

Correspondence.

A LAY SERMON.

[The following discourse was delivered on a Sunday evening in November last, by an elder of one of our city churches, at the request of his pastor. By the same pastor's request, a copy has now been furnished for publication in the AMERICAN PRESBYTERIAN. Those portions which had a particular and exclusive bearing upon the affairs of the congregation for which it was prepared, have been omitted; and it has been divided into two parts, so as not to monopolize too much space in one paper.

The part omitted in this number will appear next week, under the title "Giving for Christ." It is believed that the facts and exhortations contained in these papers, have an application to many congregations in our communion, and therefore they are affectionately commended to the consideration of both pastors and people.

J. G. B.

PART I. WORKING FOR CHRIST.

Jesus saith unto them, "My meat is to do the will of Him that sent me, and to finish His work." John iv. 34.

You all know the connection in which these words appear. The disciples had gone to the neighboring city to buy bread, leaving Jesus waiting with His journey sitting on the curb of Jacob's well. A sinful Samaritan woman came to draw water, and the Lord entered into a conversation, which convinced her that he was the long-looked for Messiah. Leaving her water-pot, she hastened to the city, and invited the people to come and see the Christ. After her departure, the disciples urged Him to eat, but He said, "I have meat to eat that ye know not of," and when they wondered who had supplied Him with food, He uttered the memorable words, "My meat is to do the will of Him that sent me, and to finish His work."

The soul of our blessed Lord had been refreshed by doing good, so that He forgot His bodily hunger and fatigue. He had plucked a brand from the burning;—he had saved a soul on the brink of perdition;—no more, he knew that others would be led through her testimony to believe on him, and that many would not trust her words, on account of her notoriously bad character, would nevertheless be drawn by curiosity to listen to his teachings, and confess him to be "indeed the Christ, the Saviour of the world."

What was true of our Master, is also true for us. The best refreshment for our souls;—a refreshment that will make bodily suffering light,—is to do his will, and to finish his work. If we wish to be strong, bright, cheerful, hopeful Christians, we must labor in our Master's cause. If we wish to be rich in graces, we must be ready and willing to spend, and if needs be, to be spent for His sake. The condition of discipleship is bearing fruit. As food strengthens the body, so work for Christ invigorates the soul, and without this nourishment, the soul becomes emaciated and starved.

"Do we do any work for God? Do we try, however feebly, to set forward his cause on earth;—to check that which is evil, to promote that which is good? If we do, let us never be ashamed of doing it with all our heart, soul, and mind, and strength. The world may mock and sneer, and call us enthusiasts. The world can admire zeal in any service but that of God, and can praise enthusiasm on any subject but that of religion. Let us work on unmoved. Whatever men may say or think, we are walking in the steps of our Lord Jesus Christ." (Ryle in loc.)

The Christian who is satisfied with saving his own soul, does not deserve the name by which he is called; nay, if any one supposes his soul to be saved, while he feels no obligation to use his talents, his time, his labor, his money, and his prayers for others, there is grave reason for fears that he is deceiving himself and is yet in his sins; that his religion is vain, and that he is going down to the grave, with a lie in his right hand. There is no way of proving our faith but by our works. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should henceforth live unto themselves, but unto him which died for them and rose again."

We are bound by every tie of honor and gratitude, to use the talents which he has given us, in his service; whether we have received one or ten. Wisdom, eloquence, and wealth are rarely combined in one individual, but if they are, his responsibility is thereby increased. It is not sufficient for one so richly endowed, to use the tongues of men and angels, and to neglect charity;—nor can he satisfy his conscience and God's demands, by merely giving money to the church and the poor, without using his tongue and his brains also in the Lord's service. Every good and perfect gift is from the Lord, and he who gave them has a right to demand that all shall be used for his glory. He is abundantly able to do his work without our aid, and He does us great honor, when He permits us to work with Him, and for Him.

It is unnecessary to assert, what we all acknowledge and deplore, that if not cold and dead, we are at least lukewarm and sickly in our Protestant Churches generally. It seems to be considered by many, that Christianity consists in going to church, with more or less punctuality, on Sunday;—saying our prayers, which does not necessarily mean praying;—attending the preparation sermon, and the Lord's supper; and occasionally, if quite convenient, the week day service. These things, which should be considered privileges, are looked upon as duties; and instead of feeling gratitude for being permitted to enjoy them, we claim merit and expect praise for not neglecting them. Is this Christianity as held up to us in the New Testament? I trust not. Apostolic Christianity began with faith in Christ; a living faith, which worked by love, and purified the heart, and overcame the world. In spite of poverty and persecution, at the continual risk of their lives, the early Christians joyfully embraced every opportunity of meeting together for instruction, worship and praise. If those dark

chapels in the Roufat Catacombs had voices, what tales they could tell of the days, when Christians met by the light of torches in those dreary caverns, to glorify the Lord who died to save them. They continued steadfast in the Apostles' fellowship, and in breaking of bread, and in prayers; but they were not content with these things; they showed their faith by their works, and what works! Weak in man's esteem, but strong in the Lord;—poor in worldly goods, but rich in faith;—within three centuries they carried the gospel of Christ over the whole world that they knew, and to which they had access. What would such faith, and such labor and perseverance accomplish now, aided by steamships, railroads, the telegraph, the printing press, and the present wealth of the church? How soon would the dispensation of the Gentiles be completed;—the elect gathered in;—and the kingdom of the Lord appear with glory and power? "This gospel must first be preached unto all nations, and then shall the end come."

I am thankful that religious associations are doing so much good in our day, and I trust that you will liberally sustain them;—but do not stop there;—you can help them to do the Master's work; but you personally, can no more labor for Christ by proxy, than you can eat by proxy. The real food which must sustain your Christian life, is doing the work of God;—and this, as in all else, imitating the example; and following in the footsteps of his Son. There is a danger, that with some, the American Board, and the Committees of our church, the Bible and Tract Societies, and the Sunday School Union, are veritable stumbling-blocks; because of a vague idea; that all the different processes by which the world is to be evangelized, are monopolized by these agencies, and that, in some way, according to the legal axiom "qui facit per alium, facit per se," we have a share in the good deeds of our missionaries. Not so; we can only sustain our natural life by nourishing food; and we can only sustain and invigorate our spiritual life by doing the work of our Master, which is the food of the soul, the meat which will always support, strengthen and rejoice us.

"Go labor on; spend and be spent." Thy joy to do the Father's will. This is the way the Master went, and it is still. Should not the servant tread in his steps? To labor on, and in thy toil rejoice; For toil comes rest, for a little while; Soon thou shalt tread the Bridegroom's voice; The midnight cry, Behold, I come!

Do any suppose that the commandment to disciple the nations,—to preach the gospel to every creature, was not intended for the laity, because none of them can obey the requirement fully; and very few of them can preach at all? "I answer, if you have the means, you can help those who do preach the gospel, in the waste places of our own land, and in heathen countries; you can help the church to publish and distribute good books and tracts; you can help to educate poor and pious young men, who are willing and anxious to do what you cannot do; you can help poor congregations to build churches;—and you can give all these objects your earnest and fervent prayers. These things do not require pen and tongue, but only heart and purse.

But is it true that you cannot preach? When Jesus uttered the words of the text, he was weary and hungry at Jacob's well; he had been talking simply and plainly but kindly; to one poor pious woman; yet this words he spoke were not only a sermon, but have afforded themes for thousands of sermons. Have you no opportunities for imitating his example? Do you meet no one in your own household, in your workshop, counting-house, office, or manufactory; in the street, cars, or, in your daily walk; to whom you can preach Christ by your example and conversation by kind encouragement or affectionate rebuke? Let us all resolve that with God's help, we will thus preach hereafter; and that in imitation of our Lord's example, we will try a thorough course of that diet, which he found so sweet and so strengthening. Let it be our meat to do his will, and to perform the work he has assigned us, as faithful servants who are waiting and watching for our Master's return; always ready to welcome his coming, and to rejoice at his appearing.

Inspiration tells us that "faith without works is dead" and that "pure religion" is "undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Let no one understand me as putting works before faith, or as teaching that man can be saved either wholly or in part, by alms-giving or church-building, or by anything except the blood of Jesus. Justification by faith in a crucified and risen Redeemer, is the cardinal truth of Christianity; the foundation upon which the church stands; but to keep that faith in lively exercise,—to maintain the golden chain which unites us to the throne of God;—to fit us for the General Assembly and church of the first-born which are written in heaven;—we must work for Christ. When Paul was converted, his first question was "Lord what wilt thou have me to do?" There are duties lying in the path of each of us, and if we ask the Lord, he will show them to us, and help us to perform them. Rich or poor, wise or simple, strong or weak, we must endeavor to perform these duties; and if we make the effort not in our own strength, but confidently relying on the promises of God, we shall not fail.

When the King of Sardinia, hardly a third class power in Europe, braved the terrible strength of Austria, men thought him mad; to risk his crown in such an unequal contest; but he knew that behind him stood the pledged faith of Imperial France; and that strongly ally won for his throne upon the bloody fields of Magenta and Solferino, the fertile plains of Lombardy, Parma, Tuscany and Naples. When again he battled with the same formidable adversary, he rested, and not in vain, on the promises of another ally. Although his own strength was insufficient, and his fleet and army were defeated, Prussia fought for Italy at Sadowa, and rewarded Victor Emmanuel's faith with the rich territory of Venetia. "The children of this world are wiser in their generation than the children of light." Feeling our own weakness, and knowing the great power of the adversary, we forget that behind us and pledged for our support, stands, not a selfish earthly potentate who may desert us in the hour of utmost need, but the Son of God commanding all the hosts of heaven. "In hoc signo vinces." Yes, if we trust in Christ, we may confidently

go forth against any and every enemy; and we shall certainly be victorious.

To those, who with the words of the Lord upon them, sadly acknowledge that they have not yet begun to do the Lord's work, what shall I say? Only this word of a modern poet, "Nay cheer thee, thou hast not failed yet, there's no such word as fail!" When a gallant officer was asked by his general, if he could carry by assault an important and difficult position, he modestly replied, "I will try." When Napoleon was told by one of his officers that a duty assigned him was impossible; he said, "Impossible is not French." Let these words be ours. We may be sure that Almighty wisdom has not asked us to perform impossibilities; and that if Almighty love has commanded, our duty is to go forward resolutely and fearlessly, strong in the Lord and in the power of his might. "Let us lay aside every weight, and let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith."

Our life is, and must necessarily be, a constant struggle,—a fight with the world, the flesh and the devil. Temptations and trials meet us on every side. If we strengthen ourselves continually with the heavenly food which sustained our Master, we shall be able to contend valiantly, and to say when our departure comes, "I have fought a good fight; I have kept the faith!" Let no one hope to escape this warfare, and to sneak into heaven by some easy and comfortable private way, avoiding present duties and labors. There is no safe path for the Christian, but the path of duty.

THE MUTUAL BRAGGING ASSOCIATION.

In a late number of the N.Y. Tribune, semi-weekly, is a letter dated Boston, Jan. 10; which relates, in terms of extravagant and ridiculous hyperbole, the doings of the "Liberal" school in that city. They have formed a club or society composed of Unitarians, to whom the lax terms of that body are too strict, and of radical infidels such as Robert Dale Owen, C. E. Norton, John Weiss, &c. They first held a conference in February of last year, at which they called a meeting, which was held during the May anniversary, and since that time they have had five meetings in private houses, attended by from fifty to one hundred persons. The exercises at these have been opened by an essay, followed by conversations upon the topics discussed, which, says the writer, "have been marked by great freedom, and a degree of inspiration rare in conferences of any kind."

This letter appears under no name, but the writer is designated as "our special correspondent;" and as there is no editorial notice or disclaimer, it has a quasi editorial sanction. We are not surprised that this club of infidels have advertised themselves in this manner, securing one of their own number to write the puff. Indeed, much of the reputation of these men is manufactured in this way, and they are wise in their generation. But that it should appear in a paper of the character of the Tribune, devoted to politics and general news, professing to have nothing to do with religious and theological questions, which, as a rule, excludes all articles of the nature of a Christian answer to this letter, is entirely unwarrantable, and a breach of faith with its readers. Either such sentiments should be disclaimed, or else the publishers should announce themselves devoted to the dissemination of infidelity, and then these Christian voters and families who wanted to build up a good Republican paper and one that knew its place, would know what to do. However absurd this letter may seem to some, it is one cunningly contrived to mislead the young and the ignorant.

Let us notice a few of its statements: "To many, the club is divinity school, church and communion; so instructive are the thoughts, so spiritual and sincere are the confessions, and so refreshing the fellowship of these hours of free religious conference. The high priests of the new faith, the devotees of the free spirit, the ardent organizers of free religion, the zealous doors of every good work gather, here full of intense interest, as in the days of freshest enthusiasm, disciples gathered in upper chambers, to make ready for the descent of New Jerusalem out of heaven. Here are the prophets to whom as of old truth is a burden from the Holy Ghost; here are patient watchers under the cross of life, whose large hope of redemption is a pillar of heaven's presence in the utter dark of a troubled world; here are workers who have laid more wall of the city of God on earth than a whole acre of seed and dogma might construct."

To some, this piece of writing will seem extremely amusing, so others equally contemptible, and to others again equally blasphemous. When they say that these men are prophets inspired by the Holy Ghost, we suppose that they mean that it is by the same Being who bore witness (σπρωπος) to the writings of the Bible. But where is the first trait of similarity in any of those writers—Emerson, Wesson, Alcott, Higginson;—save in such passages as have been quoted or borrowed, to any book or chapter of that Book which in its entirety and its manifest sense, the Christian Church holds so dear? This writer accepts the fact of the descent of the Holy Ghost at Pentecost, but what is there in the words of Peter and John on that occasion or afterwards, in the sense in which they were understood by their hearers, that corresponds to the case of this Boston club of infidels? What will this infidel church be if they formed one? Let the state of morals in any infidel neighborhood in the land be the answer. Yet "they have laid more wall of the city of God, than a whole acre of seed and dogma," that is, than all the orthodox churches have done in this generation or century. We will not attempt to give them a lesson in modesty. They appear too unpromising subjects.

After a eulogy in the most superlative terms on Emerson, this narrator speaks of Alcott thus: "He is probably more of a thinker than Emerson. Perhaps no man in America has meditated so much, or laid up so great a store of fine thoughts."

This reminds us of the famous Crockett. When he was at home in old Kentucky, his father could whip any man in the State, and he could whip his father.

We hardly know whether to recommend that he keep up that mighty thinking, in which he outstrips all the nation. (The writer doubts he means the whole world,) or that he should devote himself to the office of intellectual obstetrician for other men. Possibly if his services could be secured by his associates, the whole of them, if "lively," might bring out thought enough to equal his own, at least to compensate by its quantity.

But let us notice other quotations: "Consult him upon any topic of life and thought, or ask him to read select passages from his journal, and you find yourself in a mine of all precious things." "All precious things!" What a range this man has! "If for thirty years past Alcott's watchtower of contemplation had been in Harvard University, as it should have been, youths ardent for knowledge would have climbed up [waid I had the presumption!] to the kindly sage, and scanned through his heaven-searching thought many an abyss of the infinite unknown, through which our little world of existence rolls." Has this man prepared his opus magnum, the new *Novum Organum*? The public and the club should see that all these discoveries are duly recorded, or else wisdom will die with him, and the 19th century will be left to roll on in its "little world of existence."

How obtuse of the trustees of Harvard not to secure the services of this greatest thinker of the age, when evidently it would have been so easy. Truly, as our correspondent remarks, "The phrase of religious feeling which has excluded such a man from his proper place of influence upon the best young minds is a relic of gross barbarism." Alas for the "hub!" Alas for the acre on which it turns! Even Harvard, which semi-infidel men stole and appropriated to purposes so alien to those of its founders, under a false sense of decency did not engage an infidel of the most radical school to teach Christian morals!

The next in order in this roll of fame is Norton. "What he desires is to see a race of thinkers and scholars take the business of religion out of the hands of priests and dogmatists. Unclassified truth of principle and of thought is alien to him. The usual ministry of prayer, of creed, and ordinance is utterly repugnant to his severe loyalty to absolute truth. Between him and the accredited churches there is an abyss of profound conscience. Too religious for the glib Pharisaism of the temple, too humane for sectarism, who deliberately cut themselves off from their fellows, Mr. Norton is content to look for redemption in the new awakening of culture."

What a breadth of humanity there is in this man's freedom from sectarian feeling, when he does not scruple to call the whole mass of church members "glib Pharisees!" His loyalty to truth, his profound conscientiousness makes their prayer, and creed, and ordinance repugnant. That is, these are all false, false in spirit and false in foundation. All false, according to this article in the Tribune. On one side of this issue, as stated in that paper, there certainly must be ranged ignorance, incapacity and dishonesty. As it is on the side of the early apologists and historians of the transcribers, translators, divines, commentators and holy confessors, or on that of Mr. Norton? We would remind our readers that they may not fit many a day see such a specimen of transparent impudence.

The portrait of Mr. David A. Wesson is given last on this list. "Mr. Wesson has accomplished very much, if he could only find a market for the results of his labors." Ticknor & Co. we presume, did not want to mingle heavy literature with the light. Calvin Blanchard is dead, and perhaps his imprint would not have made the work sell.

"Mr. Wesson read to the club in December, a very long and masterly essay on 'The Epitaph of Human Life.'" We will do not want to read it, if it is long. We would advise the club not to have him write often; but to get the Tribune, or any other paper, of like sentiments to give him a puff, and that will comfort him, while he devotes himself to that remunerative labor, which his eulogist seems to regard so unfortunate for him.

Emerson was mentioned first, but we have reserved our notice of him to the last. He is described as the "best talker," which is doubtless true. He has something of brilliancy about him, or to use the happy term of the Presbyterianian "Oh the Wing" correspondent, there is an intellectual fire mist in his language. "The sincerity, purity and force of this man's humanity, is one of the signs and wonders of our time,—nay, of all time. It is perhaps rude in the face of the current sentiment of Christendom, to sum up the qualities of a providential man under a title applied but once in the usual rendering of history; but this we may say in view of the pure and undefiled sweetness and strength of Mr. Emerson's character, that here is a man christened [It takes belong to Tribune, Greek χριστος; χριστος to anoint] with the finest spirit of grace and truth yet revealed in humanity, a man sent to be a master of regenerate humanity in this last age of the manifestation of divinity in mankind." It might as well be told in plain words as veiled under an etymology. What he means is that Emerson is a Christ. He is superior to the Christ of the New Testament. He was sent to be master of the regenerate. It is perhaps "rude" to say this. Emerson's essays and poems on one hand, the four Evangelists on the other. This is the "olimax of impiety and blasphemy." Surely the instruction which our Heavenly Father has given to guide his children in their blindness could never be ignored or perverted in a more daring way.

It is true that these men do not worship this idol. They admit that he may have errors. They think themselves approximated toward Christ in proportion as they progress in their miserable principles. They are so conceited and selfish that they do not truly worship anything. But, if they had true religious feeling in their souls, they would doubtless be found idolaters at the shrine of this miserable infidel,—and that a man shallow and vain. Yet this writer says that he does "command the worship almost (!) of the younger generation of free thinkers." Norton is too far advanced to need prayer and worship. They have turned from their Great Source of wisdom and strength, and now strong delusions have come upon them. It is easy to predict the degradation that will come upon the worshippers at such an altar. But we will speak further of

this man in a future article. Having entered the temple, we propose to pull down the image.

RAND. A. CHASE.

[The following quotation from *Hon's Herald*, Boston, is appropriate here, as showing that Mr. Emerson's followers, in working out the legitimate results of his teaching have gone far beyond the position and intention of the teacher; truly, a common trait of the history of error.

"It is but just to Mr. Emerson to say that he has no sympathy with such a deification. He knows too well his own frailty, mortality, finitude, to set himself up as 'the finest spirit yet revealed in humanity,' a co-eval and superior of Christ. When asked by one of the most brilliant of his disciples why he did not take Jesus in his representative men as the Ideal of Mystic, he replied, 'Ah, to treat him properly would require a great constitution.' Though he refuses to worship Christ, he is very far from claiming the same Godhood which Jesus so freely and frequently avowed of himself. It is those whom his genius has intoxicated that are thus falling down and worshipping him."

Religious Intelligence.

REMOVED. Revivals.—Our Old School exchanges report revivals in North Saugorah (Ill.) Church and Academy in which twenty-five have attained to hope; in Brookfield, Mo., in which 22 have been added to the Church; in Washington, O., by which forty-three persons (seven by baptism) were received; in La Grange, Ind., where seventeen have been converted and many more are inquiring; in Middle Creek, Ill., where twenty-two members have been received; in Alliance, O., where over fifty have professed conversion since January 1st, in Lawrenceville, Pa., where twenty-three (5 by baptism) have been received; in Adams, Pa.; where 120 inquirers numbered; in Walnut Street Church, St. Louis, where thirty-six have been received; in Booneville, Mo., where fifteen of twenty happy conversions are reported; in Hardscreek, Ky., (Quadrant) where fifteen converts and fifty have been brought into the Church; in Brick Church Mission Chapel, New York; where twenty-three have been added and men are waiting to join; in Hampton, N.J., where twenty-three have united with the Church; in the South Church, Chicago, where twenty-four have been received; in Onarga, Ill., where there have been fifteen additions; in Kingston, O., where seventeen conversions have taken place; in Woodluff, Ill., where fifteen have become members; in Summit Station, Ill., where fifty-nine were converted and twenty-seven have joined church; in Hagerstown, Ill., where fifty have been added; in Carpentersville, Ill., the same number. No. 253.

The Fortieth Street Presbyterian Church.—(Old School) New York is enjoying a great degree of prosperity. On a late Sunday fifteen persons were received into its communion, after a week of professional ministrations. At the present time, thirteen months since the installation of the present pastor, Rev. J. E. Annan, fifty-six persons have been added to the church on profession of their faith, and one-third of these were heads of families, and about the same proportion were baptized on their admission. The church, at the commencement of this last year, numbered only ninety-four.

More than thirty years ago the first effort was made to establish a German Reformed congregation in Washington City. The project was favorable—a lot was purchased and a suitable edifice erected, which now are worth over fifty thousand dollars. But the enterprise failed. Synod in Baltimore, October last, ordered Rev. A. W. Ebbershausen to organize a congregation. Accordingly "Trinity Church" was organized, and a suitable edifice erected on a corner lot (corner of 4th and M. Streets)—has been purchased, where they have now worshipped for about one month. The pastor has been steadily increasing, especially since they occupied their church. A Sabbath school has been commenced with good prospects. Reformed Church Messenger.

Canadian Presbyterianism.—A correspondent of the Portland (Me.) Christian Mirror (Cong.) having visited Montreal, writes:—"The old Scotch Kirk has its representatives in ministers and congregations, adhering strictly to biblical usages and established canons, what the Free Church ministers and people are now happily blended with the United Presbyterianians under the title of the Presbyterian Church of Canada. This body is large, wealthy, and very thoroughly imbued with that spirit of liberality [in money matters] which, from the time of its memorable exodus from the house of bondage in 1843, has so largely rested on the Free Church of Scotland. Its ministers are good men, full of faith and of good works, and known and read of all around them, as the champions of a pure unadulterated enterprise are judiciously planned, zealously prosecuted and liberally sustained. Their College in Toronto, bids fair to supply in future the Canadian provinces of the new dominion, with able and effective ministers of Christ. I am not aware of any defect in this large and vigorous body from the faith once delivered to the saints, although some of the good old Kirk people look somewhat askance on their uncanonical recognition of brotherhood, as between them and other branches of the family that is named of Jesus. The recently erected edifices, both of the old Kirk and of the Presbyterian Church of Canada, are all richly and entirely granite. The city, and speaking impressively of the liberality and zeal of their adherents."

Reunion.—By a unanimous vote the Presbytery of Redstone, at its meeting in Conneville on the 22d ult., declared in favor of the Convention of the several Calvinistic branches of the Church on the basis of the Philadelphia Convention. The Southern Presbyterian Church in answer to an article in the *Central Presbyterian* against Reunion says:—"But in that wider negotiation which has been instituted by the late Philadelphia negotiation, and which has for a time obscured the subsidiary negotiation between ourselves and the New School branch; the Southern Presbyterian Church has some interest, which events may deepen. The Southern Presbyterian Church was represented in the Philadelphia Convention, and its delegate, Dr. C. A. Cummings, was elected to the Convention, and was the direction of the Convention that the proceedings of the body be reported to the highest judicatories of the different branches of the Church represented in the Convention." We understand that it is the intention of President Stuart to appoint Professor Heburn, if he has not already appointed him, to lay the proceedings of the Convention, including the proposed Basis of Union, before the General Assembly of the Southern Presbyterian Church, which is to meet in Baltimore in May next. So that the action of the Orange Presbytery in appointing its delegates to the Union Convention seems likely to be the link which is to connect the Southern Presbyterian Church with the general movement for a reunion of the divided bands of Presbyterians in this land, and those who supposed themselves to be simply spectators may find themselves, willingly or unwillingly, actors in a movement which, even if it should be disastrous, can hardly be insignificant.