THE EVENING TELEGRAPH.

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THE ASSEMBLY.

FIRST EDITION

The Reunited Presbyterian Church-Its First General Assembly in Session.

The Opening Exercises.

The Sermon by the Rev. Philemon H, Fowler, D. D., Moderator of the Last New School Assembly.

"What God has joined together, let not man put asunder.'

Such were the words pronounced by George H. Stuart, Esq., of this city, on the 12th of November last, at Pittsburg, where the Rev. Dr. Jacobus, Moderator of the "Old School" Presbyterian Assembly, grasping the Rev. Dr. Fowler, Moderator of the "New School" Assembly, by the hand, declared, by the almost unanimous vote of the clerical and lay members of both branches of the denomination, that "these churches have been united." It was in this spirit that a large and attentive audience aathered at an early hour this morning in the old First Presbyterian Church, on South Washington Square, to witness the opening exercises of the First General Assembly of the reunited Church.

On the 17th of May, 1838, a full generation ago, the representatives of this large and in-fluential denomination met together for the last time previous to this occasion, in the old Seventh Church building, which at that time stood on Ranstead Place, Fourth street, above Chesnut, but which, like the unseemly disputes which led to the disruption of the Church at that time, has passed away forever! At the Assembly held in 1837, premonitions of a schism were evident in the action of that body in exscinding four of the synods which were regarded as Congregational and heterodox, and the effort to organize the Assembly of 1838 manifested so much discordance in its elements, that the representatives of the excommunicated synods and their friends throughout the Church abandoned the regular place of meeting and organized the "New School" Assembly in the very church where to-day, thirty-two years after, the delegates of the whole Church came together in entire harmony and without a semblance of discord.

The Delegates

continued to arrive in large numbers yesterday afternoon and this morning, and by 11 o'clock to-day nearly all the six hundred or more "commissioners" who will compose the Assembly were in the city. The Committee Con ommis-sions were in session at the First Church both vesterday afternoon and this morning, examin-

Theological Seminary at Princeton, N. J., of the "Old School," and Rev. Edwin Hatfield, D. D., of New York city, of the "New School." Until an election for Permanent Clerks can be had, the duffes of these offices will be performed by the Rev. William E. Schenck, D. D., who held the same position in the last "Old School" Assembly, and has for some years been Super-intendent of the Church Extension operations and Secretary of the Board of Publication, and by the Rev. J. Glentworth Butler, D. D., of this city, the Permanent Clerk of the last "New School" Assembly. Interesting sketches of all these distingnished divines will be found on an inside page.

It will be interesting to note that from 1788 to the division of the Church, in 1838, there were only eight Stated and four Permanent Clerks, and since 1838 the Old School has had four of the School has had four of the first and four of the second, and the New School two of the first and three of the second. Doubtless from the list given above of temporary clerks the regular clerks of the Reunited Assembly will be selected.

The proceedings opened at 11 o'clock promptly, with a voluntary on the organ, followed by the anthem "O, be joyful in the Lord," by the quar-tette choir of the church.

The Opening Prayer.

At the conclusion of the anthem, prayer of invocation was offered by Rev. M. W. Jacobus, D. D., of the Theological Seminary at Alle-gheny City, Pa., and Moderator of the last "Old School" Assembly, as follows:—

School" Assembly, as follows:— "Great God, Most High, Almighty, Father, Son, and Holy Ghost, giory be to Thee this day. Are we not Thy people and the sheep of Thy pasture ? Thy mercy is everiasting and Thy mercy endureth to all generations. Who is there like unto Thee? Theon rulest the raging of the sea, when the waves thereof arise. Thou stillest the noise of the sea, the noise of the waves and the tumuits of the people. Thou art a great God and a great King. Thou reignest above all kings forever. Thou art God and we will praise Thee. Thou art our Father and we will giorify Thee.

above an kings forever. Thou are one and we will glorify mains Thee. Thou are our Father and we will glorify Thee. "We give thanks to the Lord, for He is good; for His mercy endureth forever." We thank Thee this day for all the good things we enjoy _-for the Scrip-tures, for the ministry, for the words of Christ, and the hope of glory. Especially would we thank Thee on this bright blessed day for the reunion of the churches which we represent, and which this day is celebrated. We thank Thee for all we this day en-joy; for having come together from different parts of the land and from abroad to sit in council together in this court of our blessed Lord Jesus Christ. Is there not one body and one spirit even as we are one together? Wilt not Thou, O Lord, Head of the and of a sound mind, that we may have power to work righteously in Thy sight? May we be baptised this Assembly grant us Thy protection for the sake of our Lord Jesus Christ; and we would give praise to god Most High, the Father, Son, and Holy Ghost _-one God, blessed and glerious forever. Amen."

The Opening Hymn.

The following hymn, written especially for the occasion by Francis de Haes Janvier, Esq., of this city, was then announced, the whole congregation joining in singing it to the tune of "Old Hundred":--

Almighty God—while, day by day, We faiter, fail, and pass away; Thy changeless glory we adore:--Immutable forevermore.

Though prone to err, and disagree, And slight thy law of harmony; All controversy we resign, And pledge ourselves, in union, thine.

Thine, and thine only, would we be;-One with each other, one with thee: In God the Father, God the Son, And God the Spirit, ever one.

One, in the mission we fulfil;

PHILADELPHIA, THO All, reassive pile at its reconstruction; and as our frequires us expectally to care for it. The argument which Romanism makes out of fination of the illustration it gives of it, may incline Protestant minds to disparage it. But we may concede its worth without prejudice to our-selves or advantage to our adversaries. And we must not confound with it their counterfeit of it, they have union without harmony. The cohesion is from compression. Genuine Catholicism is one and not their alignton. We cannot describe the organization in which for their and one body. It is the attraction of parts, and not their alignton. We cannot describe the organization in which for or of it may exist than is requisite to a connec-tion, and within it may be varieties of polity, and on and within it may be varieties of polity, and herarchy. There must be a union of some kind, however. We talk of sects as divisions of an army, but facts do not correspond to the figure. There is a combination of the divisions of an army, but an ef-tire segregations of the sects. Artillery, cavairy, and infantry are parts of a single organism, but preseluterianism, Congregationalism, Methodism, breacher, and practice, but as these members, per-diting the average in a work. The one are in a difference with each truth, and independent preselution of the divisions of an army, but an ef-tre segregation of the sects. Artillery, cavairy, and infantry are parts of a single organism, but preseluterianism, Congregationalism, Methodism, breacher, it may consist of various members, per-troiters as body with head, truth, and independent of the saccificed in unifying the Church. The fasth of the saccificed in unifying the Church. The fasth of the saccificed in unifying the Church. The fasth of the saccificed in unifying the Church. The fasth of the saccificed in unifying the Church. The fasth of the nemination of the nodes to them expanded by avoint obse; and the broadest of them expanded by avoint to b

systems of what is extraneous to them brings them nearer together. Preshyterianism is liable to disintegration. Count its sects in Scotland and in this country; the Es-blished, the Free, the United Presbyterian Churches, the Reformed Presbyterian Synod, the Reformed Presbyterian Synod in Scotland, the Synod of United Original Seceders, there, and the Presbyterian Church in the United States, the Southern Presby-terian, the Cumberland Presbyterian, the United Presbyterian, the Associate Reformed Presbyterian, South, the Reformed Presbyterian General Synod, the Reformed Presbyterian Synod, the Associate Reformed Synod of New York, the Associate Synod of North America, the Reformed Presbyterian Church Synod, and the two Reformed (Dutch and German) Churchers, here.

of North America, the Reformed Presbyterian Church Synod, and the two Reformed (Dutch and German) Churchers, here. There is an explanation of the fact that turns it to the credit of Presbyterianism. It may be ascribed to the mental activity which the system awakens, and with which it is congenial, and to the apprecia-tion of truth and the sensitiveness and tenacity of principle which it cherishes and with which it sym pathises. It quickens the minds of its adherents and active minds affect it, and minds in motion come into collision while torpid minds lie in peace. They value truth and will contend for it, while they who care little for it will repel no assaults upon it. They are keenly alive to right and wrong, and cling to the first with an unyielding grasp and thrast off the last with a vigorous repulse. And the causes which in Presbyterianism operate for division facilitate union. The eye that is quick to discern error is as quick to recognize truth. The heart that recoils from wrong embraces right. Hence the frequency with which divided Presbyte-rians have been reunited. The Synod of Ulster and the Irish Seceder Synod coalesced in the Irish Pres-byterian General Assembly; the Seceder and the Relief Churches in the United Presbyterian Church of Great Britain; the Synod of Philadelphis and the Synod of New York in the Synod of New York and Philadelphia; the Associate and the Associate Re-formed Churches in the United Presbyterian Church; the Old and New School in the Southern General Assembly, and here we are once two bodies of the same name, at a jubice meeting of the General As-sembly of the one Presbyterian Church in the United

tually forbidden, and voluntary action for home mis-sions ruled judicatories and determined ecclesiasti-

the second secon

reactions and demonstrate its noperatiness. An-tagonisms have ceased, and there is nothing to separate us. The amaigamation of its elements, so remarkable in the State, is complete in our Church. We do not reject, nor repeal, nor disown New England. Ten-derly and fervently do we love her, and proudly do we glory in her. But the Congregationalism of New England that antagonized Presbyterianism, and would not quietly mingle with it, has been with-drawn from us. We did not eject it or drain it; it thrust itself out or was plucked from us. Becoming sectarian and proselying—I do not mean to speak offensively, and I mention the fact only because it is essential to my narrative—becoming sectarian and proselyting, whatever might have been our wish in the matter, and whatever our interest, it has in-sisted on departing from us and on leaving nothing of its relationship with us. We are thus one spirit in one body; by no means bigoted, and yet fully Presbyterian; of various nativity, education, and descent, but in complete accord; with that portion

of its relationship with us. We are thus one spirit in one body; by no means bigoted, and yet fully Presbyterian; of various nativity, education, and descent, but in complete accord; with that portion of New England removed from us that could not be tolerant of us, and with a heart and a place for the mech more that can be accommodated to us. This quiet about voluntary societies and ecclesi-nic of the count of the count of the count of the social boards. None of us doubt that the Church is constituted for the evangelization of the world, and that it cannot lawfully and wisely demit the work on any substitute irresponsible to it. The polemics that fired us have burned out, and if we would, we could not rekindle them. American shavery is dead and buried, and without a mourner at its grave. It was the evil spirit of the country of the Church, inspiring animosities among brethren and stirring up strife, but it is exorcised what true American, what geouine mas but rejolees at it? And while this demon of discord can never and the violence that sundered us has speat its fore. The message of our hearts to them is, "Let us be one again. Let the closing of the grave of any kind, no confessions, or pledges. We have none to the diling up of the chasm between us." No terms of reling up of the chasm between us. No terms of reling are eccessary, no conditions of any kind, no confessions, or pledges. We have none to the diling up of the chasm between the any kind, no confessions, or pledges. We have none to the divine hand is so manifest in it. There was the divine hand is so manifest in it. There was the divine hand is so manifest in it. There wis kind the bidships expected from it, be-suse the divine band is so manifest in it. There wis kind of God's Providence. Nothing the conduct of it. And when barriers were levelled to the mership of God's Providence. Nothing the conduct of its existence before it was univer-site and none. The maximum have been earnest for the remnion. The maximum have been earnest for the remnion. Th

not an elder, not a church member has left us because of it. We look almost in awe upon a union so manifestly divine. It is sacred in our eyes. God is identified with it and gives sanctify toit. Connected with our union is a responsibility. It rejoices our hearts and evokes our praise and excites our hopes, but it also imposes duties upon us we must not neglect. There is a caution to heed-a caution against pride and self-sufficiency and indolence. Let us not glory in our numbers and re-sources and idly repose upon them. Never had we such occasion for humility and solemnity-for so deep a sense of unworthiness and nothingness, and responsibility! There is a lesson to study, and a costly lesson, There is a lesson to study, and a costly lesson, and one that sends blushes to our faces and pangs to our hearts. Mortifying and distressing as it is, we must address ourselves to it. We must learn how foolish and wicked we have been. It is not the time for crimination and recrimination, but of general self-conviction. It is not the time for condemning self-conviction. It is not the time for condemning these or there, nor for distributing blame. It is the time for recognizing and depleting our faults as a Church. We must not hide them from ourselves. We must not deny them to each other and to the world. We must not bury them in oblivion. Fathers and brethren, we sinned in our disruption, and we ought to mourn over it. And let us not less the in-struction of the lesson. Let us guard against the mistakes and wrongs we have committed. Particu-larly let us cherish affection and confidence, and practise toleration. We can safely love and trust each other. each other. There is a special reason for heeding the caution given to us and for learning the lesson set for us. The cause of Christian union is at stake upon us. We shall demonstrate its practicability or impracti-cability. We make the first experiment on a large We shall demonstrate its practicability or impracti-cability. We make the first experiment on a large scale. Its success or failure with us, its happy or unhappy workings, hastens it through the world, or indefinitely postpones it. Divided denominations are coming together, and we must draw them on or drive them back. Assimilating Christendom is yearning for unity, and our pride, or concelt, or idleness, or discord must keep it divided. There is a work for us to do, as well as a caution to heed and a lesson to learn. It consists of two parts, reconstruction and evangelization. First, the reunion lays upon us a work of recon-First, the reunion lays upon us a work of recon-struction. Committees appointed to report to this General Assembly are charged chiefly with the ne-cessary charges in the boundaries of our judicato-ries, and with the combination of our two sets of evangelistic agencies. Everything distinctive in our polity is beyond in Everything distinctive in our polity is beyond in-quiry, of course. As none of us entertain a thought, so none of us could present a proposition looking the most remotely to the least alteration of our Presbyterianism. We fully approve it. We ardent-ly love it. We define Presbyterianism as "a series of courts of review and control." But ours is a supervision by bodies—presbyteries, synods and the General Assembly exercise it. Is there not a measure and is there not a method of it that could be entrusted to individuals, and that would be use be entrusted to individuals, and that would be use ful to the Church? None of us could be reconciled to an episcopacy-technically so called. The parity of the ministry is inviolable among us, and imperiousness and inquisitiveness are intolerable by us. We must be freemen and peers. And we would not sacrifice self-training, self-incitement, self-restraint for the quickening and check of a bishop's crook and eye. We must be, we will be, laws to ourselves. But cannot individual-ism be reconciled with a supervision by individuals, and woald not our Presbyterianism be helped by it? Prelacy and Methodiam largely owe their efficiency to it, and guarded against excess and abuse, and an appendix to supervision by judicatories, might it not add to our force ? noi add to our force? This would be no novelty in Presbyterianism, as it would be no intrusion upon it. John Knox esta-blahed it in the Scotch Kirk, which he divided into ten dioceses, for each of which a superintendents was appointed. The first Book of Discipline directed that these superintendents should have their own special kirks, besides the common charge of others, and that they should not "remain in their own kirks above three or four months, but about d near secure and that they should not "remain in their own kirks above three or four months, but should pass again to their visitations." Their duty was described as not only to preach where they went, but to "examine the doctrines, life, diligence, and behavior of the ministers, elders, and deacons;" to consider the order of the kirk, the manners of the pedple, how the poor are provided, how the youth are instructed, how the purity and discipline of the kirk are keeped, how helnous and horrible crimes are corrected," and to "administer and dreas things out of order with their council the best way they may." Our churches suffer from the lack of oversight, Pastors tend well the folds over which they are seve-rally set; but, with here and there an exception, our presbytices and synods very imperfectly watch the shepherdless flocks. Scores and hundreds of opportunities for churches are lost. Episcopacy has an advantage here, and Methodist Episcopacy is making the most of it. It takes up our expiring has an advantage here, and Methodist Episcopacy is making the most of it. It takes up our expiring flocks and puts them in well-tended folds. And would not an arrangement for a kind and measure of supervision by individuals as well as by

DOUBLE SHEET-THREE CENTS.

bodies abate an evil of which both our churches and ministers are the victims? I can hardly bring myself to publish the fact, for it seems like pro-claiming either our weakness or our shame, and yet the stress of the case compels me to state that while our last minutes report 4181 ministers and 4380 churches, more than 1000 of our ministers are stated supplies, or without permanent engagements, and nearly 800 are wholly unemployed, and less than 1500 are pastors, and more than 1500 of our churches are served by stated supplies, and nearly 1660 have no regular supplies of any kind. Suppose that one-half of these unemployed ministers are aged or infirm, or otherwise incompetent for publit and pastoral labor, we then have 400 ministers quali-fied to preach and visit, without pulpits and parishes. Most of the 1000 vacant churches are small and feeble, but the greater their need of care, and with 400 able-bodied and well-trained mini-ters disengaged in our bounds, they ought to be served.

ters disengaged in our bounds, they ought to be served. The impossibility of a support for these 400 minis-ters in these 1000 churches is not the reason of their being unemployed, for long-continued experiment by a sister denomination shows that it can be fur-nished. What is needed, though not all that is needed, is an accepted medium of communication between the two, and also some degrees of authority to bring them to terms. Left, as each church so much is left, to provide for liself, and left, as each minister so much is left, to settle himself, our minutes will continue to report their humikisting tale. And is it not distressing to think of this amount of cultivated and consecrated power lying idle in the midst of this abounding waste, and must there not be something faulty or wanting in the administration that admits of it? Changes in our methods and modes, however, will

there not be something faulty or wanting in the administration that admits of it? Changes in our methods and modes, however, will not adequately help us. The Spirit is ourgreat need. However perfect a machinery, it is of no avail with-out propelling force, and we can telerate poor machinery if only there be propelling force. Of all Christian organizations, ours depends most on the Spirit. Neither superstition, nor sentiment, nor emotion, nor sectarianism can work it. The Spirit is its sole motive power. Not for the sake of Pres-byterianism, but for the sake of the part assigned to it, we must make sure of its presence. Holv Spirit, let us live beneath thy rays! Be the light and heat and life of our Church! Second, the reminion lays upon us an enlarged work of evangelization. Think of forty-two hundred ministers, and forty-four hundred churches, and half a million of com-municants. What a host is here ! Estimating our capabilities by our numbers, what must be our obligations! Think, too, of our means! No body of church members in our land approach ours in wealth. Consisting most largely of the industrious, enterprising, and thrifty portion of the community, they principally possess its competancy. Our people are the thinking, intelligent, vigorous class, the bone and sinew of society, of just the character and in just the position to be relied upon for the interests of the country and the world. Think of our ministry as well as of our member-ship. It is a delicate subject for remark, and yet we cognize in our ministry what is universally accorded to it, learning, principle, and plety. The schools have tried it. Think of the magnitude of the work of evangeli

informed it. Think of the magnitude of the work of evangel zation, and of the pressure and opportunity for its. Never was it so displayed to the Church. What was the world, as known to the apostles and early Chris-tians, compared with the world as known to us? And how universally and easily accessible it has be-

come. Foreign missions have ceased to be an open ques-tion. The churches that were slowest to recognize them zealously prosecute them. Comparatively early as were in them, and comparatively active and liberal as we have been, our shortcomings affect us more than our deings. We have failen far below the scale of our duty to the heathen world. We must be more earnest. Let our reunion be the doubling at least of our foreign work.

more earnest. Let our reanion be the doubling at least of our foreign work. There is a difference in the degrees of attention demanded by different duties. The nearer objects lie to us, the more claims they have upon us. Our principal work of evangelization is at nome. It is closest to us, and no others can share in it with us, and there is an immensity of it, and the present is a critical time with it. The work of evangelization turns attention to the training of the ministry, as that is the great agency for promoting it. Are we rearing preachers and pastors for the times? Theological seminaries gra-

Millers, Alexanders, who while on earth would have and Baxters and Elys and Junkins and Wilsons and Beechers, once in the thickest of the counfilet be-tween us, but now nearest together at the table with us-the Edwardses, Witherspoons, Smiths, Rodgerses, Wilsons and Waddels of the former period of restored fraterality; the Allisons, Crosses, Rodgerses, Wilsons and Waddels of the former period of restored fraterality; the Allisons, Crosses, Rodgerses, Wilsons and Waddels of the former period of restored fraterality; the Allisons, Crosses, Rodgerses, Wilsons and Waddels of the former period of restored fraterality; the Allisons, Crosses, Rodgerses, Wilsons and Waddels of the former period of restored fraterality; the Allisons, Crosses, Feinspies, Hutchiscos, Dickinsons, Peinbertons, Piersona, Burrs coeval with it, but not participants in it; the Makemies, Hamptons, Mackniehes, An-genseite, and his associates. And while present at our feast, and joyous with wow eagerly they will watch, our work! Happy in our union, they are anxious for our fidelity. "Wherefore, seeing we are compassed about with worked of witnesses, let us lay aside every weight and the sin which doth so easily beset us, for us, looking unto Jesus, the author and finisher of our faith." **The Business Heaston**.

of our faith?" The Business Session. At the conclusion of the sermen the an-nouncement was made that the meetings of the Assembly would be open to the public, and that all would be made welcome. The regular business session was then opened by a short prayer by Dr. Jacobus. Dr. Fowler, on taking the chair, stated that previous to an election it would be in order to appoint a committee on commissions to whom all doubtful commissions should be referred. On motion, the Chair appointed George C. Hick-man, D.D., of Albany; Rev. Samuel L. Morton, of Missouri; Ruling Elder David Robinson, of Pittsburg. Pittsburg.

This committee met immediately after the ap-pointment in the lecture room of the church. On motion the session then adjourned, with prayer by the Moderator.

The Delegates. We have already given the list of delegates or "commissioners" from the five Philadelphia Presby-teries—three of which belonged to the late "Old Sckool" branch, and two to the "New School" branch. The complete roll of the Assembly, which is now before us, is so long that it is impossible to print it entire to-day, but we give below the names of the delegates from the presbyteries in this and the surrounding States as follows:--

PENNSYLVANIA PRESBYTERIES. Huntingdon (O. S.) Ruling Elders. H. N. McAllster, W. S. Doty, X. John Porter. Miniatera. Robert Hamlin, O. O. McClean, William Prideux. New Castle (O. S.) Stephen Springer, David Scott. J. B. Spotswood, J. J. Pomeroy, Pittsburg (N. S.) Richard Edwards. Henry Kendall, Allegheny City (O. S.) S. R. Stewart, J. C. Lewis. J. B. Bittinger, David Elliot, Beaver (O. S.) Charles Koonee. W. C. Falconer, Wellaboro' (N. S.) Hon, H. W. Williams, C. Otis Thatcher. Carliele (N. S.) Joseph Rench, Joseph M. Means. Thomas Creight, William A. West, Saltebury (O. S.) Dr. R. McChesney. J. E. Caruthers, Ohio (O. S.) D., David Robinson, John A. Renshaw. M. W. Jacobus, D. D., John Kerr, Northumberland (O. S.) ew, Dr. Andrew Hepburn, John H. Vanderslice. W-E. G. Agnew, Dr. Watson, Luzerne (O. S.) J. W. Hollenback, A. Hand. H. H. Wells, Jacob Belville, Erie (N. S.) George Kellogg. George A. Lyon, Erie (0. 8.) R. M. James. J. W. McClune, Redstone (0, S.) Samuel Black

W. L. Boyd,

lifferent city churches, as fast as they reported their arrival.

The Arrangements at the Place of Meeting. As already stated, the sessions of the Assem-bly are being held in the First Presbyterian Church, at the corner of Seventh street and South Washington Square, of which the Rev. Albert Barnes was for so many years pastor, being succeeded in the active duties of the pulpit recently by the Rev. Herrick Johnson, D. D. The interior of the church has been prepared in the most elaborate manner for the accommoda tion of the convention. For the use of the officers of the Assembly a spacious platform has been erected around and in front of the pulpit, and immediately over the latter is suspend neat lettering, composed of evergreens, the fol-lowing expressive passage from the twentleth verse of the twelfth chapter of St. Paul's Epistle to the Corinthians :--

"But now are they many members, yet but one body.

Around the entire interior, in front of the galleries, a continuous string of evergreen i stretched, looped up at frequent intervals into graceful festoons. Immediately in front of the platform are the

quarters of the representatives of the press, who occupy the front pew, and therefore face the officers.

The lower floor of the church is intended for the delegates and reporters only, at loast for the present. This may be changed when it is found how much room is actually needed for the detegates.

Arrangements have also been made to con-duce to the comfort of the delegates by covering Seventh street with a coating of tan to the depth of several inches. There is a great deal of travel on this street, but the measure resorted to will serve to deaden the rattle and rumble of passing vehicles, and the only dis-cordant sounds that will disturb the proceedings will be the periodical jingle of the bells on the passenger car horses.

Preliminary Exercises Last Evening.

Last evening, as a preliminary to the opening session, a union prayer meeting was held at the church, which was crowded by people drawn together by the peculiar interest attached to the occasion. The Rev. Dr. Nichols, of St. Louis, presided, and opened the devotional exercises with a brief address appropriate to the occasion. After the singing of a hymn, prayer was offered up. The evening was occupied with addresses by delegates to the Assembly, prayer and singby delegates to the Assembly, prayer and sing-ing. The remarks of the different speakers had a bearing on the meeting to be commenced this morning and the importance of the questions which will occupy the attention of the General Assembly during its continuance.

3 he Opening Exercises this Morning. At an early hour this morning the church was thrown open, and long before the hour appeinted for the opening exercises a large audience, made up indiscriminately of delegates and spectators, was present. Prominent among the former present were the Rev. William Adams, D. D., of New York elty, who has been one of the leading advocates of reunion, and was chairman of the New School Assembly Committee which negotiated the basis of reunion; Rev. H. R. Wilson, D. D. (O. S.), of St. Louis: Rev. R. W. Patterson, D. D. (O. S.), of Chicago: Rev. James McCosh, D. D., the President of Princeton College; Rev. Jonathan F. Stearns, D. D. (N. S.), of Newark, N. J.; and the officers who compose

The Preliminary Organization.

According to the "Plan of Reunion," the Rev. Philemon H. Fowler, D. D., of Utica, New York, the late Moderator of the "New School" Assembly, jointly with the Rev. M. W. Jacobus, D. D., of Allegheny city, Pa., the late Modera-tor of the "Old School" Assembly, will preside until the selection of a new Moderator, the latter putting the votes and deciding the questions. putting the votes and deciding the questions of order that may arise, while to the former was assigned the duty of preaching the opening sermon, which, in common with that of pre-siding until the election of a Moderator, has always devolved upon the Moderator of the previous Assembly in both the former branches. Until the Assembly elects a Stated Clerk or Clerks, the similar officers of the Assemblies of last year will act in that capacity. They are the Rey. Alexander T. McGlil, D. D., of the interest of the tample file set up in the earth, and which He will replace in the one beauti-Until the Assembly elects a Stated Clerk or

One, here, in fellowship and love; One, with thy ransomed church above.

Other Devotional Exercises.

Rev. Dr. Fowler, the Moderator of the last "New School" Assembly, then read a part of the fourth chapter of the Fpistle to the Ephesians, beginning-"I, therefore, a prisoner of the Lord."

The reading of the Scriptures was followed by the general prayer, also offered by Dr. Jacobus, of which the following is an abstract:-

"Oh, Thou Shepherd and Friend, shine forth among us this day. Stir up Thy strength, and come down among us to save men, we beseech Thee, O Lord. We thank Thee this day that Thou bringest us together in this holy sanctuary, under these pleasant circumstances; that Thou hast given us opportunity to again give ourseives as a Church to Thy care and keeping. Theu hast watched over us and done us good all our lives long. We thank Thee for the history of Thy Church. We thank Thee for the Church invisible and for the Church indivisible, and for one blossed precious Church of the Lord Lorne for one blessed precious Church of the Lord Jesus Christ, which He has purchased with His blood for all churches and peoples and denominations. We pray Thee to grant a blessing upon us this day."

The prayer made mention of the sickness of Dr. Fisher, of Utica, N. Y., who is a member of the Reconstruction Committee, but who is de-tained from the Assembly by a severe and sud-den stroke of paralysis. After the expression of a hearty desire that health might be restored to the strike member the prevention of a to the stricken member, the prayer was con-cluded by the recital of the Lord's Prayer.

The 137th psalm, "I love Thy kingdom, Lord," then announced and sung.

The Daily Programme

Rev. Herrick Johnson, D. D., then announced that during the session of the Assembly the meetings will be held as follows, unless it is otherwise ordered:-

The first session will be held at 9 A. M., when one hour will be spent in devotional exercises. This session will adjoarn at 1 P. M. The second ression will meet at 3 P. M. and adjoarn at $5\frac{1}{2}$ P. M.

The Opening Sermon, by Rev. P. H. Fowler, D. D.

The opening sermon was then delivered by the Rev. Philemon H. Fowler, of Utica, N. Y., the Moderator of the last "New School" Assembly. Dr. Fowler chose for his subject, "One Spirit and one Body the Ideal of the Christian Church," and for his text the following passage from Ephesians, iv, 4:--"There is one body and one spirit, even as ye

are called in one hope of your calling." Dr. Fowler states that the preparation of this discourse was somewhat advanced before it was noticed that the Rev. F. Allison, D. D., had chosen the same text when preaching in this city May 24, 1758, before "The Reverend Synod of Philadelphia and the Reverend Commission of the Synod of New York," on the occasion of the former reunion of our Church. Instead of changing the text, however, as was the impulse at first, it has been retained as sanctioned by such an authority for it, rather than interdicted by such a use of it. Dr. Fowler spoke as follows:-

Dr. Fowler spoke as follows:--All are agreed in their estimate of Christian harmony It commands universal approbation and atmiration. But do we not distinguish too much between Chris-tian harmony and Christian union? Friendship is primary and essential, but is not fellowship needed? Circumstances set up limitations here. Curis-tians have diversities of views and tastes, and while harmonious in several communities, they might be dissoluant in one. Concord takes precedence of union, and union may therefore be surrendered for the sake of concord. Still, sects are evils. For whatever reason permitted, they are evils. Nothing in the normal state of things produces them. They come from himan imperfec-tions. The redeemed in heaven form one com-munion, and so, but for their infimities, would the elect on earth. Proceeding from evil, sects must be evils. We must not utterly refuse to tolerate them, for they avert greater evils. We must not seek at onse to destroy them. They are as wrought into Christendom that we cannot tear them out if we would, and should we attempt it, we must sacrifice much that is sacred and precious. We must treat them as other evils have been reated, wound about communities and inter-penetrating them. We must leave them to the ex-traction of gradually operating means, or to the sudden ejections of Providence. We multiply them by trying abruptly to expel them. Even special in-terest in a particular All are agreed in their estimate of Christian harmony

same name, at a jubilee meeting of the Genera sembly of the one Presbyterian Church in the United States of America.

And the gathering of the dispersed goes on. A re-markable convention held sessions in this city in 1867. Many of the oldest and best of the Old and New School Presbyterians, the United Presbyterians, the Associate Reformed, the Dutch Reformed, the German Reformed, the Cumberland Presbyterians, consulted and prayed there about the practicability of collecting our various households together, and the Lord manifestly appeared among them. To their own surprise and delight, and to the joy of heaven and earth, they quickly and quite unanimonsly and most cordially agreed, with the exception of the Cumberland Presbyterians, on very simple terms of union. Progress has been retarded by casual cir-cumstances, but nothing has occurred or appeared And the gathering of the dispersed goes on. A recumstances, but nothing has occurred or appeared of evil omen and discouraging signification. The oldest of us may hope to sit at one hearthstone with all of our kindred and name in the land.

The Free Church Presbyterians of Scotland and the United Presbyterians have brought their deliberately conducted conferences about a union to the eve of a happy conclusion, and we cannot but hope that the Reformed Presbyterians who were at first in this council with their brethren, may be found in their goodly company. Nay, are not changes in the State removing obstructions in the Church, and must not the rising spirit of fraternization mingle Presbyterians of every name throughout Great Britain and Ireland in a single communion? Great Britain and Ireland in a single communion? Most cordially do we bid welcome to our kindred from Scotland and Ireland, bringing congratulations to us from the old homestead. From no quarter could they be so gratifying, as from no quarter they could be so natural. We accept them, not merely as expressions of interest in us, the emigrant children of the tamily, but as recognitions of the happiness of the union of Presbyterians everywhere, and glad shall we be of an early opportunity to reciprocate these congratulations. And what pleasure it would be to us to greet brethren from France, Holland, Germany, Switzerland, and every other country in the world, the representatives of Pam-Presbyterlan-ism !

The last division of our Church was one of the most painful events in ecclesiastical history—painful because it was the division of a Church, and especi-ally painful because it was the division of a large, hoble, powerful, and most useful Church—a Church of pre-eminent intelligence and spirituality, and which it is not immodest to say had done and was doing more for the country and the world than any other in the land. We may have reconciled our-selves to it by its unavoidableness in the circum-tances of the case; we may have comforted our-selves in it by the good for which it was overruled; but if it could not have been averted and if it has been mitigated, it was deplorable and has proved disastrous. Our denominational superiority suffered from it. We stood pre-eminent, but we have fallen relatively and others have risen. It was a terrible The last division of our Church was one of the in influence and in achievement, but we have failen relatively and others have risen. It was a terrible blow to us and to religion. We need not ask whether there was enough to justify it. Suffice it to know that there was enough to produce it. And yet how hard it has been intelligibly to explain it ? The divi-sion was an eruption. We were constituted ecclesi-astically, as the nation is politically, of the varieties of the race. Every country of Europe and every State of the Union were represented in us, but Scotland, Ireland, and New England contributed most largely to us. The Scotch and Irish were rigid in adherence to doctrines and strict in the obser-vance of rules, and the New Englanders claimed vance of rules, and the New Englanders claimed and allowed latitude and independence. Thus dis-cordant, they could hardly shun collision, and three occasions for it were presented.

First. New England activity applied itself to the abolition of slavery, and antipathy to New England quite naturally resisted it. There were numerous exceptions to this, but it was extensively the fact, and though others sympathized with New England-ers in their assault, they were the leaders in it and it expressed their spirit.

it expressed their spirit. Second. New England activity also applied itself to theological inquiries, and just at the time when the principal constituents of our Church were most sensitive, new views of truth were promulgated. The New England element assimilated to them, or kept quiet with them, while the Soutch and Irish element was repellant of them, and the question of tolerance or intolerance of them introduced the question of the extent to which our standards are element. adopted in subscriptions to them.

adopted in subscriptions to them. Standards are adopted in subscriptions to them. Third. New England activity is individual. Its ecclesiastical polity is one of isolation and voluntary co-operation. Its churches are independent and their members combine with others to promote reli-gion and benevolence at large, only as they list. Hence the origin of societies for general evangeliza-tion. Scotch and Irish Presbyterians were trained under ecclesiastical organizations for the promotion of religion and benevolence. With them it was the work of the Church to do the work of the Church, and hence the zeal for Boards of the Church, and hence the zeal for Boards of the Church. The two systems could not harmoniously co-operate. Each railied its supporters to itself and they fell into conflict. New England alertness gave it the advantage for a time, find made it imperious, per-haps. Church action for foreign minsions was vir-

for promoting it. Are we really presented and pastors for the times? Theological seminaries gra-duate the best of their kind, but does their educa-tion develop a class of gifts particularly adapted to the present condition of society? Ministers mingle with people more freely than formerly. They are members of the community and meet all who belong to it on the terms of common citizenship. The ministry is thus brought to a change of method. The pulpit is but one of its posts. Elaborate preach-ing is necessary, and also impromptu and familiar speaking. We need to be well furnished for the sanctuary, and ready for the steamer and the street. Something of the manner of the apostles is called for again.

for again. And much as the question has been discussed, should we not continue to ask:- Is there not a less thoroughly educated class who may be admitted to ministry or commissioned for a quasi ministry? Ou students are schooled beyond humble parishes. They students are schooled beyond humble parishes. They are not suitable to them, and cannot be contented with them. And if our style of the ministry was adapted to the entire field, it cannot be multiplied enough. Colleges and theological seminaries are unequal to the neadful supply.

enough. Colleges and theological seminaries are unequal to the needful supply. And has net the time come for organizing woman's work? It is invaluable now, but it is not systematic. Each does what her heart prompts and what her immediate circumstances permit. No schemes of service are constructed by us and no special train-ing furnished. She teaches, when so inclined, in Sunday and industrial and other charitable schools, and visits the neglected, and relieves the needy and suffering, but it is only as an incleent in her life and on her personal motion, and according to her conve-nience, and in such ways as she herself may devise or discover or learn, or without more than such a general preparation as she may happen to have or acquire. It is wonderful that with such deaultory medes she should have accomplished so much. The Church is fall of women sighing for work. They need occupation and desire usefulness. But they know not what to do. There is no employment open to them, except of an occasional and casual charac-ter-nothing to keep them steadily engaged and that taxes their powers and principles, and raises their ambition. They need a species of profession; some arrangement by which they shall be prepared for iabors of love, and introduced lato them, and made regular and persistent in them. The support of the ministry deserves considera-

The support of the ministry deserves consideration. The first question that presents itself is here The support of the ministry deserves considera-tion. The first question that presents itself is, how to make this ample, but indissolubly connected with it is the question how to make it ample con-sistently with the best sentiments of the ministers and the people. The mode of it should be a means of grace to both. Different denominations co-operate in the general mode of avance in the intervention to the ministers

Different denominations co-operate in the general work of evangelization, but there is a part to which each is especially adapted, and to which each is especially assigned. There is no doubt about a por-tion of what belongs to us. It lies in the three spheres of theology, plety, and morality. The great doctrines of grace are committed to our stewardship. It devolves on us to keep and dispense them. If Calvinism is cared for, it must be by us, and care for it we will. With all our hearts we em-brace it. If not the whole of Christianity, nor the whole of the substance of Christianity, it is indis-pensable to Christianity. And never was Calvinism more needed than now. The theology of the day is effeminate and finnsy. We must give it backbone. Our type of plety is distincty defined. Intelligence, principle, and depth of experience constitute its distinguishing trails. Its emotions stir the soul, and are too profound always to appear. It is conviction distinguishing trails. Its emotions stir the sonl, and are too profound always to appear. It is conviction rather than excitement. Trath is list inspiration and supply. And is not this just the plety demanded by the times? Human thought is chaotic. Society is surging. The light and floating must be shattered. The staunch alone can live. No open persecution is waged, and yet witness-bearing is required. Pres-byterian plety is heroic. It can face prisons and racks and stakes.

The popular judgment denies us the seathetic, but The popular judgment denies as the eachedo, one accords us the ethical. Sturdy principle appears in the portrait drawn of us. And what description of men are more needed now? Dishonesty is the crime of the day. The foundations of society are shaken by it. The insane love of money, the haste to get rich, the spirit of extravagance, the passion for ad-venture, the frenzy of fashion and pleasure, are abroad in the world, and fraud convulses it. Who knoweth whether we are come to our integrity for such a time as this?

knoweth whether we are come to our integrity for such a time as this? Fathers and brethren, conflicting sentiments struggle within us. We celebrate our union buoyant with joy. Every face smiles. Every eye sparkles. Every voice rings. Every heart bounds. Bat serious thoughts come in. Responsibility subdues exhilara-tion. A sense of duty sobers delight. We tremble under our obligations, while elated by our blessings. Could more be conferred and devoived upon a Church? And yet responsibility is not necessarily oppressive. Opportunity gives it wings and iffs us up with it. And was ever opportunity like ours? How grand the work before us? How timely the age! How appropriate the field! With but a spark of religion, a spark of enterprise, a spark of man-hood, zeal must burst into a fame. And what translated spirits gather about us?

And what translated spirits gather about us? Krebs and Brainerd, heads of the committee to prepare for this festival-the Richardses, Fishers, | the dawn and the coveted prize.

	NEW JERSEY PRESBYTERIES.	
0		rk (N. S.)
ě	J. Few Smith,	John C. Himes,
ĕ	J. P. Wilson,	J. C. Potts,
g	George C. Seibert,	George B. Sears.
6	New Brunswick (O. S.)	
	Pres. Jas. McCosh, D. D.,	Hon, H. W. Green,
1.1	J. B. Kennedy,	Prof. S. Alexander.
r i		aton (0. S.)
è	V. D. Reed.	J. D. Reinboth.
i		IN OTHER STATES.
10		ore (0. S.)
÷.,	Cyrns Dickson,	D. S. Courtney,
3	John C. Backus,	W. B. Canfield.
õ		gton (N. S.)
r	John Crowell,	Wm. W. Faris.
	Cincing	ati (0. S.)
y	Charles Thompson,	E. J. Thompson,
8	W. F. James,	H. F. Kemper.
đ		ati (N. S.)
e	Joseph Chester,	J. V. Chamberlain,
	J. L. Robertson,	Dr. James Tyler.
8	Chiot	1go (N. S.)
	R. W. Patterson, D. D., J. H. Trowbridge,	Robert Strong,
r	J. H. Trowbridge,	Edward Silvey,
٢.,	L. H. Reit,	O. Kendall.
-	Chica	go (O. S.)
n	R. Patterson.	H. G. Spafford,
5	R. G. Thomson,	George Guy.
đ	and the second se	ork (0. S.)
d	John Thomson.	James Brown.
	William M. Paxton,	J. D. Vermilye,
e	Samuel D. Alexander,	John Stewart,
h		
r		k 2d (0. 8.)
y	D. M. Helliday,-	Robert Carter,
e		k 3d (N. S.).
y	E. F. Hatfield,	Thomas Bond,
y .	R. K. Booth,	S. S. Thompson,
n	J. C. Egbert,	Stephen Cutter,
		k 4th (N. S.)
t	William Adams,	William E. Dodge,
r	George L. Prentiss,	E. M. Kingsley,
8	Howard Crosby,	J. P. Crosby,
r		lyn (N. S.).
e	T. L. Cuyler,	
	Amos N. Freeland,	E. A. Lambert,
-	Amos M. Freeland,	S. T. Freeman,
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THE GREEK VICTIMS.

Funeral Honors to the Murdered Men. Athenian Correspondence of Galignani.

One of the most imposing ceremonies ever witnessed in this city occurred at the obsequies of the four foreigners recently massacred by the brigands. The Englishmen Herbert, Secretary of Legation, Viner, and Lloyd were interred from the Protestant Chapel, and Count Albert de Boyl, Secretary of the Italian Legation, from the Roman Catholic Cathedral. The remains were accompanied to the grave by their Majesties the King and Queen; the chief aldes-de-camp of the court; the venerable Archbishop of the Greek Church and his deacons; the members of the Greek course and the deacons, the members of the Greek government; the diplomatic corps; the officers of the army and navy, and all the prominent persons of the capital, including many ladies. About eight thousand persons were collected between the church and the burial place.

The King, in a long military cloak and helmet cap with feathers, walked immediately behind the coffins, which were borne upon the shoulders of marines, and covered with the national flags. A large body of the National Guard, with the band playing dirges, preceded the procession to the place of interment. Yesterday the de-capitated heads of seven brigands, killed by the soldiers during the late encounter, were dis-played strung in line on a scaffolding in the Champ de Mars at Athens, where crowds went out to see them. Besides the gendarme shot by the brigands at the time of the scizure, about thirty soldiers lost their lives on the final attack upon the outlaws. Many of these soldiers leave their families unprovided for. A subscription for their relief has been initiated by the diplomatic corps.

Baitimore Produce Market.

BALTIMORE, May 19.—Cotton dull at 22%c. Flour dull and weak. Wheat very dull and lower; Penn-sylvania, \$1 2561 58; Western, \$1 2261 28. Corn dull and lower; white, \$1 20; yellow, \$1 13. Oats firm at 65c. Provisions unchanged. Whisky quiet and un-changed changed.

-A Massachusetts dentist recently advertised

that he would give a set of teeth to the first caller on a certain Monday morning, and before sunset on Sunday there were two men and a woman on his doorstep impatiently waiting for