THE AMERICAN PRESBYTERIAN, THURSDAY, DECEMBER 5, 1867.

Banner of the Covenant.

THURSDAY, DECEMBER 6, 1867.

For the Banner of the Covenant. PITTSBURGH (REF.) PRESBYTERY ON RE-UNION.

An a journed meeting of the Pittsburgh Presby-envened Nov'r 21st, in the First Church Alleter convention the absence of Mr. Hall, Rev. J. Al-

betwy, and in the assence of Mr. Hall, Rev. J. Al-tord was app inted Moderator pro tem. Rev. John McMillan for himself, and Mr. Thos. Switch, delegates to the National Union Convention,

suith nelegates to the report on the subject of their mis

This was accompanied with explantory remarks by Mr. McMillan and Mr. Smith.

In this connection the following resolutions were manimously adopted :

1. That Presbytery approve of and sustain the 1. That recovery approve of and sustain the source pursued by her delegates in the recent Union

on the presbytery recognizes with profound gra-bill to God the spirit of wisdom and harmony which He imparted to that Convention.

then free Bresbytery trusts the General Synod at her next May meeting will follow the recommenda-tion of the Convention to appoint five delegates to eary out the proposed measures for ution.

Pending the adoption of these resolutions a pretty general expression in favor of them was given by the members of Presbytery present.

he members of Fresbytery present. Rev. Robert McMillan hoped that our Church, which has had the distinguished honor of initiating this movement for more enlarged outward unity among the people of God, may not now uncrown among the people of Gou, may not now uncrown heredit again, by opposing it, as she did on a former like occusion. He especially approved of our dele-gates in contending for the Catechiams as well as the gates in contenting for the Cateonining as well as the Confession of l'aith. He also liked the Heidelberg Catechism, and thought the teaching of it with the shorter Catechism would be profitable to our youth. Shorter Categorism would be prontable to our youth. That fourth article in the proposed Basis of Union net his hearty approbation. It put the Psalm Book just where he thought it should be put. While he argued that it was not a sin to sing hymns, he just as strenuously contended for the Psalms. We isst proposed to take the ground occupied by our brethren in Scotland who censure, not singing a hyperbren in Scotland who censure, not singing a hyperbren in the Psalmas. These Divine rouss are to be embodied in the Psalmody of the I'nited Church ; not one here and there, not fifty selections, but in their integrity ; and thus they will be as a leaven to work their way more and more into as a leaven to work their way more and more into asiversal use. We are only resuming the ground ocupied by our reforming forefathers. Their Psalter has many doxologies and paraphrases bound up with the l'salms of the Bible. Mr. McMillan pledged himself to labor for the consummation of the proposed union, to which he thought our Charch especially called by the fact of our rapid decrease, more than one-third of our ministers, and many congregations having left us during the last few years.

The Rev. Thos. Johnston felt himself obliged to advocate the union of American Christians of the Presbyterian order on some such basis as that fur-mshed by the Convention. He had no doubt of the correctness of the sentiment of the delegates, also embodied in one of the resolutions before Presbytery, that the wisdom, harmony, and results of the Convention were due to the influence of the Holy. blost. And this view of itself strongly deterred him from opposing the measure, lest he might be found fighting against God. The question of the evidence or prospects of our Church should have little weight as a motive for favoring the proposed union. We should act independently of such considerations. It is true, in late years several ministers have left us. But, with a few exceptions, their los had not been felt as a deplorable calamity. Be-side, their place had been supplied by others. It is with Churches as with congregations. Sometimes the latter, by emigration, defection, or death, are threatened with extinction. In such cases it would be extremely injudicious for pastors to take up the IN THIS COUNTRY FOR MANY YEARS. It is the first book in which Dr. anguage of despondency. If you begin to cry "All is tost," all will be lost. Whereas faith and perse-vering effort will almost infallibly be crowned with revival. If our Church is to die it will not be owing to the importance of those who have gone, but to the unbelief of those who stay. The ship is sunk by the water that gets within. The speaker had no sympathy with those who welcomed the union as a REFUGE. Nor did he favor it from fondness for change or indifference to the principles of his profession. Ilis record was clear. No one could charge him with professing one thing and acting differently. The differences between the various bulies represented in this Convention were more apparent than real. The time has come for which prophecy and Providence have been preparing us, when Christians are beginning to see eye to eye. That scene of ineffable moral grandeur in the Con-vention, the reception of the delegation from the Episcopal Assembly was a striking instance of this tendency of our times to recognize all as brethren who believe in the common Saviour. Twelve years see the speaker boarded for a twelvemonth in Philawith an Episcopal minister, and during all that time he was not asked to conduct family worship or ask a blessing at table. How the world moves! The royal grace is charity. It will bring about the union we are now contemplating; and widen it here at the union we are now contemplating; and widen it beyond our utmost hopes. As long as diversities of mental gifts and habits continue men's perceptions of truth will not be precisely alike any more than their faces And while fluelity to conscience will not allow a man to yield his convictions, he must award to others the liberty he claims himselt. This spirit of candor and fraternal confidence and forbearance is all we need to the union we seek. There is a limit to this liberality. What is it? Nothing but the word of God. The power of discipline is vested in a Church, not so much to keep her members up to her subordinate standards as to the Infallible Truth. Forgetfulness of this principle has sown the Church with the dragon's teeth of diacord and eparation. Church power has been despicable from its alliance with persecution. "We have a law, and by our law he ought to die," has served the Church law the ought to die, "has served the Church long enough as a watchword of tyranny. We are about taking a long step towards reforma-tion when we reduce our subordinate standards to the Confession of Faith. It will be a still better one when all subordinate standards are dispensed with, and the Scriptures alone enthroned. We do not put the individual or the denomination who differ from us on Psalmody and Close Communion in the same category with those who would differ from us about the divinity of Christ or the duties of honesty and mercy, and that is a confession that we do not look on those points as essential to Christianity. In regard to such we should exercise for-bearance for the sake of union. "It seemed good to the Holy Ghost and to us to lay on you no greater burden than these necessary things." The speaker would labor for union on principles similar to those The speaker put forth by the Convention, because they seemed to agree with the Apostolic counsel at Jerusalem; because he had long thought that some such plan was the only one that could unite the Church; because he thought that intelligent Reformed Presbyterians could enter it without relinquishing any princi-ple, but rather placing their glorious Psalter in an advanced position of usefulness and ascendency; because the Holy Ghost has declared union of bre-thren to hence and because he thren to be so good and pleasant: and because he longs to see the prayer of the Savjour for the unity of his people more illustriously fulfilled than it has ever yet been. Alter some further remarks the resolutions were adopted and Presbytery adjourned.



Presby terian Union Convention in X enia, Ohio. In accordance with the recommendation of the National Presbyte-rian Union Convention, recently held in the city of Philadelphia, the undersigned cordially invite the ministers and members of the several brauches of the Presbyterian Church in the Miami Valley and vicinity, to meet in the city of Xenia, on Tuzsday, the 10th day of December, 1867, at 2 o'clock, P. M., in the First U. P. Church, for prayer and conference, in reference to the basis adopted by said Owneration.

Cunvention. Wm. T. Findley, Pastor of Presbyterian Church; J. C. McMillan, of R. P. Church; R. B. Ewing, Pastor of Second U. P. Church; R. D. Harpor, Pastoriof Birst U. P. Church. Xania, Nov. 27, 1807.

The Presbytery of Ontario will hold their next annual meeting in Lima, on the third Tuesday (17th) of December, at 2 o'clock, P. M. Records of Churches, Statistical Reports and assessments should

Records of Churches, stateoning any state of the several churches, is then be handed in. An Bidere' meeting, for all the elders of the several churches, is appointed for Wednesday evening, to be continued through the next day. 'Kev. Dr. Parsons, of Mount Morris, will preach a sermon at the opening. J. BARMARD, Stated Clerk.

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