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Presbyterian Church in the
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Minutes of the General
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MINUTES

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

FROM A. D. 1838 TO A. D. 1858, INCLUSIVE.

New School Branch
Vol. I

NEW YORK:
PUBLISHED BY THE STATED CLERKS, 1838–1858.
[ERSKINE MASON, D. D., AND E. F. HATFIELD, D. D.]
PHILADELPHIA:
REPRINTED, PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.
1894.

PREFACE.

THIS volume of the *Minutes* of the General Assembly is published under the following authorization:

The General Assembly (*Minutes*, 1884, p. 121) appointed "The Stated and Permanent Clerks a Committee to report to the next General Assembly upon the advisability of reprinting any or all of the Minutes of the General Assembly between the years 1836 and 1869, said Committee to serve without expense to the Assembly."

The Committee reported progress (*Minutes*, 1885, p. 684), recommending, *inter alia*, "that the expense of this republication be borne by the Board of Publication, and that the number of copies to be issued be left to the judgment of the Committee to be appointed to take charge of the matter."

The report was adopted, and the Assembly directed that the Stated and Permanent Clerks be the Committee to have charge of the printing of said Minutes. The Committee was continued by the several Assemblies from 1886 to 1893.

The plan of publication adopted is the following: The Minutes for 1836 and 1837 have been added to the volume already published, covering the period from 1821 to 1835, thus making complete the Minutes of the supreme judicatories of the Church from 1705 to 1837, the year preceding the division; the Minutes of the Old School General Assembly from 1838 to 1869 have been published in four volumes, and the Minutes of the New School General Assembly, for the same period, in two volumes, thus completing the republication of the Minutes from 1705 to 1869.

This is the first volume of the New School Minutes.

Acknowledgment is hereby made of the cordial co-operation and efficient service, rendered in the whole undertaking by the Officers of and the Board of Publication and Sabbath-School Work.

WM. H. ROBERTS,
WM. E. MOORE.

MINUTES OF THE GENERAL ASSEMBLY.

1838.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the Seventh Presbyterian church in the city of Philadelphia, on the third Thursday [17] of May, 1838, at 11 o'clock A. M., and was opened with a sermon by the Rev. David Elliot, D. D., Moderator of the last Assembly, from Isa. 60 : 1 : "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

After public worship, the Moderator of the last Assembly announced from the desk, that, immediately after the benediction, the Moderator would take the chair on the floor of the church, and the Assembly would then be constituted.

After the benediction, the Moderator of the last Assembly took the chair and opened the meeting with prayer.

The Rev. William Patton, D. D., from the third Presbytery of New York, then rose, and asked leave to offer the following preamble and resolutions:

"*Whereas*, The General Assembly of 1837 adopted certain resolutions intended to deprive certain Presbyteries of the right to be represented in the General Assembly;—and *whereas*, the more fully to accomplish their purpose, the said Assembly of 1837 did require and receive from their Clerks a pledge or promise, that they would, in making out the Roll of Commissioners to constitute the General Assembly of 1838, omit to insert therein the names of Commissioners from said Presbyteries;—and *whereas*, the said Clerks, having been requested by Commissioners from the said Presbyteries to receive their Commissions and enter their names on the Roll of the General Assembly of 1838, now about to be organized, have refused to receive and enter the same;—therefore,

"1. *Resolved*, That such attempts on the part of the General Assembly of 1837, and their Clerks, to direct and control the organization of the General Assembly of 1838, are unconstitutional, and in derogation of its just rights as the general representative judicatory of the whole Presbyterian Church in the United States of America.

"2. *Resolved*, That the General Assembly cannot be legally constituted except by admitting to seats and to equality of powers, in the first instance, all Commissioners, who present the usual evidences of their appointment; and that it is the duty of the Clerks, and they are hereby directed, to form the Roll of the General Assembly of 1838, by including therein the names of all Commissioners from Presbyteries belonging to the said Presbyterian Church, not omitting the Commissioners from the several Presbyteries within the bounds of the Synods of Utica, Geneva, Genesee, and the Western Reserve, and in all things to form the said Roll according to the known practice and established usage of previous General Assemblies."

The Moderator declared him to be out of order, and refused to allow them to be read. Dr. Patton then stated that he was very desirous to have them

put and passed upon without remark or debate. The Moderator again [636] declared them out of order, as the next business was the report of the Clerks upon the Roll. Dr. Patton then appealed from the decision of the chair. The appeal was seconded, and the Moderator declared the appeal to be out of order, and refused to put it, and directed the Clerk to make his report upon the Roll. Dr. Patton then declared to the Moderator that the paper he wished read had relation to forming the Roll. The Moderator then stated that he was out of order, as the Clerk was on the floor; whereupon the Moderator was reminded by Dr. Patton that he had the floor before the Clerk. The Moderator directed the Clerk to proceed with the report on the Roll, and Dr. Patton thereupon took his seat.

The report of the Clerks of the last Assembly upon the Roll was then read by the Rev. John M. Krebs, one of the Clerks of the last Assembly, and was as follows:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
Londonderry,	John H. Church, D. D.	
Newburyport,	D. T. Smith.	
Champlain,	Phineas Bailey,	John Boynton.
Troy,	N. S. S. Beman, D. D.,	Nicholas M. Masters.
	Samuel Speer,	
Albany,	Eliphalet Nott, D. D.,	Isaac N. Beach.
	E. D. McMasters,	
Columbia,	J. B. Waterbury,	Lawrence Vandyke,
	Augustus L. Chapin,	Frederick Tyler.
St. Lawrence.		

II. SYNOD OF NEW YORK.

Hudson,	William Blain,	William L. Mapes,
	Samuel Pelton,	Norman Judson.
North River,	Eliphalet Price,	Aaron Raymond.
Bedford,		John Owen.
New York, 1*st*,	Wm. W. Phillips, D. D.,	Hugh Auchincloss,
	Elias W. Crane,	A. G. Blauvelt.
New York, 2*d*,	Ebenezer K. Maxwell,	Henry Rankin.
New York, 3*d*,	William Patton, D. D.,	Daniel Pierson,
	Erskine Mason, D. D.,	R. M. Hartley.
Long Island,	Ralph Smith.	
Long Island, 2*d*,	James McDougall,	John Everett.

III. SYNOD OF NEW JERSEY.

Newark,	Samuel Fisher, D. D.,	O. Woodruff,
	Wm. R. Weeks, D. D.,	Israel Crane.
Elizabethtown,	James M. Hunting,	James Bower,
	Lewis Bond,	Robert Anderson.
New Brunswick,	Eli F. Cooley,	D. W. Vail,
	John McLean,	Wm. Wilson.
Newton,	John Gray,	Peter Thomson,
	J. Campbell, D. D.,	Wm. Long.
Susquehanna,	E. H. Snowden,	H. C. Anhauser. [637]
Montrose,		Isaac P. Foster.

*The number following the year is that of the page of the original minutes. The beginning of each page of the original Minutes is indicated in the text thus, [636].

IV. SYNOD OF PHILADELPHIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
Philadelphia,	Ashbel Green, D. D.,	Alex. Symington,
	William Latta,	A. W. Mitchell.
Philadelphia, 2d,	William J. Gibson,	Robert Wallace.
Newcastle,	William Finney,	John Robinson.
	Lindley C. Rutter,	
Wilmington,	E. W. Gilbert,	Willard Hall.
Lewes,		S. K. Wilson.
Baltimore,	Robert J. Breckinridge,	George Morris.
Carlisle,	John Moody,	John Clendenin,
	N. G. White,	Alex. McCoy.
Huntingdon,	Joshua Moore,	Wm. Smyth.
Northumberland,	S. S. Sheddan,	Richard Matchin.

V. SYNOD OF PITTSBURG.

Blairsville,	Samuel Swan,	Smith Agnew.
Redstone,	C. B. Bristol,	Dr. H. Campbell.
Washington,	John Stockton,	James Lee.
Ohio,	David Elliot, D. D.,	Hon. H. Denny,
	Thomas D. Baird,	W. H. Lowrie.
Alleghany,	S. Caldwell,	Benj. Junkin.
Steubenville,	C. C. Beattie,	H. H. Leavitt.
Beaver,	A. O. Patterson,	John Clarke.
Erie,	Pierce Chamberlain,	George Kellogg.

VI. SYNOD OF MICHIGAN.

Detroit,	John P. Cleaveland.	
Monroe,	Erastus N. Nichols,	Samuel G. Conklin.
St. Joseph,	Silas Woodbury,	A. G. Hammond.

VII. SYNOD OF OHIO.

Athens,	Luther G. Bingham,	Marcus Bosworth.
Columbus,	James Hoge, D. D.,	John Entrekin.
Lancaster,	James Culbertson, D. D.,	John C. Stockton.
Wooster,	Joseph S. Wylie,	John Elliot.
Richland,	Henry Hervey.	
Marion,	Henry Van Deman,	S. G. Strong.

VIII. SYNOD OF CINCINNATI.

Chillicothe,	Samuel Crothers,	Richard Long.
Miami,	John L. Bellville.	
Cincinnati,	Lyman Beecher, D. D.,	Dr. George L. Weed,
	Baxter Dickinson,	John Q. A. Bassett.
Oxford,	Robert Irwin,	John Molyneaux.
Sidney,	Samuel Cleland,	John Ewing.

IX. SYNOD OF INDIANA.

Vincennes,	Matthew G. Wallace,	John Lagow.
Madison,	Wm. G. Matthews,	Victor King. [638]
Crawfordsville,	Samuel G. Lowry,	John S. Jennings.
Indianapolis,	William Sickles,	Wm. M. Tate.
Logansport,	Alex. T. Rankin.	

X. SYNOD OF ILLINOIS.

PRESBYTERIES.	MINISTERS.	ELDERS.
Illinois,	Edward Beecher,	A. H. Burritt.
Kaskaskia,	Benjamin F. Spillman,	W. A. G. Posey.
Sangamon,	Cyrus L. Watson,	Joseph Young.
Ottawa,	John Blatchford.	
Schuyler,	Samuel Wilson.	
Peoria,	Flavel Bascom,	Charles Barrows.
Alton,	Albert Hall.	

XI. SYNOD OF MISSOURI.

St. Louis,		James M. Covington.
St. Charles,		Alex. J. Dallas.

XII. SYNOD OF KENTUCKY.

Louisville,	James Hawthorn,	John Bemiss, M. D.
Muhlenburg,	John Lyle.	
Transylvania.		
West Lexington,	Robert Davidson,	Samuel M. Wallace.
Ebenezer,	R. C. Grundy,	Thomas H. Poage.

XIII. SYNOD OF VIRGINIA.

Lexington,	John D. Ewing,	James McNutt,
	James C. Wilson,	Wm. A. Bell.
Winchester,	S. B. Wilson, D. D.,	James H. Fitzgerald.
Dist. of Columbia,	William Hill, D. D.,	Robert Jamieson.
West Hanover,	George A. Baxter, D. D.,	Samuel McCorkle,
	Andrew Hart,	P. C. Venable, M. D.
East Hanover,	Wm. S. Plumer,	Wm. Maxwell.

XIV. SYNOD OF NORTH CAROLINA.

Roanoke,	Wm. McPheeters, D. D.,	Thomas H. Willie.
Orange,	N. H. Harding,	Richard J. Smith.
Fayetteville,	Wm. N. Peacock,	Alex. Martin.
Concord,	Samuel Williamson,	W. L. Davidson,
	John Williamson,	Wm. King.
Morgantown,	Albertus L. Watts.	

XV. SYNOD OF TENNESSEE.

Abingdon,	Daniel H. Hoge.		
Union,	J. E. Montgomery,	Walter M. McGill,	
	Levi R. Morrison,	Andrew Early.	
French Broad,	Gideon S. White,	William Dick.	
Holston,	Daniel Rogan,	John Patton.	[639]

XVI. SYNOD OF WEST TENNESSEE.

West Tennessee,	Thomas F. Scott.	
Nashville,	Robert A. Lapsley,	James C. Robinson.
Shiloh,	Wm. Eagleton.	
North Alabama,	James O. Stedman,	Thomas Childress.
Western District,	Samuel Hodge,	John Ingram, M. D.

XVII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
South Carolina,	Hugh Dickson,	Alex. Chambers.
Bethel,	J. L. R. Davies,	John M. Doley.
Harmony,	J. Witherspoon, D. D.,	Lawrence Prince.
Charleston Union,	Elipha White,	
	Thomas Magruder.	
Georgia,	Horace S. Pratt,	Ebenezer S. Rees.
Hopewell,	Samuel S. Davis,	William Shear.
Flint River,	John S. Wilson,	David C. Campbell.

XVIII. SYNOD OF ALABAMA.

South Alabama,	Robert Nall.	
Tuscaloosa,	Joseph B. Adams,	James Knox.
Tombeckbee,	Samuel Hind,	Eli Neely.

XIX. SYNOD OF MISSISSIPPI.

Mississippi,	Samuel B. Jones,	John Chamberlain.
Clinton,	A. C. Dickerson,	Wm. M. Murdock.
Arkansas.		
Louisiana,	John L. Montgomery,	James Cooper.

The reading of the report being finished, the Moderator announced that, if there were Commissioners from any Presbyteries of the Presbyterian Church who had not been enrolled, then was the proper time to make application to have their names put upon the Roll.

Thereupon the Rev. Erskine Mason, D. D., from the third Presbytery of New York, rose and offered the following resolution:

"*Resolved*, That the Roll be now completed by adding the names of all Commissioners now present from the several Presbyteries within the bounds of the Synods of Utica, Geneva, Genessee, and the Western Reserve,"

And stated that the Commissioners from the Presbyteries therein named had offered their Commissions to the Clerks, who had refused to receive them. The Moderator asked Dr. Mason if they were from Presbyteries connected with the Assembly of 1837 at the close of its session. Dr. Mason replied that they were from Presbyteries within the bounds of the Synods of Utica, Geneva, Genessee, and the Western Reserve. The Moderator then stated that they could not be received. Dr. Mason then formally tendered the Commissions of Commissioners from

THE PRESBYTERIES OF	MINISTERS.	ELDERS.
Lorain,	Daniel W. Lathrop,	Henry Brown.
Geneva,	Wm. L. Strong,	Zenas Wheeler,
	Miles P. Squier,	Wm. B. Cook. [640]
Genessee,	Erastus J. Gillett,	Augustus P. Hascall.
	Wm. Bridgman,	
Oneida,	Horace P. Boque,	
	Joseph Myers.	
Angelica,	Asa J. Allen,	Thomson Bell.
Maumee,	J. H. Francis,	Levi Beebe.
Watertown,	Isaac Brayton,	Jason Clark.
Portage,	George E. Pierce,	
	Sherman B. Canfield.	

THE PRESBYTERIES OF	MINISTERS.	ELDERS.
Cayuga,		Salem Town,
		Joseph Esty.
Ontario,	Silas C. Brown,	Hiram Ashley.
Rochester,	Tryon Edwards,	George A. Avery.
	A. G. Hall.	
Delaware,	Daniel Waterbury,	D. Penfield.
Otsego,	Joseph W. Paddock,	David H. Little.
Trumbull,	Selden Haynes,	M. Messer.
Onondaga,	Hutchins Taylor.	
Chemung,	John Frost.	
Huron,	E. P. Salmon.	
Buffalo,	Asa T. Hopkins,	Jabez Goodell,
	George R. Rudd,	Horace Allen.
Grand River,	Ferris Fitch.	
Niagara,	Herman Halsey.	
Cortland,	Joseph R. Johnson.	
Chenango,	John B. Hoyt,	Frederick Hotchkiss.
Cleveland,	Samuel C. Aikin,	Stephen Whitaker.
Bath,	E. Everett,	Daniel S. Benton.
Tioga,	J. A. Nash,	Elias Hawley.

And demanded that they be put upon the Roll. The resolution was seconded. The Moderator declared it out of order. Dr. Mason then said that, with the greatest respect for the chair, he must appeal from that decision. The appeal was seconded. The Moderator declared the appeal out of order, and refused to put it.

The Rev. Miles P. Squier, from the Presbytery of Geneva, then rose and addressed the Chair, stating that he had a Commission from the Presbytery of Geneva, which he had presented to the Clerks, who refused to receive it, and he demanded his right to his seat and required his name to be enrolled. The Moderator asked him if the Presbytery of Geneva was within the Synod of Geneva. Mr. Squier replied that it was within the bounds of the Synod of Geneva. The Moderator then said, "We do not know you," and refused the demand, declaring it out of order.

These repeated refusals of the Moderator and Clerks of the General Assembly of 1837 to perform the duties of their respective offices in the organization of the General Assembly of 1838 till its own officers should be appointed, thus impeding the constitutional progress of business, the Rev. John P. Cleaveland, of the Presbytery of Detroit, rose and stated in substance as follows:—that as the Commissioners to the General Assembly for 1838, from a large number of Presbyteries, had been refused their seats, and as we had been advised by counsel learned in the law, that a constitutional organization of the Assembly must be secured at this time and in this place, he trusted it would not be considered as an act of discourtesy, [641] but merely as a matter of necessity, if we now proceed to organize the General Assembly for 1838, in the fewest words, the shortest time, and with the least interruption practicable. He therefore moved that Dr. Beman, from the Presbytery of Troy, be Moderator to preside till a new Moderator be chosen. The motion was seconded by the Rev. Baxter Dickinson, from the Presbytery of Cincinnati, and, no other person being nominated, the Rev. Dr. Beman was unanimously appointed such Moderator.

It was then moved and seconded that the Rev. Erskine Mason, D. D., from the third Presbytery of New York, and the Rev. E. W. Gilbert, from the

Presbytery of Wilmington, be Clerks *pro tempore;* and, no other persons being put in nomination, they were unanimously appointed.

The following is the Roll of the General Assembly as completed by the Clerks:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
Londonderry,	John H. Church, D. D., E. P. Bradford.	
Newburyport,	D. T. Smith.	
Champlain,	Phineas Bailey.	
Troy,	N. S. S. Beman, D. D., Samuel Speer,	Nicholas M. Masters.
Albany,	Eliphalet Nott, D. D., E. D. McMasters,	Isaac N. Beach.
Columbia,	J B. Waterbury, Augustus L. Chapin,	Lawrence Vandyke, Frederick Tyler.

II. SYNOD OF UTICA.

St. Lawrence.		
Watertown,	Isaac Brayton,	Jason Clark.
Oswego.		
Oneida,	Horace P. Bogue, Joseph Myers.	
Otsego,	Joseph W. Paddock,	D. H. Little.

III. SYNOD OF GENEVA.

Geneva,	Miles P. Squier, Wm. L. Strong,	Wm. D. Cook, Zenas Wheeler.
Chenango,	John B. Hoyt.	Frederick Hotchkiss.
Onondaga,	Hutchins Taylor.	
Cayuga,		Joseph Esty, Salem Town.
Tioga,	J. A. Nash,	Elias Hawley.
Cortland,	J. R. Johnson.	
Bath,	E. Everett,	Daniel S. Benton.
Delaware,	D. Waterbury,	D. Penfield.
Chemung,	John Frost.	

IV. SYNOD OF GENESEE.

Genesee,	Wm. Bridgeman, E. J. Gillett,	Augustus P. Hascall.
Ontario,	Silas C. Brown,	Hiram Ashley. [642]
Rochester,	Tryon Edwards, A. G. Hall,	George A. Avery.
Niagara,	Herman Halsey.	
Buffalo,	A. T. Hopkins. George R. Rudd,	Jabez Goodell, Horace Allen.
Angelica,	Asa S. Allen,	Thomson Bell.

V. SYNOD OF NEW YORK.

Hudson,	William Blain, Samuel Pelton,	William L. Mapes, Norman Judson.

PRESBYTERIES.	MINISTERS.	ELDERS.
North River,	Eliphalet Price,	Aaron Raymond.
Bedford,		John Owen.
New York, 1*st*,	Wm. W. Phillips, D. D.,	Hugh Auchincloss,
	Elias W. Crane,	A. G. Blauvelt.
New York, 2*d*,	Ebenezer K. Maxwell,	Henry Rankin.
New York, 3*d*,	William Patton, D. D.,	Daniel Pierson,
	Erskine Mason, D. D.,	R. M. Hartley.
Long Island,	Ralph Smith.	
Long Island, 2*d*,	James McDougall,	John Everett.
	VI. SYNOD OF NEW JERSEY.	
Newark,	Samuel Fisher, D. D.,	O. Woodruff,
	Wm. R. Weeks, D. D.,	Israel Crane.
Elizabethtown,	James M. Hunting,	James Bower,
	Lewis Bond,	Robert Anderson.
New Brunswick,	Eli F. Cooley,	D. W. Vail,
	John McLean,	Wm. Wilson.
Newton,	John Gray,	Peter Thomson,
	J. Campbell, D. D.,	Wm. Long.
Susquehanna,	E. H. Snowden,	H. C. Anhauser.
Montrose,		Isaac P. Foster.
	VII. SYNOD OF PHILADELPHIA.	
Philadelphia,	Ashbel Green, D. D.,	Alex. Symington,
	William Latta,	A. W. Mitchell, M. D.
Philadelphia, 2*d*,	William J. Gibson,	Robert Wallace.
Newcastle,	William Finney,	John Robinson.
	Lindley C. Rutter,	
Wilmington,	E. W. Gilbert,	Willard Hall.
Lewes,		S. K. Wilson.
Baltimore,	Robert J. Breckinridge,	George Morris.
Carlisle,	John Moody,	John Clendenin,
	N. G. White,	Alex. McCoy.
Huntingdon,	Joshua Moore,	Wm. Smyth.
Northumberland,	S. S. Sheddan,	Richard Matchin.
	VIII. SYNOD OF PITTSBURG.	
Blairsville,	Samuel Swan,	Smith Agnew.
Redstone,	C. B. Bristol,	Dr. H. Campbell.
Washington,	John Stockton,	James Lee. [643]
Ohio,	David Elliot, D. D.,	Hon. H. Denny,
	Thomas D. Baird,	W. H. Lowrie.
Alleghany,	S. Caldwell,	Benj. Junkin.
Steubenville,	C. C. Beattie,	H. H. Leavitt.
Beaver,	A. O. Patterson,	John Clarke.
Erie,	Pierce Chamberlain,	George Kellogg.
	IX. WESTERN RESERVE.	
Grand River,	Ferris Fitch.	
Portage,	George E. Pierce,	
	Sherman B. Canfield.	
Huron,	E. P. Salmon.	

PRESBYTERIES.	MINISTERS.	ELDERS.
Maumee,	J. H. Francis,	Levi Beebe.
Trumbull,	S. Haynes,	Moses Messer.
Lorain,	Daniel W. Lathrop,	Henry Brown.
Cleveland,	S. C. Aikin,	Stephen Whitaker.
	X. SYNOD OF MICHIGAN.	
Detroit,	John P. Cleaveland.	
Monroe,	Erastus N. Nichols,	Henry Disbrow.
St. Josephs,	Silas Woodbury,	A. G. Hammond.
	XI. SYNOD OF OHIO.	
Athens,	Luther G. Bingham,	Marcus Bosworth.
Columbus,	James Hoge, D.D.,	John Entrekin.
Lancaster,	James Culbertson, D. D.,	John C. Stockton.
Wooster,	Joseph S. Wiley,	John Elliott.
Richland,	Henry Hervey.	
Marion,	Henry Vandeman,	S. G. Strong.
	XII. SYNOD OF CINCINNATI.	
Cincinnati,	Lyman Beecher, D. D.,	Dr. George L. Weed,
	Baxter Dickinson,	John Q. A. Bassett.
Chilicothe,	Samuel Crothers,	Richard Long.
Miami,	John L. Bellville.	
Oxford,	Robert Irwin,	John Molyneaux.
Sidney,	Samuel Cleland,	John Ewing.
	XIII. SYNOD OF INDIANA.	
Salem,	Wm. W. Martin,	Henry L. Fabrigue.
Vincennes,	Matthew G. Wallace,	John Lagow.
Madison,	Wm. C. Matthews,	Victor King.
Crawfordsville,	Samuel G. Lowry,	John S. Jennings.
Indianapolis,	William Sickels,	Dr. Wm. M. Tate.
Logansport,	Alex. T. Rankin.	
	XIV. SYNOD OF ILLINOIS.	
Illinois,	Edward Beecher,	A. H. Burritt.
Kaskaskia,	Benjamin F. Spillman,	W. A. G. Posey. [644]
Sangamon,	Cyrus L. Watson,	Joseph Young.
Ottawa,	John Blatchford.	
Schuyler,	Samuel Wilson.	
Palestine.		
Peoria,	Flavel Bascom,	Charles Barrows.
Alton,	Albert Hall.	
	XV. SYNOD OF MISSOURI.	
Missouri.		
St. Louis,		James M. Covington.
St. Charles,		Alex. J. Dallas.
	XVI. SYNOD OF KENTUCKY.	
Louisville,	James Hawthorn,	John Bemis, M. D.
Muhlenburg,	John Lysle.	

PRESBYTERIES.	MINISTERS.	ELDERS.
Transylvania.		
West Lexington,	Robert Davidson,	Samuel M. Wallace.
Ebenezer,	R. C. Grundy,	Thomas H. Poage.
	XVII. SYNOD OF VIRGINIA.	
Lexington,	John D. Ewing,	James McNutt,
	James C. Wilson,	Wm. A. Bell.
Winchester,	S. B. Wilson, D. D.,	James H. Fitzgerald.
Dist. of Columbia,	William Hill, D. D.,	Robert Jamieson.
West Hanover,	George A. Baxter, D. D.,	Samuel McCorkle,
	Andrew Hart,	P. C. Venable, M. D.
East Hanover,	Wm. S. Plumer,	Wm Maxwell.
	XVIII. SYNOD OF NORTH CAROLINA.	
Roanoke,	Wm. McPheeters, D. D.,	Thomas H. Willie.
Orange,	N. H. Harding,	Richard J. Smith.
Fayetteville,	Wm. N. Peacock,	Alex. Martin.
Concord,	Samuel Williamson,	W. L. Davidson,
	John Williamson,	Wm. King.
Morgantown,	Albertus L. Watts.	
	XIX. SYNOD OF TENNESSEE.	
Abingdon,	Daniel H. Hoge.	
Union,	J. E. Montgomery,	Walter M. McGill,
	Levi R. Morrison,	Andrew Early.
French Broad,	Gideon S. White,	William Dick.
Holston,	Daniel Rogan,	John Patton.
	XX. SYNOD OF WEST TENNESSEE.	
West Tennessee,	Thomas F. Scott.	
Nashville,	Robert A. Lapsley,	James C. Robinson.
Shiloh,	Wm. Eagleton.	
North Alabama,	James O. Stedman,	Thomas Childress.
Western District,	Samuel Hodge,	John Ingram, M. D. [645]
	XXI. SYNOD OF SOUTH CAROLINA AND GEORGIA.	
South Carolina,	Hugh Dickson,	Alex. Chambers.
Bethel,	J. Le Roy Davies,	John M. Doby.
Harmony,	J. Witherspoon, D. D.,	Lawrence Prince.
Charleston Union,	Elipha White,	S. Glover,
	Thomas Magruder,	Robert L. Stewart.
Georgia,	Horace S. Pratt,	Ebenezer S. Reese.
Hopewell,	Samuel S. Davis,	William Shear.
Flint River,	John S. Wilson,	David C. Campbell.
	XXII. SYNOD OF ALABAMA.	
South Alabama,	Robert Nall.	
Tuscaloosa,	Joseph B. Adams,	James Knox.
Tombeckbee,	Samuel Hurd,	Eli Neely.
	XXIII. SYNOD OF MISSISSIPPI.	
Mississippi,	Samuel B. Jones,	John Chamberlain.

PRESBYTERIES.	MINISTERS.	ELDERS.
Clinton,	A. C. Dickerson,	Wm. M. Murdock.
Arkansas.		
Louisiana,	John L. Montgomery,	James Cooper.

CORRESPONDING BODIES.

Evangelical Consociation of Rhode Island,	Rev. Orin Fowler.
General Association of Connecticut,	Rev. Nathaniel W. Taylor, M. D.
General Convention of Vermont,	Rev. Harvey Curtis.
General Association of New Hampshire,	Rev. Henry Wood.

The Rev. Samuel Fisher, D. D., of the Presbytery of Newark, was nominated as Moderator of the General Assembly, and no other person being put in nomination, he was chosen by a very large majority. The Rev. Dr. Beman thereupon announced to Dr. Fisher that he was duly elected the Moderator of the General Assembly; and on leaving the chair, informed him that he was to be governed in his office by the rules of the General Assembly hereafter to be adopted.

The Rev. Erskine Mason, D. D., was then chosen Stated Clerk, and the Rev. E. W. Gilbert Permanent Clerk of the General Assembly.

The following notice had been previously delivered to the Rev. Dr. Beman:

"Resolution of the Trustees of the Seventh Presbyterian Church, adopted May 7th, 1838:

"*Resolved*, That the General Assembly of the Presbyterian Church, which is to convene in Philadelphia on the 17th inst. and which shall be organized under the direction of the Moderator, and Clerks, officiating during the meeting of the last Assembly, shall have the use of the Seventh Presbyterian Church during their sessions, to the exclusion of every other Assembly or Convention which may be organized during the same period of time.

(Signed) "JAMES SCHOTT,

"President of the Board of Trustees." [646]

It was moved and seconded that the General Assembly now adjourn, to meet forthwith in the Lecture Room of the First Presbyterian Church in this city. The motion to adjourn was carried unanimously.

The Moderator then audibly announced that the General Assembly was so adjourned, and gave notice that any Commissioners who had not presented their Commissions should do so at the First Presbyterian Church.

The Assembly being again met at the Lecture Room of the First Presbyterian Church, Dr. Patton again offered his preamble and Resolutions, as follows, which were unanimously adopted:

"*Whereas* the General Assembly of 1837 adopted certain resolutions intended to deprive certain Presbyteries of the right to be represented in the General Assembly;—and *whereas*, the more fully to accomplish their purpose, the said Assembly of 1837 did require and receive from their Clerks a pledge or promise, that they would, in making out the Roll of Commissioners to constitute the General Assembly of 1838, omit to insert therein the names of Commissioners from said Presbyteries;—and *whereas* the said Clerks, having been requested by Commissioners from the said Presbyteries to receive their Commissions and enter their names on the Roll of the General Assembly of 1838, now about to be organized, have refused to receive and enter the same;—Therefore

"1. *Resolved*, That such attempts on the part of the General Assembly of 1837, and their Clerks, to direct and control the organization of the General Assembly of 1838, are unconstitutional, and in derogation of its just rights as the general representative judicatory of the whole Presbyterian Church in the United States of America.

"2. *Resolved*, That the General Assembly cannot be legally constituted except by admitting to seats and to equality of powers, in the first instance, all Commissioners, who present the usual evidences of their appointment; and that it is the duty of the Clerks, and they are hereby directed, to form the Roll of the General Assembly of 1838, by including therein the names of all Commissioners from Presbyteries belonging to the said Presbyterian Church, not omitting the Commissioners from the several Presbyteries within the bounds of the Synods of Utica, Geneva, Genesee, and the Western Reserve; and in all things to form the said Roll according to the known practice and established usage of previous General Assemblies."

Commissions were called for, and committed to the hands of the Stated and Permanent Clerks.

Adjourned to meet in this place at 4 o'clock, P. M.

Concluded with prayer.

Thursday, P. M. 4 o'clock, May 17.

The Assembly met pursuant to adjournment and was opened with prayer.

The Minutes of the last session were read and corrected.

The Rev. John Blatchford, Rev. Jared B. Waterbury, and N. M. Masters, Elder, were appointed a *Committee of Elections.*

The Committee of Commissions reported the following additional members, who appeared and took their seats, viz.—Mr. Milton Brayton, from the Presbytery of Oneida; Rev. James Richards, D. D., and Rev. Samuel W. Brace, of the Presbytery of Cayuga; Rev. Albert Barnes, Rev. Thomas Brainerd, and Messrs. Wm. Darling and George W. M'Clelland, from the third Presbytery of Philadelphia; and the Rev. Justin Marsh, from the Presbytery of Marshall.

The Committee further reported that the Rev. Adam Miller, from the Presbytery of Montrose, had not yet received his commission, but furnish- [647] ed other evidence of his appointment. His case was, on motion, referred to the Committee on Elections.

The following Resolution was offered and adopted:

"*Resolved*, That the Rev. Erskine Mason, D. D., Clerk of this Assembly, be directed to demand of the Rev. John M'Dowell, D. D., and Rev. John M. Krebs, Clerks of the last General Assembly, all the commissions of the Commissioners to the Assembly of 1838, which have been put into their hands; also the Records of the General Assembly of the Presbyterian Church in the United States of America, and all the books and papers belonging to the Assembly that may be in their possession."

The Committee on Elections reported, that there was satisfactory evidence of the election of the Rev. Adam Miller, from the Presbytery of Montrose, as a delegate to this body, and recommended that he be admitted to a seat. The report was adopted, and he took his seat accordingly.

Dr. Beman, Dr. Beecher, and Mr. Strong were appointed a *Committee to report Rules* for this Judicatory. After a short interval, they reported and at their recommendation the Rules contained in the Appendix to our Constitution were adopted, with the exception of the 17th and 18th Rules, and so much of the 13th Rule as relates to the "Previous Question." On the gen-

eral subject of the "Previous Question," the Committee desired further time, which was granted.

Dr. Patton, and Messrs. Dickinson, Cleaveland, Lathrop, E. Beecher, Darling, and Henry Brown, were appointed a *Committee of Bills and Overtures*, to meet at the rising of the Judicatory, and afterward on their own adjournments.

Dr. Beman, Dr. Weeks, and Messrs. Pierce, Squier, Bogue, Woodruff, and Dibrow, were appointed a *Judicial Committee.*

Messrs. Hartley, Hammond, and M'Clelland, were appointed the *Committee on Mileage.*

Messrs. Hopkins, J. B. Waterbury, Fowler, Bascom, and White, were appointed a *Committee to prepare the Narrative* on the state of Religion.

Messrs. Barnes, Brainerd, and Nichols, were appointed a *Committee* of Arrangements *for Devotional Exercises.*

Messrs. H. Taylor, D. Waterbury, S. G. Lowry, O. Woodruff, and E. Hawley, were appointed a Committee on *Leave of Absence.*

Messrs. J. B. Waterbury, Squier, Brainerd, Dr. Patton, Dr. Beman, Messrs. Pierce, Darling, and M'Clelland, were appointed a Special *Committee on* the subject of the *Commissioners' Fund.*

The Rev. John Blatchford was chosen Temporary Clerk.

The Stated Clerk of the last General Assembly having neglected to furnish the requisite number of printed copies of the Minutes of that Assembly, it was Resolved that the whole Minutes be now read. The reading commenced, and, after some progress, was suspended for the present.

Adjourned till to-morrow morning at 9 o'clock.

Concluded with prayer.

Friday Morning, May 18, 9 *o'clock.*

The Assembly met, and was opened with prayer.

After the Minutes were read and corrected, the Committee on Commissions reported the following additional members, who took their seats, viz.: Rev. Jotham Goodell, from the Presbytery of Medina; Mr. John Boynton, Elder, from the Presbytery of Champlain; John H. Haynes, M. D., from the Presbytery of Troy.

The Committee on Rules further reported the following Rule, which was [648] adopted, viz.: "The previous question shall be in this form: 'Shall the main question be now put?' and when demanded by a majority of the members present, shall be put without debate. And until it is decided, shall preclude all amendment and further debate on the main question."

The reading of the Minutes of the last Assembly was resumed and completed.

Resolved, That after reading a portion of the Scriptures, the Assembly will spend a season of prayer in reference to the peculiar circumstances in which we are placed. President Beecher then read a portion of the second Epistle to Timothy; after which Dr. Richards led the Assembly in an address to the throne of grace.

A communication was received from the delegates from the General Association of Massachusetts, in relation to correspondence, which was put upon the files.

Adjourned till 4 o'clock this P. M.

Concluded with prayer.

Friday Afternoon, 4 *o'clock.*

The Assembly met, and was opened with prayer. The Minutes of the last session were read.

The Permanent Clerk reported that there had been put into his hands an Appeal and Complaint of the First Presbyterian Church of Norristown, Penn., against a decision of the Second Presbytery of Philadelphia. The appeal was referred to the Judicial Committee.

The following Committees were appointed to examine the Records of the several Synods; viz.: on the Records of the Synod of

Albany.—Messrs. D. Waterbury, Fitch, and Town.
Utica.—Messrs. Bingham, Watson, and Pierson.
Geneva.—Messrs. Lowry, Rogan, and Beebe.
Genesee.—Messrs. Vandeman, Smith, and Van Dyke.
New York.—Messrs. Aikin, Halsey, and Hascall.
New Jersey.—Messrs. Frost, Taylor, and Hotchkiss.
Philadelphia.—Messrs. Gillett, Hall, and Burritt.
Pittsburg.—Messrs. Woodbury, A. C. Dickerson, and Weed.
Ohio.—Messrs. Ash, Hoyt, and Esty.
Western Reserve.—Messrs. Myers, Rogan, and Clarke.
Cincinnati.—Messrs. Brace, Bailey, and Masters.
Indiana.—Messrs. Bridgman, Allen, and Jabez Goodell.
Illinois.—Messrs. W. L. Strong, Chapin, and Magiel.
Missouri.—Messrs. Johnson, Brayton, and Early.
Kentucky.—Dr. Weeks, and Messrs. Rudd and Ashley.
Virginia.—Messrs. Everett, Haynes, and Messer.
North Carolina.—Messrs. Paddock, Marsh, and Benton.
Tennessee.—Messrs. Brogne, J. R. Johnson, and Penfield.
West Tennessee.—Messrs. Barnes, Chapin, and Tyle.
South Carolina and Georgia.—Messrs. Francis, Salmon, and Hawley.
Mississippi.—Messrs. Jotham Goodell, Morrison, and Whitaker.
Michigan.—Messrs. Spear, Rudd, and Penfield.
Alabama.—Messrs. Miller, Price, and Crane.

The nomination of Delegates to Corresponding Bodies was made the order of the day for to-morrow morning; and their election the order of the day for Monday morning.

Dr. Beecher, Dr. Richards, Dr. Beman, Dr. Weeks, and Messrs. Brainerd and Lathrop were appointed a *Committee to prepare a Pastoral Letter* to the churches under the care of the General Assembly. [649]

The report of the Trustees of the Assembly was made the order of the day for Tuesday next at 10 o'clock. The Report of the Trustees of Princeton Theological Seminary was made the order of the day for Tuesday next at 12 o'clock; of the Board of Directors of the same Seminary, at 4 o'clock of the same day; of the Board of Missions, on Thursday morning at 10 o'clock; of the Board of Education, on Thursday at 11 o'clock; of the Board of Foreign Missions, on Thursday, 4 o'clock, P. M. And the Clerk was ordered to notify the proper persons of the time at which the several Reports will be expected.

The Committee of Bills and Overtures reported Overture No. 1, consisting of the following Resolutions, which, after some discussion, were unanimously adopted, viz.:

"*Resolved*, 1. That the Resolution adopted by the last General Assembly (p. 442, printed Minutes) discountenancing the operations of the American Home Missionary Society, and the American Education Society, be, and the same are hereby rescinded.

"*Resolved*, 2. That the General Assembly recognize with devout gratitude to God, the eminent usefulness of those Societies to the Church and

the world, and cordially commend them to the continued confidence and increasing patronage of our churches."

Adjourned till to-morrow morning at 9 o'clock.

Concluded with prayer.

Saturday Morning, May 19, 9 *o'clock.*

The Assembly met, and was opened with prayer.

The Roll was called, and the Minutes of the last session were read.

Synodical Records were called for, and committed to the several Committees of Examination.

Statistical Reports from Presbyteries and from Synods were called for, and put into the hands of the Stated Clerk.

The Committee on Religious Exercises made a report recommending the celebration of the Lord's Supper on the next Sabbath, and the order of devotional exercises on Wednesday next, which was adopted.

The order of the day, viz., the Nomination of Delegates to Corresponding Bodies, was taken up, and the whole subject was committed to Dr. Beman, and Messrs. Cleaveland and S. C. Brown, to inquire and report with what bodies, under existing circumstances, it is expedient to correspond.

The subject of the Contingent Fund was referred to the Committee on the Commissioners' Fund.

The Committee on Bills and Overtures presented Overtures Nos. 2 and 3, which were adopted, and are as follows:

Overture No. 2, *Resolved*, That the action of the last General Assembly, in declaring the Synods of the Western Reserve, Utica, Geneva, and Genesee, to be out of the ecclesiastical connexion of the Presbyterian Church in the United States of America, and in declaring the 3d Presbytery of Philadelphia to be dissolved, is utterly at variance with the Constitution of the Presbyterian Church in the United States of America, and therefore inoperative and void.

Overture No. 3, *Resolved*, That the Rules adopted by the last Assembly, (printed Minutes, p. 446, 447) in relation to newly formed Presbyteries excluding their Commissioners from their seats till after the organization of the Assembly, not having been submitted to the Presbyteries, and being contrary to the established usage of all former Assemblies, are not binding on this or any future Assembly. [650]

A communication from the Rev. George Bourne, requesting a copy of certain papers supposed to be on the files of the Assembly, was received, and referred to Messrs. Barnes and Brainerd.

An Appeal of the Session of the 2d Church of Newark, Ohio, against a decision of the Synod of Ohio, was put into the hands of the Clerk, and presented to the Assembly. Satisfactory reasons having been assigned for the delay of its presentation, it was, on motion, committed to the Judicial Committee.

Adjourned till Monday morning at 9 o'clock.

Sabbath, P. M., 5 *o'clock.*

The members of the Assembly, in conjunction with such of their fellow-Christians as chose to unite with them, joined in celebrating the Lord's Supper, agreeably to a previous arrangement.

Monday Morning, May 21*st*, 9 *o'clock.*

The Assembly met, and was opened with prayer.

The Roll was called, and the Minutes of the last session were read.

A communication from the Rev. Mr. Curtis, Delegate from the General Convention of Vermont, was received, and ordered to be placed upon the files.

The Committee on Leave of Absence reported that they had excused the Rev. Dr. Richards from the remaining sessions of the Assembly on the ground of severe indisposition.

The injunction of the last Assembly (p. 497 printed Minutes), in reference to the sending up copies of all abbreviated creeds, was taken up. Synods were called to learn what action had been had upon the subject. After which it was *Resolved*, that all such creeds be now called for, and committed to Messrs. Myers, Morrison, Hopkins, P. Chamberlain, and Town, to consider and report.

Overture No. 4, was reported by the Committee of Bills and Overtures, taken up, and adopted, viz.: "*Resolved*, That for the current year the Assembly will elect six Trustees of the General Assembly of the Presbyterian Church in the United States of America.

"*Resolved*, That the election of said Trustees be made the order of the day for Thursday forenoon at 10 o'clock, in the manner prescribed and adopted by the Assembly in 1801, v. p. 198, 199, of the Digest."

The Appeal of the 2d Church of Newark Ohio, from a decision of the Synod of Ohio, was taken up and considered. The Moderator read rule 39th as directed by the book. After some progress, the records of the inferior judicatory not being present, the consideration of the case was arrested, and the following resolution was adopted: "*Whereas* the Synod of Ohio has failed to send up to the General Assembly their records in the case of an appeal from their decision relative to the organization of a 2d Presbyterian Church in Newark, therefore

"*Resolved*, That the further consideration of the case be referred to the next General Assembly, and that the Synod be directed to send up to that Assembly the records in question, that the case may be fully issued."

Adjourned till 3½ o'clock this P. M.

Concluded with prayer.

Monday, 3½ o'clock P. M.

The Assembly met, and was opened with prayer. The Minutes of the last session were read.

The committee appointed by the last Assembly (printed Minutes, p. 480), [651] to report on the subject of the Ratio of Representation, having sent up no report, and not being any of them in attendance on the Assembly, Messrs. Pierce, Watson, and Frost were appointed a Committee to consider and report on the same subject.

On leave, the Rev. M. Baird addressed the Assembly on the subject of the state of religion in Europe till 5 o'clock.

Resolved, That the next General Assembly be held in the city of Philadelphia in the First Presbyterian Church.

The Committee on Correspondence made a report designating the churches, both at home and abroad, with which it is expedient to correspond. The report, after being amended, was adopted; and Messrs. Dickinson, Patton, and Waterbury, were appointed a Committee to prepare a letter to the General Assembly of the Church of Scotland, and Messrs. Pierce, Brainerd, and Dr. Mason, a letter to the Synod of Ulster.

The Appeal from the Church of Norristown from a decision of the 2d Presbytery of Philadelphia was taken up. The records of the inferior judicatory not being present, the consideration of the case was referred to the

next Assembly, and the Presbytery was directed to send up its records, that the case might be fully issued.

Adjourned till to-morrow morning at 9 o'clock.

Concluded with prayer.

Tuesday Morning, May 22d, 9 o'clock.

The Assembly met, and was opened with prayer. The Roll was called, and the Minutes of the last session were read. The Committee on Leave of Absence reported that they had given leave of absence to Mr. Barrows and Mr. Avery.

The answers of Presbyteries to the Overture sent down by the last Assembly in reference to the stopping of Appeals in ordinary cases at the Synod, were called for, and committed to Messrs. Nash and Rudd to examine and report the result.

Delegates to Corresponding Bodies were nominated, and their election was made the order of the day for this afternoon.

Overture No. 5, on the subject of the "Sabbath," was received from the Committee of Bills and Overtures, and referred to Messrs. Cleaveland, Dr. Weeks, S. Haynes, John H. Haynes, Watson, Jabez Goodell, and Whitaker, as a special committee to consider and report on the general subject of the desecration of the Sabbath.

Overture No. 6, viz. "*Resolved*, That it be the order of the day for 12 o'clock on Thursday, to choose ten Directors of the Theological Seminary at Princeton,"—was presented by the Committee of Overtures, and adopted.

Overture No. 7, viz. "*Resolved*, That the Clerks be directed to have printed 500 copies of the Roll of the Assembly, with the officers and Standing Committees, for the use of the members," was presented and adopted.

The order of the day, viz. receiving the Report of the Trustees of the General Assembly, was taken up. The report was called for by the Moderator, but no report was received nor answer made to the call. On inquiry whether proper notice had been given to that Board of the expectations of the Assembly, it appeared that regular notice had been given them by the Stated Clerk.

The Committee on the Commissioners' Fund made a report, which, after some discussion and amendment, was adopted, and is as follows, viz.:

"*Whereas* for many years past the Commissioners' Fund has been inadequate to defray the expenses of the several Commissioners to the General [652] Assembly, and in consequence thereof unequal burdens have been imposed on some of the Churches; their Ministers, Elders, and distant Presbyteries have been deprived of their representation in the General Assembly; and *whereas* it is the duty and privilege of every Presbyterian to be represented, and a full representation of every portion of the Presbyterian Church is highly conducive to the harmony and prosperity of our Zion, therefore

Resolved, That it be earnestly recommended to the Presbyteries to cause each church and congregation under their care to make an annual contribution to the Contingent Fund of the General Assembly.

Resolved, That the Presbyteries be enjoined to send a copy of the above preamble and Resolution to the several churches under their care, and that the pastors of those Churches be requested to read the same to their respective congregations, and use their influence to obtain liberal contributions to the Contingent Fund of the General Assembly.

Resolved, That it be recommended to all Commissioners residing within 100 miles of the place of the meeting of the General Assembly, to relinquish their mileage for the benefit of those who reside at a greater distance.

Resolved, That the expense of Commissioners be paid out of the Contin-

gent Fund of the General Assembly in the following manner, viz. that all Commissioners residing within 500 miles of the place of meeting of the Assembly shall receive an equal proportion of mileage according to the number of miles traveled by them; and that all Commissioners residing more than 500 miles shall receive an advance over and above those within 500 miles of 50 per cent. on their mileage; and that the distance be computed by the route usually traveled.

Resolved, That all previous rules in relation to the Commissioners' Fund, inconsistent with the foregoing rules, are hereby rescinded.

And *whereas* the Treasurer of the Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America has neglected to make his annual report to the General Assembly, therefore

Resolved, That the collections made by Presbyteries for the Commissioners' Fund of 1838 be paid to the Chairman of the Committee on Mileage, who is hereby directed to keep an account of the several sums received, and make a report thereof in the general report of that Committee.

Resolved, further, That it is hereby recommended to the Churches under the care of the Assembly, as soon as practicable, to take up collections or obtain donations from individuals, and forward the same to the Stated Clerk, to pay the Contingent expenses of the Assembly for the present year; and that what has already been collected for the Contingent Fund be also paid into his hands.

The order of the day was taken up, viz. receiving the Report of the Trustees of the Theological Seminary at Princeton. The Moderator called for the Report, and no answer was given. On inquiry whether the Trustees had received proper notice, the Stated Clerk answered that regular notice had been given, and that no answer had been returned.

The Committee to whom was referred the letter of the Rev. George Bourne, reported that the papers asked for by Mr. Bourne are not in the possession of the General Assembly.

Adjourned till 3½ P. M.

Concluded with prayer.

Tuesday, 3½ o'clock, P. M.

The Assembly met, and was opened with prayer. The Minutes of the last session were read and corrected.

The Assembly proceeded to the order of the day, viz. the election of [653] Delegates to Corresponding Bodies. Messrs. Gillett and Squier were appointed a committee to receive and count the ballots, and report the result.

The Stated Clerk presented the following Report, which was accepted, and ordered to be entered on the Minutes.

The Stated Clerk reports that he transmitted to the Rev. John McDowell, D. D., Stated Clerk, and the Rev. John M. Krebs, the Permanent Clerk of the last Assembly, a certified copy of the Resolution of May 17th, demanding of the said Clerks the Commissions of Commissioners to the Assembly of 1838, and all the records, papers, and documents belonging to the General Assembly, and which may now be in the possession of the said Clerks; that the Rev. John McDowell, D. D., formally declined, in the presence of the Rev. Samuel H. Cox, D. D., to deliver any record or document whatsoever belonging to the General Assembly and now in his possession; and that the Rev. John M. Krebs, in answer to the demand of your Clerk, returned a written communication of which the following is an extract:

"In reply to your favor, I would respectfully inform you that I am the Permanent Clerk of the General Assembly of the Presbyterian Church in the United States of America; that the Minutes of the Assembly for May

17th are now before me; and that there is no record on the minutes either of such a Resolution as you have communicated, or of your appointment as Stated Clerk in the place of Dr. John McDowell; and consequently I have no authority to comply with your demand.

(Signed) "JOHN M. KREBS."

The order of the day, viz. receiving the Report of the Directors of the Theological Seminary at Princeton, was taken up.

The Stated Clerk reported that due notice of this call of the Assembly had been given. The report was called for by the Moderator, and no response was made.

Adjourned till Wednesday morning, 9 o'clock.

Concluded with prayer.

Wednesday Morning, May 24, 9 *o'clock.*

The Assembly met and was opened with prayer. The Roll was called, and the Minutes of the last session were read.

The Committee on Leave of Absence reported that leave of absence had been given to Messrs. Hammond, Beebee, Ashley, and Horace Allen.

Mr. Hawley was appointed on the Mileage Committee, in the place of Mr. Hammond, who had obtained leave of absence.

The Committee appointed to count the ballots for Delegates to Corresponding Bodies, reported that the following persons were elected:

To the General Association of Connecticut—Rev. Thomas Brainerd, Rev. John Blatchford, and Rev. Eliakim Phelps.

To the General Association of Massachusetts—Rev. John Blatchford and Rev. Thomas Brainerd, and Rev. Eliakim Phelps, alternate.

To the Evangelical Consociation of Rhode Island—Rev. Eliakim Phelps.

To the General Association of New Hampshire and Vermont—Rev. John P. Cleaveland, and the Rev. Benjamin Labaree, alternate.

To the General Conference of Maine—Rev. Thomas T. Waterman.

To the Synod of the German Reformed Church—Rev. Erastus Hopkins, and Rev. John L. Grant.

To the Synod of the Reformed Dutch Church—Rev. Jared B. Waterbury and Rev. S. T. Spear, and the Rev. Ansel D. Eddy, alternate.

To the Congregational Union of England and Wales—Rev. Nathan S. [654] Beman, D. D., Rev. William Patton, D. D., and Rev. John P. Cleaveland and Rev. Samuel C. Aikin, alternates.

The Committee appointed to report on the subject of altering the Ratio of Representation, reported that it is not expedient at present to make any alteration in the Constitution on this subject. The report was adopted.

Nominations were made for Trustees of the General Assembly.

Overture No. 8, was presented, and after discussion, unanimously adopted: viz. "*Resolved* that this body are willing to agree to any reasonable measures tending to an amicable adjustment of the difficulties existing in the Presbyterian Church, and will receive and respectfully consider any propositions which may be made for that purpose."

The Assembly then proceeded to the order of the day, viz., to receive the Reports of the Presbyteries on the state of religion. After some progress, the Assembly adjourned till 3½ o'clock this afternoon.

Concluded with prayer.

Wednesday P. M., 3½ *o'clock.*

The Assembly met in the church, and spent the greater portion of the afternoon in Devotional Exercises, agreeably to an arrangement previously

made. After which the unfinished business of the morning was resumed, and after some progress therein,

Adjourned till 9 o'clock to-morrow morning.

Concluded with prayer.

Thursday, May 24, 9 *o'clock.*

The Assembly met, and was opened with prayer. The Roll was called, and the Minutes of the last session were read.

The Committee of Bills and Overtures reported Overture No. 9, "A Petition for a Division of the Synod of Philadelphia;" which was referred to Dr. Mason and Messrs. Squier and Beecher.

Also Overture No. 10, "Sundry Memorials on the subject of Slavery;" which was referred to Dr. Beman, Dr. Weeks, and Messrs. Chamberlain, Woodbury and Darling. The Assembly proceeded to the order of the day, viz., Receiving Reports on Synodical Records. The Records of the Synods of Geneva, of the Western Reserve, and of New Jersey were approved. The Records of the other Synods not being present, the Committees appointed to examine them were discharged.

The unfinished business of yesterday, viz., hearing the narratives on the state of religion, was resumed and completed.

At 10 o'clock the Assembly proceeded to the order of the day, viz.: the election of six Trustees of the General Assembly. Messrs. Bogue, Brown, and Chapin were appointed to receive the ballots and report the result. The Assembly ascertained that no vacancies in the Board of Trustees have occurred by death or otherwise. They then proceeded to try whether they could elect any of that third of the number of Trustees which they are permitted by law to change, by voting for a person to fill the place of the Rev. Ashbel Green, D. D., the first on the list. On counting the votes it was ascertained that all the votes given were for James Todd, who was accordingly declared by the Moderator to be a trustee duly chosen in the place of Ashbel Green. In the same manner the Assembly proceeded to vote, and unanimously elected John R. Neff in the place of George C. Potts; Frederick A. Raybold in the place of William Latta; George W. M'Clelland in the place of Thomas Bradford; William Darling in the place of Solomon Allen; and Thomas Fleming in the place of [655] Cornelius C. Cuyler; thus changing as many of the trustees as they are permitted by law to change. Whereupon James Todd, John R. Neff, Frederick A. Raybold, George W. M'Clelland, William Darling, and Thomas Fleming were declared to be duly elected Trustees of the General Assembly of the Presbyterian Church in the United States of America.

The Report of the Board of Missions being the order of the day, was called for by the Moderator, but no report was received. The Stated Clerk reported that he had duly notified the Board of this appointment, and that no answer had been returned.

The Report of the Board of Education was then called for by the Moderator. The Board had been duly notified by the Stated Clerk. No report was furnished.

The Committee appointed to report on the subject of Abbreviated Creeds made a report, which was adopted, and is as follows:

"There have been put into the hands of the Committee printed or written formularies of abbreviated creeds from the following Presbyteries, as approved by them, and recommended to the churches under their care; viz. the Presbyteries of Geneva, Buffalo, Cleveland, St. Joseph, Monroe, Ottawa, and Peoria. Also from individual churches within the Presbyteries of Wilmington, Montrose, Columbia, and Maumee.

The Commissioners from five Presbyteries, viz. Crawfordsville, Marion, Union, Holston, and the French Broad, have informed the Committee that there are no creeds other than the Bible and the Confession of Faith in use in the Churches within their bounds. These Presbyteries and Churches, it will be observed, are from widely distinct portions of the Presbyterian Church. But still the number of Presbyteries that have reported on this subject, and the number of the creeds received by the Committee, is obviously too small for the Committee or the Assembly to form any very intelligent or just judgment in regard to the character of such formularies as may be in use in the great majority of the churches that employ them in the admission of members.

Your Committee, however, after a careful examination of all the documents put into their hands touching this subject, have come to the following result, viz.:

1. That agreeably to the import of these Abbreviated Creeds, they are short summaries (some more and others less full or explicit), of the leading or more important doctrines of the word of God and the Confession of Faith of the Presbyterian Church in the United States of America.

2. That these summaries or abbreviated creeds, as far as they go in the statement of doctrines, notwithstanding slight and unessential discrepancies, are none of them at variance with the system of doctrine taught in the Confession of Faith of the Presbyterian Church. And although in a few cases they are not as full and explicit in stating some of the doctrines as might be desired, yet they are but summaries, and, like the Confession of Faith itself, to be more fully explained and enlarged upon in the whole course of scriptural instruction in doctrine and practice.

The Committee therefore recommend the following Resolutions for the adoption of the Assembly, to be sent down to the Presbyteries:

Resolved, 1. That from an examination of several abbreviated creeds or forms of confession from distinct and widely scattered portions of the church (being all that have been sent up), the General Assembly discover no cause thus far of complaint, alarm, or suspicion in regard to the use of these formularies in our churches.

2. That it be earnestly recommended to all the Presbyteries to collect [656] and send up by their Commissioners to the next General Assembly copies of all abbreviated creeds and Confessions of Faith in use by the Churches under their care, that a more full and more complete report may be made upon this subject.

3. That it be, and hereby is recommended to all the Presbyteries to take special pains to have the book containing the Confession of Faith and Form of Government of the Presbyterian Church in the United States of America, more generally circulated among the churches under their care.

The Committee to whom was referred the reports of the Presbyteries in relation to an overture sent down by the last Assembly (p. 497 Minutes), proposing a change of the Constitution so as to make synods, in the cases proposed, the judicatories of last resort, reported that the following 20 Presbyteries, viz. Newark, Marion, Peoria, 3d New-York, Athens, Columbia, Oneida, Cayuga, Delaware, Crawfordsville, Wilmington, Onondaga, Portage, Newburyport, Detroit, Monroe, Cincinnati, St. Louis, Otsego, and Sangamon have reported in favor of the proposed change; and that 2 Presbyteries, viz. St. Charles and Clinton have reported against the proposed change.

As only a minority of the Presbyteries had sent up their answer to this Assembly, it was ordered that the same overture be again sent down to all

the Presbyteries, and that they be earnestly requested to send their answers to the next Assembly.

The Committee to whom were referred sundry Memorials on the subject of Slavery, reported that the applicants, for reasons satisfactory to themselves, had asked leave to withdraw their papers, and recommended that leave be given. Leave was given accordingly; and the Committee were discharged.

Adjourned till half-past 3 o'clock P. M.

Concluded with prayer.

Thursday P. M., half-past 3 o'clock.

The Assembly met and was opened with prayer. The Minutes of the last session were read.

The order of the day, viz. the Report of the Board of Foreign Missions, was taken up. The call was made for the report and no response was given. The Stated Clerk reported that the Board had been duly notified.

Overture No. 11, on the subject of the "Annual Concert of Prayer for the conversion of the world," was reported by the Committee of Bills and Overtures, and accepted and adopted, viz.:—

Resolved 1. That it be earnestly recommended to all the churches under the care of the General Assembly to observe, in connection with other denominations of Christians, the first Monday in January next as a day of Humiliation, and Prayer for the revival of vital and practical religion throughout Christendom, and for the conversion of the world.

Resolved 2. That each minister within our bounds be requested, on the Sabbath previous, to preach on some subject having a direct reference to the conversion of the world.

Resolved 3. That all evangelical denominations of Christians throughout the world be invited to unite with us in this concert.

4. *Ordered* that these Resolutions be appended to the Narrative on the state of religion within our bounds, as well as printed in our Minutes.

The Committee appointed to prepare a letter to the General Assembly of the Church of Scotland, reported a letter, which was approved and ordered to be signed by the Moderator and Stated Clerk, and forwarded to the General Assembly of the Church of Scotland. [657]

The Judicial Committee reported that the following items of judicial business were referred to the Assembly by the last Assembly, viz.:

The Appeal of the Rev. J. C. Harrison against the Synod of Cincinnati; Complaint of members of the Synod of Illinois against said Synod in the case of Rev. W. J. Frazer; Appeal of Adam Johnston from a decision of the Synod of Philadelphia; Complaint of the Presbytery of Wilmington against the Synod of Philadelphia: and Complaint of the Rev. John M. Bear against the Synod of Philadelphia.

The Assembly, having ascertained that the documents relating to the above-named cases were not in the house, ordered that they be dismissed.

A report of the Synod of New Jersey to this Assembly, on the subject of irregularities in church order, was read and ordered to be put upon the files.

Overture No. 12, "A petition of certain members of the Presbyteries of Wilmington, Lewes, Philadelphia 2d, and Philadelphia 3d, praying for the erection of a new Synod from the parts of the Synod of Philadelphia," was reported, and the following Resolution was adopted:

Resolved, That the ministers and congregations belonging to the Presbyteries of Wilmington, Lewes, Philadelphia 2d, Philadelphia 3d, Carlisle, Huntingdon, and Northumberland, be, and they hereby are set off from the

Synod of Philadelphia, and erected into a new Synod to be called the "Synod of Pennsylvania;" that they hold their first meeting in the Eleventh Presbyterian Church in the city of Philadelphia on the 2d Wednesday of July next, at 11 o'clock A. M., and be opened with a sermon by the Rev. E. W. Gilbert, or, in case of his absence, by the oldest minister present, who shall preside till a new Moderator be chosen, and that they meet afterward on their own adjournment.

Overture No. 13, was reported and adopted, and is as follows: "In view of the peculiar attitude of the Presbyterian church, *Resolved*, That a *Committee of Twelve* be appointed with power to advise and direct in respect to any legal questions and pecuniary interests that may require attention during the ensuing year."

The following persons were appointed that Committee, viz. Hon. William Darling, Rev. John L. Grant, Rev. Nathan S. S. Beman, D. D., Ambrose White, Esq., Thomas Fleming, Esq., George W. McClelland, Esq., Rev. Albert Barnes, Rev. Thomas Brainerd, Rev. Absalom Peters, D. D., Rev. Wm. Patton, D. D., Rev. Erskine Mason, D. D., and Rev. E. W. Gilbert.

Ordered, That the Committee meet immediately after the dissolution of this Assembly, and afterward on their own adjournment.

Adjourned till to-morrow morning at 9 o'clock.

Concluded with prayer.

Friday Morning, May 25, 9 o'clock.

The Assembly met, and was opened with prayer. The Roll was called and the Minutes were read.

The Committee appointed to prepare a letter to the Synod of Ulster reported a letter, which was accepted and adopted, ordered to be signed by the Moderator and Stated Clerk, and forwarded to the body addressed.

The Committee on Leave of Absence reported that leave of absence had been given to Messrs. John H. Haynes, Tyler, Clark, and Hotchkiss.

Resolved, That the Assembly will receive the Report of the Directors of the Western Theological Seminary this day at 12 o'clock.

The Committee appointed to report on the subject of the Desecration of the Sabbath (Overture 5), made a report; and after some discussion, the further consideration of it was, for the present, postponed, to take up the [658] order of the day, viz. receiving the Report of the Directors of the Western Theological Seminary.

The Report of said Directors was then called for, but no report was presented.

Nominations were then made for Directors of the Princeton Theological Seminary and of the Western Theological Seminary, and the elections made the order of the day for 10 and 11 o'clock to-morrow morning.

Adjourned till half-past 3 o'clock this afternoon.

Concluded with prayer.

Friday Afternoon, half-past 3 o'clock.

The Assembly met, and was opened with prayer. The Minutes of the last session were read.

The unfinished business of the morning, viz. the report on the subject of the Sabbath, was resumed; and the report was amended and adopted, and is as follows:

"The Committee to whom was referred Overture No. 5, to wit, 'A Memorial from the Presbytery of Cleveland on the subject of Sabbath mails,' having been instructed to report on the general subject of 'Sabbath desecration,' submit the following:

"In the deliberate judgment of your Committee, it is an unquestionable fact that, in despite of all which has been said and done to check it, the profanation of the Lord's Day is, on the whole, increasing. There are, indeed, some local and cheering exceptions to this remark, which we are happy to acknowledge. As a national sin, however, it steadily gathers strength, and puts on a more unblushing face every year. We hear much of the moral machinery which has been set in motion for the salvation of our country and of the world—of the blessed light of the nineteenth century, and the glory of our free institutions. Too often do we seem to forget that the very institution which is the chief support of liberty, learning, and religion, is itself standing in fearful jeopardy. All those whose lot is cast in any of the great centres of business, or on any of the principal avenues of intercommunication, know that what your Committee assert is true. Their own eyes have seen it, their own ears have heard it, and their hearts have bled over it a thousand times. It is, in fact, universally conceded, that the desecration of the Sabbath has become a giant evil, calling loudly for the most efficient measures of reform. Your Committee desire not unnecessarily to publish the faults of the Christian Church. But they are compelled to confess, that in many parts of the country the frequent violations of the Sabbath by ministers of the Gospel, and by other professors of religion, is a serious obstacle in the way of all attempts at radical and permanent reformation. Till the ministry of the Church have purified themselves, all else will be, as it has been, 'beating the air.' Traveling on the Sabbath, a practice to which the convocation of the highest judicatory of our Church lends its guilty sanction; voluntary participation in enterprises and improvements which are prosecuted at the expense of the Sabbath; the legalized profanation of this holy day by the transmission of the mail on all the principal routes; and the frequent neglect of church discipline, are among the many causes of the rapid spread of this enormous evil. The bare enumeration of these causes suggests the proper remedy. Resolutions, addresses, conventions, and all the stirring appeals which the subject has called forth, are, by themselves, utterly ineffectual. The leviathan with which we are now contending is not to be so tamed. A more potent corrective must be applied, or we shall become more and more a nation of Sabbath breakers. The Church undoubtedly possesses the [659] power to cleanse her own garments, and till she has done this, she has no strength to put on for the reformation of others. Having done this, the next step will be to lift up a united voice against all that immoral legislation behind which the sin of Sabbath-breaking now stands entrenched. What has been found true in the 'Temperance Reform,' will be found true in the 'Sabbath Reform.' The sanction of law must be removed from every evil which you would frown upon and exterminate. To do this, the public mind must be waked up, and held awake till the combined energy of patriotism and piety is enlisted and pledged for the protection of the Sabbath against every tangible form of profanation and abuse. Your Committee accordingly recommend for your adoption the following resolutions, viz.:

"*Resolved*, That this Assembly regard the prosecution of a journey on any part of the Sabbath, whether by ministers, elders, or church members, for the sake of convenience or of avoiding expense, as deserving of special notice and unqualified disapprobation.

"*Resolved*, That this Assembly affectionately urge upon all the judicatories of the Church to take suitable measures for enforcing the wise discipline of the Church against all violations of the Sabbath within their own cognizance and jurisdiction.

"*Resolved*, That it is the duty of the Christian ministry to unite in more concentrated and persevering efforts to assert the claims of the Christian Sabbath upon the habitual regard of the whole community.

"*Resolved*, That the Assembly will give its most cordial approbation to any and every wise plan for uniting the sympathies and strength of all evangelical denominations in defence of the Christian Sabbath.

"*Resolved*, That a Committee of nine be appointed to correspond with other evangelical denominations on the subject of measures for promoting a better observance of the Lord's day.

"*Resolved*, That the Clerks of this Assembly be requested to cause these Resolutions to be officially published and circulated as widely as possible, through the religious press, and that all ministers within our bounds be requested to present them before their respective congregations."

The following persons were appointed a Committee of Correspondence on the subject of the foregoing resolutions: Messrs. Harman Kingsbury, J. P. Cleaveland, John Blatchford, Albert Barnes, Thomas Brainerd, Dr. Beman, Dr. Patton, Dr. Cox, and Mr. Dickinson.

A request was received, through the Moderator, from the Corresponding Secretary of the American Sunday School Union, to address the General Assembly in reference to their plans of operation for the future. The request was granted, and the Assembly agreed to hear the address to-morrow morning at half-past 9 o'clock.

The Committee appointed to prepare a Narrative on the state of religion, made a report, which was adopted, and ordered to be published.

The Committee appointed to prepare a Pastoral Letter to the churches under the care of the General Assembly, made a report, which was adopted, and ordered to be published.

Adjourned till to-morrow morning, 9 o'clock.

Concluded with prayer.

Saturday, May 26, 9 *o'clock.*

The Assembly met, and was opened with prayer. The Roll was called, and the Minutes were read.

A resolution was introduced (by Mr. Gilbert), in reference to the exami-[660] nation of Ministers applying for admission to Presbyteries, and after some discussion was committed to the Committee of Bills and Overtures.

The Committee of Bills and Overtures then introduced the following Overture (No. 14), which after some discussion was committed to Dr. Beman, Mr. Brainerd, and Mr. Strong to report this afternoon.

The election of Directors for the Princeton Theological Seminary and for the Western Theological Seminary, which was the order of the day for this morning, was taken up, and for the present postponed to Monday morning.

Adjourned till this afternoon at 4 o'clock.

Concluded with prayer.

Saturday Afternoon, 4 *o'clock.*

The Assembly met, and was opened with prayer. The Minutes of the last session were read. After which the Assembly adjourned till Monday morning 10 o'clock.

Concluded with prayer.

Monday, May 28, 10 *o'clock.*

The Assembly met, and was opened with prayer. The Minutes of the last session were read.

Gideon S. White, Wm. Dick, S. B. Canfield, and J Q. A. Bassett had leave of absence.

Overture No. 15 was presented and adopted, and is as follows: viz.

"*Resolved*, That the 'Committee of twelve,' appointed on the 24th instant, be, and they are hereby authorized, to adopt all such measures as they in their judgment may deem proper, to preserve and maintain inviolate the rights and privileges of the General Assembly, and of the churches under their jurisdiction."

The Committee to whom was referred Overture No. 14, reported the following resolution, which was adopted:

"*Whereas*, It is the inherent right of Presbyteries to expound and apply constitutional rules, touching the qualification of their own members; therefore,

"*Resolved*, That the action of the last General Assembly (p. 429 printed Minutes) making it imperative on the Presbyteries to examine all who make application for admission to their bodies, not excepting ministers coming from other Presbyteries, is null and void."

The Assembly proceeded to the election of Directors of the Theological Seminary at Princeton, and of the Western Theological Seminary. Messrs. Dickinson and Vandeman were appointed to receive and count the ballots.

The following persons were unanimously elected Directors of the Theological Seminary at Princeton for 3 years:

MINISTERS.	ELDERS.
Rev. Asa Hillyer, D. D.,	Alexander Henry,
Rev. Selah B. Treat,	George W. McClelland,
Rev. E. W. Gilbert,	John L. Mason.
Rev. William R. Weeks, D. D.,	
Rev. Thomas H. Skinner, D. D.,	
Rev. Erskine Mason, D. D.,	
Rev. Albert Barnes.	

The following persons were elected Directors of the Western Theological Seminary for 3 years: [661]

MINISTERS.	ELDERS.
Rev. Samuel Rallston, D. D.,	Harmar Denny,
Rev. Robert Johnston,	Alex. Semple,
Rev. Wm. Jeffry,	H. H. Leavitt.
Rev. C. C. Beatty,	
Rev. Samuel McFarren,	
Rev. Loyal Young.	
Rev. George Marshall.	

Resolved, That we recommend to the churches under our care increased attention to the daily study of the Bible by course.

Resolved, That the Stated Clerk and Dr. Patton be a Committee to prepare and print a Complete Digest of all the important acts of past General Assemblies.

Resolved, That inasmuch as the General Assembly have received from the Boards of Missions and Education no reports the present year, it is inexpedient for the Assembly to take any further action in relation to said Boards at this time.

Resolved, That the thanks of the Assembly be tendered to the citizens

of Philadelphia for their kindness and hospitality to the members of the Assembly; and also to the Trustees of the First Presbyterian Church for the use of their church and lecture room during the sessions of the Assembly.

On motion, the resolution referring the appeal of the session of the church of Norristown from a decision of the 2d Presbytery of Philadelphia to the next General Assembly, was reconsidered. The appeal was then, on motion, referred to the Synod of Pennsylvania for their adjudication.

The Committee on Mileage reported that the aggregate of applications for mileage amounted to the sum of $1595 26 cents; that the cash received from Presbyteries and individual contributions amounted to $1051 67 cents; leaving a deficit of $543 59 cents. The report was accepted and adopted, and the Committee were ordered to pay accordingly.

Resolved, That the Stated Clerk be authorized to borrow a sum sufficient to supply the deficiency indicated by the foregoing report, on the condition that the sum borrowed be repaid from the Contingent Fund about to be raised.

The Janitor's bill, amounting to 35 dollars, was allowed and paid.

Adjourned to 4 o'clock, this P. M.

Concluded with prayer.

Monday Afternoon, 4 o'clock.

The Assembly met, and was opened with prayer. The Minutes of the last session were read.

Resolved, That 1000 copies of the Minutes be printed, under the direction of Dr. Patton and the Stated Clerk.

Resolved, That a copy of the Minutes be sent to each minister, or each vacant church session that may contribute to the Contingent Fund.

The salaries of the Stated and Permanent Clerks were allowed, and ordered to be paid.

The calling of the Roll was, on motion, dispensed with.

The Assembly having finished their business, it was

Resolved, That this General Assembly be dissolved; and that another General Assembly, chosen in the same manner, be required to meet in the [662] First Presbyterian Church in the city of Philadelphia on the third Thursday of May, 1839, at 11 o'clock A. M.

The Moderator dissolved the Assembly accordingly, with prayer, doxology, and benediction.

APPENDIX.

PASTORAL LETTER TO THE CHURCHES UNDER THE CARE OF THE GENERAL ASSEMBLY.

Beloved in the Lord—It is well known as a matter of history, that the Presbyterian church in our nation commenced in the union of pious natives and foreigners of Congregational and Presbyterian origin. These differences, in her early and feeble state, occasioned no interruption of her peace and efficiency. But as her numbers increased, they produced contentions, which resulted in the violent expulsion of one Synod by another, and a separation of seventeen years.

The terms of reunion were, a subscription to the Confession of Faith, "as containing the system of doctrine taught in the Holy Scriptures," notwith-

standing any such "scruples with respect to any article or articles of said Confession, as the Presbytery or Synod shall judge not essential or necessary, in doctrine, worship or discipline;" and "the Synod do solemnly agree that none of us will traduce, or use any opprobrious terms of those who differ from us in those extra essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

By this "plan of union," the peace of the church was restored, and her prosperity augmented, though from some circumstances the administration of her policy was continued without envy, in the hands of the immigrant Presbyterian portion of the church.

When the tide of population began to roll westward, and the territories of our church were fast filling up with pious emigrants from the East, a proposal was made by the General Assembly of our church to the Association of Connecticut, to permit the union in the same church of Presbyterians and Congregationalists, in the new settlements, for the greater facility of supporting and extending the institutions of religion. This union, so congenial with the spirit of the Gospel, exerted for a long time an auspicious influence, in the extension of Presbyterian churches from the Hudson to the Mississippi.

But at length, in the mysterious providence of God, it came to pass that the very causes of our prosperity became the occasions of disaster. For, in the rapid multiplication of new States and Presbyterian churches, it soon became apparent that native American Presbyterians must unavoidably become a majority of the church; and though the slight variations of doctrine and policy created no alarm while the helm of power was supposed to be safe, the prospect of its passing to other hands created a strong sensation.

About this time a plan of union was formed with the Associate Reformed church, and a considerable accession was made to our church from that body; and soon after, the system of ecclesiastical organization commenced for the administration of the charities of the church, with increasing unfriendliness to voluntary associations, till the one was established and the others were disclaimed and opposed.

During the progress of these movements, the slight shades of doctrinal difference, always known and permitted to exist in the church, before and since the adopting act, and recognized in every form, as consistent with the Confession of Faith and the unity of the Spirit in the bonds of peace, became the occasions of alarm, and whisperings, and accusations, and at length of ecclesiastical trials for heresy; while doctrines and measures unknown to the Confession were selected as tests of orthodoxy.

As the result of these efforts to change the terms of subscription and union, the General Assembly of 1837, "convinced that a separation of the parties was the only cure," and "that a separation by personal process was impossible, or, if possible, tedious, agitating, and troublesome in the highest degree," proceeded without charges, citation, witnesses, or a judicial trial, to separate four Synods and one Presbytery from the Presbyterian church. In these circumstances, apprised by counsel of the unconstitutionality of the disfranchising act, and advised of a constitutional mode of organization, we did, in a meeting for consultation and prayer, on the 15th day of May, 1838, send the following proposal to a large number of commissioners to the Assembly met in another place, viz.:—

"*Resolved*, That while we regard with deep sorrow the existing difficulties in our beloved church, we would fondly hope that there are no insurmountable obstacles in the way of averting the calamities of a violent dismember-

ment, and of securing such an organization as may avoid collisions, and secure the blessings of a perpetuated harmonious action.

"*Resolved*, That we are ready to co-operate in any efforts for pacification, which are constitutional, and which shall recognize the regular standing and secure the rights of the entire church, including those portions which the acts of the last General Assembly were intended to exclude.

"*Resolved*, That a committee of three be now appointed, respectfully to communicate the foregoing resolutions to those commissioners now in session in this city, who are at present inclined to sustain the acts of the last General Assembly, and inquire whether they will open a friendly conference for the purpose of ascertaining if some constitutional terms of pacification may not be agreed upon."

While this proposal was under consideration, it was resolved by the meeting,

"That, should a portion of the commissioners to the next General Assembly attempt to organize the Assembly without admitting to their seats commissioners from all the Presbyteries recognized in the organization of the General Assembly of 1837, it will then be the duty of the commissioners present to organize the General Assembly of 1838, in all respects according to the Constitution, and to transact all other necessary business consequent upon such organization."

To our communication, we received the following answer:—

"The committee on the communication from 'the meeting of commissioners,' now in session in the lecture room of the First Church, presented the following preamble and resolutions, which were adopted: viz.

"*Whereas* the resolutions of 'the meeting,' whilst they profess a readiness 'to co-operate in any efforts for pacification, which are constitutional,' manifestly proceed upon the erroneous supposition that the acts of the last General Assembly, declaring the four synods of the Western Reserve, Utica, Geneva, Genessee, out of the ecclesiastical connection of our church, were unconstitutional and invalid, and the convention cannot for a moment consent to consider them in this light; therefore,

"*Resolved unanimously*, That the convention regard the said overture of 'the meeting,' however intended, as founded upon a basis which is wholly inadmissible, and as calculated only to disturb that peace of our church, which a calm and firm adherence to those constitutional, just, and necessary acts of the last General Assembly, can alone, by the blessing of Divine Providence, establish and secure.

"*Resolved*, That, in the judgment of the convention, the resolution of the last General Assembly, which provides, in substance, that all churches and ministers within the said four Synods, which are strictly Presbyterian in doctrine and order, and wish to unite with us, may apply for admission into those Presbyteries belonging to our connection which are most convenient to their respective locations; and that any such Presbytery as aforesaid, being strictly Presbyterian in doctrine and order, and now in connection with either of the said Synods, as may desire to unite with us, are directed to make application, with a full statement of their case, to the next 'General Assembly, which will take order therein,' furnishes a fair and easy mode of proceeding, by which all such ministers, churches, and Presbyteries, within the said Synods, as are already desirous to be 'recognized' as in regular standing with us, and as proper parts of our 'entire church,' may obtain their object without trouble and without delay."

By this answer, all prospect of conciliation or an amicable division being foreclosed, we did, after mature consideration and fervent prayer, proceed,

at a proper time and place, to organize, in a constitutional manner, the General Assembly of 1838; which, being accomplished on our part, without violence or tumult, the Assembly adjourned to the First Presbyterian Church.

During the session of the Assembly, on Wednesday, May 24th, the following resolution was passed: viz.

"*Resolved*, That this body is willing to agree to any reasonable measures, tending to an amicable adjustment of the difficulties existing in the Presbyterian church, and will receive and respectfully consider any propositions which may be made for that purpose."

Beside these overtures for peace, influential members of the Assembly held personal conference with members of the other body, till it was ascertained that there was no hope of an amicable settlement of differences.

In the retrospect of this mournful history, we are compelled to regard the excision of the four Synods and the Third Presbytery of Philadelphia, with the setting up a new test of doctrine and measures, as an exercise of power by the Assembly unknown to the constitution, and dangerous to the purity and liberty of the church, perpetuating to an accidental majority unlimited and irresponsible power, and affording to minorities only such protection as may be found in passive obedience and non-resistance.

We could not fail to perceive, in a General Assembly concentrating in itself legislative, judicial, and executive power, and dispensing the discipline, the honors, and the copious revenues of the church, the elements of an ecclesiastical organization, which, with less pretension in the beginning, had once, for more than ten centuries, subverted the liberties and rolled back the civilization of the world.

To have acquiesced in such concentration of irresponsible ecclesiastical power and patronage, would have been to abandon the constitution of the church, which we had solemnly engaged to defend—to expose large amounts of property to diversion from its intended use—to subject the churches to a widespread, vexatious litigation—to abandon to aggression and division, a large and efficient body of concordant churches with their pastors—to surrender the rights of conscience, and free inquiry, and charitable enterprise, to an organization never recognized by Heaven as their keeper, or clothed by our constitution with their power; and, finally, to throw apparently the example of an extended and powerful church—the patron, hitherto, of constitutional liberty—on the side of those elements of strife and violence, which already so powerfully agitate the nation.

We love and honor the Confession of Faith of the Presbyterian church as containing more well-defined fundamental truth, with less defect than appertains to any other human formula of doctrine, and as calculated to hold, in intelligent concord, a greater number of sanctified minds than any which could now be formed; and we disclaim all design, past, present, or future, to change it. But it is not the Bible, nor a substitute for the Bible, nor a stereotyped page, to be merely committed to memory, by unreflecting, confiding minds, without energy of thought, and a prayerful, faithful searching of the Scriptures. It is itself an illustrious monument of the independent investigation of the most gifted minds, and breathes and inspires the spirit which formed it.

We impute to our brethren no intention of producing the results which we anticipate from their measures, but good intentions do not change the nature or avert the mischiefs of erroneous principles and injurious actions. It is a matter of history, that some of the greatest calamities of the church have flowed from principles and innovations introduced by good men, and with the best intentions.

And now, beloved brethren, we beseech you to unite with us in thanksgiving to God, for the harmony, and kind feeling and decision which have pervaded our deliberations and action, and for those widespread and exuberant effusions of the Spirit the past year, which, amid unusual sorrows, and fears of deserved judgments, have caused the tide of spiritual prosperity to flow deep and broad, the expression of sovereign mercy and the pledge of future love.

It is our desire and expectation that ye will persevere in well-doing, and not be seized with any sudden amazement, through manifold temptations and trials of your faith and patience, and that you will not be moved away from the gospel which ye have heard, and the "form of sound words" and salutary discipline, so influential in our past prosperity.

We exhort that fervent charity be maintained among you, and a spirit of prayer for the continued presence and power of the Holy Spirit, and devotedness to those labors which God especially employs for the promotion of revivals of religion, the great end of all means, and the comprehension of all spiritual good.

But while these things are faithfully done, we pray you that other duties of imperious obligation and urgent necessity be not neglected; particularly that your charity for Home and Foreign Missions, and the education of a holy ministry, and for all our long-cherished voluntary associations, be not suffered to decline, but rather to flow on with augmented power, and faith, and prayer.

That especial care be taken to send and sustain a full representation of the church, as a mean of a mutual communication of knowledge, the culture of confidence, and the production of wise counsels.

And now, brethren, we commend you to Him who "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy," praying "that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness."

"Now our Lord Jesus Christ himself, and God, even our Father, which have loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

SAM'L FISHER, *Moderator.*
ERSKINE MASON, *Stated Clerk.*

Philadelphia, May 25th, 1838.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, AND OF CORRESPONDING CHURCHES, DURING THE YEAR LAST PAST.

In presenting a summary of the dealings of God with our beloved Zion to all interested in her welfare, the General Assembly are compelled to state that, in consequence of the secession of a portion of our brethren from the Assembly, they have been deprived of the intelligence necessary to the com-

pleteness of the present statement. The presbyterial Narratives which have been presented, however, describe the afflictions and the triumphs of the church in sufficient number and interest to awaken the tenderest sorrow and the most grateful joy in the bosom of every friend of the Redeemer.

The facts of the present Narrative naturally ranged themselves into two classes—the inauspicious and the prosperous. In specifying the former, it is proper to notice

1. The disastrous effects of the unconstitutional and revolutionary movements of the Assembly of 1837.

It is not to be expected that in a land known as Freedom's home, usurpation and violence should be exercised by such a body upon any subject without exciting public attention, and arousing some opposition. But when the annihilation of the ecclesiastical relations and rights of 500 ministers and 60,000 private Christians—all of whom were and are, as we have good reason to believe, uncorrupt in doctrine, constitutional in order, scriptural in discipline, and unimpeachable in personal character—was seriously attempted—when the ecclesiastical scimitar was lifted to decapitate all these at a single blow, without even the formality of a trial; the startling conviction became deep and general that despotism had really planted itself within the walls of Zion, resistance to whose attempts was an imperative though unpleasant duty.

The consequences of this general conviction have been most disastrous—for, while the chief attention of many ministers and churches has, as hereunto, been devoted to appropriate effort for the salvation of men, that of the great majority has been absorbed by the inquiry—what these new exigencies demanded at our hands. Thus the thought, and prayer, and effort have been given to the repairing the breaches in our wall, which should have been appropriated to the cultivation of the garden it enclosed. Hence, doubtless, some of the churches have been unproductive; and others have yielded far less fruit than they would have done in other circumstances, and in spite of, and not in concurrence with, the influence of the last Assembly.

(Several particulars are here omitted to make room for other matter.)

Let us briefly survey the auspicious events which are also interspersed in our annual history. Of these we ought to take cognizance.

Harmony of Churches.

1. Of the Christian harmony and confidence everywhere predominant among the churches represented in this house.

It is a fact, standing out prominently in all save one or two of the reports received to this body, that the churches under our care are a phalanx of brethren intelligently harmonious in views of Christian doctrine and duty, and inflexibly bent upon the advocacy of the one and the achievement of the other. We have already mentioned the prejudicial influence of the unconstitutional measures of the last Assembly, touching our Westerly Synods. We bless God, that in the grace of Him who can make the wrath of man to praise Him, and who restrains every particle of that which cannot be rendered subservient to this purpose, we may specify the advantageous influence of these measures upon individual churches and Presbyteries. Instead of being the wedge of discord to drive us asunder, they have proved the bond of union to compact us together. They have led churches and Presbyteries to forget little jealousies and sectional difficulties, which were beginning to spring up among them, and to think and pray, and act, on one common and endangered interest—preservation of the inalienable rights and privileges of the Lord's freemen. They have given the tie of a common persecution to a

suffering brotherhood. They have led to discussions in the South and North, in the East and West, which have cast great light on the early history of our Zion, diffused a great degree of intelligence concerning the peculiar excellencies of our constitution—its republican character and tendencies—and rallied Presbyteries and churches in defence of the rights and privileges which it guarantees. Thus mind has echoed to mind, and heart responded to heart, till unity of view and cordiality of affection have been reciprocally and extensively awakened—never again, we hope and pray, to be destroyed. We cannot but see in these events one fulfilment of prophetic vision as described in the following graphic language of the evangelical Prophet:—"Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—(Isaiah, lxvi. 5). We mention—

2. *The Order, Discipline, and Orthodoxy of the Churches.*

On these subjects there was a special need that our information should be accurate and extensive. The almost endless suspicions, inuendoes, and unsustained assertions that have been industriously circulated, and officially endorsed to discredit the honesty of that adhesion to the doctrinal standards, religious order, and careful discipline which the members of this Assembly and their peers, together with those of the churches under their supervision, have professed, and do still declare, called loudly for careful inquiry, and a distinct declaration of the truth. And from nearly every Presbytery here reported, the answer has come up distinct and full, that there is a careful vigilance in regard to doctrinal correctness, and a good degree of energy in the maintenance of scriptural order among our churches: and we hazard nothing by the assertion, that the orthodoxy and energy of our churches, sessions, and Presbyteries, touching these items, are not exceeded anywhere in the bounds of the visible church. We speak it not boastingly—but in gratitude to God and in justice to ourselves—that the imputations which have been cast upon many Presbyteries and churches are unfounded and calumnious. It is not denied that there have been individuals among us by whom erroneous views have been promulged, and injudicious measures for the salvation of men resorted to: but it is denied that the Presbyteries have sanctioned such instructions or tolerated such measures. They may not have been guilty of precipitancy in their zeal for the correction of errors—for they know whose policy it was to let tares, which cannot be plucked up without endangering the wheat at their side, grow until the proper season for ingathering and separation. They may not have been so careful in particular instances of licensure and ordination as they might and should have been; but it is believed that these instances, if any are to be found, have been very few, and not of recent occurrence. This General Assembly delight to bear this authorised testimony to the doctrinal purity, the scriptural order, and the careful discipline of these Presbyteries and churches. Nor may we omit to notice

3. *The Liberality of our Churches in Supporting the Benevolent Institutions of the Day.*

For notwithstanding our churches have not been able to give of their abundance during the past year, they have given liberally of their reduced means for the extension of the kingdom of our Lord and Master.

These benefactions have been bestowed chiefly upon the A. B. C. F. M., the Am. H. Missionary Soc., the Am. Bible, Education, Tract, Seamen's Friend and Bethel Societies, and the Central Am. Education Society. In

these associations, this Assembly have full confidence; and by specific resolutions, have commended them to the prayers and patronage of the churches.

Nor may we forget to make mention

4. *Of the Efforts of the Church for her own Perpetuity and Advancement.*

It is delightful to contemplate the cheering intelligence which is poured upon us from every quarter, indicating the labors and sacrifices which have been made for the subversion of error and immorality, and the triumph of pure Christianity. The cause of Temperance, while in many places it has languished, has in others nobly advanced; and it is a fact cheering to the Assembly, that the churches, and society generally, are coming to the just conclusion, that the doctrine of total abstinence from every beverage that intoxicates, is the only solid basis on which this reformation can be universally and surely established. Sabbath Schools and Bible Classes have received due care and attention; and have, as a whole, been greatly prospered; very many pupils in both have, in the judgment of charity, been brought savingly to the knowledge of the truth as it is in Jesus Christ. Maternal Associations seem to be greatly on the increase; and their great utility in awakening the interest of parents for the instruction, government, and salvation of children, as well as aiding parents themselves in their efforts for the attainment of these ends, seem to be more highly appreciated than they have previously been. Several Presbyteries report that a deepening interest is felt within their respective bounds, in the duty and advantages of household consecration. Not a few inform us that the ministers are generally in the habit of sustaining a catechetical exercise for the particular benefit of the baptized children of the church—using as their text-book in this service, the Assembly's catechism. In many of our cities and large villages, the monthly distribution of Tracts has been prosecuted with vigor, and crowned with success. Many Presbyteries report successful aggressions upon the sin of licentiousness. A zeal for universal freedom, supposed by some to be indiscreet, seems to be gradually changing to an enlightened and appropriate sympathy for the oppressed, and augmented prayer in their behalf. Battles, long fought with the Man of Sin, in various parts of our country—fought in love and by light—appear to have terminated in conquests which declare, in no doubtful terms, that his time is short. Weekly lectures and prayer meetings are generally well sustained. Female prayer meetings are reported by many of the Presbyteries as the efficient promoters of spirituality in the churches; and the Monthly Concert of Prayer is generally observed. The Theological Seminary at Auburn, and that in the city of New York, and that in Lane Seminary, Cincinnati, are reported by the Presbyteries within whose bounds they are respectively located, as becoming more and more the fountains of sound erudition,—the nurseries of sacred enterprise.

The Theological department of the Western Reserve College is now in prosperous and successful operation, having two able Professors wholly devoted to the instruction of pupils, and a basis for great and permanent enlargement.

No returns have been made to the General Assembly from the Seminary at Princeton—the Union Seminary in Virginia—the South-west Theological Seminary at Maryville, or the Western Theological Seminary at Pittsburg. The Presbytery of Clinton reports the establishment of a college within its bounds, from which great good to the church and the world is confidently anticipated. Our hearts have been gladdened by the accounts of our westerly Presbyteries, especially those in the States of Michigan and Illinois—which describe the efforts they are making for the increase of our body, and

the outspreading of the curtains of our habitations. We must again commend the devoted spirit of those beloved brethren who have planted themselves on those uncultivated and uninviting fields of ministerial labor. Nor can we fail to express our sincere compassion for those who have none to break to them the bread of life; and we would earnestly direct the attention of the people of God among us to the great importance of Domestic Missions, as indispensably necessary to the retention of the ground which these beloved brethren have already acquired, and to the extension of our western Zion with the rapid march of increasing population.

Many facts have been named to the Assembly, which indicate that the spirit of enterprise has not been crushed by our internal difficulties and external trials. The Assembly cannot but notice with especial commendation the illustration of this spirit in the church of St. Louis. This church has, in the last year, contributed $5,000 to advance the cause of the Redeemer, besides $2,000 for the support of its own ministry; has resolved on the organization of one church in the northern, and another in the southern part of that city; and, for the maintenance of laborers in these new fields, it has contributed $3,000. To our wealthy churches, the Assembly take leave to say, "Go thou and do likewise," and speedily "the wilderness shall bud and blossom as the rose."

The Assembly are very happy in being able to speak also with much hope, that the time is near at hand when the redemption of the Sabbath of God from its long desecration, will be completely effected. There is an increasing strictness in some of our church sessions in regard to this class of delinquents. Without any attack upon private interests, several Sabbath-keeping lines of boats upon the Erie canal, and steamboats upon our Western Mediterranean, have sprung into being. The conviction, already extensive, that the moral restraints which the Sabbath brings with it, are indispensable to the maintenance of common honesty among those operatives to whom is entrusted the transmission of property, is becoming more deep and widespread. Sailors and boatmen also begin to understand that the Sabbath is, by inalienable right, their day of rest; and not a few are found who will not submit to their exactions, who claim seven days' service for six days' wages. We sincerely hope that the influences which are already beginning to be felt, will not cease to operate till they work out the general redemption of this hallowed day from its long-tolerated profanation.

REVIVALS.

But the richest blessing is yet to be acknowledged, and the fullest encouragement is yet to be named. It is,

5. The outpouring of the Spirit of God on a large number of the congregations belonging to represented Presbyteries.

It has been the privilege of no General Assembly in many previous years, to report so many and extensive revivals of religion as the present. We were not ignorant, when we came up hither, that God had wrought gloriously among us in the last year; but we are greatly and agreeably surprised by the various and rich displays of his grace, of which our ears have heard, and in which our souls have been refreshed. Among those congregations in which the gospel has been eminently clothed with a divine power to awaken, melt, and renew the hearts of sinners, we mention Bolton, Glenn's Falls, Whitehall, Schaghticoke Point, Salem, 1st Free Congregation of Lansingburg, and 1st Congregation of Troy, in the Presbytery of Troy; the 1st Congregation in Hudson, the congregations in Durham, the congregations in Valatie, Windham Centre, Rensselaerville, Malden, and Centreville, in the

Presbytery of Columbia; the congregations in Wampsville, Lenox, Peterboro, Fayetteville, Manlius, Lafayette, Syracuse, and Lysander, in the Presbytery of Onondaga; the 1st and 2d congregations in Utica and Rome, the congregations in Augusta and Litchfield, in the Presbytery of Oneida; the congregations in Cooperstown, Springfield, Fly Creek, Cherry Valley, and Butternuts, in the Presbytery of Otsego; the congregations in Waterloo, Junius, Galen, Geneva, Phelps, Huron, Palmyra, Middlesex, Penn Yan, Branchport, and Canandaigua, in the Presbytery of Geneva; several congregations in the Presbytery of Chenango; the congregations in Auburn, Jordan, and Marcellus 3d, in the Presbytery of Cayuga; the congregations in Cuba, Centreville, Franklinville, Hunt's Hollow, and Rushford, in the Presbytery of Angelica; the congregations in Homer and Preble, in the Presbytery of Cortland; most of the congregations in the Presbytery of Tioga; the congregations in Kennedyville, Dundee, Prattsburg, Howard, Wheeler, Pultney, and Bath, in the Presbytery of Bath; several congregations in the Presbytery of Chemung; the congregations in Hinckley and Bath, in the Presbytery of Medina; one congregation in the Presbytery of Delaware; the congregations in Livonia, Richmond, and West Bloomfield, Geneseo 1st, Sparta 2d, Mount Morris 1st and 2d, in the Presbytery of Ontario; the congregations in Fulton and Oswego 2d, in the Presbytery of Oswego; four congregations in Rochester and that in Chili, in the Presbytery of Rochester; 23 congregations in the Presbytery of Buffalo; most of the churches in the 3d Presbytery of New York; the 1st and 2d congregations in Orange, the 1st, 2d, 3d, Central, 1st Free and Colored congregations of Newark, the congregations in Caldwell, Rockaway, Bloomfield, and Patterson, in the Presbytery of Newark; the congregations in Warsaw, Leroy, Castile, Attica, Bethany, and Gainesville, in the Presbytery of Genesee; most of the congregations in Philadelphia—particularly those of Fairmount, Kensington, the 3d, the 11th, the Western, and the 1st in Reading, in the Third Presbytery of Philadelphia; the congregation in Wilmington, in the Presbytery of Wilmington; one congregation in the Presbytery of Portage; six congregations in the Presbytery of Maumee; the congregations in Bricksville, Ohio City and Newberg, in the Presbytery of Cleveland; the congregations in Amherst and Elyria, in the Presbytery of Lorain; six congregations in the Presbytery of Huron; five congregations in the Presbytery of Cincinnati; several congregations in the Presbytery of Erie; five congregations in the Presbytery of Detroit; the congregations in Jonesville and Waterloo, in the Presbytery of Marshall; three congregations in the Presbytery of Munroe; the congregations in Kalamazoo, Richland, and Coldwater, in the Presbytery of St. Joseph's; the congregation in Kensington, in the Presbytery of Marion; the congregations in Juliet, Union, and Mechanic's Grove, in the Presbytery of Ottawa; the congregations in Jacksonville, Carrolton, Apple Creek and Manchester, in the Presbytery of Illinois; the congregations in Jackson and Chester, in the Presbytery of Athens; eight congregations in the Presbytery of Peoria; the church of Alton and Collinsville, in the Presbytery of Alton; several churches in the Presbytery of St. Louis; several churches in the Presbytery of Sangamon; most of the congregations in the Presbytery of Clinton; and the congregation of Crawfordsville, in the Presbytery of Crawfordsville.

In all these instances, the work of the Holy Spirit has been conducted according to the sovereignty of his operations, exhibiting great variety in the time, manner and extent of his influences. In some cases, revivals have been connected with some specialty of effort for the good of Zion; in others, they have attended the customary preaching of the word. In one place the

Spirit of God has seized the proud and infidel scoffer, who, like Goliath, defied the armies of the living God, and cast him in tears and prayers before the cross of the despised Nazarene, a humble suppliant for mercy; in another, it has bowed to the dust in trembling anxiety, the gentle, the moral, the self-righteous of this world, showing them the depth of their before unknown pollution, and the treasures of wrath and grace that centre in God. The aggregate number of churches in which revivals are reported is 234—calculating five for every presbytery which reports "several," instead of a definite number, excepting the 3d Presbyteries of New York and Philadelphia, which are reckoned at ten. Of the 234 revivals, 156 have occurred within the limits of the synods disowned by the last Assembly, and the Presbytery of Philadelphia, dissolved by the same authority. In the aspect of this bright fact, well may these churches, while they exclaim in humble gratitude, "Not unto us, not unto us, but unto thy name be all the glory," look up with humble confidence to the throne of the heavenly grace, and reverently declare, "Surely thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." And in view of all these rich manifestations of Jehovah's love at this peculiar crisis, it becomes all the churches of Jesus Christ to banish fear and unbelief, to become the living temples of the living God, in which Jehovah shall be both resident and worshipped, and to pray and labor with an untiring devotion to His interests till the rock which was hewn out of the mountain without hands becomes itself a great mountain, filling the whole earth, or they are permitted to exchange the toils and sins of earth for the quiet and holiness of heaven.

The General Assembly have received the assurances of the cordial sympathy of the ministers and churches connected with the General Association of Connecticut with unfeigned and grateful regard. Especially do we rejoice in the rich effusions of His Spirit, with which God has visited very many of their churches—enjoyed under no new or extraordinary measures, but afforded as the rich blessing of God upon the labors of stated pastors and their co-operating churches. The Theological Department of Yale College, and the Seminary at East Windsor, have an aggregate of 117 students. That shades of difference in prevailing theological views may be soon forgotten in works of faith and labors of love is our ardent prayer.

From the Evangelical Consociation of Rhode Island we are gratified to learn that a more than ordinary attention to religious interests has been prevailingly manifested—that the great benevolent enterprises of the day receive cheerful and increasing support—and that entire harmony in doctrine and feeling prevails among the ministers and churches of the Consociation. One fact, reported by the reverend delegate from this body, deserves to be recorded for the instruction and encouragement of faithful wives and mothers. He informs us that a Maternal Association is to be found in one of their churches composed of 70 mothers—the husbands of nine of whom have professed religion in the past year, together with twenty of their children. We rejoice with the dear brethren of this Consociation in the advancement of the cause of evangelical truth within their bounds.

In conclusion, the Assembly assure their brethren, that the review of the past and the aspect of the present, so far from awakening despondency, rebukes all our unbelief, excites our deepest gratitude, and ministers rich encouragement. Never has Jehovah more signally interposed for the deliverance and comfort, the increase and glory of his church, than in the past year. We have known, once more, how good and pleasant it is for brethren to dwell together in unity, while they contemplate the majesty, power and grace of God, as he leads his people through hosts of enemies, straits of

difficulty, and seas of iniquity, amidst their songs of triumphant praise, to the land of promise and of rest. Brethren, it becomes us to be awake to every duty, and grow in every grace. The time is short. God's word declares it; and the vacant places of endeared brethren who have just rested from their labor confirms it.

Especially does the grave of the lamented Patterson speak to us. He was a man of God—full of the Holy Ghost and of prayer; but neither the piety of his soul, nor the fidelity of his labors could save him from the grasp of death; and it will not be long before those hearts which are now thrilled by emotions of benevolence and those voices which now pronounce the messages of divine mercy, will be still and silent in the grave. But blessed be God, though Zion's watchman die, Zion herself lives; and that neither the gates of hell nor the arrow of death can at all impede her majestic march to universal triumph. The day hastens when, unbroken by divisions, uncorrupted by error, unspotted by sin, she shall rest in the bosom of Jesus. God's word and his providence then, unite in bidding us consecrate every affection of our hearts, every faculty of our minds, and every power of our bodies, to that grand enterprise in which we are engaged; and "we know that our labor shall not be in vain in the Lord."

Resolved 1. That it be earnestly recommended to all the churches under the care of the General Assembly to observe, in connection with other denominations of Christians, the first Monday in January next as a day of Humiliation, and Prayer for the revival of vital and practical religion throughout Christendom, and for the conversion of the world.

Resolved 2. That each minister within our bounds be requested, on the Sabbath previous, to preach on some subject having a direct reference to the conversion of the world.

Resolved 3. That all evangelical denominations of Christians throughout the world be invited to unite with us in this concert.

SAM'L FISHER, *Moderator.*
ERSKINE MASON, *Stated Clerk.*

[The Appendix for 1838 closes with the statement, "The statistical reports will be printed and forwarded as soon as possible." The reports were not printed until 1839.]