

nance, chiefly, of the Divine right to hold men in helpless and hopeless bondage. A kindlier feeling sprang up between the New School and the Old School at the North. Ardently animated with the same love for their imperilled country, they were led to put forth common efforts for the preservation of the Union, and to make common sacrifices for the overthrow of the rebellion. This led to a proposition in 1862, on the part of the Old School Assembly, for a friendly correspondence, by delegates, which was heartily welcomed by the other Assembly. A new era of good feeling followed. The asperities of former years were laid aside. Differences were forgotten, and agreements remembered and cherished, in the growing desire for an honorable organic reunion of the two bodies. The churches on both sides spoke freely of the near prospect of such an event, and earnestly sought it in prayer and conference. The entire abolition of slavery, by the utter suppression of the rebellion, during the last year, and the determination of the Southern churches not to return to their former connection, but to maintain a separate ecclesiastical existence, removed the chief and almost the only obstacles in the way of the desired consolidation. Differences, it is true, in theological interpretation, and in some minor matters of church polity, have, in former years, divided the two sections of the church; but these were as nothing in comparison with their differences, theoretically and practically, on the subject of slavery. As soon as it became certain that the South would not return to the Old School body, these last at once avowed their purpose to seek an organic union with the New School.

Such were the circumstances in which the two General Assemblies met at St. Louis. The Old School chose for their Moderator the Rev. Robert L. Stanton, D.D., one of the professors in the Theological Seminary of Danville, Kentucky, but a staunch patriot, and ardently in favor of the contemplated reunion. The New School made choice of the Rev. Samuel M. Hopkins, D. D., one of the professors in the Theological Seminary of Auburn, New York, no less in favor of the union. Soon after the organisation, overtures were made by the Old School Assembly, and accepted by the New School Assembly, for a Joint Committee of Conference on Devotional Exercises. It was agreed that the two Assemblies should meet first on the evening of Monday, May 21st, in a joint gathering for prayer and exhortation; and then, on the evening of Wednesday the 23d, for the united celebration of the Lord's Supper. The first meeting was held in the Second Church, the second in the First Church. Each house was crowded. The services were most appropriate. The long-estranged brethren of the same household came together for the first time in twenty-eight years, and their hearts were knit together as never before.

Old feuds were not so much as thought of. All was kind, humble, fraternal, Christian. They resolved, as by acclamation, to put an end to the long-continued estrangement, and to come together, if possible, in one great organic union, just as soon as all preliminaries could be settled.

In full accordance with this feeling, it was proposed by the Old School Assembly that a Joint Committee of Conference should be created of nine ministers and six elders from each body, thirty in all, to whom should be referred all papers and questions on the subject of removing the long-standing reproach of a divided Church, and of merging all their differences in a common agreement to be and continue one, and only one, ecclesiastical communion. The proposition met with a cheerful and unanimous response on the part of the New School Assembly, and the Joint Committee was resolved upon. The members of the two portions of the committee are taken from every part of the two bodies, and have the confidence of their brethren. The Rev. John M. Krebs, D. D., of the city of New York, is the chairman of the Old School portion, and the Rev. Thomas Brainerd, D.D., of the city of Philadelphia, chairman of the other portion.

But it would be a pleasant thing if 1867 should bind up the gaping breach of 1837. One generation is enough for the great Presbyterian host to have been marching under divided banners, and all good men outside their communion will rejoice if brethren so long estranged can once more come together in a union of principle and feeling.—*Exchange.*

Church Statistics.

THE following article from the *Canada Presbyterian* is not inapplicable to our Church in this Province:—

One great difficulty which we find, in attempting to arrive at the true position of our Church, is the want of statistics. None have been published for some years, and even those which were published were most imperfect, from the extraordinary reluctance shown by many of the sessions and trustees of the congregations throughout the Province to forward the required information. After persevering for two years, the committee, thoroughly disheartened at the result of their labors, which were not small, gave up the apparently hopeless, and certainly thankless task of making bricks without straw, of attempting to give a fair statement of the position of the Church, without the information being furnished that would enable them to do so.

That wherever a full record of the transactions of any organised body is kept, there is most life and greater energy, is undoubted. Bring the most urgent claim before the public, one in which their sympathies would be