

THE
PRINCETON REVIEW.

JULY, 1865.

No. III.

ART. I.—*Avesta die heiligen Schriften der Parsen. Aus dem grundtext übersetzt, mit steter rücksicht auf die tradition.* Von Dr. FRIEDRICH SPIEGEL. Leipzig, 1852, 1859, 1863.

Die altpersischen Keilenschriften, im grundtexte, mit übersetzung, grammatik und glossar. Von FR. SPIEGEL. Leipzig, 1862.

A History of Ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans. By MAX MÜLLER, M. A., Taylorian Professor in the University of Oxford. London, 1859.

The Religions before Christ: being an Introduction to the first three Centuries of the Church. By EDMOND DE PRESSENSÉ. Translated by L. Corkran. Edinburgh, 1862.

ON the religion of pre-Hellenic antiquity the materials are copious; and if not satisfactory on all points, are decisive as to the great features of the subject. They consist of Egyptian and Assyrian monuments, the Hebrew Scriptures, and the ancient books of the Parsees and Hindoos, with incidental help from other quarters.

The primitive elements of religion, as well as its subsequent history, appear to have been very similar in the different nations thus represented. The progressive changes, as exhibited in the books now mentioned, when the older are compared with the later, are found to be of the same general tenor in all.

ciples, and doing what he would have done, had God spared his life.

We are called upon to humble ourselves before God under a great national bereavement, but, at the same time, we are bound to render thanks to the Giver of all good, for having raised such a man as Mr. Lincoln to the presidency in the day of our trial, and also to pray that the mantle of the dead may fall upon the living; that the Spirit which was on him who led us through the wilderness, may be given in double measure to him whose office it is to give the nation rest.

ART. VI.—*The General Assembly.*

THE General Assembly met in the First Presbyterian Church of Pittsburg, Pennsylvania, May 18, 1865, at 11 o'clock, A. M., and was opened with a sermon by James Wood, D. D., from Daniel ii. 44. In the afternoon, John C. Lowrie, D. D., was elected Moderator, and Rev. Thomas S. Vail reading clerk. The attendance was large, two hundred and forty members appearing on the roll.

Appellate Courts.

The Rev. Dr. Craven read extracts from the report of the Committee on Appellate Courts, of which he is chairman. The report is an able and lengthy one, and was printed and distributed among the members.

It concludes with the recommendation of the following:

CHAPTER XXIII.

OF THE ASSEMBLY'S COMMISSION OF APPEALS.

I. The supreme appellate jurisdiction of the church shall, in all cases, save those of prosecutions for heresy, be exercised by a court consisting of eight members, one-half of whom shall be ministers, and one-half ruling elders, who shall be elected by ballot by the General Assembly, and whose term of office shall be four years. This court shall be styled "The Assembly's Commission of Appeals."

II. Immediately after the first election, (which shall be by the General Assembly that shall adopt this chapter as a part of the constitution of the church,) the Assembly shall divide the members of the Commission in alphabetical order into four classes, each class consisting of one minister and one ruling elder. The places of those of the first class shall be vacated at the expiration of one year; of those of the second class at the expiration of two years; of those of the third class at the expiration of three years; so that one minister and one elder may be elected, each for the full term of four years, every year after the first election. It is hereby provided that any member, who may not be otherwise disqualified, may, upon the expiration of his term of office be re-elected.

III. No two members of the Commission shall be appointed from the same Synod, and should any member thereof, after his election, become connected with a Synod already represented therein, his term of office shall be regarded as vacated at the meeting of the General Assembly next succeeding his change of connection, and his unexpired term shall be filled by the election of some person by the Assembly next succeeding such death, or by which such resignation shall be accepted.

IV. Any member of the Commission may, for good cause, be removed by a vote of two-thirds of the General Assembly, upon motion of any preceding Assembly, or upon petition from any Synod, Presbytery, Session, or private church member. In all such cases he shall have an opportunity of being heard by the Assembly in his own defence, either in person or by such member of the Assembly that considers the case as he may select for his counsel; and in the last four cases, one month's notice in writing shall be given him of such intended application, and the grounds thereof, by the body or person so petitioning. In case of the removal of any member, his unexpired term shall be filled by the Assembly that removes him.

V. The Commission shall meet at least once in every year, at such place and time, not exceeding one month before the annual meeting of the General Assembly, as may be designated by that body. And if no designation be made, they shall meet at the place appointed for the next meeting of the General Assembly, two weeks before the day appointed for such meet-

ing. They shall also meet at such other time and place as the General Assembly may direct, and on their own adjournment. Special meetings shall be called by the president upon application made to him in writing by a majority of the Commission; for this purpose he shall send a circular letter, specifying the particular business of the meeting, to every member of the Commission in due time previous to the meeting, which shall not be less than thirty days; and nothing shall be transacted at such special meetings beside the particular business on which the Commission was convened. In case of the death or disability of the president, special meetings shall be called by the clerk.

VI. Any four members of the Commission, of whom at least one shall be a minister and one a ruling elder, convened at the time and place appointed, shall be a quorum for the transaction of business, but a less number may adjourn from time to time until a quorum be present. At the first meeting, which shall be at such place and time as the Assembly appointing them may designate, they shall organize with prayer, and by the election of a president and clerk of their own number, who shall serve until the regular annual meeting next ensuing. And thereafter, at every annual meeting, the president shall organize the Commission with prayer, after which they shall immediately proceed to the election of a president and clerk of their own number, who shall serve for the ensuing year. In case of the absence of either president or clerk, his place may be supplied by the appointment of some member present. It shall be the privilege of the Commission to employ an assistant clerk, not of their own number, who shall receive such compensation as the Assembly may direct. Every special session of the Commission shall be opened and closed with prayer.

VII. To the Commission shall be committed all appeals and complaints for Synods or Synodical Commissions, and all references from those bodies of cases brought before them by appeal or complaint; and their decision shall be final in all cases save those of prosecution for heresy, and in cases of heresy their decisions shall be final on all questions of order and evidence. An appeal however shall always lie from their decisions as to

the fact of heresy, and as to the degree of censure proper to be inflicted therefor, to the General Assembly.

VIII. When an appeal or complaint is taken from the decision of the Commission as to the fact of heresy, or as to the degree of censure proper to be inflicted, they shall submit the facts as acknowledged by the parties, or as found by them, with their judgment thereupon, to the General Assembly; and that body shall, upon the facts so presented (after the parties litigant have been heard, if they so desire,) proceed to consider said judgment, which they shall confirm or reverse in whole or in part as to them may seem just.

IX. The constitutional rules for the reception and issuing of appeals, complaints, and references, shall, so far as applicable, be the rules of the Commission; but it shall be their privilege to establish other rules for their own guidance, not inconsistent with rules already established, subject to the rules of the General Assembly. It is here expressly provided, however, that no decision of any inferior judicatory shall be reversed but by the vote of a majority of the members of the Commission present throughout the trial and entitled to vote; and in all judicial cases, the President shall vote with the other members, and in such cases shall have no casting vote.

X. Should it appear to the Commission, in a case regularly brought before them, that members of any inferior Court have acted irregularly or corruptly therein, or that any appellant or complainant has manifested a litigious or other unchristian spirit in the prosecution of his appeal or complaint, they shall inflict such censure as to them may seem just.

XI. The Commission shall have the power of summoning and examining witnesses and sending for papers whenever irregularity or corruption is charged against the body appealed from or complained of, and whenever else in their judgment the interests of justice may require the introduction of new testimony; always acting, however, in such cases, under the provisions of Chapter IX. of the Book of Discipline. The powers and duties of the Commission in obtaining and receiving testimony shall be those laid down in Chapter V. of the Book of Discipline.

XII. No member of the Commission shall sit in judgment on

any case in which he has been interested as party, or counsel, or judge, in any inferior judicatory, nor where he may be related to either of the parties within the third degree computed according to the rules of the Common Law.

XIII. It shall be the privilege of the Commission to submit to the Assembly such amendments to the Constitution, on the subject of discipline, as they may deem proper; and it shall be their duty to give their opinion in writing to the Assembly on all subjects touching discipline that may be submitted to them by that body.

XIV. It shall be the duty of the Commission annually to report their proceedings to the General Assembly, and the report shall be published in the appendix to its Minutes.

XV. The necessary expenses of the members of the Commission when attending meetings of the body, and such other compensation as the Assembly may see fit to allow them, shall, in all cases, be defrayed by the treasurer of the Assembly out of the Contingent Fund.

XVI. Each Synod shall appoint a similar Commission consisting of the same number of members, and possessed of similar powers and privileges, and under similar restrictions and liabilities. No two members of the Synodical Commission shall belong to the same Presbytery, unless the Synod consist of less than eight Presbyteries; and, in such case, at least one member shall be appointed from each Presbytery. In cases of prosecution for heresy, no appeal nor complaint shall be taken from the Commission to the Synod, but all appeals and complaints shall be carried immediately to the Assembly's Commission. No member of the Assembly's Commission shall be appointed on any Synodical Commission; and should any member of a Synodical Commission accept an appointment on the Assembly Commission, his place in the Synodical Commission shall be regarded as vacated from the date of such acceptance, and the Synod shall, at its next meeting, proceed to fill his unexpired term by the election of some other person.

At a late period of the sessions this matter came up for discussion. It was opposed by Dr. S. R. Wilson, Messrs. Harris and Vail, and sustained by Judge Leavitt, Dr. Craven, Mr. Waller, and others. Finally, the motion of Judge Leavitt to

refer the report to the Presbyteries for their action, was adopted. There seemed to be a general conviction in the house that some provision, other than we have at present, for the despatch of judicial business, is absolutely necessary. Fears, however, were expressed lest a Commission constituted as the report proposes, might prove a too powerful, and therefore a dangerous body. Such fears, however, do not seem to have any solid basis. The people are accustomed to look on the Supreme Court of the United States, a smaller body with much larger powers than the proposed Commission, as a palladium and not as an object of dread. We trust this subject will secure the earnest and favourable attention of our Presbyteries.

Freedmen.

Dr. Craven, from the Committee on* the Reports of the Eastern and Western Committees on the Education of Freedmen, made the following report:

The Committee to whom were referred the reports of the Committees for the Education of Freedmen, report:

They have had placed in their hands the minutes of both these Committees, and also a full statement of their accounts of money received and disbursed. They have examined the same, and recommend their approval to the Assembly.

They have also carefully examined the reports of the Committee, and have listened to statements from members thereof, and other gentlemen who have been engaged in the great work committed to their supervision.

Several important questions presented themselves to the attention of your Committee, upon which, after much deliberation, they were enabled to arrive at unanimous conclusions.

The first of these questions was—Should the Assembly continue to conduct its operations by an agency or agencies distinct from existing Boards? In view of the vast fields suddenly opened to the church by the emancipation of four millions of our race from bondage, and the peculiar nature of the work to be performed by them, in a great measure, indeed, the same as that now conducted by three of our Boards, and yet in some respects diverse therefrom—your Committee are unanimously and decidedly of the opinion that a separate agency should be em-

ployed, temporary in its character, to be continued only so long, as, in the judgment of the Assembly, the exigencies of the work may require.

The second question that presented itself was—Should the work be conducted as at present, by two distinct agencies, or by one central Committee? In view of the superior efficiency of one Committee, arising from unity of action and greater comprehensiveness of view, and also the greater economy of such a Committee—your Committee decided to recommend that one central Committee be empowered to employ two Secretaries, one being in charge of the Eastern, and the other of the Western field.

Two other papers were placed in the hands of your Committee, the one an overture from the Presbytery of Leavenworth, in reference to the establishment of a school (of a normal and theological character) in connection with the existing Western Committee, the other a memorial in reference to the establishment of "The Lincoln Memorial College."

Whilst your Committee fully recognize the importance of such institutions as are contemplated in these papers, and especially the importance of giving theological training to the recognized but ignorant ministry of the Freedmen, and whilst in reference to the last named paper they recognize the deep obligation of the country and the African race to the late venerated and beloved President, and also the peculiar fitness of such a monument as is contemplated to his memory, they are not prepared to recommend to the Assembly any immediate and definite action on the subject. The character of the higher institutions to be established must, in a great measure, depend on the general policy to be inaugurated by the church in reference to the African race. What that policy should be, your Committee do not feel that they have data sufficient to determine, or time, if they had the data, sufficient properly to digest. They therefore determined to recommend that these papers be referred to the Committee on Freedmen, with directions to consider the whole subject of the policy of the church in reference to the African race, and report to the next Assembly; empowering them, however, to make such temporary arrangements for

higher instruction during the current year as to them may seem necessary.

Your Committee recommend the adoption of the following resolutions:

Resolved, 1. That the General Assembly recognizing and rejoicing in the adorable providence that has given civil liberty to nearly four millions of the enslaved African race; recognizing also that the hope of that race, not only for the world to come, but also for this world, is in their possession of the gospel, that only by its influences can they be elevated to the proper standing of freemen, and that without its influences they must still further deteriorate physically, mentally, morally, and spiritually. Recognizing further that the elevation of that people in our midst is essential to the highest interests of our own race and of our beloved country, and is in order to the evangelization of the land of their fathers and the consequent fulfilment of the prophecy that Ethiopia shall stretch out her hands unto God—in the belief also that the system of truth taught by our church, and the policy established by her in church extension, are in order to the highest development of that now degraded people—hereby declares that, in its judgment, it is the duty of the Presbyterian Church, as patriots, as philanthropists, as Christians, at once to enter upon and vigorously cultivate the field that God has opened before them.

Resolved, 2. That a Committee consisting of nine ministers and nine ruling elders be appointed by this Assembly, to be styled the General Assembly's Committee on Freedmen, and whose location shall be in the city of Pittsburg, Pa., to whom shall be committed, during the existence of present exigencies, and until the Assembly shall otherwise order, the religious and educational interests of so many of that people as may be brought under their influence.

Resolved, 3. That the members of this Committee be arranged in three classes, consisting each of three ministers and three elders, the places of the members of the first class to be vacated at the termination of one year, those of the second class at the expiration of two years, and those of the third class at the expiration of three years, so that these ministers and these elders

may be elected each for the full term of three years, every year after the present.

Resolved, 4. That the Committee be directed to organize the third Wednesday of June next, at ten o'clock, A. M., in the lecture room of the First Presbyterian Church of Pittsburg, Pa., and that the Stated Clerk of the General Assembly be directed to give official notice to each of his appointment. And thereafter the said Committee shall hold its annual meeting on the third Wednesday of June, at ten o'clock, A. M., in the city of Pittsburg, and a majority of its members shall always be a quorum for the transaction of business.

Resolved, 5. That the Committee be empowered to receive, hold, and disburse all funds that may be contributed by the church and by individuals to the end contemplated; to employ such missionaries and teachers, and to secure such buildings as to them may seem necessary; and, in general, to take supervision of the whole field, yet so as not to interfere in their operations with the work already committed to the different Boards of the church.

Resolved, 6. That to this Committee be referred the overture of the Presbytery of Leavenworth, and the memorial on the establishment of the "Lincoln Memorial College," with directions to consider the whole subject of the policy of the church in reference to the education of the African race, and report to the next Assembly.

Resolved, 7. That the Committee be empowered to make such temporary arrangements for the higher instruction of the freedmen during the current year, as to them may seem necessary.

Resolved, 8. That this Committee, as fast as in their judgment they deem it consistent with the interests of the cause committed to them, be and hereby are directed to transfer to the Boards of the church such parts of their work as may belong to the specific objects of their several Boards.

Resolved, 9. That until the organization of the Committee, the existing committees be directed to continue the supervision and direction of the work as already inaugurated by them, and that they be instructed, upon their organization thereof, to transfer to them all papers, documents, property and moneys then in their hands, or under their control pertaining to their work.

Resolved, 10. That two pages of the *Home and Foreign Record* be set apart to the use of the Committee.

The Committee recommended as the Assembly's Committee on Freedmen the following ministers and ruling elders:

Ministers—Rev. Messrs. Breed, Nixon, Colt, Logan, Howard, Paxton, Wilson, Allison, and Murray.

Ruling Elders—Messrs. McKnight, Cameron, McCord, Bakewell, Patterson, Leonard, and Greyson.

This report was adopted, and on a subsequent day Dr. Wood, from the Committee on Bills and Overtures, reported on the memorial of John A. Jacobs, Esq., of Kentucky, in relation to his offer of \$5,000, to found an institution for the education of freedmen, and with special reference to training suitable persons among them for the ministry. The memorialist requests that, as certain preliminaries are to be arranged, the whole matter be referred to a special committee, of which the Rev. R. J. Breckinridge, D. D., shall be chairman, which shall take it into consideration, and report to the next Assembly. As this is all the memorialist expects at present, the Committee on Bills and Overtures recommend the appointment and reference asked for.

The report was adopted, and the Moderator appointed the following committee: Rev. R. J. Breckinridge, D. D., Rev. E. P. Humphrey, D. D., Rev. W. L. Breckinridge, D. D., Rev. R. L. Stanton, D. D., J. A. Jacobs, Esq., Rev. James Wood, D. D., A. E. Chamberlain, Esq., S. A. Bonner, Esq., and Professor O. Beattie.

As the Ashmun is an institution already established and in successful operation, organized for the special object contemplated in the foregoing resolution, it is to be hoped that the Committee may consider whether, in the present state of the country, it would not be wiser to concentrate the efforts of the church on that institution, than to attempt to found two or more seminaries for the same purpose.

Church Extension.

Rev. John G. Riheldaffer, chairman of the Committee on the Board of Church Extension, made the following report:

States that since April 1, 1864, seventy-two churches have applied for aid, amounting in the aggregate to \$42,272.44;

adding to these the applications on file and undisposed of, the Board had under consideration during the year one hundred and fourteen applications, asking for \$64,382. During the year, fifteen applications, asking for \$3,700, were stricken from the file, because they had not furnished the requisite information in the two years allowed for that purpose. There remained on file and undisposed of April 1, 1865, applications from thirty-six churches, amounting to \$35,389. During the year appropriations were made for sixty-two churches, amounting in the aggregate to \$24,127.26. Appropriations amounting to \$2,662.50 were during the year withdrawn from eleven churches, which had not called for them in the two years to which they were limited. From April 1, 1865, fifty-three churches drew their appropriations, amounting to \$17,694.26. In the ten years of the existence of the Board, appropriations have been made to five hundred and sixty-six different churches; eighty of these were aided by special appropriations, for which the Board took no responsibility. As nearly as can be ascertained, the remaining churches cost \$976,577, or an average of \$2,009.42 each. The balance unappropriated, on hand April 1, 1864, was \$33,051.26. The receipts from all sources during this year were \$38,796.98, of which sum \$21,927.20 were from seven hundred and fifty-one churches. The available means therefore of the year were \$71,848.24. The expenditures of the year were \$20,326.42. Balance in hand April 1, 1865, \$51,521.82. There were however unpaid at that time liabilities amounting to \$27,473.17, leaving as the unpledged balance \$24,048.65. Ten years of church extension work through this Board. In that time its receipts have been \$252,366.89, and formal appropriations amounting to \$203,316.27 have been made to five hundred and sixty-six different churches, being an average of \$359.22 to each. For nearly eleven years prior to the organization of the present Board, the General Assembly conducted the work of church extension through a committee of the Board of Domestic Missions, and in that time made appropriations to three hundred and eighty-two churches, and received donations amounting to \$68,544.06. Since 1844 the church has aided in the erection of nine hundred and forty-

eight different churches, and has raised \$320,910.93 for that purpose.

The Rev. H. I. Coe, Secretary of the Board, said he considered the past year one of progress. The contributions have risen from \$25,000 to \$29,000. The number of churches aided from forty-seven to sixty-two. The appropriations have risen 122 per cent. over the appropriations of last year. So that notwithstanding the civil war our work has kept pace, and more than kept pace, with our expectations and hopes. We need your contributions, brethren, but not more than we need your prayers for this Board, that it may have wisdom to direct all its affairs aright.

Board of Publication.

Dr. Howard, from the Committee on the Board of Publication, submitted the following report:

The Committee to whom was referred the Annual Report of the Board of Publication, report: That they have examined the Report of the Board, and the minutes of the Board and of the Executive Committee, and recommend the approval of these minutes, and respectfully submit the following resolutions as an expression of their judgment in relation to this important enterprise of the church.

Resolved, 1. That every successive year affords additional evidence that the Board of Publication is a most efficient agency in disseminating and defending Divine truth, and whilst the General Assembly rejoices in the increasing usefulness of the Board, it approves of the fidelity, discretion, and vigour with which its affairs are conducted.

Resolved, 2. That it is specially gratifying to the Assembly that the Board, in obedience to the calls both of piety and of patriotism, has continued to make liberal contributions of its publications to the army and navy, to the sick and wounded soldiers and sailors in our hospitals, to military prisoners, and to many among those whom God, in his righteous providence, has delivered from bondage, and affectionately urges upon the churches the importance of a still more liberal co-operation in a work which, in itself, is so excellent, and which has been so signally favoured by God.

Resolved, 3. That the endeavours of the Board to furnish the children and youth of our church and country with a literature not only adapted to interest them and beget a love of reading, but to cultivate their taste, to improve their understandings, and, by the grace of God, to purify their hearts, meets with the heartiest approval of the Assembly; and it is recommended, with special emphasis, to all who love our beloved Zion, and desire the improvement and salvation of our dear youth, by every means to aid the Board in this most important department of labour.

Resolved, 4. That the Assembly, following the example of former Assemblies, renews its recommendation of the *Home and Foreign Record* and the *Sabbath-School Visitor*, and while it desires the Board to make these periodicals, especially the former, if possible more attractive, it urges our people to use every means to give them a wider circulation.

Resolved, 5. That the temporary increase of salaries authorized by the Board, on account of the continued increased cost of living, be approved; whilst, at the same time, the Assembly reminds the Board of the urgent necessity of husbanding its resources, and as speedily as possible, in regard to salaries and all other expenses, returning to the lower rates of former times.

Resolved, 6. That the General Assembly direct the attention of the Board to the importance of a more extensive distribution of the books, tracts and papers of the Board throughout all the churches of our connection, and urges every pastor and church session to see that the pure literature of our church, subject as it is in advance of issue to careful examination, is circulated in preference to any other. To this end prominent laymen and the superintendents and teachers of Sabbath-schools should be furnished with the well-arranged Descriptive Catalogue of the Board; and in many instances care should be taken to secure the occasional visits of a colporteur. While not depreciating the merits of other religious publishing societies, we are sure that the Presbyterian Board of Publication, judged by its works, has no superior; and it is due to the interests of religion and of the church, that preference should be accorded to it.

It has come to the notice of your Committee, that in the city of Cincinnati there is no full supply of our publications, and

even in the city of New York the tracts of our Board cannot be obtained unless directly ordered from Philadelphia. In all the central cities it would be well that there should be a depository, where all the publications of the Board could be procured; and if the Board itself has not the means at its command to secure this, the churches of these large cities should establish such depositories, that the members, and especially the youth of the church, may become more familiar with the products of our Presbyterian press, and be brought more thoroughly under the influence of the doctrinal and practical culture thus afforded.

Resolved, 7. That the Board be authorized to hold their annual meetings on the fourth Tuesday in June of each year, instead of the second Tuesday, as heretofore directed by a resolution of the Assembly.

The Rev. Dr. Schenck, Corresponding Secretary of the Board, upon invitation, addressed the Assembly. He remarked that the printed Report of the Board, now in the hands of members, gives a synopsis of its work. He would, therefore, select but a few points which he desired to press upon the attention of the Assembly. The members of the Board all feel grateful for the success of the past year—a year during which an advance has been made in every department of the Board's work; and it has received greater evidences of favour from pastors and churches than ever before.

The Board has during the past year issued fifty new volumes, besides many tracts and smaller publications. He would call attention to the new alphabetical and descriptive catalogue of the Board's publications—a neat volume of about five hundred pages—now in the hands of members.

He would first direct attention to the recent additions made by the Board to its Sabbath-school literature. We feel that this department of our work greatly needs the increased attention of our churches. Many painful facts bearing upon this subject come constantly to his knowledge. Manuscripts are often rejected by us because there is not enough religion—enough of Christ in them. Yet these same manuscripts go to other publishers and societies. They are published; they become popular. He has even seen them in the libraries of our own Sabbath-schools. Yet many of these books contain teach-

ings directly antagonistic to our faith. He therefore besought ministers and elders to endeavour to circulate *our own books*. We endeavour to teach our children our own faith and the doctrines taught in the catechisms and standards of our church.

The Board has had before it the question of employing fiction and narratives in its Sabbath-school publications. At first, as you are aware, it adopted the rule of publishing no book that was not made up entirely of facts. But our books were not read, they remained unsold. Perhaps this was *one* extreme. Another is reading which tends to debauch and enfeeble the minds of children. We try to pursue a middle course. We reject everything like love tales of the sentimental novel style; everything that is unnatural and unreasonable. We try in this matter to follow the Saviour's example. He used parables. Bunyan wrote in allegory. We use narratives, conversations, incidents that are probable and natural, and founded on familiar things. And we are adding to these books month by month.

One word as to the *Sabbath-school Visitor*. Other societies publish their children's papers by thousands, and they are taken in Presbyterian Sunday-schools, where ours is never seen. We do not always get ours into our own schools, though it is just as good, and though we try to make it instructive and useful.

A few words as to distributions. During the year we have had in commission one hundred and twenty-six colporteurs—not as many as we wanted and would have employed. We want more men—men of sound health, ardent piety, and correct judgment, and we are ready to commission such. We ask you not to recommend to us feeble, indiscreet men.

We have had a little army of non-commissioned colporteurs. Officers, chaplains, hospital stewards and nurses, have engaged in this work voluntarily. It is estimated that at least seven hundred and fifty thousand soldiers have received our publications since the beginning of the war. And God has blessed this work in the conviction, conversion, and salvation, of these our beloved defenders. A great work has also been done in our hospitals. We constantly receive letters describing most touchingly the eagerness with which the sick in our hospitals stretch out their hands for the tracts and books taken to them. We have also supplied from thirty thousand to forty thousand

prisoners with religious reading. It has always been most gratefully received, and has deeply affected the minds and hearts of those who have received it, leading them to believe they were among men who loved, instead of hating them. We have received many a letter from rebel officers, thanking us, and saying:—"When we get home we will tell our people what has been done for us;" and I doubt not that in this way much has been done to make Southern men feel more kindly towards the North.

We have also supplied the two Committees on the Education of Freedmen with what they wanted, and have assured them that we would continue to supply them to the extent of our ability.

We have co-operated cordially with the Christian Commission, having given it sixty thousand volumes of our publications, and \$2,000 worth, in addition, were voted to it a few days since.

He adverted to the great field now open to us in the South. Already demands come up from it for our publications, and we have three or four colporteurs there. We have one in New Orleans, one in Newbern, and another along the Southern coast. He hoped to be able to send a flood of our publications all over that country. Our Southern brethren, after their secession, organized a Southern Board of Publication. When the war broke out, we had \$15,000 or \$16,000 worth of stock in that section. This was gathered up and taken to Richmond. It was burned there when the city was evacuated, and now there is nothing there—none of our publications, except old ones, in the South. So, brethren, give us funds, that we may meet these pressing demands upon us. He closed by urging members to read the last Annual Report.

Board of Education.

The Rev. D. J. Waller, from the Committee on the Board of Education, presented the following report:

The Committee on the Annual Report of the Board of Education would respectfully report, that every facility has been afforded them for a thorough examination of the proceedings and financial condition of the Board. After perusal of its minutes, and careful consideration of the whole subject, your Committee are unanimously of opinion that the administration

of the officers of this important arm of the church's service has been faithful, efficient, and judicious.

Having reached this conclusion, the Committee were startled, and deeply grieved, by the announcement that the Corresponding Secretary of this Board, Rev. William Chester, D. D., had been removed by death. His labours and his life were terminated on Tuesday afternoon of the present week, in the city of Washington. We fondly anticipated meeting him on the floor of this Assembly; but alas! his familiar form shall be seen and his voice be heard no more in earthly courts.

The interests of the Board have been much less injuriously affected by the great rebellion than might have been feared. Yet we hope the return of peace will bring a brighter day of prosperity to this, in common with all the organizations of Christian effort.

Your Committee would most respectfully recommend the following resolutions, viz.

Resolved, That the Assembly commend the Board of Education to the confidence and renewed liberality of all our churches.

Resolved, That Christian parents are exhorted renewedly and prayerfully to consider their duty to the Lord in training their children for his service in the ministry of the gospel.

Resolved, That the Board be charged by the Assembly with the duty of looking carefully over the claims of the colleges which may apply for aid or endowments, and in view of their location and prospective success and usefulness, to recommend to Christian liberality only those which, in the deliberate judgment of the Board, give encouraging promise of speedy and permanent usefulness.

Resolved, That the Assembly earnestly recommend to our congregations in which circumstances will permit, the establishment of parochial schools. And for the encouragement of such, the Board is hereby directed to send a copy of its last Annual Report to each church session in our connection.

Resolved, That in view of the marked manifestation of God's favour and blessing upon the observance in the past, that this General Assembly recommend that all our churches unite with other Christian bodies in setting apart the last Thursday in February as a day of prayer for the outpouring of the Holy

Spirit upon our children and youth, and especially upon those assembled in the schools, colleges, and all institutions of learning in our land; and that a collection be taken on that day for the College Fund of the Board.

Mr. Waller remarked that, in behalf of the Committee, he would briefly call the attention of the Assembly to two—and only two—features of the Report. The first was the resolution on the recommendation of colleges by the Board. We all feel that it is a great evil, and one from which the church has severely suffered, to plant colleges unnecessarily. In this way we get many of sickly growth. Some overlooking seems necessary, by which those promising to be useful, and only such, may be recommended for endowment. The second feature was the subject of parochial schools. This is an important matter, and one to which the attention of church sessions should be more generally directed. Hence the recommendation of the circulation of the last Annual Report of the Board. Many of our elders never see these reports.

Rev. Thomas McCauley, Assistant Secretary of the Board, was then invited to address the Assembly. He said:—Mr. Moderator, I thank the Assembly for its kindness in changing the order of the day for my convenience. An overwhelming providence necessitates me to represent the Board of Education upon this occasion. When I parted from Dr. Chester in Philadelphia, as he was leaving for Washington, he said, “I will meet you at the Assembly in Pittsburg.” I was greatly surprised to hear from him that he would be unable to be present at the opening session. “But,” said he, “get matters for our Board in train, and I will be there to attend to the public presentation of the cause.” You all know how we were startled yesterday by the announcement that he died in the city of Washington, on Tuesday afternoon, at half-past three o’clock, of typhoid pneumonia. [The speaker here paid an affecting tribute to the memory of the late venerable Corresponding Secretary of the Board.]

In reference to the report and resolutions, he would not detain the Assembly at length, but he would call attention to two points. The first was, the number of candidates for the ministry. It is true that we can congratulate ourselves that

this Board has sent over three thousand men into the ministry. But the number of candidates has been less during the last than in the preceding year. Why is this? Evidently because our young men do not receive a proper presentation of the claims of the ministry upon them, and of their duty to enter it. When we call to mind the number of our young men who have entered the army, have we not a right to expect the church to appeal to parents to instruct and teach their children that the claims of the gospel ministry upon them are urgent? Will you not go home and press this matter upon them, that the increase in the number of our candidates may be as great as the demands of the country are urgent? A mother, when consoled with on the loss of two sons, who had died in the service of their country, replied that she had a *third*, whom her country could have if it needed him! Christian parent, have *you* no son for Christ? Will you not urge the claims of the ministry upon your sons? I do not mean to lay down the rule that every converted and pious young man should enter the ministry; but I *do* mean that its claims should be earnestly presented to every one with suitable qualifications for the office.

My second point is: The duty recommended to be imposed upon the Board in the way of recommending institutions of learning. The difficulty is just here: Every congregation or community which thinks that its field demands an institution feels that it has a right to demand a recommendation from the Board, and to hold it responsible for its endowment. So it comes for our recommendation. Heretofore we have not felt it our province to give such sanctions. We have thus been brought somewhat in contrast with the Western College Society, which endorses or disapproves as its judgment dictates. This is a grave and important question. By this resolution you give us a right to say what institutions shall be allowed to apply to our churches for aid, and what shall be denied that privilege.

The past year has been one of unusual prosperity. Our finances were never in a better condition, and so it is with our schools and colleges. During the year appropriations have been made to twenty-four institutions, with 2000 students. We could just as easily have disbursed \$50,000. Take away the contributions of one man, and our fund for schools and colleges has not however received \$2000. Could we increase

our interest in this work, we could effectually occupy the destitute fields before us. Let us arise and address ourselves to this work; let us realize that God is giving us opportunities, and let us wipe away the reproach that is sometimes cast upon the Old-school Presbyterian Church, that it is not aggressive. We have not been loyal to our own system. Strip the Papacy of her school power to-day, and it would have no existence in a generation. *Our* machinery is better than hers. Let us use it, and accomplish what God has designed us to achieve.

Fund for Disabled Ministers.

The Committee on the Report of the Trustees of the Assembly, in relation to the Fund for Disabled Ministers, &c., would respectfully submit the following resolutions to the attention and consideration of this body:

Resolved, 1. That it is a matter for congratulation that each succeeding year shows a growing attachment on the part of our churches and members to this important cause of benevolence, which is manifested by increased contributions.

Resolved, 2. That we express our pleasure in view of the fact that our disabled ministers, and destitute widows and orphans of deceased ministers, have had their wants readily and cheerfully supplied by the officers of this fund, so far as proper applications for aid have been presented to them.

Resolved, 3. That the friends of this cause throughout our churches be encouraged to continue their liberality, inasmuch as the demand upon this fund will no doubt be considerably increased the present year.

Resolved, 4. That the report on this subject presented by the Trustees be appended to the Minutes of the Assembly, and be printed by the Board of Publication for the use of the churches and ministers.

On motion, Rev. Dr. Jones, the secretary of the Trustees, was invited to address the Assembly. He said he came to give an account of his stewardship, but had no time for extended details. The report of the Trustees would be sent to members, and he hoped they would do what is not always done—*read it*. The distributions have amounted, during the past year, to \$17,530—an excess of \$4570 over any previous year. Aid

has been afforded to fifty-eight widows, forty-three ministers, and four families of orphans—in all to four hundred persons. He had letters from disabled ministers and widows, with large families of children, expressing their gratitude for the aid afforded them. He noticed the fact that increased contributions to the Permanent Fund evinced an increased interest in the work, and noticed the liberal conditional offers of several benevolent persons to that fund. Although those propositions had not met with the favour expected, he hoped they would be more favourably received. This fund is already exerting a good influence in inducing many of our ministers to engage in domestic missionary work, who would not otherwise do so, for fear that, when broken down, their families and themselves would be left in poverty. They now know they will be provided for. The Trustees are more and more confirmed in the opinion that the present method of raising and disbursing these funds is the best that can be adopted. It was approved by the last Assembly. The Assembly can have no conception of the amount of relief afforded in this way, and he earnestly invoked an active and extended co-operation.

Foreign Missions.

The Rev. Dr. Bannard presented the following report from the Committee on the Board of Foreign Missions:

The Standing Committee on the Board of Foreign Missions respectfully report to the Assembly that their examination of its records impresses them with the conviction that the church is called to devout thanksgiving to God for his special favour to this cause. The past year has been marked by extreme anxiety and threatened embarrassment, and also by hopeful progress and happy deliverances. No operations of the Board have been suspended, no missionaries recalled from their fields nor detained at home, as seemed at one time probable; but, on the other hand, the work has gone forward, though in some cases on a restricted scale. All who have been ready have been sent forth, the claims of the Board have been met, and the year ended with a small surplus in the treasury. Friends abroad, and the churches at home, have contributed with unprecedented liberality to its funds, so that a larger amount has

been received than in any previous year of its history, while its affairs have been conducted with the marked prudence, economy, and skill, which have prevailingly characterized its official management. For these things the Assembly is called to thank God, while it ascribes to him all the glory.

The report also calls for a devout recognition of the hand of God in the removal by death of an unusual number of the efficient friends and servants of the Board—two of them prized and faithful missionaries, who fell suddenly at their posts by the hand of violence—two of them valued members of the Executive Committee, and another the first corresponding secretary of the Society which was the germ of this Board, and who continued its warm friend to the close of his long and honoured life. While the Assembly rejoices in the marked favour shown this cause during the year, they also mourn the loss of these and others of its active friends and faithful labourers.

In view, further, of the condition and claims of this Board, as indicated by its Report, the Committee recommend the following action to the Assembly:

Resolved, 1. That the work of Foreign Missions calls for *expansion*. The results achieved encourage the church to greater efforts. The success secured imposes the necessity of more labourers and larger expenditures. Past retrenchment demands liberal outlays now that our civil war is ended. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by age, infirmity and death among its labourers, all appeal for an increase of men and means; while the voice of God's providence, in his favour to this work, clearly says to his church, "Go forward."

Resolved, 2. That the contributions of the church the past year have proved her ability to sustain this cause with increased liberality in the future. Her resources have multiplied as her bounty has abounded. While she has responded with a generous hand to the many and pressing calls of the home and foreign field, especially for the army, God has fulfilled his promise to "them that honour him with their substance," and thus placed at her disposal larger means, and encouraged her to larger liberality.

Resolved, 3. That the promptness, energy, and abundance with which our young men have come forward during the past year to engage in our armies for the defence of our nation in its war against rebellion, should encourage Christians to pray for that increased devotion of our sons to the service of Christ, which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the gospel. And it is our earnest hope that the church may testify her gratitude to God for the great deliverances and blessings which he has vouchsafed to our nation by increased efforts for the extension of Christ's kingdom in foreign lands.

Resolved, 4. That the General Assembly is impressed with the vital necessity of fervent and effectual prayer for the Holy Spirit to give success to the agencies employed by this Board for the spread of the gospel. The truth is preached, the seed sown, schools planted, churches formed, and the Bible distributed; but what is needed beyond all other things, and to give effect to all the plans pursued, is the mighty power of God's Spirit. The efficacy of prayer for home interests, as well as the Divine promise, encourages the church to more importunity for God's blessing on the work abroad; while all the interests of that work, and all the labourers in it, unite in the entreaty, "Brethren, pray for us!"

The Moderator, being Corresponding Secretary of the Board, was invited to address the Assembly. He would not detain the Assembly by any extended statements, but would touch briefly upon one or two points only. And the first is one which comes up in all our thoughts. We say never before was it the deeper duty of the church to put forth efforts to spread the gospel among the whites and freedmen of the South. That is true, and these objects do not conflict. We are called to both. Missionary piety—that which brought our Lord from heaven—will alone save the church. And yet we are doing one hundred-fold more to spread the gospel at home than abroad. Our missionary work embraces all kinds of evangelistic labour—education, church extension, publication, and missions—and the people abroad have few friends to plead for them. But foreign missions are popular, we say. So they are with some—others call them fanatical.

It is also true that we are called to enlarged efforts abroad. Four years ago we felt this. Then everything looked gloomy. It seemed as if we were to be overtaken in a storm, and we reefed sails. From that day to this we have not been without anxiety. Yet, praise to God's grace, the work has gone forward, in some respects more prosperously than ever. The result is a call for a great enlargement of our efforts. [He here read a letter from the Rev. Mr. Mackey, of Corisco, Africa, urgently appealing for additional labourers, for the purpose of occupying new stations.] Brethren, we should hear this call of God's providence. We need more labourers also in New Grenada, Brazil, and other countries. After all, what are five or six millions in our country, compared with the millions in Siam, India, and China? I do not wish to make an argument on this subject. I merely lay the facts before you.

We were touched to tears as a brother alluded to the graves of our brethren in the South, calling us to preach the gospel there. But surely the bones of those who have left the endearments of home to preach the gospel to the heathen, have linked us to India and China and other lands, and call us to preach Christ there also. I would like to speak upon the subject of training a native ministry, and of establishing native schools, but time will not permit. Not at all satisfied with what he had said, he would leave the subject, with the remark, that we must enlarge our efforts, respond to the calls of Providence, and move forward.

Domestic Missions.

The Rev. J. C. Lord, D. D., from the Committee on the Board of Domestic Missions, presented the following report:

The Committee to whom was referred the Annual Report of the Board of Domestic Missions, would represent to the General Assembly, that, in their judgment, no report since the organization of this Board has been fraught with deeper interest, or furnished more satisfactory evidence of the wisdom and vigour with which its affairs have been prosecuted. It is manifest that the Board have been mindful of the signs of the times, and have been preparing to meet the enlarged responsibilities which God, in his wondrous providence toward our beloved land, has devolved upon them.

The Committee recommend the adoption, by the Assembly, of the following resolutions, viz.

1. That in view of the vast field for missionary labour opened up before the church by the termination of the war, and the re-establishment of the government, the Assembly enjoin upon the churches under their charge, renewed effort and increased liberality to meet this great enlargement of the missionary work to which God in his providence so manifestly calls them; and particularly, by every means in their power, to increase the number of labourers in this field, now white for the harvest, and the occupation of which is hindered more by a deficiency of men than of means.

2. That the Assembly approve of the action of the Board in the extra appropriation of twenty-five per cent., which they have been enabled to send to our missionaries at a time when it was demanded by their necessities, and when their faithful and devoted labours in their distant fields were under the pressure of a monetary crisis now happily passed.

3. That this General Assembly direct the Board of Domestic Missions to take prompt and effectual measures to restore and build up the Presbyterian congregations in the Southern States of this Union, by the appointment and support of prudent and devoted missionaries.

4. That none be appointed but those who give satisfactory evidence of their loyalty to the national government, and that they are in cordial sympathy with the General Assembly of the Presbyterian Church in the United States of America in her testimony on doctrine, loyalty, and freedom.

5. That special efforts be made to instruct and evangelize, and gather into churches, on a credible profession of faith, the coloured population.

6. That in view of the extensive and urgent demand for pious and loyal ministers, elders and teachers in the Southern States, such be earnestly recommended to direct their course to that now opening and inviting field, as presenting a loud call from the Lord Jesus Christ to pass over and help to rebuild that part of the American Zion which has been so sadly laid waste by the rebellion and civil war.

7. That the Board of Domestic Missions be and are hereby authorized to substitute the word *Home* for Domestic, in title of said Board, and take the measures necessary to secure from the Legislature of Pennsylvania a change in the charter.

8. The Committee would further respectfully report, that agreeably to the order of the General Assembly, the books of the Board have been presented to them, and examined and approved.

The Rev. Dr. Lord did not desire to consume time, but would briefly advocate the principles of the report. Divine Providence has now opened before this Board such a field as the world never saw before, and yet he felt that it was one of great complication and difficulty. He alluded to the ignorance of the slave population. Their masters never objected to the presentation of the word of God to their slaves; and the inculcation of moral truth, unless in some rare cases. Yet this oral instruction was not enough. These persons now need something of a different character. And then there is a white population at the South which needs the gospel. They have never had it. The system of domestic slavery prohibited this. He never heard any harm of these men. They are seldom seen in courts. They are courageous—Southern men *are* courageous—and they have proved their courage on many a hard-fought battle-field. Their claims upon us are at least equal to those of the blacks. I think our duty is—1st. To the whites. 2d. To the blacks. But the whole field is now open, and we must attend to both. I understand—though I cannot vouch for the fact—that our New-school brethren have just directed ten pastors of their communion to enter this field. The work of this Board seems almost, if not quite, equal to that of the Board of Foreign Missions.

A few words as to the resolution specifying the qualifications of domestic missionaries sent South. The church looks to the Assembly for guidance and direction in this matter, and we should move in it. We should send none but loyal men—men heartily in sympathy with us and our utterances. We want no men who sympathize with the monstrous doctrines, practices, and teachings of the South. I thought I would not,

but I will read an extract from a tract which I have in my possession. But I will not give the name of the author. The tract was published by the Evangelical Tract Society, Petersburg, Virginia. Its number is 215, and its title is, "Our Danger and our Duty." Dr. Lord then read the following extract :

"Public spirit will not have reached the height which the exigency demands, until we have relinquished all fastidious notions of military etiquette, and have come to the point of expelling the enemy by any and every means that God has put in our power. We are not fighting for military glory ; we are fighting for a home and for a national existence. We are not aiming to display our skill in tactics and generalship ; we are aiming to show ourselves a free people, worthy to possess, and able to defend the institutions of our fathers. What signifies it to us how the foe is vanquished, provided it is done ? Because we have not weapons of the most approved workmanship, are we to sit still and see our soil overrun, and our wives and children driven from their homes, while we have in our hands other weapons that can equally do the work of death ? Are we to perish, if we cannot conquer by the technical rules of scientific warfare ? Are we to sacrifice our country to military *punctilio* ? The thought is monstrous. We must be prepared to extemporize expedients. We must cease to be chary, either about our weapons or the means of using them."

Dr. Lord continued. We must have men purged of such sentiments as these, and must use extraordinary and special efforts to occupy this field. The North has paid millions of money, and poured out rivers of blood, in behalf of the poor men—white and black—of the South, and now we must give them the gospel.

It was the decided conviction of the Committee that the care of the Freedmen, for a time at least, should not be left to the Board of Domestic Missions, but to a committee acting in coöperation with it. And the general opinion of the Committee was, that such committee should be located at Pittsburg.

The Rev. Dr. Janeway, Corresponding Secretary of the Board, by request, next addressed the Assembly. He remarked

that, after writing a long report, he did not feel like making a long speech. He would briefly state a few facts. The Board has recently appointed an exploring agent to visit the South and South-west, and collect and report facts and the condition of matters there to the Board, that it may be able to act intelligently. We do not intend to commit ourselves to questions of policy as to church property. The churches at New Orleans and other places are held in trust, to be disposed of hereafter as may seem right and proper. Dr. Palmer's church is in this condition. The receipts of the Board during the last year were within three thousand dollars of what they were during any year when the Southern churches were acting with us. Our great want is *men*. Our New-school brethren took three men from one Presbytery, and sent them to California, while we cannot get men for the same field and others in that section of the country. Offers are made to support men, if we will only pay their expenses out. Yet we do not get them. What, under such circumstances, can we do?

Dr. W. L. Breckinridge said he had no objection to the fourth resolution, so far as concerns the qualifications of missionaries to be sent South, but he was opposed to all interfering with church property. Property secured to us must be ours,—what legally belongs to others is theirs. To obviate this difficulty, Mr. Preston moved to substitute the word "congregations" for "churches" in the third resolution, so that it might be understood that the people, and not buildings, were contemplated. This amendment was adopted. As was also that proposed by Dr. Monfort, to substitute the words "restore and build up" for the word "reclaim." The Rev. Mr. Allen, of Nashville, argued strenuously in support of the resolution. He spoke feelingly of the desolation of the Southern churches, and insisted that none but loyal men could be usefully employed in their restoration. Dr. F. Buel urged the claims of California on the attention of the Board, and the Rev. Mr. Adams, of Connecticut, presented New England as an important field for Presbyterian effort. He referred to the liberality and energy of the Unitarians in disseminating their sentiments, and the numerous infidel tracts issued from the Eastern States, to prove the necessity of

the friends of truth directing their efforts to that quarter. With regard to the fourth resolution, C. A. Preston, Esq., said he did not wish it to be understood that the Kentucky delegation were opposed to it; he was in favour of it, heart and soul. "What," he asked, "had so alienated Northern and Southern people and separated churches? If we had never had a disloyal ministry, we should have been saved from the horrors of the rebellion." As to the question what is loyalty, Dr. John C. Lord said it was defined in the resolution before the house to be "Cordial sympathy with the Presbyterian church in her testimony on doctrine, loyalty, and freedom." Dr. S. R. Wilson, of Kentucky, made a powerful argument against the resolution under debate. In his introductory remarks, he pronounced a glowing eulogy on the late Dr. J. H. Thornwell, the supposed author of the tract published by the Evangelical Tract Society, Petersburg, Va., quoted by Dr. Lord. He denounced the interpretation put upon that tract as favouring assassination, as utterly unauthorized and slanderous. In explanation of the passage cited by Dr. Lord, he quoted the following paragraph, which stands in immediate connection with it, and which he contended shows that nothing was intended by the author beyond the use of the authorized mode of warfare. The paragraph reads thus:

"The end is to drive back our foes. If we cannot procure the best rifles, let us put up with the common guns of the country; if they cannot be had, with pikes, and axes, and tomahawks; anything that will do the work of death is an effective instrument in a brave man's hand. We should be ready for the regular battle or the partisan skirmish. If we are too weak to stand an engagement in the open field, we can waylay the foe, and harass and annoy him. We must prepare ourselves for a guerrilla war. The enemy must be conquered, and any method by which we can honourably do it must be resorted to. This is the kind of spirit which we want to see aroused among our people. If we cannot meet the enemy in the plain, we must betake ourselves to the swamps and the mountains, from whence we can pounce upon him at an unexpected moment. We must imitate the prowess of such patriots as Marion, Sumter, and Davie."

He objected to the resolution, that it made the Executive Committee of the Board the judge of loyalty. What standard was to regulate their judgment? What was loyalty at one time, is disloyalty at another; and what was loyalty in the judgment of one man, was disloyalty in the judgment of another man. In illustration of this vacillation and uncertainty, he referred to the fact that Dr. R. J. Breckinridge, whose devotion to the country no man doubts, in 1861, as chairman of a committee of the Synod of Kentucky, introduced a resolution, which the Synod adopted, pronouncing the action of the Assembly of that year, on the state of the country, to be "contrary to the word of God, as that word is interpreted in the Confession of Faith of the Presbyterian Church;" and that being purely political, it was incompetent to a spiritual court, as well as injurious and divisive in its tendency. He also adduced the fact that the present Attorney-General of the United States, appointed by Mr. Lincoln, and retained in office by President Johnson, signed an address to the people of Kentucky in favour of maintaining an independent position, neither with the government nor with the seceding States; but in case an attempt was made to coerce the Southern States, then they should immediately take up arms against the government. This was loyalty in Kentucky in 1861. On the other extreme, he referred to the declaration of Dr. Musgrave, in the Assembly of 1864, to the effect that "he fully justified the government in all they had done in the way of military arrests, orders, and restraints;" which would seem to imply that his standard of loyalty, at least for himself, was not merely fidelity to the government, but approbation of all its acts. With such divergent views as to what loyalty is and requires, the speaker urged that it was wrong to commit the power of decision to any committee. He further objected that hitherto the rule was that the Board should appoint as missionaries—provided they had the means—those recommended by the Presbyteries, but now a new and invidious rule was to be adopted, and this rule operates unequally. If loyal men only are to be sent to the South, why should not the same rule be applied to the North? Besides, the resolution gives the Committee an inquisitorial power, calling upon them to sit in judgment, not only on overt acts, but on thoughts and

feelings; and exalts a conclave of half a dozen men in Philadelphia above all the presbyteries of the church. For these and other reasons, Dr. Wilson not only opposed the resolution, but after its adoption, entered his protest against it on the minutes, in which he was joined by Messrs. Robert Morrison, Rutherford Douglass, and W. Scott Harbison.

There does not seem to us to be any real objection to the resolution in question, except that it is unnecessary and likely to give needless offence. Some discretion must, of necessity, be lodged in the hands of every appointing Board; and every such body must act on the rule of sending men into fields to which they are suited, and in which they are likely to be useful. No sane man would send, even before the rebellion, such a man as Dr. Palmer to labour in New England, nor such an one as Wendell Phillips to preach in South Carolina. No matter how orthodox or zealous such men might be, they could not be useful among those who refuse to listen to them. We take for granted that the Board of Domestic Missions, without any such instruction from the Assembly, would be very slow to send into the Southern States any men who would labour to keep alive dissatisfaction with the government, and to fan the dying embers of the rebellion.

Union and Reunion.

The subject of promoting a greater degree of unity of fellowship and action among evangelical denominations was introduced before the Assembly.

Rev. Dr. West, after reading the proceedings and resolutions of a public meeting held in the city of Pittsburg, on the evening of the 22d May, offered the following resolution:

Resolved, That the following committee be appointed to act in concert with other committees similarly appointed by other evangelical denominations, for the purpose of giving expression to our desire for *more visible fellowship*, and for securing a *more vigorous co-operation* in the defence of Protestant Christianity, as against the encroachment of Roman Catholicism and infidelity in our land:

New York—Rev. Dr. Rice, Robert Carter; Philadelphia—Rev. Dr. Breed, John McArthur; Brooklyn—Rev. Dr. West,

Professor Eaton; Jersey City—Rev. Dr. Imbrie; Newark—Rev. Dr. Craven, William Rankin, Jr.; Princeton—Rev. Dr. Green, Professor Stephen Alexander; Baltimore—Rev. Dr. Dickson; Pittsburg—Rev. Dr. Paxton, J. D. McCord; Allegheny City—Rev. Professor Wilson, Hon. Robert McKnight; Cincinnati—Rev. Dr. Andrew, A. E. Chamberlain; Danville—Rev. Dr. R. J. Breckinridge; Covington—Elder C. A. Preston; St. Louis—Rev. Mr. Niccolls, Charles D. Drake; Chicago—Rev. Dr. Lord, Charles Crosby; Buffalo—Rev. Dr. Lord, Henry Howard; Washington—Rev. Dr. P. D. Gurley.

Dr. West did not desire to consume the time of the Assembly by remarks. He presumed the Assembly felt the importance of the subject. He briefly sketched the movements of the Papacy during the present century. France is to-day more thoroughly papal than ever before. In our own country copies of Strauss and Renan are everywhere found on ferry-boats and in railway cars, and Catholicism is more potent than it has ever been since our existence as a nation. It is strong at the extremities—its power is weakest at its heart. The prospect now is that it will ere long control the great State of New York, and the cry from all quarters is for a union of all evangelical denominations against our two-fold common enemy—Romanism and Rationalism. The church of God needs to be waked up to this matter. ✓ *

Elder Herron gave an account of the rapid and alarming progress of Catholicism in Washington. The heart of the nation is in danger and must be cared for. He hoped the Committee would meet there.

The resolution was adopted.

Dr. Wood, from the Committee on Bills and Overtures, reported

Overture No. 8, from the Synod of the Pacific and several Presbyteries, on the subject of a reunion of the Old and New-school branches of the Presbyterian Church. The Committee recommend the adoption of the following resolutions:

1. *Resolved*, That the General Assembly reiterate their former expressions of fraternal feeling towards their brethren of the other branch of the Presbyterian Church, and their desire

for still more intimate relations, when the providence of God shall make it clear that this measure is expedient.

2. *Resolved*, That in the judgment of this Assembly, an attempt to force a general reunion before there is evidence by the action of the presbyteries, that the two branches of the church are fully prepared for it, will be likely to retard this result, and incur the danger of the formation of three bodies instead of two.

3. *Resolved*, That in order to strengthen the feeble missionary churches belonging to each, and enable them to become self-sustaining, the presbyteries under our care be recommended to take such action as to them may be deemed wise and expedient, [to unite those churches, and to permit them when so united to place themselves under the care of either Assembly, according as a majority of each united church shall elect, and also that they discourage the organizing of another church in a field already occupied by our brethren of the other branch, unless a second church can be sustained in that field without aid from the Board of Missions.*]

4. *Resolved*, That the essential condition of organic reunion is an agreement in Scripture doctrine and ecclesiastical order, according to the standards of the Presbyterian Church.

5. *Resolved*, That in the meantime fraternal intercourse, both personal and official, be encouraged between us and them, for the purpose of cultivating friendly feelings, and of learning, by a more intimate acquaintance, whether an organic reunion will probably be cordial and beneficial to the cause of Christ.

This is a satisfactory disposition of the subject. No one doubts that bodies which cordially agree in doctrine and order should, if circumstances permit, be bound together in ecclesiastical, organic unity. On the other hand, it seemed to be admitted on all sides in the Assembly, that where this cordial agreement does not exist, such organic connection is not only inexpedient but in violation of important scriptural principles. The only question, therefore, appears to be a question of fact. Do the Old and New-school churches so agree in doctrine and order as to make their union in one church expedient and obligatory? Some members of the Assembly are doubtless persuaded that such agreement does actually exist. We are of

* The clause in brackets was not adopted.

opinion that the majority of both the Old and New-school churches take a contrary view of the case. It is undeniable that the most trustworthy representatives of the public sentiment among our New-school brethren are opposed to any such union at the present time. It is also undeniable that men and doctrines which the Old-school strenuously endeavoured to subject to discipline before the division, have ever remained, and do still remain, uncensured and honoured in the New-school body. It is also undeniable that no formal, authoritative separation of Congregational and Presbyterian churches has been attempted or generally effected by that body. It is a fact, as we were informed by one of the oldest and most respected ministers of Western New York, that there are presbyteries in that region in which the Congregational element altogether predominates, and in the presbytery around him there was but one Presbyterian church. We are satisfied that any attempt to bring the two bodies together at the present time would not only reveal differences which would render such union impossible, but increase the difficulties already existing, and postpone the consummation which the enlightened friends of Presbyterianism have at heart.

Systematic Benevolence.

The Rev. J. K. Wight presented the report of the Standing Committee on Systematic Benevolence. The report expresses the gratitude of the Assembly, that during the past year increased contributions have been made to all the Boards of the church, and the conviction of the Committee that all that is necessary to a more successful prosecution of our work is the more manifest presence of the Holy Spirit, and an increase in the spirit of benevolence. The report then adverts to the melancholy fact, that of our 2600 churches, only 1500 have, during the past year, contributed to the Board of Foreign Missions; only 1270 to the Board of Domestic Missions; only 780 to the Board of Education; only 750 to the Board of Publication, (Colportage and Distribution Fund;) and only 690 to the Fund for Disabled Ministers. Our churches, containing 230,000 communicants, have given only \$430,000—less than an average of \$2 for each communicant—to all our church

Boards, while we have given an hundred times as much to support the national government. The report closes with three recommendations:—1. Frequent collections in our churches, and collections for the Boards, &c., at the times heretofore recommended by the Assembly, unless others are preferred. 2. Urges contributions by our Sabbath-schools to all our Boards. 3. That as only twenty-three such reports had been sent in this year, the Statistical Reports from Presbyteries of the number, &c. of churches contributing to benevolent objects be discontinued.

The report was adopted, ordered to be published in the Minutes, and printed separately in numbers sufficient to furnish one to each church member. It was also ordered, that each minister be requested to read it to his congregation on the Sabbath.

Theological Seminaries.

Dr. Monfort presented a report from the Committee on Theological Seminaries, containing the following special recommendation: 1. As to Princeton: (1,) That the salaries of the Professors be increased thirty-three per cent.; (2,) That the Board of Trustees be authorized to employ an agent to raise funds to repair scholarships, pay salaries, and for other purposes; (3,) That the Assembly approve the extension of the course of study from three to four years, and authorize the other Seminaries to make the same change, if they deem it expedient. 2. As to Danville: (1,) Advises that efforts be made to continue the exercises of the Seminary during the ensuing term; (2,) Assures the Rev. R. J. Breckinridge of the approval of his course during the past three or four years; (3,) Expresses regret that the failure of the health of Drs. Breckinridge and Humphrey has compelled them to retire from the Seminary for a season, and advises that Drs. Landis and Jonathan Edwards be employed to supply their places temporarily. As to the other Seminaries the report has no special recommendations.

These recommendations were all approved and sanctioned by the Assembly, except that relating to the extension of the course of study in the Princeton Seminary to four years. The want

of time for the full discussion of that measure led to its being referred to the favourable consideration of the next General Assembly. The Rev. Dr. Green, of Princeton, spoke in support of the recommendation of the Committee. It was, he said, an acknowledged fact that the Presbyterian Church has always aimed at a high standard of ministerial education. This feeling was manifested by the action of the Assembly upon an overture in 1785. In 1799 there was action in the same direction, and from that day to this the attitude of the church has been the same. It has wished to have its ministers competent to stand at the head of their flocks. We have aimed to carry out the spirit of these deliverances, but now find ourselves unable to do so fully for want of time, and we have found ourselves driven to make this request, by the necessities arising in the course of instruction. Desiring our course of instruction to keep pace with the advance of science, we have been compelled to add study after study till it is no longer possible to pursue the course in three years. The labour that is necessary is too severe for the health of the students, and there are yet studies which should be introduced into the course. It has now become no uncommon thing for students to plead the number of their studies as an apology for deficiency in some.

It has become the settled policy of the church, superinduced upon its original policy, that some considerable portion of the term of study should be spent by the student in colportage and missionary work, and in practical training for efficient ministerial labour. The want of this was the original difficulty with many when seminaries were first started. The regret is, that the idea is not fully worked out by the church, and only by those students needing pecuniary assistance. If the vacation is to be a period of relaxation, it is too long; if it is to be devoted to the work intended, practical work, it is not. If our young men were sent to pastors, and employed by them during vacations, in such work as they could do, the results would be valuable. This was the idea; and the aim of those favouring this extension is to afford facilities for carrying it out. These long vacations were no part of the original plan, and the addition of another year is only, in effect, a restoration of the time of study to what it was before they were made part of the plan

of ministerial training. The constitutional rule, that students may be licensed after two years of study, is not affected by this extension. There is also a demand for this extension from students, many of whom complete their course at a time when they feel they are too young to undertake the duties of the pastoral work. They desire to study for another year. In fact, many of them do so; so that the adoption of the resolution will only give form to what has been for some time in practical existence.

Success of our National Arms and the death of President Lincoln.

Rev. Mr. Senour, Chairman of a Select Committee appointed to prepare a paper expressing the sentiments of the Assembly in view of the triumphs of our national arms and the assassination of President Lincoln, presented a report which was accepted; and, when it came up for consideration, gave rise to considerable debate. It was recommitted to the same Committee for modification, and when a second time before the house, it was objected to as still too long. Rev. Mr. Cross presented a substitute, which, with the report by Mr. Senour, were referred to a committee, consisting of Revs. Drs. Elliot, Green, W. Y. Brown, and ruling elders Ewing and Strong. This committee submitted the following paper:

This General Assembly, recognizing the special providence of Almighty God, the Ruler of nations and Redeemer of men, in all the events connected with the terrible civil war which for four years has desolated our land, would here record our devout thanksgiving and gratitude to Him, by whom "kings reign and princes decree justice," for his divine favour to us as a nation in filling the hearts of the loyal people of these United States with an inextinguishable love for our national Union, and an unconquerable resolution to preserve it:

In raising up a mighty host of valiant men, ready to give their lives in defence of our national government.

In blessing the various departments of that government in their work of organizing, equipping, and maintaining throughout the entire conflict, our vast army and navy.

In providing leaders of wisdom, courage, and skill, suited for every emergency.

In calling forth such unwonted benevolence, in promoting the physical comfort and spiritual welfare of our soldiers and sailors, and in bringing so many of them to a saving knowledge, as we trust, of the plan of salvation through a crucified Redeemer.

In bringing to confusion the counsels, and overwhelming the power of our enemies, and in crowning our arms with triumphant success.

We would also render hearty thanks to Almighty God, that in this crisis of our nation's history, he gave us, in Abraham Lincoln, a Chief Magistrate who acknowledged his dependence on him for wisdom and strength, and who eminently illustrated in his life and character the virtues of fidelity to official duty, integrity and uprightness, firmness of purpose, patient endurance, courage and hope in disaster, moderation in victory, sympathy with the suffering, and kindness to foes.

One who exhibited that wisdom, sagacity, and mercy in administering the affairs of the nation, which secured for him the confidence and esteem of friends, silenced the calumnies of enemies, and constrained from malignant opposers and rebels expressions of respect and admiration, and which will cause his name and memory to be honoured and revered by the pure and good in all time to come. While we deeply deplore the loss of such a Chief Magistrate, and bow in humble submission to that mysterious providence which permitted treason, as its culminating act of atrocity and wickedness, to terminate his life by the hand of an assassin, we would render devout thanksgiving to God that he was protected from all the machinations of his relentless enemies until he was permitted to see the power of the rebellion crushed, its strongholds repossessed, its conquered armies forced to surrender, the national honour untarnished by acts of barbarism or cruelty vindicated, the integrity of the Union preserved—that scheme of emancipation which he had the wisdom to devise and the courage to execute, made effective to the deliverance from bondage of four millions of slaves, for whose perpetual enslavement the rebellion was inaugurated—and peace, upon principles of righteousness and universal freedom, already dawning upon the land.

In closing this record we would invoke the Divine blessing upon our present Chief Magistrate, and would ask for him the

prayers of all Christian people, that he may be endowed with the fear of God, and with the spirit of wisdom and of a sound mind, and be enabled, through wise counsels and by just and prudent measures, to secure to this nation the full enjoyment of that peace which has been obtained at the price of so much blood; and we commend all our rulers and all the people, to the gracious favour of Him, who, by his recent providences, has given renewed assurance that though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."

The paper was unanimously adopted, by a rising vote, and it was ordered that a copy be signed by the officers of the Assembly, and transmitted to the President of the United States.

The State of the Country.

This subject occupied a large portion of the time of the Assembly, and gave rise to protracted and excited debates. It was not introduced incidentally in the discussion of other subjects, but was formally presented in three different ways. First, a memorial was laid before the house, signed by some forty names of members of the Assembly, and other ministers and elders of our church, calling for the following action on the part of the Assembly, viz.

I. An order to all the presbyteries and church sessions under its care, requiring them to examine every minister and member (and take testimony, if need be) who may apply for reception into any presbytery or church from any presbytery or church in any of the said "Confederate States," or which may have been claimed as such by the so-called "Confederate authorities" on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, and without external constraint, been concerned at any time in aiding or countenancing the authority claimed by the said "Confederate States," or in aiding or countenancing the war which they have waged against the government of the United States; and if it be found from his own confession, or from sufficient testimony, that he has been so concerned in one or both these respects, that he be

required to acknowledge and forsake his sin in this regard before he shall be received.

2. Whether he holds that the system of negro slavery in the South is a "Divine institution" and an "ordinance of God," as taught and practised in the said "Confederate States;" or holds to the doctrine of the Southern General Assembly "that it is the peculiar mission of the Southern church to conserve the institution of slavery," as there maintained; and if it be found that he holds either of these doctrines, that he be not received without renouncing and forsaking these errors, or either of them, as the case may be.

II. An order to all Synods under the care of the General Assembly, that, upon the application of any Presbytery to be received into any Synod, where such Presbytery is or has been connected with the Southern General Assembly, or where it or any of its members may have willingly countenanced the usurped authority or aided the said "Confederate States" in their war against the United States, such Synod shall examine all the members of such presbytery, and take testimony, if need be, upon the points before-mentioned relating to the application of individual ministers and members, and the reception of such presbytery, or any of the ministers thereof, by such synod, shall depend upon compliance with the conditions before mentioned relating to individual ministers and members who may apply to be received into any presbytery or church.

And furthermore, whereas, There are certain ministers who are still members of some of our presbyteries, and who, from sympathy with the rebellion or from disloyal acts, have voluntarily left some of the loyal States, or have been sent out of them, or from their places of residence therein by the civil or military authorities of the United States, some of whom have joined the armies of the rebellion, or have otherwise aided that cause; and others of whom are exerting a baneful influence through the press and in other ways against the peace and harmony of the country, and against the purity, peace, and unity of the church, while some of whom, in consequence of the acts of the General Assembly during the last four years upon slavery and the rebellion, have pronounced the Assembly "corrupt," "apostate," and "dissolved," as a bond of union

among the churches, and have thereupon pronounced the ministers, members, and lower judicatories of the church "absolved from their allegiance to the General Assembly," and denounced the said Assembly as having "covered itself with eternal infamy;" *And whereas*, There are ministers now holding pastoral relations and other positions of influence in some of our presbyteries, who countenance, defend, support, and propagate the aforementioned teachings concerning the General Assembly, thus openly violating their ordination vows in promoting insubordination to the most solemn decisions of the highest court of the church, and tending to bring its judicial authority into contempt in the eyes of the people of God, and to the great scandal of religion before the world, and thus disturbing the peace and threatening the unity of the churches, especially in some of the Border States;

And whereas, Since the recent disbanding of the rebel armies, many of their officers and soldiers have returned to their homes in the Border States, some of whom are officers and members in some of our churches, and who still, so far as any action of their church sessions is known, remain in good and regular standing therein, to the great scandal of religion, in consequence of their unrebuked public sins of treason, rebellion, and war against lawful civil authority, and to the great detriment of the purity, peace, and unity of the church.

And whereas, Some of our church sessions and presbyteries, perhaps by reason of doubt of their authority in the premises, or from fear of giving offence, or from other causes, are apparently delinquent in duty, and in danger of failing to meet their manifest obligations to the truth and to the adorable Head of the church;

Therefore, In order to strengthen the hands of all judicatories that may have occasion to act in such cases, and to secure the ends of justice, truth, and purity, the General Assembly is further respectfully requested to issue—

III. An order to all Church Sessions, Presbyteries, and Synods, where such irregularities and offences may now or hereafter exist, requiring them—

1. To bring all such offenders to justice, whether individuals or judicatories, before the proper church courts, in order that

they may acknowledge, repent of, and forsake their sins, and discharge their manifest duties; or, failing to do so, may be admonished, suspended, excommunicated, or deposed, as their offences or delinquencies may demand.

2. That where such notorious offenders are beyond the reach of any church judicatory to which they are amenable, either by having fled, or having been sent beyond the jurisdiction of the United States, or any of its civil or military authorities, or who may be within any of the said Confederate States, and in sympathy with, or aiding and abetting them in their rebellion and war against the United States, or who may heretofore have been so concerned, such judicatory shall take action, and declare upon its records that the functions and privileges of such persons are suspended, as church members and ministers, until their cases can be regularly issued; and if, after two years, they shall still remain beyond the reach of such judicatory, the names of all such persons shall be erased from its roll, and they shall thereupon no longer be deemed ministers or members of the Presbyterian Church under the care of, or in connection with, the General Assembly.

IV. An order requiring that, where any judicatory shall neglect or refuse to take action as herein directed, upon any of the offences hereinbefore mentioned, where such offences are brought to or may be within its knowledge and jurisdiction, or within the knowledge of any of its members; or where it shall neglect or refuse to make the examination herein required, when application is made for membership, as before stated, the judicatory next above shall require the delinquent judicatory to show cause for such neglect of, or disobedience to the injunctions of the General Assembly, and to take such action as the case may require; and, if deemed advisable, may report the case directly to the General Assembly.

V. An order requiring that a full record of all proceedings by any judicatory under any of these several orders of the General Assembly shall be kept, and a full report thereof shall be made each year to the judicatories having the power of review and control, or directly to the General Assembly.

This memorial was referred to the Committee on Bills and Overtures.

The second mode in which the subject was introduced, was by an overture from the Presbytery of Richland, and from members of the Presbytery of Madison, asking the Assembly to drop from the roll the names of Synods, Presbyteries, and Ministers in the so-called Confederate States. In answer to this question, the Committee on Bills and Overtures recommended the adoption of the following minute, viz.

Whereas, During the existence of the great rebellion which has disturbed the peace and threatened the life of the nation, a large number of presbyteries and synods in the Southern States, whose names are on the roll of the General Assembly as constituent parts of this body, have organized an Assembly, denominated "The General Assembly of the Confederate States of America," in order to render their aid in the attempt to establish by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery, therefore,

Resolved, 1. That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a great crime, both against our national government and against God, and the secession of those presbyteries and synods from the Presbyterian Church, under such circumstances and for such reasons, as unwarranted, schismatical, and *unconstitutional*.

2. That the General Assembly does not intend to abandon the territory in which *these churches are found*, or to compromise the rights of any of the church courts or ministers, ruling elders, and private members belonging to them, who are loyal to the government of the United States and to the Presbyterian Church. On the contrary, this Assembly will recognize such loyal persons as constituting the churches, presbyteries and synods, in all the bounds of the schism, and will use earnest endeavours to restore and revive all such churches and church courts.

3. The Assembly hereby declares that it will recognize as the church, the members of any church within the bounds of the schism, who are loyal to the government of the United States of America, and whose views are in harmony with *the doctrines of the Confession of Faith*, and the several testimonies of the Presbyterian Church on the subject of domestic slavery. And where any three ministers, who entertain the views above-mentioned, belong to the same presbytery, such ministers are hereby au-

thorized and directed to continue their organization as a presbytery, or any two such ministers are authorized to receive any minister of the same views, regularly dismissed to them, and thus continue their organization with the churches above described in the same bounds, in connection with this Assembly. But if a sufficient number are not found in one presbytery, they are authorized to unite with the loyal ministers and churches of one or more adjacent presbyteries, retaining the name of one or both such united presbyteries, as shall be deemed expedient. A similar course is also authorized with regard to synods.

4. In cases where there is not a sufficient number of loyal ministers and churches within a convenient district to form a presbytery, such ministers are directed to supply churches and other places around them, as God may open the way, with the preaching of the gospel; and such churches are exhorted to use all diligence to secure the stated means of grace, and both ministers and churches are directed to report to the next General Assembly what has been done in these respects, that further order may be taken by the Assembly in the premises, as the interests of Christ's cause may require.

5. The General Assembly furthermore gives counsel to the presbyteries and churches which may be revived and restored under the provisions of the above action, to treat with kindness ministers and churches, or parts of churches, who are disloyal, or who are not in sympathy with the former deliverances of the General Assembly on the subject of slavery, and to inform such persons of their readiness to receive them into ecclesiastical fellowship, when they properly acknowledge and renounce their errors.

6. The Board of Domestic Missions is hereby authorized and requested to give special attention to the Southern field, in providing missionaries and appropriating pecuniary aid, in order to carry into effect the measures contemplated in this minute. And the Board is also authorized to employ any loyal minister whose residence may be in the South as a missionary, provided he shall furnish satisfactory evidence of his fitness for the work, though circumstances may render it impracticable for him to obtain a Presbyterial recommendation.

This was adopted as above printed.

Thirdly, there was an overture from the Presbytery of California, asking what course was to be pursued in receiving ministers or church members from the rebellious States. To this the Committee at first proposed the following answer: "That the memorial (above-mentioned) be inserted on the minutes, and the orders asked for be adopted by the Assembly, and enjoined on the synods, presbyteries, and church sessions." Subsequently the Committee substituted the following paper:

I. The right of every presbytery to examine ministers asking admission into their body, as to their soundness in the faith has been long acknowledged and practised by our presbyteries, implies their right, by parity of reasoning, to examine them on all subjects which seriously affect the peace, purity, and unity of the church.

II. The exercise of this right becomes an imperative duty in the present circumstances of our country, when, after the crushing, by military force, of an atrocious rebellion against the government of the United States, for the perpetuation of slavery, many ministers who have aided and abetted this revolt may seek admission into presbyteries located in the loyal States. Therefore,

III. It is hereby ordered that all our presbyteries examine every minister applying for admission from any presbytery or other ecclesiastical body in the Southern States on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, or without external constraint, been concerned at any time in aiding or countenancing the rebellion and the war which has been waged against the United States; and if it be found by his own confession, or from sufficient testimony, that he has been so concerned, that he be required to confess and forsake his sin in this regard before he shall be received.

2. Whether he holds that the system of negro slavery in the South is a Divine institution, and that it is "the peculiar mission of the Southern church to conserve the institution of slavery as there maintained," and if it be found that he holds either of these doctrines, that he be not received without renouncing and forsaking these errors.

IV. This injunction to presbyteries is in like manner applicable to synods, and it is hereby ordered that upon the application of any presbytery to be received into any synod where such presbytery is or has been connected with the Southern General Assembly, such synod shall examine all the members of said presbytery on the points above named, and the reception of such presbytery, or any of the ministers thereof, by such synod, shall depend upon their compliance with the conditions before-mentioned.

V. Church sessions are also ordered to examine all applicants for church membership by persons from the Southern States, or who have been living in the South since the rebellion, concerning their conduct and principles on the points above specified; and if it be found that of their own free will they have taken up arms against the United States, or that they hold slavery to be an ordinance of God as above stated, such persons shall not be admitted to the communion of the church till they give evidence of repentance for their sin, and renounce their error.

VI. The General Assembly give counsel to the several church courts specified in these orders, that in discharging the duties enjoined therein due regard be paid to the circumstances of the case, and that justice be tempered with mercy. Especially is this counsel given to churches in the Border States, where many impulsive and ardent young men, without due consideration, have been led away by their superiors, or seduced from their loyalty by their erroneous interpretation of the doctrine of State Rights. Such persons, though highly criminal, are far less so than their unprincipled and ambitious leaders. While in the treatment even of these the honour of religion ought to be fully vindicated, more tenderness may be properly exercised than duty requires or admits in dealing with their guides and deceivers. By kind and faithful instruction and admonition, and by the presence of the Holy Spirit, most of them, it is hoped, will be reclaimed from the error of their ways, and become loyal citizens and valuable church members.

VII. It is further ordered that if any minister or ministers belonging to any presbytery or presbyteries under the care of the General Assembly, have fled or been sent by civil or military authority beyond the jurisdiction of the United States, on

account of their disloyalty, or who may have gone for the same reason to any of the Southern States, and have aided in this rebellion, such presbytery or presbyteries shall take action on the subject, and unless they obtain satisfactory evidence of the repentance of such ministers, they shall declare and enter upon their records that they are thenceforth suspended from the functions of the gospel ministry until their cases can be regularly issued. And if, after two years, they shall still remain beyond the reach of such presbytery or presbyteries, the names of such ministers shall be erased from the roll, and they shall thereupon be no longer deemed ministers of the Presbyterian Church.

After some debate Mr. A. E. Chamberlain moved to substitute the "Memorial" for the paper offered by the Committee; that the Memorial be spread upon the minutes, and the orders asked for therein be made the orders of the Assembly. A motion to lay the motion of Mr. Chamberlain on the table was lost by a vote of 64 to 130; his motion was then adopted. This brought the Memorial again before the house. Subsequently however, on motion of Rev. Mr. Erskine, the Memorial was postponed, and the report of the Committee taken up, which was then adopted.

After its adoption, the Rev. Dr. Wood moved an amendment, as an independent proposition. He proposed to insert in Section V, defining the duties of Sessions, after the words "concerning their conduct and principles on the points above specified," the words "and to take cognizance also of members of their own churches who have offended in like manner."

To amend a paper after its adoption was certainly an extraordinary proceeding. If the house were dissatisfied with it, the proper course would be to reconsider the vote to adopt it, with a view to its amendment. This, however, was overruled, and Dr. Wood's motion discussed. It was sustained by himself, the Rev. Mr. Hart, (who maintained that the same rule ought to be applied to the Northern as to the Southern churches,) Dr. Howard and others, and strenuously opposed by Rev. Mr. Riheldaffer, Rev. C. H. Taylor, Dr. West, &c. This motion of Dr. Wood seems to have been rather more than the

house could bear, it called forth a severe rebuke from Judge J. K. Ewing, who said :

“Moderator, I hoped we were done with this question. I have been in many political conventions—and I wish you to understand they were Republican conventions, for I have never been in any other—yet I must say I have never before seen such a spirit of relentless persecution as is here manifested. Have we not had enough of this talk about loyalty? Are we not ready to quit and be done? I have heard of nothing else since I came into this Assembly. If the members of a church live in sin, it is the duty of the session to call them to account. It will be done, if sessions are loyal, without this action. If they are not, this action will do no good. It is useless—it is worse than useless—for its only tendency is to irritate and to drive away those whom we desire to see repent and return to the fold. Before asking them to come back, we prescribe the penance. It is useless to pass this amendment. Let the thing alone—let the thing alone, and give these brethren time.”

The amendment was lost by a vote of, ayes 64, nays 83.

Popular bodies, whether ecclesiastical or secular, are in a great measure the organs of public spirit. They give utterance to the opinions, temper, and feelings of the communities to which they belong, and in which they act. This can hardly be avoided. Their members are members of the body politic. The life of the community is their life. They read the same papers, entertain the same opinions, and are animated by the same feelings. When, therefore, they come together, they speak and act under the same influences which control those around them. It is also a law of our nature that numbers increase excitement. A multitude of sparks, when combined, make a great heat. In all popular assemblies, in times of public agitation, we may expect violent language and extreme measures. The members may think themselves very independent, and very heroic, it may be, but they are none the less swayed by outside pressure, and made the organs of the spirit around them. We see the Baptist and Methodist conventions at the South bowing in prayer, rising, and unani- mously endorsing the action of Southern politicians; giving utterance to the most extreme, and, to Northern minds, most

obnoxious opinions and unchristian feelings. We see even staid Episcopalians among the foremost and most violent in asserting Southern dogmas, the ministers in many cases going beyond the politicians in their zeal and extravagance. Southern Presbyterian Synods and General Assemblies, to the great sorrow and chagrin of their Northern brethren, have been among the foremost in the assertion of extreme Southern doctrines and in the manifestation of sectional animosity. Even men from the North living at the South, who were even avowed technical abolitionists, have, in many cases, become the most thorough-going advocates of the desirableness of slavery, and of the wisdom and rectitude of a war for its extension and conservation. Such is our poor human nature.

It would betray great self-ignorance and self-conceit, to assume that we here at the North, and our Northern Synods and Assemblies, are free from the operation of this law; that we are so elevated, so enlightened, so self-possessed, that we can rise above these disturbing elements, and think, speak, and act simply under the guidance of right principles, and of correct feeling. If we are disposed to cherish any such self-complacency, the experience of all northern conventions, whether of New-school or Old-school Presbyterians, Methodists, Baptists, or Episcopalians, would prove that we and our ecclesiastical bodies are as much swayed by the spirit of the time and of the community, as our brethren of the South. If we see and deplore the effects of this subordination in them, we should at least be charitable, from the fact, if not the consciousness, that we are in the same condemnation. It is easy to say that we are right and they are wrong. This in the present case is, no doubt, in a great measure, true. But it is not because we are right, that we go with those around us, any more than it is because the South is wrong, that Southern ecclesiastical bodies go with the people of whom they form a part. It is largely in both cases, because every man, and every body of men, are more or less subject to the controlling influence of public opinion, and of the life of the community to which they belong. It is nothing more, therefore, than what might be reasonably expected, if our late General Assembly should be found to have

been carried beyond the limits of propriety in their deliverances and acts.

It is obvious that the debates and some of the measures of the Assembly indicate the spirit of intolerance and impatience of diversity of opinion which are so apt to reveal themselves in times of excitement. It was even proposed to censure the Synod of Kentucky, because that body had expressed its disapprobation of the action of the previous Assembly, respecting slavery and the state of the country. Yet every member of the Assembly would, on reflection, readily admit that it is the right, not only of subordinate ecclesiastical bodies, but of the humblest member of the church, to express in respectful language their judgment on the acts of our highest court. This is a privilege which we all claim, and which we all freely exercise, and which no Presbyterian ever will give up. If, as citizens, we may express our opinions of the acts of Congress; if, in fact, those who desired to censure the Synod of Kentucky, did doubtless vehemently condemn those acts under the administration of Mr. Buchanan; if, before the division, when the New-school had the majority in the Assembly, the Old-school freely protested against many of their measures, surely no one can pretend that all men are now precluded from this liberty of judgment and freedom of speech. What would become of the state or the church, if minorities could not say a word in opposition to the acts of the majority. How long did the evangelical party protest, condemned publicly and privately, the course of the moderates in the General Assembly of the Church of Scotland? It is not necessary to argue such a point as this, and its being called in question at all is an evidence how soon men in power, and under the pressure of strong feeling, forget the plainest principles of constitutional liberty and right.

Another illustration of this same tendency is found in the Assembly's making its own deliverances the test of orthodoxy and loyalty. Dr. John C. Lord said, that if Kentucky needed a definition of loyalty he would give it. It was "*cordial* agreement with the deliverances of the Assembly on doctrine, loyalty, and freedom." This amounts to saying, orthodoxy is my doxy. Yet not only individual members, but the Assembly itself insists in authoritative acts, and requires this agreement as

the condition on which the Southern ministers and presbyteries are to be received into our church. We are persuaded that not a member of the body, when he comes calmly to consider the matter, will hesitate to admit that the Assembly, in so doing, transcended its power. They allow their own members to protest against their acts, to enter their protests on the minutes; they cannot deny the right of inferior judicatories to record their dissent, nor hinder private ministers and members from condemning their action and arguing against it, and yet they declare agreement with it to be a condition of ministerial and church fellowship.

It is an axiom in our Presbyterianism that the General Assembly can make no law to bind the conscience. It cannot alter by adding thereto or detracting therefrom the constitutional terms of ministerial or Christian fellowship. Those terms are laid down in express words in our Form of Government, which we are all bound to obey. Assent to the truth or propriety of the deliverances or testimonies of the Assembly is not one of the terms prescribed. If the Assembly may make agreement in their testimony on slavery a term of communion, they may make their deliverances on temperance, colonization, or any other subject such a term. This was often attempted during the temperance excitement. We have seen a minister rise in one of our synods and say that the time had come when the church would not tolerate any man in the ministry who refused to take the pledge of total abstinence from intoxicating liquors. This was done by a man who, if not at that time secretly a drunkard, soon became notorious for his addiction to that vice. We have no security for liberty of conscience, no protection from the tyranny of casual majorities, if the principle be once admitted that the Assembly can make anything beyond what the constitution prescribes, a condition either of admission into the ministry of our church or of continuance in it. This is too plain to be questioned. Yet this plain principle is obviously violated in the minute adopted on the Report of the Committee of Bills and Overtures.

Again, we make bold to express our conviction that the majority of the Assembly will admit, on reflection, that their action in reference to the Southern synods and presbyteries

was altogether unnecessary. The object of that action was to prevent the admission of unworthy or undesirable ministers or members into our church. It was said that many, especially in the Border States, had not only taken part in the rebellion, but had joined the guerrillas, committed acts of violence, or been the guide of depredators, pointing out to them as objects of vengeance the friends of the Union. How, it was asked, could such men be recognized and received without repentance? How could Christian people be expected to sit at the Lord's table or receive the consecrated elements from hands red, it might be, with the blood of their friends and brothers? It is plain that sessions and presbyteries did not need any act of the Assembly to authorize them to deal with such crimes as these. Joining the rebellion on the part of citizens of States which had not seceded, was a civil as well as a moral offence. It was without any colour of law. It was just as much a violation of morality as riot or resistance to the magistrates in the public streets. And as to acts of robbery and violence, said to have been of such frequent occurrence, of course the church courts were bound to deal with them before, as much as after, the order of the Assembly. But the power of our presbyteries go much beyond the right to punish notorious offenders. They have the right to judge of the qualifications of their own members. If a man is eccentric, imprudent, fanatical, or for any other reason, unsuited to a particular part of the country, the presbytery on that ground may refuse to receive him. By so doing they do not affect his ecclesiastical standing. They do not impeach his orthodoxy or his Christian character. They simply say that they believe that his admission to membership would be injurious to the interests of their churches. A householder is not bound to receive every applicant into his family. He may decline for reasons which affect no civil or social right of others. He only guards his own. Our presbyteries have always acted on this principle, and it is universally recognized. The very putting it to vote whether a man coming with clean papers should be received, implies the right to say No, as well as Yes. This being the case, there was no necessity for the General Assembly issuing an order to the presbyteries as to whom they should receive and whom they should reject. They have a right to exercise their own discre-

tion in the matter, and therefore this action of the Assembly is not only unnecessary but nugatory. The presbyteries are not bound to obey it. If the Assembly had no right to give the order; if they had no authority to alter the constitutional terms of membership in our churches or presbyteries, the lower courts are under no obligation to regard the injunction. The Assembly has the right to order the presbyteries to see that all those whom they receive have the qualifications prescribed in the constitution, and therefore little objection has ever been made to the act passed some time ago, enjoining the presbyteries to examine every minister from another presbytery as to his soundness in the faith before admitting him to membership. But beyond this it has no right to go.

It may be said however that the action of the Assembly virtually amounts to nothing more than a declaration, that taking part in the rebellion and dissent from the deliverances of the Assembly respecting slavery, are moral offences, which are proper grounds of exclusion from church privileges until confessed and repented of. The Assembly of course has the right to express its judgment and give instructions on all points of truth and duty. So has every presbytery and every minister or Christian. But such judgments and instructions have only the authority due to the advice or opinions of those from whom they proceed. They have no legal force on any man's conscience or conduct. If a presbytery should admit a minister who had favoured the rebellion, or dissented from the Assembly's deliverance on slavery, and any one should bring the matter before the higher court by a complaint, the Assembly would have the right to give a judgment which would be binding on all the lower courts. But every man would be entitled to his opinion as to the correctness of that judgment, and the next Assembly would have a perfect right to pronounce a decision of a directly opposite character. The Popish doctrine of the infallibility of church courts does not suit Americans. It is high time that these simple principles of religious liberty should be clearly announced and openly asserted. It is no new thing that the greatest advocates of liberal doctrines should become intolerant and tyrannical when invested with power. If a man makes up his mind always to go with the majority, it will be a miracle if he do not often go wrong.

It is, moreover, very obvious that the action of the Assembly with regard to the Southern churches is founded on a disregard of two plain distinctions. The one is the difference between political offences and ordinary crimes. As this point has been considered in a previous article of this number of our journal, we shall not dwell upon it here. It is enough to repeat, what no one can deny, that a man's taking the wrong side in a civil war, is no proof that he is not a Christian. His course may be determined by a wrong political theory, or by a regard for those actually in authority over him. We are bound to obey a *de facto* government, although it be that of a usurper. The apostle in enjoining submission to the "powers that be," meant those in actual possession of the authority of the state, whether a Nero or any one else. This obligation is, of course, limited by the higher obligation to obey God rather than man. But it is not necessary that every man should investigate the title of a ruler's authority before believing in its validity. The present inhabitants of France are bound to recognize Louis Napoleon as emperor, whatever they may think of the revolution which placed him in power. The fact, therefore, that a man or minister supported the late wicked rebellion, is not to be assumed as a proof that he is unworthy of Christian fellowship, even if that support was voluntary on his part.

The other distinction to which we referred, is that between sin and ecclesiastical offences. Every day sad exhibitions are made by those whom we are obliged to regard as Christians, of the imperfection which belongs to our present state. How often do we see manifestations of pride, covetousness, maliciousness, arrogance, to say nothing of idleness, sloth, lukewarmness, and worldly-mindedness in ministers and church members? It is seldom that a meeting of the General Assembly itself occurs without some exhibition of unholy temper. All these things are great sins. They are heinous in the sight of God, and offensive to all good people. Yet they are not matters for formal church discipline. We may, therefore, see and feel that the conduct of the Southern ministers and members has been exceeding wrong; that the spirit of pride, contempt, and animosity which they have in so many cases exhibited towards their Northern brethren and fellow-citizens, are great sins in the sight of God; but so also are the evil tempers, the worldly-mindedness, avarice, and other

sins which we have so much reason to lament in ourselves and others. Church courts cannot visit all kinds of sin with ecclesiastical censure. We are obliged to receive all into the fellowship of the church who give evidence that they are true Christians, however imperfect they may be; otherwise the best of us would be excluded.

Another thing must force itself on the minds of the majority of the Assembly, as it has already strongly impressed outsiders. The demand that all who favoured the rebellion should give evidence of repentance of that sin and openly confess it, goes beyond all previous action of the Assembly, and all demands of the civil government itself. When the New-school seceded from our church and erected another and rival body, it was an unjustifiable act, as all Old-school men believe. It was done in favour of false doctrine and in disregard of our constitution. When the separation was effected, the Assembly opened the door for the return of all who were disposed to come back. The only conditions prescribed were, adoption of our standard of doctrine and conformity to our form of government. No man was called to repent of the sin of schism, to confess sorrow for having favoured the secession, nor to approve of the excising acts. Yet if the principle or feeling which governed this Assembly had prevailed in the excited controversies of 1837 and '38, these requisitions would certainly have been made. It will hardly be maintained that a rebellion against church authority is not as sinful as rebellion against the state; or that a secession in favour of doctrinal error is not as serious an offence in the sight of God as secession in favour of African slavery. Whatever may be thought of the relative evil in the two cases, the principle is the same in both. Yet the Assembly of 1838 adopted one principle, and that of 1865 another. The prominent advocates of the reunion of the Old and New-school Church were the most zealous in pressing through these extreme measures with regard to the Southern ministers. They insist that all who are willing to adopt our standards of doctrine and order should be welcomed back to our fellowship. They do not require that they should repent of their sin in breaking up the union of the church, in supporting or tolerating false doctrine. Nor is it demanded that they approve of all the acts and deliverances of the Assembly in 1837 and 1838. One rule is adopted with

those who have gone off from us in the South, and another to those who, with no better excuse, seceded in the North.

The United States authorities require of those who participated in the rebellion, no expression of contrition, no renunciation of political theories, no avowal of approbation of the measures of the government for the preservation of the Union and abrogation of slavery, but the simple promise of obedience to the laws and allegiance to the government. It seems rather incongruous that a church court should assume to be more loyal than the government which it desires to support.

Again, it is hard to see why, if favouring the rebellion is a crime calling for confession and repentance, it should not be visited upon Northern as well as Southern offenders. The fact is undeniable that thousands of men, many of them members and officers in our own church, have sympathized with the South in this whole conflict. They openly rejoiced when our armies were defeated, and mourned over our successes. Many faithful pastors have been driven from their churches, because they felt in conscience bound to pray for the President and the success of our national arms, and to give thanks over our victories. If these are overlooked, and if the Assembly refused to direct their being made the grounds of church censure, with what consistency can Southern men be rejected for the same thing. If there be a difference in the case, it is in favour of Southern men who espoused the Southern cause which they regarded as the cause of their country, and not of Northern men who sided against what they knew to be their country, and took part with those who were seeking its destruction. We are bound by our ordination vows to promote the peace and unity of the church, to endeavour to bring into harmony and Christian fellowship, both external and inward, all who agree with us in the adoption of the same faith and discipline. It matters not whether they be the New-school men at the North or Old-school men at the South. Whatever therefore tends to alienation and division is contrary to the spirit of the gospel. On this ground we are persuaded a very general objection to the action of the Assembly on the state of the country will be entertained, as well as very profound regret. That action can only serve to increase instead of allaying unfriendly and unholy feelings; to retard

rather than to promote that visible union which all profess to regard an important duty.

Manses.

Rev. Dr. Wood presented the report of Joseph M. Wilson, Esq., on the subject of manses, made in pursuance of a resolution of the last Assembly. The report states that circulars containing the interrogatories suggested in the resolution of the last Assembly were issued in the autumn of 1864, but that up to the present time the returns have not been sufficient to warrant any special classification of them. The letters accompanying the returns manifest a lively interest in the subject, and hope it may be pushed forward with zeal. The report suggests to the Assembly, through the Committee on Bills and Overtures, the adoption of the following resolutions:

Resolved, That the churches under the care of this General Assembly, that have not yet responded to the circular referred to in this report, be requested to do so at their earliest convenient opportunity, sending said report to Joseph M. Wilson, at Philadelphia, Pa.

Resolved, That in order more fully to awaken the attention of the churches to the importance of this subject, the stated clerks of each presbytery, be instructed at all the semi-annual meetings of their presbytery to ascertain of each church under its care, what they have done in times past, what they are now doing, or what they propose to do towards building a manse, thereby securing a comfortable home for their minister.

Resolved, That the stated clerk of each presbytery, in their annual report to the General Assembly of 1866, be requested to make known the condition of their presbytery in this particular, showing what churches have manses, what churches are building them, and what churches are without them.

Resolved, That the returns from the presbyteries concerning manses be added to the presbyterial narrative of the state of religion, which is usually handed in by the commissioners from the presbyteries, and the Assembly to take such action on the subject as may seem proper.

Mr. Wilson and Dr. Wood addressed the Assembly, and the report and resolutions were adopted.