MINUTES, 1856.

New York City, May 15th, 1856.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, at the city of New York, on Thursday, the 15th day of May, A. D. 1856, at 11 o'clock A. M., in the Madison Square Presbyterian church, and was opened with a sermon by the Rev. William C. Wisner, D. D., the Moderator of the last Assembly, from Isaiah 46 : 9, 10 : "Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

After the sermon, the Assembly was constituted with prayer.

The Permanent Clerk presented the report of the Committee on Commissions ; and the following persons were thereupon enrolled as duly appointed Commissioners to this General Assembly : [178]

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Champlain*,	Joseph T. Willett,	George V. Hoyle,
	Ashbel Parmelee, D. D.,	Samuel C. Weed.
2. *Troy*,	N. S. S. Beman, D. D., LL.D.,	Abner Loveland.
	Laurens P. Hickok, D. D.,	
3. *Albany*,	Eber M. Rollo,	Otis Allen.
4. *Columbia*,	Joseph N. McGiffert (2),	Dan Niles (4).
5. *Catskill*,	Linus H. Fellows.	

II. SYNOD OF UTICA.

1. *St. Lawrence*,	Baruch B. Beckwith.	
2. *Watertown*,	Edward C. Pritchett,	Lewis Stephens (2).
3. *Oswego*.	Jeremiah Petrie,	Obadiah A. Cooper.
4. *Utica*,	Edwin E. Williams,	Thomas Williams.
	Albert H. Corliss,	

III. SYNOD OF GENEVA.

1. *Geneva*,	Charles Hawley,	Isaac C. Stevens.
	Thomas Lounsbury, D. D. (2),	
2. *Bath*,	Edwin Benedict,	Calvin Blood.
3. *Chemung*,	Nathaniel Elmer,	Hon. Orrin Robinson.
4. *Ithaca*,	Adamus W. Platt (2),	David W. Himrod.
5. *Pennsylvania*,	Sidney Mills.	

IV. SYNOD OF ONONDAGA.

1. *Onondaga*,	Richard Dunning,	Alfred Cobb,
	Samuel H. Hall,	Henry B. Moore, M. D.

PRESBYTERIES.	MINISTERS.	ELDERS.
2. *Cayuga*,	Elihu Barber,	Henry Willard,
	George W. Warner,	Abijah Fitch.
3. *Cortland*,	Ezra B. Fancher,	Nathan Bouton.
4. *Tioga*,	Marcus Ford, D. D.	

V. SYNOD OF SUSQUEHANNA.

1. *Otsego*,	Daniel Van Valkenburgh,	Hon David H. Little.
2. *Chenango*,	William H. Lockwood,	Edgar A. Phillips.
3. *Delaware*,	Tertius S. Clark,	William McGibbon. [179]

VI. SYNOD OF GENESEE.

1. *Genesee*,	Daniel C. Houghton,	Hon. Truman Lewis.
2. *Ontario*,	Pliny F. Sanborne,	Charles W. King.
3. *Rochester*,	Frank F. Ellinwood,	William Alling.
	Obadiah C. Beardsley,	
4. *Niagara*,	William C. Wisner, D. D.,	Samuel Tappan.
5. *Buffalo*,	William Waith, Jr.,	Selden M. Ely,
	Lewis F. Laine,	Stephen M. Clement.
6. *Angelica*,	Joel Wakeman.	

VII. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	Elias B. Fairchild, D. D.,	William S. Webb.
2. *North River*,	Michael F. Liebenau,	Sylvanus N. Hutchinson.
3. *Long Island*,	John Reid,	Edward Reeve.
4. *New York*, 3*d*,	Asa D. Smith, D. D.,	Joseph B. Sheffield,
	George L. Prentiss, D. D.,	Oliver H. Lee.
5. *New York*, 4*th*,	Joel Parker, D. D.,	Treadwell Ketchum,
	William Adams, D. D.,	Jesse W. Benedict.
6. *Brooklyn*,	Samuel T. Spear, D. D.,	Charles F. Tuttle.
7. *Newark*,	Isaac N. Sprague,	James B. Pinneo,
	William Aikman,	Matthias O. Halstead.
8. *Rockaway*,	John M. Johnson,	Joseph Kitchell.
9. *Montrose*,	Thomas S. Ward,	Hon. W. Jessup, LL.D.
10. *San Francisco*.		

VIII. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	John W. Mears,	Hon. Samuel Jefferson.
2. *Philadelphia*, 3*d*,	Henry Darling,	Matthias W. Baldwin,
	John Jenkins,	Hon. A. Naudain, M. D.
3. *Philadelphia*, 4*th*,	George Chandler,	Hon. William Darling,
	Thomas Brainerd, D. D.,	Samuel T. Bodine.
4. *Harrisburgh*,	Conway P. Wing,	John B. Hall.

IX. SYNOD OF WEST PENNSYLVANIA.

1. *Erie*,	Thomas T. Bradford,	John B. Clark.
2. *Meadville*,	Samuel Montgomery.	
3. *Pittsburgh*,	Samuel M. Sparks,	John Sherrick (3).

X. SYNOD OF MICHIGAN.

1. *Detroit*,	George Duffield, D. D.,	Edward Bingham.
2. *Monroe*,	Henry G. Blinn,	William H. Boyd.

PRESBYTERIES.	MINISTERS.	ELDERS.
3. *Marshall*,	Hannibal L. Stanley,	Lorenzo Russell.
4. *Washtenaw*,	Alanson Scofield.	
5. *Kalamazoo*,	William S. Huggins.	[180]

XI. SYNOD OF WESTERN RESERVE.

1. *Grand River*,	Ebenezer Bushnell.	
2. *Portage*,	George E. Pierce, D. D.	
3. *Huron*,	Cornelius H. Taylor,	Elijah Bemis.
4. *Trumbull*,	Xenophon Betts,	Edward Spear (9).
5. *Cleveland*,	Joseph B. Bittinger,	Samuel H. Fox (3).
6. *Elyria*,	Alfred H. Betts,	Esek C. Bradford.
7. *Maumee*,	William W. Williams,	Mavor Brigham.

XII. SYNOD OF OHIO.

1. *Athens*,	Roswell Tenney,	Marcus Bosworth.
2. *Pataskala*,	Samuel P. Hildreth,	James Young.
3. *Franklin*,	Henry Shedd (5),	David F. McCullough.
4. *Scioto*,	Lucian C. Ford,	William Hamilton.

XIII. SYNOD OF CINCINNATI.

1. *Cincinnati*,	Hiram A. Tracy,	John Donaldson,
	George E. Day,	Henry Van Bergen (2).
2. *Dayton*,	George P. Tindall,	William Cottingham.
3. *Hamilton*,	Edward Scofield,	Hon. J. Scott Harrison.

XIV. SYNOD OF INDIANA.

1. *Salem*,	John M. Bishop,	Joseph Loughmiller.
2. *Madison*,	John Gerrish,	Miles W. Craig.
3. *Indianapolis*,	Thornton A. Mills.	
4. *Green Castle*,	Henry A. Rossiter,	John S. Jennings.

XV. SYNOD OF WABASH.

1. *Crawfordsville*,	William R. Palmer.	
2. *St. Joseph*,	Christopher Cory.	
3. *Logansport*,	Charles H. Marshall (2).	
4. *Fort Wayne*,	James Boggs,	Benjamin W. Oakley.

XVI. SYNOD OF ILLINOIS.

1. *Illinois*,	Thomas Lippincott.	
2. *Schuyler*,	Latten W. Dunlap,	Charles Cooledge, M. D.
3. *Wabash*,	John C. Campbell.	
4. *Alton*,	Josiah Wood,	Russell Tuthill. [181]

XVII. SYNOD OF PEORIA.

1. *Ottawa*,	Spencer Baker,	Joseph Baker.
2. *Peoria and Knox*,	Wells Andrews,	Azel Lyman.
3. *Galena*,		Horatio Newhall, M. D.
4. *Chicago*,	Harvey Curtis,	Augustine Chester.
5. *Belvidere*,	Alfred Eddy,	E. Howard Hyde.
6. *Minnesota*,	Joseph C. Whitney,	Daniel M. Coolbaugh.
7. *Milwaukee*,	Shubael G. Spees,	Jervis A. Hall.
8. *Fox River*,	John B. Preston.	

XVIII. SYNOD OF IOWA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Des Moines.*		
2. *Iowa City,*	Nelson C. Robinson,	Beaumont S. Holmes.
3. *Keokuk,*	William H. Williams,	William Harper.
4. *Dubuque.*		

XIX. SYNOD OF MISSOURI.

1. *St. Louis.*	William H. Parks.	
2. *North Missouri,*	James W. Phillips,	Samuel McAfee.
3. *Lexington,*	Samuel J. M. Beebe.	
4. *Osage,*	William H. Smith.	

XX. SYNOD OF VIRGINIA.

1. *Winchester,*	Andrew H. H. Boyd, D. D.,	Samuel Matheys (4).
2. *Dist. of Columbia,*	Andrew G. Carothers,	Wm. G. Knowles, M.D. (5).
3. *Hanover,*	Charles H. Read,	Samuel M. Price.

XXI. SYNOD OF KENTUCKY.

1. *Harmony,*	Augustus H. Carrier,	John R. Thornton.
2. *Providence,*	William T. McElroy,	John P. Lapsley.
3. *Green River.*		

XXII. SYNOD OF TENNESSEE.

1. *Union,*	John M. Caldwell,	Thomas W. Turley.
2. *Holston,*	Jonathan Lyons,	Samuel Rhea.
3. *Kingston,*	Thomas R. Bradshaw,	W. N. Bicknell, M. D.
4. *New River,*	James King.	[182]

XXIII. SYNOD OF WEST TENNESSEE.

1. *West Tennessee.*		Donald Cameron.
2. *Shiloh,*	Alfred H. Dashiell, D. D.,	Wilson L. Watkins.
3. *Richland,*	Frederick A. Ross, D. D.,	Charles N. Ordway.

XXIV. SYNOD OF MISSISSIPPI.

1. *Clinton,*	John McCampbell,	Duke Askew.
2. *Lexington, South,*	William E. Holley.	
3. *Newton.*	Hervey Woods.	
4. *Texas,*	John H. Zivley.	

CORRESPONDING BODIES.

General Association of Massachusetts,	Rev. J. Jay Dana (3).
General Association of Connecticut,	Rev. Lavalette Perrin (5).
General Association of New Hampshire,	Rev. Joshua W. Wellman.
General Association of New York,	Rev. Richard S. Storrs, Jr., D. D. (2).
General Conference of Maine,	Rev. William T. Dwight, D. D. (4).
General Convention of Vermont,	Rev. Charles Walker, D. D.
General Evangelical Consociation of Rhode Island,	Rev. Charles C. Beman.

Presbyterian and Congregational Convention of Wisconsin, Rev. Reuben Smith.
General Synod of the Evangelical Lutheran Church in the United States, Rev. Wm. D. Strobel, D. D.
Synod of the German Reformed Church in the United States.
General Assembly of the Cumberland Presbyterian Church.
Union of the Evangelical Churches of France.

The Permanent Clerk also reported the following persons as appearing without Commissions, and that their appointment is sustained by testimony satisfactory to the Committee:

Elder Miles W. Craig, of the Presbytery of Madison.
" Joseph Kitchell, " Rockaway,
" Matthias O. Halstead, " Newark.
" David F. McCullough, " Franklin.
" David M. Coolbaugh, " Minnesota.
Rev. Alanson Scofield, " Washtenaw. [183]

Whereupon it was

Resolved, That the names of the above persons be inserted in the Roll as Commissioners.

The Assembly proceeded to the election of a Moderator.

Rev. Laurens P. Hickok, D. D., of the Presbytery of Troy, Rev. George Duffield, D. D., of the Presbytery of Detroit, and Rev. Frederick A. Ross, D. D., of the Presbytery of Richland, were respectively nominated for the office. Upon calling the Roll, Rev. L. P. Hickok, D. D., received 79 votes; Rev. George Duffield, D. D., 74 votes; and Rev. F. A. Ross, D. D., 24 votes. No one having received a majority of all of the votes given, it was unanimously *Resolved*, That the Rev. Laurens P. Hickok, D. D., having received the highest number of votes, be the Moderator of this General Assembly, and he was inducted into office in the usual form.

Rev. Samuel H. Hall, of the Presbytery of Onondaga, and Rev. Shubael G. Spees, of the Presbytery of Milwaukee, were chosen Temporary Clerks.

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

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

Resolved, That the Assembly hold its daily sessions from 9 o'clock A. M., until 3 o'clock P. M.; with a brief recess at 12½ o'clock; and from 7½ o'clock P. M., until the adjournment; and that the first half hour of the morning session be appropriated to devotional exercises under the direction of the Moderator.

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

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

A paper, defining the duties of one of the Standing Committees of the Assembly, and providing for the appointment of other Standing Committees, was presented; and, after discussion, was referred to the Committee on the Polity of the Church, about to be appointed.

It was made the first order of the day for to-morrow, to receive the Synodical Records, the Narratives and the Statistical Reports of the Presbyteries, Overtures, memorials, appeals, and complaints.

The Assembly adjourned until to-morrow at 9 o'clock A. M.

Concluded with prayer.

Friday, May 16th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

The first half hour was occupied with devotional exercises.

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

The following new Commissioners and Delegate were reported, and their names were entered upon the Roll: [184]

Elder Henry B. Moore, M. D.,	of the Presbytery of	Onondaga.
Rev. Adamus W. Platt,	"	Ithaca.
" Charles H. Marshall,	"	Logansport.
" Joseph N. McGiffert,	"	Columbia.
" Thomas Lounsbury, D. D.,	"	Geneva.
Elder Lewis Stephens,	"	Watertown.
" Henry Van Bergen,	"	Cincinnati.

Rev. Richard S. Storrs, Jr., D. D., Delegate from the General Association of New York.

The Moderator announced the following Standing Committees:

1. *Judicial Committee. Ministers*—Wm. C. Wisner, D. D., Asa D. Smith, D. D., Charles H. Read. *Elders*—Hon. William Darling, Hon. William Jessup, John R. Thornton.

2. *Bills and Overtures. Ministers*—George Duffield, D. D., Samuel T. Spear, D. D., Andrew H. H. Boyd, D. D., Eber M. Rollo. *Elders*—Hon. David H. Little, James B. Pinneo, Horatio Newhall, M. D.

3. *Polity of the Church. Ministers*—Frederick A. Ross, D. D., George E. Pierce, D. D., Ashbel Parmelee, D. D., Conway P. Wing. *Elders*—Edward Bingham, Alfred Cobb, Charles Cooledge, M. D.

4. *Church Extension. Ministers*—N. S. S. Beman, D. D., Thornton A. Mills, John Jenkins, Harvey Curtis. *Elders*—Oliver H. Lee, Otis Allen, Charles N. Ordway.

5. *Devotional Exercises. Ministers*—George L. Prentiss, D. D., Joel Parker, D. D., Elias R. Fairchild, D. D., John Jenkins. *Elders*—Treadwell Ketchum, J. B. Sheffield, M. O. Halstead.

6. *Narrative. Ministers*—Charles Hawley, Isaac N. Sprague, George E. Day, John H. Zivley. *Elders*—Hon. Truman Lewis, W. Newton Bicknell, M. D., John S. Jennings.

7. *Leave of Absence. Ministers*—Tertius S. Clark, Albert H. Corliss, Thomas Lippincott, William E. Holley. *Elders*—Hon. Orrin Robinson, Charles F. Tuttle, Abijah Fitch.

8. *Mileage. Elders*—Jesse W. Benedict, William Alling, Samuel M. Price. [185]

The Moderator also announced the Committees on the Synodical Records, as follows:

1. *Albany. Ministers*—Xenophon Betts, Frank F. Ellinwood. *Elder*—John B. Hall.

2. *Utica. Ministers*—William R. Palmer, Alfred Eddy. *Elder*—Samuel McAfee.

3. *Geneva. Ministers*—John W. Mears, Ebenezer Bushnell. *Elder*—Esek C. Bradford.

4. *Onondaga. Ministers*—William S. Huggins, Henry A. Rossiter. *Elder*—Benjamin W. Oakley.

5. *Susquehanna. Ministers*—Elihu Barber, Joseph T. Willett. *Elder*—Joseph Kitchell.

6. *Genesee. Ministers*—John C. Campbell, George P. Tindall. *Elder*—Benjamin W. Oakley.

7. *New York and New Jersey.* *Ministers*—Roswell Tenney, John Gerrish. *Elder*—William Cottingham.

8. *Pennsylvania.* *Ministers*—Baruch B. Beckwith, Richard Dunning. *Elder*—Calvin Blood.

9. *West Pennsylvania.* *Ministers*—William W. Williams, Edward Scofield. *Elder*—Miles W. Craig.

10. *Michigan.* *Ministers*—William H. Parks, John M. Caldwell. *Elder*—Donald Cameron.

11. *Western Reserve.* *Ministers*—Sidney Mills, George W. Warner. *Elder*—Samuel T. Bodine.

12. *Ohio.* *Ministers*—W. H. Lockwood, Lewis F. Laine. *Elder*—William S. Webb.

13. *Cincinnati.* *Ministers*—Obadiah C. Beardsley, William Waith, Jr. *Elder*—William McGibbon.

14. *Indiana.* *Ministers*—John McCampbell, Jeremiah Petrie. *Elder*—Thomas W. Turley.

15. *Wabash.* *Ministers*—Daniel C. Houghton, George Chandler. *Elder*—Hon. Samuel Jefferson.

16. *Illinois.* *Ministers*—Edwin E. Williams, Daniel Van Valkenburgh. *Elder*—Henry Willard.

17. *Peoria.* *Ministers*—Joel Wakeman, Michael F. Liebenau. *Elder*—Samuel Tappan.

18. *Iowa.* *Ministers*—William T. McElroy, Jonathan Lyons. *Elder*—Wilson L. Watkins.

19. *Missouri.* *Ministers*—Andrew G. Carothers, John B. Preston. *Elder*—William Harper.

20. *Virginia.* *Ministers*—Ezra B. Fancher, Pliny F. Sanborne. *Elder*—Edgar A. Phillips.

21. *Kentucky.* *Ministers*—Linus H. Fellows, Adamus W. Platt. *Elder*—Nathan Bouton.

22. *Tennessee.* *Ministers*—Edwin Benedict, William Aikman. *Elder*—Lorenzo Russell.

23. *West Tennessee.* *Ministers*—Marcus Ford, D. D., John M. Johnson. *Elder*—John B. Clark.

24. *Mississippi.* *Ministers*—James Boggs, Cornelius H. Taylor. *Elder*—John Donaldson. [186]

The Records of the Synods were called for, and put into the hands of the Committees appointed to examine them.

The Narratives and the Statistical Reports of the Presbyteries, with several Overtures and memorials, were received, and put into the hands of the Stated Clerk, to be appropriately referred.

The Committee on the preparation of a Digest reported progress, and were continued.

The Committee appointed by the last Assembly "to estimate the probable amount that will be required to defray the traveling expenses of Commissioners and the contingent expenses of the Assembly, to assess the same in equitable proportions upon the Presbyteries, and to inform each Presbytery of its quota," reported, and presented a tabular statement of the apportionment.

The report was accepted, and the Presbyteries called to report the amounts contributed.

In connection with this report, a paper was presented from the Presbytery of Brooklyn, objecting to the action of the last Assembly in the appointment of this Committee, which was referred to the Standing Committee on the Polity of the Church.

Ordered, That, in the absence of the Treasurer, all moneys intended for the General Assembly's Fund be paid to the Committee on Mileage.

Rev. Charles C. Beaman, the Delegate from the General Evangelical Consociation of Rhode Island, after a short address, to which the Moderator responded, respectfully took his leave.

A communication was received from the managers of the American Bible Society, inviting the Assembly to attend a public meeting in the church of the Puritans, on Thursday, the 22d inst., at 7½ o'clock P. M.—the object of the meeting being to encourage a proposed effort to supply, without delay, all the destitute families of our country with the Bible. The invitation was accepted.

A paper in relation to missionary labor in the Valley of the Mississippi was presented, and, having been read, was referred to the Standing Committee on Church Extension.

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

Concluded with prayer.

Saturday, May 17th, 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 new Commissioners and Delegate were reported, and their names were entered upon the Roll:

Elder John Sherrick, of the Presbytery of Pittsburgh.
" Samuel H. Fox, " Cleveland.
" Hon. J. Scott Harrison, " Hamilton.

Rev. John Jay Dana, Delegate from the General Association of Massachusetts. [187]

The Committee on Bills and Overtures reported a memorial upon the subject of Psalmody, which was referred to a special *Committee*, consisting of Rev. George Duffield, D. D., Rev. N. S. S. Beman, D. D., LL.D., Rev. William H. Parks, Rev. Eber M. Rollo, and Matthias W. Baldwin, to report during the sessions of the present Assembly.

The Assembly recommended the observance of the first Monday of January as a day of fasting and prayer for the Conversion of the World; also the last Thursday in February, as a day of prayer for Colleges.

The Assembly proceeded to determine the place for the meeting of the next General Assembly, and made choice of the city of Cleveland, Ohio. Rev. George E. Pierce, D. D., Rev. W. C. Wisner, D. D., and Elder Samuel H. Fox, were appointed a *Committee* to designate the particular church, and *to nominate* the Committee of Arrangements.

It was made the order of the day for Monday at 10 o'clock A. M., to hear reports from the Theological Seminaries.

It was made the first order of the day for Tuesday, to hear reports from the Delegates to Corresponding Bodies, to be followed by the reception of communications from Corresponding Bodies.

Rev. George E. Pierce, D. D., Rev. Alfred H. Betts, and Rev. Ebenezer Bushnell, were appointed a *Committee to nominate a preacher* on Home Missions for the next Assembly.

It was made the order of the day for Tuesday, at 1 o'clock P. M., to receive the report of the Trustees of the Church Erection Fund.

The Standing Committee of the General Assembly on *Education* for the Gospel Ministry presented their annual report; which, having been read, was accepted and referred to a special *Committee*, consisting of Rev. Asa D.

Smith, D. D., Rev. George E. Day, Rev. Harvey Curtis, Hon. Arnold Naudain, M. D., and Mr. Treadwell Ketchum.

The Committee on Devotional Exercises reported, recommending that the Home Missionary sermon be delivered in this house next Tuesday evening; the address before the Presbyterian Historical Society, in the same place, on Wednesday evening; and that the Assembly celebrate the Lord's Supper, also in this house, on Thursday next, at 4 o'clock P. M.; the morning session of the Assembly on that day to close at 2 o'clock P. M.

The Stated Clerk, directed by the last Assembly to communicate with the Synod of the Presbyterian Church of Canada, with reference to opening a correspondence between that body and this General Assembly, made a report, which was referred to the Committee on Bills and Overtures.

Invitations were received from the governors of the Alms-House and the managers of the Society for the Reformation of Juvenile Delinquents, asking the Assembly to visit their respective institutions. The invitations were accepted, and Rev. Wm. Adams, D. D., Rev. George L. Prentiss, D. D., Mr. William P. Cook, Mr. Apollos R. [188] Wetmore and Mr. William A. Booth, were appointed a *Committee to make* the necessary *arrangements*.

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

Concluded with prayer.

Monday, May 19th, 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 Delegate presented their credentials, and their names were entered upon the Roll:

Elder Samuel Matheys, from the Presbytery of Winchester.

" Dan Niles, " " Columbus.

Rev. Wm. T. Dwight, D. D., Delegate from the General Conference of Maine.

The Assembly heard reports and statements concerning our Theological Seminaries: from the Union Theological Seminary, through Rev. Henry B. Smith, D. D.; from the Auburn Theological Seminary, through Rev. George W. Warner; from the Lane Theological Seminary, through Rev. George E. Day; from the Marysville Theological Seminary, through Rev. Jonathan Lyons; and from the Blackburn Theological Seminary, through Rev. Shubael G. Spees.

A *Committee*, consisting of Rev. George W. Warner, Rev. George P. Tindall, and Elder Thomas W. Turley, was appointed *to prepare a suitable minute* upon this subject.

A *Committee*, consisting of Rev. George L. Prentiss, D. D., Rev. John Jenkins, and Rev. Edward C. Pritchett, was appointed *to nominate Delegates* to Corresponding Bodies.

Resolved, That the Rev. R. G. Cather, of Ireland, be invited to address the Assembly on the subject of Systematic Beneficence, at 11 o'clock on Thursday next.

Rev. Asa D. Smith, D. D., was appointed a *Committee to communicate* this resolution to Mr. Cather.

The Treasurer's report was received and referred to an *Auditing Committee*, consisting of Messrs. Joseph B. Sheffield and Alfred Cobb.

The Committee on Bills and Overtures reported the following Overture: " Is it competent for a pastor of a church, the sole ruling elder of said church being removed by death or otherwise, by and with the concurrence of said

church, to receive a member and ruling elder from another church, on certificate, with a view to his subsequent election and installation, as ruling elder, in the place of the elder deceased?" They recommended, that it be answered in the affirmative.

The report was accepted, and ordered to be docketed.

The Publication Committee of the Assembly presented their an[189]nual report, which, having been read, was accepted and referred to a special *Committee*, consisting of Rev. W. C. Wisner, D. D., Rev. George L. Prentiss, D. D., Rev. George Chandler, Rev. George E. Day, Rev. George W. Warner, Rev. Jonathan Lyons, Mr. Treadwell Ketchum, Mr. Matthias W. Baldwin, and Mr. Henry Van Bergen.

The Committee of the last Assembly "on the constitutional power of the Assembly over the subject of slaveholding in our churches," presented their report, which having been read,

Rev. Andrew H. H. Boyd, D. D., a member of the Committee, presented a minority report, which also was read.

The reports were accepted, and, pending their consideration, the Assembly adjourned until to-morrow, at 9 o'clock A. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

After the usual devotional exercises, the calling of the Roll for the remaining sessions was dispensed with.

The Minutes of the last session were read and approved.

Rev. Lavalette Perrin, Delegate from the General Association of Connecticut, presented his credentials, and his name was entered upon the Roll.

Elder William G. Knowles, M. D., from the Presbytery of the District of Columbia, appeared without a Commission; but, as his appointment was sustained by other testimony, his name was entered upon the Roll.

The Auditing Committee reported that they had examined the accounts of the Treasurer, with the accompanying vouchers, and found them correct. The report was adopted.

The Judicial Committee reported that no business had been brought before them, and made request to be discharged, which was granted.

The Assembly proceeded to the order of the day. Reports were received from the Delegates appointed by the last Assembly to Corresponding Bodies, viz.: from the Rev. William W. Newell, the Delegate to the General Association of Massachusetts; from the Rev. George F. Wiswell, the Delegate to the General Association of New Hampshire; from the Rev. Henry B. Smith, D. D., the Delegate to the General Conference of Maine; and from Rev. O. Phelps Hoyt, the Delegate to the General Convention of Vermont.

The reports were accepted and ordered to be published in the Appendix to the Minutes.

The Assembly proceeded to hear the Delegates from Corresponding Bodies in such communications as they desired to present; when the Rev. J. Jay Dana, from the General Association of Massachusetts; the Rev. Lavalette Perrin, from the General Association of Connecticut; the Rev. Joshua W. Wellman, from the General Asso[190]ciation of New Hampshire; the Rev. R. S. Storrs, Jr., D. D., from the General Association of New York; the Rev. William T. Dwight, D. D., from the General Conference of Maine; the Rev. Charles Walker, D. D., from the General Convention of Vermont; and the Rev. Reuben Smith, from the Presbyterian and Congregational Convention of Wisconsin, severally addressed the Assembly.

A communication was received from the Union of the Evangelical Churches of France; which, having been read, was referred to the Committee appointed to nominate Delegates to Corresponding Bodies.

The Committee to make the necessary arrangements for visiting the Alms-House, in accordance with an invitation of its governors, reported a recommendation that Saturday next be devoted to this visit, which was adopted.

The time for the delivery of the sermon on Home Missions was changed from this to next Sabbath evening.

A communication was received from the Rev. Samuel H. Cox, D. D., LL.D., requesting an opportunity to present a communication received by him from the Congregational Union of England and Wales, upon the subject of Peace.

The Assembly resolved to hear the Rev. S. H. Cox, D. D., LL.D., and receive the communication, this evening.

The Trustees of the Church Erection Fund made their annual report, which was read and accepted.

Resolved, That the General Assembly will now proceed to provide for the deficit reported in the Church Erection Fund, by the personal pledges of individuals present, to the amount of that deficit.

In accordance with the above resolution, the Assembly received pledges from several individuals, members, and others, to the full amount of $2900; and the fund of $100,000, for Church Erection, was thus completed.

After the announcement of this gratifying fact, the Assembly united in prayer and thanksgiving to the Great Head of the Church.

The report was referred to the Standing Committee on Church Extension.

The Committee on Bills and Overtures reported two memorials upon the subject of Slavery.

The Committee recommend that the consideration of these memorials be postponed, inasmuch as the report of the Committee appointed on that subject, to be considered by the Assembly at a future day, will afford an opportunity, when the parties interested in them may, if the Assembly see fit to grant it, ask for the reading of the memorials.

The Committee on Bills and Overtures returned to the Assembly a letter, addressed to the Stated Clerk of the Assembly, relative to appointing a Delegate to attend the next sessions of the Synod of the Presbyterian Church of Canada, which had been referred to them.

The Committee recommended that it be put upon the docket as an item of business, which the Assembly may, if it see fit, call up hereafter for consideration. The Committee judge, that the communication in its [191] present shape, without further information than what the Committee have before them, is not in a sufficiently mature condition, to justify the Committee in recommending the Assembly to appoint a Delegate to attend the next sessions of the Synod of the Presbyterian Church of Canada.

The Committee on Bills and Overtures reported a memorial from the Presbytery of Detroit, asking for the expression of an opinion by the Assembly, as to the duties and privileges of ecclesiastical bodies in their correspondence with each other; and also stating that the Presbytery has "regarded with pain the declaration from ecclesiastical bodies with whom the Assembly are in correspondence, that their desire, for an interchange of fraternal correspondence with the General Assembly of the Presbyterian Church, is mainly for the purpose of expressing their dissent from the views and measures of that body, and their abhorrence of some of them." The memorialists do not designate these bodies, or the views and measures of the General Assembly referred to. The proprieties of fraternal inter-

course between ecclesiastical bodies, especially in matters referring to government and discipline, are so obvious and important that, in the judgment of your Committee, no action touching this subject is required on the part of this Assembly.

The report was adopted.

It was made the second order for the evening session to receive the report of the Standing Committee on Church Extension.

The Trustees of the Presbyterian House presented their annual report; which, having been read, was accepted and referred to the special Committee on the Report of the Presbyterian Publication Committee.

It was made the order of the day for to-morrow, at 9½ o'clock A. M., to consider the report of the Committee on "the constitutional power of the Assembly over the subject of slaveholding in our churches."

Adjourned until 7½ o'clock P. M.

Concluded with prayer.

Tuesday, May 20th, 7½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The following additional Commissioner presented his credentials and his name was added to the Roll:

Rev. Henry Shedd, from the Presbytery of Franklin.

Rev. Samuel H. Cox, D. D., LL.D., addressed the Assembly in accordance with previous appointment, and presented a communication from the Congregational Union of England and Wales, which was read, and referred to the Committee on the Nomination of Delegates to Corresponding Bodies. [192]

The Permanent Committee on Church Extension made their first annual report; which, having been read, was referred to the Standing Committee on Church Extension.

The Committee on the Polity of the Church, to whom was referred the communication on Standing Committees, in order to prevent misunderstanding, and to facilitate the progress of business, recommended the following resolutions, which were adopted:

Resolved, That the Committees appointed at the opening of each Assembly be called Standing Committees, and those outside of the Assembly, Permanent Committees.

Resolved, That hereafter there be appointed, at the opening of each Assembly, Standing Committees on Education and Publication, to whom may be referred appropriate reports and communications.

The Committee appointed to nominate a preacher on Home Missions for the next Assembly, recommended the Rev. Grosvenor W. Heacock, of the Presbytery of Buffalo, principal, and the Rev. Jacob Little, of the Presbytery of Pataskala, alternate; and their recommendation was adopted.

The Committee appointed to designate the church, and to nominate the Committee of Arrangements, for the meeting of the next Assembly, reported, recommending that the sessions be held in the first Presbyterian Church, or in such other place in Cleveland, O., as the Committee may designate; and that Rev. Samuel C. Aiken, D. D., Rev. James Eells, Rev. Joseph B. Bittinger, Rev. James Shaw, Rev. R. H. Leonard, and Messrs. George Mygatt, Truman B. Handy, John A. Foot, Joseph Perkins, Hiram Griswold, Augustus Fuller, and Joseph Parmer, be a *Committee of Arrangements.*

The report was adopted.

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

Concluded with prayer.

Wednesday, May 21st, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

After the usual devotional exercises, the Minutes of the last session were read and approved.

The Committee on Devotional Exercises reported the following order of services for the celebration of the Lord's Supper on Thursday afternoon:

1. The Moderator to preside, and the exercises to be opened with singing.

2. Prayer and reading of the Scriptures by the Rev. Alfred H. Dashiell, D. D.

3. Address by the Rev. Harvey Curtis.

4. Prayer and administration of the Bread by the Rev. Andrew H. H. Boyd, D. D.

5. Prayer and administration of the Cup by the Rev. William T. Dwight, D. D. [193]

6. Address by the Rev. N. S. S. Beman, D. D., LL.D.

7. Hymn and Benediction by the Rev. George E. Pierce, D. D.

Also, that the distribution of the elements be committed to the following elders: Hon. William Jessup, LL.D., James H. Pinneo, Hon. William Darling, Matthias W. Baldwin, Samuel T. Bodine, Samuel Tappan, Otis Allen, and Samuel H. Fox.

The Assembly proceeded to the order of the day, viz.: the consideration of the report of the Committee on "the constitutional power of the Assembly over the subject of slaveholding in our churches." Pending the discussion of this subject, the Assembly adjourned until to-morrow at 9 o'clock A. M.

Concluded with prayer.

Thursday, May 22d, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

After the usual devotional exercises, the Minutes of the last session were read and approved.

The Committee on Psalmody made a report, which was adopted, and is as follows:

The Committee to whom was referred the memorial of the Presbytery of Detroit, on the subject of introducing the Book of Psalms, as found in our English translation of the Bible, to be arranged agreeably to the Hebrew parallelism for the occasional use of the churches in the praise of their worshiping assemblies, present the following report:

Whereas, it is desired that the General Assembly authorize and recommend the occasional use, as the churches may see fit, of the Book of Psalms properly arranged agreeably to our common English translation, as matter for the praise of the churches in their worshiping assemblies;

And whereas, some books for this purpose have been prepared by different persons and musical teachers, which do not fully meet the wants and wishes expressed on this subject, the indiscriminate use of which may lead to results not desirable; therefore

Resolved, That the General Assembly approve of and recommend the object proposed.

Resolved, also, That the General Assembly deem it very desirable, and recommend, that our congregations generally should feel it to be both their duty and their privilege, to take part in the public praise of God in vocal song by congregational singing.

Resolved, further, That a Committee be appointed to prepare for and secure, as soon as practicable, the publication, without expense to the Gen-

eral Assembly, of a selection of the Psalms of David, in a separate book, for the use of the churches, arranged and adapted to meet the object contemplated by the memorial.

Resolved, finally, That the said Committee be directed to prepare, at as early a period as practicable, an arrangement of the entire book [194] of Psalms upon the plan proposed by the memorial, to be reported to a future General Assembly.

The Committee on the Polity of the Church made a report, which was adopted, and is as follows:

The Third Presbytery of New York, by Overture, inquire what order it would be proper for them to take with reference to a member who has been excluded from Christian fellowship by a Ministerial Association under the patronage of the A. B. C. F. M., and dismissed from the service of that Board for immorality, and with whom a regular process of discipline by the Presbytery is difficult, on account of his distance from them and from any ecclesiastical body of our connection. The General Assembly reply, that the ecclesiastical relations of the individual in question evidently remain unchanged by the action of persons not organized under any distinct form of government, and especially not guided by the principles of discipline to which he was subject; and the only correct course for the Presbytery to take, if they regard him as a proper subject of discipline, is to pursue precisely the forms of process given in our Book of Discipline, however difficult or protracted the actual process may be.

The Committee on Mileage presented a report, which was adopted, and is as follows:

The Committee on Mileage report to the Assembly,

That the total amount received by the Committee is $\$4181\frac{93}{100}$, viz.:

From Presbyteries which paid in full the amount assessed to them	$3090.08
From Presbyteries which paid only in part	1002.43
From Presbyteries which designated the Contingent Fund as the special object of such payment	89.42
Making the total	$4181.93

That the total amount of the traveling and incidental expenses, to and from the Assembly, of those Commissioners who desire to participate in the fund, is $\$4616\frac{15}{100}$, viz.:

Of the Commissioners from Presbyteries which have paid in full,	$4258.38
Of those from Presbyteries which have paid only in part	260.40
Of those from Presbyteries which have paid only to the Contingent Fund	60.00
Of those from Presbyteries which have not paid anything towards either	37.37
Making the total	$4616.15

Your Committee also state, that the Stated Clerk has informed them that some of the last-named Presbyteries have paid some amounts to him for the Contingent Fund.

Your Committee further state, that the Presbytery of Hudson has exceeded the amount assessed to that Presbytery by almost one half. That the Presbyteries of Niagara, Wilmington, and Philadelphia, 4th, [195] collected the full amount assessed, (Niagara, even more,) and, acting upon the basis that all the Presbyteries would pay in full, and consequently that the

expenses of their Commissioners would be paid in full, they deducted these from the expenses of their Commissioners to and from the Assembly, and paid to your Committee the balance. The assessment to Philadelphia, 4th, was $250, the largest on the roll; and the total expenses of the four Commissioners from that Presbytery, $40. The Presbytery of Buffalo paid the full amount of their assessment upon the express condition that the Commissioners from that Presbytery should receive payment of their expenses in full. The assessment paid was $150, and their expenses for four Commissioners, $78. Your Committee have not included these in their report of expenses, but have deducted this amount from the $150 paid by that Presbytery, and have entered the balance, holding the $78 as a special deposit for those Commissioners.

The following resolutions, in respect to the distribution of the Fund, were then adopted:

1. That the amount in the hands of the Committee on Mileage, received by them for the Contingent Fund, be paid to the Stated Clerk for that Fund; and in addition thereto the sum of $642\frac{75}{100}$ to be taken *pro rata* from the amount received from Presbyteries who have paid in full, and the amount received from Presbyteries who have paid only in part.

2. That the balance then remaining, of the amount received from Presbyteries which have paid in full, be applied towards the payment of the expenses of the Commissioners from such Presbyteries *pro rata*, and the deficiency ascertained.

3. That the residue of the Fund then remaining in the hands of the Mileage Committee, being the amount received from those Presbyteries who have paid only in part, be applied *pro rata* to the payment of the deficiency above mentioned, and the expenses of the Commissioners from those Presbyteries which have paid only in part.

4. That the application for payment of expenses, by those Commissioners who are from Presbyteries which have either not paid any part of their assessment, or only paid to the Contingent Fund, be refused.

The Assembly entered upon the consideration of the unfinished business, viz.: the report of the Committee on the constitutional power of the Assembly over the subject of slaveholding in our churches, which was continued until 11 o'clock A. M.; when, in accordance with a previous order, Mr. John Gulliver, the secretary of the American Systematic Beneficence Society, and the Rev. R. G. Cather, of Ireland, addressed the Assembly.

Whereupon it was

Resolved, 1. That this General Assembly tenders its fraternal greetings to the Rev. R. G. Cather, of the Wesleyan Conference of Ireland, and expresses its satisfaction at the report, now presented, of the successful efforts which have been made towards an enlarged Christian beneficence on the part of the churches in that country, as well as of those in England and Scotland.

Resolved, 2. That the subject of systematic beneficence be earnestly commended to the attention and action of our churches. [196]

3. That "The American Systematic Beneficence" Society, already organized in Philadelphia, be commended to the co-operation of all our Synods, Presbyteries, and sessions.

The General Assembly resumed the consideration of the report of the Committee on the constitutional power of the Assembly over the subject of slaveholding in our churches, and continued its discussion until 2½ o'clock P. M., when they adjourned until 4 o'clock P. M.

Concluded with prayer.

Thursday, May 22d, 4 o'clock P. M.

The Assembly met, agreeably to previous arrangement, for the celebration of the Lord's Supper; and, in union with a number of Christians, who accepted the invitation to participate with them, united in the celebration of this ordinance.

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

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

After the usual devotional exercises, the Minutes of the last two sessions were read and approved.

The Committee to nominate Delegates to Corresponding Bodies, made a report, which was adopted, and is as follows:

General Association of Massachusetts—Rev. William R. Dewitt, D. D., principal; and Rev. Henry B. Smith, D. D., alternate.

General Association of Connecticut—Rev. Jonathan F. Stearns, D. D., principal; and Rev. James W. McLane, D. D., alternate.

General Association of New Hampshire—Rev. Elias R. Fairchild, D. D., principal; and Rev. Baruch B. Beckwith, alternate.

General Conference of Maine—Rev. Asa D. Smith, D. D., principal; and Rev. M. L. R. P. Thompson, D. D., alternate.

General Convention of Vermont—Rev. Eber M. Rollo, principal; and Rev. Andrew G. Carothers, alternate.

General Evangelical Consociation of Rhode Island—Rev. Daniel W. Poor, principal; and Rev. George Duffield, Jr., alternate.

Presbyterian and Congregational Convention of Wisconsin—Rev. D. Howe Allen, D. D., principal; and Rev. Samuel H. Hall, alternate.

Synod of the German Reformed Church—Rev. George W. Warner, principal; and Rev. John W. Mears, alternate.

General Assembly of the Cumberland Presbyterian Church—Rev. Thornton A. Mills, principal; and Rev. William H. Parks, alternate. [197]

General Synod of the Evangelical Lutheran Church in the United States—Rev. David H. Riddle, D. D., principal; and Rev. Henry A. Rowland, D. D., alternate.

Union of the Evangelical Churches in France—Rev. R. S. Storrs Dickinson.

The whole matter of *Correspondence* between this General Assembly and the General Association of New York was referred to a special *Committee*, consisting of Hon. William Jessup, LL.D., Rev. N. S. S. Beman, D. D., LL.D., Rev. T. A. Mills, Rev. A. H. H. Boyd, D. D., Rev. William Adams, D. D.

The following preamble and resolution were unanimously adopted:

As the American Bible Society *Resolved*, at its late anniversary, that, with divine aid and the co-operation of its friends, it would endeavor, as early as practicable, to supply every destitute family in our country with the Bible,

Therefore, *Resolved*, That this General Assembly now convened have great satisfaction in expressing their warm approval of the undertaking; and to secure its accomplishment would not only pledge their own exertions, but invite the pastors and churches here represented to lend their assistance in carrying it forward; particularly in their connection, respectively, with the local auxiliaries, the main channels through which the Sacred Word is to reach those who are without it.

The Committee on Leave of Absence reported, that leave has been given

to Rev. Marcus Ford, D. D., Rev. Tertius S. Clark, and the Elders, Abner Loveland, Isaac C. Stevens, Henry B. Moore, M. D., Abijah Fitch, and Hon. J. Scott Harrison.

The Assembly resumed the consideration of the unfinished business, viz., the report of the Committee on the constitutional power of the Assembly over the subject of slaveholding in our churches. The report of the Committee was adopted, and is as follows:

The Committee appointed by the last General Assembly "to report to the next Assembly on the constitutional power of the Assembly over the subject of slaveholding in our churches," respectfully submit the following report:

It should be observed, at the outset, that the Committee are instructed to report on but a single point, that of "power." The question before them is not what it may be wise for the Assembly to do. Not what, in a particular case, or in general,—authority being presupposed—would be for edification. But what is the power of the Assembly in the matter of slaveholding? This is a question which can be determined only by reference to our Form of Government. The "power" on which we are to report is fitly designated as "constitutional." We are a constitutional body. No judicatory of our Church has any legitimate functions, save those which, either expressly or by clear implication, the Constitution confers. Emphatically should this be said of our highest judicatory, in view of the tendency of human nature, in ecclesiastical connections, to a grasping and tyrannous centralism. The one-man power at Rome is hardly more abhorrent to the genius of Presbyterianism, than would be a many-[198]headed papacy under the name and form of a General Assembly. It should be remembered, also, that as a visible Church, or particular denomination, our Constitution is the sole bond of our union. We are united, externally and formally, only as that unites us. That, of course, must measure and limit the responsibility for each other which grows out of our union. No one part of our body can be held answerable for the evils in another, which, by the terms of our confederation, it has no power to reach.

The Committee would further remark, that they do not feel themselves called on to present their views of the moral character of Slavery, or to re-argue the question whether slaveholding is, in any case, a disciplinable offence. They do not suppose that they were appointed with reference to that question. It was thoroughly discussed in the Assembly of 1850, and the conclusion reached, "that the holding of our fellow-men in the condition of Slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offence in the proper import of that term, as used in the Book of Discipline, Chapter I., section 3, and should be regarded and treated in the same manner as other offences." This opinion has been re-affirmed, either expressly or virtually, by nearly every succeeding Assembly, including the last. Nor do the Committee anticipate, that any considerable portion of the present Assembly will either stand in doubt concerning it, or incline, in the least, to a retrograde course. The doctrine set forth at Detroit—set forth simply as a doctrine, and not as a law or judicial decision—is yet, they judge, the settled view of our Church. Taking this for granted, their sole concern is with the relation of the Assembly to the matter. To determine this point, we have only to ascertain what are the constitutional powers of that body, in respect to disciplinable offences generally.

Its functions, in this regard, we judge, are of two kinds, advisory and authoritative; and between these there should be careful discrimination. The advisory function of the Assembly is of very wide scope. According to

the Form of Government, Chapter XII., section 5, they have the power of "reproving, warning, or bearing testimony against error in doctrine or immorality in practice, in any Church, Presbytery, or Synod," and of "recommending . . . . reformation of manners . . . . through all the churches under their care." This function of reproof may be exercised in reference to any evil grave enough to call for it. Nor is it an unimportant function. The testimony of such a body as the General Assembly, especially if unanimously given, must needs have great weight. It has, indeed, only a moral influence. It is not authoritative. It binds no other body, not even a succeeding Assembly. It binds no individual, yet cases are not unfrequent in which a moral influence of this sort, if not the only one that could be employed, is the most efficacious. It has greater power over the conscience, often, than the most stringent exercise of bare authority.

As it respects the authoritative function of the Assembly, or its power [199] of discipline, that, we judge, can only be exercised in the forms and methods marked out in the Constitution. It is by no means co-extensive with its testifying power. As counsel or testimony has only a moral force, the manner in which it shall be put forth is wisely left to the discretion of the Assembly. Not so with discipline. Concerning, as it does, the dearest rights and interests, it is of the highest importance that the mode of its exercise should be particularly prescribed. So we find it in our Form of Government. Every step is distinctly set forth, and the greatest care taken to guard all concerned against mistake and abuse. Nor is any exception made as to any particular class of offences. If slaveholding is in any case to be dealt with as a disciplinable matter, it must be in some one of the ways explicitly authorized in the Constitution.

The methods in which the authoritative action of the Assembly may be invoked, as appears from the seventh chapter of the Book of Discipline, are four: By reference, by appeal, by complaint, and—to state that last, which, in the Book of Discipline, comes first—by general review and control. The three processes first named, do not, of course, originate in the Assembly. Their inception is in a lower judicatory. In one or another of them, it is presumed, most of the matters which call for disciplinary action on the part of the highest judicatory, will, in due time, come before it. There is, however, a possibility of neglect in this regard, and for such a contingency, our Constitution—framed with a wisdom best appreciated by those who have most thoroughly studied it—has made a specific provision. This provision is found in the section on "General Review and Control." See Book of Discipline, Chapter VII., section 1.

Under this section, there are two methods in which any disciplinable offence—and slaveholding, of course, when it assumes that character—may be reached authoritatively by the Assembly. (1.) It may appear from the Records of a Synod, as submitted for inspection, that there has been some wrong-doing or culpable omission in the matter. A case may have been incorrectly decided, or refused a hearing. Or it may be obvious that the Records of some Presbytery have not, according to the 2d and 3d articles of this section, been properly disposed of. Or it may appear that the duty enjoined in the 6th article, that of citing a lower judicatory in a given contingency, has been entirely neglected. In cases of this sort, there may be "animadversion or censure," or, according to article 3, the Synod "may be required to review and correct its proceedings." (2.) "Any important delinquency, or grossly unconstitutional proceedings," not apparent from the Records, may yet be charged against a Synod "by common fame." It may be reported, for example, that, through some neglect of the Synod, "heretical

opinions or corrupt practices" are "allowed to gain ground," or that "offenders of a very gross character" are "suffered to escape." See articles 5 and 6, of this same section. In such case, provided the rumor is of the character specified in the Book of Discipline, Chapter III., section 5—for a process against a Synod should certainly not be commenced on slighter grounds than against an individual—the Assembly "is to cite the judicatory alleged to have [200] offended, to appear at a specified time and place, and to show what it has done, or failed to do, in the case in question; after which the judicatory, thus issuing the citation, shall remit the whole matter to the delinquent judicatory, with a direction to take it up, and dispose of it in a constitutional manner, or stay all further proceedings in the case, as circumstances may require." See Book of Discipline, Chapter VII., section 1, article 6.

In view of the aforenamed, and other provisions of our Form of Government, touching the authority of the Assembly, two things are to be carefully noted.

1. It has no power to commence a process of discipline with an individual offended. That, by a just and wise arrangement, belongs to the session in the case of a layman, to the Presbytery in the case of a minister. The disciplinary function of the Assembly, as to individuals, is simply appellate and revisionary. It is not the court of first, but of last resort.

2. In the way of "general review and control," it can reach directly only the judicatory next below—that is, the Synod. See Book of Discipline, Chapter VII., section 1, article 6. Indirectly, indeed, the doings of other bodies may be involved. A session may grossly neglect discipline, for example, and the recorded indication, or the common fame thereof, may not be properly heeded by the Presbytery. The fruit of this heedlessness, or the evidence of it in the Presbyterial records, may call forth no appropriate action on the part of the Synod: and this may be brought, by the Synodical Records, or by general rumor, to the knowledge of the Assembly. On the ground of either the record or the rumor, the Assembly may cite the Synod before them. Thus, mediately, may even a session be reached, but not directly.

Such are the metes and bounds which our Form of Government has prescribed, and which the Assembly may not overpass. It is quite possible that, in connection with them, offenders of various sorts may sometimes escape. To a human administration, of however divine a system, imperfection always pertains. Our Book of Discipline, indeed, (Chapter III., section 3,) distinctly recognizes a class of cases in which, "however grievous it may be to the pious to see an unworthy member in the Church, it is proper to wait until God, in his righteous providence, shall give further light." Waiting may be rendered necessary by a lack of fidelity on the part of the lower judicatories, as well as by a lack of evidence. We speak of it, of course, not as an actual, but only as a supposable case. And it may seem to some a great evil, that the General Assembly is not invested with larger powers. Yet it would be a greater evil, to allow any departure from the carefully devised processes of discipline set forth in the Constitution. To permit the Assembly to adopt, at its pleasure, new processes—to suit its own powers to real or fancied exigencies—would not only invest it with legislative functions, but would virtually annul the Constitution, and transform the highest judicatory of the Church into an overshadowing ecclesiastical despotism.

It has, indeed, been urged—though we see not with what reason—[201] that the advisory function of the Assembly, or its power of bearing testimony, implies the authority necessary to enforce that testimony. Is there,

then, no just and salutary distinction between persuasion and compulsion? Must the two be ever conjoined? Are there no cases in which a simple moral power may, in the nature of things, be most potent? Must the Assembly utter no counsels which are not to be interpreted as mandatory and coercive? If they may enforce all their counsels, how are they to do it? By processes which they themselves devise—extra constitutional processes? Or are they to be held to the provisions of the Book of Discipline? They have, it is true, the right, according to the Form of Government, Chapter XII., section 5, of "attempting," as well as "recommending, reformation of manners." But the attempt must be made, if discipline is to be involved, only in the method prescribed in the Constitution. To all desirable ends, the Committee believe that method will be found adequate; especially as connected with that testifying and reproving function so often exercised in time past, and which, by a body like the Assembly, can never be wisely exercised but with salutary results.

Albert Barnes,
Asa D. Smith,
Wm. Jessup,
Augustus P. Hascall.

The Assembly also resolved to put upon its Minutes the report of the minority of the same Committee, which is as follows:

The undersigned, a member of the Committee appointed by the last General Assembly "to report to this Assembly on the constitutional power of the Assembly over the subject of slaveholding in our churches," being constrained to differ from the majority of the Committee, begs leave to submit the following report:

The undersigned takes pleasure in saying, that the most of the views expressed in the majority report meet his concurrence. The principles therein stated, by which the General Assembly is to be governed in its action with reference to what are recognized as offences by the Constitution of the Church, are clearly presented in the Book of Discipline. The process is the same in regard to all offences stated to be such in the Confession of Faith of the Presbyterian Church. The General Assembly has the power as an advisory body, of reforming, warning, or bearing testimony against any error in doctrine or immorality in practice it pleases, whether that error or immorality is referred to in our Confession or not; but that reproof and testimony can have no authoritative or binding effect upon the lower judicatories. As a judicial body, the General Assembly has the power to decide all cases of offence brought before it for adjudication, whether by reference, or complaint, or appeal from a lower judicatory. As a court of review, it can require Synods to review and correct any proceedings in regard to offences that may have been irregular, or not in accordance with the Constitution. In the same capacity it can cite before its bar a Synod to answer to the charge of allowing "heretical opinions or corrupt practices to gain ground," [202] provided common rumor, such as is specified in Chap. III., sec. 5, of the Book of Discipline, charges the Synod with such delinquency. The Assembly cannot originate discipline, nor can it act directly upon any other judicatory than the Synod. But if the Synod omits to require of a Presbytery to see that the session takes cognizance of alleged "heretical opinions or corrupt practices," then the Assembly can cite the Synod to appear before it to answer to the charge of delinquency in duty; "after which the whole matter is to be referred to the Synod, with the direction to take it up, and dispose of it in a constitutional manner, or stay all further proceedings in the

case, as circumstances may require." Chapter VII., section 1, article 6. The lower judicatory would be bound to consider the subject ordered by the Assembly to be investigated, but the issue of the case is still left with the lower judicatory. If the Synod should judge, after considering the subject, that no further action on the part of the Presbytery or session is called for, it has the constitutional right to stay all further proceedings. It has discharged its obligation to the Assembly when it has taken up the subject for consideration. The Assembly has gone to the extent of its power, when it has directed the lower judicatory to consider it. The final issue of the matter, according to the Constitution of the Church, is now left to the lower courts.

These constitutional principles, in regard to offences, are, in substance, recognized in the report of the majority of the Committee. In the views expressed by the majority on this branch of the subject, the undersigned cordially concurs.

The undersigned likewise concurs in the sentiment, which he understands is implied in the second resolution adopted by the Assembly in Detroit, and which he has the assurance is the opinion of the majority of the Committee, that slaveholding is not a sin *per se;* and cannot, therefore, on this ground, be made a subject of discipline. The undersigned also readily admits that slaveholding, like every other relation in life, is a sin in the sight of God, when it is inconsistent with the demands of humanity. In his view of the subject, the exceptions stated in the second resolution, adopted in Detroit, will cover at least the vast majority of cases, if not every case, of slaveholding in the land. He considers that, in the present condition of the colored population in the slaveholding States, the law of love and the obligations of guardianship demand, that the relation of master and servant should exist, until some scheme, in the providence of God, is devised, by which the white and colored population can be separated, and the latter be, not merely in name, but actually, invested with all the rights and privileges of freemen. The undersigned, therefore, does not dissent from the sentiment implied in the Detroit resolutions, and in the report of the majority of the Committee, that slaveholding is a sin in the sight of God, if it exists in violation of the obligations of guardianship, or of the demands of humanity.

The ground of the undersigned's objections to the Detroit resolutions, and to their indorsement by the majority of the Committee is two-fold. [203]

1. Because, in his view, neither the General Assembly, nor any other court of the Church, has the power to regard and treat that as an offence, in the sense in which the term is used in the Book of Discipline, which is not specifically stated to be such in the Confession of Faith of the Presbyterian Church.

2. Because the interpretation of the Constitution is a judicial act; and, inasmuch as the Assembly can exercise its judicial power, in regard to offences, only with reference to a case brought before it from a lower court by reference, complaint, or appeal, or as a court of review, and as the Assembly at Detroit was not called upon to decide a judicial case, or to act as a court of review, that body transcended its power, when it declared slaveholding to be in certain circumstances an offence, in the sense in which the term is used in the Book of Discipline.

In proof of the first position, it may be observed, that it is a principle clearly recognized, both in ecclesiastical and civil governments, that a court can only exercise the powers which are specifically granted to it by the Constitution. In legislative bodies, powers of a general nature may exist.

This must, of necessity, be the case. It must be left discretionary with the body to determine how a general power may be exercised. No constitution can provide for every contingency that may arise, and that may require the exercise of legislative authority. Hence, powers of a general nature are, for the most part, granted to legislative bodies. It is not so, however, with the judiciary. Its powers are specifically mentioned. They are never of a general nature. The offences over which the court is to exercise authority, and the penalty to be inflicted, in the event of their commission, are distinctly stated. If the legislative authority has failed to provide for certain offences that may exist in a community, its neglect cannot invest the court with the right, under the general power of interpreting the Constitution, to declare an act an offence which is not distinctly exhibited as such, either in the Constitution or laws of the State. However desirable it may be to punish an individual for what the community may regard as an offence, he cannot be arraigned by the court, so long as the Legislature does not interpose and provide by enactment for the particular offence. The court would be regarded as guilty of a gross assumption of power, and as taking into its hands what belongs to the legislative department of government, if it should condemn as an offence what neither the Constitution nor the laws so declare. Its province is to interpret the Constitution and laws; but in doing so it cannot go beyond their literal import. It cannot, in virtue of its constructive power, authoritatively declare that to be an offence, under any circumstances, to which neither the Constitution nor the laws of the State make the slightest allusion.

The application of these general remarks to the subject under consideration is obvious. It will be conceded, that the General Assembly of the Presbyterian Church possesses no legislative power, in the proper acceptance of that term. It cannot make laws which are binding upon the consciences of the members of the Church. It will also be [204] admitted, that the Confession of Faith nowhere directly alludes to slaveholding as an offence. The subject is not referred to in any part of the book. With these concessions, it may be asked, on what ground can the General Assembly claim the power to pronounce slaveholding, under any circumstances, an offence in the sense in which that term is used in the Book of Discipline? Can this, the highest court of the Church, authoritatively pronounce any thing an offence it pleases, when not a word is said upon the subject in the Confession of Faith?

The second resolution passed by the Assembly at Detroit, and indorsed by a majority of the Committee, implies that the Assembly has this power; and in confirmation of this opinion it is urged: 1. That the Book of Discipline gives only a general definition of the word offence, leaving it to the Assembly, as the highest court of the Church, to determine what acts come under this definition. It is said, that is a constitutional question, to be decided by the Assembly. Does the word offence include slaveholding in any case; and if so, in what? In reply, the undersigned would remark, that, whilst it is true that the Book of Discipline gives only a general definition of the word offence, (and how could it be otherwise?) the standards of the Church do not leave it to the judicatories to decide what particular acts come under this definition. It will not be pretended that the Confession of Faith directly confers such powers upon the judicatories of the Church. It is wholly inferential. In the view of the undersigned, the Larger and Shorter Catechisms, which are a part of our standards, and are as obligatory as any other, were designed to be expositions of what, in the judgment of the Church, constitute truth and error. It is true, the Assembly has the power

to determine the import of the words involved in the general definition of offence, as given in the Book of Discipline. But it is a totally distinct question, whether it has the power to apply that definition to particular cases. The former is a power given to the Assembly as a court. The latter it possesses only so far as the standards of the Church designate particular acts as offences. The Book of Discipline gives the following definition of an offence: "An offence is any thing, in the principles or practice of a church member, which is contrary to the Word of God, and which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification." If this language is to be taken without limitation, it is evident there is no relation in life which may not be considered an offence, in the sense in which the term is used in the Book of Discipline. The relation of husband and wife, of parent and child, and of master and servant in the free States, is found oftentimes to exist, in circumstances in which those sustaining it are tempted to sin, and are daily conscious that it "mars their spiritual edification." Are we, therefore, to infer, that those who sustain these relations, under such circumstances, are chargeable with an offence, in the sense in which that term is used in the Book of Discipline? Or does it belong to any court of the Church to determine whether these relations, existing in such circumstances, are an offence? Surely not. And yet, if this general definition gives to the General Assembly the power [205] to declare slaveholding an offence, because in some instances the relation may tempt to sin, there is no conceivable reason why the same may not be predicated of every relation in life. In this connection, however, it is important to observe, that, in order to ascertain what are the principles and practices of church-members which are contrary to the Word of God, or which, though not in their own nature sinful, may tempt others to sin, we are directed in the section in the Book of Discipline immediately following the one containing the definition of an offence to look—where? To the General Assembly? Not at all. But to the Scriptures, and the regulations and practice of the Church. "Nothing, therefore, it is said, ought to be considered an offence, which cannot be proved to be such from Scripture, or from the regulations and practice of the Church, founded on Scripture." And who are to determine what are the teachings of Scripture in regard to what may be charged as offences, in the sense in which the term is used in the Book of Discipline? Is it left to every session, or Presbytery, or Synod, or General Assembly, to decide what the Scriptures teach on the subject of offences? Or was the Confession of Faith, including the Larger and Shorter Catechisms, and that alone, designed to be an exposition of what the Presbyterian Church regarded as taught in the Word of God on this subject? The undersigned considers the latter view the only one that can be reconciled with the spirit of our Constitution.

2. But it may be said that, according to the Constitution, "To the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery, or Synod, and of superintending the concerns of the whole Church." Sec. 5, Ch. XII., F. of G. From this language it is inferred that, if the General Assembly regard slaveholding in certain cases "an immorality in practice," it has the power to declare it to be an offence in the sense in which the term is used in the Book of Discipline. The undersigned cannot admit the justice of this inference. It doubtless belongs to the Assembly to decide all controversies respecting doctrine and practice, and of superintending the concerns of the whole Church. But the question is, how is the Assembly to

exercise its power in this respect? This section does not answer the question. We learn, however, from other parts of the Constitution, that the mode in which this power is to be exercised is distinctly specified;—so that it is not left to the Assembly to determine, either what is an error in doctrine, or an immorality in practice, or by what method it shall decide controversies respecting doctrine and practice, and superintend the concerns of the whole Church. The Assembly, like every other judicatory of the Church, in exercising the authority with which it has been intrusted, is to be guided by the express provisions of the Constitution. Its power to decide controversies respecting doctrine and practice, and to bear testimony against what it may consider an error in doctrine or an immorality in practice, does not involve the right to regard that as heresy, or an offence, which is not condemned as such by the standards of the Church. If such pow[206]er belongs to the Assembly, who is secure from the accusation of heresy, or immorality in practice? The opinion of the Assembly, instead of the Confession of Faith, then becomes the standard of orthodoxy and morality. And as the Assembly is a delegated body, and is generally composed of different members at each successive meeting, there may be as many opposite expressions of opinions as there are meetings of the body. What one Assembly would declare "an error in doctrine and immorality in practice," another might regard as truth, and free from the charge of immorality. In this age of progress and wild fanaticism, theories and practices might be authoritatively announced to the Assembly as essential to truth and virtue, which the greater part of evangelical Christians would consider pernicious errors, and most immoral in their tendency. With such power granted to it, nothing else would be wanting to invest the Assembly with all the attributes of an oligarchy, as supreme in its control of the ministers and members of the Church, and possessed of power as tyrannical, as that which ever distinguished an ecclesiastical council of Rome! With such a power, the Assembly might disregard the plain provision of the Constitution, making it imperative to send down Overtures to the Presbyteries for their adoption, before any change in that instrument can be effected. Under a general power of interpreting the Constitution, it would virtually be enacting a law respecting errors in doctrine and practice, when confessedly no allusion is made to either in the Confession of Faith, and when the Presbyteries, according to the plain language of the Constitution, are the only law-making power known to the Presbyterian Church. Surely, then, this interpretation of this section of the Form of Government is incorrect. The undersigned understands it, as giving to the General Assembly the power to decide controversies, respecting what the standards of the Church expressly declare to be errors in doctrine and immoralities in practice. And if the Assembly bears its testimony against what it may consider as heresy or sin, but to which our standards make no allusion, it must be in virtue of its advisory power. But that error in doctrine or immorality in practice, whether real or imaginary, cannot be regarded as heresy or an offence, in the sense in which the term is used in the Book of Discipline. In order to this, we repeat, it must be distinctly condemned as such in the standards of the Church; otherwise there is no security for any minister or member of the Church, against the precipitate or unauthorized action of the highest judicatory of the Church.

The undersigned, therefore, dissents from the action of the Assembly at Detroit on the subject of slaveholding, which is indorsed by a majority of the Committee, because slaveholding is not alluded to in the Confession of Faith of the Presbyterian Church, and for this reason the relation itself be-

tween master and servant cannot be an offence, whatever may be the circumstances in which it exists, in the sense in which that term is used in the Book of Discipline.

It may be said, however, that although slaveholding, existing in certain circumstances, is not directly prohibited in the standards of the Church, yet oppression is distinctly stated to be a violation of the [207] eighth commandment, and as slaveholding involves oppression, it is an offence in the sense in which the term is used in the Book of Discipline, and therefore can be made a subject of discipline.

The undersigned readily admits, that, if slaveholding and oppression are synonymous terms—if, according to the obvious, well-understood, and established meaning of the term oppression, it enters essentially into slaveholding, so that the latter cannot exist without it, then every case of slaveholding on the part of the members of the Presbyterian Church is an offence in the sense in which the term is used in the Book of Discipline. For, although the term slaveholding may not be used, still if oppression is a synonymous word, according to the acknowledged rules of interpreting language, then the thing—the relation itself—is directly prohibited; and, according to the principle we have exhibited, an individual sustaining this relation may be prosecuted before the proper judicatory for oppression. As the offence must be specifically stated, oppression is the sin for which he must be disciplined.

The undersigned would observe, in regard to this position, that, however it may be with those who believe that slaveholding is a sin in itself, no advocate of the Detroit resolutions can conscientiously base the power of the General Assembly of the Church to make slaveholding a matter for discipline, on the ground, either that oppression and slaveholding are synonymous terms, or that the former is necessarily involved in the latter. The action at Detroit implies that there are cases of slaveholding which are not an offence, either in the sight of God or of man. Oppression, however, is always a sin. It is as much a sin *per se* as blasphemy or idolatry. No circumstances in which it is practised can justify it. It does not enter, therefore, essentially into slaveholding; and hence it follows that slaveholding cannot, on this ground, be made a subject of discipline by any court of the Church. But, admitting that slaveholding cannot be made a subject of discipline, because it is synonymous with oppression, or necessarily implies it, it may be asked—did not the Presbyterian Church in the United States, when it adopted the Confession of Faith as its standard, intend to include slaveholding under the term oppression, so that it can be the subject of discipline if the court of the Church, to which is intrusted the power to try offences, should think proper to regard it in the same light? The undersigned admits, that, if it can be proved by documentary evidence, such as cannot be questioned, that, when the Confession of Faith was adopted by the General Assembly of the Presbyterian Church, slaveholding in any case was intended to be included under the term oppression, then slaveholding exists under the circumstances specified, and the individual sustaining the relation may be prosecuted under the charge of oppression. It is proper to judge of the import of the terms of the Constitution by the manifest intent of its framers, or of those who first adopted it. The undersigned then would ask, where is the evidence that the first General Assembly of the Presbyterian Church, or that the Synod preceding the first General Assembly designed to include slaveholding under the term oppression, when they adopted [208] the Confession of Faith as their standard? So far from such evidence being on record, the circumstances connected with the formation

of the first General Assembly, and the history of the Synod preceding it, would lead to the conclusion that those judicatories could not have understood the term oppression to include slaveholding. When the General Assembly was first organized, twelve out of the thirteen States were slaveholding States. A considerable portion of the members of the Assembly represented churches existing in those States; and it is not an unreasonable supposition that some of the members of that body were slaveholders. Can it be possible then that they intended to include slaveholding—the mere relation of master and slave—under the term oppression; or to intimate that the relation itself, existing under any circumstances, could be a bar to Christian communion, and could be a subject of discipline? The undersigned is persuaded, that, if such an idea had been entertained and expressed, the General Assembly would not have been organized in 1789. He is constrained, therefore, to believe that no one is justified in inferring, from the use of the term oppression, the right of any judicatory of the Church to regard slaveholding, in any case, an offence in the sense in which the term is used in the Book of Discipline. In denying to the General Assembly the power to regard slaveholding, in any case, an offence in the sense in which the term is used in the Book of Discipline, it is proper to observe, that we concede that the abuses of this relation, like those of every other relation in life, when brought before the Assembly in the way prescribed by the Constitution, may be treated as offences in the sense in which the term is used in the Book of Discipline. Cruelty, correcting inferiors unduly, withholding from them what is necessary to subsistence and comfort, and disregarding the spiritual interests of those committed to our care, are sins prohibited in the standards of the Presbyterian Church; and may, therefore, be made subjects of discipline, whether they exist in connection with slaveholding, or the relation of husband and wife, of parent and child, or of master and apprentice. The undersigned considers, that there is an obvious distinction between slaveholding and the evils incident to the relation; and that, whilst the latter, being prohibited in the standards of the Church, may be the subject of discipline, the former, not being referred to in the Confession of Faith, cannot be treated as an offence in any case. The master, to whom a child is bound as an apprentice, may treat him cruelly; and, if he is a member of the Church, he may be disciplined by the church session for cruelty. But who would say that he is liable to the discipline of the Church for sustaining the relation itself? The husband and parent may be chargeable before a church judicatory, for cruel treatment towards his wife and children. But can a lawful marriage and parental relation exist, in any circumstances that would render the individual subject to discipline for sustaining the relation? There may be circumstances, when individuals would commit sin in the sight of God by entering into the marriage relation. But the church judicatory can take cognizance only of the abuses of the relation, and not of the relation itself. [209]

In referring to these various relations in life, the undersigned would not be understood as placing slaveholding upon an equal footing with them in every respect. His object is to illustrate a principle that he considers vital to the question under consideration, to wit: that, while a delinquency in performing the duties arising from the relation of master and servant, and which are designated in the standards of the Church, may render a slaveholder liable to the discipline of the Church, he cannot, under any circumstances, be disciplined for sustaining the relation itself. The essential idea of slaveholding is, that one individual is invested with the right of exercising legal power over the service of another without his consent; or, to express

the sentiment in the language of a distinguished author of our Church, it is "the exacting of personal services without consent." It is a relation established by the laws of the land, and is recognized in the Word of God as existing among the members of the Church under the Old Testament dispensation, and among those whom the apostles admitted into the Christian Church. It is implied, in the resolutions passed by the Assembly at Detroit, that the relation in itself is not sinful. It may be abused, and, like other innocent relations in life, it may be entered into through improper motives, which may render the individual criminal in the sight of God. If the master abuses his authority by a cruel treatment of his servants, he is as subject to the discipline of the Church, as is the husband for the cruel treatment of his wife, or the parent for unmerciful conduct towards his child. In the view of the undersigned, it was in consequence of overlooking this distinction between a relation that is confessedly innocent in itself, and the wicked abuses of that relation, that the Assembly at Detroit was led to declare slaveholding, in certain circumstances, an offence in the sense in which that term is used in the Book of Discipline. Had the Assembly declared that the abuses of the slaveholding relation—such as may exist in other relations in life, and not the relation itself—was an offence in the sense in which the term is used in the Book of Discipline, whilst the undersigned would consider the mode in which the declaration was made irregular, the sentiment itself would meet his concurrence. He recognizes the right of the lower judicatories, to institute discipline against a slaveholder for cruelty towards his slaves; and the right of the General Assembly to issue a judicial case involving the charge of cruelty, brought regularly before it, or upon the basis of common rumor. If a Synod neglects to enjoin upon its Presbyteries, to institute inquiry as to cruelties alleged to be practised by its members, it can be cited to appear before the Assembly to answer to the charge of delinquency; and the Assembly, if they think proper to do so, can enjoin upon the Synod to consider the subject, and to issue it as, in the view of the Synod, circumstances may require. This, in the judgment of the undersigned, is the extent of the power conferred by the Constitution upon the Assembly in reference to slaveholding, and to other innocent relations in life. The abuses of the relation may be treated as offences, when the charge is brought before the Assembly in the way prescribed by the Constitution, but not the relation itself. [210]

The second objection to the resolutions passed by the Assembly at Detroit (to which the undersigned would briefly advert) is, that the interpretation of the Constitution is a judicial act; and, inasmuch as the Assembly can exercise its judicial power with respect to offences only when a case is brought before it from a lower court, by reference, complaint, or appeal, or as a court of review—and as the Assembly at Detroit was not called upon to decide a judicial case, or to act as a court of review, that body transcended its power, when it declared slaveholding, in certain cases, to be an offence, in the sense in which the term is used in the Book of Discipline. That the interpretation of the Constitution by a court of the Church is a judicial act will not be questioned; for a body possessing both advisory and judicial power, to interpret the Constitution in its advisory capacity, would be an anomaly in the history of well-ordered governments. In the Constitution of the Presbyterian Church, provision is made for securing a judicial decision of the General Assembly, in respect to other cases than offences, by Overtures from the lower courts. Hence, when the Assembly interprets the Constitution, in reference to the subjects brought before it by these Overtures, it acts in a judicial capacity. But neither the Constitution, nor the practice of

previous General Assemblies, authorizes the Assembly to interpret the Constitution in regard to offences, unless either a case of discipline is brought before the body by reference, or complaint, or appeal; or unless the Assembly acts as a court of review.

Apart therefore, from the anomalous proceedings of a court of the Church declaring abstractly what is an offence in the sense in which the term is used in the Book of Discipline, the undersigned considers that the Assembly in Detroit transcended its power in making this declaration, when there was no judicial case presented for its decision, and when it was not called upon to act as a court of review.

For these reasons the undersigned, whilst he cordially concurs in the views of the majority of the Committee as to the mode in which offences recognized in the Constitution are to be brought before the Assembly, believes that the action of the Assembly at Detroit, which is sanctioned by the majority, was a violation both of the letter and spirit of the Constitution of the Church. In his judgment, it is the assertion of a principle which, if carried out to its legitimate results, would place the rights and character of every minister and private member of the Church in the hands of an irresponsible court, governed by prejudice and caprice, and acting without regard to the written Constitution by which all profess to be controlled. It would justify a Southern session or Presbytery in disciplining a member or minister for abolition sentiments, if the promulgation of such views should be regarded as pernicious in their tendency, and thus inconsistent with the demands of humanity. It would subject a millenarian or an anti-millenarian to a prosecution for heresy, according as his Presbytery would consider the one or the other in that light. In a word, it is a principle which, if acted upon, would be utterly subversive of the foundation upon which the Presbyterian Church rests—to wit: A written Con[211]stitution, designating distinctly what, in the view of the Church, is essential to orthodoxy and morality.

The following resolutions express the views of the undersigned, as presented in this report:

Resolved, That the General Assembly, in virtue of its advisory power, can bear its testimony against any thing it may regard as a sin, in the sight of God, but that testimony has no authoritative or binding effect upon the lower judicatories.

Resolved, That the General Assembly can regard nothing as heresy, or an offence in the sense in which that term is used in the Book of Discipline, which is not distinctly stated to be such in the Confession of Faith of the Presbyterian Church.

Resolved, That as slaveholding is not alluded to either directly or indirectly, in the Confession of Faith of the Presbyterian Church, the relation itself of master and servant cannot, in any case, be a cause of discipline before any judicatory.

Resolved, That cruelties, in the common acceptation of the term, practised by those sustaining the relation of masters to servants, being directly prohibited in the Confession of Faith, may be cause of discipline, as well as when practised by those sustaining other innocent relations in life.

Resolved, That the General Assembly cannot interpret the Constitution of the Church in regard to offences, unless a case is brought before it from a lower court, by reference, complaint, or appeal; or unless the Assembly acts as a court of review.

Resolved, That if a judicial case, involving what the Constitution of the Church specifies as an offence, is brought regularly before the Assembly by

a lower court, it belongs to the Assembly to issue the case; and if the Assembly is well informed that a Synod countenances the prevalence of what the Confession of Faith represents as "heretical sentiments and corrupt practices," it can cite the Synod to its bar, and require it to take up the subject and consider it; but it is left with the Synod to determine, whether to require the Presbytery to take further action in the matter, or to stay all further proceedings as circumstances may require.

A. H. H. Boyd.

Adjourned until 7½ P. M.
Concluded with prayer.

Friday, May 23d, 7½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Assembly proceeded to hear the reports of the Committees on Synodical Records; and, on the recommendation of the respective Committees, the Records of the following Synods were approved as far as written: Genesee, Pennsylvania, Indiana, Virginia, Tennessee, New [212] York and New Jersey, Ohio, Peoria, Western Reserve, Iowa, Onondaga, West Pennsylvania, Albany, and West Tennessee.

The Committee on the correspondence between the General Assembly and the General Association of New York presented a report, which, having been read, was adopted, and is as follows:

The Committee to whom was referred the question of the ecclesiastical relations of this Assembly with the General Association of New York, report:

That they understand that our Congregational brethren of New York, by their resolution communicated to the General Assembly at St. Louis, and by the statements of their Delegate on the floor of this Assembly, affirm, that one of the reasons for continuing their correspondence with this Assembly is, that they may reprove and rebuke them for not doing what is deemed a proper duty, or for doing what may by the Association be deemed improper.

To such a position the Committee can give no assent. The fraternal intercourse and interchange of Delegates are for entirely different purposes. They have not been and cannot be maintained upon such grounds. We correspond for the purpose of co-operating in the great work in which we are mutually engaged. The *modus operandi* belongs exclusively to each. What may or may not be done by either body, in the prosecution of its legitimate business, and in carrying forward its own work, not affecting the rights and interests of the others, is not a subject of censure or rebuke; and the holding of such correspondence, with a view to the exercise of such censure, is a manifest breach of that comity, which is indispensable to the proper intercourse of two ecclesiastical bodies of equal standing.

Your Committee therefore recommend the adoption of the following resolution:

Resolved, That our Delegate to that Association, while expressing the wishes of this Assembly to maintain Christian and fraternal fellowship, and the free interchange of a correspondence with our Congregational brethren, be instructed to state to our brethren, that we can admit no right of theirs, by virtue of that correspondence, to review our proceedings, or to reprove or rebuke us for what we may or may not do.

We do not claim or propose the exercise of any such right on the part of this Assembly.

The Rev. William C. Wisner, D. D., was appointed the Delegate to the General Association of New York, and the Rev. Samuel T. Spear, D. D., alternate.

The Permanent Committee on Foreign Missions, who had been instructed to correspond and confer with our missionaries and the Prudential Committee of the A.B.C.F.M., in respect to distinctive Presbyterian organizations among the converted heathen, reported; and their report, after considerable discussion, was recommitted.

Resolved, That Rev. Albert Barnes, and Messrs. John A. Brown, W. E. Dodge, Treadwell Ketchum, Jesse W. Benedict, David Hoadley, and Walter S. Griffith, be added to the Permanent Committee on Foreign Missions, and that they be requested to divide the Committee [213] into three classes, one of which shall be elected annually by the Assembly.

The Committee on the Polity of the Church presented a report in relation to an Overture on the Eldership, similar to that already reported by the Committee on Bills and Overtures, which was accepted, and is as follows:

Wherras, it is ordinarily undesirable for the General Assembly to decide questions *in thesi*, which are liable to be brought before it in its judicial capacity, as it may thus virtually prejudge cases of discipline, it appears better, that it should ordinarily follow, in this respect, the uniform practice of civil courts, to decide legal principles only upon actual cases presented.

And whereas, there seems no necessity requiring a decision on the present question, therefore,

Resolved, That the question or questions submitted to the Assembly be indefinitely postponed.

A minority report was also presented by the Rev. A. Parmelee, D. D., a member of the Committee, which also was read and accepted.

Adjourned until Monday, 26th inst., at 9 o'clock A. M.

Concluded with prayer.

The annual sermon on Home Missions was preached, agreeably to previous appointment, before the members of the Assembly on Sabbath evening, in the Madison Square Presbyterian church, by the Rev. Robert W. Patterson, of the Presbytery of Chicago.

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

The Assembly met, and was opened with prayer.

After the usual devotional exercises, the Minutes of the last session were read and approved.

The Committee on Leave of Absence reported, that leave had been given to Rev. Alfred Eddy, Mr. John Donaldson, Mr. Edgar A. Phillips, Mr. Samuel H. Fox, Mr. Charles W. King, Mr. Augustine Chester, Rev. Nathaniel Elmer, Mr. Samuel M. Price, Hon. Orrin Robinson, Rev. Jeremiah Petrie, Charles Cooledge, M. D., Mr. Otis Allen, Rev. Ashbel Parmelee, D. D., Mr. Selden M. Ely, and Rev. Cornelius H. Taylor.

Communications were received and read from the Rev. William D. Strobel, D. D., the Delegate from the General Synod of the Evangelical Lutheran Church in the United States; and from the Rev. George W. Aughinbaugh, the Delegate from the Synod of the German Reformed Church in the United States.

Mr. Edward Spear, a Ruling Elder from the Presbytery of Trumbull, presented his credentials, and his name was entered upon the Roll.

Resolved, That the thanks of the Assembly be tendered to the [214] governors of the Alms-House of this city, and to the managers of the Society for

the Reformation of Juvenile Delinquents, for their kind attentions to the Assembly during the visit of the Assembly, on Saturday last, to the institutions under their care.

Also to the Committee of Arrangements for the toil, care, and expense, with which they made provision for the comfort of the Assembly in their late excursion to Randall's and Blackwell's Islands.

The Committee to whom was referred the annual reports of the Publication Committee, and of the Trustees of the Presbyterian House, made their report. Pending the discussion of this report, the Assembly adjourned until 7 o'clock P. M.

Concluded with prayer.

Monday, May 26th, 7 o'clock P. M.

The Assembly met, and was opened with prayer.

Rev. Samuel T. Spear, D. D., Rev. Edwin F. Hatfield, D. D., and Mr. Stephen H. Thayer, were nominated as Trustees of the Church Erection Fund. The election was made the first order of the day for to-morrow.

The Assembly resumed the consideration of the unfinished business, viz., the report of the Committee on the annual reports of the Publication Committee, and of the Trustees of the Presbyterian House. The report was adopted, and is as follows:

The Committee to whom were referred the annual reports of the Publication Committee, and of "the Trustees of the Presbyterian House," respectfully report:

That they recommend the approval of these reports and the course of action which has been pursued by these bodies the past year. Your Committee believe that there is an important field to be occupied by the Publication Committee, without interference with the Societies whose object is to supply a more general evangelical literature. It is necessary, also, that the Committee should have a House in which their operations may be carried on, and which may be used for other purposes connected with our Church.

It appears from the reports, that three objects are now particularly engaging the attention of the Publication Committee, and the Board of Trustees, viz., the necessary arrangements for a uniform Psalm and Hymn Book for the whole Church; the endowment of the Committee with a suitable capital for carrying on its operations; and the raising of funds to complete the payment for the Presbyterian House, agreeably to the plan adopted by the General Assembly in 1854. These objects strike your Committee as reasonable and important, and, in view of the whole case, they recommend the following resolutions, viz.:

Resolved, 1. That the reports of the Presbyterian Publication Committee, and of the Board of Trustees of the Presbyterian House, be approved, and that extracts from the same be published in the [215] Appendix to the Minutes of the Assembly, at the discretion of the Stated Clerk.

2. That in view of the wants of these institutions; for the purpose of securing uniformity in Church Psalmody; of endowing the Publication Committee, and paying the balance of the sum required for the purchase of the Presbyterian House agreeably to the plan agreed upon by the General Assembly of 1854; it be and hereby is recommended to all the churches under our care, to take up a simultaneous collection on the first Sabbath of December next; and that an effort be made at that time to raise the sum of thirty thousand dollars for these objects; one half of which is to be appropriated to the Publication Committee for the two objects first mentioned, and the other one half to the Trustees of the Presbyterian House for the last

object mentioned; and that, in case less than the sum mentioned be raised by said collection, it be equally divided between the two bodies for the respective purposes mentioned.

3. In order to preserve uniformity in Church Psalmody, that the Publication Committee be authorized to negotiate with the compilers and publishers of the "Church Psalmist," and to purchase that book, if this can be done on reasonable terms. But, if such terms cannot be obtained, then that they be instructed to inquire whether a new book of Psalms and Hymns may not be compiled, which shall meet all our wants, and to report to the next General Assembly.

4. That the Publication Committee is hereby authorized to apply to the Legislature of Pennsylvania to obtain a charter to enable them more perfectly to carry on their operations, and to accept the same when granted.

5. That the following persons, whose term of office in the Publication Committee now expires, are hereby re-elected for three years, viz.: Rev. S. H. Gridley, D. D.; Rev. A. H. H. Boyd, D. D.; Rev. Samuel T. Spear, D. D.; Rev. George Duffield, Jr.; Rev. Henry Darling.

Nominations for Trustees of the Presbyterian House were received and the election was made the order for to-morrow, immediately after the election of the Trustees of the Church Erection Fund.

Rev. Thornton A. Mills presented for himself and others a protest, which having been read was ordered to be placed upon the Minutes, and is as follows:

The undersigned respectfully protest against the action of the General Assembly, in ordering the report of the minority of the Committee on the constitutional power of the Assembly, with reference to slaveholding in our churches, to be placed upon the minutes, for the following reasons:

1. It is without precedent. If we are correctly informed, when a majority report has been adopted by the Assembly, no counter minority report has ever been placed beside it on the Minutes.

2. It is calculated to place the Assembly in a false position, and create serious misapprehension. The act was avowedly done as a matter of courtesy; yet, to many, it will appear to imply a doubt as to the correctness of the resolutions on slaveholding, adopted by the [216] General Assembly which met at Detroit in 1850. These resolutions undoubtedly express the sentiments of our Church, and of a great majority of this Assembly; and from them we are persuaded there can be no retrocession.

3. The three leading positions of the minority report, viz.:

[1.] That the Assembly has no ultimate controlling power over the Synod;

[2.] That nothing, which is not specifically stated as an offence in our Constitution, can be judicially treated as such;

[3.] That the action of the Assembly, which met at Detroit, was judicial in its character, and therefore improper;—

We consider as unsound; and the placing of them upon the Minutes, calculated to convey a false impression as to the attitude of the Assembly. These positions evidently found no favor with a very large majority of the body.

George W. Warner,	Thos. Lippincott,
S. M. Clement,	J. C. Campbell,
Roswell Tenney,	Edward Scofield,
Otis Allen,	J. B. Bittinger,
N. C. Robinson,	S. P. Hildreth,
B. S. Holmes,	Lucian C. Ford,
O. A. Cooper,	Wm. Hamilton,

M. Brigham,
M. Bosworth,
L. H. Fellows,
I. N. Sprague,
George E. Pierce,
J. B. Preston,
L. F. Laine,
Azel Lyman,
Jno. B. Hall,
Thornton A. Mills,
S. T. Spear,
H. Curtis,
Asa D. Smith,
Samuel H. Hall,
Jno. M. Bishop,
John Gerrish,
Henry Shedd,
M. F. Liebenau,
E. Benedict,
George E. Day,
George P. Tindall,
Wm. H. Williams,
Henry Van Bergen,
C. H. Marshall,
William Waith, Jr.,
E. B. Fancher,
Nathan Bouton,
S. Baker,
R. Dunning,
M. W. Craig,
Wm. W. Williams,
Wm. S. Huggins,
Wm. Alling.

The Committee on the Polity of the Church made the following report, which was adopted:

Whereas, A full representation, both of ministers and of elders, from all the Presbyteries, is essential to the efficiency and welfare of the Church: and *whereas*, this can be secured only by the co-operation of all the Presbyteries in raising an adequate fund to defray the necessary expenses of all the Commissioners to the Assembly; therefore

Resolved, 1. That there be a Permanent Committee on Mileage, of which the Stated Clerk shall be *ex officio* a member, who shall estimate [217] the probable amount that will be required to defray the traveling expenses of Commissioners and the contingent expenses of the Assembly, shall apportion the same to the several Presbyteries, and recommend to them prompt measures to secure the amount; the apportionment for each successive Assembly to be reported to the preceding Assembly. And if any Presbytery supposes its apportionment unjust, it may make representation to the Permanent Committee on Mileage, who shall reconsider their case, and make such changes as they shall deem proper.

Resolved, 2. That on the fourth day after the opening of the Assembly, the Presbyteries be called upon to report, whether the amount assigned them has been paid into the treasury of the Assembly.

Resolved, 3. That the Commissioners to the Assembly, whose Presbyteries have paid the amounts assigned them, are expected, within four days after the opening of the Assembly, to present a bill of their necessary traveling expenses to the Permanent Committee on Mileage, to be audited by them, and paid in equal proportions according to the funds furnished by those Presbyteries.

Resolved, 4. That since the question has arisen, whether this plan is constitutional, it be referred to the Presbyteries for their approval; and, if approved, it shall become part of the Constitution, and all prior regulations of the Assembly on the subject of Mileage, inconsistent with these regulations, shall be rescinded.

An apportionment for the expenses of the next Assembly was then submitted, which, having been considered, was adopted, and is as follows:

Synod of Albany:		Albany	$100
Champlain	$65	Columbia	50
Troy	150	Catskill	50

Synod of Utica:
- St. Lawrence $35
- Watertown 75
- Oswego 70
- Utica 125

Synod of Geneva:
- Geneva 160
- Bath 40
- Chemung 75
- Ithaca 75
- Pennsylvania 25

Synod of Onondaga:
- Onondaga 100
- Cayuga 100
- Cortland 75
- Tioga 50

Synod of Susquehanna:
- Otsego 80
- Chenango 60
- Delaware 60

Synod of Genesee:
- Genesee 80
- Ontario 80
- Rochester 100
- Niagara 70
- Buffalo 150
- Angelica 20

Synod of N. York and N. Jersey:
- Hudson 50
- North River 60
- Long Island 20
- New York, 3d 300
- New York, 4th 250
- Brooklyn 170
- Newark 150
- Rockaway 60
- Montrose 50
- San Francisco 200

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Synod of Pennsylvania:
- Wilmington 75
- Philadelphia, 3d 275
- Philadelphia, 4th 275
- Harrisburg 100

Synod of West Pennsylvania:
- Erie 60
- Meadville 50
- Pittsburgh 75

Synod of Michigan:
- Detroit 150
- Monroe 60
- Marshall 75
- Washtenaw $50
- Kalamazoo 40

Synod of Western Reserve:
- Grand River 40
- Portage 50
- Huron 50
- Trumbull 50
- Cleveland 100
- Elyria 40
- Maumee 50

Synod of Ohio:
- Athens 55
- Pataskala 75
- Franklin 75
- Scioto 70

Synod of Cincinnati:
- Cincinnati 185
- Dayton 60
- Hamilton 65

Synod of Indiana:
- Salem 70
- Madison 55
- Indianapolis 80
- Green Castle 35

Synod of Wabash:
- Crawfordsville 50
- St. Joseph 40
- Logansport 70
- Fort Wayne 25

Synod of Illinois:
- Illinois 55
- Schuyler 70
- Wabash 25
- Alton 75

Synod of Peoria:
- Ottawa 30
- Peoria and Knox 30
- Galena 55
- Chicago 150
- Belvidere 30
- Minnesota 35
- Milwaukee 30
- Fox River 20

Synod of Iowa:
- Des Moines 20
- Iowa City 40
- Keokuk 40
- Dubuque 20

Synod of Missouri:
- St. Louis 150
- Northern Missouri 50

Lexington	$40
Osage	35
Synod of Virginia:	
Winchester	75
District of Columbia	125
Hanover	100
Synod of Kentucky:	
Harmony	40
Providence	50
Green River	35
Synod of Tennessee:	
Union	100
Holston	$100
Kingston	70
New River	80
Synod of West Tennessee:	
West Tennessee	60
Shiloh	75
Richland	100
Synod of Mississippi:	
Clinton	90
Lexington South	60
Newton	75
Texas	25

The Assembly listened to some statements from Mr. A. R. Wetmore, in regard to the New York Juvenile Asylum, after which the following resolution was adopted:

Resolved, That this Assembly have heard with great pleasure and [219] thankfulness the statements of Mr. Wetmore, in relation to the efforts and successes of the New York Juvenile Asylum.

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

Concluded with prayer.

Tuesday, May 27th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer. The Rev. Wm. Adams, D. D., in the chair.

After the usual devotional exercises, the Minutes of the last session were read and approved.

Rev. Samuel T. Spear, D. D., Rev. Edwin F. Hatfield, D. D., and Mr. Stephen Thayer, were elected Trustees of the Church Erection Fund.

Mr. John A. Brown, Mr. Matthias W. Baldwin, Hon. William Darling, Rev. George Chandler, and Rev. Thomas Brainerd, D. D., were elected Trustees of the Publication House.

The Records of the Synod of Michigan were approved with the following exceptions:

On page 54, the Moderator's name is omitted; on pages 56 and 58, the official character of members is not indicated; on page 60, the Overture in reference to the time of the meeting of the Synod is described as referring to the time of its adjournment; on page 61, the action of the Synod in reference to the Presbytery of St. Joseph, and the invitation extended to Rev. A. Bryant to sit as a Corresponding Member, should have been entered as independent actions.

The Committee on Leave of Absence reported, that leave had been granted to Mr. Esek C. Bradford, Rev. John B. Preston, Mr. Calvin Blood, Rev. Hervey Woods, Jervis A. Hall, Wm. G. Knowles, M. D., Rev. L. P. Hickok, D. D., Mr. Samuel Matheys, Hon. Samuel Jefferson, Mr. John B. Clark, Rev. George Duffield, D. D., and Mr. Samuel T. Bodine.

The Standing Committee on Church Extension, to whom was referred the report of the Permanent Committee on Church Extension, presented a report which was adopted, and is as follows:

The Standing Committee on Church Extension, having had under consideration the report of the Permanent Committee on Church Extension, and several other papers to them referred, recommend to the Assembly the adoption of the following paper:

In establishing the Committee on Church Extension, the General Assembly distinctly declared, that it was not their intention to change the co-operative policy of our Church on the subject of Home Missions, but merely to provide a supplementary agency to attend to the cases needing assistance, which could not be met in consistency with the rules of the American Home Missionary Society. The Committee clearly apprehended the object of their appointment, and correctly defined it in a document put forth in August last; and this Assembly commend the strict and prudent adherence of the Com[220]mittee to the principles therein contained. There is nothing in the original appointment of the Committee, when properly understood, nor in its action, to excite the fears which have been expressed by corresponding bodies, that our Church has started on a crusade to propagate sectarianism.

The Committee has received, and put into the process of disbursement without any expense for agency, nearly four thousand dollars. While this sum has been readily furnished, and has been very nearly sufficient for all the calls coming within the province of the Committee, the Assembly believe that it has not materially diminished the general contributions of our churches to the American Home Missionary Society. While those wants which called for the establishment of the Committee exist, they must be supplied; and the Committee is hereby again commended to the confidence and liberality of our churches The Commissioners to this Assembly are requested to bring the subject to the attention of their respective Presbyteries. The Assembly would also exhort all the churches in its connection to increased interest and liberality in the work of Home Missions.

The term of service of the following members of the Committee having expired, they are hereby re-appointed for the term of three years; Rev. Albert Barnes, Rev. Henry Darling, Rev. Jonathan F. Stearns, D. D., Hon. John L. Mason and Mr. John A. Brown.

As the other papers, viz., memorials from the Presbyteries of Detroit, Milwaukee, and Keokuk, and a resolution offered in the Assembly for the appointment of a committee of investigation as to the state of the Home Missionary field in the West, which were referred to this Committee, related mostly to matters coming within the province of the Permanent Committee, those interested in them are recommended to correspond with that Committee.

The same Committee presented a report in relation to the annual report of the Trustees of the Church Erection Fund, which, having been read, was adopted, and is as follows:

The Standing Committee on Church Extension, to whom was referred the annual report of the Board of Trustees of the Church Erection Fund of the General Assembly, recommend for the adoption of the Assembly the following resolutions:

Resolved, 1. That the Assembly record, with devout gratitude to God, the fact, that since the report was presented, a sufficient number of personal pledges have been received to complete the Fund, and place it in a condition for early distribution.

Resolved, 2. That as this is designed to be a permanent fund of a missionary character, the Synods, through whose Committees it is to be distributed, be requested to exercise due diligence and care in instructing their churches as to its nature and use, and in keeping such as may be assisted in close conformity with the provisions of the plan.

The Committee appointed to prepare a minute in regard to our Theological Seminaries, presented a report, which was adopted, and is as follows: [221]

The Committee appointed to frame a minute in relation to our Theological Seminaries, offer the following:

Believing that sound and thorough theological training of candidates for the Gospel ministry lies at the foundation of an intelligent Christian faith among the people, we have listened with deep interest to the reports from our several Theological Seminaries. We are grateful for the evidence of excellent progress in our older and better established institutions, both at the East and West. We commend to the churches the plans proposed to render still more ample their facilities for educating the sons of the Church for preaching the Gospel of Christ. And we would send forth, to every family connected with our churches, an earnest call for many more young men of truly pious hearts to enter these institutions, preparatory to going forth into the numerous fields already white for the harvest, but where the laborers at present are very few. We cannot too strongly urge upon our churches the importance of furnishing our Theological Seminaries with all the requisite means and facilities for giving to every young man, who is willing to become a preacher of the Gospel, that instruction which the high duties of the sacred office and the wants of this intelligent age demand. We are grateful for the kind Providence which has preserved, and now committed fully into our hands, a substantial endowment of one hundred thousand dollars to establish a Theological Seminary at Carlinville. And we would encourage the enterprise that promises soon to establish an institution in West Tennessee. It is true that care should be taken, to guard against multiplying Theological Seminaries, beyond our ability to man them with professors and furnish them with students. But, when we consider what a Theological Seminary is, it is very evident that the Church cannot afford that such institutions should be few. An eminently learned faculty, who preach in the surrounding churches almost as many sermons as a settled pastor, and a library such as can only be collected by such institutions, are a power of influence over the most intelligent and influential minds of the community, which goes far to demolish the infidelity of the day. And then these institutions in a great measure call forth, from the community surrounding them, their own support. Their influence upon the settled ministry is elevating; they commend themselves to the benevolence of many intelligent and wealthy laymen, who would not otherwise be reached by this cause, which must mainly rely upon them for support; they also foster and keep alive the cause of education, and help very much to keep the subject of the Gospel ministry prominently before the young men of the land. Then let them be multiplied, as fast as they can be established on the scale of liberal learning, which the Church and the world at this day require. We are highly gratified, that in all our institutions special care is taken to bring the students into contact and sympathy with the people. We commend these institutions, their teachers and students, to the prayers and cordial support of the churches. They are our hope for continued and increasing influence and power among men.

The Committee of the last Assembly, on a form of admission, made the following report: [222]

The Committee appointed by the last General Assembly to report a form of admission for the general use of the churches in our connection, beg leave to make the following statement:

The attention of the last Assembly was called to this subject by an Overture signed by two individuals only. Its reference to a special Committee appears to have been made without debate or serious consideration. The Overture seems to call for a serious innovation in the usages of the Church.

It is represented by the Overture, "that the methods now in use are various and many; and some of them, perhaps, both defective and censurable;" and that, "in many sections of our Church, many have confessions of faith of their own formation; variant, and, in many respects, objectionable; and alterable at different times in the same churches, to the eclipse of our established and excellent Constitution of Doctrine and Duty, of Worship and Order, of Discipline and Unity; and to the injury and the dishonor of our ecclesiastical interests in this country."

The Overture further suggests, that, if such a form be prepared, it might be "recommended to the churches, and, after trial, and due modification as the result, made a part of our fundamental law, the Constitution of our beloved Church."

Your Committee have serious doubts as to the propriety of such a procedure, at least in existing circumstances. The preparation of an abbreviated creed, conformed to the standards of the Church, demands the utmost judgment. Properly to condense the thirty-three articles of our Confession of Faith, for use on the occasion of the admission of new members to our churches, is a work calling for the concentrated wisdom of the General Assembly. It should be entered upon, it appears to your Committee, only in obedience to the imperative voice of the whole Church.

In this view of the case, your Committee are constrained to ask to be discharged from the further consideration of the subject.

The report was accepted and the Committee discharged.

The special Committee, to whom was referred the report of the Permanent Committee on the Education of Young Men for the Gospel Ministry, presented a report, which was adopted, and is as follows:

The Committee to whom was referred the reports of the Committee on Education, and of the several Education Societies co-operating with this Assembly, respectfully report, that, having carefully considered the resolutions proposed by the Committee on Education, they would recommend their adoption by the Assembly, with divers alterations and additions, in the following form:

Resolved, 1. That a Committee of fifteen ministers and members of the Presbyterian Church, of whom five shall be laymen, shall be appointed by the General Assembly, to be called the Permanent Committee on Education for the Ministry; seven, at least, of whom shall reside in or near the city of New York, which shall be the seat of its operations. Five members of this Committee shall constitute a quorum; but for the election of a Secretary of Education, or for action upon his salary, a majority shall be necessary to constitute a quorum.

Resolved, 2. This Committee, as thus constituted, shall divide itself [223] into three equal classes: the first, second, and third, whose terms of office shall expire respectively in one, two, and three years. The General Assembly shall annually elect, after its first organization, five members of this Committee for three years to fill such vacancies. It shall also fill any vacancy which may have occurred in the other classes. The Committee shall have power to fill any vacancies, occurring in the interval between the sessions of two Assemblies, for such an interval.

Resolved, 3. The duties of the Assembly's Committee shall be, to superintend the whole cause of Education in behalf of the Assembly; to appoint a General Secretary; to determine his salary and direct his movements; and also a Treasurer, to take charge of the funds which may be collected and paid into the Treasury, for the purposes of Education; to devise and adopt such principles, rules, and regulations, in reference to aiding Candidates for

the ministry, as they shall deem proper and feasible; to receive and disburse funds raised within the bounds of the Presbyterian Church or elsewhere, and, when so directed by the donors, to invest funds, for the purposes of Ministerial Education; to take the general oversight of such beneficiaries as receive assistance directly from the Treasury of the Committee; to make a full annual report of all that has been done, so far as they can learn, throughout the Church in behalf of Education for the Ministry;—in a word, to do all that is proper and necessary to the development of an educational spirit and activity throughout the Church, and the successful prosecution of this great and important cause of Christian benevolence.

Resolved, 4. It shall be the duty of the Secretary of Education to visit, as far as may be, the Synods, Presbyteries and churches throughout our bounds, for the purpose of awakening the interest and concentrating the energies of the whole Church; to visit the colleges and seminaries where young men, aided by the Permanent Committee, are pursuing their studies, for the purpose of counsel and encouragement, and for the purpose of presenting to young men the claims of the ministry upon them; to present the cause to the churches and collect funds as directed by the Assembly's Committee; and to make a quarterly report, in writing, of his labors to the said Committee.

Resolved, 5. The Treasurer of the Committee shall render quarterly accounts of all moneys received and disbursed; and he shall pay out no moneys unless thus directed by a written order of the Committee, which order or orders shall constitute his vouchers.

Resolved, 6. The Synods, Presbyteries, and churches are earnestly requested to co-operate with the Assembly's Committee in a work of such urgent and inestimable importance; to correspond with them on all points, where mutual sympathy and action are necessary to bring up the cause to its legitimate position in the prayers and efforts of God's people; to search out candidates for the ministry within their respective bounds, and to raise funds necessary for their support while in a course of preparation for the sacred office. It is particularly urged upon them to take up an annual collection in behalf of the Edu[224]cation cause, which, if not required within their own bounds, may be transmitted to the Treasury of the Assembly's Committee, to be used for the support of such beneficiaries as may be under their patronage.

Resolved, 7. Synods, Presbyteries, and churches may, at their own election, carry forward educational operations within their bounds, through their own agencies and local organizations, and assist their young men directly from their own funds, and according to their own rules and regulations; or operate through the Assembly's Committee, contributing their funds to the general treasury, and placing their candidates under the patronage and supervision of the said Committee. Where the former of these methods is adopted, it is very desirable that a yearly report be made to the Permanent Committee, in order that the combined results of the whole cause may appear in the Committee's annual report to the General Assembly.

Resolved, 8. The Permanent Committee shall be empowered to make such arrangements with the Central American Education Society at New York, and the Philadelphia Education Society at Philadelphia, as shall insure, if possible, the harmonious co-operation of these Societies in the work of educating men for the Gospel ministry.

Resolved, 9. It is recommended that the young men, aided by the Assembly's Committee, be ordinarily placed as soon as possible under the care of Presbyteries; and that in all ordinary cases they be licensed, if convenient,

by the Presbyteries to which they naturally belong. [See Form of Government, Chap. XIV., sec. 2.]

Resolved, 10. That it be recommended, that the annual collection in aid of Education for the Ministry be taken up on the Sabbath succeeding the day of prayer for Colleges; and it is also recommended, that an appropriate sermon be preached on the occasion of that collection.

Resolved, 11. That the Presbyteries be directed to report to the General Assembly the amounts contributed by the several churches under their care, in aid of the education of young men for the ministry, and that the said sums be placed in a separate column in the statistical minutes of the Assembly.

The following were appointed the *Education Committee*, in accordance with the above resolutions: Rev. John J. Owen, D. D., Rev. George L. Prentiss, D. D., Rev. Asa. D. Smith, D. D., Mr. Jesse W. Benedict, Mr. Anson G. Phelps, Mr. Joseph B. Sheffield, Mr. Walter S. Griffith, Mr. William A. Booth, Rev. John Jenkins, Rev. George Duffield, Jr., Hon. William Darling, Rev. Jonathan F. Stearns, D. D., Rev. Henry Smith, D. D., Rev. Harvey Curtis, and Hon. William Jessup, LL.D.

In connection with this report, the Rev. Theron Baldwin, the corresponding secretary of the Society for the Promotion of Collegiate and Theological Education in the West, addressed the Assembly.

Whereupon it was

Resolved, That this Assembly continues to approve of the object and aim of the Society for the Promotion of Collegiate and Theological Education in the West, and commend it anew to the confidence and aid of the churches.

Adjourned until 7 o'clock P. M.

Concluded with prayer. [225]

Tuesday, May 27th, 7 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The election of Trustees of the General Assembly, and Directors of the Theological Seminaries, was postponed to the next Assembly.

Messrs. David Hoadley, Roe Lockwood, and Treadwell Ketchum, were appointed the *Committee to audit* the accounts of the Trustees of the Church Erection Fund.

The Committee on the Narrative of the State of Religion, made their report, which was adopted, and ordered to be printed in the Appendix to the Minutes.

Rev. George Duffield, D. D., Rev. N. S. S. Beman, D. D., LL.D., Rev. William H. Parks, Rev. Eber M. Rollo, and Mr. Matthias W. Baldwin, were appointed the *Committee on Psalmody*, in accordance with the report of the Committee upon that subject.

The report of the Committee on the Polity of the Church, and the minority report of the same Committee, upon the Overture referred to them relative to the Eldership, were indefinitely postponed.

The same disposition was made of the Overture reported by the Committee of Bills and Overtures upon the same subject.

The Assembly voted to open a correspondence with the General Synod of the Reformed Presbyterian Church, now in session in this city; and the Rev. John Jenkins was appointed as principal, and Rev. Conway P. Wing alternate, to attend the next meeting of that body.

The Standing Committees of the Assembly respectively reported that no business was before them, and asked to be discharged. Their request was granted.

Resolved, That the Minutes of this Assembly, with the usual Appendix, be printed under the direction of the Stated Clerk.

The traveling expenses of the Delegates to Corresponding Bodies to Maine, New Hampshire, Massachusetts, Vermont, and New York; the bills for printing and stationery; the janitor's bill; with the salary and traveling expenses of the Clerks, were ordered to be paid.

Resolved, That the thanks of this General Assembly be and they are hereby returned to the Rev. L. P. Hickok, D. D., for the able, kind, impartial and Christian manner in which he has presided over the deliberations of this body during its present session.

Resolved, further, That the thanks of this General Assembly be tendered to the citizens of New York, who have extended their hospitality to the Commissioners and others in attendance, and have contributed to make their stay in this city so peculiarly pleasant, with the assurance of our fervent prayer that the blessing of God, in connection with this Assembly, may rest upon them.

Also, to the Committee of Arrangements for the manner in which they have provided for the comfort and convenience of the Assembly.

Also, to the Trustees of the Madison Square Presbyterian church, for the accommodations extended to the Assembly during their present session. [226]

Also, to the press, for its full and minute report of the proceedings of the Assembly during its sessions.

The Minutes of the session were read and approved.

The calling of the Roll was dispensed with.

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, or some other church designated by the Committee of Arrangements, in the city of Cleveland, O., on the third Thursday of May, 1857, at 11 o'clock A. M.

HENRY DARLING, *Permanent Clerk.*

New York, May 27th, 1856.

APPENDIX.

ANNUAL NARRATIVE

Of the State of Religion within the Bounds of the Presbyterian Church in the United States of America, May, 1856.

Nearly two-thirds of the Presbyteries, representing every section of the vast field occupied by our Church, have sent up their annual Narratives on the State of Religion. In reviewing the condition of the churches thus given, we rejoice in what God hath wrought. We thank him for his forbearance, and that, amid all our unworthiness, he has smiled upon our endeavors, and sent prosperity.

It has proved a difficult task to condense the materials furnished in the Narratives, and at the same time give the impression made by their perusal; but we present the prominent topics which they bring to our notice.

External Condition.

There is, of necessity, a wide difference in the outward circumstances of our churches. The strong and the weak are often grouped together on the

same field. Some are flourishing in the midst of a rapidly increasing population; others are being drained of their strength by the tides of westward emigration. Such changes, however, are relative, and do not impede the general growth. Severely as they may bear upon the congregations thus enfeebled, they give no real cause for discouragement, but rather furnish a motive to "strengthen the things that remain and are ready to die." We have not, in the Presbyterial reports, any guide to the number of our churches dependent upon missionary aid; although mention is made of several that during the year have become self-supporting. Neither can we, for the same reason, speak with accuracy on several of the subjects concerning which the General Assembly desire particular information. But we observe progress in the removal of church debts, an increasingly liberal support of the ministry, the building of parsonages and a growing attachment to the pastoral relation. Twenty new church edifices have been built within the bounds of fifteen Presbyteries. Many others have been enlarged and improved.

The want, however, of suitable places of worship is repeatedly brought to view, as a most serious embarrassment to the work of preaching the Gospel, and the gathering of congregations. One Presbytery, having under its care twelve churches, reports but three houses of worship, with a pressing work on their hands in the forming of churches at new centres of enterprise, calling for an enlightened and settled ministry. Others in like circumstances speak of church edifices commenced, in anticipation of aid from the Church Erection Fund, but remaining unfinished for lack of such aid. It will be a most welcome announcement through all our borders, that this noble Fund is at length completed, and is now available.

Church Extension.

This work is vigorously prosecuted on the part of several Presbyteries, under the direction of standing committees, or through the agency of exploring missionaries. In others the demand for such systematic effort is not deemed to be so imperative, as the ground is already largely shared by other Christian denominations. It is the arrangement in some Presbyteries, to supply their feeble and vacant churches, by settled ministers, each giving a portion of his time to such missionary labor; a practice approved by our Form of Government, and tending to strengthen the bond of union, that should always exist between the strong and the weak.

A Presbytery has been organized in the State of Texas, and is, for the first time, represented in this body. New churches also, have been planted at important points, and preaching stations multiplied in neighborhoods otherwise destitute of the Gospel. We also observe with satisfaction, that several of the larger congregations in our Eastern and Central cities, are, with liberal spirit, colonizing new enterprises, or sustaining mission churches, under the most encouraging auspices. There has been evident progress in this whole work: while, as a Church, we have happily adhered to those principles of co-operative Christianity, which God hath blessed, and the fruits of which are to be seen in every part of our land.

With but few exceptions, arising from local and temporary causes, there is a gratifying increase in the benevolent contributions of the churches. This is an indication of good, especially at a time when there is so much to encourage large-hearted and earnest measures to extend the kingdom of Christ over our world.

Candidates for the Ministry.

We are still compelled to deplore "the want of laborers" for the great and ready harvest. The call for men, to break the bread of life to destitute and

waiting multitudes, comes to us in tones not to be disregarded. It is evident that we have not the men, either in the ministry, or at any stage of preparation for it, in sufficient numbers to meet the present demand. We are suffering in this respect the consequences of past neglect; and the signs of a deeper sense of responsibility in this matter are not as hopeful as we could desire. It will be remembered, that the last General Assembly commended "this whole subject—education for the ministry—to the special care of Synods, Presbyteries, and churches, exhorting them to use all diligence in searching out suitable candidates for the ministry, and to increased faithfulness in training them for the whole work of the ministry." To a limited extent this suggestion is being carried out; and the good results are already seen in the larger number of students for the ministry reported by those Presbyteries, which have laid hold of this work, than by those which have taken no action in the premises. We regret to say, that many of the Narratives are silent on this whole subject, while there is no other department of Christian enterprise whose issues are so vital to our existence as a Church, or to the salvation of men. In vain, without success here, are our wisest schemes to build up the cause of the Redeemer, who has not only given us the command, "Go ye into all the world and preach the Gospel to every creature;" but also, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Religious Education.

In this branch of the work intrusted to our churches, embracing Sabbath-schools, Bible classes, and the catechetical instruction of the young, we find great encouragement. Its importance is appreciated, and it is carried on with peculiar interest.

Twenty Presbyteries report, that the Assembly's Catechism is taught to a greater or less extent in their Sabbath-schools, or in classes under pastoral supervision. In one of our pioneer churches, one hundred and thirty-five prize Bibles have been given to as many persons, as rewards for reciting the catechism perfectly at a single recitation: and as a most significant fact, it is stated, that of this number twenty-three have been hopefully converted, and others are asking what they must do to be saved. Other facts of similar import are given; affording delightful evidence of the value of this judicious compend of Scriptural truth, and indicating the blessed results which must ever attend its diligent use.

Mission Sabbath-schools, in which are gathered large numbers of children, especially in cities and larger towns, who otherwise would receive no religious instruction, are accomplishing a good work. "We advert with pleasure to the fact," says one of our Southern Presbyteries, "that special attention has been paid to the spiritual interests of the colored population, among whom we number many exemplary, single-hearted Christians, some of them recently converted to God." We have similar testimony from this section of the Church, to the fidelity and freedom with which this class are instructed in gospel truth; thus alleviating the evils of their condition, and bringing them to the liberty wherewith Christ makes his people free.

Revivals of Religion.

Other years in our history have been more distinguished than this, by the outpourings of God's Spirit, and the numbers hopefully converted. But we gratefully record the mention of eighty-nine revivals of religion within the bounds of thirty Presbyteries. The results of these seasons of refreshing are not always given in numbers; but more than one thousand, it is believed,

have thus been led to consecrate themselves to the service of God, and the most of them have made public profession of their faith. These revivals have, in most instances, commenced in the ordinary use of the means of grace, and the ministerial labor has been performed mainly by the pastors. The members of the church have often received the larger share of the blessing in their quickened graces, and in larger measures of the divine life. If the number of converts has not been large, the churches have been brought into healthier action, and the better prepared for earnest and steadfast effort for Christ and the souls of men.

In these gracious seasons family religion, without which church religion is little more than a name, appears to be greatly revived. The hearts of fathers have been turned toward their children, and of children unto their fathers, and of both unto the Lord. Thus, an unusual proportion of heads of families and of young men have been added to the Church.

In many of the congregations, as yet unvisited with the special influences of the Holy Spirit, tokens for good are seen in an increase of prayer, and a marked solemnity of the Sabbath services. On others, drops of mercy are falling, giving promise of a gracious rain. These are the indications among several churches with which the General Assembly is holding its present sessions; and this body has experienced the hallowed influence of the Spirit's presence, characterizing its devotional exercises, and seen in the fraternal feeling which has marked its deliberations and their results. We are one in all that constitutes the life and power of the Church of God; while it is not a vain hope, that, in the mutual exercise of patience and charity, we shall come to a like unity on all points affecting, in any degree, the great interests committed to our charge.

We are reminded, in conclusion, how quickly each of us will be called by the Great Master to quit his earthly station. We have to record the names of twenty-one of our brethren who have, during the year, departed this life.

Rev.	George B. Whiting,	of the Presbytery of	Columbia.
"	Egbert Roosa,	" "	Chemung.
"	Harvey R. Hitchcock,	" "	Cayuga.
"	William R. Chapman,	" "	"
"	Abel L. Crandall,	" "	Cortland.
"	Robert W. Hill,	" "	Rochester.
"	Foster Lilly,	" "	Angelica.
"	Robert G. Armstrong,	" "	Hudson.
"	William C. White,	" "	Newark.
"	James C. Howe,	" "	Wilmington.
"	George Hornell,	" "	Detroit.
"	Marcus Harrison,	" "	Kalamazoo.
"	Ward Child,	" "	Trumbull.
"	James Eells,	" "	Elyria.
"	Augustine Bardwell,	" "	Scioto.
"	Joseph M. Grout,	" "	Illinois.
"	Eleazer T. Ball,	" "	Belvidere.
"	Artemas Bullard, D. D.,	" "	St. Louis.
"	Henry C. Werth,	" "	"
"	John J. Royal,	" "	Winchester.
"	Thomas D. Hudson,	" "	New River.

By order of the General Assembly.

LAURENS P. HICKOK, *Moderator.*
EDWIN F. HATFIELD, *Stated Clerk.*

SUMMARY OF SCHEDULES.

I. Of the Synods and their Presbyteries.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certificate.	Communicants.	Adult Baptisms.	Infant Baptisms.	General Assembly.	Domestic Missions.	Foreign Missions.	Education.	Publication.	STATED CLERKS.
I. Synod of Albany	1803	5	80	3	6	68	211	136	8495	79	128	$259 50	$2041 94	$2781 73	$332 29	$2896 87	A. B. Lambert, D. D.
1. Champlain	1814	...	26	...	...	22	57	44	2423	17	26	46 00	134 82	444 16	21 00	1441 93	David Dobie.
2. Troy	1820		24	1	...	16	40	31	2654	21	39	81 50	229 25	468 56	120 17	329 97	A. B. Lambert, D. D.
3. Albany	1791	...	11	2	3	12	61	39	1532	29	39	32 00	896 56	779 80	.....	415 72	Eber M. Rollo.
4. Columbia	1802	...	6	...	2	6	26	5	861	10	13	50 00	372 00	310 00	125 00	441 00	William S. Leavitt.
5. Catskill	1851	...	13	...	1	12	27	17	1025	2	21	50 00	409 31	779 21	66 12	268 25	Josiah Leonard.
II. Synod of Utica	1829	4	64	3	14	77	203	152	7496	57	113	154 00	2218 75	2719 46	2678 04	2375 33	William E. Knox.
1. St. Lawrence	1818	...	7	...	4	8	8	31	757	1	13	12 00	214 00	764 08	156 00	200 91	Baruch B. Beckwith.
2. Watertown	1822	...	15	...	3	22	37	39	1920	14	45	75 00	394 94	655 63	156 00	663 19	Isaac Brayton.
3. Oswego	1823	...	11	...	...	18	15	18	1501	3	13	.....	826 36	433 89	19 03	300 40	Thomas A. Weed.
4. Utica	1842	...	31	3	7	29	143	64	3318	39	42	67 00	783 45	865 86	2347 01	1210 83	Samuel W. Brace.
III. Synod of Geneva	1812	5	101	3	6	94	203	235	9894	68	135	184 50	3810 47	2683 00	1619 79	2857 85	William N. McHarg.
1. Geneva	1805	...	44	...	5	31	75	99	4351	26	63	38 18	1957 74	1596 58	807 64	1807 06	Charles Hawley.
2. Bath	1817	...	12	...	...	18	37	27	1516	12	22	37 25	409 62	193 37	165 00	318 04	B. Coleman Smith.
3. Chemung	1836	...	20	2	..	21	63	59	2014	18	29	44 00	695 90	499 90	171 53	345 80	Charles C. Carr.
4. Ithaca	1839	...	13	1	1	11	20	33	1486	10	11	50 73	634 21	338 59	441 62	370 95	William N. McHarg.
5. Pennsylvania	1845	...	12	...	...	13	8	17	527	2	10	14 34	113 00	54 56	34 00	16 00	Elijah D. Wells.
IV. Synod of Onondaga	1855	4	85	6	2	75	451	281	8374	110	158	218 14	3532 75	3072 34	1802 09	2589 20	Lewis H. Reid.
1. Onondaga	1810	...	30	...	...	25	129	89	2717	22	23	78 00	1444 88	988 65	600 00	612 45	Seth P. M. Hastings.
2. Cayuga	1810	...	30	6	...	22	60	77	2390	13	33	82 50	1131 61	812 51	606 36	970 30	Henry A. Nelson.
3. Cortland	1825	...	14	...	2	17	137	61	1724	57	62	18 00	471 22	539 01	337 00	459 57	Hercules R. Dunham.
4. Tioga	1829	...	11	...	...	11	125	54	1543	18	40	39 64	485 04	732 17	258 73	546 88	Peter Lockwood.

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V. Synod of Susquehanna....	1853	3	47	2	12	54	145	104	4253	42	72	$96 25	$1036 71	$1345 15	$548 28	$573 35	David Torrey.
1. Otsego.....	1820	...	16	..	3	19	30	16	1571	5	19	62 00	631 75	574 67	253 44	486 06	John G. Hall.
2. Chenango.....	1826	...	15	...	2	18	90	61	1673	34	41	28 25	298 75	673 00	110 21	10 00	Willard M. Hoyt.
3. Delaware	1831	...	16	2	7	17	25	27	1009	3	12	6 00	106 21	97 48	184 63	77 29	Isaac D. Cornwell.
VI. Synod of Genesee	1821	6	117	6	10	120	410	354	13,050	145	254	337 44	7564 63	4273 08	3475 99	7647 10	Timothy Stillman.
1. Genesee	1819	...	14	1	...	17	49	37	1303	18	31	42 54	1014 21	391 21	345 14	445 04	Gabriel S. Corwin.
2. Ontario	1817	...	15	...	...	16	22	43	1678	11	31	36 50	231 72	238 81	179 23	235 21	John Barnard, D. D.
3. Rochester.....	1819	...	25	1	5	17	56	66	2810	9	29	11 42	3203 44	1277 69	1088 53	2130 55	Jonathan Copeland.
4. Niagara	1817	...	20	1	...	18	47	77	2396	21	48	86 98	828 58	468 74	192 87	2841 35	Charles E. Furman.
5. Buffalo	1823	...	39	2	5	41	118	116	3777	29	94	160 00	2171 96	1869 63	1634 05	1977 01	Timothy Stillman.
6. Angelica.....	1828	...	4	1	...	11	118	15	1086	57	21	.....	114 72	27 00	36 17	17 94	Samuel A. Rawson.
VII. Synod of N. Y. and N. J.	1788	10	219	26	59	157	819	896	23,418	245	554	903 74	20,670 26	14,321 95	10,141 23	4876 70	John N. Lewis.
1. Hudson	1797	...	15	...	3	13	27	41	1707	12	34	70 07	244 90	453 16	154 00	220 75	Obadiah M. Johnson.
2. North River.....	1819	...	16	...	1	17	51	24	1701	10	21	65 00	284 84	353 03	51 00	183 00	Sumner Mandeville.
3. Long Island	1791	...	11	...	...	6	33	12	584	10	13	20 00	225 12	92 88	80 00	189 65	Henry Clark.
4. New York, 3d	1831	...	44	13	27	22	217	257	5409	58	133	241 26	14,367 94	7483 62	7739 19	2975 30	Edwin F. Hatfield, D. D.
5. New York, 4th	1845	...	29	12	18	11	121	204	2396	26	108	200 00	3564 38	4062 26	1700 04	1277 45	A. Augustus Wood.
6. Brooklyn.....	1838	...	18	...	...	8	91	135	2561	19	55	62 68	114 60	34 00	16 00	.....	James W. McLane, D. D.
7. Newark.....	1824	...	31	1	...	20	73	102	3944	12	53	134 73	1036 73	974 00	221 00	.....	Joseph Few Smith, D. D.
8. Rockaway	1839	...	18	...	2	18	57	38	2501	37	40	60 00	374 50	485 00	115 00	.....	Joel Campbell.
9. Montrose	1832	...	23	...	8	32	133	41	2476	55	57	50 00	457 25	384 00	65 00	30 55	Adam Miller.
10. San Francisco	1849	...	14	...	...	10	16	42	239	6	40	.....	.....	.....	.....	.....	Samuel H. Willey.
VIII. S. of Pennsylvania.....	1838	4	80	4	26	70	467	344	9665	120	399	622 00	26,981 59	6413 47	9002 96	9092 33	John McKnight.
1. Wilmington	1833	...	14	1	...	19	62	114	1124	10	35	75 00	803 64	320 85	38 21	537 66	James McIntire.
2. Philadelphia, 3d	1832	...	28	1	10	19	160	109	2497	44	107	207 00	21,690 40	3902 82	5759 00	6865 00	John McKnight.
3. Philadelphia, 4th	1845	...	26	2	12	24	217	93	5086	61	225	250 00	3428 90	1442 17	2795 82	1284 67	Thomas J. Shepherd.
4. Harrisburgh.....	1839	...	12	...	4	8	28	28	958	5	32	90 00	1058 65	747 63	409 93	405 00	Conway P. Wing.

IX. Synod of West Penn....	1843	3	25	...	3	37	94	50	2681	17	91	135 55	1002 72	811 85	138 00	477 36	George A. Lyon, D. D.
1. Erie	1801	...	13	...	1	15	36	22	1135	7	26	68 67	295 98	300 85	74 00	363 26	Joseph Vance.
2. Meadville	1842	...	7	...	1	16	43	10	897	8	44	33 88	90 74	36 00	64 00	114 10	Richard Craighead.
3. Pittsburgh.	1839	...	5	...	1	6	15	18	649	2	21	33 00	616 00	475 00	.....	.....	Samuel M. Sparks.
X. Synod of Michigan.....	1834	5	79	1	6	84	382	386	6512	111	134	233 26	2163 36	1929 91	1413 01	1510 31	Chauncy Osborn.
1. Detroit.	1826	...	24	...	1	27	149	152	1994	49	78	74 96	1053 77	728 77	1210 58	658 99	Oliver W. Mather.
2. Monroe	1833	...	10	...	...	12	76	89	1193	7	19	50 00	317 14	287 50	22 75	259 87	Henry G. Blinn.
3. Marshall	1838	..	21	...	...	21	121	95	1619	41	17	85 00	564 13	349 94	119 12	385 90	S. Dwight Pitkin.
4. Washtenaw* ..	1838	...	14	1	5	13	...	...	1054	...	...	.....	.....	.....	.....	.....	Lucius I. Root.
5. Kalamazoo	1838	...	10	...	...	11	36	50	652	14	20	23 30	228 32	563 70	60 56	205 55	Milton Bradley.
XI. Synod of W. Reserve ...	1825	7	129	5	4	106	259	222	6487	76	177	269 71	2826 80	3537 23	1299 00	1559 57	Xenophon Betts.
1. Grand River	1814	...	14	...	2	12	45	25	914	8	21	22 69	326 95	305 44	500 00	215 05	Ebenezer Bushnell.
2. Portage	1818	...	37	4	2	15	7	3	909	...	4	5 00	164 95	203 21	.....	.....	Newton Barrett.
3. Huron	1823	...	17	...	...	16	22	49	1117	9	20	59 55	700 16	468 35	506 00	386 43	Alfred Newton.
4. Trumbull	1827	...	11	...	...	14	90	24	1129	20	45	20 71	460 54	460 15	.....	440 54	Xenophon Betts.
5. Cleveland	1830	...	24	1	...	15	80	77	1260	30	60	59 28	618 65	1312 12	59 10	2060 62	James Shaw.
6. Elyria	1842	...	18	...	...	16	4	14	575	2	9	86 00	314 01	625 14	96 20	259 96	Alfred H. Betts.
7. Maumee	1842	...	8	...	...	18	11	30	583	7	18	16 48	241 54	162 82	137 70	196 97	Perry C. Baldwin.
XII. Synod of Ohio	1814	4	51	3	3	78	271	176	4650	81	134	214 28	2436 19	2023 71	741 90	557 53	Addison Kingsbury, D. D.
1. Athens	1822	...	10	1	...	19	30	39	644	15	10	58 00	201 40	70 00	.....	60 00	James S. Walton.
2. Pataskala	1809	...	18	...	...	23	106	44	1762	23	44	40 28	844 48	863 78	232 50	159 85	Timothy W. Howe.
3. Franklin	1835	..	15	...	3	24	98	44	1425	30	37	56 00	568 67	547 87	126 65	76 93	Henry Shedd.
4. Scioto	1845	...	8	2	...	12	37	49	819	13	43	60 00	821 64	542 06	382 75	260 75	Joseph Chester.
XIII. Synod of Cincinnati...	1829	3	44	12	...	36	78	88	2619	14	88	328 50	5024 81	1978 06	6052 27	396 00	James J. Blaisdell.
1. Cincinnati	1828	...	25	9	...	14	22	43	1436	4	33	195 50	4352 00	1420 00	5560 00	120 00	D. Howe Allen, D. D.
2. Dayton	1838	...	10	2	...	11	24	30	725	8	31	68 00	586 00	413 06	375 00	261 00	E. Roger Johnson.
3. Hamilton	1846	...	9	1	...	11	32	15	458	2	24	65 00	86 81	145 00	117 27	15 00	Benjamin Graves.
XIV. Synod of Indiana	1826	4	44	4	8	69	212	156	3070	71	129	238 00	1977 30	1180 92	573 98	1132 70	John M. Bishop.
1. Salem	1823	...	11	1	...	20	90	61	805	29	49	70 00	535 81	406 21	192 96	192 75	John M. Bishop.
2. Madison	1825	...	14	1	7	17	58	38	922	21	47	70 00	614 50	263 00	196 00	261 25	Hiram Wason.

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

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3. Indianapolis	1830	...	11	1	...	17	47	42	793	14	16	$68 00	$306 60	$325 00	$78 18	$678 70	George M. Maxwell.
4. Green Castle	1850	...	8	1	1	15	17	15	550	7	17	30 00	520 39	186 71	106 84	.....	William M. Cheever.
XV. Synod of Wabash	1851	4	41	4	3	69	239	103	3170	75	62	121 00	898 80	836 40	199 75	115 00	Francis S. McCabe.
1. Crawfordsville	1825	...	15	...	...	13	91	20	522	33	19	.....	245 25	128 50	2 00	65 00	Samuel S. Thomson.
2. St. Joseph	1833	...	13	4	1	24	85	53	1365	28	22	43 00	414 55	322 45	155 00	.....	Norman Kellogg.
3. Logansport	1835	...	8	...	2	18	57	30	931	14	21	48 00	239 00	385 45	42 75	50 00	Francis S. McCabe.
4. Fort Wayne	1845	...	5	...	...	14	6	...	352	...	...	30 00	.....	.....	.....	.....	Philander Anderson.
XVI. Synod of Illinois	1831	4	62	3	5	77	189	148	3917	75	65	239 00	1370 73	941 35	2773 63	1261 05	Henry C. Abernethy.
1. Illinois	1828	...	19	...	...	16	114	36	1092	51	13	52 00	537 30	575 70	2595 00	300 00	Livingston M. Glover.
2. Schuyler	1833	...	16	1	4	19	6	29	1011	5	12	72 00	182 00	150 00	.....	293 00	Henry C. Abernethy.
3. Wabash	1823	...	5	...	...	8	10	13	238	3	...	25 00	47 48	7 00	.....	25 00	Enoch Kingsbury.
4. Alton	1836	...	22	2	1	34	59	70	1576	16	40	90 00	603 95	208 65	178 55	643 05	Augustus T. Norton.
XVII. Synod of Peoria	1843	8	88	3	15	84	132	319	3812	17	128	294 57	3687 59	2721 09	1084 21	3256 99	Ira M. Weed.
1. Ottawa	1834	...	13	...	...	12	3	9	283	1	6	40 25	42 36	19 00	.....	25 00	Nahum Gould.
2. Peoria and Knox	1836	...	12	1	2	10	15	42	433	3	8	50 00	625 50	726 00	.....	411 00	John W. Bailey.
3. Galena	1842	...	8	...	5	17	10	34	696	...	9	.....	140 00	100 00	.....	150 00	James R. Smith.
4. Chicago	1847	...	19	1	5	12	61	101	1032	12	51	84 32	2628 48	1668 24	775 50	2468 53	Lewis H. Loss.
5. Belvidere	1847	...	12	...	...	6	10	51	564	...	25	40 00	65 52	170 56	298 71	52 46	Isaac E. Carey.
6. Minnesota	1850	...	6	...	...	12	11	31	261	1	9	25 00	.....	.....	.....	.....	Edward D. Neill.
7. Milwaukee	1851	...	11	1	...	6	19	32	255	...	12	35 00	75 00	.....	.....	130 00	Sidney H. Barteau.
8. Fox River	1851	...	7	...	3	9	3	19	288	...	8	20 00	110 73	37 29	10 00	20 00	John B. Preston.
XVIII. Synod of Iowa	1853	4	33	...	11	40	94	189	1175	15	49	89 50	241 50	125 62	2655 80	327 20	Edmund D. Holt.
1. Des Moines	1845	...	7	...	...	9	23	37	353	...	15	.....	.....	.....	.....	.....	Thompson Bird.
2. Iowa City	1852	...	12	...	4	20	52	137	468	12	17	49 50	104 00	75 00	80 00	125 00	Samuel Storrs Howe.
3. Keokuk	1852	...	9	...	7	10	19	15	354	3	17	40 00	137 50	50 62	2575 80	202 20	Gamaliel C. Beaman.
4. Dubuque*	1855	...	5	...	...	1	...	...	...	...	...	.....	.....	.....	.....	.....	Samuel Newbury.

XIX. Synod of Missouri.....	1832	4	39	2	1	57	68	63	2249	18	33	145 00	291 28	122 15	1132 60	262 20	John Leighton.
1. Saint Louis	1831	...	11	...	...	10	...	...	663	...	...	.....	.....	.....	.....	.....	Edmund Wright.
2. Northern Missouri.	1845	...	5	...	...	8	25	18	556	6	12	50 00	60 00	100 00	1105 00	50 00	John Leighton.
3. Lexington	1845	...	11	2	...	21	24	30	569	2	6	60 00	162 78	2 50	5 00	140 00	Samuel J. M. Beebe.
4. Osage	1845	...	12	...	1	18	19	15	461	10	15	35 00	68 50	19 65	22 60	72 20	Joseph V. Barks.
XX. Synod of Virginia.....	1788	3	35	2	7	49	192	110	4180	54	174	80 50	3194 04	981 65	814 25	1497 51	Thomas D. Bell.
1. Winchester.....	1794	...	5	...	5	19	43	19	1185	21	32	70 50	314 11	38 00	158 00	204 37	Henry Matthews.
2. District of Columbia	1831	...	14	1	1	13	49	60	1471	9	98	10 00	1072 00	694 00	208 00	349 00	William McLain.
3. Hanover	1838	...	16	1	1	17	100	31	1524	24	44	.....	1807 93	249 65	448 25	944 14	Henry S. Osborn.
XXI. Synod of Kentucky....	1802	3	14	...	...	20	47	1	1046	22	23	90 00	30 00	.....	.....	105 00	Archer C. Dickerson.
1. Harmony.....	1842	...	6	...	...	10	2	...	354	2	9	40 00	.....	.....	.....	50 00	Fincelius R. Gray.
2. Providence.....	1842	...	4	...	...	6	44	...	510	20	14	50 00	.....	.....	.....	15 00	Thomas H. Cleland.
3. Green River.....	1842	...	4	...	...	4	1	1	182	...	...	.....	30 00	.....	.....	40 00	Archer C. Dickerson.
XXII. Synod of Tennessee...	1817	4	47	1	14	83	257	92	5110	67	189	341 43	1555 79	412 65	315 00	306 70	Joseph H. Martin.
1. Union	1797	...	21	...	7	31	72	29	1883	19	63	90 00	909 55	80 00	300 00	.....	Gideon S. White.
2. Holston.....	1826	...	10	1	5	17	111	25	1718	31	82	75 00	266 00	245 00	.....	286 70	Ira Morey.
3. Kingston	1838	...	8	...	...	20	60	35	758	12	29	116 43	189 78	19 65	.....	20 00	William B. Brown.
4. New River.....	1838	..	8	...	2	15	14	3	751	5	15	60 00	190 46	68 00	15 00	.....	George Painter.
XXIII. Synod of W. Tenn...	1826	3	24	...	1	37	193	28	2261	44	80	226 00	700 73	146 65	128 00	360 05	William Eagleton, D. D.
1. West Tennessee.....	1810	...	5	...	...	7	30	2	630	7	10	.....	79 00	88 00	.....	201 50	Robert C. Garrison.
2. Shiloh.....	1816	...	8	...	...	16	82	12	914	12	22	120 00	114 75	25 00	117 00	10 00	Amzi Bradshaw.
3. Richland.....	1824	...	11	..	1	14	81	14	717	25	48	106 00	506 98	33 65	11 00	148 55	Archibald M. Pickens.
XXIV. Synod of Mississippi..	1846	4	26	1	3	36	88	97	1176	22	25	205 00	794 00	.....	.....	.....	Charles M. Atkinson.
1. Clinton	1822	...	8	1	1	12	36	6	353	18	6	90 00	314 00	.....	.....	.....	Consider Parish.
2. Lexington, South*.....	1845	...	7	..	1	9	...	...	390	...	...	.....	.....	.....	.....	.....	Fisher A. Tyler.
3. Newton	1845	...	6	...	...	10	41	46	365	...	...	90 00	480 00	.....	.....	.....	James M. Richardson.
4. Texas.....	1854	...	5	...	1	5	11	45	68	4	19	25 00	.....	.....	.....	.....	Daniel C. Henderson.

II. Of the Synods.

SYNODS.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Exam.	Added on Certif.	Communicants.	Adult Baptisms.	Infant Baptisms.	General Assembly.	Domestic Missions.	Foreign Missions.	Education.	Publication.
1. Albany	1803	5	80	3	6	68	211	136	8,495	79	128	$259.50	$2,041.94	$2,781.93	$332.29	$2,896.87
2. Utica	1829	4	64	3	14	77	203	152	7,496	57	113	154.00	2,218.75	2,719.46	2,678.04	2,375.33
3. Geneva	1812	5	101	3	6	94	203	235	9,894	68	135	184.50	3,810.47	2,683.00	1,619.79	2.857.85
4. Onondaga	1855	4	85	6	2	75	451	281	8,374	110	158	218.14	3,532.75	3,072.34	1,802.09	2,589.20
5. Susquehanna	1853	3	47	2	12	54	145	104	4,253	42	72	96.25	1,036.71	1,345.15	548.28	573.35
6. Genesee	1821	6	117	6	10	120	410	354	13,050	145	254	337.44	7,564.63	4,273.08	3,475.99	7,647.10
7. N. York and N. Jersey	1788	10	219	26	59	157	819	896	23,418	245	554	903.74	20,670.26	14,321.95	10,141.23	4,876.70
8. Pennsylvania	1838	4	80	4	26	70	467	344	9,665	120	399	622.00	26,981.59	6,413.47	9,002.96	9,092.33
9. West Pennsylvania	1843	3	25	...	3	37	94	50	2,681	17	91	135.55	1,002 72	811.85	138.00	477.36
10. Michigan	1834	5	79	1	6	84	382	386	6,512	111	134	233.26	2,163.36	1,929.91	1,413.01	1,510.31
11. Western Reserve	1825	7	129	5	4	106	259	222	6,487	76	177	269.71	2,826.80	3,537.23	1,299.00	1,559.57
12. Ohio	1814	4	57	3	3	78	271	176	4,650	81	134	214.28	2,436.19	2,023.71	741.90	557.53
13. Cincinnati	1829	3	44	12	...	36	78	88	2,619	14	88	328.50	5,024.81	1,978.06	6,052.27	396.00
14. Indiana	1826	4	44	4	8	69	212	156	3,070	71	129	238.00	1,977.30	1,180.92	573.98	1,132.70
15. Wabash	1851	4	41	4	3	69	239	103	3,170	75	62	121.00	898.80	836.40	199.75	115.00
16. Illinois	1831	4	62	3	5	77	189	148	3,917	75	65	239.00	1,370.73	941.35	2,773.55	1,261.05
17. Peoria	1843	8	88	3	15	84	132	319	3,812	17	128	294.57	3,687.59	2,721.09	1,084.21	3,256.99
18. Iowa	1853	4	33	...	11	40	94	139	1,175	15	49	89.50	241.50	125.62	2,655.80	327.20
19. Missouri	1832	4	39	2	1	57	68	63	2,249	18	33	145.00	291.28	122.15	1,132.60	262.20
20. Virginia	1788	3	35	2	7	49	192	110	4,180	54	174	80.50	3,194.04	981.65	814.25	1,497.51
21. Kentucky	1802	3	14	...	...	20	47	1	1,046	22	23	90.00	30.00	.....	.....	105.00
22. Tennessee	1817	4	47	1	14	83	257	92	5,110	67	189	341.43	1,555.79	412.65	315.00	306.70
23. West Tennessee	1826	3	24	...	1	37	193	28	2,261	44	80	226.00	700.73	146.65	128.00	360.05
24. Mississippi	1846	4	26	1	3	36	88	97	1,176	22	25	205.00	794.00			
		108	1574	94	219	1677	5704	4730	138,760	1645	3394	$6026.87	$96,052.74	$55,359.42	$48,921.99	$46,033.90