

of three distinct branches of the great Church of the Reformation. If you are known by the name of one of the greatest Reformers and of the other, we are together in our common Christianity and our allegiance to the great Head of the Church universal, and we assure you, then, in the name of this Assembly, that we regard your prosperity as our prosperity, and your joy as our joy. Carry back to the body which you represent our Christian salutations and our earnest wishes for your happiness and advancement.

Home Missionary Report Resumed.
Dr. Thomas Brown, of Tennessee, generally known as "Father Brown," said that when they came to speak of the Freedmen of the South he wished to say a word. He had spent his life so far among that people. He had been trying to instruct both the master and the slave as to their duty. He had been known to all the churches of East Tennessee as an anti-slavery man, and more generally called an Abolitionist. He had earnestly pleaded for the rights of the negro, and he might say that the happiest day of his life was the day when the State of Tennessee voted to ratify the Constitutional amendment abolishing slavery forever. [Applause.] That was a day of joy to him, indeed. There was a responsibility resting upon this Church with respect to Freedmen that perhaps rested upon no other denomination with such force. The N. S. Presbyterian Church had the entire confidence of the negroes of the South. Pains had been taken to represent it as the Abolition Church. The colored people knew its position as to the question of slavery. They had sense enough to know that that church had all along been anti-slavery in its feelings. [Applause.] On that subject they might be said to sympathize with our church. [Laughter.] They were not so stupid on this subject as some people would have them to be. They thought the N. S. Presbyterians were and had been their true friends. They had entire confidence in our church because they viewed it as a loyal church loyal to the Government and loyal to its Confession of Faith. He had heard of but two colored men, he had never seen them, who were "conservatives." They had not that stoutheadedness, however, in Tennessee. There it was "loyal and rebel." [Applause.] He had a son who had suffered from rebel hands and in rebel prisons. At one time, when he had escaped from rebel confinement and was making his way to the Union lines, he was greatly aided by a negro. He had asked, "See here, Uncle, you won't betray me, will you?" "Betray you?" replied the negro. "Why, massa, I'm a nigger." [Laughter and applause.] He had as much a nigger, you have no right to suspect my loyalty, because I am a negro. There was, indeed, a great responsibility resting upon the Church with regard to these Freedmen. They looked upon this church as peculiarly their friends. The speaker felt for them a very deep interest. He had labored for their good for many years. He had suffered much persecution on their account, his life, indeed, had been in constant jeopardy, but he had never desisted and the Lord had preserved him. He appealed to the church to stand by the Freedmen of the South, to contribute liberally for their benefit.

An invitation to visit the State Library was received from the State Librarian—Wion Forney, Esq.—and accepted with thanks.
A telegram was received from the General Assembly at Albany, announcing that on the first article of the union of the Old School General Assembly at Albany was taken last night, (Friday), and resulted in years, 186—nays, 77.
Adjournment till the afternoon.

SATURDAY AFTERNOON, MAY 29.
The consideration of the Home Missionary report was continued. Dr. Charles C. Bacon, of California, said that the completion of the Pacific Railroad would open up a large field on the Pacific coast. Rev. William Campbell, of Des Moines, Iowa, spoke at length in favor of the claims of Iowa upon the Home Missionary cause.
Rev. William G. Keplart, of Burlington, Iowa, rose to speak.
The Moderator asked the gentleman's name and locality.
Mr. Keplart said he did not like to tell, because he was from James V. Grimes' county. [Laughter and applause.] In Iowa the Old School men overshadowed the New School men, because the former had clung rigidly to their own basis, whereas the latter had consented to an unusual marriage with Congregationalism. The Congregationalists had seceded from their churches. But since they had been divorced, the Church was again prospering. The people felt a great interest in the Freedmen's cause. They were all abolitionists, and would be disposed to give more liberally towards this object than almost any other.
The Report was then adopted.

Church Erection Report.
This was read by Rev. Dr. Prentiss. After referring to the unparalleled demand for our feeble churches for suitable houses of worship, the Committee suggests (1) That the experience of the last two years with the new plan is such as to warrant the Assembly in adopting it as its settled policy. (2) That it shall be regarded as a part of the regular schedule of causes, and that a column be assigned to it in the Minutes. (3) They suggest (a) that pastors and elders should call attention to the new "form of request" which facilitates the application of property to the cause to which it is bequeathed. (b) That special donations be made through the Assembly's Board. (c) That when the sums contributed by a particular congregation are \$500 or more, they be given to some particular needy church by such congregation. (d) Extravagance in plans of building churches is rebuked. (5) Presbyterian Committees are suggested in place of Synodical. It is further proposed that the Permanent Committee be empowered by the Assembly to enlarge the present plan of changing \$200 of loan for the old fund into a donation, so as to allow \$300 for \$200, on condition that the remainder shall be paid. They recommended that pastors and elders be urged on the subject once a year. The following persons are recommended to the Assembly to fill the vacancies reported by the Board: Hon. Wm. E. Dodge, A. N. Brown, Esq., Rev. Joseph T. Duryea, D.D., and Rev. Arthur Mitchell.
The report was discussed and adopted.

Judicial Committee Discharged.
Rev. Dr. J. F. Tuttle, of Indiana, Chairman of the Judicial Committee, reported what purported to be a bill from the Synod of Iowa, bearing no date, and unaccompanied by the necessary papers, which the Committee recommended should be returned to the appellant. Adopted.
Dr. Tuttle then moved that the Judicial Committee be discharged. Agreed to.

Education.
Dr. Tuttle offered a resolution commending to the care and aid of the Church the "Society for the Promotion of Theological and Collegiate Education in the West." Adopted.
The report of the Educational Committee was read and adopted.

Secret Societies.
Rev. Dr. John Marsh by appointment of the Convention which met in Pittsburgh, May 5, addressed the Assembly calling upon the Church to oppose secret organizations. Dr. Marsh took occasion to say some severe things of the National Temperance Union, for which he was called to order by Hon. Wm. E. Dodge, and no official notice was taken of his mission.
The judicial case from the Synod of Peoria was made the order of the day for Monday. Adjourned.

MONDAY MORNING, JUNE 1.
Rev. Dr. Butler read a telegram received from the Albany Assembly which cost \$17.98 to send, and which is as follows:

ALBANY, N. Y., MAY 30, 1868.
J. Glentworth Butler, D.D., Permanent Clerk of General Assembly, Harrisburg:
The General Assembly in session at Albany, May 13, 1868, has passed without amendment, 187 yeas 63 nays, one excused, the report of the joint committee on re-union, with the following supplementary paper:

While the Assembly has approved of the report of the joint committee on re-union, it expresses its

preference for a change in the first item in the basis, leaving out the following words, viz: "It being understood that the confession is received in its historical, that is the Calvinistic or Reformed sense; it is also understood that various methods of viewing, stating, explaining and illustrating the doctrines of the confession which do not impair the integrity of the Reformed or Calvinistic system are to be fully allowed in the United Church, as they have hitherto been allowed in the separate churches." The Assembly believes that by omitting the clauses the basis will be more simple and expressive of mutual confidence, and the Permanent Clerk is directed to telegraph this proposed amendment to the Assembly at Harrisburg, and if that Assembly shall concur in the amendment it shall become of effect as the action of this Assembly." The Assembly appointed the Rev. C. C. Beatty, D.D., the Rev. V. L. Reed, D.D., and Buling Elders Robert Carter and Henry Day a committee to proceed at once to Harrisburg and personally to lay this action before the other Assembly. The committee has already left for Harrisburg.

Please acknowledge receipt of this.
WILLIAM E. SCHENCK, Permanent Clerk.
Bills and Overtures.
Prof. H. B. Smith presented a report from the committee of Bills and Overtures.
In respect to the communication from the Synod of Reformed Presbyterian Church, signed by S. O. Wylie and others, requesting this Assembly to cooperate in a movement for procuring an alteration in the Constitution of the United States, so as to give it a distinctly Christian character, your Committee recommend the following:
Resolved, That it is inexpedient for this Assembly, at the present time, to make any declaration upon this subject.
The report was adopted.
Dr. Smith from the same committee, reported the following:
Certain papers submitted to this Committee show that out of thirty-six chaplains in the Army of the United States, twenty-one are Episcopalians; that in our Navy sixteen chaplains of the twenty-seven are also Episcopalians; that the chaplain at West Point has always been Episcopal, with, for a few years, a single exception; that the chaplain of the Naval Academy has also been filled by Episcopalians for seventeen out of the twenty-two years of its existence; while at the same time the Episcopal Church does not probably minister to the fifth part of the population of the country, nor is the proportion of its adherents much, if at all, greater in our army and navy, and among the students at our military and naval academies. Such favors to a single denomination is at war with the impartiality which our General Government, including the Departments of War and the Navy, are bound to show in whatever pertains to religion; therefore Resolved, that the General Assembly of the Presbyterian Church in the United States of America protest against such manifest and unjustifiable favoritism in the appointment of the Army and Navy chaplains. Resolved, that a committee of five be appointed to prepare and send a memorial to Congress, asking for a redress of this inequality, and that the same memorial be also sent to the Secretaries of the Army and Navy. Resolved, that the committee report to our next Assembly upon this subject.
The report was adopted.
Dr. Smith also read a letter from the Joint Conventions of the Colonial and Continental Committees of the Free Church of Scotland, which suggests the adoption of combined action for supplying Gospel ministrations to English-speaking Presbyterians, travelling on the continent of Europe, or residing at places of general resort. The committee recommends that the Moderator and Permanent and State Clerks be a committee to correspond and elicit further information, and to enquire if the American Foreign Christian Union could accomplish the result aimed at. All these suggestions and reports of the committee were adopted.
Dr. Smith also offered the following resolutions concerning re-union, which were accepted and adopted.
Resolved, That the State Clerks of our several Presbyteries be instructed to call the attention of their respective Presbyteries to the Assembly's overture on Re-union, and to report the result of the action in due season to the State Clerk of the General Assembly.
Resolved, That the report of the joint committee on Re-union, and the report of the special committee of this Assembly and any other action of this Assembly pertaining thereto, be printed and sent to all our Presbyteries under direction of our State Clerks.

Publication.
Dr. Patterson read the report of the Standing Committee on Publication, which calls for earnest co-operation of pastors, church sessions and churches, in order to the increased efficiency and success of this enterprise. They urge the co-operation of all in extending the circulation of the Monthly, and recommend that the Permanent Committee be instructed to institute a system of colportage with special reference to the distribution of the publications of the committee throughout all the congregations in our connection. They urge the churches to utmost liberality and fidelity in collections, to enable the committee to make donations to needy churches and schools. The following persons are nominated to fill the vacancies created by the expiration of the terms of service of members of the committee: Revs. William E. Moore, Herrick Johnson, D.D., Z. M. Humphrey, D.D., T. J. Shepherd, D.D., and Mr. William E. Tenbrook.
The report was adopted.
Rev. Wm. Dulles secretary of the Publication Committee said that he was sorry the vote to "accept and adopt" had passed, for it gave to him no opportunity to speak upon the report. Rev. Albert Barnes was the chairman of the committee, and his example of punctuality and devotion to duty was very beneficial. He paid a warm tribute to the fidelity and laboriousness with which the committee devoted themselves to their work, both in the general committee meetings and in the meetings of the sub-committees of Publication and Business, into which it is divided—one member of the committee having attended sixty-four committee meetings. These gentlemen understand that the Assembly has decided that, in this age of intense activity, our Church will use the Press as one of the arms of its power. At every meeting of the Committee, applications for aid come up from our men, in the mission fields especially, in the shape of Sunday-school books. These applications should be, and they have been met. But we need to do far more for them. In old times ten dollars bought a library, but it will not now. We ought to be able to give twenty, thirty, even fifty dollars' worth, according to the case to our starting schools to put them on their feet—adding, in every case, to what the people do for themselves. Tracts and books on the distinctive doctrines of our Church are needed by our Home Missionaries; they send up earnest requests for these. Since coming to the Assembly he had received a petition for books and tracts from the Osage Presbytery in Southwest Missouri—these are the men who need the aid of this work. The colporteur work is proposed by the report accepted by the Assembly. One mode of this work is very economical. It is to use Pastors and Home Missionaries as distributors. There is then no cost for salary. The expenditure is for capital invested and donations. With regard to a paid colporteur to circulate publications and Sunday-schools, and visit to the people in the West, it will be undertaken if the churches will sustain the Committee. Now, as in every other

work, we must come to the money question. Money is not, as too often misquoted, "the root of all evil." It is a very good thing; it represents one of the noblest things in the world—labor. Those who have must send to those who have not. The pith of the matter is that we need principle and system (for all our causes) on the part of pastors and sessions. "It needs courage," it has been said here, "to resist the pressure of agents for outside good works." We must be brave and firm enough to say to applicants, "We have certain collections which we are bound to take, and after that we will do more if we can." It requires determination—but unless it is done, we shall continue to hear of vacant columns in the reports for Home Missions, Education, &c. With regard to the recommendation that the Presbyteries Monthly be put into all of our families, Mr. Dulles argued that a magazine intended to lead men to be benevolent, must be circulated with some difficulty, but that it was of great importance that it should be done, and was worth the trouble it cost. It was published by the committee at a loss for the good of the church.
The vote being reconsidered,
Rev. Mr. Marshall, of Minnesota, thought that in many cases, colportage could do but little good—nevertheless the colporteur could be very advantageous as a missionary in many parts of Minnesota. He thought that collecting agents were either a great help or a great hindrance, and last year he had been down as a general thing upon those who came.
Rev. Mr. Avery urged the importance of giving funds. No church could afford to live within itself, and keep its resources at home.
Rev. W. E. Weber, of Nevada, spoke of our publications as of great use in his work on the California side of the land.
Rev. S. W. Crittenden said that the Presbyterian Publication Committee published 75 tracts, 27 little books, 11 catechisms (good to make the O. S. brethren appreciate our orthodoxy). As to this last Dr. Hodge had been presented with every style issued. There are between 30 and 40 bound books exclusive of S. S. books which number 110; and of which 15 were published last year. Mr. Crittenden spoke of his own connection with the committee in the bookstore, and also concerning the business of the committee. He added that the bookstore designed to keep for sale the best publications of all other houses. They endeavored to find out what was right to be entrusted to the children of schools. Mr. C. mentioned the similarity of work between the S. S. committee and the Publication cause.
Mr. Yravan added a few words on the same general subject.
Rev. G. H. Chatterton and others spoke and the debate was growing general when it was arrested by Mr. Weed.
The publication report was then adopted.

Mileage and the California Delegates.
The Mileage Committee reported concerning the expense of the California delegates, desiring to do liberally by the members from a distance. But the committee see that it is only possible to pay those who are bona fide delegates, as others come who are East anglers of selection in consequence of "going East" to California, and speak of the adoption of the report. He did not feel that the distinction should be drawn, but that the pro rata rule should be enforced. Almost all who were present were going back, and all would go, except for providential reasons. In view of this large delegation this year, and of the importance of the representation, now better than ever previously, he hoped the distinction between them and other delegates would not be pressed.
Rev. W. W. Macomber, of Nevada, said that they had not come to be a burden to the Assembly, but they had an interest in the matter. He did not want to see the delegation from California cut off in future years and also. They had spoken for the opposition line, who had charged them, far only one way. They desired to be perfectly honorable about it.
At this point the discussion was principally interjectory—showing that the Californians wished to come, but had felt unable as Presbyteries to support the entire expense, and also that the Mileage Committee heartily wished to pay them, but the money was not in hand.
Rev. Geo. Duffield, Jr., said that Gen. Buford had told him that the Pacific R. R. would be opened through by another year. Then we could receive our delegates much more cheaply.
The States Clerk announced that this was a test question. \$800 would need to be increased to \$12,000 if this was to be arranged for the next year. He gave a clear statement of the financial affairs of the Assembly.
Wm. E. Dodge said that this whole thing had to be arranged. We don't know how far west the church and the United States are going. He hoped that these brethren would not be kept out of their claims.
Dr. Nelson did not wish to see dollars and cents mixed up too much with the affairs and equity of this matter. He thought the California brethren were not paid evenly if the rest of the Assembly were not paid. We would not have a member who could not pay six and ten cents a member was contemptible. Out West in St. Louis you couldn't buy five cents worth of peanuts of a boy on the corner of the street!
Mr. Ward, Chairman of the Mileage Committee spoke of this arrangement, not as a precedent but as a temporary thing. He wished it to be so understood.
An amendment was proposed by Mr. Tew, which instructed the Assembly to borrow money and pay the claims. This passed unanimously and with it the original report as amended.
Dr. Nelson then moved that the assessment be raised so much as the clerks deemed advisable.
Dr. Butler suggested that the rule of the Assembly must be changed, which was done, after opposition from some members.
Rev. J. H. Walker of Wisconsin, and the Western men generally were in favor of the raise. He, particularly, "didn't wait any such picaune man about."
[There being no order in the house but the order of the day and that being lost—the Assembly went out to sea in a very small boat and were speedily out of sight of land. Your reporter would suggest, hereafter, it would be a capital arrangement if among its many appropriations the Assembly could make one for a travelling library of Cushing's Manuals to be always in the house for the use of members and to be under the care of the State Clerk. He does not think that there is a single parliament anywhere about order which hasn't been consigned to indefinite distance a dozen times during this session.]

Judicial Case.
Rev. Dr. Tuttle for the Judicial Committee read an agreement between Revs. L. P. Crawford and Glen Wood concerning the judicial case of Carey McLain vs Jessup, as follows: "We agree that the Assembly may determine the question upon the legal and constitutional questions involved therein; and that the testimony need not be heard." The question, about which was the order of the day, was then decided by hearing the Judicial Report which had been previously recommitted.
The rule relating to entrance upon Judicial business having been read, the Assembly adjourned until three o'clock.

MONDAY AFTERNOON, JUNE 1.
The Judicial case was taken up.
Mr. Crawford, the complainant, was heard. He said he had been sitting patiently for the past ten

days like the paralytic waiting for the moving of the waters. He had given notice to the Synod of an appeal but had thought it better to appear for McLain as an original complainant. The record shows that the Synod objected as to (1.) counter charges. (2.) as to proceeding on these and (3.) as to pressing the accused to trial without regular citation. Mr. Crawford proceeded to show that counter-charges are inadmissible by the book. (B'k of Dis. iv. 5.) Also that all the previous proceedings must be gone through as required before the regularity of the case is approved. The Synod confesses that these irregularities exist and the complainant asked that its verdict be set aside. The book was clear. He was himself a constitutional Presbyterian and he wished to see no irregularity.
Rev. Glen Wood in behalf of the Synod wished the brethren to know that there had been two parties all through the previous transactions. The question is, whether Synod did right to affirm the decisions of lower courts. The ground of appeal to the Synod was error in judgment. This was to put the thing on its merits and then the trial was on cross-points. The church at Au Sable Grove had excommunicated Carey McLain—but the Synod had said this should have been only suspension. Mr. Wood presented the facts in the case exactly as Mr. Crawford laid. The guilt and innocence of the parties is not in question—so the counter-charges can be of no value. He undertook to say that there was a regular citation drawn up Feb. 1, and put into the hands of McLain.
Mr. Crawford rose to the question whether Mr. Wood could go so far back of the record as this:
The Moderator ruled that Mr. Wood had a right to defend the Synod from the charge of informality, but asked if the defendant was not guarding the Synod by denying the Synod's action.
Some little debate was occasioned by the questions as to the base of argument which arose at this point.
Mr. Wood did not wish the case returned because it would occasion confusion and distraction in the church.
Mr. Crawford called for any record of McLain's having received a citation.
Mr. Wood said it was not matter of definite record but witnesses had testified to it as a fact. Two cases were at the same time before the session, McLain vs Jessup and Jessup vs McLain.
Various questions at this point elicited the fact that the case was only a cross-suit, with the other half nowhere.
The Moderator ruled that the Assembly must judge whether Mr. Wood went back of the regular agreement on which the case came up at the present time.
Mr. Crawford responded to the statements of Mr. Wood. He gave a history of the case by which it would seem that Mr. McLain had not waived his constitutional rights and was not cited to appear. The session when it met, met to try Jessup and not McLain. And after making a luminous exhibition of the informality and the case he closed his plea. He was he said a plain backwoodsman. He knew little about these things and wished to know less. But all he desired was to have the Synodical action set aside. He did not desire censure upon the Synod itself.

Delegation from Albany.
The case, on motion of Dr. H. B. Smith, was then suspended in order to hear from the delegates of the General Assembly at Albany, Rev. C. C. Beatty, Esq., and Henry Day, Esq., who had just arrived. A paper brought from the Assembly at Albany was read, being in brief what their dispatch had already announced to this house.
Rev. Dr. Beatty, being introduced by the Moderator, spoke as follows:
Moderator and Brethren of this Assembly:—We appear before you, on the behalf of our own Assembly, to ask your concurrence in a proposed amendment to the first Article of the Basis of Re-union. That Basis has been finally approved in our Assembly by a large majority, almost three to one on the final vote. Every proposition to amend that Basis was voted down promptly by the Union majority, and this very amendment, in various forms, after the rest, until the Report of the Joint Committee was entirely approved. Then it was, and not till then, that the Union majority proposed to submit to you—not to adopt themselves till you have adopted it—an amendment which, for reasons they much prefer to the present form, was passed by almost a unanimous vote.
These reasons are two—as stated in the minute which has been read to you. 1. As being more simple. It carries us back to the original common acceptance of the Standards by both bodies. This is of long established use, is familiar to our ministers, ruling elders and people. The subsequent defining as to how understood on the one hand or the other, is a new form, not readily comprehended by many, awakening inquiry as to its meaning, may be mistaken, perhaps complicates legal questions—excites in itself suspicion and jealousy. 2. It is more expressive of mutual confidence. This must be the real ground of our union; if it is to be true and lasting, and we wish to take every method to maintain and promote it. We want nothing to shake this confidence, or which seems to express or awaken distrust. On this account we think it best not to demand and require guarantees from each other, in regard, either to orthodoxy or liberty; other than our common acceptance of our Symbols, as containing the system of doctrine taught in the Scriptures. We assume that the mutual confidence which we do feel in each other—and must feel to be a really united Church—is the strongest and surest guarantee, and should be sufficient. These are our reasons.
You will observe, Sir, that only when they had carried and endorsed the views of the Joint Committee, and given evidence of their willingness to accord that liberty of "various methods of viewing, stating, explaining and interpreting the Confession," that they propose this amendment. Let it be distinctly and fully understood, that it is not from any desire to limit that liberty which we claim for ourselves, and are willing to accord to others, but because we do not think it necessary to burden that article with what destroys its simplicity, and may be considered an earthwork of entrenchment for defence or offence; when we design to be without divisions, and harmonious as well as united Church. Your Committee and ours, in the report, say, that for themselves, they would have been content to rest in this prescribed form of words—if an outside pressure had not been upon us. So we say still—myself—Dr. Adams—every member of our Committee in Albany. We acknowledge that the proposal for explanations came from us. I take on myself the folly, if not the sin, of first suggesting it;—as I have explained to our own Assembly—not because I ever thought it best in itself, but to satisfy others whom we represented. Now our Assembly has relieved us from this pressure. Brethren, if you also will do so, I shall thank God and you.

There is another reason with us, why we desire and ask this amendment, and I will candidly acknowledge it. It will help us before our Presbyteries in our effort to have them adopt these articles. We will need all the help we can get. You observe that there is a large minority vote. It is composed of two general classes. First, of those who contend against any union with your body from want of confidence. Though few, they are excellent, sincere men, able and determined—we fear inflexible in opposition. As they will not, probably, be influenced by any reasonable measure which can be adopted, we must let them take their own persistent way, till God in His good providence and by

His blessed Spirit leads them to look on things differently. This we hope they will ere long do. (Dr. Beatty said this with evident emotion.) There are, however, many others, who, while they, with us, have confidence that we are so far agreed substantially, that we may unite, for various reasons object to this item, and they are many others, whom they represent, would be gratified and reconciled by this change. Many, all through our Assembly, thus feel very solicitous for this result, and our excellent and able Moderator (Dr. Musgrave), whose heart years for union, said to me in his parting words—"Tell that Assembly for me, that they cannot take a surer step towards union, than to adopt this amendment. With this we can and will carry it with our Presbyteries." Perhaps we may carry it without. And, brethren, if you say so, we will go forward earnestly and hopefully, advocating Union on this amendment which has been approved—though if you, we will go forward much more cheerfully and confident of success. We believe that it is of God, and under Him, it will surely come ultimately, but we wish it to come without delay, as speedily as possible, according to the previous arrangements. Brethren, aid us as far as you can.
Dr. Villeroy D. Reed, said that they had heard gladly that God had been in our midst. The discussion at Albany gave evidence of the presence of the same divine Spirit. God controlled all bitterness and bad feeling and uncharitableness. But there had not been the same evidence of unanimity there as here. Whether it were in consequence of less prayer or more sin, or less faith, he would not say. The strong opposition to that Assembly could not be understood except by an eye and ear witness. Nearly three to one, however, was the proportion on the final decision in favor of the Union. There they stood, and they would still stand there. They had no right to move. By pen and voice and everything they could try to carry the Presbyteries. (Applause.) But they asked if they couldn't be helped. There is a strong desire for organic Union, and it is time for the two bodies to come together. He had himself always been known as an Old School man—coming in after the division, it was not yet a thoroughly unpartisan man, but he rejoiced in the time came, and he thought it was the time, when the union was about to be effected.
Elder Robert Carter said that the day he had looked to for years was now dawning. He remembered a story of Colleton. In the gray of the morning the Earl of Kilmarnock was taken prisoner and dragged along. His hat fell off, and his son, on the opposite side, went across, took his father's hat, and put it on, and then went back to the hostile ranks. This, too, was the case of father and brethren. It must be remembered that five theological professors were in that body at Albany, and the young ladies, who had sat at their feet, now stood up and voted against them. Many wished to show respect to their fathers by passing this amendment. God's hand was making things their strength. And, although the men who had led for years were on the other side, and they stood up and declared their fears, it had been carried. Those in the Albany assembly, who did not wish to ask for concessions were those sent here to ask for this. If this was gained, their battle was won. They did not want to leave the fathers out. They wanted to come in love, and so they hoped to see this simple change. When we asked our views, we did not bind them down to strict terms. We were to take things as they anyhow. (Laughter.) We ought to have no more than simple confidence. The great philosopher, seeing the little child dipping a shell into the water of the ocean, and emptying it into the sand, found in that an emblem of his own attempt to exhaust the greatness of God. Let us not attempt to interfere with God's ways.
Elder Henry Day felt he was among the saints of God when he was here. He found old friends and dear old about him. He said their moderator, a stiff, strong, old Scotch Presbyterian, [Dr. Musgrave, who would as soon have thought of taking rings and laying to the seas, as of Reunion on any terms, had laid his hand on his (Mr. Day's) shoulder, and said, "Tell them how earnestly I desire union." We might think it was queer to have stiff, captious O. S. men again try to interfere with the basis. But they were determined to go through, and they were not here to represent the captious ones. They were representatives of the victors in the battle, and they presented this amendment as an evidence of their good will. He wanted it because he wished to be sure of the consummation of this thing. The moment this change was allowed, the Union was complete. The New School Assembly holds in its hands the destiny of both churches to-day. You stand where you never stood before. He would say this openly. There is no such power in deciding matters of fact as the power of common sense men. The plain men of the Church wanted this amendment, because it wiped out all ambiguity, and left the old tenets of their fathers pure and simple. They couldn't exactly understand what "Calvinistic sense" and "Reformed sense" meant. As a lawyer, he felt that, in adding those explanatory clauses, a mistake was made in leaving certainties, tried for years, and taking up with new and untried plans. These words in the doctrinal basis, meant for peace, would be like an old fence, or even a bush, to an army in a battle—something to afford shelter in fighting. "It was difficult to explain the explanation. It grew worse and worse, the more one attempted it. Now they felt doubtful and feared the suspicions which would be excited. Adopt this article, however, with the "epitome" protection for each side, and how then would it be, when the families of the Presbyterian Church camp? It would be far better to have merely the simple old words as a basis for broader union. Some who lived far away might not perhaps know what kind of an animal an Old School man was. And how could they know clearly about the Calvinistic and Reformed sense? These words are the cause of misunderstanding and misapprehension. The Law Committee stated that your property would be ascertained, stands, much of it, on the plain confession of the fact, if there is anything added or subtracted, away from the property—\$200,000 at Princeton, for example. But by the amendment here presented, the end can be gained without jeopardy to property. There are also a few who will go out from the Old School if this article passes as it now stands in the present aspect of the case. But these could readily be harmonized by this amendment. They, as committees, were hurried off without a cup of water or a crust of bread. So anxious was the Old School to have this matter settled. He was in earnest. He didn't come here to say, "How do you do?" and go back and pay his own fare for no object. For he wanted us to feel that we held this thing in our own hands, and we had a solution of difficulties in this amendment, which would be complete. They had put the bars down, burned the ships, and come and offered to us the simple plain basis. You might ring out the nuptial bells from every steeple, then as soon as you pleased.
Prof. H. B. Smith moved that the vote of the Assembly be reconsidered, in order to adopt the proposition of the Old School Assembly.
Dr. Patterson asked whether, not merely the basis, but the whole report of the Joint Committee was approved by the Old School Assembly.
Mr. Carter answered that it had been adopted serially.
Dr. Patterson said he meant not only the basis of union, but the report also.
Mr. Day answered that the basis was approved, and the other was merely accepted.
Dr. Patterson said that, as he understood it, the approval was confined to the basis, and did not include the explanation expressed in the report accompanying it. He was in favor of coming back to the Constitution pure and simple. If the explanatory clauses were to be stricken out, would it not be regarded by this Assembly as more indicative of good feeling and confidence, if, in consideration of its adopting the amendment proposed by the Old School Assembly, the Old School Assembly should agree to strike out the tenth article? So also the matter of examination would be left where the Constitution places it.
Henry Day and Robert Carter replied that they had

work, we must come to the money question. Money is not, as too often misquoted, "the root of all evil." It is a very good thing; it represents one of the noblest things in the world—labor. Those who have must send to those who have not. The pith of the matter is that we need principle and system (for all our causes) on the part of pastors and sessions. "It needs courage," it has been said here, "to resist the pressure of agents for outside good works." We must be brave and firm enough to say to applicants, "We have certain collections which we are bound to take, and after that we will do more if we can." It requires determination—but unless it is done, we shall continue to hear of vacant columns in the reports for Home Missions, Education, &c. With regard to the recommendation that the Presbyteries Monthly be put into all of our families, Mr. Dulles argued that a magazine intended to lead men to be benevolent, must be circulated with some difficulty, but that it was of great importance that it should be done, and was worth the trouble it cost. It was published by the committee at a loss for the good of the church.
The vote being reconsidered,
Rev. Mr. Marshall, of Minnesota, thought that in many cases, colportage could do but little good—nevertheless the colporteur could be very advantageous as a missionary in many parts of Minnesota. He thought that collecting agents were either a great help or a great hindrance, and last year he had been down as a general thing upon those who came.
Rev. Mr. Avery urged the importance of giving funds. No church could afford to live within itself, and keep its resources at home.
Rev. W. E. Weber, of Nevada, spoke of our publications as of great use in his work on the California side of the land.
Rev. S. W. Crittenden said that the Presbyterian Publication Committee published 75 tracts, 27 little books, 11 catechisms (good to make the O. S. brethren appreciate our orthodoxy). As to this last Dr. Hodge had been presented with every style issued. There are between 30 and 40 bound books exclusive of S. S. books which number 110; and of which 15 were published last year. Mr. Crittenden spoke of his own connection with the committee in the bookstore, and also concerning the business of the committee. He added that the bookstore designed to keep for sale the best publications of all other houses. They endeavored to find out what was right to be entrusted to the children of schools. Mr. C. mentioned the similarity of work between the S. S. committee and the Publication cause.
Mr. Yravan added a few words on the same general subject.
Rev. G. H. Chatterton and others spoke and the debate was growing general when it was arrested by Mr. Weed.
The publication report was then adopted.

Mileage and the California Delegates.
The Mileage Committee reported concerning the expense of the California delegates, desiring to do liberally by the members from a distance. But the committee see that it is only possible to pay those who are bona fide delegates, as others come who are East anglers of selection in consequence of "going East" to California, and speak of the adoption of the report. He did not feel that the distinction should be drawn, but that the pro rata rule should be enforced. Almost all who were present were going back, and all would go, except for providential reasons. In view of this large delegation this year, and of the importance of the representation, now better than ever previously, he hoped the distinction between them and other delegates would not be pressed.
Rev. W. W. Macomber, of Nevada, said that they had not come to be a burden to the Assembly, but they had an interest in the matter. He did not want to see the delegation from California cut off in future years and also. They had spoken for the opposition line, who had charged them, far only one way. They desired to be perfectly honorable about it.
At this point the discussion was principally interjectory—showing that the Californians wished to come, but had felt unable as Presbyteries to support the entire expense, and also that the Mileage Committee heartily wished to pay them, but the money was not in hand.
Rev. Geo. Duffield, Jr., said that Gen. Buford had told him that the Pacific R. R. would be opened through by another year. Then we could receive our delegates much more cheaply.
The States Clerk announced that this was a test question. \$800 would need to be increased to \$12,000 if this was to be arranged for the next year. He gave a clear statement of the financial affairs of the Assembly.
Wm. E. Dodge said that this whole thing had to be arranged. We don't know how far west the church and the United States are going. He hoped that these brethren would not be kept out of their claims.
Dr. Nelson did not wish to see dollars and cents mixed up too much with the affairs and equity of this matter. He thought the California brethren were not paid evenly if the rest of the Assembly were not paid. We would not have a member who could not pay six and ten cents a member was contemptible. Out West in St. Louis you couldn't buy five cents worth of peanuts of a boy on the corner of the street!
Mr. Ward, Chairman of the Mileage Committee spoke of this arrangement, not as a precedent but as a temporary thing. He wished it to be so understood.
An amendment was proposed by Mr. Tew, which instructed the Assembly to borrow money and pay the claims. This passed unanimously and with it the original report as amended.
Dr. Nelson then moved that the assessment be raised so much as the clerks deemed advisable.
Dr. Butler suggested that the rule of the Assembly must be changed, which was done, after opposition from some members.
Rev. J. H. Walker of Wisconsin, and the Western men generally were in favor of the raise. He, particularly, "didn't wait any such picaune man about."
[There being no order in the house but the order of the day and that being lost—the Assembly went out to sea in a very small boat and were speedily out of sight of land. Your reporter would suggest, hereafter, it would be a capital arrangement if among its many appropriations the Assembly could make one for a travelling library of Cushing's Manuals to be always in the house for the use of members and to be under the care of the State Clerk. He does not think that there is a single parliament anywhere about order which hasn't been consigned to indefinite distance a dozen times during this session.]

Judicial Case.
Rev. Dr. Tuttle for the Judicial Committee read an agreement between Revs. L. P. Crawford and Glen Wood concerning the judicial case of Carey McLain vs Jessup, as follows: "We agree that the Assembly may determine the question upon the legal and constitutional questions involved therein; and that the testimony need not be heard." The question, about which was the order of the day, was then decided by hearing the Judicial Report which had been previously recommitted.
The rule relating to entrance upon Judicial business having been read, the Assembly adjourned until three o'clock.

MONDAY AFTERNOON, JUNE 1.
The Judicial case was taken up.
Mr. Crawford, the complainant, was heard. He said he had been sitting patiently for the past ten

days like the paralytic waiting for the moving of the waters. He had given notice to the Synod of an appeal but had thought it better to appear for McLain as an original complainant. The record shows that the Synod objected as to (1.) counter charges. (2.) as to proceeding on these and (3.) as to pressing the accused to trial without regular citation. Mr. Crawford proceeded to show that counter-charges are inadmissible by the book. (B'k of Dis. iv. 5.) Also that all the previous proceedings must be gone through as required before the regularity of the case is approved. The Synod confesses that these irregularities exist and the complainant asked that its verdict be set aside. The book was clear. He was himself a constitutional Presbyterian and he wished to see no irregularity.
Rev. Glen Wood in behalf of the Synod wished the brethren to know that there had been two parties all through the previous transactions. The question is, whether Synod did right to affirm the decisions of lower courts. The ground of appeal to the Synod was error in judgment. This was to put the thing on its merits and then the trial was on cross-points. The church at Au Sable Grove had excommunicated Carey McLain—but the Synod had said this should have been only suspension. Mr. Wood presented the facts in the case exactly as Mr. Crawford laid. The guilt and innocence of the parties is not in question—so the counter-charges can be of no value. He undertook to say that there was a regular citation drawn up Feb. 1, and put into the hands of McLain.
Mr. Crawford rose to the question whether Mr. Wood could go so far back of the record as this:
The Moderator ruled that Mr. Wood had a right to defend the Synod from the charge of informality, but asked if the defendant was not guarding the Synod by denying the Synod's action.
Some little debate was occasioned by the questions as to the base of argument which arose at this point.
Mr. Wood did not wish the case returned because it would occasion confusion and distraction in the church.
Mr. Crawford called for any record of McLain's having received a citation.
Mr. Wood said it was not matter of definite record but witnesses had testified to it as a fact. Two cases were at the same time before the session, McLain vs Jessup and Jessup vs McLain.
Various questions at this point elicited the fact that the case was only a cross-suit, with the other half nowhere.
The Moderator ruled that the Assembly must judge whether Mr. Wood went back of the regular agreement on which the case came up at the present time.
Mr. Crawford responded to the statements of Mr. Wood. He gave a history of the case by which it would seem that Mr. McLain had not waived his constitutional rights and was not cited to appear. The session when it met, met to try Jessup and not McLain. And after making a luminous exhibition of the informality and the case he closed his plea. He was he said a plain backwoodsman. He knew little about these things and wished to know less. But all he desired was to have the Synodical action set aside. He did not desire censure upon the Synod itself.

Delegation from Albany.
The case, on motion of Dr. H. B. Smith, was then suspended in order to hear from the delegates of the General Assembly at Albany, Rev. C. C. Beatty, Esq., and Henry Day, Esq., who had just arrived. A paper brought from the Assembly at Albany was read, being in brief what their dispatch had already announced to this house.
Rev. Dr. Beatty, being introduced by the Moderator, spoke as follows:
Moderator and Brethren of this Assembly:—We appear before you, on the behalf of our own Assembly, to ask your concurrence in a proposed amendment to the first Article of the Basis of Re-union. That Basis has been finally approved in our Assembly by a large majority, almost three to one on the final vote. Every proposition to amend that Basis was voted down promptly by the Union majority, and this very amendment, in various forms, after the rest, until the Report of the Joint Committee was entirely approved. Then it was, and not till then, that the Union majority proposed to submit to you—not to adopt themselves till you have adopted it—an amendment which, for reasons they much prefer to the present form, was passed by almost a unanimous vote.
These reasons are two—as stated in the minute which has been read to you. 1. As being more simple. It carries us back to the original common acceptance of the Standards by both bodies. This is of long established use, is familiar to our ministers, ruling elders and people. The subsequent defining as to how understood on the one hand or the other, is a new form, not readily comprehended by many, awakening inquiry as to its meaning, may be mistaken, perhaps complicates legal questions—excites in itself suspicion and jealousy. 2. It is more expressive of mutual confidence. This must be the real ground of our union; if it is to be true and lasting, and we wish to take every method to maintain and promote it. We want nothing to shake this confidence, or which seems to express or