American Presbyterian.

THURSDAY, NOVEMBER 21, 1867.

De On our Second Page will be found two European letters; our deferred Rochester letter. and a Chicago letter; Page Third, Notices of new books; Page Six, Family Miscellany: Page Seven, two brief original communications of a popularly scientific cast.

We are glad to announce the return of A. Whilldin, Esq., and lady in excellent health, from their seventeen months' absence in Europe, Palestine, and Egypt.

We have in hand a letter from Mr. Tochiffely, in response to Dr. Sunderland's statements upon the reception of Mr. McFalls into Presbytery. Although Mr. T. does not throw any material light upon the subject, or affect the main facts, yet we will try and find a place for his communication, which the crowded state of our columns has hindered, next week.

PHILADELPHIA FOURTH PRESERVERY.—At a meeting of Philadelphia Fourth Presbytery held in Kenderton First Church, Tuesday, November 12th, 1867, the following items of business were transacted:

1. The reception of Mr. Samuel W. Duffield, Licentiate, from the Presbytery of Knox; the putting into his hands of a call for his pastoral services from Kenderton First Church; and upon his acceptance of the call, his examination, ordination and instalment into the pastorate. In the ordination and installation service, the Rev. Richard H. Allen presided and proposed the constitutional questions; the Rev. Geo. Duffield, Jr., of Galesburgh, Illinois, father of the Licentiate, preached the sermon; the Rev. Robert Adair offered the ordaining and installing prayer; the Bev. Dr. Wiswell delivered the charge to the pastor, and Rev. T. J. Shephard, the charge to the people.

Rev. Andrew Culver to Manyunk Church, the putting into his hands of a call from Southwark First Church, and the taking order for his installation as pastor of Southwark First Church

The time of installation to be Monday evening, 71 o'clock, 18th, inst., the Moderator, Rev. Richard H. Allen, to preside, propose the constitutional questions and make the installing prayer; the Rev. Dr. March to preach the sermon; the Rev. Wm. T. Eva to deliver the charge to the pastor, and the Rev. Edward B. Bruen, the charge to the people.

3. The dissolution of the pasoralt relation of

FREEPORT, ILL.—On Thursday October 31st. the new house of worship of the First Presbyterian Church of Freeport, Ill., was dedicated to the worship of God. Sermon by Rev. F. W. Fisk, D.D., of Chicago Pheological Seminary.

This tasteful and massive Gothic structure has been erected at a cost of \$40,000. It is

It was given to the Lord as a free will offering, and entirely without encumbrance.

In the evening of the same day, Rev. I. E. Carey was installed as pastor of the Church, by the Presbyterian Church, gave the person who offer that resolution the liberty of withdrawing it. mon by Rev. C. A. Williams. Charge to the pastor by Rev. A. Kent, charge to the people by Rev. E. Marsh.

The development of the North-west, was forcibly illustrated in the address of Father Kent, who alluded to the time, which he distinctly recollects, when a single log cabin marked the place where Freeport now is-a thriving city of ten thousand inhabitants. E. H. A.

ANN ARBOR, MICHIGAN.—The Presbytery of Washtenaw, -Rev. Seth Hardy, Moderator, met November 7th in this place for the purpose of installing Rev. Wm. J. Erdman, formerly of Fayetteville, N. Y., as paster of Presbyterian church. The sermon was by Rev. Wm. Hogarth, D.D., of Detroit; charge to the pastor, by Rev. Ira M. Weed, of Ypsilanti, charge to the people by Rev. Norman Kellogg, of Stony Creek. The sermon was in the usual characteristic happy vein of that preacher, on the nower of the minby Rev. Norman Kellogg, of Stony Creek. The vein of that preacher, on the power of the min- list there one, is there one of this assembly who ners. The charge to the pastor was marked with more than ordinarily ability, compactness, and adaptation. The church and congregation are remarkably united in their choice. The young pastor has been steadily gaining in influence during the few months of his ministry, and has opened before him a prospect of great usefulness. The University of Michigan located here, is in a highly flourishing condition. The agitation last winter in regard to establishing a chair of Homeopathy in the Medical school, has reduced somewhat the numbers in that department, but the other departments show a gain. - PURITAN.

entered upon his duties as pastor of the (new).
South Presbyterian church, Imdianapolis.

PRESBYTERIAN UNION CONVENTION. THURSDAY-AFTERNOON.

At the conclusion of Dr. Fisher's address, Rev. Dr. Wylie also a member of the Committee on the basis from the Reformed church spoke as follows:

Address of Dr. Wylie.

Rev. Dr. Wylie, pastor of the Reformed Presby-terian Church, in which the Convention assembled, as a member of the Committee on the Basis of Union, made the following address:--;

Mr. President, it gives me so much more pleasure to listen than speak, that I would prefer being silent on this occasion, were it not something might be expected from a member of the Committee, representing one of the different bodies of which this Convention is composed. I desire, however, that it should be understood that I speak not as a representative man; for I am merely expressing my own individual

Most heartily do I conour in those noble uttersness which we have just heard from the brother who has been speaking. It appears to me that he has touched the very heart of the subject, and that there was not one person in this assembly who must not have felt that the spirit of God calls upon us to unite together as one mighty phalanx in the army of the Lord Jesus Christ.

Now, sir, I most heartily desire that all these churches should be one. I desire it Sir, as a Christian man. I have felt that the Spirit of the Lord Jesus Christ is the spirit of union. As the Divine Saviour prayed, ere he was going to his sufferings on the Cross that all his people might be one, he still presents that prayer at the throne of his Father. It is inexpressibly dear to all who are his people. But I feel an earnest desire for union as a Reformed Presbyterian, and as a Covenanter. (Applause.) If I understand the spirit of the Church that Treperate and love so much the Church of my ancestors; the Church of my own birth; the Church of my preference, and my hearty admiration—I do feel that it is the spirit of union. The old Covenanters of Scotland, from whom we delight to derive our origin, united together in solemn covenant, in order that they might accomplish the Union of the Church of the Lord Jesus Christ, more than the union of the Presbyterian churches, for they adopted a covenant which included Independents and Episcopalians, as well as

Sir, if we had the spirit of those old Covenanters, our hearts would long for union of this characten; we would desire all the Churches of the Lord Jesus Christ to be brought into one body. I feel that I am standing on correct ground as: a Covenanter, when I am an advocate for union. At the same time, I would desire no union that would require me to give up any points of belief found in God's most holv Word, or any practice which I consider that Word sanctions; but, when I look at the plan now proposed, I cannot see that there is one principle which harge to the people.

I would need to abandon, or one practice I would

The dissolution of the pastoral relation of need to change, if all these denominations in the Convention were united. (Applause.) And, really, members of the Reformed Presbyterian Church, in the United Church, would not know there was any change if they were not told. According to this basis, there is no sacrifice required on our part. We only are to agree that others shall have liberty of conscience and of practice for themselves. (Applause.)

Two points, especially, I-may refer to for a moment. In reference to the subject of psalmody, as presented in that report, as I understand it, there is no single principle of the old Covenanters, and of the Reformed resbyterian Church, as their lineal representative, abandoned. It says that the Book of Psalms—and in love for them I yield to no man—is to be used in the Church throughout all time; yet, if there be persons who think that they may conscientiously sing something else, we will not interfere with them. Now, I do not expect, as long as I have the honor and happiness of being minister of the congregation meeting in this place, that we will ever sing from this pulpit rected to organize the new congregation. The enterprise is a very hopeful one.

The morning. This was entirely unexpected; and yet the building did not fall. I believe no impious Uzzah was struck dead. No, sir, I do not think that Christath tians should be kept apart by psalmody; for the Church has no right to prohibit anything that Christ has not prohibited. If the Church prohibits anything that Christ has not prohibited, I will do what Christ allows me to do, even if the Church says I ought not to do it. In the Reformed Presbyterian Church there is an increase of liberal opinion in regard to this matter. I think nearly one-half of our ministers, and a very large proportion of our members, fully agree with the sentiments I have expressed on this occasion. Sir, you yourself can bear testimony that most conveniently arranged and elegantly finished throughout.

a man may be presented before the General Synod of length which results in the union of all the Preshyhymn, and not be subjected to discipline. (Laughter the was no real cause of difference: we will wona man may be presented before the General Synod of and applause.) We have, a sir, G.H. S., a Great here was no real cause of difference; we will won-Hymn Singer; among us. The brother who com der why it was the stood apart so long. And when plained on this subject has not been sustained, and we combine our prergies against the common foed on not think them in the subject of the subject to the subjec do not think there is the slightest probability the he will be. The General Synod of the Reforms

In regard to this matter, in all love and tenderses to the brethren of my own and other churches, who may differ from us, let me say, that nothing that is not to be considered a sin should be considered a barrier to Christian union. Is there a man, woman, or child in this congregation who will stand up here and say, It is a sin against God to sing:

"All hail the power of Jesus' name; Let angels prostrate fall; Bring forth the royal diadem And crown him Lord of all.'

We all believe the shorter catechism, and the shorter catechism says, "Every sin deserves God's wrath and curse, both in this life and that which is to come." Well six is there a person prepared to say that if I sing,

"Just as I am, without one plea;" or that hymn which my brother so well referred to,

"Rock of ages, cleft for me, Let me hide myself in Thee."

which so many of the dearest children of God have

Psalm Book used by the old Covenanters in Scotland. (A small dingy volume was here shown.)
I turn to it, sir, and I find, in addition to the
Psalmody, quite a number of hynns there. (Laughter.) Quite a number. I see that this Psalm Book has the music along with it, and speci-Quite a number. I see that this fic directions, thus; sing this hymn as the Hundredth Psalm, or; "Sing this as the Fiftieth Psalin." There is no doubt then that they used these hymns. And after the version of Psalms which we now use was introduced, they appointed a person to prepare versions of other parts of the Bible; and it is recorded in the "Scots Worthies" REV. JOHN B. BRANDT, late of Neoga, has prepared the hymn,

'Oh, Mother, dear Jerusalem!" to be used as an addition to the Psalmody. I am standing, in regard to this matter, on the ground of the old Covenanters of Scotland. The other subject which has been referred to is

Communion. I do not think that there need be much difficulty in regard to this. If all were one Church, it would be a communion with their own Church. If there is any session would ferbid one to obey his Saviour's dying command, "Do this in remembrance of Me," because he sings an Evangelical hymn, I suppose we must leave it to that Session. But he Westminster Assembly declare in the Confession of Rath, that Communion in the Lord's Suppershould be extended to all everywhere who call on the Lord Jesus; and they say, "We never did, nor shall deny any members of our con gregations to hear or communicate occasionally elsewhere." John Oven says, members of Christian Churches shall receive each other to communicate, "accepting them of the ground of their Christian standing as protective members. Our sessions could take in protective members. It has been done in many of directives, and I have never heard of any wilsof consequence resulting from it.

In presenting deserviews, I am in accord with one of the most we have been in missions of the Reformed Presoyterian Clarch, the fate Dr. Gilbert McMaster.

He says:

The the times of the Reformation, rallying around the the times of the Reformation, rallying around the there was no hostility their respective tandards, there was no hostility refered expressed twards each other, by the churches, the best reformed. Why not thus still? Let the children of the resbyterian Reformation, nearly allied as they areo one another, drink more deeply into the spirits of the fathers of that Reformation rise to the eminere on which they stood, and act, according to theneasure of their ability, as they acted. Knox, an Melville, and Henderson, in their respective days, id no ecclesiastical communion from which they ould have excluded Calvin, Beza, or Turretin. Caeron received for dination by the laying on of the hade the united hands of the ministry of the cotch and Holland Churches, Benwick, the yougest and last, but not the least of Presbyterian Mayrs, received ordination from a classis—a presbyty—of the Holland Church, they remaining under be banner of their own Constitution, while they omnitted the ministry to him upon his own efession of faith. The common ground covered the two Churches was broad firm, and consists enough to sustain the united D. APPLETON & . Mainummoo

communion."

More circles on ing from Renwick, whom Dr. McMasters style the last but not the least of the Martyre of the from I. If a publication containing, his lettle, we find a memoir by Dr. Huston, well knownmong Covenanters as a distinguished minist of the Reformed Presbyterian Church in Irela. Speaking of the Catholic spirit of Renwick andle Covenanters of those days, he says: "Inthespi of Christian brotherhood they say, 'On the commun of saints let us impose no new restriction. Thigh ethers differ from us in the word of their spial testimony let us embrace and love them, and knowledge fellowship with them as Christian breen.' In these noble utterances, says Dr. Husto we have strikingly exemplified says Dr. Hustof we have strikingly exemplified the true spirite Christian brother front and Catholic communion This is the genuine import of the vow of the Sour League and Covenant, which binds Covenantito regard whatever is done to the least of them, done to all and to every one in particular. We firmly holding fast the Scripture estimonies, ancontending earnestly for the faith once delivered the saints, we should cordially rejoice in the void grace in Christ's servants where-ever we find the We should love them, as therein fulfilling thew of Christ by bearing another's burdens; and withem Christ's spirit in all they

I love, dearbye, the Reformed Presbyterian Church. I carell enter into the feelings of those who remember its glorious traditions, its purity of doctrine, and simplicity of worship, feel regret what meglorious consummation than to be merg-ed in theillenial Church which we trust is soon to be danized! (Applause.) The stars—though they eso brightly, are lost to sight when the s. (Applause.)

Thus star by star declines, Till all have passed away; Asymorning bright and brighter shines, From dawn to perfect day.

od has given you my beloved brother, many hous indeed, not the least of them shall it be Jesus Christ, how strong we shall be.

When anotherspirit guides us; when, instead of striving to gather members from one another, we go out into the eld of the world, and endeavor to tell sinners they re lost, and point them to the wav of salvation by te Lord Jesus Christ, then our God will bless us! esus tells us, that when his people are one, the worl will believe that God has sent Him! And if e ask why it is that the world has formation. These Bible truths have been maintainnot believed, theanswer is, because His people have not been one! Jut if we were united we would find that the Lord isn the midst of us, and that by His Rejoice that he marshals you and us in one comblessing we would go forth conquering and to conquer; the caus of Christ would be extended throughout ever land; we would see the salvation of God, and all he kingdoms of this world would become the kindom of our Lord Jesus Christ.

Prof. Henry I. Smith, of New York, saidthink we may mark this day with a white stone. The report shows that we are on a line on which, as Presbyterians and Calvinists, we can stand. The obstacles have seemed great, and have really been great. The time has come for decision, in view of the part, the present, and the future. We feel the influence of the spirit of re-union that is abroad. This spirit is, I believe, from Christ. What influence has called together this assembly? Four things mainly. 1. The instruct of a common Christianity. 2. The instinct of a common Presbyterianism. 3 The instinct of a common work. 4. The instinct of Would say so?

I believe I am standing, historically, on the true ground of my own Church. I hold in my hand a Pealm Roof weed hardle of the deepest sense of this great movement? It is that the work which God has set before us can be done only in union. It is to be hailed as a day of joy and of gladness, for which we should ever praise

God. Dr. Marshall.—One point ought to be modified. The Psalms are to be used, and hymps also. We are to exchange pulpits. Shall we not have a new version, which may be used in all our pulpits, and incorporated in the Psalmody?

Rev. Dr. Beatty offered a resolution that the pa-

per be recommitted to be recast. This document is to be most important—to go down in history—and it should be made as perfect as possible. Withdrawn.

The first article of the basis was adopted unani-

James McMillan, lay member (R. P.) adjured those present to lay aside all differences, and heart-ils labor together in the work of union.

Mr. Getty, of Philadelphia, (lay member, U. P.) hoped that the time would not be long before the work of union was accomplished; and also hoped that the oldest person present in the congregation would live to see the union consummated.

Rev. Dr. Miller, of Waynesburg, (Cumberland) said that he believed God in His providence was saying to the various branches of the Presbyterian Church in this country—"unite." But he also knew that the terms adopted would not be acceptable to his branch. He heartily approved, however, of union, and would be but too happy to further it. The second article being under consideration, Prof. Smith moved his Amendment, "that is viz :-

to insert the words: the Calvinistic or Reformed? between the words "historic" and "sense."

Adjourned.

FRIDAY-MORNING. One hour was spent in devotional exercises, in which the Rev. Drs. Backus, Duffield, Dickson, Monfort,

and Stevenson participated. During the address of the latter gentleman, the deputation of the Protestant Episcopal Convention, accompanied by a large number of the delegates of that body, entered the building by the main aide. They were soon provided with seats on the platform. Mr. Stuart announced the 133d Psalm:

"Behold how good a thing it is, And how becoming well, Together such as brethren are In unity to dwell!"

This was sung by the whole audience standing, and the scene was grand and inspiring. Mr. Stuart then read an extract from the Epistle to the Epheians, relative to Christian unity.

Reception of the Episcopal Delegation. Rev. Richard Newton, D.D., of the church of the Epiphany, then offered up a fervent and impressive

said :- "Brother-I shall not call you Bishop now for we are brothers in Christ Jesus-I, on behalf of the Presbyterian Convention, welcome you and your colleagues. Bishop McIlvaine remarked that he was glad to

find presiding over this august body his old friend, Mr. Stuart. Then stepping to the front of the platform, he said. Deerly beloved: brethrenger Out prayers ascended for you, and you reciprocated the same. Those prayers have been answered, not di rectly, but more auspiciously than most of us could spirit of love. The entrance of your deputation was a grateful surprise, and every heart was opened at once. We are here to-day for the purpose of expressing our feelings, love, and desires in response. It may seem to you a remarkable indication of Promise of the coming glory. Brethren, pardon these personal allusions, but is there not something that might be regarded as symbolical on this occasion? vidence when I tell you that when the Episcopal Church was assembled in this city in 1848, the matter of promoting and co-operating in measures for the bringing about a better understanding among all Christians, was brought before the House of Bishops. A Committee was appointed totake advantage of any opportunity that God, in his providence, might devise in promoting a nearer union. It is re-markable that I am the only surviving member of that Committee. The rest have all gone to the bless ed union above. I am rejoiced to think it is reserve ed for me to stand in this place to discharge the duty which I believe to be of the sort contemplated by the House of Bishops. The right hand of fellowship was extended to us yesterday in prayer, and now in this manner, I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ. (Applause.) These are times when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Rev. Wm. T. Eva to Kensington First. Church, in this place, that we will ever sing from this pulpit anything but the one hundred and fifty psalms; but to find that it issing away and becoming extinct. Church of Church to form in ew control and we will under sing the pastorate of a colony going forth from said Church to form in ew control in Kensing ton has, for some time, been referred, were dictate. I undersrand, though I was not present at rected to organize the new congregation. The enterprise is a very hopeful one.

In this place, that we will ever sing from this pulpit of doctrine, and simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of worship, feel regret to find that it is simplicity of doctrine, and simplicity of doctrine, and simplicity of doctrine, and simplicity of doctrine, and simplicity of doctrine. The foundation which the Church be founded that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church of Ghurch to find that it is sing away and becoming extinct. Church other side of the water. It becomes us, therefore, to unite our endeavors to further that which we believe to be the effort to advance the truth. May God bless us in our endeavors in this great work. Bishop Lee, of Delaware, was then introduced by Mr. Stuart, who said that the last time that Bishop McIlvaine, Bishop Lee, and I met we were at the gates of Richmond, asking Jefferson Davis to allow us to enter Richmond and minister to the starving Union soldiers who were battling for our beloved country. Now that we have one united country, may we not hope that soon we will have one united

Church? Bishop Lee said that he returned the congratulations of the brethren who had presented them in person and by their representatives. He argued good from this fraternization, and thought such a we combine our pergies against the common foe—
to which such elquent reference has been made tonight—we go for has an army of banners to fight
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith, and to do battle for the Lord
the good fight of aith good fight note of fellowship: those are the words which we use as penitent sinners before the cross; they are those we shall use in heaven. One of your delegates, [Senator Drake] in our meeting, laid his hand on the Bible and spoke of it as the ground of union and of hope. We have the same original, and the same version. Your ancestors as well as ours contended for it in the fiery wial and bloody Baptism of the Reed by your Communion. Thanks be to Christ that his servants are so true and faithful in this world. mon host in the great battle. As American citizens we are under obligations to the ministers and laity of your Communion for the way in which you have maintained the principles of morality and the

sanctity of the Sabbath, and we trust you will be strengthened to do more. And oh in that great day when the Lord shall be revealed, among those who shall be placed at the right hand of the King, how small will seem the causes of division here on earth. When uniting in the ascription they will all admire the grace which took them out of the pit and clay, will they not look back on such occasions as this with joy? And in anticipation of that day shall we not now say grace, mercy and peace be on you, and on us and all the Israel of God?

Professor Smith then recited the Apostles' Creed, all present joining, after which the hymn, commencing with "Blest be the tie that binds," was sung with wonderful effect by the entire assembly.

Mr. G. H. Stuart, after alluding in feeling terms to the work performed in the cause of Christ by the late Rev. Dudley A. Tyng, introduced the Rev. Stephen H. Tyng, of New York, a brother of that lamented divine.

Mr. Tyng remarked that he would say a few words, which would come from his heart. When he entered the church, he knew by the very atmosphere that he was in his Father's house. all brethren, he said, bound together by the magnetism of Jesus' love, and are all bent on the same ob-

Judge Conyngham and Felix R. Brunot, the lay representatives of the deputation, also made a few

appropriate remarks.
Mr. G. H. Stuart then said: - Right Reverend

of the great religious bodies of this country, to express. All your trials are ours. We have the same battles to fight, we have the same doctrines of Jesus Christ to proclaim to the world, and we rejoice that there are fields in which we can work together.

He then alluded to scenes in which he had labor ed in connection with Bishop McIlvaine in behalf of dying men on the battle-field and in hospitals and wherever dying men could be found. He did not believe that this honored father was ever engaged in more truly apostolic work than when, as he once saw him, he was preaching Christ from the saddle to 1200 prisoners of war; or when, as he saw him on another occasion, he was kneeling on the bar-toom floor of the Planters Hotel at Fredericks. burg by the side of a dying Indian, who had served in the army of the Union, pointing him to a crucified Saviour and commending his soul in prayer to God. He depicted other scenes deeply affecting to Rev. Charles Hodge, of Princeton Seminary, be

ing called upon, said—I am called upon to speak a word of welcome in behalf of the brethren of the Presbyterian Church, a denomination that is represented by about five shousand ministers, an equal number of churches, and over a million of souls who have been baptized in the name of Jesus Christ I am for the moment the mouthpiece of this body and allow me to present to you (addressing the de-putation,) our cordial and affectionate Christian salutation. We wish to assure you that your names are just as familiar to our people as to your own, and that we appreciate your services in the cause of our common Master fully as the people of your own denomination. We rejoice with them in all the good that has been accomplished through your instrumentality. I hope this audience will pardon a reference to what might seem personal under any other circumstances than the present. You, Bishop McLivaine, with Bishop Johns, whom I had hoped prayer.

Prof. H. B. Smith, of New York in a few remarks, introduced the deputation to the auditer evening have we knelt together in prayer. We were baptized with the Spirit during the great reviewer baptized with the Spirit during the great reviewer baptized. val of 1815 in that institution; we sat together year after year in the same class-room, and we were instructed by the same venerable theological teachers. You have gone your way, and I mine. I will veture to say, in the presence of this audience, that I do not believe, in all that time, that you have preached any one sermon which I would not have rejoiced to have delivered. I feel the same confidence in saying that I never preached a sermon which you would not have publicly and cordially endorsed. Here we stand, gray-headed, side by side, for the moment the representatives of these two have anticipated. God has answered them in the great bodies, feeling for each other the same intimate and cordial love, looking not backwards-not Sir, was not your Church and ours rocked in the same cradle? Did we not receive the same baptism of the spirit and of fire? Do they not bear the same testimony to Christ and the Apostles? There is no more difference between the Thirty-nine Articles and our Confession of Frith than the difference between the parts of one great cathedral anthem rising to the skies! Does it not seem to you that these great Churches are coming together? We stand here to say to the whole world we are one in faith, one in baptism, one in hope, and one in our allegi-ance to your bord and our Lord.

During the delivery of the above speech there vas scarcely a dry eye in the house. Rev. Dr. Stearns, of Newark, addressing the delegation said: The emotions and impressions of this acene are as strange as they are joyful. We seem now to catch a glimpse of that one United Church whose beauty the King greatly desireth. It was not from us that the impulse from this interchange of Christian fellowship came. It was from God. It was a triangle one of whose sides rises from carth to heaven, and the other comes from heaven to earth. Dr. Stearns referred to the steps that foundation. Let us be careful, however, how which had been taken to unite the two largest of the Presbyterian Churches and subsequently to units the world, and we have serious evils to face; we the whole Presbyterian family, and said that in this have to war against infidelity; we have to war we did not dream of hearing such voices from other against the power which has stood against the Church—a power which at this day has its eyes we have heard on this occasion. We love the Epison this country, and upon one allied to us on the copal Church. We love it for her desence of the Faith one delivered to the saints, for her rich and varied Christian literature, and for the names which she has furnished for the noble army of the martyrs. He referred to the early history of the two Churches when they contended side by side against a common foe, and added! We shall love you more than ever. We are no more strangers and foreigners to each other, but fellow citizens with the saints and of the one household of God, and are built

> distant when all the Churches of Christ would be found side by side in the great battle for truth. Several moments were spent in silent prayer, when the Rev. Bishop McIlvaine invoked the blessing of God upon the deliberations of the Convention, after which the Rev. Dr. John Hall performed the same office in reference to the Episcopal Church in this country, and over the rest of the world.

> upon the foundation of the apostles and prophets,

Jesus Christ himself being the chief corner-stone. He expressed the belief that the day was not far

Bishop Lee recited the Lord's Prayer, the whole

assemblage joining.
Mr. Stuart, addressing Bishop McIlvaine, repeated the last three verses of the sixth chapter of Numbers :- "The Lord bless thee and keep thee." "The Lord make His face to shine upon thee, and be gracious unto thee." "The Lord lift up His counenance upon thee, and give thee peace."

The doxology, "Praise God from whom all bless-

ings flow," was sung by the congregation, and the benediction was pronounced upon the Assembly by Bishop McIlvaine. After this, by common consent, the Convention adjourned to 3 o'clock, and the members of the various bodies congratulated each other, and a scene of hand-shaking and cordial interchange of feelings ensued which beggars descrip-

Long after the hour of dismissal the Church was crowded with delegates, who could not bear to leave a scene of such deep interest.

This morning's Convention was to have resumed the discussion of the report of the Committee on the basis of union, but the reception of the Episcopalian delegation and the fervent addresses made by the various members, so occupied the attention of the Convention that it was referred to this afternoon.

FRIDAY.-AFTERNOON SESSION. The discussion of Prof. H. B. Smith's amend-

nent was resumed.

Dr. McLean opposed, as he considered it unnecessary, as we had confidence in the Confession. Dr. Musgrave was in favor of it, now that it had heen introduced. If you vote it down you will excite suspicion. Our action is not a finality; when it is made so, many will insist upon such an amend-ment. Dr. Musgrave spoke joyfully of the progress made towards a mutual understanding between the two large bodies. Instead of saying to the New School: If you are sincere in subscribing to the Confession, he would take that back and say: "As you are sincere." [Great applause.] He was happy to announce that his brother Hodge had consente to make some remarks at this point, which would no doubt further the great cause.

This announcement was received with long and loud applause, which continued as Dr. Hodge passe!

from his seat and took his place on the platform. Dr. Charles Hodge said Mr President, I came fathers and dearly beloved brethren; we thank you, in the name of this Convention, for the words of cordial greeting and Christian sympathy which you my Old School brethren. We inferred from the have been permitted, as the representatives of one wording of the callsthat the object of this meeting