, whose commanding officer, on the eve of an action, summoned together in his own vessel, and there, without argument, pointed them first to the enemy's line of battle bearing down upon them, then to the flag waving above them, and finally bade them go and both do their duty. The whole audience was thrilled by his impassioned application of this incident to the divided sections of the Presbyterian body. At 9 o'clock the meeting was brought to a close. Mr. George H. Stuart announced that the great body of the delegates would make their appearance to-morrow. He also said he would venture to appoint an Elder's prayer-meeting at 9 o'clock in the morning, to be followed by the proper opening prayer-meeting of the Convention at ten.

THE CONVENTION.

Wednesday Morning—Prayer Meeting. At 10 o'clock, the Chair was taken by Rev. B. W. Childlaw, and an hour was spent in devotional exercises, which were of the most interesting character. Rev. Dr. Evans, of the Old School Synod of Cincinnati, arose and made an earnest appeal in behalf of the union of all the different branches of the Presbyterian Church in the United States. He said that not one member of the Church in twenty in his section of the country was opposed to union. Scarcely an elder in the Miami Valley opposed it. All were willing to come together on the great doctrines common to all the branches of the Church, while each individual church will be privileged to follow its own peculiar forms. At a recent session of the Cincinnati Synod, there was not one dissenting voice on the question of union. We should do away with our little differences. In active piety we have always been one. Why, then, should we waste our time and our energies in petty dissensions, thought we should profit by the mistakes of the past. He came from one of the battle grounds of the Church. He would mention an incident of one of the old conflicts. Two of the representative leaders were the only two men in that section that wore a wig. One of them was holding a protracted meeting and on the home, his hat and wig were blown off and lost. His Presbyterian brother heard of his misfortune, and mounting his horse he rode over and offered him his wig till the close of the meeting. The controversial brother was affected even to tears, but presently his zeal "for the faith once delivered to the saints" grew upon him, and he uttered some harsh and offensive things, when father Balch became indignant and withdrew his kind offer in the following words: "And now, Sir, you shan't have the wig, either, and so father Doak had to worry through the meeting bald headed. Much as we admire the good qualities of these venerated men, we cannot refer to such scenes but with pity and sadness."

In the days of Rev. James Gallagher, personally known to many of these, an old lady of New Providence, Tennessee, was asked whether she was New School or Old School. Her reply was, "I thank the Lord that when I joined the Church I had not sense enough to know the difference—I just joined Gallagher." Are there not thousands in all branches of the Church militant who "joined Gallagher"? And are we not justified in the belief that the world is to become wiser and better?

Some years ago, continued the speaker, I was rallying Sunday School children in New York city and stumbled on a man loading a wagon with bottles of beer. "Have you any children for the Sabbath School?" I inquired. "No," he answered. "I don't believe in Sunday Schools. They are a sprout of free agency. If the Lord wanted to have Sunday Schools, he could carry them on without our help." "Are you a member of any Church?" I respectfully asked. "Yes, the Muggletonian," was his reply. Of course I was at the end of my rope, and had heard of almost everything else but Muggletonians, but when I reached my library and took down Buck's Theological Dictionary, there it was, "Muggletonians, disciples of one John Muggleton," a three cornered minister of England, who switched off on some side track, and here were some of his followers on this side of the Atlantic. Perhaps it is no lack of charity to believe or to affirm the opinion that every Church will not float down to the millennial seas. Will the Hard Shell Baptist body, for example, exist there? Let us suppose one under full headway in the Millennium, with its broad banners flying, "anti-temperance, anti-prayer meeting, anti-Sabbath School, anti-mission," would not the followers of Christ put their pikes under it and push it back towards the dark ages whence it started? Many church organizations may, before that time, go by the board; many be essentially modified, and then fused into unity with such as come nearer to the divine word.

Profiting by the errors of the past, may we not hope that in this Convention the stream of divine love shall rise to such a flood-tide as to bear off all the blind bridges, that we may be enabled to see eye to eye, and grasp by the hand and press to the heart every Christian brother.

A recess of ten minutes was then ordered.

Temporary Organization.

The Convention was called to order by the Rev. W. W. Barr, and Mr. G. H. Stuart, of Philadelphia, was appointed temporary Chairman, and the Rev. Dr. Archibald of New York, temporary Secretary. The One Hundredth Psalm, temporary Secretary. The prayer was offered by the Rev. Mr. Barr, and the United Presbyterian Church, and a portion of the fourth chapter of the Epistle to the Ephesians read. Mr. STUART addressed to the Assembly the following words of welcome: "Fathers and Brethren—In the name of our once crucified and now ascended Redeemer, we hail your coming to-day. We believe it is the harbinger of better days for our now divided Church, and for the cause of Christ in the land. This is the first general convocation of Presbyterian Churches in this country. We hail your appearing in the midst of us, we believe every delegate has come up in the spirit of fervent love to Christ—that you believe in the unity of the Church, and that you are praying that the divisions which now keep brethren of the same faith apart, may speedily be removed. We rejoice in your gathering together in the city of Philadelphia. In the name of all the Presbyterian Churches here, we welcome you to this city—to our hearts, to our heart of hearts, to our churches and our pulpits, and gladly hail you as brethren and fellow-servants of Christ. Mr. Stuart then gave a sketch of the proceedings which had resulted in this meeting, and read the resolutions of the Synod of the Reformed Presbyterian Synod, calling this Convention, which are as follows: "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 met, or soon 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 or 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 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 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 its next meeting, the result reached by the Convention. Resolved, That Rev. J. N. McLeod, D. D., Rev. T. W. J. White, D. D., and George H. Stuart, Esq., be, and they are hereby appointed a Committee of Arrangement and Correspondence in regard to such Convention. At a subsequent meeting, the time of the Convention was changed to November 6th. The objects of the Convention, Mr. Stuart continued, are prayer and conference in regard to the union of the Presbyterian Churches in this country. O! that we could feel the full value of prayer. It seems to me that Payson caught a glimpse of the value of prayer when he said, as he stood near the kingdom of glory, that if he was permitted to return to the earth again, he would spend the half of his life in prayer. If this spirit of prayer is here, our conference will be sweet, and pleasant, and useful. Remember the purposes of this meeting. We do not come here to set up denominational banners. Union is the order of the day in the nations. Union is the object for which we have just been contending in this land. I never knew the value of union until I stood on the battle fields, and heard men speaking to those who were standing in their graves of Jesus and his salvation, and singing together the songs of Zion. Satan is, brethren, marshalling his forces. Christ is calling us to come together. A voice comes from the Old World, where the Presbyterian Churches are seeking a union of their forces. It comes, too, from the graves of Brainerd and John M. Krebs, the Chairmen of the Committees of the Old and New-school churches now joined together in glory. The eyes of men are upon us. I hope that the spirit which has pervaded the prayer-meetings will guide our deliberations. I use not the words of man, but the words of Holy Scripture, in invoking upon you the blessing of God—praying that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen. The following were fixed upon as the hours of the meeting of the Convention:—from nine, A. M., to twelve; from three, P. M., to half-past five; from seven to adjournment for the day. A Committee on Credentials was appointed, consisting of the following persons:—Rev. Messrs. Snydam, J. F. Smith, Cyrus Dickson, Wallace, McLeod, A. B. Miller. Elders—J. Peters, J. B. Pinneo, William Blair, William Rankin, Jr. George H. Stuart was appointed President of the Convention by acclamation, and the Rev. Dr. Archibald made Permanent Secretary. A Committee on Permanent Organization was appointed, Rev. Geo. Duffield, Jr., Chairman. Adjourned with prayer by Dr. Breckinridge.

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George H. Stuart was appointed President of the Convention by acclamation, and the Rev. Dr. Archibald made Permanent Secretary.

A Committee on Permanent Organization was appointed, Rev. Geo. Duffield, Jr., Chairman.

Adjourned with prayer by Dr. Breckinridge.

AFTERNOON SESSION—PERMANENT ORGANIZATION.

Opened with prayer by Dr. Hatfield. The Committee on Permanent Organization reported the following list of officers, which was unanimously adopted:

President—George H. Stuart, of Philadelphia. Vice Presidents—Rev. Messrs. William Davidson, Charles Beatty, Samuel W. Fisher, John N. McLeod, David Cooper, J. H. Snydam.

Secretaries—Rev. J. D. Archibald, D. D., Rev. R. D. Harper, D. D., and Rev. W. T. Eva. They also proposed the names of two delegates from each body represented, as a business committee.

This proposal was vigorously opposed by Dr. Robert J. Breckinridge, as likely to tie the hands of the body. He preferred freedom in offering suggestions by every member of the body. What was the use of this Committee?

Mr. Duffield. The Doctor himself is named as one of the members.

Dr. Breckinridge, from some cause, seemed to regard this as an insult, and spoke contemptuously of Mr. Duffield as "that young man" (Mr. Duffield's son, was ordained to the ministry in this city last Tuesday.)

The Business Committee was appointed, as follows: Business Committee—Rev. A. G. Wallace and R. C. Stewart, Esq., Rev. R. J. Breckinridge and Hon. Charles Drake, Rev. H. B. Smith, and Hon. Henry W. Williams, Rev. J. M. Schenck and Joseph Campbell, Esq., Rev. W. S. Bratton and William Blair, Rev. A. M. Miller and Robert Carr, Esq.

Dr. John Hall, late of Dublin, now of New York City, and Rev. C. G. Chiniquy, were invited to seats as corresponding members. Rev. Dr. Eggleston (O. S.) moved that a committee of two from each body represented, be appointed to prepare a Basis of Union. Dr. Breckinridge objected in strong terms. Being invited to the platform he continued in violent characteristic language, declaring it to be a futile undertaking to unite five different denominations. He spoke of this body as composed, in the main, of delegates from the Old School Church and from certain offshoots from the Old School. He referred in the most disparaging manner to the pending attempt to unite the Old and New School bodies, and declared that none of us here would live to see it effected. "No! Mr. Moderator!" he exclaimed, "if you should live to be a thousand years old you would not see it. As for the members of the New School Joint Committee, I know little or nothing of them; but it is perfectly notorious that there is not a learned theologian on the Old School Committee."

Mr. Stuart. I hope our revered father will be in order. Dr. Breckinridge, (with asperity.) I did not come here to be lectured by you. This comes of putting a lay-man in the Chair. [Here the speaker was quite overwhelmed with hisses. Some were for having him continue. A voice: "let him speak as a representative of the Old School." Cries of "No! No!"]

Dr. Breckinridge. If this body is to be governed by intrigue the curse of God will rest upon it. With every evidence of discomfiture, the once famous champion of exordiating bigotry, awkwardly retired from the platform, and was heard of no more, except to be prayed for.

Dr. Musgrave of this city followed, favoring the appointment of the Committee, and expressed himself hopefully upon the prospect of forming a satisfactory basis. All he wanted from the New School was an honest subscription to the Confession of Faith. He apologized for his "son Robert."

The motion for the appointment was carried. Rev. W. S. Bratton of the Reformed Presbyterian Church moved, that inasmuch as the Convention had departed from the plan proposed by the Synod of the Reformed Presbyterian Church, this Convention be regarded as the Convention of the day.

Rev. Dr. John N. McLeod, of the Reformed Church, desired to lay before the Committee on Credentials certain documents more fully exhibiting the intent of the Reformed Synod in calling this Convention. The question was asked whether these documents had all been published, when it appearing that some of them had not been, it was argued that this Convention could not go behind the published call for its assembly.

Pending the consideration of the motion, the Convention adjourned.

EVENING SESSION.

Opened with prayer by Rev. Dr. Steele of Ohio. The discussion of Mr. Bratton's resolution declaratory of the status of the body was resumed.

Dr. Wing, of Carlisle, thought the Reformed branch did not wish to control the action of the Convention, and, at all events, he questioned the right of examining the proceedings of the Synod.

To meet the main question involved in the present discussion, Rev. Dr. Fisher, of Union, offered a substitute for the resolution of Mr. Bratton, providing that, in all cases involving direct action, on terms of the basis of union, the vote of the Convention shall be taken by churches, and in other cases in the usual manner, unless otherwise directed by the majority. The resolution was agreed to.

The Committee on the Basis of Reunion was announced, as follows: Rev. Dr. Eggleston and Mr. A. E. Chamberlain, Old School; Rev. Dr. Fisher and Hon. Judge Williams, New School; Rev. J. Y. Scouller and Mr. William Getty, United Presbyterian; Mr. James C. Miller, Reformed Presbyterian; Rev. J. W. Schenck and Mr. James Peters, Reformed Dutch; and Rev. D. Miller and Mr. Robert Carr, Cumberland Presbyterian.

It was now voted to go into a Conference for Expression of Views.

Rev. Mr. Blair, of the U. P. Church, said we were all agreed that the doctrinal basis should be the Westminster Confession and Catechism. It only remained to settle the question of Psalmody, in which his denomination had the most interest.

Rev. Dr. L. M. Miller, (O. S.,) of Northern New York, referred to the early and frequent conferences on Union held by the Old and New School bodies in his section, and mentioned the late Judge Fine as a warm friend of union. He testified to the general preparedness of the people of both branches in that section for the Reunion.

Rev. G. E. W. Leonard, of Iowa, (N. S.,) referred to the disadvantages under which both branches suffered, in his section, from the fact that neither was strong enough alone to provide proper educational facilities for their people. Hence, many children of Protestants were going to Roman Catholic churches. If once united, the Presbyterians could maintain an institution of the right sort. In his opinion the masses of both the leading branches in that section were ripe for union.

Rev. C. P. Wing, of Carlisle, Pa., (N. S.) said there were great fears on the part of many that the union attempted between the two principal branches of the Presbyterian Church in this country would fail. With these fears he did not share. Certain periodicals of the Old School had expressed suspicions and demanded fuller statements as to the orthodoxy of the New School, but there was evidence of a willingness on the part of New School periodicals to meet and satisfy this demand. To his mind this fully met the exigency of the case and removed the only great obstacle between the two bodies.

Rev. Dr. Marshall, (O. S.,) of Ohio, said he had been a member of General Assembly which the departed Brainerd in the excitement which rent the Church, but he was free to admit that there had been a wrong spirit manifested on both sides in that controversy. There was a lack of the Spirit of Christ. For himself he believed in the soundness of the great mass of the New School body.

Dr. MacDill, (U. P.,) of Ohio, followed. The Chair here called on Dr. Hodge to lead in prayer. A psalm was sung and Prof. Henry B. Smith was called on to follow in another prayer. Just at this point it was announced that the Convention of Evangelical Episcopalians, now in session in Epiphany Church, was praying for this body, and it was suggested that we should reciprocate the fraternal act. Accordingly Prof. Smith prayed earnestly for the blessing of God upon that body.

Rev. Dr. Shadden, of Rahway, argued for concession of disputed points.

Rev. W. W. Barr, (U. P.,) presented a paper as a basis of union which was definite, but impracticable, involving a demand that all the other branches should substantially come to the platform of his Church on Psalmody and Close Communion.

George H. Stuart, the Chairman, said he would also read his speech as an offset to the speech of his brother, which he did not like, but it was a speech which he himself had not written. Amid much curiosity, Mr. Stuart proceeded to read the following letter:

Edinburg, October 16th, 1867.—My Dear Mr. Stuart:—Your letter showing that the Union League is at active work among the brethren in America, reminded me of the words, "As a cup of cold water is to a thirsty soul, so is good news from a far country."

I am one of those who cling to the theology of our fathers, my motto being, to quote again the words of Scripture, "Thus saith the Lord, stand ye in the way and seek and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls."

But while in this age of doubts and daring speculations, adhering more tenaciously than ever to the old theology, I would never place matters of inference, often remote inference that belong only to the forms and outworks of our faith, on the same level with truths that are of clear revelation and of saving import. Yet this, the cause of many unhappy separations, is an error to which man is prone. The tendency of the Church, as proved by her past history, has always been to do what our Lord condemned in the Pharisees and has described in these words, "Teaching for doctrines the commandments of men."

Here, it appears to me, has lain the difficulty in the way of Union, both in your country and in mine, and it rejoices my heart to find that our Presbyterian churches, enlightened and moved, I trust, by one divine Spirit, are becoming more alive to the duty of distinguishing between faith and forms. Between what God's Spirit has revealed and man's reason has inferred; between the doctrines of the Bible

and what I may call, without offense, "the tradition of the elders."

Do not fancy that I set little store on the views and customs of our forefathers. I cherish the memory of these men, and hold them in the highest admiration; but I cannot give you a better proof of that, than my conviction that they, had they lived in our own day, would not have allowed the differences which have too long separated our Presbyterian bodies, to separate, to divide, and weaken them. Men of great catholicity and breadth of view, who "had understanding of the times," they would have accommodated themselves to these in all matters of mere Christian expediency. They tolerated differences on minor points; they admitted certain questions to be what are called "matters of forbearance;" they regarded customs, however venerable for age, as of no imperative authority, and refused to regard anything as unchangeable and inflexible but the word of God. I am confident that union, as now proposed among the different Presbyterian bodies, would have been the counsel of all our great reformers.

There is an old Scotch song, which, describing a time when Scotland's back was at the wall, says— "O for one hour of Wallace might!"

And in these days when Ritualism and Rationalism are making such havoc in the Church of Christ, and union among his sound and faithful followers is so imperatively demanded, I am often disposed to cry, "O for one hour of Knox, or Calvin, or of some other great old champion of the faith, to heal our unhappy divisions, and gather the separate, and often rival churches into one united and unanimous phalanx!"

I rejoice to say that the prospects of such a union here are growing brighter and brighter. The current runs with unabated, and indeed growing force in that direction. Yet it is not without a measure of anxiety that I, and many others, look to the march of events in America. Here, in order to obstruct the progress of this cause, some are stirring up the ashes of old controversies, and appealing to old prejudices. They may as well attempt, I believe, to arrest the rising tide as stop the contemplated union. Still the news that the good work had been consummated in America would greatly contribute to cheer the hands of friends, and weaken the hands of the opponents of union on this side of the Atlantic. May we hear of that soon! The Lord hasten it in his own time!

Some two months ago, I attended the sittings of the Evangelical Alliance, at Amsterdam. Would that all good men in your country and mine saw things with the eyes of distinguished representatives of the foreign Evangelical Churches, whom I met there. With what astonishment did they hear of our opposition to the proposed union of our Presbyterian Churches. How little in the eyes of these distinguished men, these impartial and unprejudiced judges, seemed the points on which the opponents of union stood. My intercourse with them but confirmed me in the opinion I enunciated so far back as the period of the disruption, and I have ever since adhered to, that there is no valid excuse or scriptural ground for the unended Presbyterian Churches remaining apart.

Let us pray that God would pour out on your churches and ours the spirit of our blessed Lord; and also of Him, the great Apostle of the Gentiles, who, liberal without being latitudinarian, tolerated much greater differences of opinion within the churches he planted than any found within those now aiming at union.

Were our Presbyterian churches, both here and in America, united together, and were such a correspondence established between them as would insure their vigorous and harmonious action, both in the old world and the new, what a power for good were this? We would go down on the ranks of heathenism, priestcraft, error and oppression "terrible as an army with banners."

Besides binding our churches, we should, as every good man will wish, bind the two countries more closely together, rendering nugatory all the attempts of wicked men to sow discord between us, and alienate those from each other who should live in perpetual amity, and fight side by side the world's battle for gospel truth and universal liberty. Let me hear how the work goes on in your churches, making their places at his feet glorious, and pour out on "assembled elders" such floods of light and love that they shall see eye to eye and face to face.

Ever yours, &c., THOMAS GUTHRIE.

Rev. M. C. Sutphen, said—The First Napoleon sagely remarked that we should march at the head of the ideas of our age. Now what is the great principle which gives tone and tenor to the movements of the present century? It is Union. This is manifest in the civil world. What but this inspired Prussia to that wondrous campaign which gained thirty victories in twenty days, and more effectively changed the map of Europe than all the wars of the great Bonaparte? What but this inspiration after national unity precipitated that significant conflict now raging around the walls of Rome? What but this led our country triumphantly through the fearful struggle just terminated? And this obtains in the ecclesiastical world. Reference has been made to the union of the forces of infidelity. Look also at what tremendous sacrifices of doctrine and discipline Prelacy is maintaining union! Now, if Episcopacy recognizes even Protestantism, should we not seek it when no sacrifice of essential principle is demanded? If Prelacy has sacrificed Christ to the unity of the Church, should we sacrifice Christ to the divisions of the Church? O! let us march at the head of this controlling idea of our age! Let us discern the signs of the time. A basis is offered in our common Confessions. A venerable father, on behalf of the Covenanters bodies, says this is all sufficient. The claim of my own Church is simply an honest subscription thereto for system of doctrine. Such subscription on every hand is tendered. Let us avail ourselves in time of this great irresistible principle, and not destroy ourselves by our divisions. One word more. It is written, "They that do his will shall know of the doctrine." Methodism even is working itself into orthodoxy. What we need is to advance the whole line, in order that the few minor, non-essential differences which remain may be removed.

Dr. Stevenson, of New York, offered the following, which was passed: Resolved, That the Convention sends its cordial salutation to our Episcopal brethren now assembled in Convention in this city, praying that grace, mercy, and peace may rest upon them from God, our Father, and the Lord Jesus Christ.

The Convention then adjourned.

SECOND DAY—MORNING.

The prayer-meeting was largely attended and was of the deepest interest. Robert Carter, Elder, (of New York) plead for free intercommunion between different branches of the Church, and spoke of the blessed influence which had accompanied the celebration of the Lord's Supper, as engaged in by him in Episcopal, Presbyterian and other churches.

Rev. Cyrus Dickson, (O. S.,) of Baltimore, said:—Before he left home, he had cut out of a paper a Alliance. He would read only that portion pertaining to the bodies represented on the floor of this Convention. The Presbyterian bodies in this country have now 5,000 churches and 6,300 ministers, and about 700,000 communicants. The children and other members of these families were some five millions, in all, which were under our care. The Reformed Dutch Church have 444 churches, 481 ministers and 58,000 members. So that we may say

with safety, that we represent five millions of people, five thousand churches, and seven thousand ministers. These immensely increased our responsibility over that of the primitive Apostolic Church, because we had the same promise: "Lo! I am with you always, even unto the end of the world," and the same Holy Spirit to go with us when we preach the Gospel, working the same signs and wonders by bringing the nations to Christ.

God had two ways of uniting his people. He poured out his Holy Spirit upon his ministers and people, softening their hearts, removing their prejudices and inclining them to unity and love. If they yielded to the Holy Spirit and acquiesced in the influences of his grace, he sent them peace and prosperity. If they acted otherwise, He employed his providence to discipline and compel them to come together.

The speaker said, that on his way home from Presbytery, where he had received the appointment to this Convention, he had passed a blacksmith's shop. He there saw a cart-wheel which had been running all summer, dried up and loosened by the heat of the July and August months, spokes and fellos and hub all loose. After turning and wedging the spokes and fellos, having heated the tire, and taking a little out of it, the blacksmith applied it to the wheel. As it contracted, it brought spokes and fellos, and hub, all together, willingly or unwillingly. God is getting the faggots all ready, to heat the tire to bring his people all together. Many things indicate that we were on the eve of worse times than we have yet seen in this country. These things threatened, because we were regardless of our duties and obligations, and unless we came up to the demands of the hour, they would be upon us. Where the speaker lived, it used to be called a border state. They were on the margin and in the midst of millions of people in regard to whom he supposed we had been praying, for years that God would open a door of access to them. But when He had opened this door by the calamities of our tremendous struggle, we were not ready to take advantage of it. And when under the influence of God's Spirit, they had like blind men, been feeling for the letters which should tell them of God and of salvation, there was scarcely a cor, o' all's guard ready to give their means to send them the Gospel. And there was vastly less than a corporal's guard willing to go and teach them, in comparison with the five thousand churches and seven thousand ministers here represented. These people have been by God's providence, elevated to the privilege of citizenship, and are daily influencing our constitutions and forms of government. In view of this our solemn duty as well as for our highest interest and safety to evangelize and educate them. We were meanwhile wasting our men and money, in planting little churches in places too feeble to sustain them. There were often, too, three or four churches of the denominations present on this floor, who were in a single town of five hundred or seven hundred inhabitants. The ministers wasted their strength, and their wives and children suffered for support in places where one man only was needed. At every little cross-roads and four corners with a blacksmith shop each denomination wanted to be represented. Let us act on the same principles as wise business men do, not to open four stores where there were customers for only one, and not to have more blacksmiths' shops than there were horses to shoe. Home Missions cannot support men at this rate. We are wasting our resources in attempting it. There are places beyond which want the Gospel. Let us not rob them. Let one only have the place.

A brother before him had prayed, for the Holy Spirit as "a spirit of light" to be poured upon the Convention. But we needed him not merely as a spirit of light but as a spirit of love. We already knew a thousand times more than we practised. What we needed was the Holy Ghost to work in us the love of the truth; it was necessary for us to feel our responsibility in this respect and let that, therefore, be the burden of our prayer.

Rev. Dr. McLean then led in prayer, remembering the work in which the Committee on "Basis of the Union" were then engaged in an adjoining room, that they might present such a report as would be endorsed by the Convention.

At the resumption of business, ministers and elders of the different branches of the Presbyterian Church present with the Convention, not delegates, were invited to seats as Corresponding members, and their names were called for.

Roll of Members.

[We regret to say the Roll has not yet been put in a shape for publishing.]

The Committee on Credentials presented their report; there were 180 Old School, 78 New School, 26 United, 20 Reformed Presbyterian, 4 Cumberland and 4 Reformed Dutch churches represented.

A committee was appointed to convey the Christian salutations of this Convention to the Episcopal brethren, as voted last evening. The committee consisted of the following persons:—Rev. Dr. H. B. Smith, Rev. Dr. Stevenson, Hon. C. D. Drake, Robt. Carter.

An invitation to visit the Union League was accepted. The Conference on Terms of Re-union was resumed.

Dr. Davidson, said that he had all his life desired a union of all Protestantism in this country, but that he thought it impracticable, and he had also hoped for a union of the various branches of the Presbyterians, which he believed perfectly practicable, if we have a mind to work. Two or three plans have already been submitted; one that we should seek an Evangelical alliance of the Presbyterians; another is to form a basis of union which meets with some favor on the part of the delegates. He believed that this Convention ought to make the effort for a union. The speaker then offered a resolution that the ministers be directed to request their church courts to appoint a committee of three, which shall constitute an aggregate joint committee, to meet at a time and place to be agreed upon, to agree upon a basis of union, which they shall submit to the consideration of the various churches for their adoption.

Rev. Dr. Donaldson thought this the best plan that had as yet been presented, and seconded a motion that the resolution be referred to the Committee on the Basis of the Union.