

American Presbyterian.

THURSDAY, JUNE 4, 1868.

On page second the proceedings in the Assembly (conclusion of Saturday and nearly the whole of Monday) will be found. On page third, correspondence—a letter from the Rev. A. M. Stewart—and Editor's Table. On fourth page, "The Family Circle." On page seventh, the speeches of Drs. Fisher and Darling in the Assembly of the other branch, with Moderator Musgrave's reply to the latter.

GENERAL ASSEMBLY.

[CONTINUED FROM INSIDE.]

I had and alone. He wished to show why it was, that Syria was so especially a chosen place for missionary work. He traced the progress of Mohammedanism from Mecca outward. One hundred and fifty millions, stretching over one hundred and twenty degrees of longitude, are now of this religion. Turkey, Tartary, Northern India, China, Northern Africa all have their yernaclar and read the Koran in Arabic. There is no possibility of a missionary living in such places. In Syria it is different. All religions are mingled there. This is the base, the strategic point. Dr. Van Dyke and Dr. Smith gave the Bible to the Mohammedans in the pure, classic, vowelized Arabic. The vowel points are essential to a sacred book. The Koran has every vowel and so the Bible must have. In Beirut Dr. Van Dyke and a Muffi are at work on the Old Testament and the New is issued. From Gaza and Antioch this version has gone—up the valley of the Nile—from Liberia into the interior of Africa—down the Red Sea to the port of Mecca. This last is said to be the landing place of Eve, when the first pair fell from Paradise. Adam struck in Ceylon, and when he set out to seek her, wherever he put his foot a city grew up. Djebel Arafat is the mountain where Eve saw and "recognized" (arafat) Adam. Dr. Eli Smith never dreamed that this version of the Bible would go so soon through 120 degrees of longitude. Christian churches are also planted. The missionaries had met corrupt oriental and nominal Christians—Armenians, Nestorians, Maronites and Greeks—who were image worshippers. So they had to overthrow the doctrines of these sects from the start and now point to the result, and the Mohammedan law may be law be proselyted and not be put to death as formerly. One thing remains to be gained. Errors of statement are made against us and we cannot publish against them the truth as yet. But we may soon. The Bible however is sacred to Mohammedans and that can be used. They stood committed to give a literature to all the hundred millions who read the Arabic. Who is to prepare commentaries on the finished Bible? who is to teach the students? Dr. Van Dyke is feeble from over-work. Dr. Calloun is old and their only theological teacher. So some have to give up—those who can be little spared are compelled to surrender their posts in order to teach. The speaker has been to Andover, Auburn, Union, Princeton and other seminaries, and had begged for men. Princeton would send six men to China and he blessed God for it. Only one or two in Union—not one in Auburn and the same in the other Seminaries—were ready to go. What is to be done? This is an extremity. They don't want missionaries for pastors of native churches. Such was not Paul's work. He went about establishing churches here and there, and fitting out men to take care of themselves. The people are poor. They may not have much. One-tenth to government and one-half to the Sheikh left only a little. But ten families give a tenth each and that will support a native pastor. The great object is to set native churches upon their feet. Some might ask "we have been so long connected with the American Board, and what have we as a denomination to show for it?" He thought, fully as much as Paul. Send a missionary to preach year after year to a native church and you'll pay it. Presbyteries forming is therefore no good. There would be too much ecclesiasticism about it—complicated questions which make America overshadow and crush out the native self-respect. One of the U. P. brethren told him in Egypt that their Presbytery of Egypt didn't work. A native pastor connected with that Presbytery came down from the Upper Nile. How was he to be made to comprehend foreign relations? Wait until they could do it by and among natives. For twelve years the A. B. C. F. M. has left the native Christians in Syria alone about denominational matters. He bore testimony to the fidelity, Christian courtesy and manliness, the thoughtfulness and care of the Prudential Committee in Boston. Every Tuesday lawyers and business men gave up their time, and he heard them publicly for the first time of the last twelve years. (Applause.) He wanted to see in the Re-union all Presbyterians unite. He had not dared to tell the Arabs how separate they were. He and a Greek poet and an Arab Sheikh had made a version of the one hundred and fifty psalms. The U. P. men sang them at home but couldn't sing hymns at Beirut. These men were afraid of their home constituency. Ad he couldn't tell the Arabs the difference between them, and didn't dare. They could understand how Greek patriarchs could quarrel about the angles in a hexagonal or octagonal sacred cap—but they couldn't understand the distinctions between psalms and hymns. These matters must be settled at home. (Applause.) He was confident that there were men from this very Assembly who should go. He seemed to hear Dr. Van Dyke and Dr. Calloun and the rest calling from the other side of the water. There is a call here tonight to the new graduates of theological seminaries. He did not dare to go across and tell his brethren to retreat. There are not men enough here it appears for the little church of Montclair, N. J., where he learned they had heard only fifty candidates, and all Syria only asks for three men. [Dr. Jessup pleaded as your reporter has seldom heard a man speak.] He acknowledged that many are held at home by chains not to be broken—but there are many still who should be ready to go and enter in at the great poster of the Mohammedan Church. He spoke of the effect upon a Greek Sheikh, when he saw the printing office where 1800 leaden types are used on an Arabic page, and all the other wonders of the mission. "All of us" said that priest Job "must be swept away, Copts and Maronites, and all; but this gospel of Jesus Christ will remain."

his check for \$5000 to buy a permanent place for the seminary. Land there is cheap. Beirut—eighteen days away from here—is a city of 80,000 people, with European society, and to this where all things are started and forty students are in preparation. Dr. Jessup calls for men to go. Shall he return alone?

The meeting closed with the last two verses of that grand old missionary hymn which is Bishop Heber's legacy to the Church, and the benediction by Dr. Cox.

Tuesday Morning, May 26.

The General Assembly convened at half-past eight o'clock. This being the morning set apart by both Assemblies for prayer for Divine guidance in the discussion and determination of the question of re-union.

Dr. Stearns, the Moderator, said: The business in which we are to be engaged to-day is far-reaching. It will affect vitally the interests of the Church for many generations, and through the Church it will affect vitally the interests of this poor dying world. Oh, who can tell what depends upon the transactions of this day, in both Assemblies, here and there? How much do we need the guidance of the Holy Spirit that the things of Christ should be shown to us in this matter? Good old George Herbert, in his quaint way, has compared prayer to a triangle, the base of which was on earth and the apex in Heaven. No odds where the prayers originated, at widely diverging points, they all ascend to the same throne above! So, now, we and our brethren, though far apart on the surface of this lower world, may send up our prayers to meet in the same Heaven and at the same throne of God. Let us look upon this hour, brethren, as devoted to earnest business. A good old missionary, when asked "What is prayer?" said: "First, to know your errand at the Throne of Grace; second, to do it. This is the function—we are to perform here this morning. Let all the prayers be short and pertinent. Let every man who prays have something to say to God; say it and be done. Let him have something definite, and then leave room for another. The most interesting prayer-meeting I ever attended was at Lyons, France. Only fifteen minutes were allowed. None repeated what the other had said. This is a model we should follow on such occasions as this. The meeting will be perfectly open. The exercises should be spontaneous. The brethren may feel themselves free to speak, or lead in prayer, or sing the song of praise."

The Assembly then engaged in prayer, interspersed with singing, and short addresses on the subject of Re-union.

At half-past nine o'clock the Moderator called the Assembly to order for business.

About ten o'clock Governor Geary entered the church, and was invited to the platform. As he ascended the steps he was greeted with applause.

Dr. Jessup read the report of the Special Committee on Re-union, that being the order for the day. It is as follows:

The committee to whom was referred the report of the General Committee on Re-union respectfully make their report: This report of the General Committee of this Assembly contains the forms and recommendations for Re-union as the report of the Joint Committee of both Assemblies, and which "terms and recommendations" have manifestly been most carefully prepared, are clear in statement, and comprehensive of the whole subject of Re-union, and present a plain and intelligible basis on which the divided portions of the Presbyterian Church in the United States may again stand together. (Summarily the basis is as follows: The Scriptures of the Old and New Testament; the Confession of Faith and system of doctrine, and this to be received in the Reformed or Calvinistic sense; and the allowance of philosophical views and explanatory statements in the United Church which do not impair the integrity of the Calvinistic system. To these particulars, as the substance of the basis, other "terms and recommendations" are given, which may be considered as complementary to the former, and on this ground it is proposed that the two bodies again become permanently one.

To these "terms and recommendations" the report of the General Committee of the Assembly appends as preface such historic and explanatory statements as may serve to convey to others the facts and motives which proved of such weight to themselves, and also as supplement to a very clear and full comment on the body of the "terms and recommendations" contained in the Joint Committee's report. The General Committee of the other Assembly append also in their report to that body the same comments and statements to these same joint "terms and recommendations." These appended statements and comments it is understood have been personally signed or assented to by nearly all the members of the Joint Committee. This is deemed to be a very valuable and important part of the report which has been put into our hands, constituting an official and authoritative exposition of the meaning of the terms and recommendations and which exposition is given as clearly and conclusively as language can be used to explain language. It must preclude the probability of any judicial application of the terms and recommendations "beyond the meaning here affirmed to them by the authors themselves. Though not the covenant itself of re-union, it is a direct official interpretation of it, and such that any attempt to override it would be repelled by all the force of Christian indignation throughout the religious world. While the basis of re-union given in the "terms and recommendations" may hopefully be expected to be found acceptable and even satisfactory to most of the members of both branches of the Church, it has already become manifest that it is not acceptable to all. Difficulties and objections of probably opposite bearings will be found in the different divisions of the Church, but it is of importance here to us that we recognize only such as it may be apprehended will be felt and urged in our own body. Among the most prominent will be doubtless found a measure of hesitation and objections somewhat in the following form:

"Various methods of viewing, stating, explaining and illustrating" the doctrines of the Confession of Faith are to be freely allowed in the united Church as they have hitherto been allowed in the separate Churches, only they must not impair the integrity of the Calvinistic system. And now who shall decide whether these views do impair the integrity of this system? If there be a strenuous and rigid empire such will doubtless be found intolerant of opinions and interpretations contrary to its own. A mind cautious and jealous of all encroachment on religious liberty will doubt and, in proportion to his fears, he will hesitate or object.

But is the danger here really formidable? Admit that the majority of the ecclesiastical body must decide but in the way the members of our Presbyteries now will have their standing in the united Church then will they be unsafe and exposed to oppression? Aside from the manifest liberality and confidence and love which there must be in the members of the opposite branch before three-quarters of its Presbyteries shall vote us together, there are three quite impregnable safeguards. The man whose sentiments do not violate the Calvinistic system cannot be hurt. And if the fear still is, that in the opinion of the judiciary, the sentiment may be in violation of the integrity of the Calvinistic system and that the opinion of the judiciary must rule, the answer at once is,—not the judiciary on its own opinion, but the judiciary as convinced that the opposite branch of the Church has allowed or not allowed the sentiment to be in consonance with the Calvinistic system. If the man is not out of the pale of his former Church's orthodoxy, he cannot be in danger from an ecclesiastical court's rigidity or bigotry. Damages from this cannot be further pressed without directly

questioning the candor and honesty of the judiciary, and then we are beyond all Christian redress or regulation.

Another difficulty is with the churches that have their standing on the Plan of Union. They are to stand in the united body as they now stand in the New School body. They are, however, to be counseled and expected to become thoroughly Presbyterian. So far there is no apprehension of complaint. But they are to be counseled and expected to do this "as early within the period of five years as is permitted by the highest interests to be consulted." And in this there is fear of the inquiry: Why specify five years? The inference prompted by the fear is that such churches remaining after the five years' counseling are to be excluded. But such inference is wholly gratuitous. The "five years" is put to give earnestness to the counsel and definiteness to the expectation. Counseled to become thoroughly Presbyterian and expectation that it will be so at a period running beyond five years will be weakness. If this cannot be gained within that time, both counsel and expectation may cease. This is as long as self-respect in the counsellor will allow of his working and waiting.

But what if all this fails and some of those churches stand still on the old Plan of Union? The answer is that though the "inviolable agreement still allows them the same standing in the united body, yet that no more such churches are to be organized and these few will not greatly trouble nor will they long continue to "hang on the verge of the government of the Presbyterian Church" [Laughter.] One other source of apprehended difficulty only need now be mentioned. It is in the expressed agreement that the Presbyteries possess the right to examine ministers applying for admission from another Presbytery. The position from which the objection comes is that the Presbyterian Church is a confederated body, and that confederacy is a unit, and membership in one place with fair paper of transfer, confers the right of membership in all places in the confederacy. This is doubtless the safe practice and principle in all ordinary cases. But extremes become often necessities.

And now, suppose we take this doctrine of previous examination in cases of last admissions, or even suppose it to be lifted as very commonly is, allowable, what danger of oppression is there? Let the examination be as common or as rigid as it may, and the danger of such results, if the action be still within the pale of orthodoxy, according to the allowance of the old body, with which he is in sympathy. The united Church is to fellowship the orthodoxy of both the present Churches.

Considerations like these induce your committee to the conviction that, if the "Terms and Recommendations" are not all that one would wish, and even in some things are what one would wish they were not, yet at the most they are not open to an oppressive or dangerous use. There is a defence erected over which nothing but dishonesty can come to work in harm. The blessing of union so accomplished need not be feared as if about to be counterbalanced by coming injuries.

But on the other hand your committee are convinced that there is not only danger of losing the possibility of re-union, but of incurring very hazardous and perhaps ruinous results, if the action be longer delayed. Should modifications be proposed, or conditions and new explanations be voted by our ourselves, besides the certain distrust and jealousy promoted, there will inevitably be the meeting of this by the contra-modifications, conditions and explanations, and we shall run at once into the temper and spirit of theological controversy. The heart of brotherly unity will be wounded, alienated and abandoned by both sides.

Should we determine to postpone action till another year many of the churches will not delay. They will come together desultorily and more or less disorderly. Others will seek other connections, and confusion and disintegration will in wide regions ensue. The conviction of the importance of re-union and the hope of its possession have been struck too deeply in the heart of the churches to be now checked in safety. Even with much doubt of the wisdom of some of the "Terms and Recommendations" your committee deem it best that the matter go down to the Presbyteries for their decision. Divisions and alienations among ourselves will be best precluded by letting the grand issue be at once decided. It is therefore,

Resolved, That this committee recommend to the General Assembly the adoption of the proposed terms of re-union as given on pages 8 to 10 of the report and also the article on page 14 with the accompanying interpretations of the Joint Committee and that the same be sent down as the overture to our Presbyteries.

All of which is respectfully submitted.

LAWRENCE F. HICKOX, Chairman.

The report was greeted with loud applause.

Dr. Patterson of Chicago, rose to a question of order. Without regard to the question which was now before the Assembly, he had felt, during the sessions, that the demonstrations that had been so repeatedly made were not in accordance with the custom of the highest judiciary of the Church. He would ask if it was not proper that the former usages be observed?

The Moderator said he had observed this divergence from the customary order, but had not repressed it, because it had never become excessive.

Rev. Dr. Samuel W. Fisher, said he was in the other Assembly last week, and there were no demonstrations there. The subject had been discussed in silence and perfect order. The demonstrations in this body had grated harshly upon his feelings. If one party was to be allowed to applaud, the other should, on the same principle, be allowed to hiss. Then what a scene it would be in this highest judiciary of the Church! He sincerely hoped that due order and decorum would be observed.

Rev. Dr. Thomas H. Skinner, endorsed everything that the two gentlemen who had preceded him said. In such a meeting as this, held in a consecrated place, such demonstrations were undoubtedly out of order. He hoped that gentlemen would abstain from all stamping of feet and clapping of hands. If these indecorous manifestations were allowed to go on, this building would soon become like the church of St. Chrysostom, at Constantinople. The Assembly would come to that if they went on at the rate in which they were going on now.

Delegates from the other Assembly.

Rev. Dr. J. F. Tuttle moved to suspend the business before the Assembly for the purpose of hearing the delegates from the Old School Assembly.

Rev. Dr. Nelson, objected, as he had a very strong desire to go on with the consideration of the report. He proposed that the delegates from the other Assembly should be heard after they should have made fully heard the expression of this Assembly on the question which interested both in common. If it suited their convenience, and made no material difference, he thought those gentlemen could be heard later in the day.

The Moderator stated that a letter had been received yesterday from those gentlemen, asking that they might be heard in this place at that time. But the Assembly was then so occupied that they had not had the opportunity to speak. It would be inconvenient for them to remain here longer than until noon.

Elder Ketchum urged that if the brethren were present they should be heard.

Dr. Nelson withdrew his objection, and the motion was agreed to.

The Moderator introduced to the Assembly the Rev. Dr. Richardson, from Newburyport, Mass., and Ex-Chancellor Fredson, of New Jersey, the delegates from the S. General Assembly.

Dr. Richardson said that those civilities which were

usually exchanged between the Churches, one with another, were prone to degenerate into mere formalities, as empty as the compliments which pass from lip to lip in social life. But that was not the case in this instance. He was here for the immediate purpose of rendering hearty sympathy and co-operation. He knew how persistently an army would fight so long as it could hear the booming of cannon from confederates in another quarter; but as soon as that sound ceased, courage began to fail and the ranks to give way. While all their hopes of success rested ultimately upon Him above, they could not free themselves from the feeling that they were strong, not only because the Lord of Hosts was with them, but because the hosts of the Lord were with them, too. It was not with barren compliments that they had come here to-day. They spoke to this Assembly with hearts animated by the spirit of true brotherhood. They brought to this Assembly not merely the salutations of their brethren at Albany, but their hearty sympathy in all their work and welfare. They doubted not that this Assembly rejoiced in all that had been wrought for them. They hoped that this Assembly might, abundant, in every good work; that it might multiply the fruits of righteousness. They asked like prayers from this Assembly on their behalf. It would not be becoming in him to anticipate the action of this Assembly or even influence it. They had already been united in earnest desire and prayer to God. There were not many present who, on looking at the past progress of the Church and the present position of the world, did not feel more or less disheartened. So in looking at the future, the heart was full of doubt and fear. It was not given to them to see the times and the seasons that God was pleased to adopt for His purposes. He was able to fill this world with His glory before the setting of the sun. It might be that through long ages the Church might struggle along in its decline. It might be that this seemingly long postponement of universal salvation was but, subserving His purpose. One day to Him was as a thousand years and a thousand years as one day. Their faith would revive just in proportion as they recognized that truth. But let the time be when it might, their interest, their duty and their privileges were the same. He hoped that no act of theirs and no failure to act would keep back that glorious day of the world's redemption. He did not think it could be denied that the saying that one was better than two, or three, or four, or any other number, was as applicable to the Church as to anything else. Division might perhaps have been made necessary. But he believed that that necessity arose only out of the imperfection of faith and feeling. He did not believe that this division was pleasing to God; on the contrary it could not but be displeasing to Him. He had always regarded it as a necessary evil, rather than as a blessing. The effect had been to direct their efforts against each other instead of against the enemies of the Church. There was nothing, indeed, that could compensate for that grand, majestic advance, which would come if all were united. Division injured the Church—so it looked to the world, and often it was true. It had often happened that they were four or five fighting each other when they should have stood shoulder to shoulder fighting for the Lord. True advance might be best secured by combination—the New School with the Old School—if this brings into play all that was good in both. It might be that as Presbyterians, while they had dwelt upon the saying that the "priest's lips should keep knowledge" and had rejected all that was not according to the opposite extreme and been contented with a knowledge that was the opposite of zeal. He thought they should be glad to drink wine out of the same old-fashioned cups from which their common Master drank. Whether they were of one, or two, or more, Churches, they might all have grace given them to do their best and bravest for the cross and the crown, their Lord and Redeemer.

Dr. Olden Green said that as the agent and representative of his own Church he tendered this Assembly his sincere and cordial good wishes—wishes for their prosperity, for their success and happiness, for the growth of their Church and for their usefulness on earth—assuring them that his Church joyed in their joys, sorrowed in their sorrows. They had yet one faith, one Church, one baptism. And now perhaps his duty had been discharged. But he had something which he desired to say, for which he alone should be held responsible, and not the Church to which he belonged. They should all remember that he was not a clergyman. He was a plain elder. He should not have come a long way but to assure them of his reverence and regard. But he had another object in view in coming here. His heart, he hesitated not to say, was in this union. He longed to pray for it, he planned for it, as he did for nothing else except his Saviour's. Among his first pastors was Dr. William J. Armstrong, who was his bosom friend, his counsellor, and he loved him as a brother; he had lived with him, talked with him daily, and if ever any one on earth had guided him and moulded his character, it was Dr. Armstrong. He was of their Church and his Church. Afterwards he had sat under the elder Dr. Beecher, whom also he loved. There was another, an intimate friend of Dr. Armstrong's—Dr. Barnes. He had heard him again and again. If he (Dr. Barnes) was in error, he had never discovered it. These two had helped him on. How could he stand in a divided Church with those men as his counsellors? They had been at his father's table and at his mother's table. And yet there was a great space between them. Why? Theological professors, why? He a plain Christian, could not tell why. He could only, perhaps, say this: He did not want to be east of because he belonged to another Church! He would not say that the times demanded blame. It may be "circumstances" are required, it was not now time that it should cease? For sixty years the Church here had been one. There had been no New School, no Old School. To be sure there were some men here who would say that this division really existed from the beginning. But if for sixty years they had been one body, could they not again be brethren? He assured them that even in his congregation they did not profess to have such a thing as entire unity of sentiment. Where, indeed, could there be entire unity of sentiment? There was really less division of feeling in the Presbyterian Church than in any other. In the Catholic Church there were many diversities, yet the Church was one, and all its influence was directed towards the same end. And this Presbyterian Church, so united in feeling, was broken up into separate creeds. Was this right? Was it to the honor and glory of God? There was a principle in medicine which he begged pardon for applying in this connection—"Ubi attentio, ibi irritatio." Start a sharp question in one Church and you would have a large difference of opinion. He was somewhat like his mother, who, when asked as to her feeling in the matter now under consideration, answered that she had heard there was a difference, but on which side she didn't know. [Laughter.] For the life of him, when he heard the addresses yesterday and this morning, he could not tell whether he was in a New School or an Old School Church. The only difference was that one of them sung long metre, the other short. They worked at a little scratch on their bodies and made it sore. He was here in this Assembly for the first time on earth; he hoped it would be his soon. If the clergy of the Presbyterian Church could not meet and trust each other, who in God's name could? Where was the necessity of plain people making these differences? By the blessing of God he had been with the Moderator (Dr. Stearns) and the Stated Clerk (Dr. Hatfield) in the Convention at Philadelphia. He was then much nearer heaven than he ever was before or had ever hoped to be on this earth. When he went there, he went for the purpose of furthering the cause of union. He should not have cared if the whole Old School

Church had been opposed to it, he should have favored it. His own pastor, who accompanied him, was opposed to it when he went there. Yet before he had been there three days he went back to Trenton rejoicing in the prospect of a perfect union! [Laughter.] He even preached a sermon for it in his church on the following Sunday! There were one hundred and seventy-eight votes in that Convention, and but two votes against re-union. That Convention was largely composed of Scotchmen who were supposed never to agree on anything. It had passed into a proverb that they couldn't exist without disagreeing with somebody; if with nobody else, then with themselves. [Laughter.] But every vote in that Convention was for union, except two, and they differed from each other on precisely the same grounds! [Laughter.] Were not the merest trifles magnified? He had been struck with a remark that fell from the lips of a delegate last night, that "the merest trifles had injuriously affected the missionary cause. How much more had they affected the great cause of the Church here? His heart's desire and prayer was that they might all again be one. He would not say when or where. He would leave that to the venerable fathers of the Church. The elders had not created this division. Alienation had not come through them. There was but one voice among the laymen of the Church. They would leave the matter to the clergy; they would suffer rather than dissent from them. It was the clergy who made the severance, and it was the clergy who must make the union. He prayed that this union might come speedily in His time and in His way.

Dr. Stearns, the Moderator, said: In rising to respond to these eloquent and fraternal words which you have spoken to us in the name of the honored body of which you are the representatives, I am conscious of peculiar emotions. I have been in the same Assembly which you represent to-day. I know them well, and I love and honor them well. I have been almost twenty years in this Assembly. I know them well, too. That they have their faults I do not deny. That they are a band of faithful Christians as ever existed, I am sure. Brethren, these two Churches that have been in an attitude of rivalry for so long a time, are after all sisters—twin sisters; and though they have their differences, they seem made beautiful when they are taken to each other's arms in harmony. You are Old School, we are New School. You boast of staying by the stave; we boast of going down into the battle. Do we not act as complementary of each other in the parts which we severally perform? We both bear the same name. We both maintain the same polity. We both adhere to the same form of worship, to the same form of faith. What if there be differences in "viewing, stating, explaining and illustrating" the doctrines of the Confession of Faith? Does that hinder us from coming together and seeing eye to eye in the great fundamentals of our faith? There always was a marked distinction in our Church from the beginning. There ever will be so long as its members think for themselves and the Word of God is free. We therefore ask, if we come together, liberty—that liberty which we readily accord to you—of seeing things with our own eyes and holding to our own theology—that liberty which Dr. Hodgkin in the late Convention in Philadelphia so graciously conceded. That is all we want. If we are to go on in a career of usefulness, we must have a free development of our principles. We must not be bound up in the old archaic men and ages, but must speak to the passing generation. The Presbyterian Church, or the germs of it, have been in this land from its first settlement. It was a little rivulet then; hardly distinguishable, except by the good accomplished here and there. But it went on growing and swelling till it became a noble stream flowing throughout the length and breadth of our land—until thirty years ago it encountered a rock. It parted, and for thirty years the separate streams have gone on chafing along the rocky side of that rough island. It has been all contention, all collision. On each side minor streams have flowed in and increased the waters. They have met green fields and waving corn, villages and thriving cities along their course. And now the rocks are passed, and there is nothing between us but a little slip of green, flowery soil. And that little slip is getting narrower and narrower. Oh, shall these thirty years of separation prevent us from mingling in one? What a grand stream will it form then! How will it cause the country through which it passes to flourish like a garden of the Lord! What proud navies will ride upon its bosom, and how beautifully will every wavelet reflect the glory of the Sun of Righteousness, as it moves to the great ocean where God shall be all in all! Brethren, in the name of this General Assembly, let me ask you to break back to our common and beloved brethren now assembled in Albany, our most Christian and fraternal salutations. Tell them we know them as past and present, we long to be with them. We long to come together and in harmony to fight the great battles of salvation. I trust the time is not far distant when there shall be no more differences among us, but that as one grand united Presbyterian Church we shall stand accepted by Him.

The Assembly then sang "Blessed be the tie that binds our hearts in Christian love," &c.

The report on re-union was then accepted. Rev. John Rankin, of Cincinnati, moved that it be adopted.

Tuesday Afternoon, May 27.

T. H. Skinner, D.D., presented the report of the Committee to whom was referred the delinquency of the churches in Foreign Missions. It recognizes that benevolence is in kind as well as in degree. It speaks of the necessity of impressing the fact upon the churches.

Dr. Stone read a sub-report extending the former Foreign Missions report to considerable length. The two things to be overcome by the plan proposed were ignorance and indifference.

Dr. Henry B. Smith presented for the Committee on Bills and Overtures, an overture of the Synod of Minnesota relating to the Indians. It represents that there is no government among them fitted to protect them, nor is any way provided by the United States for their redress. It asks that the General Assembly memorialize Congress respecting this thing. The Committee recommends a special committee to draw up the memorial proposed. This was adopted.

A letter from Dr. Musgrave was received and read. It contained a copy of the Philadelphia Convention's Basis, and Dr. M. also regretted that his own position necessitated his absence at this time. This communication was accepted and put upon the docket.

Dr. Ketchum, having the floor from the morning's session, then spoke upon the pending motion to adopt the Special Committee's report upon Reunion. He was willing to take off the sentence alluded to by Dr. Nelson, viz., "Hanging on the verge of the government."

Rev. S. W. Fisher wished to say a word on the subject of the terms of subscription to the Confession of Faith. That is a permanent symbol to which we hold and which shall be for the future. The lack of confidence in us refers to our mode of subscription to it. Dr. Fisher spoke of the convention at Philadelphia where some seventy New School men were present. This question came up, and some time after he was surprised to learn that out west they seemed to think that the N. S. men had subscribed to the *quædam verba*. This is what Princeton doesn't claim, and we didn't grant and which can't be granted. Prof. Smith and himself did not profess to represent the New School Church, but they thought they understood it. Dr. Fisher went on further to say that he had brought out to speak there upon that subscription. He had from the report of this Union Convention, to show how he had then spoken.

"Presbyterianism rests on two pillars, so far as form is concerned: the first doctrine; the second its order."