MINUTES, 1839.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, on the third Thursday of May, 1839, at 11 o'clock, A. M., and was opened with a Sermon by the Rev. Samuel Fisher, D. D., Moderator of the last Assembly, from Mat. xi. 25 and 26, "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight!"

After public worship, the Assembly was constituted with prayer.

The Committee of Commissions reported, that the following persons present had been duly appointed Commissioners to this General Assembly, viz.:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
Londonderry.		
Newburyport,	1*Edwin Holt.	
Champlain,	William F. Curry.	
Troy,	Jonathan H. Noble,	Samuel Hitchcock,
	Leonard Johnson,	Henry R. Hubble.
Albany,	Charles Wadsworth,	Timothy Fassett.
Columbia,	Seth Williston, D. D.,	Orin Day,
	2 Thomas M. Smith,	Lawrence Vandyke.

II. SYNOD OF UTICA.

St. Lawrence,	Simeon Bicknell.	
Watertown,	Calvin Yale,	Adoniram Foote.
Oswego,	Lemuel Dady,	John E. Dutton.
Oneida,	Moses C. Searle,	Alvan Stewart,
	Alfred Hough,	Ezra Wood.
Otsego,	Alfred E. Campbell,	Albert North.

III. SYNOD OF GENEVA.

Geneva,	Lucas Hubbell,	Jesse Smith,
	Maltby Gelston,	Luther Redfield.
Chenango,	Jeremiah Woodruff.	
Onondaga,	Alvah Day,	John McVicear.
Cayuga,	William Wisner,	Dixon C. Hazen,
	Josiah Hopkins,	Salem Towne.
Tioga,	Luther Clark,	Joseph A. Beecher. [4]

*The figures attached to the names, denote the days on which the Members took their seats, not having been previously enrolled by the Clerks.

PRESBYTERIES.	MINISTERS.	ELDERS.
Cortland,	Peter Lockwood,	William Elder.
Bath,	B. Foster Pratt,	Lorenzo Clark.
Delaware,	Archibald Bassett,	Edgar M. Gregory.
Chemung,	Daniel B. Butts,	John Selover.
	IV. SYNOD OF GENESEE.	
Genesee,	Selden Haynes,	Samuel Warner.
Ontario,	1 Merit Harman,	Reuben Sleeper.
Rochester,	C. E. Furman,	Benjamin Campbell,
	George Beecher,	Philip Thurbur.
Niagara,	John Elliot.	
Buffalo,	1 M. N. Miles,	Wesley Brown,
	1 B. B. Gray,	1 Amos Callendar.
Angelica,	Benjamin Russell,	Sumner Davidson.
	V. SYNOD OF NEW-YORK.	
Hudson,	William Timlow,	Heman Rowley,
	Isaac C. Beach,	1 Joseph Chandler.
North River,	John Silliman,	Thomas Young.
New-York, 2d,	Henry A. Rowland,	S. F. Clarkson.
New-York, 3d,	Erskine Mason, D. D.,	E. H. Kimball,
	Asa D. Smith,	John L. Mason.
Bedford.		
Long Island.		
Long Island, 2d.		
New-York.		
Brooklyn,	Samuel H. Cox, D. D.,	David Leavitt.
	VI. SYNOD OF NEW-JERSEY.	
Newark,	Samuel Fisher, D. D.,	John Nicoll,
	Gideon N. Judd,	Silas Riggs.
Elizabethtown.		
New Brunswick.		
Newton.		
Susquehanna.		
Montrose,	Sylvester Cook,	William Root.
	VII. SYNOD OF PHILADELPHIA.	
Philadelphia.		
Newcastle.		
Baltimore.		
	VIII. SYNOD OF PENNSYLVANIA.	
Wilmington,	E. W. Gilbert,	Frisby Henderson.
Lewes,	Isaac W. K. Handy,	Elisha D. Cullen.
Philadelphia, 2d.		[5]
Philadelphia, 3d,	Anson Rood,	P. F. Smith,
	Robert Adair,	William Darling.
Carlisle.		
Huntingdon.		
Northumberland.		

IX. SYNOD OF PITTSBURG.

PRESBYTERIES.	MINISTERS.	ELDERS.
Blairsville.		
Redstone.		
Washington.		
Ohio.		
Alleghany.		
Steubenville.		
Beaver.		
Erie,	2 George A. Lyon,	William Townsend.

X. SYNOD OF WESTERN RESERVE.

Grand River,	Warren Swift.	
Portage,	Jedediah C. Parmelee, Joseph Treat,	Elisha Beach.
Huron,	Alfred Newton.	
Maumee,	1 James H. Francis.	
Turnbull,	Charles A. Boardman.	
Lorain,	Daniel W. Lathrop,	Henry Brown.
Cleveland,	1 Harvey Blodget,	Stephen Whitaker.
Medina,	Joel Goodell.	

XI. SYNOD OF MICHIGAN.

Detroit,	George Duffield.	
Monroe,	C. P. Wing,	Charles Noble.
St. Josephs,	Christopher Cory.	
Marshall,	Elias Child,	Stephen North.
Washtenaw,	Ira M. Wead,	Abijah Marvin.
Kalamazoo,		Edwin M. Colt.

XII. SYNOD OF OHIO.

Athens,	Hiram R. Howe,	Asa W. Isham.
Columbus.		
Lancaster,	George W. Warner,	Abram Hillyer.
Wooster.		
Richland.		
Marion,	Franklin Putnam,	Silas G. Strong.

XIII. SYNOD OF CINCINNATI.

Cincinnati,	Baxter Dickinson. D. D., Clavin E. Stowe, D. D.	[6]
Chilicothe.		
Miami.		
Oxford.		
Sidney.		
Ripley,	John Rankin.	
Dayton,	George Foot.	

XIV. SYNOD OF INDIANA.

Salem,	P. S. Cleland.	
Vincennes.		
Madison,	James H. Johnston.	
Crawfordsville,	Wm. W. Woods,	Milton W. Hensley.
Indianapolis.		
Logansport.		

XV. SYNOD OF ILLINOIS.

PRESBYTERIES.	MINISTERS.	ELDERS.
Illinois,	Ralph W. Gridley.	
Kaskaskia.		
Sangamon,		Luther N. Ransom.
Ottawa,	Augustus Pomeroy,	Philo Carpenter.
Schuyler,	Latin W. Dunlap,	John McCoy.
Palestine.		
Peoria,	Lucien Farnam.	
Alton,	1 F. W. Graves.	
Knox,	1 George W. Gale,	Charles W. Gilbert.

XVI. SYNOD OF MISSOURI.

Missouri.
St. Louis.
St. Charles.

XVII. SYNOD OF KENTUCKY.

Louisville.
Muhlenburg.
Transylvania.
West Lexington.
Ebenezer.

XVIII. SYNOD OF VIRGINIA.

Lexington.		
Winchester,	2 John J. Royall,	4 Dr. John Quigley.
Dist. of Columbia,	William Hill, D. D.,	David M. Wilson.
Hanover,	A. D. Pollock,	James Caskie.
West Hanover.		

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XIX. SYNOD OF NORTH CAROLINA.

Roanoke.
Orange.
Fayetteville.
Concord.
Morgantown.

XX. SYNOD OF TENNESSEE.

Abingdon.		
Union,	Alex. McGhee, M. D.,	Robert McLain.
French Broad.		
Holston,	George Dunham,	Samuel Rhea.
Hiwassee,	Thomas Brown.	
New River,	David F. Palmer.	

XXI. SYNOD OF WEST TENNESSEE.

West Tennessee.
Nashville.
Shiloh.
North Alabama.
Western District.

XXII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
South Carolina.		
Bethel.		
Harmony.		
Charleston Union.		
Georgia.		
Hopewell.		
Flint River.		

XXIII. SYNOD OF ALABAMA.

South Alabama.		
Tuscaloosa.		
Tombeckbee.		

XXIV. SYNOD OF MISSISSIPPI.

Mississippi.		
Clinton.	Jesse Stratton.	
Arkansas.		
Louisiana.		[8]

The Committee further reported, that the Commission of Mr. David M. Wilson, a Ruling Elder from the Presbytery of the District of Columbia, wants the signature of the Clerk; and that the Rev. F. W. Graves, of the Presbytery of Alton, is without a regular commission, but has presented a certificate of his election from the Stated Clerk of that Presbytery.

These cases were referred to Messrs. Judd, Lathrop and Rood, as a *Committee of Elections.* The Committee reported favorably; and at their recommendation the names of Messrs. Wilson and Graves were inserted on the Roll.

The Assembly had a recess till half-past 3 o'clock, P. M., to meet after recess in the Lecture Room.

At half-past 3 o'clock the Assembly met at the Lecture Room.

The Committee of Commissions reported the following additional members, who appeared and took their seats, viz.: the Rev. George W. Gale, from the Presbytery of Knox; Rev. Harvey Blodget, from the Presbytery of Cleveland; Rev. Merit Harman, from the Presbytery of Ontario; the Rev. James H. Francis, from the Presbytery of Maumee; Mr. William Darling, a Ruling Elder, from the third Presbytery of Philadelphia; the Rev. M. N. Miles, and Rev. B. B. Gray and Mr. Amos Callendar, a Ruling Elder from the Presbytery of Buffalo.

They also reported the case of Mr. Joseph Chandler, a Ruling Elder, from the Presbytery of Hudson, who had lost his Commission; and also the case of the Rev. A. D. Pollock and Mr. James Caskie, a Ruling Elder, from the Presbytery of Hanover, a Presbytery which, it did not appear, had been constituted by any Synod.

These cases were referred to the Committee of Elections. They reported that there was satisfactory evidence of the election of Mr. Chandler, and he was admitted to his seat accordingly.

The Rev. Baxter Dickinson, D. D., was chosen Moderator, and the Rev. Henry A. Rowland was chosen Temporary Clerk.

Dr. Cox, Dr. Williston and Mr. Rankin were appointed a Committee to report on the subject of Rules for this body.

The Rev. Edwin Holt, a Commissioner from the Presbytery of Newbury-

port, was permitted to make a statement; after which he took his seat as a member.

The Committee on Rules made the following report, which was adopted: "1. That the former moiety of Rule 22nd be omitted, and the latter moiety be attached to rule 21st. 2. That every thing in the Rules appended to the Constitution of our Church, be adopted as the Rules of this Assembly, except whatever and every thing in them in reference to the Previous Question, all of which is omitted."

The printed Minutes of the last General Assembly were distributed to the members.

On motion, it was *Resolved* unanimously, That a Committee of three be appointed to wait on Dr. Fisher, and request a copy of his Sermon delivered at the opening of this Assembly, for the press; and if obtained, that the Committee superintend the publication of an edition of 1500 copies. Dr. Hill, Dr. Mason and Mr. Alvan Stewart were appointed that Committee.

The Clerks were authorized to procure the printing of a suitable number of copies of the Roll, (including the Standing Committees), for the use of the Assembly. [9]

Resolved, That the following Committees be appointed: 1. The Judicial Committee. 2. A Committee on Bills and Overtures. 3. On Mileage. 4. On the Narrative of the State of Religion. 5. On Devotional Exercises. 6. On Leave of Absence.

Resolved, That it be the order of the day for to-morrow morning at 10 o'clock, to elect a Treasurer for the Assembly. The following persons were nominated to this office: Mr. Ambrose White and Mr. Thomas Fleming of Philadelphia, and Mr. David Leavitt of Brooklyn, N. Y.

The Assembly adjourned till to-morrow morning, 9 o'clock.

Concluded with prayer.

Friday Morning, May 17, 9 *o'clock.*

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

The Roll was called, and the Minutes of yesterday were read and approved.

The Committee of Commissions reported as additional members, the Rev. Thomas M. Smith, from the Presbytery of Columbia, and the Rev. George A. Lyon, from the Presbytery of Erie, who appeared and took their seats.

The Moderator announced the appointment of the following Committees:

Judicial Committee.—Dr. Fisher, Dr. Hill, Messrs. Duffield, Gridley, Rood, J. L. Mason and Stewart.

On *Bills and Overtures.*—Dr. Cox, Mr. Wisner, Dr. Stowe, Messrs. Rankin, Judd, Day and Towne.

On *Mileage.*—Messrs. Leavitt, P. F. Smith and Henry Brown.

On the *Narrative.*—Messrs. A. D. Smith, Lathrop, Hopkins, Graves and McGhee.

On *Devotional Exercises.*—Mr. Adair, Dr. Williston and Mr. George Foote.

On *Leave of Absence.*—Messrs. George Beecher, Cook, Silliman, Darling and Nicol.

Mr. Judd, from the Committee of Elections, made a report in relation to the Commissioners from the Presbytery of Hanover, which was considered and adopted, and is as follows:

After a full investigation of the facts in reference to the case of the Rev. A. D. Pollock, and Mr. James Caskie, Elder, Commissioners to this Assembly, from the Presbytery of Hanover, the Committee have come to the following results, viz.:

1. That as a majority of the Presbytery of East Hanover had declared their adherence to a body, claiming to be the General Assembly of the Pres-

byterian Church, which by its palpable violations of the constitution of said church, had forfeited all claim to the appellation, the minority might have retained the name of the Presbytery of East Hanover.

2. Since they forebore to do this from courtesy to their brethren of the majority, and peaceably retired and assumed the name of the Presbytery of Hanover, without the agency of Synod, this deviation from the ordinary usages of our church, ought not, in their peculiar circumstances, to invalidate their organization.

3. The Committee therefore recommend the recognition by this Assembly of the Presbytery of Hanover, as a constituent part of the Presbyterian Church in these United States, the enrolment of the names of said Commissioners on the list of its members, and that this Assembly determine the Synodical relations of said Presbytery. [10]

Receiving the reports of Presbyteries on the state of religion was made the order of the day for Monday morning; and it was agreed that the reports should be read, and that the reports of Delegates to Corresponding Bodies should be made at the same time.

The election of Delegates to Corresponding Bodies was made the order of the day for Tuesday morning.

The order of the day, the election of a Treasurer of the General Assembly, was taken up, and the subject was indefinitely postponed; and the collections for the Contingent and Commissioners' funds were ordered to be paid into the hands of the Stated Clerk.

Dr. Cox, from the Committee on Bills and Overtures, reported No. 1 and 2, on the subject of erecting a Synod of Newark.

Also, Overture No. 3, a memorial from the Presbytery of Ripley, Ohio, on the subject of Slavery, on which the Committee made a report, recommending a method of proceeding, in case the Assembly should take order on the subject. The consideration of the Overture and Report thereon was postponed till Tuesday next.

Overtures No. 1 and 2, two memorials from the Presbyteries of Newark and Montrose, requesting the erection of a new Presbytery, by the name of the Presbytery of Rockaway, and also the erection of a new Synod, by the name of the Synod of Newark, were taken up for consideration, and the following Resolutions were adopted:

1. *Resolved*, That the Presbytery of Newark be divided into two Presbyteries, and that the Ministers and Churches within the city of Newark and the townships of Patterson, Bloomfield and Orange, together with the Rev. Samuel Fisher, D. D., Rev. Gideon N. Judd, and Rev. Henry A. Axtell, be and remain the Presbytery of Newark; and that the remaining Ministers and Churches belonging to the Presbytery of Newark, be, and they hereby are, erected into a new Presbytery, to be called the "Presbytery of Rockaway."

2. *Resolved*, That the Presbytery of Newark, meet in the 3rd Presbyterian Church in Newark, on the second Tuesday in June next, at 4 o'clock P. M., to transact any business which may become necessary in consequence of the division of said Presbytery, and that the last Moderator preside until a new Moderator be chosen.

3. *Resolved*, That the Presbytery of Rockaway meet in the church in Parsippany, on the third Tuesday in June next, at 3 o'clock P. M., to be opened with a Sermon by the Rev. Barnabas King, or, in case of his absence, by the oldest Minister present, who shall preside until a new Moderator be chosen.

4. *Resolved*, That the Ministers and Congregations belonging to the Presbyteries of Newark, Rockaway, and Montrose be, and they hereby are,

set off from the Synod of New Jersey, and erected into a new Synod to be called the "Synod of Newark;" that they hold their first meeting in the First Presbyterian Church in Newark, on the 3rd Tuesday in October next, at 3 o'clock P. M., and be opened with a Sermon by the Rev. Asa Hillyer, D. D., 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.

And *whereas*, it is understood that the Synod of New Jersey at their last meeting, renounced the authority of this General Assembly, and declared their adherence to a different Body, therefore,

Resolved, That the territory heretofore comprehended within the bounds of the Synod of New Jersey, be attached to the Synod of Newark; [11] and that if any of the Presbyteries heretofore belonging to the Synod of New Jersey, shall choose to be connected with the Synod of Newark, the said Synod is hereby authorized to receive them.

Mr. Duffield, Dr. Fisher, and Mr. James H. Johnston, were appointed a Committee to prepare a Pastoral Letter to the churches.

Mr. Wisner, Dr. Hill, Mr. George Foote, Mr. Boardman and Mr. Caskie were appointed a Committee to prepare a Declaration, setting forth the present condition of the Presbyterian Church, and the causes which have induced it.

The Resolutions adopted by the last General Assembly, on the subject of the "Concert of Prayer for the Conversion of the World," on the first Monday in January, were re-adopted, with the recommendation that Fasting be a part of the exercises of the day; and that the day be hereafter observed annually.

The Committee appointed by the last Assembly (Minutes, p. 661) to prepare a Complete Digest of all the important acts of past General Assemblies, reported progress and were continued.

Adjourned till half-past three o'clock this P. M.

Concluded with prayer.

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

The Assembly met and was opened with prayer.

On motion, the calling of the Roll in the afternoons was dispensed with.

The Minutes of the morning session were read and approved.

The Rev. John J. Royall presented a Commission from the Presbytery of Winchester and took his seat as a member.

The Permanent Clerk reported that there had been put into his hands a Document purporting to be an "Appeal and Complaint of Lewis Tappan from a decision of the 3rd Presbytery of New-York."

On motion it was referred to the Judicial Committee.

A letter from the Rev. Reuben Taylor, in reference to an appeal from a decision of the Synod of the Western Reserve, in case of a Complaint against the Presbytery of Medina, was read and committed to the Judicial Committee.

Dr. Cox, from the Committee of Bills and Overtures, reported Overture No. 8, a petition from the Chemung Presbytery, in reference to the Plan of Union. Ordered to be read.

Overture No. 5, from the Synod of New-York, in reference to the Previous Question.

Overture No. 4 and 6, from the Presbytery of Clinton, on Changes of the Constitution.

Overture No. 12, from the Presbytery of Erie, on the subject of connecting them with some Synod. Entered on the docket.

Overture No. 7, from the Presbytery of Montrose, on Slavery. Entered on the docket.

Overtures No. 9, 10, 11 and 13, Memorials from different Presbyteries on Slavery. Ordered, that they receive the same direction with Overture No. 3, from the Presbytery of Ripley.

The Appeal of the 2nd Church of Newark, Ohio, from a decision of the Synod of Ohio, laid over from the last General Assembly, was taken up, and the documents referring to it were committed to the Judicial Committee. [12]

Mr. Heman Rowley had leave of absence from the remaining sessions of this Assembly.

Mr. Adair, from the Committee to make arrangements for devotional exercises, made a report recommending,

1. That the sacrament of the Lord's Supper be administered in this church on the next sabbath at 5 o'clock P. M. 2. That a preparatory sermon be delivered on Saturday evening, at a ¼ before 8 o'clock, and that Dr. Williston be requested to preach said sermon. 3. That the Moderator introduce the Sacramental service with an address and prayer and dispense the bread. 4. That Dr. Hill dispense the Cup, accompanied with an exhortation. 5. That Dr. Mason return thanks. read the concluding hymn, and pronounce the apostolic benediction. The report was adopted.

Copies of Abbreviated Creeds, ordered by the last Assembly to be sent up to this Assembly, were called for, and committed to Messrs. Hopkins, Haynes and Pollock to report on the subject.

Resolved, That a Committee be appointed on the State of the Church, to consist of 5 members.

The answers of Presbyteries to the Overture sent down by the last Assembly (Minutes, p. 656) in reference to stopping Appeals, in ordinary cases, at the Synods, were called for and referred to the Committee on the State of the Church.

The appointment of a place of meeting for the next General Assembly was made the order of the day for Monday morning next at half-past 9 o'clock.

Overture No. 12, was taken up and referred to the Committee on the State of the Church.

Overture No. 7, was taken up, and the consideration thereof postponed till Tuesday next.

The Rev. Thomas H. Skinner, D. D., was, on motion, unanimously appointed delegate to the Congregational Union of England and Wales, for the year 1840.

Adjourned till to-morrow morning 9 o'clock.

Concluded with prayer.

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

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

Dr. Fisher, from the Judicial Committee, reported Documents from the Presbytery of Montrose, in the case of the Rev. Jenkin Jenkins, a Foreign Minister. The documents being such as the rule requires, permission was given to that Presbytery to receive him as a member.

The Moderator announced Dr. Hill, Dr. Mason, Dr. Stowe, Mr. Lathrop and Judge Darling as the *Committee on the State of the Church.*

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

Albany.—Messrs. Lyon, Pomeroy, and Isham.

Utica.—Messrs. Lockwood, Cleland, and Ransom.
Geneva.—Messrs. Treat, Warner, and Wilson.
Genessee.—Messrs. Wing, Handy, and Riggs.
New-York.—Messrs. Gale, Dunham, and Whitaker.
New-Jersey.—Messrs. Timlow, Hough, and A. Foot.
Pennsylvania.—Messrs. T. M. Smith, Swift, and Chandler.
Pittsburg.—Messrs. Yale, Searle, and E. Wood. [13]
Western Reserve.—Messrs. Thomas Brown, Stratton, and Henderson.
Michigan.—Messrs. Holt, J. C. Beach, and Hitchcock.
Ohio.—Messrs. Campbell, Furman, and Hazen.
Cincinnati.—Messrs. Pratt, J. H. Noble, and J. A. Beecher.
Indiana.—Messrs. Putnam, Royall, and W. Brown.
Illinois.—Messrs. Hubbell, W. W. Woods, and S. North.
Virginia.—Messrs. Curry, L. Johnson, and Kimball.
Tennessee.—Messrs. Wadsworth, Farnam, and P. F. Smith.
Mississippi.—Messrs. Palmer, Harman, and Clarkson.

The Records were called for and put into the hands of the several Committees.

Dr. Fisher, from the Judicial Committee, reported the appeal and complaint of Lewis Tappan against the decision of the 3rd Presbytery of New-York, as in order. The report was accepted, and the subject was taken up for consideration. A motion was made to send it down to the Synod, for adjudication. After some discussion, the consideration of this motion was postponed till Wednesday next.

Dr. Cox, from the Committee on Bills and Overtures, reported Overture No. 14, Memorial from the Presbytery of Angelica on Slavery. The same direction was given to it as to Overture No. 3.

Mr. Adair, from the Committee on Devotional Exercises, made a further report, recommending that Monday next be observed as a day of fasting and supplication, in reference to the state of the Church; that the Assembly may be guided in all its deliberations, to such results as shall glorify God, and promote the spiritual prosperity of Zion; and that the exercises be as follows:

Monday morning to be spent in hearing the Presbyterial Narratives on the state of religion, intermingled with prayer and singing, at the discretion of the Moderator.

The afternoon, (service commencing at half-past 3 o'clock), to be spent in the reading of the Scriptures, singing, exhortation and prayer, in the following order:

1. Singing, reading a portion of Scripture and prayer, by Mr. Gilbert. 2. Exhortation by Mr. Curry. 3. Singing and prayer, by Mr. Rankin. 4. Exhortation by Mr. Wisner. 5. Singing and prayer, by Mr. George Beecher. 6. Exhortation by Dr. Cox. 7. Singing, prayer, and benediction, by Dr. Stowe. The report was adopted.

A communication was received from Thomas Bradford, Esq., President of the Board of Trustees of the Eastern Penitentiary, inviting the members of this Assembly to visit that Institution. The invitation was accepted, with thanks for the same.

Adjourned till Monday morning, 9 o'clock.

Concluded with prayer.

On Saturday evening, a quarter before 8 o'clock, a Lecture Preparatory to the sacrament was preached by the Rev. Dr. Williston; and on Sabbath, P. M., at 5 o'clock, the Lord's Supper was administered, in the First Presbyterian Church, to the members of the Assembly, and to a large congregation of Christian Brethren, according to the previous arrangement.

Monday Morning, May 20, 9 *o'clock.*

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved. [14]

The order of the day, viz., the choice of a place for the next meeting of the Assembly, was taken up; when it was determined that the next meeting be held in the First Presbyterian Church in the city of Philadelphia.

Dr. Cox, from the Committee on Bills and Overtures, reported Overture No. 15, a memorial from the Church of Yates on slavery; which was, on their recommendation, referred with the other papers on the same subject for consideration on Tuesday next.

Also, Overture No. 16, on the Basis of Representation, which was read and referred to the Committee on the State of the Church.

The Assembly then proceeded to hear the Narratives of the Presbyteries on the state of religion, and the Reports of Delegates to Corresponding Bodies.

After which the Assembly adjourned to half-past 3 o'clock, this P. M.

Concluded with prayer.

Monday, P. M., half-past 3 *o'clock.*

The Assembly met in the First Presbyterian Church, and spent the afternoon till half-past 5 o'clock, in religious exercises, agreeably to previous arrangement.

After a recess, the Assembly resumed business. Dr. John Quigley, a Commissioner from the Presbytery of Winchester, appeared and took his seat.

Receiving reports of Committees on Synodical Records was made the order of the day for Thursday morning, half-past 9 o'clock.

Receiving the annual report of the Trustees of the Assembly, and of the several Boards of the Assembly, was made the order of the day for Wednesday, 11 o'clock.

Dr. Fisher, from the Judicial Committee, reported the case of Rev. Reuben Taylor, and recommended that it be dismissed for want of documents. The report was accepted and adopted.

Dr. Cox, from the Committee on Bills and Overtures, reported Overture No. 17, on the duty of Presbyteries and Sessions, towards disorderly seceders; and also, Overture No. 18, two questions in reference to the Monthly Concert of Prayer; both of which Overtures were referred to the Committee on the State of the Church.

Also, Overture No. 20, memorial from the Presbytery of Oneida, on slavery. Referred as the other memorials on that subject.

Ordered, that the thanks of the Assembly be presented to the Association of the American Union, for a donation of sixty copies of the "Fraternal Appeal" of Dr. Schmucker on the subject; and that Dr. Dickinson, President E. Beecher, and Dr. Stowe, be a committee to report in reference to the same to the next Assembly.

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

Concluded with prayer.

Tuesday Morning, May 21, 9 *o'clock.*

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

The rule of the Assembly requiring Commissioners to report their claims for Mileage before the close of the third day, was suspended for the present till the close of to-day.

The Committee on Bills and Overtures reported Overture No. 21, on the Legislative Powers of this house. Referred to the Committee on the State of the Church. [15]

The order of the day, viz., the consideration of Overture No. 3, and the report of the Committee of Overtures thereon, was taken up: when Mr. Caskie offered the following resolution:

"*Resolved*, That no order or further action be taken on Overture No. 3, or on the other Overtures or Memorials relating to slavery, than to receive and lay the same on the table."

Mr. Rankin moved the postponement of the foregoing resolution, with a view to introduce a motion, that all the Memorials in relation to Slavery be read. Mr. Rankin's motion was carried.

The motion for reading the memorials was afterwards withdrawn. It was then moved that the report of the Committee of Bills and Overtures on this subject be adopted. The question was divided, and the first part, recommending an Interlocutory Meeting, was adopted; and the other part was rejected.

Overture No. 22, a memorial from the citizens of Philadelphia on the subject of Slavery, was reported, and referred as the other memorials on that subject.

The order of the day, viz., the choice of Delegates to Corresponding Bodies, was postponed till to-morrow morning. The nomination of Delegates was made the order of the day for this afternoon.

Judge Darling, from the "Committee of Twelve," appointed by the last Assembly to superintend the suits at law, made a report of their proceedings in part. The report was accepted and the Committee continued. *Resolved*, that the report be published in the Appendix.

Dr. Hill, from the Committee appointed to request of Dr. Fisher a copy of his sermon, reported that the application had been acceded to on the part of Dr. Fisher.

The Assembly then held an Interlocutory Meeting on the subject of Slavery, until one o'clock; when the Interlocutory Meeting was concluded, and the Assembly proceeded to other business.

An invitation was received from the managers of the American Sunday School Union, to attend their anniversary this afternoon, at 4 o'clock. The invitation was accepted.

A communication was received from Rev. Mr. Armstrong, Secretary of the A. B. C. F. Missions, presenting 75 copies of the annual report of that society, for the use of the members of this Assembly.

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

Concluded with prayer.

Tuesday, P. M., 3 o'clock.

The Assembly met and was opened with prayer.

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

Mr. Hopkins, from the committee to whom was referred the subject of Abbreviated Creeds, made a report which was accepted, and laid on the table for the present.

Nominations were made of Delegates to Corresponding Bodies.

After which, the Assembly, at 4 o'clock, with a view to attend the Anniversary of the American Sunday School Union, adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

Wednesday Morning, May 22, 9 o'clock.

The Assembly met and was opened with prayer.

The Roll was called, and the Minutes of the last session were read and approved. [16]

The order of the day, viz.: the election of Delegates to Corresponding Bodies, was taken up; and Messrs. T. Brown and Luther Clark, were appointed a Committee to receive and count the votes.

Resolved, That the delegates to Corresponding Bodies be directed to invite a continuance of correspondence on the terms on which it has previously existed, irrespective of the decision of the legal question.

An Interlocutory Meeting was then held by the members of the Assembly on the subject of ecclesiastical action in reference to Slavery,—which continued till half-past 11 o'clock.

The Assembly then went out of the interlocutory state. Mr. George Beecher moved the appointment of a Committee to bring in a Report on the subject discussed in the interlocutory meeting.

Mr. Leavitt, moved the postponement of this motion, with a view to introduce another, to refer the matter to the lower Judicatories, to take such order relative thereto as they may deem expedient and proper. The motion to postpone was lost.

Dr. Stowe then moved that it be postponed with a view to introduce another motion, to send down an Overture to the Presbyteries, proposing to take away the appellate jurisdiction of the Assembly, and make the Synods the Judicatories of final appeal. This motion was also lost.

The subject of Dr. Stowe's Resolution was afterwards referred to the Committee on the State of the Church.

Mr. Beecher's motion for the appointment of a Committee to bring in a Report on the subject of Slavery was carried. Dr. Fisher, Mr. Bassett, Mr. Duffield, Mr. Gridley, Mr. George Beecher, Mr. Leavitt, and Mr. P. F. Smith were appointed the Committee.

Mr. Brown, from the Committee appointed to count the votes, reported that the following persons were elected:

To the General Association of Connecticut, the Rev. Albert Barnes, the Rev. Samuel H. Cox, D. D., and Rev. George Beecher.

To the General Association of Massachusetts, the Rev. Albert Barnes and Dr. Cox, Principals, and Rev. George Beecher, Alternate.

To the Evangelical Consociation of R. Island, Rev. George Beecher.

To the General Association of New Hampshire and Vermont, Rev. Daniel W. Lathrop, Principal, and Rev. Anson Rood, Alternate.

To the General Conference of Maine, Rev. Edwin Holt, Principal, and Rev. John Rankin, Alternate.

The order of the day, viz.: receiving the Reports of the several Boards of the Assembly, was taken up. The Report of the Board of Trustees of the Assembly, of the Board of Directors of the Theological Seminary at Princeton; of the Board of the Western Theological Seminary; of the Board of Missions; of the Board of Education; and of the Board of Foreign Missions were called for, and were not present.

A nomination was then made of Directors for the Theological Seminary at Princeton, and also for the Western Theological Seminary. The Election of these Directors was made the order of the day for to-morrow morning.

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

Adjourned to half-past 3 o'clock, this P. M.

Concluded with prayer. [17]

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

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

Mr. Lawrence Vandyke, a Ruling Elder from the Presbytery of Columbia, appeared in the house, having lost his Commission. His case was referred to the Committee on Elections. Mr. Vandyke having satisfied the committee of his having been regularly appointed, he was on their recommendation, admitted to his seat.

The order of the day, viz.: the consideration of Mr. Rowland's motion to refer to the Synod of New-York, the adjudication of the Appeal of Lewis Tappan, was taken up. The motion to refer the case to Synod was lost. The Assembly then decided to hear the case.

The Moderator read the rule, enjoining on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

The sentence appealed from; the reasons assigned by the appellant for his appeal and which were on record; and the proceedings of the inferior judicatories in the case, including the testimony, and the reasons of the Presbytery for their decision, were read—in part. After some progress the Assembly adjourned till to-morrow morning, 9 o'clock.

Concluded with prayer.

Thursday Morning, May 23, 9 o'clock.

The Assembly met and was opened with prayer.

The Minutes of the last session were read and approved.

Overtures No. 4 and 6 were reported and referred to the Committee on the State of the Church.

The judicial committee reported the appeal of the 2d Church of Newark, Ohio, against the Synod of Ohio, as unaccompanied by the proper documents, and therefore recommended that the appeal be dismissed. The report was adopted.

Mr. H. R. Hubbell and Mr. Lorenzo Clark had leave of absence from the remaining sessions of this Assembly.

The Assembly proceeded to the order of the day, viz., the election of Directors for the Theological Seminary of Princeton, and for the Western Theological Seminary. Messrs. J. H. Noble and Blodget were appointed a committee to receive and count the votes.

The committee reported that the following persons were elected Directors for the Princeton Theological Seminary for 3 years, viz.:

Ministers.	*Elders.*
Rev. Samuel H. Cox, D. D.,	Ambrose White,
" Samuel Fisher, D. D.,	William Darling,
" T. M'Auley, D. D., LL. D.,	Benjamin Strong.
" William Adams,	
" Peter Kanouse,	
" Ansel D. Eddy,	
" Thomas Brainerd.	

And that the following were elected Directors of the Western Theological Seminary for 3 years, viz.: [18]

Ministers.	*Elders.*
Rev. Charles A. Boardman,	Henry Brown,
" Samuel C. Aikin,	Henry Manning,
" George A Lyon,	——— Edwards.
" Jedediah C. Parmelee,	
" David H. Riddle, D. D.,	
" Francis Herron, D. D.,	
" John Rankin.	

The Assembly proceeded to receive the reports on Synodical Records. The Records of the Synods of Albany, Utica, Geneva, Michigan, Ohio, Cincinnati and New-York, were approved.

The Records of the Synods of Pennsylvania, Pittsburgh, Western Reserve, Illinois, Virginia, Tennessee, Mississippi and New-Jersey were not present, and the Committees were discharged.

The report of the Committee on Abbreviated Creeds was taken up, amended, adopted and is as follows:

"The Committee to whom was referred the subject of Abbreviated Creeds, respectfully present the following report: 'We regret to say that it will not be in our power to present a report that shall exhibit the condition of our Church, in relation to the subject of Creeds, that shall embrace more than a small portion of our limits; as but few of the different creeds have been sent in at the call of the General Assembly. But as your committee have obtained, in connexion with the creeds that have been handed in, very full intelligence on the inquiry before us, concerning that part of the Church that has been charged with being so hopelessly heterodox as to justify its excision, without an effort constitutional or unconstitutional for its recovery, we will endeavor to present the result of our examinations before you.

We have examined the creeds recommended by the Presbyteries, and used by the churches on the admission of members, in the following Presbyteries: Huron, Maumee, Grand River, Trumbull, Lorain, Medina, Portage, Cleveland, Buffalo, Genessee, Rochester, Chemung, Angelica, Tioga, Bath, Cortland, Cayuga, Onondaga, Geneva, Ontario, Watertown, Oswego, St. Lawrence, Oneida and Otsego.

The creeds adopted by the churches in these Presbyteries are full on the following points, with the few exceptions that we shall hereafter name: That the Bible is given by inspiration of God, and is the foundation and guide of our belief in every thing that relates to doctrine or practice; the existence of a Trinity of Persons; the supreme Divinity of Jesus Christ; the universal providence and purposes of God; the total moral corruption of every heart by nature, in consequence of the apostacy of Adam; the doctrine of a full and ample atonement by Jesus Christ; personal election; regeneration by the spirit and grace of God; justification by faith in the Savior's blood; the certain perseverance of the saints; the unchangeable obligations of the law; the resurrection of the dead, both of the just and of the unjust; the final judgment with the endless punishment of the incorrigibly impenitent; the ordinance of Infant Baptism, and the duties of reading the word and of maintaining prayer by the leading head of every family; and the religious observance of the holy Sabbath.

With these principles as the basis of our examination, we have found the creeds adopted by these Presbyteries, and recommended to their churches, [19] with very few exceptions, full and sound to a gratifying extent. Two churches in the Presbytery of Oswego, we are told by the Stated Clerk, have endeavored to remove every thing from their creeds that is objectionable to an Arminian. Some of the churches in St. Lawrence Presbytery, we are told, have no form or epitome of doctrine that is used on the admission of members.

We have examined also a number of creeds adopted by individual churches, but they are churches within the above named presbyteries; and we need only to say that they are in perfect harmony with those of the presbyteries to which they belong. Some two or three others have been examined by the committee from other parts of the church, which, it is plain, were never designed to present an epitome of the system of truth, but merely as a form

of public consecration by adopting which candidates are received to the communion of the church.

After a somewhat careful examination of this subject, your Committee are prepared to say, that in their opinion it ought not to be expected that all the great and difficult doctrines of the Bible should be presented in any creed in as strong expressions as are often used by age and experience. When candidates are received to the church, they are in most cases, in experience and knowledge upon Christian doctrine, children; and children it cannot be expected will be able to step in the tracks of men of mature age. Still your Committee deem it desirable, for very obvious and important reasons, that wherever a creed is adopted and used in the admission of members, it should contain a distinct recognition of the leading doctrines of the Gospel, and especially such as are the objects of the decided opposition of the natural heart. If these doctrines are not presented to those who enter the door of the church, while it is known that we hold and defend them, we may be accused, and that justly, of deception; and we are in danger of admitting members to their own injury and the annoyance of the church; especially if the exhibitions of truth from our pulpits accord with our standards or with the Bible. Besides, there is little doubt, that these doctrines not unfrequently, when properly presented, do much towards determining by the feelings which they elicit, the character of the heart.

We are aware that the Confession of Faith does not require that any form or creed should be used in the admission of members; but as an important means of maintaining the purity of Gospel faith and practice, we would recommend, that all our Presbyteries be requested to examine this subject; and if forms are used by any of their churches, to look at their characters.

Especially, would we recommend that the Oswego Presbytery, and any others in which there may be churches that have altered their creeds, be enjoined to examine them, and if they find them defective, take the proper steps to correct them. We believe that the Presbyteries are the proper bodies to correct these evils; and we rejoice to know that many are actively and vigilantly engaged in this work."

Mr. Leavitt, from the Committee on Mileage, reported, that the cash received for the Commissioners' fund is $1140 38 cents; that the aggregate of miles travelled, adding 50 per cent. to all over 500 miles, is 58,437 miles; so that the dividend will be at the rate of one dollar and ninety-five cents per 100 miles.

The report was accepted and adopted, and the Committee were instructed to pay the commissioners accordingly. [20]

The unfinished business of yesterday, viz.: the appeal of Lewis Tappan, was resumed. The reading of the documents in the case was continued and completed. The original parties were then heard. Mr. Tappan commenced and made some progress, when the Assembly adjourned to 3½ o'clock this P. M.

Concluded with prayer.

Thursday, P.M., 3½ o'clock.

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

Messrs. Hensley, Wadsworth and Fassett had leave of absence from the remaining sessions of this Assembly.

Mr. George Beecher, from the committee appointed to prepare a report on the subject of Slavery, presented the following:

"The committee to whom was referred the subject of Slavery, having

given to it that prayerful and deliberate consideration which the subject demands, beg leave respectfully to offer the following:

Whereas the General Assembly of the Presbyterian Church in the United States did, in the year 1818, in the first clause of an article contained in the Digest, p. 341–2, respecting slavery, express clearly its views on this subject, therefore, *Resolved*, that we refer all action upon it to the lower judicatories, to take such order as, in view of the word of God, shall seem judicious and adapted to remove the evil."

While the report was under consideration, Dr. Fisher moved to amend by striking out all after the preamble before the word "Resolved." After much discussion, the question was taken by Ayes and Noes, and resulted as follows:

Ayes.—Holt, Curry, J. H. Noble. L. Johnson, Wadsworth, Williston, T. M. Smith, Vandyke, Bicknell, Yale, Dady, Searle, Hough, A. E. Campbell, L. Hubbell, Wisner, Luther Clark, Pratt, Jesse Smith, Hazen, Towne, J. A. Beecher, Lorenzo Clark, Haynes, B. Campbell, Callendar, Timlow, I. C. Beach, J. Silliman, Rowland, E. Mason, A. D. Smith, Cox, Chandler, Clarkson, J. L. Mason, Leavitt, Fisher, Judd, Nicoll, Root, E. W. Gilbert, Handy, Rood, Adair, Cullen, P. F. Smith, Darling, Townsend, Swift, Treat, Newton, Boardman, Lathrop, E. Beach, Cory, H. Brown, C. Noble, Putnam, Hillyer, Strong. Foot, Cleland, Hensley, Gridley, Dunlap, Graves, McCoy, Royall, Hill, Pollock, Quigly, Wilson, Caskie, McGhee, Dunham, Palmer, McClain, Rhea, and Stratton—80.

Nays.—Stewart, Wood, North, Woodruff, Day, Butts, Redfield, McVicear, Elder. Selover, Harman, Furman, Miles, Gray, Russell, S. Warner, W. Brown, Davidson, Cook, Riggs, Lyon, Parmelee, Blodget, Goodell, Duffield, Wing, Child, Wead, S. North, Marvin, Colt, Howe, G. W. Warner, Isham, Rankin, J. H. Johnston, Woods, Farnam, Gale, Ransom, Carpenter, C. W. Gilbert, and T. Brown—43.

Non Liquet.—Bassett, Elliot, and Whitaker—3.

So the motion to strike out was carried.

Mr. Caskie then moved to amend further by striking out the words—"and adapted to remove the evil," and substitute the words—"on the subject."

While this motion was under discussion, the Assembly adjourned, till 9 o'clock to-morrow morning.

Concluded with prayer. [21]

Friday 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 and approved.

Dr. Hill, from the Committee on the State of the Church, reported in part. The report was accepted and laid, for the present, on the table.

Mr. Wisner, from the Committee to prepare a Declaration on the present condition of the Presbyterian Church, made a report which was accepted and re-committed to the same Committee.

Judge Darling, from the Committee of Twelve, made a further report, which was adopted, and is as follows:

"*Whereas* the Committee of 12, appointed by the General Assembly of 1838, at their session at the First Presbyterian church in the city of Philadelphia, did through their legal counsel, in November last, previous to the trial before Judge Rogers at *nisi prius*, propose certain most liberal, just and equitable terms, for the pacification of the church, by which terms this body is willing to abide; and *whereas* there has been falsely imputed to us a spirit of litigation which we always deplore; therefore,

Resolved, That the following plan of peaceable division, referred to above, be published, that all may know our strong desire for peace, and to whom the blame of litigation past and prospective properly belongs.

PLAN OF DIVISION.

"In order to secure an amicable and equitable adjustment of difficulties existing in the Presbyterian Church in the United States of America, it is hereby agreed by the respective parties, that the following shall be ARTICLES on which the DIVISION shall be made and continued.

Art. I. The successors of the body which held its sessions in Ranstead Court, shall hereafter be known by the name and style of the "General Assembly of the Presbyterian Church in the United States of America." The successors of the body which held its sessions in the First Presbyterian church, shall hereafter be known by the name and style of the "General Assembly of the American Presbyterian Church."

Art. II. Joint application shall be made, by the parties in this agreement, to the Legislature of Pennsylvania, for a charter to incorporate the Trustees of each of the respective bodies, securing to each the immunities and privileges now secured by the existing charter to the Trustees of the General Assembly of the Presbyterian Church in the United States of America; subject nevertheless to the limitations and articles herein agreed on; and when so obtained, the existing charter shall be surrendered to the State.

Art. III. Churches, Ministers, and Members of churches, as well as Presbyteries, shall be at full liberty to decide to which of the said Assemblies they will be attached; and in case the majority of legal voters of any congregation shall prefer to be connected with any Presbytery connected with the Assembly to which their Presbytery is not attached, they shall certify the same to the Stated Clerk of the Presbytery which they wish to leave; and their connexion with said Presbytery shall thenceforth cease.

Art. IV. The Theological Seminary of Princeton, the Western Theological Seminary, the Board of Foreign Missions, the Board of Domestic Missions, the Board of Education, with the funds appertaining to each, [22] shall be the property, and subject to the exclusive control of the body which, according to this agreement, shall be chartered under the title of the General Assembly of the Presbyterian Church in the United States of America.

This agreement shall not be considered as a secession on the part of either body from the Presbyterian Church in the United States of America, but as a voluntary and amicable division of this church into two denominations, each retaining all the ecclesiastical and pecuniary rights of the whole body, with the limitations and qualifications in the above articles specified."

NOTE.—The only reply which the committee received to these articles of agreement was, that they could not be accepted; that the Old School party would agree that the members of the Constitutional General Assembly and those who adhered to it, might leave the Presbyterian Church without molestation from them; and that they should not be called "Seceders."

The unfinished business of yesterday, viz. the report on the subject of Slavery, was resumed.

Mr. Caskie, on leave, withdrew his amendment.

Mr. Rankin moved to amend so as to read—"great moral evil from the churches."

Mr. Graves then moved to postpone this amendment and the whole report, with a view to introduce a substitute. The motion to postpone was carried,

and the substitute of Mr. Graves was taken up; and after some discussion, the Assembly adjourned till half-past three o'clock, P. M.

Concluded with prayer.

Friday, P. M., half-past three o'clock.

The Assembly met and was opened with prayer.

The Minutes of the last session were read and approved.

The unfinished business of the morning, viz. the resolution proposed by Mr. Graves on the subject of Slavery, was resumed.

Mr. George Beecher offered an amendment, which was passed, and then the whole Resolution was adopted as follows:

"*Whereas* certain memorials have been sent up to this Assembly from several Presbyteries, desiring some action on the subject of Slavery; and *whereas* these memorials have been read and freely discussed by this body; and *whereas* this Assembly is made up of members from different portions of our extended country, who honestly differ in opinion, as well in regard to the propriety as the nature of the ecclesiastical action desired in the case, therefore, *Resolved*, That this Assembly does most solemnly refer to the lower judicatories the subject of Slavery; leaving it to them to take such order thereon as in their judgment will be most judicious and adapted to remove the evil."

The Assembly then proceeded to the unfinished business of yesterday, viz. Mr. Tappan's appeal. Mr. Tappan continued and finished his plea.

Messrs. Leavitt, P. F. Smith and Judge Brown were appointed a Committee to audit the pecuniary accounts of the Stated Clerk and of Mr. Ambrose White.

The Declaration on the condition of the Presbyterian Church, which had been reported and re-committed, was again reported and accepted, and for the present laid on the table. Adjourned till 9 o'clock to-morrow morning.

Concluded with prayer. [23]

Saturday Morning, May 25, 9 o'clock.

The Assembly met and was opened with prayer.

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

Messrs. Boardman, Hazen, C. W. Gilbert, Woods, J. C. Beach, Day, Harman E. Beach, J. L. Mason, and J. C. Smith, had leave of absence from the remaining sessions of this Assembly.

The unfinished business of yesterday, viz. the appeal of Mr. Tappan, was resumed. The Presbytery was heard in its defence. During their defence, the question arose, Shall the respondents have leave, the parties consenting, to introduce evidence to show that the appellant has not submitted to the decision of the Presbytery? Leave was refused.

The Presbytery having finished their defence, Mr. Tappan replied, and the Presbytery made some explanations. The parties having been fully heard, were considered as withdrawn.

The Assembly then adjourned till half-past three o'clock this P. M.

Concluded with prayer.

Saturday, P. M., half-past three o'clock.

The Assembly met and was opened with prayer. The Minutes were read and approved.

Messrs. Hopkins, Leavitt, Wisner, B. Campbell, Wead, Carpenter, Riggs, Royall, and Selover, had leave of absence from the remaining sessions of this Assembly.

The consideration of the appeal of Mr. Tappan was resumed; and the Roll was called to give every member an opportunity to express his opinion on the case.

After considerable progress had been made, in a free expression of opinion on the appeal of Mr. Tappan, the Assembly adjourned to meet on Monday morning at 9 o'clock.

Concluded with prayer.

Monday Morning, May 27, 9 *o'clock.*

The Assembly met and was opened with prayer.

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

Judge Darling, from the Committee of Twelve, made the following additional report which was accepted and adopted.

"The Committee of Twelve, in the discharge of the duties devolved upon them by the resolutions of the General Assembly of 1838, necessarily incurred expenses of considerable amount in the payment of witnesses whose testimony was believed to be important on the trial of the *Quo Warranto* before Judge Rogers, and in compensating counsel for their professional advice. The Committee have expended all that was received through the liberality of individuals in New York and Philadelphia; and the further sum of $3,000 is required to defray these expenses, and others which probably will soon be incurred. The Committee therefore recommend that this amount be assessed on the Presbyteries under the care of the General Assembly, in just and equitable proportions; and that the Presbyteries be requested to raise and pay over the amount of their respective assessments to the Stated Clerk of the General Assembly, on or before the first day of Nov. next." [24]

Resolved, That the thanks of the Assembly be given to the Committee for the ability and fidelity with which they have discharged the duties assigned them; and that they be re-appointed for the ensuing year.

The following report was then made by Dr. Hill, from the Committee on the State of the Church, which after being amended was adopted, and is as follows:

"The Presbytery of Erie, and all who adhere to this General Assembly, within the bounds of the Synod of Pittsburgh and of the Synod of Philadelphia, shall be, and are hereby attached to the Synod of Pennsylvania.

All who adhere to this General Assembly in the territory south of the State of Missouri, and west of the Mississippi River, shall be, and are hereby attached to the Synod of Missouri.

The Presbyteries of Shiloh and Clinton, and all who adhere to this General Assembly in the States of Tennessee, Mississippi and Alabama, are hereby attached to the Synod of Tennessee.

All who adhere to this General Assembly in the States of North Carolina, South Carolina and Georgia, are hereby attached to the Synod of Virginia; and the Synod of Virginia is directed to meet in the first church of Washington, D. C., on the last Wednesday of September next, and be opened with a sermon by the Rev. William Hill, D. D., or, in case of his absence, by the oldest minister present, who shall preside till a new Moderator be chosen.

Resolved, That it be recommended to majorities of church sessions and Presbyteries, to take no other action in relation to members who have left them to join other ecclesiastical bodies not in connexion with us, than to strike their names from the roll.

Resolved, That it be recommended to ministers, where majorities have left, to continue their ecclesiastical organization as before, if in sufficient num-

bers; and if not, to connect themselves with the ecclesiastical bodies most convenient to their locality and circumstances, which adhere to this General Assembly.

Resolved, That we recommend to all our churches the American Board of Commissioners of Foreign Missions, the Am. Home Missionary Society, and the Am. Education Society, as the most suitable channels, under present circumstances, through which they can dispense their charities in aiding the propagation of the gospel among the heathen, and in our own country, and for training up young men for the gospel ministry; without however wishing to restrict the liberty of individuals to use their own discretion in this matter."

Judge Brown, from the Committee appointed to audit the accounts of the Stated Clerk and of Ambrose White, Esq., reported that the accounts were correct; and that there was a balance due to the Stated Clerk of $71 37 cents, and to Mr. White a balance due of $102 28 cents. The report was accepted.

The unfinished business of Saturday, viz. Mr. Tappan's appeal, was resumed. The calling of the Roll was continued; and after some progress, the Assembly adjourned till half-past three o'clock, P. M.

Concluded with prayer.

Monday, P. M., half-past 3 *o'clock.*

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

Mr. Smith, from the Committee appointed to make an assessment on the Presbyteries of the amount to be raised for the Contingent Fund, [25] reported that the brief period of the session would not enable them to complete their report. They were therefore continued, with authority to act at discretion: and Dr. Mason was added to the Committee.

The unfinished business of the morning, viz.: Mr. Tappan's appeal, was resumed. The calling of the Roll was continued; and after some progress, the Assembly adjourned to 8 o'clock this evening.

Concluded with prayer.

Monday Evening, 8 *o'clock.*

The Assembly met, and was opened with prayer.

The calling of the Roll in the case of Mr. Tappan was completed.

On motion of Dr. Cox, the following was adopted as the decision of the Assembly in this case.

"*Resolved*, That, in view of the whole case, the Assembly, while they sustain the appeal, and cannot pass without censure some of the acts of the courts below, are constrained to rule as follows: viz.

1. That the act of the Session excluding the Stenographer, even if it were within the ultimate prerogatives of the Court, was of very questionable wisdom, as well as of dangerous precedent, in reference to the rights of respondents at their bar.

2. That there seems to have been, in the proceedings of the Session, too much precipitation and absoluteness, and too little of that calm and practical vindication of their own dignity, which mildness and forbearance, in the spirit of our Master, are largely necessary to inspire; and this especially in reference to the sentence they pronounced.

3. That the appellant seems in several respects to have manifested a resolute opposition to the Court of the first resort, which certainly, as a whole, amounts to contumacy; though we are not disposed to graduate it as flagrant or unmingled, or in circumstances of no severe probation.

4. The Assembly therefore decide in the premises, that the sentence of the Session, suspending the appellant be, and it hereby is reversed, as also the decision of the Presbytery confirming that of the Session.

5. That the appellant be advised to review his conduct, in the spirit of solemn and faithful self-examination; and henceforth to order his way with more meekness and reverence of the authority of the great Head of the church, as the Supreme President of all our judicatories.

6. That all the parties, the Session and the appellant in the first instance, and after that, if necessary, the Presbytery with them, be required solemnly and prayerfully to confer together in the whole case, with the sincere purpose of preventing further proceedings and pacificating all concerned, according to the order and honor of the kingdom of Christ; and that they resume not their formal proceedings of trial before the Session, unless or until it is demonstrated that no other measures can preventively avail; and the Assembly do solemnly and affectionately exhort all persons at all connected with the case, and especially the parties themselves, to seek the things that make for peace and the things whereby one may edify another."

Messrs. Rood, Strong and Noble were appointed a Committee to receive any contributions for the Commissioners' Fund.

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

Concluded with prayer.

Tuesday Morning, May 28, 9 *o'clock.*

The Assembly met, and was opened with prayer. [26]

The Minutes of the two preceding sessions were read and approved.

The Rev. Moses C. Searle, of the Presbytery of Oneida, announced to the Assembly, the death of his co-Commissioner and co-Presbyter, the Rev. Alfred Hough, Pastor of the church at Vernon Centre, N. Y. He died at dawn of day this morning, after a short illness, in full possession of his faculties, and expressing the calm and happy confidence of the Christian in the grace of God our Savior.

Thus, in the prime of life, and while absent from his family and flock, has our brother been removed to the world of spirits, and as we comfortably trust, to the rewards of the faithful in the paradise of God. His sudden and early exit is our admonition as well as loss! We are happy to bear testimony to his fidelity as a Commissioner to this Assembly, both in conduct and spirit. With his widow and fatherless children, his parents and his flock, the Assembly tenderly sympathize. May the Great Shepherd of Israel be their preserver and portion, and make this afflicting Providence to them and to us a spiritual benediction; that we be not slothful, but followers of them who through faith and patience inherit the promises.

Resolved, That the Stated Clerk be directed to forward a copy of the above Minute, with a letter of condolence to his afflicted family.

Mr. Duffield, from the Committee to prepare a Pastoral Letter, reported a draught of such a letter, which was accepted and adopted, and ordered to be published in the Appendix.

On motion of Judge Darling, the following gentlemen were added to the Committee of Twelve: David Leavitt, R. T. Haines, F. A. Raybold, Elijah Dechert, Abijah Fisher, Edward Corning, William Jessup, and P. F. Smith. John R. Neff was appointed in the place of Thomas Fleming resigned.

Mr. A. D. Smith, from the Committee to prepare a Narrative, made a report which was accepted and adopted, and ordered to be published in the Appendix.

In reference to the time of observing the Monthly Concert, on motion of Dr. Cox, the Assembly agreed to recommend, that it be continued per-

manently on the first Monday evening of every month, without change; since it is now to be considered as a concert of Protestant Christendom throughout the world, urging the petition Thy kingdom come, in the same spirit and, as nearly as may be, according to the different meridians of their habitation, at the same time.

The Assembly also recommend to the confidence, the pâtronage and the prayers of all our churches, especially those Theological Seminaries, for the sound and competent training of our ministerial candidates, which are in more immediate connexion with us, and under the auspices of Synods or Presbyteries, or other organizations of our beloved Zion. They would especially mention the Auburn Seminary, the Lane Seminary at Cincinnati; the Theological Seminary connected with the Western Reserve College; the South-western Theological Seminary at Maryville, East Tennessee, and the New-York Theological Seminary lately and prosperously established in the city of New York. May these Schools of the Prophets perpetually flourish by the benediction of God, as nurseries of His own ministers, and pledges of His mercy to our country and the world.

The report of the Committee on the State of the Church, which had been laid on the table, was taken up and, after amendment, was adopted, and is as follows: [27]

"The Committee on the State of the Church, having had before them sundry petitions and memorials requesting a modification of our present ecclesiastical organization, recommend that the following Overtures be sent down to the Presbyteries for their action:

1. Shall the Constitution be so amended as to limit the power of the General Assembly, and make the Synods in all cases the Courts of ultimate appeal and final authoritative jurisdiction; and the General Assembly an advisory council for all the churches?

2. Shall the Constitution be so amended as to require the General Assembly to hold its sessions triennially, as a bond of union between the churches, retaining its present functions, with the exceptions specified in the first overture?

3. Shall the last Moderator and the Stated and Permanent Clerks be empowered to call a *pro re nata* meeting of the General Assembly, in case of any emergency, which in their opinion solemnly demands such meeting: Providing that four full months shall intervene between the call and the time of holding such meeting?

The Committee further recommend that, should the Presbyteries agree to the amendments above proposed, the next General Assembly make the arrangement of Synods and fix the ratio of representation best adapted to the organization of the church as thus modified. The plan which best commends itself to the minds of the Committee is substantially that proposed, in the year 1832, by the Rev. Dr. Alexander, and published in the Princeton *Biblical Repertory*, vol. iv. of the New Series, pp. 28–47."

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

Concluded with prayer.

Tuesday, P. M., half-past three o'clock.

The Assembly met and was opened with prayer.

The Minutes of the last session were read and approved.

The Declaration of the condition of the Presbyterian Church, which had been laid on the table, was taken up, and after amendment was adopted, and ordered to be published in the Appendix.

Ordered, That the Stated Clerk be authorised to have the Minutes published in the usual form, and in such number as he shall deem proper.

Ordered, that the charge of the Hon. Moulton C. Rogers in the Court of *Nisi Prius*, be published in the Appendix.

Mr. Pratt offered the following resolution which was adopted:

Whereas there has been a deficiency in the Commissioners' Fund to bear the travelling expenses of Commissioners for a number of years: *Whereas* also a large portion of the church is not represented from this cause; or if represented, it has been at the great sacrifice of a few individuals; therefore, *Resolved*, that all the Presbyteries be instructed to adopt some more effectual measures for the increase of the Commissioners' Fund.

Resolved, that the thanks of this General Assembly be returned to the citizens of Philadelphia, for their kindness and hospitality to the members of this body during the present session.

Resolved, also, that the thanks of this Assembly be tendered to the Trustees of the First Presbyterian church, for the use of their house during the sessions of this body.

Resolved, that the Stated Clerk of each Presbytery be directed to collect and send to the Stated Clerk of the Assembly a sum equal in amount [28] to 25 cents from each member of the Presbytery for the Minutes of the Assembly.

The Janitor's Bill, and several Bills for printing were presented, allowed, and ordered to be paid.

The business of the Assembly being finished, the Assembly was formally dissolved, and another General Assembly, chosen in the same manner, was required to meet at the same place on the third Thursday of May, A. D. 1840, at 11 o'clock A. M. Concluded with prayer, singing, and the apostolic benediction.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION

Within the Bounds of the General Assembly of the Presbyterian Church, during the Year last past.

In the view which the Presbyterial narratives present of the state of religion within our bounds, lights and shades are as usual blended. The church is still in the wilderness—still militant—and trials of various kinds are of course to be looked for. We might well think it strange, as though some strange thing had happened to us, if none such were recounted in the history of the past year. Of the evils which are commonly brought to the notice of the General Assembly, mention is made by most of the Presbyteries. The alarming desecration of the Sabbath, for example, especially as connected with the modern facilities of travel, is deplored in fitting terms. And yet the watchful attention to the evil, and the vivid and painful sense of it which many of the narrators evince, are of happy omen. From a few of the Presbyteries we learn that lukewarmness has been sadly prevalent in most of their churches; and from various quarters acknowledgments are made, such as we need not specify, of deficiency in particular departments of Christian duty. While we merely glance at these aspects of our religious state—pertaining as they do, more or less, to every period of our history, and calling always for self-abasement—we would notice more particularly some of the peculiar evils and discouragements of the past year.

The extraordinary prevalence of disease has been a sore trial to some of our Western Presbyteries. It has not affected merely the temporal interests

of the churches. They have lost many valuable members. And so numerous, in some cases, have been the sick, and to such an extent have the time and energies of those in health been devoted to them, that the public religious services and benevolent operations have been, for a season, suspended. It may be hoped, however, that these afflictions, though for the time grievous, and fitted to awaken the deepest sympathy, will be found to have yielded afterward "the peaceable fruit of righteousness."

In some of the frontier congregations, the border troubles have proved a serious hindrance to the cause of Christ. The undue and misdirected excitement of the popular mind, the wars in miniature and rumors of wars, to which some of the Presbyterial reports allude, have all tended to divert men's thoughts from the concerns of eternity, and unfit them to profit by the means of grace. We cannot but be deeply impressed, in view of these things, with the unfriendliness of war to the progress of religion, and the propriety and importance of praying for universal and perpetual peace.

Another evil spoken of in some of the Presbyterial narrations, is the spirit of pecuniary speculation, so rife in the community a short time since. Many even of the professed people of God, making "haste to be rich," have not been "innocent," but have "pierced themselves with many sorrows." Even those who refrained, themselves, from adventuring rashly, have in many cases been unhappily entangled with others less cautious. A vast amount of distracting and secularizing solicitude about worldly matters, has been awakened in the bosom of the Church. And though the rage for gain has in some measure subsided, and the community are coming to think of it more soberly, not a few of its sad consequences yet remain. Many good men are still in circumstances of such embarrassments—the result of the late commercial distress—that their usefulness is in some degree impaired. Habits have doubtless also been formed, of unhappy character and tendency, which will hardly pass away with the occasion that gave them birth. Out of all this evil, however, the Great Head of the Church, it is believed, is educing much good. Seldom have his people been taught so impressively the vanity and instability of earthly possessions, and the importance of keeping themselves "unspotted from the world."

Another, and perhaps the most painful class of facts before us, is connected with the exscinding acts of 1837. Schismatical proceedings, in the spirit of those acts, have taken place in various quarters. Synods have been rent asunder, Presbyteries, and even churches, have suffered in like manner; and all this under circumstances, and in the assertion of claims, pre-eminently grievous to many concerned. It is the duty and the privilege of the Christian, to exhibit at all times the spirit of meekness and forbearance. When those, however, who love the Presbyterian Church, and have never forfeited their good standing in it, are treated by many of their brethren as outcasts from its communion, they are obviously subjected to a sore trial, and great injury is done to the cause of Christ. The world say no longer, "see how these Christians love one another;" but are rather emboldened in sin. The careless are confirmed in their carelessness, and the sceptic in his infidelity. Meanwhile the energies of the Church—of its leading minds especially—are so engrossed with controversial matters, as to be withdrawn, in a measure, from the spiritualities of religion. Vital piety will, of course, be likely to languish. To such results the divisive measures, begun in 1837, and carried out in succeeding years, have naturally and strongly tended. Painful evidence of this, the reports from some of the Presbyteries have afforded. On the whole, however, we have reason for gratitude to God, that his interposing grace has so limited the evil. In some quarters, where secession has

taken place, it has been effected quietly, and without contention. And it is worthy of special notice, that in one of our churches, at least, from which a small minority have gone out, setting up most unfounded claims to the church property, the spirit of the Lord was graciously poured out, almost simultaneously with their secession. And the state of the Church in general during the past year, has afforded not a little evidence, that the wall may be built even "in troublous times." In confirmation of this remark, we may now advert to various facts of a more cheering character than most of those already stated.

As to the various forms of benevolent effort, we have much gratifying intelligence. In the circulation of the Bible and religious Tracts, in the education of candidates for the Gospel ministry, in the sending forth of Missionaries to the destitute portions of our own country, and to foreign lands, a deep interest has been manifested. In many of the churches, contributions to these objects have been comparatively liberal. In some instances, the charities of the past year have far exceeded those of the year preceding. It is believed that our churches are becoming more and more disposed to place their department of Christian duty under the dominion of principle, rather than of mere feeling.—The cause of temperance, though in some places thought to be declining, has on the whole advanced greatly during the past year. In one instance, at least, efforts in its behalf seemed to prepare the way for a revival of religion. And it should be noted, as indicative of the progress of public sentiment, and as full of encouragement every way, that several of the State legislatures have enacted laws respecting the traffick in ardent spirits, exceedingly favorable to the temperance reform. The system of Tract Distribution, we would add, though less extensively adopted than could be desired, has in some of our congregations been productive of great good, in respect both to the conversion of souls and the edification of the Church.

A deep, and it is thought an increasing interest has been manifested, in the spiritual welfare of the young. Sabbath Schools and Bible Classes not only exist but flourish in most of our churches. In some instances the dews of heavenly grace have descended upon them. In a single congregation in the Presbytery of Rochester, forty or fifty children have been hopefully converted. While Sabbath Schools have been thus blest, and their many happy influences more fully developed, there is, it is believed, in many of our congregations, a deepening sense of the importance of family religion. The sentiment is becoming more and more prevalent and practical, that for parental instruction, the Sabbath School, however efficient, should never be a substitute. Increased attention is paid to the duty of household consecration. And the Assembly are happy to learn, that both in families and Sabbath Schools, that excellent compend of religious doctrine, the Westminster Assembly's Shorter Catechism, is coming into more general use.

From several of the Theological Seminaries within our bounds, no particular returns have been received. From that at Auburn we learn, however, that its prospects are brightening. There is good reason to believe, that measures now in progress will both increase its means of usefulness, and give it a deeper interest in the affections and prayers of the churches, especially those in Western New York. The New York Theological Seminary has enjoyed almost unexampled prosperity. Though yet in its infancy, it falls but little below the oldest Theological institutions in the country, as to the number of students. It will prove, the Assembly doubt not, a great blessing, not only to the city in which it is established, but to the land and the world.

Among the encouraging signs of the times disclosed by the Presbyterial reports, the General Assembly take pleasure in noticing the increasing desire for a permanent ministry manifest in every quarter. The conviction is every where deepening, that the Pastoral relation should be seldom dissolved, and only for clear and urgent reasons. It is ominous of good, also, that increasing attention is paid to the instruction of our congregations in the great doctrines of religion. And to this it may be added, that by some of the Presbyteries a peculiarly deep interest has been taken in the destitute churches within our bounds. All these facts are not only indicative of right feeling, but are full of promises in regard to the perpetuity of our religious institutions, and the extension of the Redeemer's kingdom.

The services of the sanctuary have, in general, been well attended; and in many instances been crowned with an abundant blessing. The number of revivals reported is smaller than in some preceding years, and yet so great as to call for the deepest gratitude. In many congregations where no extraordinary effusion of the Holy Spirit has been enjoyed, there has been a gradual work of grace, additions having been made to the churches at every sacramental season. Of those congregations which have been more signally blessed, the following may be numbered:—in the Presbytery of Champlain, the churches in Champlain, Moers, and Huntington, L. C.; in the Presbytery of Troy, the congregations in Salem, Schaghticoke, Whitehall, Lansingburgh, Hoosick Falls, and Troy 1st.; in the Presbytery of Albany, the congregations in Bethlehem, Schenectady, and Albany 4th; one congregation in the Presbytery of Columbia; in the Presbytery of Watertown, the churches in Antwerp, Theresa, and Watertown 1st and 2d; in the Presbytery of Oneida, the churches in Vernon, Augusta, Rome, New Hartford, Little Falls, New York Mills, and the 1st church and Bleecker Street church in Utica; in the Presbytery of Otsego, the churches in Gilbertsville, Cooperstown, and Worcester; fifteen congregations in the Presbytery of Geneva, most of the churches in the Presbytery of Onondaga; in the Presbytery of Cayuga, the congregations in Ithaca, East Cayuga, and Auburn 1st; in the Presbytery of Bath, the churches in Howard, Bath, and Kennedyville; in the Presbytery of Delaware, the congregations in Jefferson and the Head of Delaware; in the Presbytery of Chauncey, the congregations in Elmira, Southport, Horsehead, and Wells 2d; in the Presbytery of Genessee, the churches in Attica, Castile, Gainsville, Penebroke, Leroy and Batavia; in the Presbytery of Ontario, the congregations in Mount Morris, York and Union Corners; in the Presbytery of Rochester, the congregations in Victor, Scottsville, and the city of Rochester; ten congregations in the Presbytery of Niagara; in the Presbytery of Angelica, the churches in Allen, Almond, Cuba, Phillipsville, New Hudson and Friendship; in the Presbytery of Hudson, the churches in Middletown, Ridgeberry, Bethlehem, Florida, Coshocton; about half of the congregations in the North River Presbytery; several congregations in the Third Presbytery of New York; in the Presbytery of Newark, the churches in Rockaway, Wantage, Newark 2d and 3d, and the Free church in Newark; in the Presbytery of Montrose, the congregations of Great Bend, Harford, Herrick, and Honesdale; several congregations in the Third Presbytery of Philadelphia; in the Presbytery of Huron, several congregations; in the Presbytery of Maumee, the churches in Manhattan and Maumee City; several churches in the Presbytery of Medina; in the Presbytery of Detroit, the congregations in Detroit, Bloomfield, Wing Lake, Utica, Mount Clemens, St. Clair, Rochester, Farmington and Northville; in the Presbytery of Monroe, the congregations in Adrian, Clinton and Monroe; in the Presbytery of St. Josephs, the churches in Bushy Prairie, White Pig-

eon, Ontario and Lima; in the Presbytery of Washtenaw, the churches in Ann Arbor, Lodi, Ypsilanti, Sylan, Webster and Salem; in the Presbytery of Kalamazoo, the churches in Richland and Kalamazoo; several congregations in the Presbytery of Athens; in the Presbytery of Lancaster, several congregations; in the Presbytery of Marion, the churches in Trenton and Mount Gilead; several churches in the Presbytery of Cincinnati; in the Presbytery of Salem, the congregations in Franklin, Mount Vernon, Evansville, Brownstown, Salem and New Albany 2d; in the Presbytery of Madison, the congregations in Pisgah and Madison 2d; one congregation in the Presbytery of Crawfordsville; the congregation in Newton, in the Presbytery of Schuyler; in the Presbytery of Peoria, the churches in Union Grove and Peoria; in the Presbytery of Knox, the congregations in Salisbury, Knoxville and Farmington; and in the Presbytery of Clinton, the congregations in Grenada, Carrollton, Middleton, Shengole, Lexington and Canton.

Among the revivals reported, are some of an interesting kind in literary institutions. Of those most favored the following colleges may be mentioned:—Hamilton, Union, Marietta, and Illinois.

In the review of the past year, while we see much occasion for humility, we have reason, on many accounts, both for thankfulness and encouragement. We have, indeed, been afflicted as a Church; and it behooves us to inquire why the Lord has thus contended with us. But we have received great mercies too. He has led us in a way which we knew not. He has granted us heavenly influences in the midst of our sorest trials. And all his dealings with us have been fitted to dispel our fears, and lead us to gird ourselves for coming labors, in meek dependence on his grace, and with entire self-devotement to his service and glory. Let duty be ours, and we need not tremble for the ark of the Lord. Zion is dearer to him than to us; she is graven, he has assured us, on the palms of his hands, and is precious to him as the apple of his eye.

BAXTER DICKINSON, *Moderator.*
ERSKINE MASON, *Stated Clerk.*

A PASTORAL LETTER

ADDRESSED TO THE CHURCHES BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, CONVENED IN PHILADELPHIA MAY, 1839.

DEARLY BELOVED BRETHREN,

We feel ourselves deeply embarrassed in addressing you. However delightful it has been, under other circumstances, "to stir up your minds by way of remembrance," or in seasons of adversity to comfort, stablish and settle you, we freely confess, that the attitude in which we find ourselves placed before the churches and the world, affects us with grief. With the history of our troubles you have already been made acquainted. With our peculiar position at present, especially in its moral bearing, we deem it important to apprise you; not so much for our own vindication, as to have access to your hearts, that through your confidence and prayers we may be able to do you good.

In the late unhappy conflicts, which have agitated our ecclesiastical judicatories, we have been found differing, in many respects, from our brethren who once acted with us, and "with whom we took sweet counsel, and walked to the house of God in company." That difference was not, as has sometimes been alleged, the mere struggle for power between rival or opposing parties.

With us, it has been a contest for principle. We mean not, in so saying, to intimate that it may not have been so with our brethren. Whose principles will be found most according with the mind of God and the Spirit of our Lord and Saviour Jesus Christ, the developments of providence, and the decisions of the great day must determine. What they are which actuate us, it is proper, with all Christian confidence, "to declare unto you," that you may better understand our character and motives, and appreciate our efforts.

The leading point of difference between us and our brethren, may be classed under three heads, viz. doctrine, discipline, and measures. As to doctrine, we have been accused and denounced as heretics, subverting "the faith once delivered to the saints." As to discipline, as innovators, undervaluing and opposing the order and government of the Presbyterian Church, so wisely and scripturally adjusted by our fathers. And, as to measures, as aliens and foreigners, entering into the Church under false pretences, and seeking, by intrigue and conspiracy, to betray its interests and revolutionize its councils. Had our brethren conferred freely and fraternally with us, before they circulated their suspicions and vague intangible accusations, we are persuaded they would not have so deeply injured, as we fear they have done, both their own and our influence, or so seriously shaken public confidence in ministerial character, and public respect for the ministerial office.

In doctrine, we hold, in common with them, the great essential truths of the gospel, not deviating in matters of faith, from the system of our Confession, though some of us differing in the mode of illustrating and enforcing them.

In discipline, we have differed from our brethren, in so far as with our Book of Discipline, we have denied, and do still most solemnly deny, that to our church courts pertains any authority whatever to make laws which shall be directly or indirectly binding on the conscience—that by any legislative enactments can synods, presbyteries, churches, ministers or members, in connexion with our body, be exscinded, and that either by any mere legislative declaration, or in any other way, can any thing be lawfully and constitutionally done, affecting ministerial or Christian character or reputation, where there has not been a regular and formal judicial process conducted on principles of fair and impartial justice, and agreeably to the essential forms and provisions prescribed in our Book of Discipline. Their authority is only ministerial and declarative, and must, in all cases, of its legitimate exercise, affecting the rights, reputation, and consciences of members, be based on the Scriptures, or the law of God. Where the provision of our constitution, or the rules and regulations adopted by church courts, for their social government or order, and their decisions and modes of executing the same, run counter to the precepts of the gospel, the law of Christ's house, then do they *de facto*, become null and void, since the Form of Government of the Presbyterian Church distinctly proclaims the fact, that in order to church courts possessing any authoritative power whatever, "*all* their *decisions* should be founded upon the revealed will of God."

In admitting members to the communion of the church, or sealing ordinances, we have deemed something more essential as a test of character or qualifications, than a mere profession of orthodox belief, sustained by general external morality. We have required a credible profession of saving faith in Jesus Christ; and, in order to judge about the credibility of such a profession, we have deemed it necessary, in all cases, personally to examine the applicants for church communion, as to their experimental knowledge of practical piety, or, in other words, as to what intelligent account they would

give of a work of grace in their hearts, or what evidence they personally possessed of a saving change of heart, or a regenerate state.

We hold that it is by the gift of faith and the grace of regeneration, always evidencing themselves in genuine repentance, and a life of holiness, that our Lord Jesus Christ constitutes any one a member of his mystical body—the Church which he has purchased with his own most precious blood. And where satisfactory evidence of the fact, that a person has been united to Christ by faith, has been given, there we have felt ourselves under obligation to receive his members to our fellowship. Nor have we required an assent to all the doctrines in detail contained in our Confession of Faith, or to the Confession itself from church members admitted into our fellowship, though we have required ministers, and elders, and deacons, on their ordination, to adopt the system of doctrine contained in it, as agreeable to the Holy Scriptures. The design of church fellowship we have felt to be the benefit of Christ's members, towards all of whom we feel under obligations of love, to extend the aid of our counsel, our sympathy, our prayers, and whatever other duty we owe to those whom He has called to be the heirs of his kingdom, as they have revealed themselves to us, and asked from us the privileges of Christ's house. To instruct, admonish, reprove, rebuke, exhort, and entreat, are offices of love, which we owe to the members of his body, in so far as they may need and ask it of us, who seek our fellowship, and, in the providence of God, become known to us. With the zeal and diligence of the great body of our churches on this subject, and especially those among whom it has been slanderously reported such great irregularity, and disorder, and error obtained, we have been much gratified.

The abbreviated creeds in use in many of our churches, in receiving members, and which have been sent up and received by us, afford satisfactory evidence of the intelligence and care of the churches in relation to the piety of their members, of their soundness in the faith, and the zeal and unanimity with which they seem to be "striving together for the faith of the gospel." The committee who have had this subject in special charge, say that these creeds, and the covenants appended to them, evince a diligent care to have their members well indoctrinated and deeply imbued with the influence of vital piety. They all contain a distinct and full recognition of the existence of God in a Trinity of persons—the supreme divinity of Jesus Christ—the universal providence and purposes of God—the total moral corruption of every heart by nature in consequence of the apostacy of Adam—a full and ample atonement by Jesus Christ—personal election—regeneration by the grace and Spirit of God—justification by faith, through the righteousness of Christ—the certain perseverance of the saints—the unchangeable obligations of the law—the resurrection of the dead, both just and unjust—the final judgment, with the endless punishment of the wicked—the ordinance of infant baptism—the duties of reading the word, and maintaining prayer by the head of every family—and the religious observance of the Sabbath.

In respect of measures we have not attached that importance to some things which our brethren have regarded with so much zeal. We have preferred another course, and that has subjected us to their suspicions and censures. We have deemed it of more consequence to preserve our beloved Church on the foundation of Christ and the apostles, where she was placed by our fathers, than on any basis of human legislation. The cultivation and exhibition in a living, practical example to the world of that catholic spirit which would recommend and rejoice in all benevolent and evangelical measures adapted to promote the welfare of man and the glory of God, whether originating in and prosecuted under, the distinctive banner of our

own particular denomination or not, we prized more than any acts and testimony, or exscinding resolutions, tending to excite suspicions and odium, and sunder brethren who ought to be cordially united in advancing the kingdom of Jesus Christ. We preferred the co-operations of Christians of different evangelical sects in their various societies for benevolent purposes, to the distinctive ecclesiastical organizations which have placed the different Protestant sects in the attitude of rivalry with each other, and which have led often to the impeachment of each other's motives, the traduction of each other's character, and the prostration of each other's labours, as well as to the great detriment and reproach of their common Christianity. We believe that by such means, the Church of our Lord Jesus Christ is more truly and appropriately prosecuting the cause of missions and other great benevolent objects than by ranging herself in her ecclesiastical boards, organized on the avowed principles of denominational peculiarities, looking to the rival interests of a part, instead of the great consolidating interests of the whole Church—more intent on spreading the Shibboleths of sect, than on saving the souls of men.

We have disapproved of our church courts being engaged in other monied concerns than were merely incidental to their meetings, fearing lest the constant attention given to pecuniary interests, the heavy endowment of Theological Seminaries under the control of ecclesiastical courts—the large disbursements for missionary operations, both foreign and domestic, and for the education of indigent youth for the ministry, and the numerous and expensive agencies, abstracting ministers from the pastoral office, and sending them abroad through the churches as the secular ministry, workers for the support of the ecclesiastical organizations, the complicated and cumbrous machinery of Boards of Directors to be annually elected, and all the vast system of pecuniary patronage connected with their operations, together with the facilities for espionage and drilling they furnish, should ambitious men ever seek to gain such power for the execution of their own or party plans, —might injure the spirituality of the ministry, impair the freedom of opinion in our church courts, and subject their members and the churches generally to embarrassments and obstacles in the way of justice, through their appellate jurisdiction, as at present constituted, beside other evils which we feared. We have thought, that whatever might be the evils incident to the power of pecuniary patronage through the system of agencies, and missionary, and other benevolent operations of the present day, it is safest and most accordant with the mind and will of Christ, and apostolic usage, best adapted to preserve the purity of our church courts and the spirituality of its members, not to cumber them with the cares and responsibilities incident to monied trusts and operations, but leave them, as in the primitive Church, to persons to be chosen from among the people, to receive and distribute their voluntary contributions.

We have also preferred that our highest judicatory should rather be a bond of union, and use its appropriate moral influence for the encouragement and help of the inferior judicatories, the fountains of original jurisdiction, than consolidated authority itself, and be occupied with the business of government.

Such have been our views and feelings on these subjects, although our preferences have never led us to attempt to condemn our brethren, or resort to any harsh measures to censure or control them in the indulgence and prosecution of their plans. It seems however, that we have not secured their confidence. A series of measures has been resorted to, and persisted in by them, which in our last letter to you were detailed, and which have issued in a virtual and formal division of the Presbyterian Church.

Although opposed to every thing like schism, condemning every measure of schismatic character and design, and disposed for the unity of the Church, to endure much inconvenience, yet, in the providence of God, we have found ourselves in circumstances which expose us to the charge of being separatists, seceders and schismatics. The exscinding resolutions of 1837, were regarded by us as schismatic—uncalled for in providence, unconstitutional in their nature, unauthorised by necessity, unrighteous in their operation, usurpations uncongenial with the spirit of Presbyterian institutions and American liberty, and unjustifiable on any principle but that of the most arrant despotism. We therefore felt ourselves constrained to adopt every proper and lawful method to resist their execution, on which we saw that an accidental majority were intent in despite of all remonstrance, and with the avowed purpose to confirm and perpetuate their power. How to do so, with most courtesy and brotherly feeling, without sanctioning schism by our own attempts to oppose the schismatic measures of others, and to preserve, if possible, the unity and integrity of the Presbyterian Church, was a question to us of deep and solemn moment.

We saw that the most mischievous results and distracting to many of our churches, would follow from the exscinding measures, if they should be accounted legal and valid. To have submitted at once to them, or to have seceded from the General Assembly of the Presbyterian Church, would have sanctioned schism, and abandoned many of our congregations to the evils growing out of civil litigation. If possible to prevent such evils and stay our brethren from the perpetuation of their violent schismatic designs, we proposed terms of accommodation and peace, consenting to give up to them the Seminary at Princeton, and others, which they claim, with their funds, as well as all the property, style and title of the Presbyterian Church of the United States of America, and mutually to dissolve ourselves into two co-ordinate divisions, who should conjointly surrender the charter to the Legislature, and apply for other and new enactments adapted to the case. All we wanted or asked for, was to ward off from our congregations the distracting lawsuits which the measures of 1837 would originate, and to avoid the sin and sanction of schism. Our offer was rejected, and civil litigation with all its attendant mischief, must take place in all those congregations where acts of incorporation or deeds of trust, in which vests the legal title, call for or recognize their relation to the General Assembly of the Presbyterian Church, as at present by law established, and among whom there may be found minorities disposed and ready to commence legal process for the ejection of their brethren and the possession of their property. It was not a question whether there should or should not be litigation. The measures of 1837 rendered it inevitable. The only question with us then, was how this could be done with most despatch, and guard the churches from distracting law suits. We therefore adopted a course adapted in the shortest time, with least excitement, and in the most amicable manner, to bring to an issue the controversies which had agitated our ecclesiastical courts, and put to the test the lawfulness or unlawfulness of the exscinding acts.

The organization of the General Assembly of 1838, was intended to include the whole Church, and was conducted in such manner as the best legal advisers directed, to preserve the unity and prevent the dismemberment of the Presbyterian Church, or the disfranchisement of its members. With the *quo warranto* process in the Supreme Court in the state of Pennsylvania, you have been acquainted.—The decision of Judge Rogers, and the verdict of the Jury in the Court at *Nisi prius*, are also known to you. The justice and equity of the same, have doubtless commended themselves to your sober

judgment. The subsequent decision of the Court in Bank granting a new trial, has stayed the execution of the sentence of the Court at *Nisi prius*. Their opinion expressed by the Chief Justice, which has ruled out the evidence, so as to make the case on a new trial, labour under great embarrassment, has been hailed by our brethren as a triumph and deliverance from God, and proof that they are right and we are wrong. The decision of three Judges out of five, staying the execution of the sentence of an unbiassed Judge, who has affirmed that the great eternal principles of justice have been violated by our brethren, and the verdict of a Jury of twelve disinterested men, has placed us and many of our congregations, in increased embarrassment and perplexity. That decision attributes and concedes to the majority in the Presbyterian Church, a despotic power, and a legislative character which the Constitution of our Church explicitly denies, and is utterly inconsistent with the usages of our fathers, the analogy of our civil government and the genius of American liberty.

In matters merely and exclusively of an ecclesiastical nature, which pertain to our organization and the legitimate action of the machinery of our government, we admit that the civil court has no jurisdiction, and we would be the last to ask it. But where the action of our church courts affects civil rights, and has been conducted in violation of the principles and essential forms of justice as well as of our Constitution,—where injury has been perpetrated without any opportunity or shadow of trial by the competent authorities:—where legislative power has been claimed and functions exercised in open defiance of our Constitution, on the plea of necessity, and with the design of using up a minority, who in fact, represented a majority of the whole Church, and of perpetuating the power thus usurped,—and where such action extensively affects titles to property, disturbs its equitable relations, affords the means and facilities of dispossessing its owners, and of alienating and confirming to a part what belongs to the whole, as well as seriously hurts the character and reputation of honest, upright, unoffending and peaceable citizens, there we are persuaded that the interposition of the civil court becomes necessary, in order to prevent and punish an ecclesiastical tyranny, at war alike with our free institutions, the authority of our laws, the constitution of our Church, and the spirit and precepts of Christianity. We feel ourselves called by the great Head of the Church, by the rights and reputation of its members, by the interests of society and the sacredness and value of American liberty, to resist, and if possible, prevent the successful exercise of such high and dangerous ecclesiastical power. This, however, we cannot do by violence or popular commotion—only by moral influence and the regular action of our highest constituted authorities and courts of appeal for redress.

With us, it is a painful contest for principle, for conscience, for liberty, and for the unity and integrity of the Presbyterian Church. We wish not to eject our brethren, nor to possess their property, nor to deprive them of any rights or possessions they may prize, nor to coerce them into our views of policy. All we wish is to ward off the blow of that power which they have assumed—prevent schismatic divisions—preserve the Presbyterian Church one and undivided, if possible, and concede to all their rights. We have maintained our present position, in which we find ourselves placed in providence, because we cannot sanction the claim to exercise legislative power, asserted and exercised by our brethren, or any thing which would concede to an irresponsible hierarchy, or approve of their exercise of, any power to disturb civil rights, and the relations of property. Here is the delicacy and difficulty of our position.

In maintaining it, we feel that we are bound not to consult the dictates of our own pride, ambition, or desire for power,—not the demands of our own wounded spirits—but the precepts and spirit of Our Lord Jesus Christ, who, though He was ever kind and forbearing and ready to forgive, nevertheless sacrificed Himself, rather than abandon the eternal principles of right and truth, or sanction and approve of the unrighteous exercise of arbitrary and despotic power.

It is to unfold to you, dear brethren, our own sense of obligation in these matters, and to exhort and encourage you in this perilous and perplexing hour, to seek and cherish the spirit of Christ that we address you. We feel deeply for such among you, as may be subjected to litigious processes, disturbing your peace, and seeking to alienate your church property. We have not yet ceased to make all appropriate efforts, if possible, to stay such things. Whether we shall be successful or not, a little time will show—but should you be subjected to the spoiling of your goods, and see the sanctuaries you have reared and loved pass into the hands of others, we earnestly beseech you not to indulge a vindictive spirit, or do any thing which might sully the purity of your Christian character. Rather "submit joyfully to the spoiling of your goods," than be yourselves aggressors. Great meekness and gentleness, forbearance and forgiveness, become you, in order to adorn the doctrine of God our Saviour. Look to Him, and you will find in Him resources adequate to all your exigencies. Remain faithful, and persevere unto the end. Do not, we beseech you, allow the troubles which have befallen us, to drive you off into other ecclesiastical connexions, and abandon the Presbyterian Church to the misfortunes which have happened to her. We need your sympathies, and prayers, and co-operations. Opportunities have been afforded us to illustrate the graces of the spirit, and promote the glory of God. Let this be your study. Be particularly attentive to the interests of your personal piety. Cultivate the tender, prayerful spirit of Jesus Christ, and you will find that Zion shall be built up even in these troublous times. The kingdom of God cometh not by observation. It is righteousness, peace and joy in the Holy Ghost. Let nothing, therefore, alarm you, for nothing can hurt you if you be the followers of that which is good. We commend you to the great interests of Evangelical religion, and the operations of Christian benevolence. Let the cause of the Bible, of Missions, domestic and foreign, of Tracts, of Education, of suffering and oppressed humanity, of a wretched and ruined world, lie near your hearts. The world belongs to Jesus Christ in right of his Father's grant, and the purchase of his own death. He will yet redeem the promises, and take possession. In all the commotions that arise we may discern the signs of His coming. Confusion, oppression, injustice, misrule and agitation may for a season be endured, but cannot always nor much longer be protracted. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Labour and pray for the coming of that day; And may "the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever." Amen.

Signed, BAXTER DICKINSON, *Moderator.*
ERSKINE MASON, *Stated Clerk.*

A Declaration of the General Assembly, setting forth the Present Position of our Beloved Zion, and the Causes which have brought us into our Peculiar Condition.

It is manifest to the Christian world, that a great and grievous schism has taken place in the Presbyterian Church of the United States of America, insomuch that brethren who used to walk together in the fellowship of the Gospel, now meet in separate ecclesiastical bodies, and have no organic relation to each other.

We, therefore, the Commissioners of that portion of our once united Church, which was separated from their brethren by the acts of the Assembly of 1837, wishing to free ourselves and our churches from the imputation of the sin of causing division and offences in the Church of the living God, do hereby set forth and declare to our brethren throughout the Christian world, the present attitude of that portion of the Church which we represent, and the causes which have produced the existing difficulties.

Rightly to understand the present posture of our affairs, and properly to appreciate the causes which have resulted in the rending of the American Presbyterian Church, it will be necessary to take a retrospective view of the introduction of Presbyterianism in our land, and of its history from the period of its introduction to the present time.

It will be found upon a reference to the history of by-gone days, that on the 6th day of April, 1691, the Presbyterian and Congregational denominations of Christians, in Great Britain, met at Stepney, and there by the blessing of Almighty God, after talking over their differences, and their agreements, consummated a union of the two denominations, by adopting what was then called the "Heads of Agreement," embracing a few cardinal principles which were to govern them in their fraternal intercourse.

This Presbyterian and Congregational Union, sent over one of their number by the name of McKemie as a Missionary, to the new settlements in America, who in connexion with Messrs. McNish, Andrews, Hampton, Taylor, Wilson, and Davis, in 1704, formed the first Presbytery which ever existed in America, by the name of the Presbytery of Philadelphia.—This mother Presbytery was formed upon the liberal Christian principles, which governed the London Association, by which Mr. McKemie was sent to this country, and was composed partly of Presbyterian and partly of Congregational ministers and churches. Mr. Andrews, the first pastor of the Metropolitan or First church in Philadelphia, was a decided Congregational Presbyterian; and the church over which he was placed, was under the care of the Presbytery sixty-four years, before they elected any ruling elders. This state of things continued until 1716, when the Synod of Philadelphia was formed out of the Presbyteries of Philadelphia, New Castle, Snow Hill, and Long Island, the last three having grown up after the formation of the first in 1704.

In 1730, fourteen years after the formation of the Synod of Philadelphia, the Rev. Mr. Andrews, in a letter to Mr. Prince, says that in the then existing state of things, "We all call ourselves Presbyterians, none pretending to be called Congregationalists, and our ministers are all Presbyterians, though most of them are from New England."

During all this period, the Church of Scotland, instead of imbibing the liberal principles of the age, which had resulted in the fraternal union of 1691, in London, and in the establishing of a modified Presbyterianism in America, still adhered to her arbitrary principles as will appear from the fact, that during the reign of Queen Ann, in 1712, only four years before the

formation of the Synod of Philadelphia, they solemnly bore their testimony against religious toleration.

In 1724, those ministers from Scotland, who came over to this country, and who in the language of the Rev. Dr. Miller, "were desirous to carry into effect the system to which they had been accustomed in all its extent and strictness," began to insist that the entire system of the Scottish Church be received in this country. This demand, led to the adopting act of 1729, which was a return to the liberal principles of 1691, upon which the Presbyterian Church in America was based, and is as follows: "Although the Synod do not claim or pretend to any authority of imposing our faith on other men's consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do not only disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in church ordinances all such as we have grounds to believe that Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints, be kept pure and uncorrupt among us, and so handed down to our posterity; and do therefore agree, that all the ministers of this Synod, or that shall hereafter be admitted to this Synod, shall declare their agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all essential and necessary articles, good forms and sound words, and systems of Christian doctrine, and do also adopt the said Confession of Faith and Catechisms, as the confession of our faith. And we do also agree that the Presbyteries within our bounds, shall always take care not to admit any candidate for the ministry, into the exercise of the sacred functions, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of his assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruples with regard to any article or articles of said Confession of Faith or Catechisms, he shall, at the time of his making such declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if either the Presbytery or Synod shall judge his scruples or mistakes to be only about articles not essential and necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such minister or candidate erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare him incapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms towards 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 nothing had happened."

In 1730 we find the Presbytery of Newcastle, in the face of these conciliatory measures of the Synod, adopting the Confession of Faith and Catechisms, as being in all things agreeable to the word of God—and in 1732, the new Presbytery of Donegal, followed their example, and promised "forever thereafter to adhere thereto."

In 1736, that party who were in favor of the strong measures of the Scottish Church, had gained so much ascendency, that they brought a majority of the Synod to follow the example of the two presbyteries of Newcastle and Donegal, and adopt the Confession, Catechisms, and Directory of the Westminster divines; without alteration or exception, thus establishing

the power of the civil magistrate to control Synods and persecute the Church.

This rash departure from the tolerant and fraternal principles of 1691 in England, and of 1704 and 1729, in America, led to the painful schism of 1741 which resulted in the organization of the Synod of New York in 1745.

In 1758 the Synods of New York and Philadelphia, came together in one body, and took the name of the Synod of New York and Philadelphia; and in the 6th article of their union, they agreed to adopt the Confession of Faith, Catechisms, and Directory, as they had been adopted in 1729.

In 1766, eight years after the union of the Synods, under the name of the Synod of New York and Philadelphia, that body proposed an Annual Convention of delegates of the pastors of the Congregational, Consociated, and Presbyterian Churches in North America, which recommendation was complied with, and the convention was held annually for ten years, when it was interrupted by the American Revolution. In 1788, the General Assembly was organized, and in 1790, the Assembly, to use their own language, "being peculiarly desirous to renew and strengthen every bond of union between brethren, so nearly agreed in doctrine and forms of worship, as the Presbyterian and Congregational Churches evidently are; and remembering with much satisfaction, the mutual pleasure and advantage produced and received by their former intercourse, do resolve that the Congregational churches in New England be invited to renew their annual convention with the clergy of the Presbyterian Church." This resolution resulted in the Plan of Correspondence with the Congregational bodies of New England which exists to this day. This plan provides that "every preacher travelling from one body to the other, and properly recommended, shall be received as an authorized preacher of the Gospel, and cheerfully taken under the patronage of the Presbytery or Association, within whose limits he shall find employment as a preacher."

In 1801, the enlightened piety of the two denominations produced another Plan of Union, designed to promote the interests of religion in our new settlements, which strictly enjoined on all their missionaries to endeavor by all proper means to promote mutual forbearance and accommodation between those inhabitants who hold the Presbyterian, and those who hold the Congregational form of government, and provided a plan for establishing a uniform system of government among them, when associated in the same Church.

These Plans of Union between the two denominations, were a virtual recognition of the benign principles established in 1691, in England, and afterwards adopted in America, and made the basis of Presbyterianism in the original Presbytery and Synod of Philadelphia.

These fundamental principles continued to be recognized and acted upon by the Assembly of the Presbyterian Church, and the subordinate judicatories, with few exceptions, until 1837, when a majority of the Commissioners abrogated the Plan of Union of 1801, and cut off from the Presbyterian Church, four Synods, twenty-eight Presbyteries, 509 ministers, 599 churches, and 60,000 communicants, more than one fifth of the whole denomination, alleging that as they were brought into the Church under the Plan of Union of 1801, they necessarily fell with it.

As an alleged consequence of this act, they next proceeded to expel from the house all the Commissioners who were present from the Presbyteries composing the exscinded Synods, and dissolved the Third Presbytery of Philadelphia.

In 1838 the Commissioners from the exscinded Synods came up to the

General Assembly, and offered their Commissions to the Clerks, who refused to receive them or enrol the names of the said Commissioners. After the Moderator, Rev. David Elliot, D. D., had taken his chair, and the names of the enrolled members had been reported, Rev. Erskine Mason, D. D., one of the enrolled members, presented the Commissions of the Commissioners from the exscinded Presbyteries, and moved that their names should then be enrolled. The Moderator decided that the motion was out of order. Dr. Mason then appealed to the house, and the Moderator refused to put the appeal. By this refusal, the rights of Dr. Mason, and the rights of the house, were invaded, and a question of privilege, which takes the precedence of all other questions, and is always in order, was raised. Hereupon Rev. John P. Cleveland, another enrolled member, moved that Rev. N. S. S. Beman, D. D., should be appointed Moderator, in the room of Rev. David Elliot, D. D., who had invaded the rights of the Assembly, and put the question to the house, which was carried, as has since been proved in a civil court, by a majority of those who voted from the enrolled members. Rev. E. Mason, D. D., and Rev. E. W. Gilbert were then elected Clerks, and Dr. Fisher was chosen Moderator: and having been notified that they must leave the place where they were assembled, they forthwith adjourned to the First Presbyterian church, and invited all the Commissioners to meet with them.

After this organization, of what we consider the constitutional Assembly, the Commissioners who adhered to the acts of 1837, organized themselves into an Assembly, and have subsequently taken measures to divide the Presbyterian Church by organizing into separate Synods, Presbyteries, and churches, such minorities in different parts of the country as adhered to them, and when they had the majority, casting out such minorities as adhered to this Assembly.

After the proceedings of that portion of our brethren who had cast out and cut off the four Synods, and formed themselves into an Assembly, were published and known, the constitutional Assembly did, by its committee, issue a *Quo Warranto* out of the Supreme Court of Pennsylvania, to test the legality of the exscinding acts of 1837, and of the subsequent proceedings founded upon them, and, if possible, to restore the unity of the Church, and secure religious liberty. This cause was tried in March last, at Philadelphia, before the Hon. Molton C. Rogers, one of the Justices of said Supreme Court, when it was ruled by the said Judge, and decided by the verdict of an enlightened Jury, that the Plan of Union of 1801, "was not only a regulation which the General Assembly had power to make, but that it was one which was well calculated to promote the best interests of religion:" And that the acts of the Assembly of 1837, exscinding the four Synods, were "not only contrary to the eternal principles of justice, the principles of common law, but at variance with the constitution of the Church." And that the Assembly of which we are the successors, was the constitutional Assembly of the Presbyterian Church.

The counsel for that Assembly, which was formed after the constitutional one which we represent, not satisfied with this decision, moved the Court in Bank for a new trial, and the said Court in Bank, the Hon. Molton C. Rogers dissenting, and the Hon. Judge Sergeant being absent, did award a new trial, upon the ground that the exscinding acts of 1837, were legislative, and not judicial, expressly declaring that if they had been judicial, they "would have been contrary to the cardinal principles of natural justice, and consequently void." The Court in Bank did, moreover, decide and declare that the Assembly of 1837 "did at first resolve to proceed judicially, but that the measure was abandoned, probably because it came to be perceived that the

Synods had committed no offence." Now the Supreme Court of Pennsylvania, the very tribunal which granted a new trial, have made a solemn decision, that the Assembly of 1837, determined at all events to get rid of 60,000 of their brethren, "first resolved to proceed judicially against them," but perceiving that they had committed no offence, changed their purpose, and, by a legislative act, cut them off from the Church, disfranchised them of their privileges, and deprived them of their share of the property and funds which had been contributed in part by themselves.

While we would submit to this decision of the Court in Bank, and recognise it as the law of Pennsylvania, till it shall be reversed, still we may lawfully appeal to the Christian public, as to the morality of those ecclesiastical proceedings of the Assemblies of '37 and '38, which are the basis of such opinion.

What must be thought of Christian ministers and elders, convened as a General Assembly of the Presbyterian Church, who were so intent upon depriving 60,000 of their brethren of their religious privileges and church property, that they did as the Supreme Court has decided was the case, first resolve to proceed judicially against them, and. when they perceived that this would not answer their purpose, because they had been guilty of no offence, resolved to expel them by a legislative act?

From whence did the Assembly derive this legislative power? By the adopting act of 1729, which was made the basis of the union of the Synods of New York and Philadelphia in 1758, all legislative powers are expressly disclaimed, and in Book 1, Chap. 1, Sec. vii. of the Form of Government, as amended and ratified by the Assembly of 1821, we are told that the Assembly "were unanimously of the opinion, that all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative." The General Assembly acts by delegated authority, and yet after a unanimous decision in their constitutional Form of Government in 1821, that their power is only ministerial and declarative, in 1837, they, by what the Court say can only be sustained as a legislative act, disfranchise 60,000 of the members of the Presbyterian Church. If they had no legislative powers, then, according to the decision of the Court in Bank, as well as of Judge Rogers, at *Nisi Prius*, the act of excision in '37, was "contrary to the cardinal principles of natural justice, and consequently void."

But if we should, for one moment, grant what the whole Presbyterian Church in 1758 and 1821 expressly disclaimed, that the Assembly possessed legislative power, could they either legally or righteously legislate 60,000 of their brethren out of the Church? We ask in the language of Judge Rogers, what would be thought of a state that should legislate one of its members out of his elective franchise? It is a well known principle of law, as that learned Judge well remarks, that no man can be deprived of his elective franchise by a legislative act, this being a power which can only be exercised by a judicial tribunal.

But it is said, that as the four Synods came in under the Plan of Union, they must fall with that plan. If by the Synods coming in under this plan, we are to understand that they were organized in any different manner from all other Synods, the allegation is not true; and if it be meant that they were formed during its existence, the same is true of every Presbytery and Synod formed since 1801. How, then, we would ask. are the Synods or Presbyteries affected by the Plan of Union? No minister was ever received into any Presbytery, according to any provision in that plan, for it contains no such provision. But it is alleged by the exscinding brethren of '37, that

the Plan of Union of 1801, was unconstitutional and void from the beginning; but this, both Judge Rogers and the Court in Bank, declare to be incorrect, so that we have the anomaly of an ecclesiastical court justifying their acts on the grounds that the union of 1801 was unconstitutional, and a civil court sustaining this same decision upon the ground that the union was constitutional.

But there is another important fact which ought to be noticed, and that is, that in 1821, twenty years after the Plan of Union had been adopted, a new and amended constitution was framed and solemnly adopted by the Presbyteries, which have been exscinded, as well as their brethren of other Presbyteries, and that the whole Church, after living and acting together for sixteen years under this new constitution, is rent asunder by this act of excision, and 60,000 of its members attempted to be cut off from all participation in the privileges of that Church.

In view of these facts, we, the General Assembly convened in the First Presbyterian church, at Philadelphia, on the 16th day of May, 1839, appealing to Almighty God, for the purity of our motives, and the rectitude of our measures, and professing a deep regret for this grievous breach in the professed body of Christ, and solemnly protesting that the sin of this schism does not lie at our door, throw ourselves upon the candour and wisdom of the Christian world for the rectitude of our proceedings in the painful circumstances in which we have been placed.

(Signed,) BAXTER DICKINSON, *Mod'r.*
ERSKINE MASON, *Stated Cl'k.*

SUMMARY VIEW, for 1839.

PRESBYTERIES.	Ministers.	Licentiates.	Candidates.	Churches.	Com. added on Examination.	Com. added on Certificate.	Total of Communicants.	Adults Baptized.	Infants Baptized.	Funds raised for Missions.	Funds raised for Education.	Funds raised for Theological Seminaries.	Funds for Commissioners.	Contingent Funds.	STATED CLERKS.
1. Londonderry	25	1	...	12	45	...	1902	2	72	.....	.....	.....	.....	.....	Edward L. Parker.
2. Newburyport	17	2	...	...	18	34	367	9	18	.....	.....	.....	.....	.....	J. F. Stearns.
3. Champlain	21	...	...	17	44	8	905	...	34	$546 00	$25 00	.....	.....	.....	B. B. Newton.
4. Troy	...	...	...	...	268	85	2735	108	53	605 00	449 00	.....	$31 39	$140 00	N. S. S. Beman, D. D.
5. Albany	4	...	...	5	38	37	1076	14	40	1011 00	200 00	.....	.....	52 00	Thomas S. Wickes.
6. Columbia	29	4	7	22	...	...	.....	...	...	.....	.....	.....	.....	.....	Thomas M. Smith.
7. St. Lawrence	5	...	...	7	16	39	591	8	30	596 00	160 00	.....	.....	6 00	B. B. Hotchkin.
8. Watertown,	13	1	...	21	78	39	1120	35	45	623 52	214 62	.....	47 11	32 05	Marcus Smith.
9. Oswego	13	...	...	24	54	51	778	21	44	598 94	155 60	.....	.....	.....	Robert W. Condit.
10. Oneida	38	9	...	36	105	74	1956	21	52	1083 67	336 19	.....	.....	.....	Oliver Wetmore.
11. Otsego	12	...	...	16	88	39	1896	45	56	2564 25	470 46	.....	.....	.....	Alfred E. Campbell.
12. Geneva	39	...	2	37	426	221	4116	170	214	7214 65	1450 00	$201 00	88 92	160 70	Thomas Lounsbury.
13. Chenango	15	...	...	19	19	29	496	5	20	474 39	63 34				
14. Onondaga	17	3	...	22	...	...	2497	...	122	1479 00	.....	.....	.....	.....	Hutchins Taylor.
15. Cayuga	37	13	4	30	199	...	2721	17	60	1040 50	233 43	.....	49 00		
16. Tioga	17	1	...	19	74	42	1356	41	52	613 19	.....	.....	10 00	43 75	Zenas Riggs.
17. Cortlandt	11	4	...	15	140	40	1849	43	66	1064 32	100 00	290 00	31 25		
18. Bath	11	1	...	19	61	54	939	26	55	624 25	.....	.....	31 73	52 00	B. Foster Pratt.
19. Delaware	7	...	...	19	56	22	900	30	24	227 42	.....	.....	18 25	14 00	Fordyce Harrington.
20. Chemung	15	...	...	23	81	31	931	31	43	501 58	21 00	.....	54 25	100 00	
21. Genessee	22	...	...	23	206	...	1264	50	41	746 84	34 00	.....	45 00		
22. Ontario	22	...	...	24	...	...	1087	...	...	.....	.....	.....	.....	.....	John Barnard, Jun.
23. Rochester	29	...	...	25	...	...	2859								
24. Niagara	17	...	...	15	166	63	1183	...	136	525 66	.....	.....	10 00	19 00	Richard Dunning.
25. Buffalo	35	5	...	43	169	100	2616	70	121	1671 91	313 31	57 00	108 00	93 00	A. T. Hopkins.
26. Angelica	14	...	...	21	218	47	1500	39	145	176 05	44 00	.....	22 57	.....	A. S. Allen.
27. Hudson	15	...	...	13	158	19	1708	56	26	650 00	90 00	25 00	22 50	22 42	Daniel T. Wood.
28. North River	16	4	...	21	...	...	2173	...	...	.....	.....	.....	... ..	.....	Robert G. Armstrong.
29. New York, 2nd	5	...	...	3	14	34	697	4	39	.....	.....	.....	35 00	16 00	Henry A. Rowland.
30. New York, 3rd	29	13	13	16	433	519	5625	...	447	2851 34	2399 99	.....	55 14	.....	Edwin F. Hatfield.
31. Long Island	12	...	...	12	61	12	1324	10	28	.....	.....	.....	18 17	.....	Abraham Line.
32. Brooklyn	10	...	...	4	105	114	1052	21	55	.....	.....	.....	.....	.....	Samuel H. Cox, D. D.

PRESBYTERIES.	Ministers.	Licentiates.	Candidates.	Churches.	Com. added on Examination.	Com. added on Certificate.	Total of Communicants.	Adults Baptized.	Infants Baptized.	Funds raised for Missions.	Funds raised for Education.	Funds raised for Theological Seminaries.	Funds for Commissioners.	Contingent Funds.	STATED CLERKS.
33. Newark	30	2	...	29	156	76	3210	44	187	$3561 00	$864 00	.....	.....	$134 00	Ebenezer Seymour.
34. Montrose	18	...	...	23	120	33	1154	38	56	440 60	.....	.....	.....	.....	James B. M'Creary.
35. Wilmington	10	...	...	10	12	24	1109	3	38	1168 95	419 00	.....	$56 62	46 50	E. W. Gilbert.
36. Lewes	5	1	...	12	25	1	638	1	28	86 50	.....	.....	7 25	.....	Isaac W. K. Handy.
37. Philadelphia, 3d	39	4	5	33	360	119	3145	...	281	624 06	392 60	.....	39 00	32 00	Robert Adair.
38. Erie	10	2	1	40	63	34	3386	11	50	293 76	190 00	.....	27 05	56 00	Pierce Chamberlain.
39. Grand River	27	1	1	35	110	98	1864	...	...	.....	.....	.....	.....	.....	John W. Beecher.
40. Portage	29	3	...	21	24	71	1723	5	90	1273 13	226 00	$12 00	35 60	.....	William Hanford.
41. Huron	18	1	...	25	63	97	1458	6	54	.....	.....	.....	.....	.....	Xenophon Betts.
42. Maumee	6	...	...	7	40	26	243	51	306	210 00	.....	.....	19 88	.....	Isaac Van Tassel.
43. Trumbull	7	...	...	16	12	17	1127	3	43	.....	.....	.....	.....	.....	Charles A. Boardman.
44. Lorain	11	4	1	10	...	35	368	10	3	.....	.....	.....	14 00	.....	Alfred H. Betts.
45. Cleveland	13	...	...	12	27	37	991	6	50	1032 00	356 00	.....	.....	.....	Joseph H. Breck.
46. Medina	10	...	...	14	80	19	681	17	27	59 00	49 50	.....	.....	.....	Lewis F. Laine.
47. Detroit	14	...	...	34	78	151	758	22	55	1348 51	440 11	.....	92 00	.....	A. S. Wells.
48. Monroe	11	...	...	15	29	80	739	17	65	961 00	70 00	.....	15 00	.....	Erastus N. Nichols.
49. St. Josephs	9	...	...	15	26	81	286	1	28	60 00	.....	.....	.....	.....	P. W. Warriner.
50. Marshall	11	...	...	13	73	127	509	20	33	41 71	.....	.....	2 00	.....	J. W. Allen.
51. Washtenaw	8	1	...	16	92	122	1009	26	51	176 00	70 56	.....	16 00	1 50	Ira M. Wead.
52. Kalamazoo	6	1	...	6	44	41	359	26	25	175 00	50 00	.....	38 00	.....	Silas Woodbury.
53. Athens	14	0	...	24	40	42	1281	20	26	242 00	180 00	.....	12 00	.....	D. Howe Allen.
54. Lancaster	13	...	...	16	100	24	795	8	59	1795 78	140 70	.....	43 00	.....	Francis Bartlett.
55. Marion	10	1	...	24	56	55	1005	5	53	246 97	.....	57 01	21 55	.....	Harry Vandeman.
56. Cincinnati	30	...	...	...	...	.....	...	...	.....	.....	.....	.....	.....	.....	Thomas J. Biggs.
57. Dayton	14	...	...	10	8	23	568	11	22	244 00	78 00	.....	106 00	.....	Benjamin Graves.
58. Ripley	10	1	...	12	50	26	282	10	42	379 50	88 00	.....	70 00	.....	Jesse H. Lockhart.
59. Salem	9	...	1	15	64	59	505	21	44	257 58	150 12	.....	52 74	.....	Solomon Kittridge.
60. Madison	7	...	...	13	44	27	663	20	14	739 37	273 50	.....	6 00	.....	James H. Johnston.
61. Crawfordsville	14	1	...	14	61	25	636	10	67	205 50	160 00	.....	.....	26 75	James Thompson.
62. Illinois	7	...	...	10	28	10	316	10	37	123 42	300 00	.....	.....	.....	Hugh Barr.
63. Sangamon	7	2	...	10	23	37	320	26	17	240 25	.....	.....	.....	.....	Dewey Whitney.
64. Ottawa	8	...	...	7	20	29	107	8	...	.....	.....	.....	.....	.....	John Blatchford.
65. Schuyler	9	...	...	9	32	34	386	1	24	140 00	136 00	.....	74 86	.....	Milton Kimball.
66. Palestine	5	...	...	3	...	...	92	...	...	.....	.....	.....	.....	.....	Enoch Kingsbury.

67. Peoria	6	...	...	7	25	41	319	9	16	$67 00	.....	.....	$32 00	.....	Lucian Farnham.
68. Alton	8	...	...	8	77	102	440	27	31	1148 00	$465 00	.....	.....	.....	Charles G. Selleck.
69. Knox	7	...	...	5	81	72	475	32	29	135 00	.....	.....	18 00	.....	J. Porter.
70. Missouri	7	...	...	...	...	...	.....	...	...	.....	.....	.....	.....	.....	R. L. M'Afee.
71. St. Louis	7	1	...	13	86	94	736	28	30	174 00	.....	.....	.....	.....	John F. Cowan.
72. St. Charles	13	1	4	20	121	83	823	51	59	108 50	.....	.....	.....	.....	George C. Wood.
73. Winchester	6	...	...	4	...	...	124	...	...	.....	.....	.....	.....	.....	James W. Phillips.
74. Dist. of Columbia	11	2	...	9	52	33	1251	8	65	807 00	310 12	.....	5 00	$5 00	John Mines.
75. Hanover	4	...	...	4	...	...	292	...	...	.....	.....	.....	.....	.....	Samuel Reeve.
76. Abingdon	7	...	...	14	10	2	574	...	23	50 00	.....	.....	.....	.....	Alexander M'Ewen.
77. Union	17	4	1	22	132	81	1669	37	67	.....	.....	.....	.....	.....	Fielding Pope.
78. French Broad	8	1	1	16	17	28	1292	4	46						
79. Holston	8	...	...	...	...	...	.....	...	...	.....	.....	.....	.....	.....	John W. Cunningham.
80. Hiwassee	8														
81. New River	4	...	...	...	...	...	.....	...	...	.....	.....	.....	.....	.....	George Painter.
82. Shiloh	11	...	...	...	...	...	.....	...	...	.....	.....	.....	.....	.....	John W. Hall.
83. Charleston Un	21	3	...	8	33	18	788	21	35	2080 00	110 00	.....	.....	.....	Benjamin Gildersleeve.
84. Clinton	9	...	...	14	189	25	434	70	44	279 00	.....	.....	.....	.....	A. Newton.
85. Arkansas	8	1	...	6	27	10	239	20	47	302 75	.....	.....	.....	.....	Joel Wood.
	1181	105	43	1286	4691	4067	100850	1630	4426	$45686 01	$12718 79	$642 00	$1231 63	$1052 67	