MINUTES, 1853.

Buffalo, N. Y., May 19th, 1853.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the North Presbyterian church, in the city of Buffalo, on Thursday, the 19th day of May, 1853, at 11 o'clock A. M., and was opened with a sermon by the Rev. William Adams, D. D., the Moderator of the last Assembly, from 1 Cor. iv. 1–5: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

After the sermon, the Assembly was constituted with prayer, and shortly after adjourned until half-past three o'clock P. M.

Concluded with prayer.

Thursday, May 19th, 3½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Committee of Commissions presented their report, and the following persons were thereupon enrolled as duly-appointed Commissioners to this General Assembly, viz.:—

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Champlain*,	Charles Gillette,	
	Joseph T. Willett.	
2. *Troy*,	Philander Barbour,	James W. Bishop,
	Andrew J. Fennell,	Linus C. Barnes (5).*
3. *Albany*,	Eber M. Rollo,	Wm. Burton.
4. *Columbia*,	Henry E. Niles,	Daniel D. Warner.
5. *Delaware*,	Aaron P. Allen (2),	Alfred Redfield (2).
6. *Catskill*,	Marcus Smith (2).	

[300]

II. SYNOD OF UTICA.

1. *St. Lawrence*,	Baruch B. Beckwith,	Hon. C. T. Hulburt (6).
2. *Watertown*,	Sylvester Holmes,	F. W. Andrews (4).
3. *Oswego*.		
4. *Otsego*,	John F. Ingersoll,	John Mason.
5. *Utica*,	Royal A. Avery,	Daniel Nolton,
	R. Ransom Kirk,†	N. H. Dering, M. D. (2).

*The figures show on what day of the sessions the Commissioner took his seat.

†Succeeded by Edward C. Pritchett, (5,) alternate.

III. SYNOD OF GENEVA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Onondaga*,	Seth P. M. Hastings,	Asa H. Wells,
	George H. Hulin (2),	Elmore W. Tuttle.
2. *Cayuga*,	Moses Thacher,	Hon. W. J. Cornwell.
	Charles Anderson,	
3. *Geneva*,	George R. H. Shumway,	John M. Bradford.
	William W. Collins,	
4. *Cortland*,	Samuel N. Robinson,	Hon. Noah H. Osborne.
5. *Chenango*,	Willard M. Hoyt,	Charles S. Rogers.
6. *Tioga*,	M. M. Wakeman,	Daniel Mersereau.
7. *Bath*,	Flavel S. Gaylord,	James M. Reeder.
8. *Chemung*,	David Murdock, D. D.,	George A. Perkins.
9. *Ithaca*,	Eleazar T. Ball,	James Bodle (2).
10. *Pennsylvania*,	Elisha B. Benedict,	Wm. R. Shepherd (4).

IV. SYNOD OF GENESEE.

1. *Genesee*,	Hiram Gregg,	Hon. Levi Fisk.
2. *Ontario*,	Benjamin G. Riley,	Felix Tracy.
3. *Rochester*.		
4. *Niagara*,	Asahel L. Brooks,	
5. *Buffalo*,	M. L. R. P. Thompson, D. D.,	Benjamin Hodge,
	Henry G. Blinn,	John Scott.
6. *Angelica*,	Joel Wakeman (4),	Lucius S. May.

V. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	Nathaniel E. Pierson,	Moses Sawyer.
2. *North River*,	Sumner Mandeville,	Edward Wells.
3. *Long Island*,	Epher Whitaker,	Ira B. Tuthill.
4. *New York, 3d*,	Washington Roosevelt,	Mahlon T. Hewit,
	Edwin F. Hatfield, D. D.,	John P. Cumming.
5. *New York, 4th*,	Ezra H. Gillett,	James Morris,
	Amasa S. Freeman,	William P. Cook.
6. *Brooklyn*,	Samuel H. Cox, D. D.,	Walter S. Griffith.
7. *Newark*,	Ansel D. Eddy, D. D.,	Eliphalet Hall,
	Daniel W. Poor,	Abiathar Harrison.
8. *Rockaway*,	Alfred Ketcham,	Albert R. Riggs.
9. *Montrose*,	Henry A. Rowland,	Leonard Batchelor.
10. *San Francisco*.		[301]

VI. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	Isaac W. K. Handy,	Hon. Samuel Jefferson.
2. *Philadelphia 3d*,	Elias J. Richards,	Hon. William Strong,
	Charles S. Renshaw,	John Clouds.
3. *Philadelphia 4th*,	Charles Brown,	Anson Jewell,
	E. W. Gilbert, D. D.,	J. M. Paul, M. D. (3).
4. *Harrisburgh*,	George R. Moore,	Samuel Small.

VII. SYNOD OF WEST PENNSYLVANIA.

1. *Erie*,	James F. Read,	Jacob Fritts.
2. *Meadville*,	John McMaster,	James Clark.
3. *Pittsburgh*,	Samuel M. Sparks.	

VIII. SYNOD OF MICHIGAN.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Detroit*,	Noah M. Wells,	S. V. R. Trowbridge.
2. *St. Joseph*,	Porter B. Parrey,	Robert P. Herbert (6).
3. *Monroe*,	John Monteith (2),	William H. Boyd (2).
4. *Marshall*,	William W. Atterbury,	Harvey Austin.
5. *Washtenaw*,	Samuel Fleming (2),	Elnathan A. Pitkin.
6. *Kalamazoo*,	C. M. Morehouse (2).	

IX. SYNOD OF WESTERN RESERVE.

1. *Grand River*,	Ebenezer Bushnell,	Wm. Hubbard.
2. *Portage*,	Chauncey Eddy.	
3. *Huron*,	Caleb J. Pitkin,	Jairus Kennan.
4. *Trumbull*,	William R. Stevens,	Luther F. Lyman.
5. *Cleveland*,	Samuel C. Aiken, D. D., William Day (2),	Stephen Whitaker.
6. *Medina*,	Frederick H. Brown.	
7. *Elyria*,	Timothy M. Hopkins,	Elijah De Witt, M. D.
8. *Maumee*,	Alanson T. Wood.	

X. SYNOD OF OHIO.

1. *Athens*,	James S. Walton,	Isaac Knapp, M. D.
2. *Pataskala*,	Jacob Little,	John B. Cooley, M. D.
3. *Franklin*,	John W. Thompson,	Timothy Lee.
4. *Scioto*,	Lysander Kelsey,	Joseph Riggs.

XI. SYNOD OF CINCINNATI.

1. *Cincinnati*,	D. Howe Allen, D. D., Oren H. Newton,	Henry Y. Slaymaker, William B. Moores (2).
2. *Dayton*,	Franklin Putnam,	Joseph M. Skinner.
3. *Hamilton*,	Isaac C. Beach (2),	William Carey. [302]

XII. SYNOD OF INDIANA.

1. *Salem*,	Walter Mitchell,	William C. Conner.
2. *Madison*,	Levi R. Booth,	James M. Safford.
3. *Indianapolis*,	George M. Maxwell,	Samuel Merrill.
4. *Greencastle*,	Thomas S. Milligan,	William Kile, M. D.

XIII. SYNOD OF WABASH.

1. *Crawfordsville*,	Moody Chase,	Alexander Buchanan.
2. *Logansport*,	James A. Carnahan,	Gardiner Mudge.
3. *Fort Wayne*,	James Thompson,	Samuel P. Ludy.
4. *Elkhart*,	Jacob E. Conrad,	George W. Rhodes.

XIV. SYNOD OF ILLINOIS.

1. *Illinois*,	John G. Rankin.	
2. *Schuyler*,	John Ballard (3),	Eli H. Young.
3. *Wabash*,	Charles H. Palmer.	
4. *Alton*,	Augustus T. Norton (2), William H. Bird,	Asa L. Saunders, Wm. P. Pitman (3).
5. *Des Moines.*		
6. *Iowa City*,	Williston Jones.	
7. *Keokuk*,	Gamaliel C. Beaman.	

XV. SYNOD OF PEORIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Ottawa*,	Charles R. Fisk.	
2. *Peoria and Knox*,	William Y. Miller.	
3. *Galena*,	Shubael G. Spees,	John Rice.
4. *Chicago*,	Harvey Curtis,	Erial McArthur, M. D.
5. *Belvidere*,	Hutchins Taylor,	John McClure.
6. *Minnesota.*		
7. *Milwaukee*,	William H. Spencer,	Henry S. Burton (3).
8. *Fox River*,	William A. Niles (2).	

XVI. SYNOD OF MISSOURI.

1. *St. Louis*,	William Homes,	David W. Ferguson (3).
2. *Northern Missouri*,	William W. Whipple.	
3. *Lexington*,	Timothy Morgan.	
4. *Osage.*		

XVII. SYNOD OF VIRGINIA.

1. *Winchester*,	William Torrey,	James V. Moore.
2. *Dist. of Columbia*,	John C. Smith,	Hon. Otho Magruder.
3. *Hanover*,	Ellis J. Newlin.	

XVIII. SYNOD OF KENTUCKY.

1. *Harmony*,	Benjamin Mills.	
2. *Providence*,	George W. Nichols (2),	John D. Armstrong (2).
3. *Green River.*		[303]

XIX. SYNOD OF TENNESSEE.

1. *Union*,	Gideon S. White.
2. *Holston*,	Frederick A. Ross, D. D.
3. *Kingston*,	William E. Caldwell.
4. *New River.*	

XX. SYNOD OF WEST TENNESSEE.

1. *West Tennessee*,	Milton H. Dysart,	Hon. Gideon B. Black.
2. *Shiloh*,	Edwin T. Brantley.	
3. *Richland*,	William L. Tarbet,	C. N. Ordway, M. D.

XXI. SYNOD OF MISSISSIPPI.

1. *Clinton*,	Thomas Magruder.
2. *South Lexington*,	Charles Merwin.
3. *Newton*,	Robert McLain.

CORRESPONDING BODIES.

General Association of Connecticut.	
General Association of Massachusetts.	
General Association of N. Hampshire.	
General Conference of Maine,	Rev. John Perham (3).
General Convention of Vermont.	
General Evangelical Consociation of Rhode Island.	
Presbyterian and Congregational General Convention of Wisconsin,	Rev. Jeremiah Porter.

General Synod of the Lutheran Church in the United States.
General Synod of the German Reformed Church in the United States.
General Association of New York, Rev. Henry Ward Beecher (3).
General Assembly of the Cumberland Presbyterian Church.

The Committee further reported, that the Rev. Jeremiah Porter, Delegate from the Presbyterian and Congregational General Convention of Wisconsin, Elder William Hubbard, from the Presbytery of Grand River, and the Rev. Eleazer T. Ball, of the Presbytery of Ithaca, were present without Commissions.

After some inquiry, the Rev. Jeremiah Porter was received, and his name was entered on the Roll.

The cases of Rev. E. T. Ball and Mr. Wm. Hubbard were referred to the Rev. Messrs. Jacob Little and Harvey Curtis, and Elder W. S. Griffith, as a *Committee on Elections.*

The Assembly proceeded to the election of a Moderator. Nominations were made, and it was resolved that a majority of all the votes be necessary to a choice. [304]

The Roll was called, and the Rev. D. Howe Allen, D. D., of the Presbytery of Cincinnati, was chosen Moderator, and inducted into office in the usual form.

The Rev. William H. Spencer, of the Presbytery of Milwaukee, was in the same manner chosen Temporary Clerk.

The Rev. Jean P. Revel, president of the Synod of the Waldenses, being present, was introduced by the Rev. S. H. Cox, D. D., and invited to address the Assembly.

After which the following resolution was passed unanimously:

"The General Assembly having heard and considered the mission to this country of Rev. Jean P. Revel, the present Moderator of the Waldensian Synod, express their confidence and cordial esteem towards him and his object; and recommend both to the favor of the churches as especially worthy."

Resolved, That the Assembly hold its daily sessions from 9 o'clock A. M. to 12½ M.; and from 3 o'clock to 5½ P. M.; and that the first half hour of the morning session be appropriated to devotional exercises.

Adjourned until to-morrow at 9 o'clock A. M.

Concluded with prayer.

Friday, May 20th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

The first half hour was occupied with devotional exercises.

After which, the Roll was called, and the Minutes of the preceding session were read and approved.

The Rev. R. Ransom Kirk—the sudden death of his wife's brother requiring his absence—was excused from further attendance on the sessions of the Assembly.

The Committee of Commissions reported the following new Commissioners, whose names were put upon the Roll of the Assembly, viz.:

Rev. Marcus Smith,	from the Presbytery of	Catskill.
Rev. Augustus T. Norton,	"	Alton.
Rev. William Day,	"	Cleveland.
Rev. John Monteith,	"	Monroe.

Elder Wm. H. Boyd,	from the Presbytery of	Monroe.
Elder Nicoll H. Dering, M. D.,	"	Utica.
Elder Wm. B. Moores,	"	Cincinnati.
Elder James Bodle,	"	Ithaca.
Rev. Wm. A. Niles,	"	Fox River.
Rev. Charles M. Morehouse,	"	Kalamazoo.
Rev. George H. Hulin,	"	Onondaga.
Rev. Samuel Fleming,	"	Washtenaw.
Rev. Aaron P. Allen,	"	Delaware.
Elder Alfred Redfield,	"	"
Rev. Isaac C. Beach,	"	Hamilton.
Rev. George W. Nichols,	"	Providence.

The General Rules for Judicatories, contained in the Appendix to the Constitution, were adopted as the Rules of this Assembly. [305]

The Committee on Elections reported, and, on their recommendation, the Rev. Eleazar T. Ball, of the Presbytery of Ithaca; Elder Wm. Hubbard, of the Presbytery of Grand River; and Elder John D. Armstrong, of the Presbytery of Providence, who had appeared without Commissions, were admitted to seats in the Assembly.

The printed Minutes of the last Assembly were distributed among the members.

The docket of business was presented and read by the Stated Clerk.

It was made the order of the day for 3 o'clock P. M., to hear the report of the Committee appointed by the last Assembly to confer with the Executive Committee of the American Home Missionary Society.

The Moderator announced the following Standing Committees, viz.:

1. *Bills and Overtures. Ministers*—S. H. Cox, D. D., S. C. Aiken, D. D., F. A. Ross, D. D., J. A. Carnahan. *Elders*—Hon. O Magruder, Hon. N. H. Osborne, and S. Merrill.

2. *Judicial Committee. Ministers*—E. F. Hatfield, D. D., F. Putnam, G. S. White, and S. M. Sparks. *Elders*—Hon. S. Jefferson, S. V. R. Trowbridge, and H. Y. Slaymaker.

3. *Polity of the Church. Ministers*—A. D. Eddy, D. D., H. A. Rowland, R. McLain, and J. Little. *Elders*—W. J. Cornwell, J. M. Bradford, and Wm. Kile, M. D.

4. *Church Extension. Ministers*—H. Curtis, J. C. Smith, A. T. Norton, and B. Mills. *Elders*—J. P. Cumming, John Rice, and W. S. Griffith.

5. *Devotional Exercises. Ministers*—M. L. R. P. Thompson, D. D., B. G. Riley, A. L. Brooks, and H. G. Blinn. *Elders*—F. Tracy, J. Scott, and B. Hodge.

6. *Narrative. Ministers*—S. G. Spees, E. J. Richards, W. Homes, and G. H. Hulin.

7. *Leave of Absence.. Ministers*—N. M. Wells, C. Brown, E. Bushnell, and T. M. Hopkins. *Elders*—W. H. Boyd, A. Jewell, and J. M. Skinner.

8. *Mileage. Elders*—J. Clouds, M. T. Hewit, and W. B. Moores.

9. *Elections. Ministers*—J. Little and H. Curtis. *Elder*—W. S. Griffith.

The Moderator also announced the following Committees on Synodical Records, viz.: on the Records of the Synod of

1. *Albany. Ministers*—B. B. Beckwith and A. L. Brooks. *Elder*—W. P. Cook.

2. *Utica. Ministers*—M. Thacher and W. R. Stevens. *Elder*—Wm. Burton.

3. *Geneva. Ministers*—S. Mandeville and G. M. Maxwell. *Elder*—J. V. Moore.

4. *Genesee. Ministers*—E. Bushnell and E. Whitaker. *Elder*—J. Baker.

5. *New York and New Jersey. Ministers*—C. Brown and W. W. Atterbury. *Elder*—E. H. Young.

6. *Pennsylvania. Ministers*—E. H. Gillett and C. R. Fisk. *Elder*—S. Whitaker. [306]

7. *West Pennsylvania. Ministers*—C. Eddy and L. Kelsey. *Elder*—H. Gardiner.

8. *Michigan. Ministers*—D. Murdock, D. D., and A. T. Wood. *Elder*—Hon. G. B. Black.

9. *Western Reserve. Ministers*—E. M. Rollo and C. Anderson. *Elder*—W. H. Boyd.

10. *Ohio. Ministers*—F. H. Brown and M. Chase. *Elder*—E. A. Pitkin.

11. *Cincinnati. Ministers*—I. W. K. Handy and G. C. Beaman. *Elder*—T. Lee.

12. *Indiana. Ministers*—H. E. Niles and W. Y. Miller. *Elder*—S. P. Ludy.

13. *Wabash. Ministers*—C. Gillette and W. E. Caldwell. *Elder*—M. Henry.

14. *Illinois. Ministers*—S. P. M. Hastings and J. F. Ingersoll. *Elder*—J. Bodle.

15. *Peoria. Ministers*—R. A. Avery and J. Thompson. *Elder*—H. Austin.

16. *Missouri. Ministers*—G. R. H. Shumway and M. H. Dysart. *Elder*—J. Riggs.

17. *Virginia. Ministers*—W. W. Whipple and E. T. Ball. *Elder*—C. S. Rogers.

18. *Kentucky. Ministers*—C. S. Renshaw and E. T. Brantly. *Elder*—G. A. Perkins.

19. *Tennessee. Ministers*—A. J. Fennel and W. Torrey. *Elder*—L. S. May.

20. *West Tennessee. Ministers*—B. G. Riley and C. Merwin. *Elder*—E. Wells.

21. *Mississippi. Ministers*—F. S. Gaylord and W. L. Tarbet. *Elder*—A. Harrison.

Ordered, That the usual number of copies of the Roll be printed under the direction of the Clerks.

Nominations were made for the place of the meeting of the next Assembly. Philadelphia, St. Louis, New York, Brooklyn, and Galena were named. The election was made the order of the day for Monday at 10 o'clock A. M.

It was made the second order of the day for this afternoon, to receive Synodical Records, Narratives, Statistical Reports, Educational reports, reports on Church Extension, Overtures, memorials, appeals, and complaints.

Ordered, That, in the absence of the Treasurer, all moneys intended for the Commissioners' Fund be paid, on the rising of the Assembly this morning, to the Committee on Mileage; and all moneys for the Contingent Fund be paid into the hands of the Stated Clerk.

The Rev. Messrs. M. Smith, D. W. Poor, and T. S. Milligan were appointed a *Committee to nominate a preacher* on Home Missions for the next Assembly.

The subject of printing the *sermons of the Moderators* of the Assembly was referred to a *Committee* consisting of the Rev. Drs. S. H. Cox, S. C. Aiken, E. F. Hatfield, and the Elder Hon. W. Strong. [307]

Resolved, That the Assembly adjourn, at the close of this afternoon's session, until Monday at 9 o'clock A. M.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Friday, May 20th, 3 *o'clock P. M.*

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Records of the Synods were called for, and put into the hands of the Committees appointed to examine them. The Records of the Synods of Albany, Michigan, Western Reserve, Kentucky, and Mississippi, were not present.

The Narratives, with the Statistical, Educational, and Church Extension reports, were received, and put into the hands of the Stated Clerk, to be appropriately referred.

Several memorials also were presented, put into the hands of the Moderator, and by him distributed to the appropriate Committees.

The report of the Committee, appointed by the last Assembly to confer with the Executive Committee of the American Home Missionary Society, was presented and read by the Rev. T. A. Mills, one of their number, and was put upon the docket.

The American Bible Society having expressed through their Delegates, Rev. Drs. S. H. Cox and E. F. Hatfield, a desire for a conference with the Assembly, the subject was referred to Rev. M. L. R. P. Thompson, D. D., Rev. H. A. Rowland, and Elder Benjamin Hodge.

It was made the second order of the day for Monday morning to hear the secretary of the Philadelphia Education Society, and the agent of the American and Foreign Christian Union.

The Committee on Devotional Exercises made a report, recommending the following supplies for the pulpits of this city and neighborhood, on the ensuing Sabbath, which was adopted:

First Presbyterian Church—Rev. D. Howe Allen, D. D., A. M.; Rev. William Homes, P. M.; Rev. Prof. H. B. Smith, D. D., evening.

North Presbyterian Church—Rev. S. H. Cox, D. D., A. M.; Rev. J. C. Smith, P. M.

Lafayette Street Presbyterian Church—Rev. E. F. Hatfield, D. D., A. M.; Rev. H. A. Rowland, P. M.

Westminster Presbyterian Church—Rev. H. E. Niles, A. M.; Rev. Caleb J. Pitkin, P. M.

Central Presbyterian Church—Rev. F. A. Ross, D. D., A. M.; Rev. D. Murdock, D. D., P. M.

Elk Street Methodist Church—Rev. W. Jones, A. M.

Niagara Street Methodist Church—Rev. R. McLain, A. M.; Rev. Wm. Torrey, P. M.

Swan Street Methodist Church—Rev. E. J. Richards, A. M., Rev. W. Roosevelt, P. M.

Hydraulic Methodist Church—Rev. S. P. M. Hastings.

Pearl Street Methodist Church—Rev. E. T. Ball, A. M.; Rev. G. S. White, P. M. [308]

First Baptist Church—Rev. A. D. Eddy, D. D., A. M.; Rev. A. S. Brooks, P. M.

Niagara Street Baptist Church—Rev. E. W. Gilbert, D. D., A. M.; Rev. S. Mandeville, P. M.

Pearl Street Baptist Church—Rev. J. A. Carnahan, A. M.; Rev. C. Merwin, P. M.

Scotch Presbyterian Church—Rev. W. A. Niles, A. M.; Rev. Charles Brown, P. M.

North Evans—Rev. E. Whitaker.

Lockport Congregational Church—Rev. W. W. Atterbury.
Westfield—Rev. M. Smith and Rev. T. M. Hopkins.
Michigan Street Baptist Church, (*col.*)—Rev. P. Barbour, P. M.; Rev. Thomas Magruder, evening.
East Presbyterian Church—Rev. B. Mills.
Aurora—Rev. P. B. Parrey.

The nomination of Delegates to Corresponding Bodies was made the third order of the day for Monday morning next.

It was agreed to hear the reports from Delegates at the same time.

The time and place of preaching the annual sermon on Home Missions were referred to the Committee on Devotional Exercises.

The Assembly renewed the recommendation of former Assemblies, to observe the first Monday in January as a day of fasting and prayer for the Conversion of the World, and also the last Thursday in February as a day of prayer for Colleges.

Thanks were tendered to the directors of the Buffalo and Niagara Railroad Company, for the offer of excursion tickets to Niagara Falls, at a reduced rate.

The Treasurer's report was received, and referred to an *Auditing Committee*, consisting of Mr. J. M. Bradford and Hon. W. Strong.

The Committee on Bills and Overtures reported several memorials on the subject of Slavery, and recommended that they be referred to a Special Committee.

Before the question was taken, the Assembly adjourned until Monday at 9 o'clock A. M.

Concluded with prayer.

Monday, May 23d, 9 o'clock A. M.

The Assembly met, and was opened with prayer. After the usual devotional exercises, the Roll was called, and the Minutes of the last session were read and approved.

The following additional Commissioners and Delegates presented their credentials, and their names were placed on the Roll, viz.:

Rev. Henry Ward Beecher, from the General Association of New York.
Rev. John Perham, from the General Conference of Maine.
Rev. John Ballard, of the Presbytery of Schuyler.

Elder David W. Ferguson,	"	St. Louis.	
" William P. Pitman.	"	Alton.	[309]
Elder J. Marshall Paul, M. D.,	"	Philadelphia, 4th.	
" Henry S. Burton,	"	Milwaukee.	

The Assembly proceeded to determine the place for the meeting of the next Assembly, and made choice of the city of Philadelphia.

It was thereupon *Resolved*, That the next General Assembly meet in the First Presbyterian church in the city of Philadelphia, on the third Thursday of May, 1854, at 11 o'clock A. M.; and that the Rev. Albert Barnes, Rev. Thomas Brainerd, D. D., Rev. Henry Darling, and the Elders, Ambrose White and Thomas Fleming, be a *Committee of Arrangements* for the purpose.

The Committee on Bills and Overtures reported several Overtures, as follows:

No. 1.—On "Dancing," which they recommended the Assembly to answer, by referring the memorialists to the action of former General Assemblies.

No. 2.—"On Delinquent Church Members," which was put upon the docket.

No. 3.—The case of John Frederic Astie, a foreign minister.

Resolved, That the Presbytery of New York 4th, be authorized, according to their own sound discretion, regularly to admit the Rev. Mr. Astie as a member of their body.

No. 4.—The propriety of "Marriage with a Sister's Daughter," which was put upon the docket.

The Committee to whom was referred the subject of printing the sermons of the Moderators, reported the following minute, which was adopted:

"The Committee, to whom was referred the subject of publishing the sermons of the Moderators of the General Assembly, recommend to the Assembly the adoption of the following plan:

"1. That the measure seems to be due to general usefulness, and to the facts and the uses of history, as supplying to posterity what we ourselves must only desiderate in the retrospect of the Presbyterian Church, for almost two centuries now in this country, in a way at once so facile, so authentic, and so interesting, preserving the sermons preached by the Moderators of our Assemblies; an annual accession, successively accumulating as well as augmenting in value, as time increases both their quantity and their antiquity, identifying in general the characters of the age and the doctrines of the ministry.

"2. That the series commence with the sermon of the Moderator in May, 1839, as the first after the epoch of terrible memory, identified with the disruption of the Presbyterian Church by the exscinding acts of 1837 and 1838; and include all the others in succession to that of the present month in 1853.

"3. That it be, and it hereby is, earnestly recommended to every successive Assembly, to take due order in the premises to procure the publication of the sermon with which its sessions were opened, and its deliberations and measures commenced.

"4. That the performance of this service shall devolve on a special Committee, to be annually appointed, with powers, as instructed by the Assembly, to superintend and procure such publication; of this Commit[310]tee, to consist of two ministers and two ruling elders in the Presbyterian Church, the Stated Clerk of the Assembly shall be *ex-officio* a member; and it shall be his duty to send a copy of each sermon to every Presbytery in our connection, with the Minutes of the Assembly; it being understood that the treasury of the Assembly shall be in no way responsible or taxed for the measure, and that the Stated Clerk shall always preserve, subject to the order of the Assembly, a suitable number of copies for reference and use in the archives of the Assembly; and,

"5. That the Committee be authorized, in behalf of the Assembly, respectfully to request from all the ex-Moderators included, a revised copy of their sermons for the purposes aforesaid; while it will be understood by the wise that, for every particular sentiment contained in any sermon, not the Assembly, but the author of it, will be properly responsible."

The business of printing the aforesaid sermons was referred to Messrs. S. H. Cox, D. D., A. E. Campbell, D. D., James F. Trow, and James H. White.

Two copies of "A History of the Division of the Presbyterian Church in the United States of America" were presented to the Assembly by the publisher, M. W. Dodd, of New York, through the Stated Clerk; whereupon the general subject of that History was referred to a special Committee, consisting of Rev. Henry A. Rowland, Samuel H. Cox, D. D., and Rev. Isaac W. K. Handy.

The Committee on Church Extension made a report, recommending the appointment of a *Committee* of one from each Synod, *to consider the* subject of the *Education of Young Men for the Ministry.* The recommendation of the Committee was adopted, and the following persons were appointed, viz.: Rev. Marcus Smith, Rev. Sylvester Holmes, Rev. G. R. H. Shumway, Rev. A. L. Brooks, Rev. A. D. Eddy, D. D., Hon. Wm. Strong, Rev. S. M. Sparks, Rev. W. W. Atterbury, Rev. W. R. Stevens, Rev. L. Kelsey, Rev. O. H. Newton, Rev. G. M. Maxwell, Rev. J. Thompson, Rev. A. T. Norton, Rev. S. G. Spees, Rev. W. W. Whipple, Rev. W. Torrey, Rev. G. W. Nichols, Rev. G. S. White, Hon. G. B. Black, and Rev. R. McLain.

The order of the day, viz., the hearing of the secretary of the Philadelphia Education Society, was postponed until the afternoon; and it was resolved to hear at the same time statements from the Central American Education Society, and from the agent of the Society for the Promotion of Collegiate and Theological Education at the West.

A communication was received from the Presbytery of Oswego, declining to send Commissioners to this General Assembly, which, after some discussion, was referred to the Committee on Bills and Overtures.

Nominations were made of Delegates to Corresponding Bodies; and the election was made the order of the day for to-morrow P. M.

Reports were then received from the Delegates appointed by the last Assembly to Corresponding Bodies, viz.: from the Rev. E. F. Hatfield, D. D., Delegate to the General Association of Connecticut; and from Rev. Myron Tracy, Delegate to the General Association of Vermont.

The Rev. Henry Ward Beecher, Delegate from the General Association of New York, was also heard.

After which, the Assembly adjourned until 3 o'clock P. M.

Concluded with prayer. [311]

Monday, May 23d, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The unfinished business of the morning—the hearing of the reports of Delegates to Corresponding Bodies—was resumed.

Reports were received from the Rev. Henry Clark, Delegate to the Gen. Evangelical Consociation of Rhode Island; from Rev. R. W. Patterson, Delegate to the Presbyterian and Congregational General Convention of Wisconsin; from the Rev. William R. De Witt, D. D., Delegate to the Synod of the German Reformed Church; and from the Rev. Henry Kendall, Delegate to the General Association of New York.

Ordered, that the foregoing reports be published in the Appendix to the Minutes.

The unfinished business of Friday—viz., the motion to refer the *Memorials on Slavery* to a Select *Committee*—was resumed. After some discussion, the motion was carried, and they were referred to the Rev. M. L. R. P. Thompson, D. D., Rev. J. Monteith, Rev. T. S. Milligan, Rev. B. Mills; with Elders, Hon. S. Jefferson, W. Carey, and J. W. Bishop.

The Assembly then, agreeably to previous order, heard the Rev. John Patton, secretary of the Philadelphia Education Society.

The Rev. A. D. Eddy, D. D., was then heard in reference to the Central American Education Society.

The Rev. James Thompson then addressed the Assembly in behalf of the American and Foreign Christian Union.

After which, the following resolution was offered and adopted:

Resolved, That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in its Constitution, viz., to diffuse and promote the principles of religion, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists; and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community.

The Committee on Devotional Exercises made the following additional report, which was adopted:

They recommend—1. A prayer-meeting during the future sessions of the Assembly, to be held every morning in the lecture-room of this church, at 8 o'clock.

2. That, this evening, the Assembly attend a meeting in this house, to consider the objects of the American Temperance Union, to be conducted under the superintendence of Messrs. Crampton and Gregg, agents of the Society.

3. That the Assembly appoint Sabbath evening next for the celebration of the Lord's Supper; that, in this service, the Rev. S. C. Aiken, D. D., administer the Bread, assisted by Rev. S. M. Sparks; that the Rev. F. A. Ross, D. D., administer the Cup, assisted by the Rev. Chauncey Eddy; the closing hymn to be read, and the benediction pronounced, by the Rev. E. W. Gilbert, D. D.

And further, that the distribution of the elements be committed to the following elders: Hon. Otho Magruder, Anson Jewell, Hon. Wm. [312] Strong, Benjamin Hodge, N. H. Dering, M. D., Asa L. Saunders, Walter Griffith, and Elijah De Witt, M. D.

4. That the sermon on Home Missions be preached on Thursday evening.

The Committee, to whom it was referred to make proper arrangements for a meeting in behalf of the American Bible Society, reported, recommending that the meeting be held in the First Presbyterian church, on Wednesday evening of this week; the Rev. J. B. Richardson, agent of the Society, to introduce the business of the meeting, preparatory to a discourse by the Rev. S. H. Cox, D. D., one of the Delegates from the American Bible Society to this body.

The report was adopted.

The report of the Committee of Conference with the Ex. Com. of the American Home Missionary Society, which had been put upon the docket, was taken up and referred to the Committee on Church Extension.

An invitation was received from the Young Men's Christian Union of Buffalo, to visit their reading-room, and make use of it during the present sessions. The thanks of the Assembly were tendered to the Union.

Also, an invitation from Russell H. Heywood, Esq., president of the Buffalo and New York City Railroad, tendering to the Assembly an excursion over their road to Portage, on any day of this week which might suit the convenience of the Assembly. The invitation was accepted for Saturday next, with the thanks of the Assembly.

On motion of Rev. A. D. Eddy, D. D., it was *Resolved*, That a Committee be appointed to prepare a minute, expressive of the views of this Assembly, on the great and important subject of Religious Liberty.

Adjourned until to-morrow, at 9 o'clock A. M.

Concluded with prayer.

Tuesday, May 24th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

Half an hour was occupied with devotional exercises. After which, the Roll was called, and the Minutes of the preceding session were read and approved.

The following new Commissioners presented their credentials, and their names were entered on the Roll, viz:—

Elder Frederick W. Andrews, from the Presbytery of Watertown.
Rev. Joel Wakeman, " " Angelica.
Elder William R. Shepherd, " " Pennsylvania.

The Moderator announced the following as the *Committee* on the subject of "*Religious Liberty*," viz., Rev. A. D. Eddy, D. D., Rev. W. Rockwell, and Hon. W. Strong.

A communication was received from the Rev. J. Morris Pease, the secretary of the Pennsylvania Colonization Society, offering for the use of the Assembly 200 copies of the May number of the *Colonization Herald*, and soliciting an expression of the favor of the Assembly towards the missionary aspects and claims of that enterprise.

The Assembly proceeded to hear the Delegates from foreign bodies, in such communications as they desired to make. The Rev. John Per- [313] ham, from the General Conference of Maine, and the Rev. Jeremiah Porter, from the Presbyterian and Congregational General Convention of Wisconsin, made interesting statements in reference to the state of religion, education, and temperance within their respective bounds.

A communication was also read from the Rev. Elias Heiner, D. D., the Delegate appointed to represent the General Synod of the German Reformed Church in this Assembly.

The annual report of the Committee appointed to superintend the publication of Doctrinal Tracts was read, and, with the accompanying documents, referred to a *Committee*, consisting of Rev. William Torrey, Rev. E. J. Richards, and Elder W. S. Griffith.

The answers of the Presbyteries to the reference of the last Assembly, on the subject of the Commissioners' and Contingent Funds, were received and referred to the Committee on the Polity of the Church.

It was made the second order of the day for this P. M. to hear reports and statements from the various Theological Seminaries within our bounds.

Overture No. 2, on the subject of "Delinquent Church Members," was taken up, and a motion was made that the report of the Committee be adopted.

The Rev. E. F. Hatfield, D. D., moved a postponement of the motion, with a view to introduce the following substitute:

Resolved, That the Assembly judge the action of the Assembly of 1825 to be sufficiently explicit; and that it fully sustains the course of the Presbytery of North River in the premises.

After much discussion, on the motion of the Rev. A. D. Eddy, D. D., the whole subject was referred to a special Committee, viz., Rev. H. A. Rowland, Rev. William Torrey, and Rev. William W. Collins.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Tuesday, May 24th, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Committee appointed to audit the accounts of the Treasurer reported that they had examined said accounts, with the accompanying vouchers, and found them correct; and that the balance in the Treasurer's hands, carried to the new account, is $65.24.

The report was adopted.

The Committee, to whom was referred the subject of the "History of the

Division of the Presbyterian Church," made a report, which, after being amended and modified, was adopted, and is as follows:

"*Whereas*, the Assembly have heard with pleasure that a "History of the Disruption of the Presbyterian Church" has been prepared under the direction of the Synod of New York and New Jersey;

"*Resolved*, That, in the view of this Assembly, it is desirable that a correct history of the causes leading to this unhappy division should be in possession of all our churches; and we would commend this volume to the examination of our ministers and members, with a view to the [314] securing of a correct and acceptable history of the painful disruption to which the Presbyterian Church has been subjected."

The Committee to nominate a preacher on Home Missions for the next year, recommended the Rev. Frederick A. Ross, D. D., of the Presbytery of Holston, principal, and the Rev. Charles White, D. D., of the Presbytery of Crawfordsville, alternate. The recommendation was adopted.

The Committee on the Polity of the Church presented a report, recommending the formation of a new Synod, to be called "the Synod of Iowa," as follows:—

"At the request of the Presbyteries of Des Moines, Iowa City, and Keokuk, and the concurring request of the Synod of Illinois, that the said Presbyteries be formed into a new Synod, it is hereby *Resolved*, that the Presbyteries of Des Moines, Iowa City, and Keokuk be, and they are hereby, set off from the Synod of Illinois, and erected into a new Synod, to be styled "The Synod of Iowa," to meet at Yellow Springs, Iowa, on the first Thursday of September next, at 2 o'clock P. M.; that the Rev. W. W. Woods be appointed to preach the opening sermon, and preside till a Moderator be elected; and, in case of his absence, the oldest minister present."

The same Committee also reported that they had received a request from the Presbyteries of Otsego, Delaware, and Chenango, to be erected into a new Synod, and recommended that it be granted, provided the Commissioners from the Synods to which these Presbyteries are attached do not object: the new Synod to take the name of "The Synod of Susquehanna." Their report was put upon the docket.

The Assembly proceeded to the first order of the day, viz., the election of Delegates to Corresponding Bodies, which was referred to a canvassing Committee.

The Assembly then heard reports and statements concerning our Theological Seminaries. The Rev. S. H. Cox. D. D., made statements in reference to the Union Seminary, New York. After which, the following resolution was adopted, viz.:

"The General Assembly have heard, with great pleasure and gratitude to God, that the Union Theological Seminary in the city of New York, in addition to a large sum contributed for its establishment, has recently secured an endowment of more than a hundred thousand dollars, by which it is placed on a secure pecuniary basis; and they take this occasion, in view of its increased facilities for the accommodation of students, and of its ample provision for their thorough education for the sacred ministry, most cordially to commend it to the prayers and patronage of our churches."

Written reports were received from the Auburn Seminary, the Lane Seminary, and the Maryville Seminary.

After which, the following resolution was adopted:—

Resolved, That the General Assembly regard with an increased and lively interest the efforts of the American Sunday-School Union, especially in their endeavors to open, in the destitute portions of the land, Sabbath-schools for

the instruction and training of the young; that we acknowledge them in many instances to have formed the nucleus of a [315] Christian congregation; and we desire renewedly to commend this noble cause to the sympathy, prayers, and benefactions of the Church.

Adjourned until to-morrow, at 9 o'clock A. M.

Concluded with prayer.

Wednesday, May 25th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

After the usual time had been occupied with devotional exercises, the Minutes of the preceding session were read and approved.

Mr. Linus C. Barnes, Elder from the Presbytery of Troy, presented his credentials, and his name was put upon the Roll of the Assembly.

The Committee appointed to collect and count the votes reported, that the following persons had been duly elected Delegates to Corresponding Bodies: viz., to the

General Association of Connecticut—Rev. J. N. Lewis, principal; and the Rev. David Murdock, D. D., alternate.

General Association of Massachusetts—Rev. William Adams, D. D., principal; and the Rev. M. L. R. P. Thompson, D. D., alternate.

General Association of New Hampshire—Rev. Andrew J. Fennel, principal; and the Rev. Jacob Little, alternate.

General Association of New York—Rev. Samuel T. Spear, D. D., principal; and the Rev. James W. McLane, D. D., alternate.

General Conference of Maine—Rev. Baruch B. Beckwith, principal; and the Rev. Hiram Gregg, alternate.

General Convention of Vermont—Rev. Nathaniel E. Pierson, principal; and the Rev. Eber M. Rollo, alternate.

General Evangelical Consociation of Rhode Island—Rev. Frederick A. Ross, D. D., principal; and the Rev. Samuel H. Cox, D. D., alternate.

General Synod of the Lutheran Church in the United States—Rev. M. L. R. P. Thompson, D. D., principal; and the Rev. Samuel Washburn, alternate.

General Synod of the German Reformed Church in the United States—Rev. Albert T. Chester, D. D., principal; and the Rev. Washington Roosevelt, alternate.

General Assembly of the Cumberland Presbyterian Church—Rev. Gideon S. White, principal; and the Rev. Robert McLain, alternate.

Presbyterian and Congregational General Convention of Wisconsin—Rev. William C. Wisner, D. D., principal; and the Rev. Timothy M. Hopkins, alternate.

The Committee on Mileage presented their report, stating that there have been paid into the hands of the Committee, from 51 Presbyteries, $1,328.15. An apportionment has been made on 43,296 miles of travel in coming to the Assembly, at the rate of $3.06 for every one hundred miles of travel, and in favor of 74 members, the whole number who are understood to have applied under the rules for a portion of the fund.

The report was adopted; and, in the absence of the Treasurer, the Committee on Mileage were authorized and directed to pay the Commissioners accordingly.

The Committee on Church Extension made a report on the subject of [316] Church Erection, for the consideration of which the Assembly went into an interlocutory meeting until 12 o'clock.

After which, the report of the Committee, having been amended, was adopted, and is as follows:

"The Committee on Church Extension submit the following report:

"That they have had submitted to them numerous papers touching the subject of church erection. These papers all indicate a wide-spread want existing, especially in the newer and more sparsely-settled portions of the country. As examples in point, take the following facts:

"The Presbytery of Peoria and Knox reports nine churches, and only six church edifices—three of their churches being without houses of worship.

"The Presbytery of Milwaukee reports four churches destitute of houses in which to meet and worship God.

"The Presbytery of Schuyler reports seventeen churches, and only twelve houses for divine worship.

"The Presbytery of Harmony reports ten churches, and six church edifices, with a joint interest in three others.

"The Presbytery of Marshall reports twenty churches, and eleven church edifices, leaving nine without a tabernacle. Of these, however, three have houses of worship in process of erection.

"The Presbytery of Franklin reports twenty-three churches, and only fifteen church edifices.

"The Presbytery of Scioto reports twenty-two churches or regular preaching-stations, and only ten houses of worship.

"The most of the Western Presbyteries report numerous points within their respective bounds where additional churches might be organized and congregations gathered, and the usefulness of ministers already in the field greatly increased, and new fields opened for many other laborers to enter and gather sheaves for the garner of the Lord, if the means were provided slightly to aid young and feeble communities in erecting small, but decent and comfortable houses of worship. We have a thousand new communities just assuming shape and form, and ere they become well established, a thousand others will have sprung up to be fashioned and shaped in turn. An immense work is before us; the moulding in forms of truth and righteousness of a million of new communities, now forming, or soon to be formed in the United States and their adjacent Territories. Into every such little community we would throw the Bible, the Sabbath, the church, and the living ministry, as the only nucleus around which society can crystalize in forms of beauty and of purity.

"The word of God is the sword of the Spirit, tempered and burnished in heaven. The Sabbath is the time when, the house of God is the place where, and the sanctified living ministry is the arm by which, that sword is to be effectually wielded for the conquest of the world. God has given us the Bible and the Sabbath. We must build the houses, and educate and support the men, to render complete this divinely-ordained system of means for the renovation of a fallen world.

"A small amount of aid will enable many a feeble congregation to build a house, who otherwise would not dare to undertake it. Two, if not more of our Synods, have already done something to meet this want [317] within their own bounds. But the want is felt very widely. Six Presbyteries, in Ohio, Michigan, Illinois, Wisconsin and Iowa, urge us to take action in this behalf. A Presbytery in New York, and one of the richest in our connection, suggests the subject in its report, and pledges itself in advance to do its part in this great work; while a gentleman in Cleveland spontaneously pledges himself to give $1000 to this object, if $50,000 can be raised.

"With such facts before us, your Committee cannot doubt what is the will of God in respect to this matter. A clear voice and distinct is manifestly calling to us that we go forward. Your Committee would therefore recommend the following action:

"*Resolved*, 1. That the General Assembly, relying on the assisting grace of God and the hearty co-operation of his people, will undertake to raise, within the present year, the sum of $100,000, which shall constitute a permanent fund to aid feeble congregations in erecting houses of worship.

"*Resolved*, 2. That, in the furtherance of this object, the Assembly do now elect, by ballot, and annually hereafter, a Church Erection Committee, to be composed of ten members, one-half of whom shall be ministers, six to reside in or near the city of New York, and four in or near the city of Philadelphia; including the Stated and Permanent Clerks and the Treasurer of the Assembly; with power to fill their own vacancies; said Committee to employ, at their discretion, a Corresponding Secretary, who shall be paid a suitable salary, together with his traveling expenses.

"*Resolved*, 3. This Church Erection Committee shall meet in the city of New York, on the second Wednesday of June next, and thereafter, on their own adjournment, in the cities of Philadelphia and New York alternately, at least once in three months, their necessary traveling expenses being defrayed.

"*Resolved*, 4. The General Assembly hereby authorize said Committee to take such measures as to them may seem best to bring the claims of this great object before our churches, so as to secure as soon as possible the fund above named: said Committee to be authorized, also, to renew the appeal annually to our churches, in order to make up any deficiency which may exist in the first simultaneous subscriptions to complete the fund, or which may arise thereafter; it being the purpose of the Assembly to raise and maintain a permanent fund of $100,000, for the purposes herein specified.

"*Resolved*, 5. The General Assembly recommend that a collection or subscription be taken in all our churches in behalf of this object, on the second Sabbath of November next; and that the money thus raised be forwarded to Anthony P. Halsey, Esq., the Treasurer of the General Assembly, or to his successor duly appointed, to be held in trust for the use, and subject to the order, of the above-named Committee.

"*Resolved*, 6. The Stated Clerks of the several Presbyteries shall constitute a Committee of Correspondence for their respective Presbyteries, with the Church Erection Committee; communicating all needed information in respect to the state and wants of their churches; and the [318] Church Erection Committee, thus informed, shall report to the General Assembly, from year to year, the facts as they exist in respect to the relative wants of the different Synods, and also, the amount and condition of the fund under their direction, and their opinion of the proper apportionment of the same; whereupon the Assembly shall determine the amount to which each Synod shall be entitled for the year next ensuing. And thus, at each successive Assembly, the Committee shall report as aforesaid; and, further, they shall report a full statement of all moneys loaned or donated from the fund, and the securities taken therefor; and the Assembly shall direct, as before, the distribution of said fund among the Synods in our connection.

"*Resolved*, 7. Each Synod, through its Committee on Church Extension, of which the Stated Clerk of the Synod shall be *ex-officio* Secretary, shall draw on the Church Erection Committee for such portion of the fund as has been allotted to it, in such sums as it shall from time to time loan or donate to particular churches within its bounds. But no draft shall be made by any Synod for any portion of the fund allotted to it, until, where the money is loaned, each particular loan shall have been definitely agreed upon, and sufficient security in bond and mortgage or personal notes shall have been duly executed and placed in the hands of the Stated Clerk of said Synod, who shall with his draft transmit a statement of the loan thus made and the

security taken; nor shall any draft be made until such accompanying statement, satisfactory to the Committee, shall have been received.

"*Provided*, That the Church Extension Committee of each Synod, when, in their estimation, the circumstances of the case demand it, may also donate to feeble churches within their bounds, or remit on previous loans, such sums as they shall judge proper; not to exceed, however, in the aggregate, a sum equal to one fourth part of the amount apportioned to said Synod for the current year. And the Church Erection Committee shall pay the drafts for such donations in the same manner as for the loans above authorized. All moneys thus donated or remitted to be secured on the house in case of a change in the ecclesiastical relations of the church thus aided.

"*Provided*, further, That all churches, to whom moneys are thus donated or remitted, shall take an annual collection in behalf of the Church Erection Fund, at least until they shall have thus repaid the amount which was granted them. No interest shall ever be demanded for any moneys loaned to congregations from this fund, until by the terms of the loan the principal has become due."

A resolution was offered in reference to the Funds of the Assembly, which was put upon the docket.

The Rev. Charles Brown, Rev. E. H. Gillett, and Elder W. P. Cook were appointed a *Committee to nominate* the Committee contemplated by the resolutions on Church Erection.

Adjourned until 3 o'clock P. M.

Concluded with prayer. [319]

Wednesday, May 25th, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the preceding session were read and approved.

A communication was received from the Rev. R. W. Patterson, informing the Assembly that, in consequence of disease with which he had been visited since his arrival in this city, he would be unable to fulfil the appointment to preach the annual sermon on Home Missions. The letter was referred to the Committee on Devotional Exercises.

The Committee on the Education of Young Men for the Ministry reported, and recommended the adoption of the following preamble and resolutions:—

"*Whereas*, an imperious necessity now exists for increased efforts in the cause of education for the Christian ministry;

"And *whereas*, the Assembly have learned, with interest and pleasure, that measures are now under consideration to reorganize and modify the system of educational efforts, by which the cause may be placed upon a new basis; therefore,

"*Resolved*, That the attention of the Presbyteries be directed to the subject, for the purpose of seeking out and presenting young men of suitable qualifications for the ministry, and the securing of the more vigorous co-operation of the churches in this most important cause.

"*Resolved*, That a Committee of six be appointed by this Assembly, who shall express the sympathy and interest of this Assembly, and co-operate in measures for the securing of the important end of education for the ministry.

"*Resolved*, That the Committee appointed to represent this Assembly shall consider the whole subject of Education for the Ministry, and report to the next General Assembly some plan for the united action of the Presbyterian Church with reference thereto.

"*Resolved*, That, in the meantime, the recommendations of the last General Assembly (page 170) to the Presbyteries be repeated by this Assembly."

The Rev. A. L. Brooks submitted the following minority report, which he moved as a substitute for that of the majority:

"*Whereas*, The providence of God, and the exigencies of the Church and country, imperatively demand that the Presbyterian Church recognize the responsibility, and enter upon the work, of providing for itself an adequate ministry by an agency of its own appointment; and,

"*Whereas*, no plan is at present in operation which calls forth the energies and develops the resources of the Church in this regard; and,

"*Whereas*, In the adoption of such a plan, there are many interests to be consulted, and the wants of many different sections of the Church to be provided for; therefore,

"*Resolved*, That a Committee of five be appointed to consider the whole subject, and report to the next Assembly a plan for the united action of the Presbyteries with reference thereto.

"*Resolved*, That, in the meantime, the recommendations of the last General Assembly (page 170) to the Presbyteries be repeated by this Assembly." [320]

After a long discussion, the matter was issued by the adoption of the following:

"*Resolved*, 1. That for the present we recommend the Central American Education Society and the Philadelphia Education Society as a suitable agency to be employed for this purpose.

"*Resolved*, 2. That a Committee of five be appointed to consider and digest a plan for the education of young men for the Gospel ministry, and report the same to the next Assembly."

The Rev. Henry W. Beecher, Delegate from the General Association of New York, after a short address, to which the Moderator responded, respectfully took his leave.

The Committee on Bills and Overtures made a report on the paper * from the Presbytery of Oswego, which was adopted, and is as follows:

"The Assembly has received the above document from the hand of its Stated Clerk, and has heard it read only with grief and disapprobation. It is happily a strange or rather a unique paper; the Assembly hopes its like will never be reproduced to do evil; since it were hard for any wise man to think that such a measure could do good in any possible relation.

"The Assembly, remembering the meekness and the gentleness of Christ, would treat the action of the Presbytery of Oswego, from which no such action was ever anticipated, with great forbearance; still hoping, from all its known antecedents, and from some or all of its minority, and from the better second-thoughts of all its members, that its very censurable example will be wisely corrected before the next Assembly shall convene.

"In order to this desired result, the Assembly feels called to counsel every individual constituent of that beloved Presbytery, solemnly to consider in their closets the following questions, namely:

"1st. Whether such means as some of them have used are well adapted to attain any good end at all, especially the end which they avow as that at which they aim?

"2d. Whether it is wise for a Presbytery, when it doubts the wisdom of any measure enacted or omitted by the Synod or the Assembly to which it is in compact solemnly subordinate, to exemplify the spirit of nullification, secession, rebellion, covenant-breach, or any other disorganization in its corporate acts and doings, public and avowed in the matter; or whether the

* The resolution of the Presbytery of Oswego, reads: "*Resolved*, That we decline appointing Delegates to the General Assembly until that body absolve itself from the sin of Slavery by non-fellowship with voluntary slaveholders."

Presbytery thinks that this is the way to serve God and do its duty, and set a precedent and example to this country and the Church for them in any way to copy or imitate, in their appropriate spheres?

"3d. Whether the solemn import of their ordination vows, and obligations as personal Christians, has been more honored or more violated by their individual action in this matter, which the Assembly forbears largely to characterize as it plainly deserves, but which the Assembly solemnly condemns; yet with still paternal or rather fraternal feelings, and in the name of the Great Head of the Church, commends to their reconsideration who have done this deed, and for which it is the prayer of the Assembly that God would give them the grace of repentance. See Form of Government, Chap. XIII., five Questions—answered; Chap. XV., eight [321] Questions—answered; and Chap. XII., sec. 5, with the powers and duties of the General Assembly.

"The Assembly also affectionately invokes the attention of the Synod of Utica, in a way of forbearance and wisdom, to the improper action of one of its Presbyteries, as above."

Also, an answer to a memorial on Forms of Worship, which was adopted, and is as follows:

"In reference to the subject of public worship, its forms of order and propriety in all our churches, and with the view of ultimate improvement, as related to the power of godliness and its advancement in them, as well as to greater uniformity and decorum in the public worship of God, especially on the Lord's day, and in the services of the sanctuary, the Committee having had their attention awakened to the subject by several communications, hereby recommend to the Assembly the adoption of the following results, viz.:

"1. That the importance of the subject is acknowledged and widely felt; with certain evils incidental that call for animadversion and correction from the judicatories of the Church, and seem to require of this Assembly to take the initiative, at least, in hope of ultimate benefits realized to all our community, as the result of wise and persevering measures to this end.

"2. That while the difficulties connected with the subject are great, in the vast and yet not homogeneous districts of our common country, the Assembly judges that they are not insurmountable; but, on the contrary, capable of complete removal, as the consequence of 'endeavoring earnestly to keep the unity of the Spirit in the bond of peace;' duly remembering that the Church is one, her interests one, and one her hope, her faith, and her final reward; while her ministry and her membership wisely and devoutly co-operate, with one heart and one mind, *ὁμοθυμαδὸν*, to this desired result; and remembering, too, that what cannot be finished in a day, may be begun in a day, and finished possibly and yet desirably in successive years; according to the grand canon of the Holy Ghost: 'Let all things be done decently and in order.'

"3. That the order of successive parts in public worship, posture in singing, in praying, and in hearing; the method of administration of the sacraments of Baptism and the Lord's Supper, and the whole exterior form of worship, admit of improvement, and in a good degree of uniformity, in our churches; and indeed properly require it, not the less, but rather the more, because of the admitted and the maintained superiority of spiritual worship, with which it is necessarily associated, and to it properly subordinated, as justly auxiliary and subservient. And

"4. That this whole subject be referred to a special *Committee*, to consider it gravely and at large, and mature and offer the results of their consideration in a *report to the next Assembly*."

The Rev. Harvey Curtis, S. W. Fisher, D. D., P. H. Fowler, Wm. Adams, D. D., and Charles H. Read, were appointed to this service.

The Committee on Bills and Overtures presented also a report on the subject of memorializing the Government in reference to the rights of conscience in foreign countries, which was referred to the Committee on Religious Liberty. [322]

Adjourned until to-morrow at 9 o'clock A. M.

Concluded with prayer.

Thursday, May 26th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

Half an hour was occupied with devotional exercises.

The Minutes of the preceding session were read and approved.

Messrs. R. P. Herbert, Elder, from the Presbytery of St. Joseph; and Calvin T. Hulburd, Elder, from the Presbytery of St. Lawrence, presented their credentials, and their names were placed upon the Roll of the Assembly.

The Committee on Leave of Absence reported that leave had been given to Messrs. John Mason, Charles S. Rogers, Asa L. Brooks, Ira B. Tuthill, J. P. Cumming, A. R. Riggs, Wm. Day, Samuel Ludy, H. S. Burton, C. N. Ordway, M. D., and H. Y. Slaymaker.

The Rev. S. G. Spees made a statement in reference to the Galena Theological Seminary.

The Committee appointed to nominate the Committee on Church Erection made a report, with a list of names as candidates for this office; and, with an amendment offered by the Rev. S. G. Spees, it was referred to the Committee on Church Extension.

The report on the subject of the formation of a *new Synod*, by the name of "The Synod of Susquehanna," was taken up for consideration, and, after some discussion, was referred to a special *Committee* consisting of Rev. Messrs. S. P. M. Hastings, J. F. Ingersoll, and A. P. Allen.

The Committee to whom was referred the report on "Delinquent Church Members," and also the memorial from the Presbytery of North River, made a report, the consideration of which was deferred, to await the report of the Committee appointed to examine the Records of the Synod of New York and New Jersey.

The reception of reports on the Synodical Records was made the order of the day for this P. M.

The consideration of the Overture on the subject of the marriage of a man with his sister's daughter, was made the second order of the day for this P. M.

The following resolution relative to the American Bible Society was adopted:—

"The General Assembly take pleasure in renewing the recommendations given by former Assemblies to the American Bible Society; and in view of the vastly increasing immigration to this country from foreign lands; the insidious, strenuous, combined and unremitting efforts of the papal hierarchy to exclude the Bible from our public and other schools; and the abundant facilities for a wide diffusion of the Scriptures afforded by the erection of a new Bible House, of the most ample dimensions, in the city of New York; the Assembly recommend that the ministers of our churches urge upon their people to contribute with increased liberality to the funds of this noble institution."

Adjourned until 3 o'clock P. M.

Concluded with prayer. [323]

Thursday, May 26th, 3 o'clock P. M.

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

The Assembly proceeded to hear the reports of the Committees on the Synodical Records; and, on the recommendation of the respective Committees, the Records of the following Synods were approved as far as written:—Albany, Utica, Geneva, Genesee, Pennsylvania, West Pennsylvania, Ohio, Cincinnati, Indiana, Wabash, Illinois, Peoria, Missouri, Virginia, Tennessee, and West Tennessee.

The Records of the Synods of Kentucky, Western Reserve, and Mississippi were not present.

The Records of Michigan were present, but not written up.

The Records of the Synod of New York and New Jersey were approved, with the exception of the action of the Synod (p. 381) in relation to the course of the Presbytery of North River, in the case of delinquent church members.

The Rev. William Homes gave notice of a dissent from the foregoing exception.

The Committee to whom were referred the memorials on Slavery, made a report, the consideration of which was made the order of the day for to-morrow morning.

The Committee on Bills and Overtures made a report on the subject of the Sabbath, which was adopted, and is as follows:

"The Assembly are at a loss what to say more than what they have repeatedly said, by way of urging on all our churches and congregations, and the community generally, a better observance of the holy Sabbath. Of its divine original and authority we have no doubt. Nor can we doubt its indisputable necessity in keeping up the institutions of religion, and in promoting the cause of salvation and pure morality. What could we do without the Sabbath? And where, in half a century, will be our glorious civil and religious liberty, if the terrible process of Sabbath-desecration be permitted to go on as it has done for the past ten years? Let the history of other nations answer. Let the fearful declarations of God's Word admonish us to anticipate the result. 'For the nation and kingdom that will not serve Thee shall perish.'

"While, therefore, we earnestly entreat our fellow-citizens of every class to 'remember the Sabbath day to keep it holy,' the Assembly do hereby, in a special manner, enjoin it upon the church sessions to watch over their brethren with tenderness and great fidelity in respect to the observance of the Sabbath; and to exercise wholesome discipline on those who, by traveling or other ways, presume to trample upon this sacred institution. And we further enjoin it upon the Presbyteries, annually to institute inquiries of the eldership, as to the manner in which this injunction has been attended to in their respective churches."

The Assembly proceeded to the election of the Committee on Church Erection. The Rev. Messrs. W. W. Atterbury and G. R. H. Shumway were appointed a Committee to collect and count the votes.

The Committee on Bills and Overtures made a report on the subject of "Sacred Music," which was referred to the Committee appointed to report to the next Assembly on the subject of "Forms of Worship." [324]

Also, a report on the subject of the Plan of Union, the consideration of which was deferred.

The Rev. John Perham, the Delegate from the General Conference of

Maine, after a brief address, to which the Moderator responded, respectfully took his leave.

Adjourned until to-morrow at 9 o'clock A. M.

Concluded with prayer.

The annual sermon on Home Missions was preached before the members of the Assembly, on Thursday evening, in the North Presbyterian church, by the Rev. David B. Coe, according to appointment, from Matt. xxvi. 8: "To what purpose is this waste?"

Friday, May 27th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

Half an hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

The Committee appointed to count the votes for members of the *Committee on Church Erection*, reported that the following persons had been almost unanimously elected, viz.: Rev. Albert Barnes, of Philadelphia; Rev. Samuel T. Spear, D. D., of Brooklyn, N. Y.; Rev. George L. Prentiss, of New York; Walter S. Griffith, Esq., of Brooklyn; Samuel H. Perkins, Esq., of Philadelphia; William E. Dodge, Esq., of New York; and Charles S. Wurts, Esq., of Philadelphia: together with the Stated and Permanent Clerks and the Treasurer of the Assembly, *ex officio*.

The Committee on the Polity of the Church reported the following Overture, which was adopted:—

Resolved, That the Clerks of the Assembly secure the translation and publication, in the German language, of the Confession of Faith of the Presbyterian Church, and of some Book of Psalmody; provided the same can be done without expense to the General Assembly."

They also reported a minute in reference to the Commissioners' Fund, which was put upon the docket.

Also, on the subject of Romish Baptism, which was put upon the docket.

The Committee, to whom was referred the subject of the "Rights of Conscience and Religious Liberty," made a report, which was put upon the docket.

The Committee on Leave of Absence reported, that leave had been given to Messrs. W. J. Cornell, William W. Collins, Felix Tracy, Lucius S. May, Mahlon T. Hewit, Samuel Small, S. V. R. Trowbridge, William R. Stevens, Luther F. Lyman, Elijah De Witt, M. D., and John McClure.

The Rev. A. D. Eddy, D. D., and the Elders, John M. Bradford and Hon. William Strong, were appointed a *Committee* to report *on the Legal Powers*, Claims, and Liabilities *of the General Assembly;* and also on the subject of the Funds of the Assembly generally; with discretionary powers to take such action in relation thereto as may be deemed advisable; and that they report to the next General Assembly. [325]

The Rev. William Homes, in behalf of himself and forty-three other Commissioners, in accordance with notice given yesterday, submitted the following dissent from the action of the Assembly on the report of the Committee on the Records of the Synod of New York and New Jersey:

"The undersigned, acting in the fear of God, and unfeignedly regardful of the interests of the Presbyterian Church and the just rights of its individual members, in the full belief that the action of the Assembly, in excepting to the Records of the Synod of New York and New Jersey, was erroneous in judgment, and may prove the sanction of future action mis-

chievous to the honor of the Church of Christ, involving principles injurious to the interests of religion, and subversive of the constitutional rights of the members of the Presbyterian Church, ask leave respectfully to dissent from the action above mentioned for the following reasons:—

"1. It concedes to the judicatories of the Church the right to inflict a judicial sentence upon members of churches, without a trial, contrary to the Form of Government, in which there is no authority whatever for sentence of any kind against such, without a fair and impartial trial—a citation and a hearing.

"2. It violates the constitutional rights of individuals, not less sacred in the Church than out of it, to such trial for any alleged offense before sentence of condemnation can be pronounced upon them; reversing also the principle of common law, that innocence is to be presumed of every individual, till proved guilty by due process of trial, he having fair opportunity to explain or defend.

"3. It is mischievous to the interests of justice, and the credit of religion, in that it establishes the principle, that, not only in the offense in question, but in any and every alleged offense, a judicatory may sit in judgment upon members of churches, and, without legitimate trial, record sentence of suspension or excommunication.

"4. Affording license as it does for such indiscriminate and unlimited illegal action, even if the course of the lower judicatory should be defined and limited to cases where sessions could know, that members had unworthily separated themselves from church association, yet sentence of suspension is utterly unwarranted in such cases, without a citation and a hearing; and, moreover, the difficulty in ascertaining the real facts, and the possibility of committing a mistake, are so manifest, that such a proceeding is to be discountenanced in all cases.

"5. By assuming that members of churches have absented themselves without good and sufficient reasons, when, in many cases, it is impossible that the judicatory should know any thing about it, it allows that a stigma may be inflicted upon members of the Church, worthy, and in other places fulfilling conspicuously their obligations as true and honorable members of Christ's Church universal, and upon others who are kings and priests unto God, in the New Jerusalem.

"6. Even if it be affirmed that such sentence of suspension, as is sanctioned by the action from which we regret to be compelled to dissent, entails no obloquy; yet the Form of Government knows nothing of a sentence of suspension from the honorable and precious privileges of church membership that does not imply guilt and reproach, and furnishes no authority for a sentence of condemnation without dishonor. [326]

"For these reasons, which seem to us to take deep hold of the foundations of justice and true religion in the Presbyterian Church, and believing that the offense for which it is implied that sentence of suspension may be pronounced without a trial, however, as we freely allow, it is one requiring the notice of church sessions, is not one so offensive to the honor of Christ, or destructive of the purity and edification of the Church, as to justify the alarming proceeding of a departure from the express enactment of our Form of Government, and an ignoring of those rights guaranteed by civil and ecclesiastical law, we beg leave to dissent from the action of the General Assembly, and to have these reasons spread upon the Minutes."

William Homes, John Bullard,
Washington Roosevelt, M. H. Dysart,

B. B. Beckwith,	Charles Brown,
Calvin T. Hulburd,	Frederick H. Brown,
Henry A. Rowland,	Hutchins Taylor,
E. A. Pitkin,	James V. Moore,
Moses Thacher,	E. H. Young,
George H. Hulin,	Alfred Ketcham,
A. D. Eddy,	William Torrey,
Samuel H. Cox,	Nicoll H. Dering,
N. E. Pierson,	W. E. Caldwell,
Moses Sawyer,	Epher Whitaker,
Daniel W. Poor,	H. G. Blinn,
T. M. Hopkins,	John Clouds,
S. P. M. Hastings,	S. C. Aiken,
Frederick A. Ross,	Hiram Gregg,
S. M. Sparks,	Stephen Whitaker,
J. C. Beach,	Sylvester Holmes,
Robert McLain,	S. N. Robinson,
Thomas Magruder,	G. M. Maxwell,
James A. Carnahan,	E. W. Tuttle,
W. H. Bird,	P. Barbour.

The Rev. Marcus Smith, Rev. E. J. Richards, Rev. J. C. Smith and Hon. William Strong, were appointed a Committee to answer the foregoing dissent, who subsequently presented a report, which was adopted, and is as follows :—

"It is fully conceded and firmly maintained by the General Assembly, that in all cases where an offender can be reached by citation and brought to trial, it is the duty of the judicatory to which he is directly amenable to proceed against him according to the process prescribed by the Book of Discipline.

"But the action complained of by the dissentients relates to a very different class of cases. The individuals in question have absented themselves from the church with which they are connected, and after diligent inquiry cannot be found. They are, therefore, beyond the reach of citation. They cannot possibly be brought to trial. Shall the church, in such cases, be responsible for them? As they have placed themselves [327] beyond the oversight of the church, it is but reasonable that the church should be permitted to secure itself against any reproach which might come upon it from the conduct of such absentees.

"In accordance with these principles, the Constitution of our Church makes provision (Book of Discipline, Chapter XI.) for the case of absent church members. It relieves the church from the responsibility of sustaining a certificate of good standing when it has run on for more than one year. It implies that a church member may not absent himself a longer time from the ordinances, without a forfeiture of his good standing. In those cases, therefore, where individuals have absented themselves for years together, and after the most diligent inquiry cannot be found, it is but right that the session of the church to which they are amenable should make entry of the fact on their records, and declare such persons to have forfeited their good standing, until they return and account for their absence. Such was the judgment of the Assembly of 1825, with which this Assembly perfectly accords."

The Rev. S. Holmes moved a reconsideration of the action of the Assembly in reference to the Records of the Synod of New York and New Jersey.

The motion was lost.

The Assembly proceeded to the order of the day, viz., the consideration of the report on Slavery.

A motion was made to adopt the report.

Rev. F. A. Ross, D. D., moved an amendment.

The Rev. A. D. Eddy, D. D., moved a postponement of the question before the house, to take up a substitute.

Rev. E. J. Newlin moved an indefinite postponement of the whole subject.

Before the question was taken, the Assembly adjourned until 2½ o'clock P. M.

Concluded with prayer.

Friday, May 27th, 2½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the morning session were read and approved.

The unfinished business of the morning, viz., the consideration of the report on Slavery, was resumed; the question being on the motion for an indefinite postponement of the whole subject.

The discussion occupied the afternoon until 5½ o'clock, when the previous question was called for and carried; and the whole subject under discussion was indefinitely postponed.

The Committee on Devotional Exercises reported a List of Supplies for the pulpits of this city and vicinity, on the next Lord's day, viz.:

First Presbyterian Church—Rev. S. H. Cox, D. D., A. M.; Rev. F. A. Ross, D. D., P. M.

North Presbyterian Church—Rev. E. F. Hatfield, D. D., A. M.; Rev. E. J. Richards, P. M. [328]

Lafayette Street Presbyterian Church—Rev. F. A. Ross, D. D., A. M.; Rev. A. D. Eddy, D. D., P. M.

Westminster Presbyterian Church—Rev. T. A. Mills, A. M.

Eastern Presbyterian Church—Rev. P. B. Parrey, A. M.; Rev. T. A. Mills, P. M.

Central Presbyterian Church—Rev. Jeremiah Porter, A. M.; Rev. A. J. Fennell, P. M.

First Baptist Church—Rev. George M. Maxwell, A. M.; Rev. E. C. Pritchett, P. M.

Niagara Street Baptist Church—Rev. T. M. Hopkins, P. M.

Michigan Street Baptist Church—Rev. George R. Moore and Rev. E. H. Gillett.

Pearl Street Methodist Church—Rev. A. T. Norton, A. M.; Rev. F. Putnam, P. M.

Niagara Street Methodist Church—Rev. Gideon S. White, A. M.; Rev. Lysander Kelsey, P. M.

Swan Street Methodist Church—Rev. W. W. Atterbury, A. M.; Rev. T. Magruder, P. M.

Hydraulic Methodist Church—Rev. C. Anderson, A. M.; Rev. Wm. E. Caldwell, P. M.

Lancaster Presbyterian Church—Rev. H. E. Blinn.

Scotch Presbyterian Church—Rev. Marcus Smith and Rev. Charles S. Renshaw.

Pearl Street Free Baptist Church—Rev. J. Monteith and Rev. B. B. Beckwith.

Elk Street Methodist Church—Rev. W. Roosevelt.

Considerable dissatisfaction having been expressed at the summary close

of the discussion on the subject of Slavery, the action of the Assembly was reconsidered, and the further disposal of the question was deferred until Monday next.

Adjourned until Monday, at 9 o'clock A. M.

Concluded with prayer.

The Assembly met, on Sabbath evening, in the North Presbyterian church, for the celebration of the Lord's Supper; and, in union with a large number of Christians who accepted the invitation to participate with them, united in the celebration of this ordinance in the order previously appointed.

Monday, May 30th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

The usual time was occupied with devotional exercises.

The Minutes of the preceding session were read and approved.

The Rev. Mr. Pinney, secretary of the New York State Colonization Society, was permitted to address the Assembly in behalf of that institution.

The Rev. M. L. R. P. Thompson, D. D., Rev. J. Monteith, and Elder [329] W. S. Griffith, were appointed a Committee to express the views of the Assembly in reference to that Society.

At a subsequent period the following resolutions were presented, and unanimously adopted:

"The Committee appointed to draft a minute and resolutions relative to Colonization, and the desirableness of a recognition of the republic of Liberia by the Government of the United States, report as follows:

"The enterprise of Colonization has been before the American people about forty years, and has been thoroughly discussed. Whatever diversity of views may prevail as to its capacity or incapacity, its effect or lack of effect upon the subject of a final abolition of slavery, your Committee believe that very little diversity exists as to the fact, that a great practical blessing to Africa, and a real social and civil benefit to the emigrant colonists, have resulted from the establishment of the republic of Liberia. By it, the colored man, removed from those impediments which in this land hindered the full and immediate development of his capabilities for self-government, has been enabled at once, on a theatre to which the eyes of the civilized world are turned, to demonstrate them beyond the power of disputation, and thus to exert a mighty moral influence for the benefit and elevation of his race. By it, schools, churches, the Christian Sabbath, regulated government, freedom, have been set up upon the shores of a barbarous, despotic, superstitious continent, and are sending abroad their benign influences from year to year, in an ever-increasing measure.

"Thirty years after the organization of the first Colonization Society, the colony of Liberia, yet feeble, was compelled to set forth its Declaration of Rights, and to assume the constitutional organization of an independent republic. This event, which marks an era in the history of Africa and her children, occurred in 1846; since which period, with a rapidity which has exceeded the anticipations of the most sanguine minds, this new nation has been steadily acquiring strength and respectability.

"The nations of Europe answered the appeal of this rising State, and cordially encouraged it by liberal treaties and an open recognition. We regret to say, that our own Government has not hitherto afforded to it the same moral support. A strange anomaly is seen in the fact, that the great republic of the North, looked to for sympathy and support by all people struggling for liberty, fails to afford sympathy or acknowledgment to a sis-

ter republic, whose origin, whose similarity of form, and whose successful attempt at self-government, it should seem, would make the claim almost imperative.

"In view of such facts and considerations, the Committee recommend the following resolutions to be adopted as the sense of this Assembly:

"1. That the original project of Colonization, so far as it proposed to introduce civilization, free government, and Christianity among the people of Africa, merits, as it has already received, the cordial approbation and friendly sympathy of the Presbyterian Church.

"2. That, as Christians and Americans, we look with delight upon the success already achieved, in the rescue of more than five hundred miles of sea-coast from the manifold crimes and miseries which the slave-trade inflicted upon it, and in the successful organization and administration of [330] republican government by the emigrants to Liberia, thus triumphantly vindicating their capacity for the highest duties of society.

"3. That, in view of the origin of the people of Liberia, of the entire correspondence of their laws and Constitution with our own, and of their rapidly-growing commerce and greatness, their republic has peculiar claims, both of justice and policy, for an open recognition by the American Government; and that we sincerely regret that the empires of France and Brazil, and the monarchies of England and Russia and Belgium, have been permitted to anticipate the action of our country.

"4. That whenever colored emigrants, already free, or offered liberty by their masters at the South, on the condition of their emigrating, solicit aid to reach Liberia, we cordially recommend them to the sympathies and assistance of the churches under our care."

Resolved, That at least seventeen hundred copies of the Minutes of the Assembly, with the Appendix, be published under the direction of the Stated Clerk, and that a copy be sent to each of the Stated Clerks of the Presbyteries and Synods; also that they be furnished to applicants at the rate of thirty cents a copy.

The Committee, to whom was referred the report of the Standing Committee for the preparation and publication of Doctrinal Tracts, reported the following resolutions, which were adopted:

"1. That the Rev. Thomas Brainerd, D. D., Rev. Albert Barnes, and Mr. Samuel T. Bodine, whose term of service on the Committee has expired, be re-elected.

"2. That the Rev. George Chandler and Samuel H. Perkins, Esq., of Philadelphia, be added to the Committee.

"3. That the rule requiring the unanimous consent of the Committee for the publication of any book or tract, be so modified, that a majority of three-fourths only shall be required.

"4. That the Committee be authorized to take such measures as they may deem advisable, to secure the necessary funds for the erection of a house of publication.

"5. That it be earnestly recommended to all our churches to take up collections, annually or otherwise, in aid of the publishing fund under the control of this Committee.

"6. That we suggest to the Publication Committee the desirableness of issuing, as soon as practicable, a few tracts which shall clearly and distinctly exhibit our peculiar views of doctrine, government and missionary policy, with a view to answer the calumnies against us, and show our true position in the Church and in the world."

The Committee, to whom was referred the subject of the erection of a new

Synod, to be called the Synod of Susquehanna, made a report, which was adopted, and is as follows:

"1. The Presbyteries requesting the action of the Assembly occupy a large and important territory, sufficiently large and important for a separate Synod.

"2. There is a sufficient number of ministers and churches connected with those Presbyteries, to warrant the formation of the proposed Synod; and,

"3. The geographical position of the members of those Presbyteries is [331] such as to render it almost impossible for them to attend the meetings of their respective Synods.

"The Committee would further report, that two of the three Synods more particularly interested on this subject, viz., the Synods of Geneva and Albany, make no objections to the erection of the proposed Synod, and the objection made by the Synod of Utica is, mainly, that it will reduce their number.

"While the Committee think that the Presbyteries of Otsego and Delaware should have consulted their respective Synods in reference to the matter, yet, in view of the importance of the proposed change, they would recommend the adoption of the following resolution:

"*Resolved*, That the Presbyteries of Otsego, Chenango, and Delaware, belonging respectively to the Synods of Utica, Geneva, and Albany, be, and they hereby are, constituted into a new Synod, to be called "The Synod of Susquehanna;" to hold their first meeting at Franklin, Delaware Co., N. Y., on the third Thursday of October next, at 2 o'clock P. M.; opening with a sermon from the oldest minister present, who shall preside until a Moderator shall be elected."

The Committee on Leave of Absence reported, that leave had been given to the following members of the Assembly, viz.: Messrs. R. A. Avery, M. Thacher, F. S. Gaylord, D. Murdock, D. D., E. T. Ball, S. Fleming, E. Bushnell, J. C. Beach, W. W. Whipple, J. C. Smith, E. J. Newlin, G. W. Nichols, D. D. Warner, W. R. Shepherd, M. Sawyer, Wm. Strong, J. Clouds, J. M. Paul, M. D., Wm. Hubbard, J. Kennan, J. Rice, J. McClure, J. V. Moore, J. D. Armstrong, F. W. Andrews.

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

The Committee, to whom that subject had been referred, asked leave to withdraw the former report, and present another in a modified shape. Leave was granted. The former report was withdrawn, and a new one presented.

A motion was made that it be adopted, which was under consideration until 12½ o'clock, when the Assembly adjourned until 3 o'clock P. M.

Concluded with prayer.

Monday, May 30th, 3 o'clock P. M.

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

The Committee on Church Extension made a report in relation to the correspondence with the A. H. M. Society, which was put upon the docket.

They reported, also, an additional paper, on the subject of Church Extension, which was adopted, and is as follows:

"The papers which have been placed in our hands contain abundant evidence, that most of the Presbyteries and individual churches in our connection have welcomed, with joy, the efforts commenced within the past few years to develop and call forth the slumbering energies of our branch of the Church, in doing more effectually her part in the work of making this great

land a fair and glorious province in Jehovah's empire. We would recommend, therefore, the adoption of the following resolutions: [332]

"1. That each church and pastor in our connection be earnestly requested to give renewed attention to the work of church extension—searching out pious young men of promising talents, and encouraging them to seek the gospel ministry; exploring vacant fields, and aiding in the organization of new churches; and, in every department of Christian beneficence, striving to do, to the utmost of their ability, whatever may enlarge the kingdom of Christ, and bring new subjects under his sway.

"2. That the Assembly regard, with lively interest, the efforts which are now being made to plant religious institutions on our Pacific coast; and, that it may be furnished with definite information on this subject, the Presbytery of San Francisco be, and it is hereby, requested, if not greatly inconvenient, to send a Commissioner to the next General Assembly; or, if this be not practicable, then that the said Presbytery be requested to forward to the Stated Clerk of the Assembly a full statement of the religious condition and prospects of California, and, as far as they may be able, of Oregon also;—the number and condition of our churches on that coast, and what, in their judgment, may best be done to increase their number and efficiency; and further, that the Stated Clerk of the Assembly be requested to forward a notice of this action to the Presbytery."

The unfinished business of the morning, viz., the subject of Slavery, was resumed; the motion being to adopt the report.

Rev. A. D. Eddy, D. D., moved the postponement of the report, to take up a substitute which he presented.

The discussion was continued until 6 o'clock P. M., when the Assembly adjourned until a quarter before 8 o'clock P. M.

Concluded with prayer.

Monday, May 30th, 7¾ o'clock P. M.

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

The unfinished business was resumed, viz.: the discussion on the subject of Slavery; the question being on the postponement of the report, to take up a substitute.

The motion to postpone was lost.

Rev. H. A. Rowland moved to postpone with a view to introduce another substitute. After discussion, this motion also was lost.

The question was then taken on the adoption of the report of the Committee. The Ayes and Noes were demanded and ordered as follows:

AYES: Gillette, Willett, Barbour, Bishop, Fennell, Barnes, Burton, Redfield, M. Smith, Pritchett, Hulin, Anderson, Shumway, Tuttle, Bradford, Robinson, Osborne, Perkins, Gregg, Fisk, Reilly, Thompson, Hodge, Wakeman, Bodle, Pierson, Mandeville, E. Wells, Hatfield, Gillett, Cook, Griffith, Richards, Renshaw, G. R. Moore, Read, Fritts, McMaster, Clark, Parrey, Herbert, Monteith, Atterbury, C. J. Pitkin, F. H. Brown, Wood, Walton, Knapp, Little, Cooley, J. W. Thompson, Lee, Kelsey, Allen, Moores, Newton, Carey, Mitchell, Safford, Maxwell, Milligan, Chase, Buchanan, Carnahan, Mudge, Conrad, Rhodes, Rankin, Ballard, Young, Palmer, Norton, Saunders, Bird, Jones, Beaman, Fisk, Miller, Specs, Curtis, Taylor, McArthur, Niles, Mills,—84. [333]

NAYS: Beckwith, Hulburd, Ingersoll, Dering, Hastings, A. H. Wells, Hoyt, Shepherd, Blinn, Whitaker, Roosevelt, Freeman, Cox, A. D. Eddy, Poor, Ketcham, Rowland, Handy, C. Brown, Jewell, Gilbert, Sparks, E. A. Pitkin, C. Eddy, Kile, Spencer, Homes, Ferguson, Morgan, Torrey, O.

Magruder, White, Ross, Caldwell, Dysart, Brantly, Tarbet, T. Magruder, Merwin,—39.

Non Liquet: S. Holmes,—1.

So the report of the Committee was adopted, and is as follows:

"The Committee, to whom was referred the subject of Slavery, respectfully report, that twelve memorials touching this grave matter, from various Synods and Presbyteries, have been put into their hands. Of these, eleven are from the North, praying the Assembly for farther action, and asking for precise information in regard to the extent of the practice of slaveholding in our body, and in regard also to certain alleged aggravations of it, in the unchristian and cruel treatment of slaves. One is from the South, complaining of unkindness and injustice on the part of many Northern brethren, in charging upon the memorialists practices of which they are not guilty, and in attributing to them motives which they utterly disclaim and abominate; protesting also against the continued agitation of this subject, as tending more to rivet than to loose the chains of the slave, and seriously to embarrass them in their gospel work.

"Your Committee, after much serious and prayerful consideration of this whole subject in all its complicated and perplexing relations, and with a solemn sense of responsibility to God and to his Church, are of one mind in recommending to the Assembly the following action:

"1. That this body re-affirm the doctrine of the 2d resolution adopted by the Assembly in its action at Detroit in 1850.

"2. That we do earnestly exhort and beseech all those who are happily free from any personal connection with the institution of Slavery, to exercise patience and forbearance towards their brethren less favored in this respect than themselves, remembering the embarrassments of their position; and to cherish for them that fraternal confidence and love which they the more need in consequence of the peculiar trials by which they are surrounded.

"3. To correct misapprehensions which may exist in many Northern minds, and allay causeless irritation, by having the real facts in relation to this subject spread before the whole Church, it is recommended earnestly to request the Presbyteries in each of the slaveholding States, to take such measures as may seem to them most expedient and proper, for laying before the next Assembly, in its sessions at Philadelphia, distinct and full statements touching the following points:

"(1.) The number of slaveholders in connection with the churches under their jurisdiction, and the number of slaves held by them.

"(2.) The extent to which slaves are held by an unavoidable necessity 'imposed by the laws of the States, the obligations of guardianship, and the demands of humanity.'

"(3.) Whether a practical regard, such as the word of God requires, is evinced by the Southern churches for the sacredness of the conjugal and parental relations as they exist among slaves; whether baptism is duly administered to the children of slaves professing Christianity; [334] whether slaves are admitted to equal privileges and powers in the church courts: and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved."

The Rev. F. A. Ross, D. D., gave notice of a protest against the foregoing decision.

Leave was given to absentees to record their names, if they please, to-morrow morning.

Adjourned until to-morrow at 8½ o'clock A. M.

Concluded with prayer.

Tuesday, May 31st, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

Devotional exercises occupied the usual time. After which the Minutes of the last evening session were read and approved.

The report of the Committee on Bills and Overtures, relative to the Plan of Union, was taken up for consideration, and indefinitely postponed.

Rev. H. A. Rowland presented the following protest, for himself and others, against the decision of the Assembly on the subject of Slavery:

"We, the undersigned, protest against the action of the General Assembly on the subject of Slavery, because we deem the measures proposed to be in conflict with the principles of our Constitution, which secure to every man that he should be treated as innocent of crime, until proved guilty; and we believe that the General Assembly has no constitutional power to commence process in the case, or to take steps which have that aspect and tendency; and, where there is no constitutional power, there ought not to be a disposition to vex and annoy.

"We therefore believe that the brethren in our Southern Synods, Presbyteries and churches, ought not to treat with any respect inquiries proposed without authority, for the purpose of eliciting facts in view of which process in future might be commenced, should such facts be ascertained, and happen to conflict with the unscriptural and unconstitutional views of those who voted in the affirmative of this question.

"If it should be disavowed that there is any design to elicit facts for the purpose of commencing process in future, then we protest against this action as calculated to annoy our Southern brethren, and restrict the Christian usefulness of those who are laboring as the ministers of Christ in our Southern churches.

"We furthermore protest against the action of this Assembly because it does not give the true sense of the Delegates from the Presbyteries who have composed this Assembly. On Friday last the whole subject was indefinitely postponed by a large majority, while the house was yet full. After this, many of the Commissioners left, and the vote for the action against which we protest was carried by the votes of 84 members only, who are a minority of the whole number of members who have been in attendance on these sessions."

Fred. A. Ross,	E. T. Brantly,
Henry A. Rowland,	S. P. M. Hastings,
A. D. Eddy,	Wm. H. Spencer,
William Homes,	B. B. Beckwith,
Isaac W. K. Handy,	Charles Brown.
E. W. Gilbert,	[335]

Rev. S. H. Cox, D. D., also presented the following protest against the same act:—

"Against the whole of the above measure, the undersigned claim their constitutional right to record their protest, 'bearing their testimony against what they deem a mischievous and an erroneous judgment' in the matter of Slavery, as implicating some twenty or more of the Presbyteries of our connection, and the churches and people under their care; nay, as implicating fifteen sovereign States of our national Union: and for the reasons in general that to them the action seems unconstitutional, innovating, useless, of irritating tendency, and adapted properly to answer no salutary end, but to do evil only; establishing a precedent of multifarious mischief and abuse in practice.

"1. It is unconstitutional.

"As a whole, we view the document as a virtual process commenced against the parties on the ground of common fame; and not less such a process because of its soft words of request and courtesy, instead of a formal mandamus, or a search-warrant, or other inquisitorial methods of accusation or impeachment. Its relations and consequences are much the same, looking like a lamb, and taking special care, it would seem, not to speak as a dragon.

"If such a measure is authorized at all by the Book, it must be, as avowedly it is, under the head of General Review and Control, subsection six; since, in all other cases, common fame refers alone to individuals and their offenses, as related to specific charges; while here it relates alone to judicatories and their records under review, as defective or complete, as praiseworthy or censurable; and since the measure above pursued is palpably far enough removed, in form, in nature and in object, from what is there prescribed as 'the first step to be taken,' with the next step, and the last step, of the entire prescription. The diversity is singular, if not astonishing.

"2. It is innovation—a novelty in our ecclesiastical history, and equally unknown to the style and the method of all our precedents; and so commencing a series of uncertain and portentous novelties.

"3. Its proper use is very questionable; and is not approved by the protesters as a product of that 'wisdom which is profitable to direct.' Indeed—

"4. We view it as adapted to irritate, rather than reform, in every aspect and promise of it. Is it probable that it will do any good to our Southern brethren? Can they execute its provisions? Will they honor its propriety, or respond with reverence to its scope and aim? Will they feel its power, or see its rectitude, or admit its basis, or sanction its precedent, or favor its mission? The catechumens probably know their own rights and their own duties, without all auxiliary influence of the sort we disapprove.

"5. It seems more than to imply that the law-relation of Slavery sustained is criminal *per se*, and therefore authorizing judicial inquest in the matter; which the undersigned know to be both false and absurd; and also as implying that Slavery is so the sin of sins in our age and country, as comparatively to eclipse or surpass all others. Whereas,

"6. A *fama clamosa*, more specific and credible, accuses men, and [336] members of our churches, at the North, of crimes that are crimes, of many and various crimes; virtually breaking the fourth and the tenth commandment together, through the spirit of cupidity in railroad stock, for example; to speak of no others. Yet this crusade against the South seems to us, if not perhaps a monomania, yet a monopoly, partial, vexatious, adapted to exasperate them, worse in its associations and its multiform relations than it is in itself, and substantially declared to be only the harbinger, in the way of determinate progress, of other measures, ulterior and still progressive, as adapted, we solemnly believe, to rive both the Church and the nation, in their proper consequences.

"7. Believing the word of God to be the Constitution of our Church, the grand original basis of every other basis that is just and true, and that every member of the Assembly is in a paramount sense solemnly sworn to it; the undersigned, believing also that the word of God speaks fully and expressly on this identical topic, believe as well that this whole system of ecclesiastical agitation and action violates that word, acts in the face and eyes of its supreme legislation, and is justly obnoxious to its stern and terrible rebukes, especially 1 Tim. vi. 1–6, peculiarly verses 4–6. They believe also that the word of God gives our judicatories no jurisdiction over the Constitutions of the State; proposing to supersede war, slavery, heresy, and every other evil, less by direct and belligerent attack and fight with them, than by

the indirect but certain influence of religion, propagated and ascendent in the world. They believe that there is a grand and a normal difference in nature between anti-ism and pro-ism; that the gospel is less anti-error than pro-truth; that the way to get darkness out, is to put light in—and not to waste the strength of the Church in a vain war on darkness; while the example of the Son of God, and his holy apostles in their evangelization, and his primitive Church in all her practic influence, sustain our positions, never attacking slavery in this way at all; recognizing slaves and slaveholders as in good standing, members together of the Church, 'faithful and beloved;' and so prescribing their mutual duties, see Eph. vi. 5–8, and 1 Pet. ii. 18–20, without the least particle of war on Cæsar's government, or anti-slavery agitation, either exemplified or allowed there.

"8. We consider this whole action as not only a usurpation of jurisdiction, but as very liable to be misunderstood both by the Church and the country; as seemingly partial and pragmatical, and so injurious to our brethren on whom it so heavily bears, with whom it is so impracticable, and who have so justly complained of it, as well as patiently borne it, through a series of years, still attached, and grieved, and adhering.

"9. We judge the Presbyterian Church in this country to be, and by necessity of its nature ever to have been, in favor of universal liberty; yet less an anti-slavery than a pro-freedom Church; and that the Bible properly sanctions not Slavery, nor patronizes oppression in any one of its million forms ever extant on earth in its wickedness,—our protest having for its scope and object this general method and system of ecclesiastical action, which we cannot approve as wise or right, or apostolical and scriptural in its character; even while, in the present instance, we might, in other relations, approve of many of its sentiments and parts, and would wish to do all justice to the motives of our brethren who [337] enacted it, and who, no doubt, verily think they do God service in the measure.

"10. In all this we act identically on the principles which distinguished our Presbyterian fathers in the Church, touching this matter; and though we do it not because they did it, yet it is not to be a cheap memory with us that such illustrious dead, who were so lately the living, as Richards, Alexander, Miller, Blackburn, Rice, Professor Stuart, and in Europe Welsh, Chalmers, and a host of others, stars of the first magnitude in the firmament of the Church, and whose fame is now finished and sacred as well as pure, thought with us, held with us, and acted with us, in these very relations. Regretting the length of this paper, we end it, however, with a few quotations from Chalmers, which, we think, are words of Christian wisdom, whatever in the contrast may be the seeming or the assumption of others: 'Neither war nor slavery is incompatible with the personal Christianity of those who have personally and actually to do with them. Distinction ought to be made between the character of a system and the character of the persons whom circumstances have implicated with it. We hope that our Church will never deviate to the right or the left of undoubted principles. But we hope, on the other hand, that she will not be frightened from her propriety, or forced by clamor of any sort to outrun her own conviction, so as to adopt, at the bidding of other parties, a new and factitious principle of administration, for which she can see no authority in Scripture, and of which she can gather no trace in the history or the practice of the churches in apostolic times. But I must repeat my conviction that Slavery will not be at all shaken—it will be strengthened and stand its ground—if assailed through the medium of that most questionable and ambiguous principle which the abolitionists are now laboring to force upon our accept-

ance, even that the slaveholding is in itself a ground of exclusion from the Christian sacraments. * * * * * * Not only is there a wrong principle involved in the demands which these abolitionists now make on the Church, it is hurtful in effect. Should we concede to their demands, then, speaking in the terms of our opinion, we incur the discredit, and in proportion to that discredit we damage our usefulness as a Church, of having given in—and at the bidding of another party—to a factitious and new principle, which not only wants, but which contravenes, the authority of Scripture and of apostolic example; and, indeed, has only been heard of in Christendom within these few years, as if gotten up for an occasion, instead of being drawn from the repositories of that truth which is immutable and eternal—even the principle that no slaveholder should be admitted to a participation in the Christian sacraments.'"

David W. Ferguson,	Henry G. Blinn,
William Torrey,	A. H. Wells,
Epher Whitaker,	Samuel H. Cox,
Gideon S. White,	Fred. A. Ross,
W. E. Caldwell,	William Homes,
Wm. H. Spencer,	William Kile,
Otho Magruder,	Nicoll H. Dering,
S. C. Aiken,	John F. Ingersoll, [338]
Danl. W. Poor,	Isaac W. K. Handy,
E. T. Brantly,	S. P. M. Hastings,
W. Roosevelt,	Chuncey Eddy,
A. D. Eddy,	Samuel Jefferson,
B. B. Beckwith,	Charles Merwin.

These protests were referred to the Committee on Slavery, to bring in an answer; who subsequently presented a report, which was adopted, and is as follows:

"The Committee, to whom was assigned the duty of replying to the protests which have been offered against the action adopted by this body on the subject of Slavery, finding the chief positions of the protestants to be confined to two points, viz.: its constitutionality and its tendency to excite agitation, limit themselves to these in their replication.

"The Assembly, in the exercise of its declaratory power, in the action had at Detroit in 1850, discriminates between the system of Slavery as established by law, and the mere relation of master and slave itself. In re-affirming that action, the present Assembly express the views of by far the larger portion of our Church, and in no way conflicts with the sentiments of the Rev. Dr. Chalmers, as quoted in one of the protests: but does now maintain, and has in all time past maintained, the broad distinction between the iniquity of a system, and the character of individuals whose circumstances may have involved them therein. Such is the spirit of the further action now proposed; and it is expressly disavowed as the initiative of discipline, or intended to be used in future for that purpose. Any facts, elicited by the request made to the Presbyteries, are not to be taken as testimony in the case of actual process; and coming, as they would, from a party voluntarily, and for a specified purpose, reporting them, they could not be used, under the Constitution of the Church, or the laws of the country, as competent evidence. But it is competent at all times for this body, in the exercise of its powers of general review and control, without infringing the Constitution, to elicit information tending to promote the peace, purity, and unity of the Church. Without transcending its constitutional powers,

it has made a simple request of the Presbyteries, leaving it to their option to refuse or comply.

"How the development of facts calculated to correct misapprehensions on the one hand, and allay agitation on the other, is unwise, the Committee frankly confess themselves unable to see. And, as the protestants have given us merely the assertion, without the reasons for this opinion, we deem it unnecessary to bestow upon it further notice. A Southern Presbytery complains of unjust statements and conduct on the part of certain Northern Presbyteries and Synods. In the spirit of fraternal confidence, we invite this Presbytery, and all others in like circumstances, to present the facts in the case. And, in doing this, the Assembly do but perform an act of justice alike to the South and the North; and in its action utterly disavows the assumption of guilt on the part of the slaveholding portions of the Church; and with this view declares the construction given to its action by the protestants to be erroneous and unfounded."

Rev. A. D. Eddy, D. D., moved the appointment of a Committee of [339] Conference with a view, if possible, to effect a compromise between those of different sentiments in reference to the action of the Assembly on Slavery.

After some discussion, the resolution was withdrawn.

The Committee on Leave of Absence reported that leave had been given to Messrs. M. Smith, N. M. Wells, A. T. Norton, L. R. Booth, T. M. Hopkins, T. Magruder, W. L. Tarbet, M. H. Dysart, J. F. Read, W. Burton, J. M. Reeder, S. Jefferson, W. M. Safford, G. W. Rhodes, E. McArthur, J. Clark, E. Wells, J. Fritts, and O. Magruder.

Rev. M. L. R. P. Thompson, D. D., moved the appointment of a special Committee to express the common sentiment of this body on the general subject of Slavery.

This also was withdrawn.

The report of the Committee on Bills and Overtures in answer to the two questions, "May a man, in accordance with the teachings of the Scriptures, marry a daughter of his own sister?" and "When members of the Church have contracted such a marriage, may they still retain their standing in the Church?" was taken up for consideration.

A motion was made for indefinite postponement, which was lost.

The report of the Committee was postponed; and the following substitute, proposed by Rev. S. P. M. Hastings, was adopted:

"*Resolved*, 1. That the first question be answered in the negative, such marriages being evidently contrary to the teachings of the Scriptures, and incestuous. See Lev. xviii. 6, 12, 13.

"*Resolved*, 2. That the second question in the Overture be answered as follows, viz.: In the judgment of this Assembly, such a connection as is contemplated by the Overture demands the judicial action of the Church, and, if not repented of, should incur Church censure."

One hundred copies of a tract on the Atonement were received from the secretary of the Publication Committee, and were distributed among the members of the Assembly.

The Committee on Bills and Overtures, reported the following resolution on the subject of Temperance, which was adopted:

"The cause of Temperance, in our nation and in our age, the Assembly judges to be permanently worthy of the high estimation of all men, both as patriots and as Christians. To arrest the progress and supersede the ravages of drunkenness is still a great practical object, obligatory on the Church and the country; and is to be prosecuted steadily and on principle, with prayer and purpose. And the question of invoking the power of legis-

lation in the cause, much after the example of the State of Maine, is becoming more the question of the age, and is considered worthy of the profound attention and ultimate favor of our statesmen and fellow-citizens in every part of the Union."

The same Committee reported an Overture on the subject of Dancing.

Pending the discussion on the adoption of this report, the Assembly adjourned until 2½ o'clock P. M.

Concluded with prayer. [340]

Tuesday, May 31st, 2½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the preceding session were read and approved.

The Judicial Committee presented their report, congratulating the Assembly that not a single case of appeal or complaint had been brought to their notice, which was adopted.

Resolved, That the Publication Committee be requested to take measures for the multiplication of copies of the Confession of Faith; and also to publish an edition of the Form of Government in a separate volume.

The unfinished business, the report of the Committee of Bills and Overtures, on Dancing, was resumed.

The report of the Committee was postponed, and the resolutions of the Assembly of 1843 were re-affirmed, as follows:

"*Resolved*, That the fashionable amusement of promiscuous dancing is so entirely unscriptural, and eminently and exclusively that of the 'world which lieth in wickedness,' and so wholly inconsistent with the spirit of Christ, and with that propriety of Christian deportment, and that purity of heart which his followers are bound to maintain, as to render it not only improper and injurious for professing Christians either to partake in it, or to qualify their children for it by teaching them the art; but also to call for the faithful and judicious exercise of discipline on the part of church sessions, when any of the members of their churches have been guilty."

The Assembly proceeded to consider the report on the correspondence with the American Home Missionary Society.

The report of the Committee, after being amended, was adopted, and is as follows:

"The Committee of Conference with the American Home Missionary Society report as follows:

"That they have been much gratified in receiving the assurance, from this correspondence, and from personal conference with the Rev. D. B. Coe, one of the secretaries of the American Home Missionary Society, that said Society has no disposition to interfere in any wise with the ecclesiastical functions of the Synods and Presbyteries; but rather, in just so far as it can, consistent with its organization and principles as a voluntary Association, to blend its agency with theirs in the promotion of the one great common object—the extension of the Redeemer's kingdom. The Missionary Committee of each Presbytery is recognized by the Society as the appropriate body to certify the wants of any particular church seeking aid, the standing of the minister and his prospects of usefulness, and to endorse and recommend the application.

"The Society utterly disclaims any purpose of permitting its agents to interfere with the ecclesiastical relations of the churches; or to overrule the recommendations of the Presbyterial Missionary Committees; or the intention to make any discrimination in the appropriations in favor of one denomination and against another.

"The long connection which has existed between our churches and the American Home Missionary Society, as the receiving and disbursing agent of the churches in carrying forward their domestic missionary [341] work; the efficiency with which the Society has performed its duties, and the general impartiality and fidelity with which it has discharged its important and sometimes difficult trust; force upon us the conviction that our Home Missionary work can be more successfully prosecuted, in existing circumstances, under our present arrangements, than by any new organization.

"At the same time, we are fully satisfied that the rules of the Society, well designed, and undoubtedly wise and beneficial in their general working, do, nevertheless, sometimes prevent the extension of the Gospel under its auspices, in many of our new and rapidly-growing cities and towns of the West, in cases where the importance of the work, and the incalculable good which might result therefrom, demand some aid. We are aware, also, that the recent revival of denominational zeal, which has occurred, will render the continued co-operation of different sister denominations in the missionary work much more delicate and difficult than heretofore, and may occasion injustice to be done through subordinate agents, without intention to do so on the part of the Executive Committee of the Society. Mutual forbearance, however, and that charity which the apostle commends to his Corinthian brethren, and that fear of God which will lead one to suffer rather than inflict a wrong, may, we believe, enable the co-operating parties to continue thus their joint labors happily and successfully, cultivating also, thereby, the most difficult graces, by often exercising them.

"*Resolved*, That a Committee of Conference be raised to confer with the Executive Committees of the American Home Missionary Society, and of the Philadelphia Home Missionary Society, for the purpose of ascertaining what arrangements can be made for the relief of feeble churches at the West, and in other destitute places, which may not be provided for by any existing rules of the American Home Missionary Society."

The *Committee of Conference* are Rev. Messrs. A. D. Eddy, D. D., S. T. Spear, D. D., J. W. McLane, D. D., A. Barnes, T. Brainerd, D. D., and E. W. Gilbert, D. D.

The Rev. S. G. Spees, from the Committee on the Narrative, presented their report, which was adopted, and ordered to be printed in the Appendix to the Minutes.

A communication from Rev. J. C. Paine, Delegate from the General Association of Massachusetts, to this body, apologizing for his unavoidable absence, was received and read.

Also from Rev. R. A. Smith, Delegate to the General Association of New Hampshire, making report of his attendance, which was ordered to be published in the Appendix.

Resolved, That it is inexpedient for the Assembly to proceed to the election of Trustees of the General Assembly and Directors of the Theological Seminaries, for the present year.

The travelling expenses of the Delegate to Vermont and of the Delegate to New Hampshire, the janitor's bill, the bill for printing and stationery, the salary and mileage of the Clerks, were allowed and ordered to be paid.

The Committee appointed by the last Assembly to report in reference [342] to the formation of Presbyteries in foreign lands, not being prepared to report, were continued, and directed to report to the next Assembly.

The Committee on the Polity of the Church reported an Overture from the 3d Presbytery of New York, which is as follows: "Is baptism, as administered by the Roman Catholic Church, to be regarded as Christian

baptism?" and recommended that this inquiry be referred to a Committee to consider the subject, and report an answer to the next General Assembly.

The report was adopted, and Rev. E. F. Hatfield, D. D., Rev. S. H. Cox, D. D., and Rev. H. B. Smith, D. D., were appointed the Committee.

The same Committee reported in reference to the plan of raising the Commissioners' Fund proposed by the last Assembly, recommending that no action be taken on the subject; but that the Presbyteries be careful to see that the churches make liberal annual contributions, both to the Commissioners' and Contingent Funds of the Assembly.

The report was adopted.

The same Committee reported on the propriety of memorializing the Government to protect the *Rights of Conscience* in foreign nations, recommending the appointment of a *Committee* to act on the subject in the intervals of the Assembly.

The report was adopted, and Hon. Wm. Jessup, LL.D., Hon. Wm. Darling, and Hon. Daniel Haines, were appointed the Committee.

The Committee on Religious Liberty presented a report, which was adopted, and is as follows:—

"The General Assembly of the Presbyterian Church in the United States of America most gratefully recognize the providence, that has given them an existence in a country distinguished, from its origin, for its love and defense of the principles of civil and religious liberty.

"With these principles, the genius, spirit, and aims of our ecclesiastical polity are consonant and co-operative; and for their preserving and extension we would ever pray and labor; that, while in their enjoyment ourselves, we may encourage their recognition, adoption, and meliorating tendencies every where.

"This General Assembly would recognize and avow the solemn obligations of all men to respect the private, social, religious, and civil rights of each other, in each and every relation in which man may be found.

"And they would declare their deep conviction that rulers and governments are bound by those imperative obligations imposed by the Creator of all, and originated by Infinite Rectitude, alike for the good of the whole, and the benefit of each individual.

"Among those rights which can never be forfeited nor prejudiced by any social or civil relations, this Assembly regard the right of every man to the free use of the word of God, and the privilege to worship him according to the dictates of his own conscience, where no violence is done to the express declarations of the Sacred Scriptures; that no private, social, or civil rights should, or can be, forfeited or prejudiced by the free exercise of conscience in the use of the word of God, and the culture and enjoyment of his worship.

"This Assembly would solemnly declare their conviction, that no government can rightfully refuse to its subjects, and to all men within its [343] jurisdiction, these natural and inalienable privileges. And further, that it is the duty of every government to see its subjects, and all men within the limits of its jurisdiction, protected in the free use and enjoyment of these principles.

"This General Assembly would moreover express their deep regret that any portion of the civilized world, or that any government in this enlightened age of the world, should withhold from its subjects, or from any within its jurisdiction, the free exercise and enjoyment of the above-declared rights.

"While living under a government which secures equal personal, civil, and religious liberty to its own citizens, and all men from other lands and

governments, who may be transiently or resident among us, of whatever religious faith, this Assembly is decided and firm in the conviction, that the Government of this country has a right to ask for the citizens and subjects of all other Governments, and especially and pre-eminently to demand for its own citizens, wherever resident or traveling abroad, the same religious privileges which it so invariably and universally extends to others; and that it may and should, and that this Assembly may and should, avow and represent the great principles of civil and religious liberty, on which our Church and our Government are founded and conducted: and in doing this, they respectfully ask, yea, demand, that these principles shall be examined and respected, so far as the rights of conscience and free exercise of religion shall require.

"In behalf of religious freedom, and in the name of God, the Universal Ruler, this General Assembly would protest against religious oppression everywhere, and against the persecution of men for the exercise of the rights of conscience, and the worship of the Almighty in any way the sacred Scriptures shall authorize.

"This General Assembly would proffer its 'intervention' for the improvement and advance of the public sentiment of the world, in favor of the rights, as resulting from the duties, of all mankind; as favoring the progress of universal freedom and order, and the just ascendency of the glorious Gospel of the blessed God among the nations, and for their blessedness every where, to the Glory of God, our common Maker and final Judge."

The Committee on Bills and Overtures made the following report on the subject of Education, which was adopted:

"In reference to the subject of Academic Education in the West, especially for the daughters of our Christian families, the Assembly feels that proper seminaries of learning, of a high and thorough character, and at the same time of sound religious influence, are to be sustained and fostered by the combined and social efforts of Christians, in all the suitable localities and districts of our country. The education of the sex, or the moral and intellectual elevation of women, is the standard of the dignity of the species too, the hope of the country, and the glory of the world. May this continue to be increasingly the treasure and the safety of our own America! The Assembly only adds, in this relation, its solemn admonition and injunction, that education be thoroughly and guardedly Protestant, since the arts of those enemies of truth, and emissaries of Antichrist, the various agents of the Roman apostasy, in the forms of [344] nunneries and their schools, Jesuits and their wiles, are so insidious and so destructive as to claim the vigilance, to counteract and supersede them, of all who love the Church, the country, and the souls of men. And the Assembly only adds, that virtually the same commendation is given to the seminaries and grammar schools of our country, for our sons, in their preparation, either for the loftier acquisitions of learning, or for collegiate studies, or for the pursuits of secular and professional life; desiring that the means of correct education may be every where multiplied, and rendered accessible to all classes of our countrymen and fellow-creatures in the United States."

Resolved, That the thanks of this Assembly be returned to the president, directors, superintendent, and conductors of the Buffalo and New York City Railroad Company, for their polite invitation to a gratuitous excursion to Portage on Saturday last, which was so generally accepted. The Assembly cannot forget the wild and magnificent scenery, and the majestic works of nature and art, which they were permitted to view: while the excellent accommodations made by this company for the traveling public, and more especially

for their safety, are deserving of all praise, and worthy the attention of other railroad companies in this country.

Resolved, That the thanks of this Assembly be tendered to the New York and Erie, Buffalo and New York City, Buffalo and Cleveland, Michigan Central, and Michigan Southern Railroads, for a generous reduction of fare to the Commissioners attending its sessions.

Also, that the thanks of this Assembly be tendered to the citizens of Buffalo, and the families of different denominations, who have extended their kind and cordial hospitality to the Commissioners and others in attendance, and have contributed to make their stay in this city so peculiarly pleasant; with the assurance that it is our fervent prayer that the blessing of God, in connection with the meeting of this Assembly, may rest upon them.

Also, that the thanks of this Assembly be tendered to the Rev. A. T. Chester, D. D., and other members of the Committee of Arrangements, for their efforts to enable us to reach the city, and to return to our respective homes, comfortably and economically, and to minister to our comfort and pleasure while here.

Also, that the thanks of this Assembly be tendered to the trustees of the North Presbyterian church of this city, for the accommodations extended to the Assembly during their present sessions.

Thanks also were tendered to the Moderator, the Rev. D. H. Allen, D. D., for his dignified, kind, and impartial discharge of the duties of his office.

The Roll was called, and it appeared that none had absented themselves without leave.

The business of the Assembly having been finished, and the vote having been taken for the dissolving of the Assembly, the Moderator, with prayer and the apostolic benediction, declared the Assembly dissolved; and required another General Assembly, chosen in the same manner, to meet in the First Presbyterian church, in the city of Philadelphia, on the third Thursday of May, 1854, at 11 o'clock A. M.

E. W. GILBERT, *Permanent Clerk.*

Buffalo, May 31*st*, 1853.

APPENDIX.

ANNUAL NARRATIVE

Of the State of Religion within the Bounds of the Presbyterian Church in the United States of America, May, 1853.

Sixty-and-five years have been numbered since the General Assembly of the Presbyterian Church in these United States sent forth to the world their first annual Narrative of God's providential dealings with the congregations under their care. At that period, when the Congress of the Nation and the Congress of the Church, founded on the same great principles of a representative democracy, set out upon their simultaneous career of prosperity and of peace, the most of that vast territory from which our Commissioners have now assembled was an unknown and a paganistic land. Wonderful indeed are the ways and faithful the promises of Him who hath said, "I will be exalted among the heathen, I will be exalted in the earth."

Presbyterial Narratives.

Your Committee take pleasure in reporting that, of the one hundred and eight Presbyteries whose Commissioners are, or should be, on the floor of the

Assembly, between eighty and ninety have sent up their Narratives of the State of Religion within their bounds, some of which are drawn up with great care and signal ability. One of these, from one of our Southern Presbyteries, (Hanover,) we would signalize as a model worthy to provoke the emulation of other and more negligent Presbyteries. If, therefore, we can blend these numerous statements into one consistent whole, we shall have before us a picture, all but complete, of the state of religion within our bounds. It will, however, be a picture like that painted by nature on the canvas of the sky, of sunshine and of clouds; our great comfort being this, that behind both alike are the stars of promise and the throne of God.

But the sunshine prevails. It is most gratifying to be able to state, that by far the larger part of the Narratives open with happy gratulations and devout thanksgivings. They tell us of peace within their walls, of prosperity within their palaces, of stability in doctrine, of walking in the unity and comfort of the Spirit, of brotherly love abounding, of an auspicious present, and of a hopeful future.

And while, on the one hand, there is complaint, to some extent, of a languid and all but lifeless piety, overborne by worldliness of spirit, there is, on the other hand, the intimation of a desire and an effort after a closer walk with God, and more intimate and evident communion with him.

Revivals of Religion.

In this connection we would state, that one of our great characteristics as a branch of the Church visible has, no less really, though perhaps less powerfully, distinguished our past twelve months' history. Revivals of religion have blessed and strengthened more than one half of the Presbyteries here represented. In some of these instances, the influences of the Spirit have fallen like the gentle and noiseless dew; in some others, like the April shower; and in others still, like the mighty rain on the parched and blasted soil, investing it with beauty and fertility. Just the number of hopeful conversions we cannot tell; but hundreds are now walking in the meekness of the gospel, who at the meeting of the last General Assembly were persistent in the pride and obduracy of a selfish unregeneracy.

But, interspersed with these fields which the Lord hath blessed, are those upon which neither rain, nor shower, nor dew hath descended, whose verdure and fruitfulness have been changed into arid waste and desolate barrenness. These, however, we are glad to say, are the exceptions. On the whole, we have been neither stationary nor retrogressive; but, in sympathy with every thing about us, progressive, and even rapidly progressive. We have gone from strength to strength; and, as the greatness of this venerable body proclaims, never have we been clothed before with the might or the majesty of the present day.

Peculiar Trials.

It is a painful duty which your Committee feel to be incumbent upon them, kindly and affectionately to advert to one or two of the more immediate occasions of that burden of lamentation, which characterizes a very few of the Presbyterial reports which have been put into their hands. Certain of the lower judicatories which are represented in this Assembly, and those of them that remain with us, professing an unwavering attachment to us, complain that they have been well-nigh dismembered, and are likely to be almost wholly so, by the operation of two hostile elements among them: First, by what they denominate a species of sectarianism, which, disguised in the heraldry and bearing the name of what we all love and venerate—New

England Congregationalism—is destroying the harmony and breaking up the relations of churches, whose peace and unity they have solemnly covenanted to study, and with which they became united on a basis of union that has hitherto, by us, been preserved inviolate, and from which if they would secede for their own advantage, they should not to our injury.

Another element of division and dismemberment reported by our brethren in the Narratives referred to, is found in that spirit which, in a Church whose General Assemblies have for scores of years been lifting up their steady and solemn protest against the enormous evil of Slavery in our land; which has gone to the whole extent of its constitutional powers to purge the churches of this evil; whose pulpits, with most rare exceptions, have lifted up an unflinching and unfaltering testimony against it; whose people, as a body, have manifested any other than a spirit of sympathy with it, and which never, directly or by implication, has set the seal of its sanction upon it, can yet see in the General Assembly of that Church the patron and the guilty participant of the evil referred to. To the brethren who are suffering from this schismatical spirit, we would recommend the exercise of that charity which never faileth, of that patience which sits tranquil amid all the inconsistencies of unreasonable men, and to labor on, in the hope of that day when the chaos of contending elements shall wear the beauty of perennial truth, peace, and love.

Church Extension.

From the Narratives which have been put into our hands it seems evident that never, since the time of our first organization as an Assembly—which will soon be in the antiquity of our Church's history—has there been manifested a more decided, healthful, and promising spirit of Church Extension than during the ecclesiastical year which has just come to its close. From every quarter of our wide-spread land has the cry been sounded, that we go forward; not because we are a denomination, but because, as a denomination, we have an unfulfilled mission to perform—the spreading of the Christianity of the Bible in its purest form, and under its noblest polity. The age in which we live is one of intense activity. In this activity we are summoned to participate, not for the glory it will bring to us, but for the glory it will bring to God, in the salvation of men, and in sanctifying the future of our nation and of our race.

There is a two-fold development of Christianity: one that is laterally abroad; and another that is netherward, permeating the masses beneath the more intelligent classes of society. It is reported from our Presbyteries, that not only the former but the latter process of enlargement and evangelization is going on. Our untaught brethren and fellow-sufferers from foreign lands, whom we welcome to the freedom of our shores, are met by the Christian philanthropist with the Bible and the tract, and the volume of evangelical truth; and, so far as they can be reached, are taught the truth as it is in Jesus. And it affords us no ordinary pleasure to chronicle the fact, that, in some parts at least of our Southern borders, a greatly increased attention has been given to the religious well-being of the African race; and, what is still more cheering, that instruction has been blessed to the salvation of large numbers of them. Indeed, it is stated, upon the authority of some of our Presbyteries, that, relatively, the number of those, who have been savingly benefited by the gospel within their bounds, is much larger among the colored population than among their more favored masters.

We regard it as one among the many cheering indications of our progress, that a goodly number of churches are reported to have advanced, during the

year, from a state of missionary dependence to the self-sustaining standard; and are already beginning to repay into the treasury from which they have been so cheerfully supported, the gratuity without which they could not have had an existence. Nor is it a less auspicious sign of a growing attachment to the institutions of religion, and of increasing ability to sustain them, that a large number of the Presbyteries report the successful enterprise of throwing off the incumbrance of debt from the churches under their care. A still larger number report, as completed or begun, the enlargement and beautifying of their sanctuaries; while, in cases not a few, new and more spacious houses of worship are replacing the old, or rising upon foundations which have never before been laid, and in fields of usefulness which have never before been occupied. And, in this connection, it is pleasant to state, that in some cases the annual stipend of the pastors has been raised to the standard of a more generous support, while, at the same time, the manse has been provided for their permanent and gratuitous residence.

Reforms.

The monster evil of our land, Intemperance, is still preying upon our population. But, with great uniformity, the Presbyteries report a growing sentiment in favor of prohibitory enactments by our State Legislatures, and an increasing resoluteness of purpose to secure such enactments. Indeed, judging from the Narratives before us, we cannot but believe that ere long many of our States will have followed the noble example of that one which has stood in the van of this great battle. Nor with less earnestness, if with less hope, are our churches setting themselves against the enormous sin of Sabbath-desecration.

Benevolence.

In comparison with preceding years, the history of our last year's benevolence will not suffer. Our great standard charities have been fully sustained; while, as a whole, the societies, through which they are applied to the world's evangelization, were never more firmly embraced in the affections of our churches than at the present time.

Common Schools.

From the testimony of the Presbyteries, it appears that, in various parts of our land, a simultaneous assault has been made upon the freedom, integrity and permanence of our common schools; that Romanism and the various forms of infidelity are combining to banish from them the blessed word of God, and to scatter them into sectarian fragments. Against this unholy crusade, it is needless to say, our churches are lifting up their united testimony, and arraying their united strength.

Education for the Ministry.

We have reserved to the last all reference to one topic on which a very large number of our Presbyteries, and especially in the great Western field, dwell with earnest and mournful emphasis. It is the destitution of ministers, the utter inadequacy of the laborers to the vast work that is to be done. Diffuse their labors as they may, they tell us of many churches, which have no one to break to them the bread of life; and of destitutions, to obtain a supply for which their utmost efforts are unavailing. The cry is sent up to us from every quarter of the land: "Come over and help us." And it is because that cry has been so long sounding in vain, that despondency and

gloom overshadow many a field of promise, and oppress many a heart that responds to the sympathies of the Gospel. To add to the oppressiveness of this despondency, the future seems darker and more forbidding than the present. The candidates for the ministry which our Presbyteries report are few in number. The broad and open avenues to wealth and the higher objects of ambition are crowded with eager competitors; and among them are not a few who have professedly consecrated their talents to the God of their salvation. The self-denying path to the ministry, leading, though it does, to riches which are imperishable, and to renown which no lapse of time can dim, has but here and there a youthful traveler. If there is any one feature of our present state that should humble us as an Assembly, and the churches under our care, before God, this is the one. Sleep over it we must not. We have, personally, a solemn duty to perform, and so have the beloved churches under our care; and when we go down to them, let us enter upon the discharge of it, while the facts to which we have adverted are fresh in our memories.

Decease of Ministers.

In conclusion, we are reminded that, few as are the number who are pressing into the ranks of the ministry, those who have long borne the heat and burden of the day are sinking under the weight of their responsibilities, and finding that rest which remaineth for the people of God. During the past year, death has laid his hand on many of our brethren, and given them a release from toil and pain and sin. The following twenty-two ministers have, since the meeting of the last Assembly, departed this life, viz.:

Charles S. Adams,	of the Presbytery of	Onondaga.
Hiram S. Lawrence,	"	St. Lawrence.
Crispus Wright,	"	Chenango.
Levi Rose,	"	Bath.
Joseph W. Sutphen,	"	Rochester.
Thomas Payne,	"	Niagara.
Abijah Blanchard, D. D.,	"	Buffalo.
Daniel Bond,	"	North River.
Samuel T. Mills,	"	New York, Third.
Edward Fairchild,	"	Brooklyn.
Daniel H. Johnson,	"	Rockaway.
Truman Osborne,	"	Philadelphia, Third.
[illegible]an Beach,	"	Detroit.
[illegible]ustin B. Taylor,	"	Monroe.
[illegible]homas Kennan,	"	Huron.
[illegible]everett Hull,	"	"
[illegible]ohn L. Tomlinson,	"	Elyria.
[illegible]benezer P. Sperry,	"	"
Joseph Labaree,	"	Franklin.
William Hill, D. D.,	"	Winchester.
Stephen Taylor, D. D.,	"	Hanover.
George H. Blair,	"	West Tennessee.

By order of the General Assembly.

D. HOWE ALLEN, *Moderator.*

EDWIN F. HATFIELD, *Stated Clerk.*

I. SCHEDULE OF SYNODS AND PRESBYTERIES.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certificate.	Communicants.	Adult Baptisms.	Infant Baptisms.	Commiss. Fund.	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.	STATED CLERKS.
I. Synod of Albany	1803	5	76	4	9	67	314	203	9108	54	179	$121 20	$22 25	$3024 37	$4562 67	$1086 50	$2335 92	A. Bordman Lambert.
1. Champlain	1814	...	26	1	5	21	67	40	2636	2	46	4 00	.....	265 00	655 00	.....	.....	David Dobie.
2. Troy	1820		25	2	2	17	59	52	2998	12	43	48 00	5 00	628 75	1681 67	334 00	1040 64	A. Bordman Lambert.
3. Albany	1791	...	7	...	1	11	79	51	1471	7	26	24 20	13 00	1194 00	823 40	477 50	477 50	
4. Columbia	1802	...	7	1	1	6	66	32	867	27	43	14 00	2 00	465 68	486 00	275 00	275 00	Henry E. Niles.
5. Catskill	1851	...	11	...	...	12	43	28	1136	6	21	31 00	2 25	470 94	916 60	.....	542 78	Josiah Leonard.
II. Synod of Utica	1829	4	78	2	9	82	297	209	8034	90	131	115 39	23 45	2630 32	2699 39	1170 99	3053 69	Franklin A. Spencer.
1. St. Lawrence	1818	...	7	...	1	9	18	4	772	2	15	19 63	2 37	133 00	432 62	76 66	197 50	Baruch B. Beckwith.
2. Watertown	1822	...	16	...	4	22	75	72	2345	29	35	44 00	2 54	361 09	851 72	340 53	489 30	Isaac Brayton.
3. Oswego	1823	...	14	...	...	22	44	30	1827	18	30	.....	.....	1452 85	208 32	225 06	732 42	John N. Hubbard.
4. Utica	1842	...	41	2	4	29	160	103	3090	41	51	51 76	18 54	683 38	1206 73	528 80	1634 47	Samuel W. Brace.
III. Synod of Geneva	1812	9	194	22	10	167	540	526	18,328	194	378	257 80	14 56	6472 44	6311 61	3530 26	4099 51	Henry A. Nelson.
1. Onondaga	1810	...	36	...	...	26	110	85	2969	53	52	59 75	9 00	433 80	800 94	200 63	881 53	Seth P. M. Hastings.
2. Cayuga	1810	...	34	20	...	23	119	70	2550	42	50	44 23	3 00	817 61	969 93	785 51	680 54	Henry A. Nelson.
3. Geneva	1805	...	45	...	...	29	52	79	4455	19	80	23 25	.....	1249 37	1563 94	894 94	1420 61	William Hogarth.
4. Cortland	1825	...	11	...	4	16	39	52	1776	6	37	23 00	.. ...	1502 80	1080 10	88 00	.....	Hercules R. Dunham.
5. Tioga	1829	...	12	...	...	11	25	37	1402	4	22	21 21	2 56	602 20	714 46	174 43	391 72	Peter Lockwood.
6. Bath	1875	...	14	...	1	17	32	48	1491	7	43	12 50	.....	416 37	225 50	820 53	242 72	B. Coleman Smith.
7. Chemung	1836	...	20	2	2	21	67	99	1804	22	31	17 12	.....	763 25	371 60	307 55	155 30	Charles C. Carr.
8. Ithaca	1839	...	12	...	3	11	73	36	1532	26	38	46 74	.....	517 29	545 55	241 67	327 09	William N. McIlarg.
9. Pennsylvania	1845	...	10	...	...	13	23	20	459	15	25	10 00	.....	169 75	39 59	17 00	.....	Elijah D. Wells.
IV. S. of Susquehanna	1853	3	48	2	5	55	103	80	4696	20	53	35 75	6 00	665 44	1280 00	735 37	760 87	
1. Otsego	1820	...	17	1	...	19	53	27	1593	14	22	20 00	6 00	311 00	721 00	500 00	325 00	John G. Hall.
2. Chenango	1826	...	11	...	5	18	34	49	1775	6	31	15 75	.....	354 44	559 00	235 37	435 87	Amos C. Tuttle.
3. Delaware	1831	...	20	1	...	18	16	4	1328	...	...	.....	.....	.....	.....	.....	.....	Isaac D. Cornwell.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certificate.	Communicants.	Adult Baptisms.	Infant Baptisms.	Commiss. Fund.	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.	STATED CLERKS.
V. Synod of Genesee.....	1821	6	128	6	6	129	388	409	14,585	134	219	$119 80	$55 48	$1664 14	$3190 68	$2056 61	$3677 75	Timothy Stillman.
1. Genesee.....	1819	...	16	...	...	15	41	42	1406	17	14	13 00	5 00	366 00	560 00	347 85	517 00	Charles N. Mattoon.
2. Ontario	1817	...	14	...	...	16	21	21	1592	7	16	.....	3 00	.....	.....	.....	.....	John Barnard, D. D.
3. Rochester*.....	1819	...	29	2	1	22	...	...	3430	...	...	.....	.....	.....	.....	.....	.....	John B. Richardson.
4. Niagara	1817	...	17	1	...	16	148	102	2391	54	53	.....	35 00	763 25	617 62	566 11	2119 59	Charles E. Furman.
5. Buffalo.....	1823	...	39	2	4	40	121	164	4201	41	121	103 18	10 00	1418 11	1954 06	1101 40	996 89	Timothy Stillman.
6. Angelica.....	1828	...	13	1	1	20	57	80	1565	15	15	3 62	2 48	116 78	59 00	41 25	44 27	Samuel A. Rawson.
VI. S. of N. Y. and N. J.	1788	10	205	34	45	142	811	902	22,445	208	643	497 58	256 62	17,711 14	13,279 57	6014 95	4023 37	John N. Lewis.
1. Hudson	1797	...	16	...	6	13	22	40	1820	10	30	55 00	6 12	341 92	466 02	161 56	333 50	Obadiah M. Johnson.
2. North River.....	1819	...	16	...	1	15	72	23	1573	31	33	23 00	10 00	117 67	189 61	855 00	574 66	Sumner Mandeville.
3. Long Island.....	1791	...	9	...	...	6	22	7	605	8	11	14 00	2 70	60 50	106 00	80 00	32 37	Henry Clark.
4. New York, 3d.....	1831	...	39	15	20	20	226	324	5060	45	290	116 73	116 74	15,173 32	10,460 22	4430 39	2912 84	Edwin F. Hatfield, D. D.
5. New York, 4th.....	1845	...	28	11	4	11	148	163	2513	21	63	89 68	35 56	760 00	716 44	352 00	170 00	Thomas H. Skinner, Jr.
6. Brooklyn.....	1838	...	17	3	3	7	86	70	2253	22	41	65 00	37 00	15 00	24 00	.....	.....	Samuel H. Cox, D. D.
7. Newark.....	1824	...	30	3	1	19	78	159	3500	18	92	76 17	30 06	.....	.....	... ..	.....	Ebenezer Seymour.
8. Rockaway.....	1839	...	19	1	1	18	50	35	2516	13	29	42 50	11 50	537 87	648 51	136 00	.....	Joel Campbell.
9. Montrose.....	1832	...	21	...	9	29	107	81	2513	40	54	15 50	7 00	704 86	668 77	.....	.....	Adam Miller.
10. San Francisco.....	1849	...	10	1	...	4	...	...	92	...	...	.....	.....	.....	.....	.....	.....	Samuel H. Willey.
VII. S. of Pennsylvania	1838	4	81	6	14	66	288	270	9876	86	437	204 30	71 20	4907 29	2903 11	3124 98	2357 79	John McKnight.
1. Wilmington	1833	...	15	...	2	19	14	16	1356	...	52	23 00	2 00	295 00	231 78	74 98	435 00	Horatio S. Howell.
2. Philadelphia, 3d ...	1832	...	28	1	4	19	129	94	2800	26	180	45 20	10 00	281 12	461 98	311 80	99 00	John McKnight.
3. Philadelphia, 4th ..	1845	...	29	5	8	19	128	142	4622	53	164	86 10	45 00	3667 59	1941 10	2521 18	1515 79	Charles Brown.
4. Harrisburgh.....	1839	...	9	..	...	9	17	18	1098	7	41	50 00	14 20	663 58	268 25	217 02	308 00	Conway P. Wing.
VIII. Synod of W. Penn.	1843	3	20	2	2	34	111	74	2619	22	95	34 84	9 45	769 25	943 43	334 42	51 26	George A. Lyon, D. D.
1. Erie.....	1801	...	8	2	1	15	32	49	1108	6	36	34 84	2 50	243 00	163 43	91 17	4 00	Joseph Vance.
2. Meadville	1842	...	7	...	1	14	44	14	848	8	21	.....	2 45	119 96	52 00	58 25	41 26	Richard Craighead.

* The asterisk indicates that the report is that of a previous year.

3. Pittsburgh.	1839	...	5	...	...	5	35	11	663	8	38	.....	4 50	406 29	728 00	185 00	6 00	Samuel M. Sparks.
IX. Synod of Michigan..	1834	6	87	6	18	115	413	310	7785	98	173	92 69	35 87	2273 86	2366 95	529 35	967 72	Ebenezer Cheever.
1. Detroit.	1826	...	23	1	1	32	35	54	2171	5	30	3 00	.....	379 85	781 90	238 00	311 18	Robert R. Kellogg.
2. St. Joseph	1833	...	13	...	5	26	85	34	1218	24	24	32 50	3 15	243 87	339 24	66 00	.....	Norman Kellogg.
3. Monroe	1833	..	11	1	3	14	121	47	1346	28	31	27 75	20 22	318 78	379 92	110 00	269 17	John Monteith.
4. Marshall	1838	...	17	1	1	20	82	66	1364	24	36	11 00	5 00	540 00	448 00	77 00	.....	Samuel H. Hall.
5. Washtenaw	1838	...	13	2	8	13	83	83	1092	12	34	12 44	4 00	623 05	103 52	18 75	236 37	William S. Curtis.
6. Kalamazoo	1838	...	10	1	...	10	7	20	594	5	18	6 00	3 50	168 31	314 37	19 60	151 00	Milton Bradley.
X. Synod of W. Reserve.	1825	8	132	11	3	112	228	209	6921	48	162	75 00	2 85	1944 62	3190 16	231 69	2679 66	William Hanford.
1. Grand River	1814	...	17	...	...	14	61	7	956	2	4	.....	.....	28 00	36 90	10 00	35 92	Ebenezer Bushnell.
2. Portage	1818	...	31	6	...	14	46	18	1147	12	27	4 37	75	534 41	540 25	103 05	391 84	William Hanford.
3. Huron	1823	...	18	1	...	18	10	22	1183	6	25	16 00	2 10	143 96	249 22	22 50	233 20	Alfred Newton.
4. Trumbull	1827	...	13	1	...	12	37	33	1050	11	37	10 82	.....	249 93	434 66	.....	.....	Xenophon Betts.
5. Cleveland	1830	...	25	2	...	14	54	77	1257	13	33	38 81	.....	520 45	1309 71	71 14	1884 96	James Shaw.
6. Medina	1836	...	7	...	...	9	...	...	300	...	...	.....	.....	.....	.....	.....	.....	Frederick H. Brown.
7. Elyria	1842	...	13	1	2	13	9	17	502	...	16	.....	.....	172 96	402 55	.....	.....	Alfred H. Betts.
8. Maumee	1842	...	8	...	1	18	11	35	526	4	20	5 00	.....	294 91	216 87	25 00	133 74	James H. Newton.
XI. Synod of Ohio	1814	4	53	4	11	78	249	245	4321	76	178	147 17	18 74	2142 24	1868 53	649 02	1199 65	Addison Kingsbury.
1. Athens	1822	...	12	2	...	20	14	15	724	1	33	51 00	.....	204 40	212 30	113 50	115 17	James S. Walton.
2. Pataskala	1809	...	16	...	1	23	82	77	1607	21	77	35 67	10 24	1384 39	1080 70	276 47	521 48	Alexander Duncan.
3. Franklin	1835	..	15	2	9	23	128	117	1324	46	25	30 50	3 50	351 95	335 83	44 05	116 00	Henry Shedd.
4. Scioto	1845	...	10	...	1	12	25	36	666	8	43	30 00	5 00	201 50	239 70	215 00	447 00	Joseph Chester.
XII. S. of Cincinnati	1829	3	44	13	11	40	226	141	3057	52	91	168 90	15 00	4961 10	1983 50	3770 45	1275 00	Thornton A. Mills.
1. Cincinnati	1828	...	25	12	11	14	130	77	1552	25	57	107 00	10 00	3351 85	1461 50	3623 45	1200 00	D. Howe Allen, D. D.
2. Dayton	1838	...	10	...	...	14	36	20	794	15	19	24 15	5 00	414 25	353 00	82 00	.....	Daniel Rice.
3. Hamilton	1846	...	9	1	...	12	60	44	711	12	15	37 75	.....	195 00	169 00	65 00	75 00	Daniel Tenney.
XIII. Synod of Indiana.	1826	4	44	1	8	62	294	193	3183	107	170	143 80	16 50	1733 80	936 20	468 90	556 10	John M. Bishop.
1. Salem	1823	...	9	...	3	18	137	90	915	62	31	52 45	9 50	288 35	308 10	198 30	68 60	John M. Bishop.
2. Madison	1825	...	14	...	5	16	65	26	995	18	61	41 65	5 00	238 00	227 12	213 00	.....	Hiram Wason.
3. Indianapolis	1830	...	15	1	...	18	61	58	738	21	49	27 30	2 00	815 50	139 13	57 60	487 50	George M. Maxwell.
4. Greencastle	1850	...	6	...	...	10	31	19	535	6	29	22 40	.....	391 95	261 85	.....	.....	William D. Rossiter.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certificate.	Communicants.	Adult Baptisms.	Infant Baptisms.	Commiss. Fund.	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.	STATED CLERKS.
XIV. Synod of Wabash.	1851	4	30	1	1	48	211	108	1855	86	94	$72 35	$4 30	$731 86	$517 76	$179 00	$196 25	James H. Johnston.
1. Crawfordsville	1825	...	14	1	...	14	29	16	441	8	16	25 00	1 05	101 25	198 25	.....	.....	James H. Johnston.
2. Logansport	1835	...	5	...	...	17	163	67	932	75	43	25 00	.....	499 65	215 45	.....	47 00	Francis S. McCabe.
3. Fort Wayne	1845	...	7	...	...	11	10	19	282	3	21	12 35	2 25	116 96	74 06	179 00	149 25	James Thomson.
4. Elkhart	1852	...	4	...	1	6	9	6	200	...	14	10 00	1 00	14 00	30 00	.....	.....	Nathan L. Lord.
XV. Synod of Illinois	1831	4	59	2	...	76	296	192	3906	51	144	172 85	10 70	1267 75	1161 90	489 10	722 90	George C. Wood.
1. Illinois	1828	...	17	...	...	15	31	42	1009	6	23	23 00	1 50	509 00	491 00	.....	.....	Livingston M. Glover.
2. Schuyler	1833	...	10	...	...	17	156	53	1115	26	40	55 00	2 80	122 00	158 00	.....	249 00	Henry C. Abernethy.
3. Wabash	1833	...	7	...	...	10	19	13	281	4	13	14 85	1 40	29 00	16 50	.....	2 50	Enoch Kingsbury.
4. Alton	1836	...	25	2	...	34	90	84	1501	15	68	80 00	5 00	607 75	496 40	489 10	471 40	Augustus T. Norton.
XVI. Synod of Peoria	1843	8	86	...	15	68	326	259	3545	37	183	114 83	11 60	1715 67	1803 84	620 00	2170 83	Robert W. Patterson.
1. Ottawa	1834	...	16	...	...	11	162	11	213	...	2	6 00	1 50	26 30	2 95	5 00	175 50	Nahum Gould.
2. Peoria and Knox	1836	...	14	...	...	9	31	41	775	15	37	14 00	2 00	198 45	251 00	50 00	18 00	Joseph Fowler.
3. Galena	1842	...	13	...	3	18	34	36	691	3	37	37 50	.....	292 90	262 28	320 00	215 40	Shubael G. Spees.
4. Chicago	1847	...	15	...	9	8	58	104	802	12	43	27 33	3 00	677 47	1034 08	185 00	1644 90	Lewis H. Loss.
5. Belvidere	1847	...	11	...	3	4	19	15	397	2	5	13 25	1 05	99 00	223 16	60 00	107 03	Charles Fanning.
6. Minnesota	1850	...	4	...	...	6	4	5	101	1	1	.....	.....	.....	.....	.....	.....	Edward D. Neill.
7. Milwaukee	1851	...	8	...	...	8	17	17	472	3	44	12 00	3 55	408 64	15 06	.....	3 00	William H. Spencer.
8. Fox River	1851	...	5	...	...	4	1	30	94	1	14	4 75	50	12 91	15 31	.....	7 00	John B. Preston.
XVII. Synod of Iowa	1853	3	15	...	3	23	39	25	716	17	39	49 58	9 70	38 58	32 00	222 00	167 00	
1. Des Moines	1845	...	4	...	1	8	4	9	201	1	6	.....	5 00	.....	.....	.....	.....	Thompson Bird.
2. Iowa City	1852	...	5	...	2	8	17	8	195	8	13	18 50	2 45	25 00	20 00	52 00	62 00	John D. Strong.
3. Keokuk	1852	...	6	...	...	7	18	8	320	8	20	31 08	2 25	13 58	12 00	170 00	105 00	Gamaliel C. Beaman.
XVIII. S. of Missouri	1832	4	40	4	...	52	144	135	2123	51	123	76 25	18 65	1772 40	695 25	942 50	636 30	John Leighton.
1. St. Louis	1831	...	12	...	...	12	51	54	837	15	66	42 00	13 00	1528 25	620 50	831 50	380 30	Edmund Wright.

2. N. Missouri	1845	...	7	1	...	12	24	19	595	4	7	9 00	.....	75 00	40 00	10 00	80 00	John Leighton.
3. Lexington	1845	...	11	3	...	12	49	34	356	21	41	18 00	2 45	87 85	.....	80 00	176 00	Tapping S. Reeve.
4. Osage	1845	...	10	...	...	16	20	28	357	11	9	7 25	3 20	81 30	34 75	21 00	.....	Joseph V. Barks.
XIX. Synod of Virginia.	1788	3	42	7	7	46	154	88	3975	61	170	263 50	38 00	2286 25	2948 86	1933 06	3371 67	John C. Smith.
1. Winchester	1794	...	10	4	7	17	64	25	1046	23	54	61 00	3 50	289 05	129 75	71 56	.....	Patterson Fletcher.
2. Dis. of Columbia	1831	...	16	2	...	13	29	30	1504	10	69	89 50	24 50	624 64	1483 30	1420 50	2150 00	William McLain.
3. Hanover	1838	...	16	1	...	16	61	33	1425	28	47	113 00	10 00	1372 56	1335 81	441 00	1221 67	Henry S. Osborn.
XX. S. of Kentucky	1802	3	15	...	6	25	35	16	1178	15	26	87 50	5 40	256 00	44 30	312 00	76 50	Archer C. Dickerson.
1. Harmony	1842	...	7	...	2	10	16	8	469	6	18	30 50	4 00	201 00	39 30	12 00	76 50	Fincelius R. Gray.
2. Providence	1842	...	4	...	4	6	19	8	456	9	8	57 00	1 40	55 00	5 00	300 00	.....	Thomas H. Cleland.
3. Green River	1842	...	4	...	...	9	...	...	253	...	...	.....	.....	.....	.....	.....	.....	Archer C. Dickerson.
XXI. S. of Tennessee	1817	4	47	2	11	75	414	76	5014	110	249	60 20	9 55	373 19	253 54	74 38	81 65	John J. Robinson.
1. Union	1797	...	21	...	5	27	95	29	1990	22	113	20 00	4 55	19 85	.....	19 38	54 35	Gideon S. White.
2. Holston	1826	...	12	1	3	16	220	21	1602	66	94	10 00	.....	172 37	171 48	.....	10 00	Ira Morey.
3. Kingston	1838	...	7	...	2	19	61	20	699	13	16	30 20	.....	28 00	25 00	.....	16 30	William B. Brown.
4. New River	1838	...	7	1	1	13	38	6	723	9	26	.....	5 00	152 97	57 06	55 00	1 00	George Painter.
XXII. S. of W. Tenn.	1826	3	24	...	2	35	168	57	2155	43	70	123 80	9 95	346 90	170 00	353 35	68 00	William Eagleton.
1. West Tennessee	1810	...	6	...	1	7	96	15	619	15	15	32 00	1 05	34 50	164 00	30 00	.....	Robert C. Garrison.
2. Shiloh	1816	...	10	...	...	16	37	32	951	12	35	14 00	3 90	153 25	6 00	243 35	68 00	Amzi Bradshaw.
3. Richland	1824	...	8	...	1	12	35	10	585	16	20	77 80	5 00	159 15	.....	80 00	.....	Archibald M. Pickens.
XXIII. S. of Mississippi.	1846	3	22	1	3	29	125	33	1027	55	25	274 50	15 00	2369 77	.....	94 00	6 00	Alexander Newton, D.D.
1. Clinton	1822	...	7	1	2	8	45	2	312	16	9	106 50	10 00	937 57	.....	50 00	.....	Consider Parish.
2. Lexington, South	1845	...	10	...	1	7	54	17	336	30	14	100 00	.....	848 40	.. ...	44 00	.....	James M. McLean.
3. Newton	1845	...	5	...	...	14	26	14	379	9	2	68 00	5 00	583 80	.....	.....	6 00	Hervey Woods.

II. SCHEDULE OF SYNODS.

NAME.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certificate.	Communicants.	Adult Baptisms.	Infant Baptisms.	Commiss. Fund.	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.
1. Albany	1803	5	76	4	9	67	314	203	9,108	54	179	$121.20	$ 22.25	$3,024.37	$4,562.67	$1,086.50	$2,335.92
2. Utica	1829	4	78	2	9	82	297	209	8,034	90	131	115.39	23.45	2,630.32	2,699.39	1,170.99	3,053.69
3. Geneva	1812	9	194	22	10	167	540	526	18,328	194	378	257.80	14.56	6,472.44	6,311.61	3,530.26	4,099.51
4. Susquehanna	1853	3	48	2	5	55	103	80	4,696	20	53	35.75	6.00	665.44	1,280.00	735.37	760.87
5. Genesee	1821	6	128	6	6	129	388	409	14,585	134	219	119.80	55.48	1,664.14	3,190.68	2,056.61	3,677.75
6. N. York and N. Jersey	1788	10	205	34	45	142	811	962	22,445	208	643	497.58	256.62	17,711.14	13,279.57	6,014.95	4,023.37
7. Pennsylvania	1838	4	81	6	14	66	288	270	9,876	86	437	204.30	71.20	4,907.29	2,903.11	3,124.98	2,357.79
8. West Pennsylvania	1843	3	20	2	2	34	111	74	2,619	22	95	34.84	9.45	769.25	943.43	334.42	51.26
9. Michigan	1834	6	87	6	18	115	413	310	7,785	98	173	92.69	35.87	2,273.86	2,366.95	529.35	967.72
10. Western Reserve	1825	8	132	11	3	112	228	209	6,921	48	162	75.00	2.85	1,944.62	3,190.16	231.69	2,679.66
11. Ohio	1814	4	53	4	11	78	249	245	4,321	76	178	147.17	18.74	2,142.24	1,868.53	649.02	1,199.65
12. Cincinnati	1829	3	44	13	11	40	226	141	3,057	52	91	168.90	15.00	4,961.10	1,983.50	3,770.45	1,275.00
13. Indiana	1826	4	44	1	8	62	294	193	3,183	107	170	143.80	16.50	1,733.80	936.20	468.90	556.10
14. Wabash	1851	4	30	1	1	48	211	108	1,855	86	94	72.35	4.30	731.86	517.76	179.00	196.25
15. Illinois	1831	4	59	2	...	76	296	192	3,906	51	144	172.85	10.70	1,267.75	1,161.90	489.10	722.90
16. Peoria	1843	8	86	...	15	68	326	259	3,545	37	183	114 83	11.60	1,715.67	1,803.84	620.00	2,170.83
17. Iowa	1853	3	15	...	3	23	39	25	716	17	39	49.58	9.70	38.58	32 00	222.00	167.00
18. Missouri	1832	4	40	4	...	52	144	135	2,123	51	123	76.25	18.65	1,772.40	695.25	942.50	636.30
19. Virginia	1788	3	42	7	7	46	154	88	3,975	61	170	263.50	38.00	2,286.25	2,948.86	1,933.06	3,371.67
20. Kentucky	1802	3	15	...	6	25	35	16	1,178	15	26	87.50	5.40	256.00	44.30	312.00	76.50
21. Tennessee	1817	4	47	2	11	75	414	76	5,014	110	249	60.20	9.55	373.19	253.54	74.38	81.65
22. West Tennessee	1826	3	24	...	2	35	168	57	2,155	43	70	123.80	9.95	346.90	170.00	353.35	68.00
23. Mississippi	1846	3	22	1	3	29	125	33	1,027	55	25	274.50	15.00	2,369.77	.....	94.00	6.00
		108	1570	130	199	1626	6174	4760	140,452	1715	4032	$3309.58	$680.82	$62,058.38	$53,143.25	$28,922.88	$34,535.39

COMPARATIVE VIEW.

Statistical Reports have been received from all the Presbyteries, with the exception of Rochester. Two have been added to their number; Iowa City and Keokuk. Whole number, 108.

The Synods are 23, two having been constituted by the last Assembly; Susquehanna and Iowa.

Ministers, 1570. Previous year, 1527. Increase, 43.

Of the ministers, 22 have died; one more than in the previous year.

Licentiates, 130. Previous year, 130. Increase, none.

Candidates, 199. Previous year, 75. Increase, 124.

Churches, 1626. Previous year, 1602. Increase, 24.

Additions on Examination, 6174. Previous year, 5816. Increase, 358.

" " Certificate, 4760. Previous year, 4440. Increase, 320.

Communicants, 140,452. Previous year, 140,652. Decrease, 200.

Baptisms of Adults, 1715. Previous year, 1617. Increase, 98.

" " Infants, 4032. Previous year, 3931. Increase, 101.

Contributions.

Commissioners' Fund, $3,309.58. Previous year, $2,955.02. Increase, $354.56. (Paid into the Treasury of the Assembly, $1328.15.)

Contingent Fund, $680.82. Previous year, $518.26. Increase, $162.56. (Paid into the Treasury of the Assembly, $664.21.)

Domestic Missions, $62,058.38.

Foreign Missions, $53,143.25.

Education, $23,922.88.

Publication, $34,535.39.

Sixty Presbyteries have made report of their ecclesiastical changes, exhibiting the following results:

Licensures, 33. Ordinations, 36. Installations, 55. Dissolutions of the pastoral relation, 45. Ministers dismissed to other denominations, 9; and received from other denominations, 26. Churches organized, 38; dismissed to other denominations, 10; received from other denominations, 6; and dissolved, 10. All which is respectfully submitted.

EDWIN F. HATFIELD, *Stated Clerk.*

New York, July 19th, 1853.