MINUTES, 1865.

Brooklyn, New York, May 18th, 1865.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the La Fayette avenue Presbyterian church, of the city of Brooklyn, New York, on Thursday, the 18th of May, 1865, at 11 o'clock A. M., and was opened with a sermon, by the Rev. Thomas Brainerd, D. D., the Moderator of the last Assembly, from Proverbs 11 : 30 : "He that winneth souls is wise."

After the sermon, the Assembly was constituted with prayer.

The Committee of Arrangements reported, recommending that the sessions of the Assembly be opened at 8½ o'clock A. M., and 3 o'clock P. M.; that they close at 12½ and 5½ o'clock P. M.; that the evening services commence at 7¾ o'clock; and that the first hour of the morning session be appropriated to devotional exercises. The report was adopted.

Adjourned until 3½ o'clock P. M.

Concluded with prayer. [4]

Thursday, May 18th, 3½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

On the report of the Committee on Commissions, the following persons were enrolled as duly appointed Commissioners of this General Assembly:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Champlain*,	Jonathan Copeland,	Zephaniah C. Platt.
2. *Troy*,	Jotham Sewall,	John Lambert, M. D.,
	Lewis Kellogg,	Hon. Nicholas M. Masters.
3. *Albany*,	Frederick S. Jewell (2),	Edward A. Durant (2).
4. *Columbia*,	William H. Clark,	Frederick Phelps (2).
5. *Catskill*,	John O. Wells,	La Fayette Moore.

II. SYNOD OF UTICA.

1. *St. Lawrence*,	John W. Whitfield,	Hon. Calvin T. Hulburd.
2. *Watertown*,	George W. Mackie,	George W. Knowlton.
3. *Oswego*,	Edward Lord (2),	Hon. Ransom H. Tyler (2).
4. *Utica*,	Samuel W. Fisher, D. D.,	Jared E. Warner,
	Moses E. Dunham,	John C. Gallup, M. D.

III. SYNOD OF ONONDAGA.

1. *Onondaga*,	Edwin Benedict,	Justus Townsend.
2. *Cayuga*,	Horace H. Allen,	Samuel Stringham,
	John Tompkins,	Philo Clark, M. D.
3. *Cortland*,	Irving L. Beman,	John M. Roe.
4. *Tioga*,	David A. Abbey,	Stephen D. Hand, M. D.

IV. SYNOD OF GENEVA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Geneva*,	A. Augustus Wood, D. D.,	Ezra D. Cook (2),
	Charles E. Stebbins,	Ebenezer B. Jones.
2. *Steuben*,	Lewis F. Laine,	Luther Sturtevant.
3. *Chemung*,	Charles Chapman,	Martin S. Phinney.
4. *Ithaca*,	Warren Mayo,	George McChain.
5. *Wellsboro*,	John L. Swain,	Samuel Hazlett.
6. *Lyons*,	William H. Megie,	Absalom P. Chatham.

V. SYNOD OF SUSQUEHANNA.

1. *Otsego*,	Charles Gillette.	
2. *Chenango*,	Eleroy Curtis,	Edgar A. Phillips.
3. *Delaware*,	Charles H. De Long,	William McGibbon.

VI. SYNOD OF GENESEE.

1. *Buffalo*,	William Waith,	Andrew Parker,
	Sylvester Cowles,	Moses Bristol.
2. *Ontario*,	Samuel Jessup,	Lorin Coy.
3. *Rochester*,	James B. Shaw, D. D.,	Albe C. Allen,
	John C. Taylor,	Louis Chapin.
4. *Genesee*,	Ebenezer H. Stratton,	Levi M. Harroun.
5. *Niagara*,	Russel S. Egleston,	Hon. Thomas T. Flagler.
6. *Genesee Valley*,	James B. Beaumont,	Abram Merritt. [5]

VII. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	Joseph M. McNulty,	D. Webster Cooper, M. D.
2. *North River*,	Harvey Smith,	Edward Wells.
3. *Long Island*,	Edward Stratton,	John N. Sayre.
4. *New York, 3d*,	William W. Newell, D. D.,	John Endicott,
	William H. Babbitt,	Joseph W. Lester,
	James B. Bonar,	John G. Parker.
5. *New York, 4th*,	John Spaulding,	John P. Crosby,
	William Adams, D. D.,	Oliver E. Wood,
	George L. Prentiss, D. D.,	Albert N. Brown.
6. *Brooklyn*,	Samuel T. Spear, D. D.,	Gurdon Burchard.
7. *Newark*,	J. Allen Maxwell,	James J. Dickerson,
	Charles H. Thompson,	Lyndon A. Smith, M. D.,
	James M. Dickson,	Job Haines.
8. *Rockaway*,	Daniel E. Megie,	Albert R. Riggs.
9. *Montrose*,	Samuel Whaley,	James Deans.
	Thomas R. Townsend,	

VIII. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	John W. Mears,	Anthony M. Higgins (2).
2. *Philadelphia, 3d*,	Ezra E. Adams, D. D.,	Adam C. Eckfeldt,
	Daniel March, D. D.,	Isaac Ashmead (3).
3. *Philadelphia, 4th*,	Robert Adair,	Samuel T. Bodine,
	John B. Reeve,	Joseph Francis.
4. *Harrisburgh*,	William R. Dewitt, D. D.,	Charles Ogilby.
5. *Dist. of Columbia*,	Thaddeus D. McFalls,	John Knight.

IX. SYNOD OF WEST PENNSYLVANIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Erie*,	Thomas B. Hudson,	Joseph D. Clark.
2. *Meadville*,	William T. Dickson,	Daniel Uber.
3. *Pittsburgh*,	Herrick Johnson (7),	Hon. Henry W. Williams.

X. SYNOD OF MICHIGAN.

1. *Detroit*,	Azariah Eldridge, D. D.,	George S. Frost (4).
2. *Monroe*,	Samuel E. Wishard,	Samuel E. Hart.
3. *Marshall*,	Loomis Chandler,	William H. Skinner.
4. *Washtenaw*,	J. Ford Sutton,	Charles Holmes, Jr.
5. *Kalamazoo*,	Albert H. Gaston,	Daniel D. McMartin.
6. *Coldwater*,	Frederick R. Gallaher,	John H. Phelps.
7. *Saginaw*,	Henry H. Northrop,	Robert Ure.
8. *Grand Riv. Val.*,	Edwin D. Newberry,	William H. Woodworth.
9. *Lake Superior.*		

XI. SYNOD OF WESTERN RESERVE.

1. *Grand River*,	Horace W. Palmer,	Daniel C. Caughey.
2. *Huron*,	John D. McCord,	William Watson.
3. *Trumbull*,	Augustus Cone,	William Laird.
4. *Cleveland and Portage*,	George E. Pierce, D. D., James Shaw,	Isaac M. Page.
5. *Elyria*,	Eldad Barber,	Esek C. Bradford.
6. *Maumee*,	William W. Williams (4),	Solon L. Boughton. [6]

XII. SYNOD OF OHIO.

1. *Athens*,	Russell D. Van Deursen.	
2. *Pataskala*,	Elias Thompson,	Matthew Newkirk (3).
3. *Franklin*,	Homer McVay,	John McElroy.
4. *Scioto*,	E. Perkins Pratt, D. D.,	Wm. F. Willson, M. D. (2).

XIII. SYNOD OF CINCINNATI.

1. *Cincinnati*,	Llewelyn J. Evans, Wilbur McKaig,	Ed. D. Mansfield, LL.D., William H. Moore (2).
2. *Ripley*,	James W. West,	James N. Salisbury, M. D.
3. *Dayton*,	William M. Cheever,	Winslow S. Phelps.
4. *Hamilton*,	Ellis S. Weaver,	George W. Haire (3).

XIV. SYNOD OF INDIANA.

1. *Salem*,	John M. Bishop,	Moses C. Browning.
2. *Madison*,	Ninian S. Dickey,	James A. De Lavergne.
3. *Indianapolis*,	Hanford A. Edsom,	Lucius C. Walton.
4. *Green Castle*,	Ransom Hawley,	Henry G. Todd, M. D.

XV. SYNOD OF WABASH.

1. *Crawfordsville*,	Edmund O. Hovey,	William T. Scott (2).
2. *St. Joseph*,	Jacob Patch.	
3. *Logansport*,	Edwin Black,	Stewart T. McConnell.
4. *Fort Wayne*,	William J. Essick,	Benjamin W. Oakley.

XVI. SYNOD OF ILLINOIS.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Illinois*,	David H. Hamilton, D. D.(3),	Abner C. Hinton (2).
2. *Schuyler*,	Reuben K. McCoy.	
3. *Wabash*,	Joseph E. McMurray,	Ebenezer Cheeney.
4. *Alton*,	Caleb J. Pitkin,	John N. McCord,
	Charles F. Beach,	Isaac Scarritt.

XVII. SYNOD OF PEORIA.

1. *Ottawa*,	Ira M. Weed,	Thomas Ware.
2. *Knox*,	Samuel Wyckoff,	Marcus B. Osborne.
3. *Galena & Belvidere*,	David R. Eddy,	Eliphalet S. Rose,
	Josiah Leonard,	John J. Buckley.
4. *Chicago*,	Alfred Eddy,	Hon. William H. Brown,
	William C. Dickinson,	D. R. Holt.
5. *Bloomington*,	Adam Johnston,	Amasa C. Washburn.

XVIII. SYNOD OF WISCONSIN.

1. *Milwaukee*,	George W. Elliott,	William M. Watt.
2. *Fox River*,	John B. Preston.	
3. *Columbus*,	Daniel A. Bassett,	Augustus P. Smith.

XIX. SYNOD OF IOWA.

1. *Des Moines*,	Asa Johnson (3),	William D. Moore.
2. *Keokuk*,	Aaron Thompson,	H. Scott Howell (2).
3. *Iowa City*,	Samuel J. Mills,	Samuel W. Sedgwick.
4. *Dubuque*,	Henry B. Holmes,	John Maclay.
5. *Chariton.*		
6. *Cedar Valley*,	Isaiah Reed.	[7]

XX. SYNOD OF MINNESOTA.

1. *Dakota*,	John Peck (3),	Amos D. Seward.
2. *Minnesota*,	Frederick A. Noble,	Hon. Sam'l J. R. McMillan.
3. *Winona*,	Sanford H. Smith.	

XXI. SYNOD OF MISSOURI.

1. *St. Louis*,	John Maclean,	Edwin Barnard (3).
2. *Lexington*,	Benj. B. Parsons, D. D.,	Joseph Lambrite (3).
3. *Northern Missouri*,	Latten W. Dunlap.	
4. *Kansas*,	James Brownlee.	

XXII. SYNOD OF ALTA CALIFORNIA.

1. *San Francisco.*
2. *Sierra Nevada.*
3. *San José.*
4. *Washoe.*

XXIII. SYNOD OF TENNESSEE.

1. *Union*,	Thomas J. Lamar.	
2. *Kingston*,		John J. Dixon.
3. *Holston.*		

CORRESPONDING BODIES.

1. *General Assembly that met at Newark, N. J., in* 1864,	Rev. Milo J. Hickok, D. D., Mr. T. Charlton Henry.	
2. *General Assembly of the Cumberland Presbyterian Church.*		
3. *General Assembly of the United Presbyterian Church of North America,*	Rev. James Harper, D. D.	
4. *General Synod of the Reformed Protestant Dutch Church in North America,*	Rev. Joachim Elmendorf.	
5. *General Synod of the Reformed Presbyterian Church in North America,*	Rev. John A. Crawford.	
6. *General Synod of the German Reformed Church in the United States.*		
7. *General Synod of the Evangelical Lutheran Church in the United States.*		
8. *General Conference of Maine.*		
9. *General Association of New Hampshire.*		
10. *General Convention of Vermont.*		
11. *General Association of Massachusetts,*	Rev. James P. Kimball.	[8]
12. *General Association of Connecticut,*	Rev. Benjamin J. Relyea.	
13. *Presbyterian and Congregational Convention of Wisconsin.*		
14. *Union of Evangelical Churches of France,*	Rev. Theodore Monod.	

The Committee further reported the presence, as duly authorized Commissioners, of the Rev. Thomas J. Lamar, of the Presbytery of Union, and Elder John J. Dixon, of the Presbytery of Kingston, Presbyteries of East Tennessee, formerly in our connection, and their application on the part of these respective Presbyteries to be recognized as members of this body. These, and other similar cases, were referred to a *Committee*, consisting of the Rev. Samuel W. Fisher, D. D., Rev. Robert Adair, and Hon. William H. Brown.

The Rev. James B. Shaw, D. D., of the Presbytery of Rochester, was elected Moderator, and inducted into office.

The Rev. John Spaulding, of the Presbytery of New York, Fourth, and the Rev. James Shaw, of the Presbytery of Cleveland and Portage, were chosen Temporary Clerks.

The docket of business was read by the Stated Clerk.

The printed Minutes of the last General 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.

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

It was made the first order of the day for to-morrow morning, after the announcement of the Standing Committees, to receive the Synodical Records and the papers from the respective Presbyteries, as well as all other papers of an official character intended for the Assembly.

Ordered, As a Standing Rule of the Assembly, that a Standing Committee be appointed by the Moderator, to whom shall be referred the annual report of the Trustees charged with the care and disbursement of the Ministerial Relief Fund.

The annual report of the Treasurer of the General Assembly was read, and referred to Messrs. Henry W. Williams, John P. Crosby, and Samuel T. Bodine, as an *Auditing Committee.*

The First Presbyterian church of the city of St. Louis, Missouri, was chosen as the place for the meeting of the next General Assembly. The Rev. John Maclean, the Rev. Alfred Eddy, and Mr. Isaac Scarritt, were appointed to nominate a Committee of Arrangements.

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

Concluded with prayer. [9]

Friday, May 19th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

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

The Moderator announced the following Standing Committees:

1. *Judicial Committee. Ministers*—George L. Prentiss, D. D., George E. Pierce, D. D., Lewis Kellogg, Eleroy Curtis, Russel S. Egleston, Daniel E. Megie. *Elders*—Gurdon Burchard, Moses Bristol, Charles Ogilby, Robert Ure, Esek C. Bradford.

2. *Bills and Overtures. Ministers*—Samuel T. Spear, D. D., William W. Newell, D. D., John M. Bishop, Samuel J. Mills, Reuben K. McCoy, Samuel Jessup. *Elders*—Hon. Samuel J. R. McMillan, Thomas Ware, James N. Salisbury, M. D., Joseph D. Clark, John G. Parker.

3. *Polity of the Church. Ministers*—Samuel W. Fisher, D. D., Robert Adair, Thomas R. Townsend, Hanford A. Edson, Charles F. Beach, Henry B. Holmes. *Elders*—Edward D. Mansfield, LL.D., John Maclay, Benjamin W. Oakley, William H. Skinner, Job Haines.

4. *Home Missions. Ministers*—Ezra E. Adams, D. D., Benjamin P. Parsons, D. D., Frederick R. Gallaher, Frederick A. Noble, John Tompkins, William Waith. *Elders*—Hon. Henry W. Williams, Hon. William H. Brown, Lyndon A. Smith, M. D., John Knight, Augustus P. Smith.

5. *Foreign Missions. Ministers*—William Adams, D. D., Daniel March, D. D., William M. Cheever, Eldad Barber, Wilbur McKaig, Ransom Hawley. *Elders*—Hon. Calvin T. Hulburd, Louis Chapin, John Endicott, Charles Holmes, Jr., Moses C. Browning.

6. *Education. Ministers*—Edmund O. Hovey, A. Augustus Wood, D. D., Llewelyn J. Evans, Samuel E. Wishard, Jonathan Copeland, Thaddeus B. McFalls. *Elders*—Hon. Thomas T. Flagler, Oliver E. Wood, Henry G. Todd, M. D., Isaac Scarritt, William D. Moore. [10]

7. *Publication. Ministers*—Azariah Eldridge, D. D., Sylvester Cowles, James B. Bonar, Elias Thompson, David R. Eddy, John Maclean. *Elders*—Albe C. Allen, John C. Gallup, M. D., Joseph W. Lester, Samuel T. Bodine, John McElroy.

8. *Church Erection. Ministers*—E. Perkins Pratt, D. D., George W. Elliott, Ninian S. Dickey, Alfred Eddy, Lewis F. Laine, Edward Stratton. *Elders*—John Lambert, M. D., Justus Townsend, James J. Dickerson, William Laird, Ebenezer Cheeney.

9. *Ministerial Relief. Ministers*—William R. Dewitt, D. D., Harvey Smith, Loomis Chandler, Augustus Cone. *Elders*—Ebenezer B. Jones, Albert R. Riggs, Stewart T. McConnell.

10. *Narrative. Ministers*—John W. Mears, Thomas B. Hudson, William H. Clark, Sanford H. Smith. *Elders*—Philo Clark, M. D., John H. Phelps, Solon L. Boughton.

11. *Mileage. Elders*—John P. Crosby, Samuel Stringham, Winslow H. Phelps.

12. *Devotional Exercises. Ministers*—William W. Newell, D. D., J. Ford Sutton, John B. Reeve, Horace W. Palmer. *Elders*—Lucius C. Walton, Amasa C. Washburn, Amasa D. Seward.

13. *Leave of Absence. Ministers*—John B. Preston, George W. Mackie, John L. Swain, John C. Taylor. *Elders*—Andrew Parker, Adam C. Eckfeldt, Joseph Francis.

Committees on Synodical Records:

1. *Synod of Albany. Ministers*—Samuel Whaley, Ebenezer H. Stratton, John D. McCord. *Elders*—Samuel E. Hart, James A. De Lavergne.

2. *Synod of Utica. Ministers*—John D. Wells, Charles E. Stebbins, J. Allen Maxwell. *Elders*—Lorin Coy, William H. Woodworth.

3. *Synod of Onondaga. Ministers*—Edwin D. Newberry, Homer McVay, Joseph E. McMurray. *Elders*—Marcus B. Osborne, William M. Watt. [11]

4. *Synod of Geneva. Ministers*—William H. Babbitt, Albert H. Gaston, William J. Essick. *Elders*—George W. Knowlton, Martin S. Phinney.

5. *Synod of Susquehanna. Ministers*—Jacob Patch, Daniel A. Bassett, Adam Johnston. *Elders*—Daniel W. Sedgwick, Zephaniah C. Platt.

6. *Synod of Genesee. Ministers*—Jotham Sewall, Charles Chapman, William H. Megie. *Elders*—La Fayette Moore, Samuel Hazard.

7. *Synod of New York and New Jersey. Ministers*—William S. Dickson, Isaiah Reed, Ellis S. Weaver. *Elders*—Hon. Nicholas M. Masters, Jared E. Warner.

8. *Synod of Pennsylvania. Ministers*—James B. Beaumont, James M. Dickson, Edwin Black. *Elders*—Edgar A. Phillips, Luther Sturtevant.

9. *Synod of West Pennsylvania. Ministers*—Edwin Benedict, Warren Mayo, Charles H. De Long. *Elders*—John M. Roe, Absalom P. Chatham.

10. *Synod of Michigan. Ministers*—Charles Gillette, Horace H. Allen, Charles H. Thompson. *Elders*—Levi H. Harroun, Albert N. Brown.

11. *Synod of Western Reserve. Ministers*—Joseph N. McNulty, Russell D. Van Deursen, Latten W. Dunlap. *Elders*—John J. Buckley, John N. McCord.

12. *Synod of Ohio. Ministers*—William C. Dickinson, Samuel Wyckoff, James Brownlee. *Elders*—George McChain, William McGibbon.

13. *Synod of Cincinnati. Ministers*—Ira M. Weed, Moses E. Dunham, Irving L. Beman. *Elders*—Abraham Merritt, John N. Sayre.

14. *Synod of Indiana. Ministers*—Aaron Thompson, David Abbey, John Wesley Whitfield. *Elders*—James Deans, William Watson.

15. *Synod of Wabash. Ministers*—Josiah Leonard, John B. Preston, Benjamin B. Parsons, D. D. *Elders*—Daniel C. Caughey, Daniel D. McMartin.

16. *Synod of Illinois. Ministers*—Robert Adair, J. Ford Sutton, Eldad Barber. *Elders*—Isaac M. Page, Daniel Uber.

17. *Synod of Peoria. Ministers*—Jonathan Copeland, John Tompkins, John C. Taylor. *Elders*—Louis Chapin, John H. Phelps.

18. *Synod of Wisconsin. Ministers*—Samuel E. Wishard, Charles F. Beach, Sanford H. Smith. *Elders*—Solon L. Boughton, John Endicott.

19. *Synod of Iowa. Ministers*—John M. Bishop, Henry B. Holmes, Ira M. Weed. *Elders*—Eliphalet S. Rose, D. R. Holt. [12]

20. *Synod of Minnesota. Ministers*—William M. Cheever, William H. Clark, Eleroy Curtis. *Elders*—Ebenezer B. Jones, John C. Gallup, M. D.

21. *Synod of Missouri. Ministers*—Lewis Kellogg, James B. Bonar, William Waith. *Elders*—Nicholas M. Masters, Jared E. Warner.

22. *Synod of Alta California.*

The Records of the Synods were presented and referred to the respective Committees appointed for their examination.

The Narratives, Statistical Reports, Overtures, and other papers of the Presbyteries, were received and appropriately referred.

The annual reports of the Permanent Committees on Foreign Missions, Education for the Ministry, and Home Missions, were read, accepted, and referred to the appropriate Standing Committees.

The Committee on Bills and Overtures reported Overture No. 2, from the Presbytery of New York, Fourth, asking that the heading of "Contributions to Foreign Missions" in the Statistical Tables be changed to read, "Foreign Missions;" recommending that the change requested be made.

The report was adopted.

The same Committee further reported Overture No. 4, as follows: "Is it within the province of the session to excommunicate, without formal trial, a church-member, who makes a written confession of having embraced heretical views, and in consequence having violated covenant by long-continued absence from the ordinances of the church, and who requests to be cut off from the church?" The Committee recommend, that the party asking the above question be referred to the Book of Discipline, Chap. 4; and such session be urged to follow strictly the order laid down therein.

The report was adopted.

The same Committee further reported Overture No. 5, as follows: "May a Presbytery authorize its Stated Clerk, during the intervals of its sessions, to grant, at their own request, letters certifying the regular standing and dismission of its members to join other ecclesiastical bodies in connection or correspondence with the General Assembly?" The Committee recommend, that the above question be answered in the negative.

The report was adopted.

The Committee on the application of the Commissioners from the Presbyteries of Kingston and Union, East Tennessee, reported, recommending the reference of the matter to the Standing Committee on the Polity of the Church.

The report was adopted.

Adjourned until 3 o'clock P. M.

Concluded with prayer. [13]

Friday, May 19th, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The annual reports of the Presbyterian Publication Committee, and of the Trustees and the Treasurer of the Presbyterian House, were read, accepted, and referred to the Standing Committee on Publication.

The annual report of the Board of Trustees of the Church Erection Fund was read, accepted, and referred to the Standing Committee on Church Erection.

Reports were received from the Delegates appointed by the last Assembly to Corresponding Bodies: from the Rev. James P. Wilson, D. D., Delegate to the General Assembly of the Presbyterian Church that met in 1864, at Newark, N. J.; from the Rev. Edwin Hall, D. D., Delegate to the General Convention of Vermont; from the Rev. Robert Russell Booth, D. D., Delegate to the General Synod of the Reformed Protestant Dutch Church; from the Rev. Chester Fitch, Delegate to the General Association of Massachusetts; from the Rev. Edmund F. Waldo, Delegate to the Presbyterian and Congre-

gational Convention of Wisconsin; from the Rev. George W. Warner, Delegate to the General Synod of the Reformed Presbyterian Church; and from the Rev. Byron Sunderland, D. D., Delegate to the Union of the Evangelical Churches of France.

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

The Special Committee, appointed by the last Assembly on the relation of Unemployed Ministers to the churches among whom they reside, presented their report, which was adopted, and is as follows:

By the last General Assembly which met at Dayton, Ohio, the undersigned were appointed a Committee, to consider and report upon the following resolution, (see Minutes, 1864, p. 462:)

"*Resolved*, That the subject of the relation of unemployed ministers to the churches among whom they reside, and whom they may be desired and are disposed to serve as ruling elders, be referred to a Committee, to consider and recommend what action can and ought to be taken by the Assembly, for removing the constitutional restriction which prevents the employment of such ministers in the service of the Church as ruling elders; and report to the next Assembly."

The "constitutional restriction" referred to is found in the Form of Government, Ch. XIII, 2; where it is said, that persons elected to the offices of ruling elder and of deacon must, "in all cases," "be male members in full communion in the church in which they are to exercise their office." By the practice of our Church, ministers are not members of any particular church, and therefore cannot be eligible to the above offices. [14]

The case might be reached constitutionally in one of two ways. The first would be an alteration of the above rule, making an express exception in respect to "unemployed ministers;" but this would involve the infelicity and inconvenience of holding two offices, and would require adjustments of other parts of the Constitution.

The other mode would be the adoption of a constitutional provision, allowing, in certain well-defined cases, the demitting of the ministerial office. While some of your Committee are inclined to this course, yet they do not think it expedient to recommend it for adoption, without further discussion, and more specific instructions from the Assembly.

At the same time, your Committee are unanimously of the opinion, that any church has a right to avail itself of the experience and wisdom of such unemployed ministers. While it cannot directly invest such ministers with the office of ruling elder, yet it may, by a formal vote, request them to take part in all the deliberations of the session. What is desirable in the case may thus be gained, without any violation of constitutional provisions.

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

Concluded with prayer.

Saturday, May 20th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The further calling of the Roll was dispensed with, until the close of the sessions.

The Minutes of the last session were read and approved.

The Committee on the Polity of the Church reported in respect to the commissions of the Rev. Thomas J. Lamar, of the Presbytery of Union, and Elder John J. Dixon, of the Presbytery of Kingston, Tennessee. The report was accepted, and, after statements by the Rev. Messrs. Sawyer and Lamar, was, by a rising vote, unanimously adopted, and is as follows:

Whereas, the Presbytery of Union, at a duly-called meeting, held in September last, and the Presbytery of Kingston, at a similar meeting, resolved, by the unanimous vote of the members present, to re-connect themselves with this Assembly, from which they withdrew in 1857, and have requested us to receive them:

Resolved, That this Assembly hereby recognize the Presbyteries of Union and Kingston as constituent parts of the Presbyterian Church in the United States, and that the name of Rev. Thomas J. Lamar, as a Commissioner from the Presbytery of Union, and the name of Elder John J. Dixon, as a Commissioner [15] from the Presbytery of Kingston, be added to the Roll of this Assembly.

And, since it is exceedingly desirable that these Presbyteries should have their synodical relations, as heretofore, within the State of Tennessee, and as, in consequence of the disorganized state of many of the churches, and the disloyalty of a number of the ministers formerly in connection with us, it is impracticable to secure this object at present by the ordinary methods of ecclesiastical action; and whereas, the following ministers and churches have expressed a desire to be in connection with us;

Therefore, *Resolved*, 1. That the Rev. Rufus P. Wells and Rev. Nathan Bachman, together with the Rev. Samuel Sawyer, of the Presbytery of Fort Wayne, are hereby constituted the Presbytery of Holston; that the churches of Greenville and Timber Ridge be placed under the care of this Presbytery; that the bounds of said Presbytery be the same as those of the former Presbytery of Holston; that the Presbytery meet at Greenville, Tenn., on Friday, August 4th, 1865, at 7½ o'clock P. M., and be opened with a sermon from Rev. Rufus P. Wells, who shall act as Moderator until another be chosen.

Resolved, 2. That the Presbyteries of Union, Kingston, and Holston, are hereby erected into the Synod of Tennessee; that the boundaries of said Synod shall be the same as those of the former Synod of Tennessee; the Synod to hold its first meeting at New Market, Tennessee, on Thursday, October 12th, 1865, at 11 o'clock A. M., and be opened with a sermon by Rev. William Adams, D. D., of the Presbytery of New York, Fourth, or, in case of his absence, by the senior minister present, who shall preside until a Moderator be chosen.

Resolved, 3. That, in case the Presbytery of New River, now in connection with the "United Synod," shall elect to belong to this Synod as thus constituted, said Presbytery shall be recognized as a constituent part of said Synod; in case it does not, then the bounds of the Presbytery of Holston be so enlarged as to embrace any churches and ministers, within the bounds of said Presbytery of New River, that may elect to unite with us.

Resolved, 4. That these Presbyteries be directed not to recognize or admit, as a member of their respective bodies, any minister known to be disloyal to the Government of the United States.

A communication was received from "The New York Sabbath Committee," expressing their desire to present a copy of "Gilfillan on the Sabbath" to each of the pastors in connection with the General Assembly. The offer was accepted, with the thanks of the Assembly; and the Rev. A. Augustus Wood, D. D., Rev. James B. Beaumont, and Hon. William H. Brown, were appointed to confer with the Committee concerning the method of distribution.

Adjourned until Monday, at 8½ o'clock A. M.

Concluded with prayer. [16]

Monday, May 22d, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

The Rev. Samuel W. Fisher, D. D., Rev. David H. Hamilton, D. D., Rev. James B. Bonar, and Messrs. William H. Moore and George S. Frost, were appointed to bring in a report expressive of the views and feelings of the Assembly on the present *State of the Country.*

The Committee on Bills and Overtures reported Overture No. 10, asking that the Presbyteries of the Pacific Coast be more fully aided in bearing the expenses of their Commissioners to the General Assembly. The report was adopted, and is as follows:

The Assembly expresses its hearty sympathy with the Presbytery presenting the above memorial. It is eminently important that Presbyteries having the care of feeble congregations, and located at great distances from the usual places of the meetings of the General Assembly, should, nevertheless, be represented by Commissioners. To make provision for such representation, the Assembly that met in 1857 adopted a plan for securing adequate funds for defraying the expenses of the General Assembly. (See Minutes, 1857, pp. 399, 400). In this plan the Standing Committee on Mileage, annually appointed, is required to "estimate, and report the probable amount that will be needed to defray the necessary traveling expenses of the Commissioners, and the contingent expenses of the next succeeding Assembly, together with the rate" of assessment, *per capita*, upon the communicants under the care of each Presbytery, that will be adequate for this purpose. According to this plan, each Commissioner is required to present to the Committee on Mileage a bill of "his necessary traveling expenses and mileage." Such bills, having been audited by the Mileage Committee, are directed to "be paid as fully as the funds will permit, after appropriating an amount sufficient to defray the contingent expenses of the Assembly." If, therefore, the Mileage Committee properly estimate the probable expenses of the next succeeding Assembly, and fix the proper rate for raising adequate funds, and the Presbyteries contribute according to this rate, the object sought in the memorial will be gained. The plan, if efficiently applied, is entirely adequate for this purpose. The Assembly, therefore, instructs the Mileage Committee, in its estimate of the expenses for the next Assembly and rate of contribution, to make in the latter a full and adequate provision for the former. The Assembly, moreover, urges upon all the Presbyteries the great importance of this subject, and earnestly exhorts them to see to it, that the churches under their care make prompt contributions to defray the expenses of the General Assembly, according to the plan now in use. These expenses should not fall upon the Commissioners, but upon the Presbyteries rep[17]resented by them. To the churches under their care these Presbyteries must look for the necessary funds. Let each Presbytery do the work assigned to it, and the present plan will meet the difficulty better than any other which the Assembly can devise.

The Standing Committee on Foreign Missions presented their report, which was adopted, and is as follows:

The obligation to extend the Gospel throughout the world springs from the nature of Christianity itself, the relations of the Church to the human race, and the express command of our divine Lord.

Those periods in her own history, in which the Christian Church has been engaged most zealously in the diffusion of the Gospel, have been the most remarkable for her own purity, prosperity, and power. All the great changes

which have occurred in the world, reformatory of evils and indicative of a real improvement of the race, are traceable directly to the historic person of Jesus Christ, and, therefore, should stimulate all his followers to give the widest extension to his Gospel among all nations.

In examining the report of the Permanent Committee on Foreign Missions, already submitted to the Assembly, the attention of the Standing Committee has been directed chiefly to two things: first, the correspondence of that Committee with their missionaries in foreign lands, who still retain ecclesiastical relations with this body; a correspondence which evinces, in every region where these our brethren are resident, new claims, new opportunities, and new encouragements for augmented energy in that cause which they represent. And, second, the valuable tables, compiled by the Committee, representing the amount contributed by the several Synods, Presbyteries, and churches connected with this body, in aid of Foreign Missions.

While it appears from the tables, that there has been a considerable increase in the aggregate of contributions for this object from these churches, during the year ending May, 1864, the Committee regret to say that, during the same period, a large number in our connection have contributed absolutely nothing to Foreign Missions. Many of these churches, it is known, are themselves feeble, planted, perhaps, in the new settlements; and in need, to some extent, of assistance in their own support. But it is hard to conceive of any church, in a country like this, in circumstances so depressed that it cannot give something, in testimony of the grateful regard in which the Gospel is held by themselves. Paradoxical as it may seem, the true method of keeping the Gospel is to give it away; and no Christian Church can afford, for its own sake, to withhold all sympathy and all contributions from those who are entirely ignorant of the Gospel and the Son of God.

The Committee would recommend the following resolutions: [18]

Resolved, 1. That the report of the Permanent Committee on Foreign Missions be adopted.

Resolved, 2. That this Assembly recognize the obligation and the privilege of every constituent part of the Christian Church to impart to others, as providential opportunities may permit, the knowledge and blessings of the common salvation.

Resolved, 3. That this Assembly gratefully acknowledge the conspicuous favor of Divine Providence toward the A. B. C. F. M., in its good and great work of propagating the Gospel throughout the world, and pledge to that institution our cordial co-operation and support.

Resolved, 4. That the form of organization adopted by the Presbyterian Church, with its extended supervision over ministers and members, and its regular reports and statistics, is specially favorable to systematic action in regard to this and every other endorsed form of Christian benevolence; and, therefore, it is recommended to all Presbyteries, not only to arrange for an annual contribution to Foreign Missions in every church under their care, but also for an annual report of the sums thus contributed, whether great or small.

Resolved, 5. That this Assembly extend to all the ministers and members of Presbyterian churches, who have left their native country to plant the institutions of our religion in foreign lands, the assurance of our fraternal remembrance, sympathy, love, and prayers.

Resolved, 6. That the recent events on our own continent, imposing new obligations in reference to our own territorial domains, instead of absolving us from the work of evangelizing the distant heathen, present additional inducements to engage in Christian propagandism, by reason of the signal

favors vouchsafed to us as a people in times of calamity, the great resources at the command of the nation, and especially that it may be known to all people in what an estimate the Gospel is here held, as the source of all our blessings, personal, domestic, and national, the fountain of light, life, liberty, enterprise, righteousness, prosperity, and peace.

Resolved, 7. That Rev. George Duffield, D. D., John A. Brown, Rev. Walter Clarke, D. D., Rev. Daniel W. Poor, D. D., and Rev. T. Ralston Smith, whose terms of service expire, be re-elected to the same office for the term of three years.

Resolved, That the Standing Committee on Foreign Missions in each Presbytery, or, if there be no such Committee, the Stated Clerk, be instructed to report, on or before the first of May, to the Permanent Committee of the Assembly, the amounts contributed by the churches to Foreign Missions during the current year.

Resolved, That the Permanent Committee on Foreign Missions be instructed to send a circular, before the first of April of each year, to the Standing Committee or Stated Clerk of each Presbytery, requesting statistics on this subject. [19]

The Rev. John A. Crawford, the Delegate from the General Synod of the Reformed Presbyterian Church in North America, then addressed the Assembly, and was responded to by the Moderator.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Monday, May 22d, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Committee on Bills and Overtures reported in reference to Overture No. 1, being a request that the General Assembly give its testimony respecting the guilt of treason, as incurred by the ministry resident in the States recently in rebellion; and further, that the Assembly suggest to the Presbyteries upon what terms and in what way ministers, who have thus been guilty of treason, should, if at all, be received by them.

The report, having been amended, was unanimously adopted, and is as follows:

The Assembly regards the matter referred to in the Overture, as of the gravest and most solemn character. Civil society is, in the Scriptures, expressly declared to be an ordinance of God. Its agency is some form of human government; and to this government the subject thereof is bound to yield obedience, except in those cases in which the higher law of God directly intervenes to cancel the obligation. To disobey the civil law, unless required to do so by the law of God, is alike a crime against the State and a sin against God; rendering the offender justly amenable to punishment.

These principles so abundantly asserted in the Scriptures, and so obviously true at the bar of right and reason, apply with special emphasis to that form of disobedience which is treasonable, which seeks to subvert government, which attacks the very life of a nation, and gives rise to disorder, anarchy, and civil war among the people. Resistance to the civil authority in this form, and for this purpose, is, in the judgment of this Assembly, the highest crime against the State as well as "a most grievous sin against God." The specific case referred to in the Overture, presents the crime and sin of treason under its most aggravated conditions. It is treason against a popular government containing within itself the most ample means for the peaceful redress of all possible grievances. It is treason without any provocation,

justification, or excuse. It is treason designed and planned to perpetuate and extend the iniquitous system of human bondage. It is treason, too, his[20]torically attended with barbarities and outrages on the part of its authors and abettors, alike shocking to the civilization of the age and repugnant to the principles of Christianity. To suppress and destroy this treason, as an organized military power, has involved the sacrifice of thousands and tens of thousands of human lives, and filled the land with the deep wail of affliction and sorrow. Such a treason this Assembly regards as involving criminality in its most appalling form. The justice of God, the honor of law, and the safety of civil society imperatively demand, that it should be suitably punished by the judicial power of the nation, in the infliction of penalty upon its guilty authors.

That the ministers of the Gospel resident in what have been designated as the Rebel States—men professing to believe in the Bible, and to honor its principles—should have shared in the guilt of this treason, making themselves parties thereto, giving to it their public influence, aiding and abetting the same, seems, to the Assembly, one of the most astonishing moral perversions to be found in the history of this fallen world. And yet that such has been the fact in the States hitherto in rebellion is too obvious to admit of reasonable doubt or denial. These ministers the Assembly can view only as, in this thing, most grievous sinners against the God of heaven.

In view of the principles and opinions thus expressed, the Assembly most earnestly exhorts all the Presbyteries under its care, to consider this subject, and take such action thereupon as shall accord with the Word of God. In the event that any of the ministers, referred to in the above Overture, shall apply for admission into these Presbyteries, the Assembly advises the Presbyteries not to admit them, or in any way recognize them as ambassadors of the Cross of Christ, until they have given satisfactory evidence that they have sincerely repented of this sin. The details of this advice, the manner and ways of giving it practical effect, the Assembly must, for the present, leave with the discretion and wisdom of the Presbyteries; yet the Assembly cannot forbear to express the hope that the Presbyteries, in the spirit of true loyalty to their country and their God, will so act in the premises, as to convey the clearest and most undoubted condemnation of the treason, which has clothed this land with the habiliments of sorrow. Let the religious sense of the Church, in her pulpit ministrations, and through the action of her judicatories, mark this sin as of the deepest dye.

The Assembly in thus answering the Overture, has no specific case before it for a definite and special judgment, and has, therefore, submitted the answer in this general form.

The Records of the Synods of Michigan, Genesee, New York and New Jersey, Wisconsin, Peoria, Onondaga, Utica, Minnesota, Wabash, Iowa, Susquehanna, Ohio, West Pennsylvania, Cincinnati, Missouri, Pennsylvania, Albany, Indiana, Geneva, Western Reserve, and Illinois, were, upon the recommendation of the respective examining Committees, approved as far as written. [21]

The Committee appointed to audit the annual report of the Treasurer of the General Assembly, reported that they had examined the same, with the vouchers, and found it to be correct; and they recommended that it be approved, and printed in the Appendix to the Minutes.

The report was adopted.

The Committee on Bills and Overtures reported Overture No. 13, as follows:

The Presbytery of Dakota has within its bounds the mission churches gathered from among the Dakota Indians. The missionaries laboring among these Indians have, for many years, felt the necessity of subjecting Indians to law, that they may enjoy the protection of the same for themselves and their property; but thus far they have failed to bring to bear such influences on Congress, and on the Indian Department, as to accomplish this most desirable and necessary object.

We are of opinion that a proper memorial from so large and honored a body as the General Assembly will not only be received kindly, but have its effect in this regard. We, therefore, ask you to prepare and forward such a memorial to the Secretary of the Interior and the Commissioner of Indian Affairs, asking them to use their influence to procure the necessary legislation to secure this object; which is, first, declaring them subject to the laws of the United States, and the criminal laws of the State or Territory in which they may be found; second, making provision for the appointment and support of officers to enforce these laws.

The Committee recommended the appointment of a Special Committee to examine the subject referred to in the memorial, and report thereon to the next General Assembly. The recommendation was adopted, and the Rev. Samuel T. Spear, D. D., Rev. William W. Newell, D. D., and Mr. Oliver E. Wood, were appointed such *Committee*.

After hearing further statements respecting the condition of the churches in East Tennessee, from the Rev. Messrs. Samuel Sawyer and Thomas J. Lamar, it was

Resolved, That to enter and occupy the field in East Tennessee, now reopened by Divine Providence, is the positive duty of the Presbyterian Church; and as a commencement of this work, the Home Mission Committee be instructed to designate, as soon as practicable, ten pastors in this communion, to spend the ensuing three months in serving the Church in that desolated field; and that said Committee is hereby authorized to advance the necessary traveling expenses of such pastors out of the funds of the Committee, and, if necessary, appeal to the churches to reimburse the requisite amount.

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

Concluded with prayer. [22]

Tuesday, May 23d, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

The first annual report of the Executive Committee charged with the care and disbursement of the Ministerial Relief Fund was read, accepted, and referred to the Standing Committee upon that subject.

On the recommendation of the Committee on Mileage, it was ordered, that the ordinary traveling expenses of the Commissioners of the Presbyteries of Dakota and Union be, for special reasons, paid out of the Commissioner's Fund.

The Standing Committee on Education presented their report. Pending its consideration,

Adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The Committee on Bills and Overtures reported on Overture No. 9, making

inquiry concerning the relation of persons received, by act of session, during the interval of such reception and the subsequent sacramental Sabbath. The report was adopted, and is as follows:

In answer to the several questions contained in the above Overture, the Assembly refers to the Form of Government, Chapter IX., section 6, in which the reception of "members into the church" is expressly specified as one of the duties and powers of the church session. For this purpose the session is the church, and its act of admission the act of the church. When, therefore, an applicant for admission by letter is received by a vote of the session, he is at once a member of the church, entitled to all the privileges, and subject to all the responsibilities, of this relation.

The same rule equally applies to candidates for admission into the church on a profession of their faith. The vote of the session is the essential and final act by which they are thus received, and needs no subsequent action of the church to give it reality or validity. The administration of baptism according to the word of God, in the case of unbaptized persons, must, of course, be involved in, and attendant upon, this sessional act, either at the time, which would be entirely proper, or at a subsequent period appointed for this purpose. The session, if thus choosing, may prescribe a public profession of faith before the whole church as a convenient usage, and for this purpose may employ a church con[23]fession and covenant. This is the practice with many sessions, and, where this practice is adopted, it is proper that the officiating minister or clerk of the session should report a statement of the fact in accordance therewith, and that the report should be formally entered upon the records of the session.

It is well, however, to remember, that the confessions of faith and covenants in use among local churches, though regarded by many as convenient and useful, and certainly sanctioned by a very prevalent usage, are nevertheless not essential to the organization of a church, or the establishment of membership therein, since they are not the authoritative standard of faith or practice in the Presbyterian Church. Such confessions and covenants, with the accompanying form of a public profession, may or may not be used, as shall seem most expedient to the session. Whether used or not, the vote of the session is, by the Constitution of the Presbyterian Church, the act on which the membership depends, and, in all cases, the records of the session should be made to correspond with this fundamental principle of the polity of the Church.

These principles cover all the points submitted in the above Overture. Their application is simple, and hence the Assembly sees no occasion for giving a more detailed and specific answer to the several questions presented for its consideration.

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

Concluded with prayer.

Wednesday, May 24th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of yesterday's sessions were read and approved.

The report of the Treasurer of the Presbyterian Committee of Home Missions was read, accepted, and referred to the Standing Committee on Home Missions.

The Standing Committee on Home Missions presented their report, which was accepted.

Pending the consideration of the subject, adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The consideration of the report of the Standing Committee on Home Missions was resumed.

The report, having been amended, was adopted, and is as follows: [24]

The Standing Committee on Home Missions, having given careful attention to the matters intrusted to them by the General Assembly, namely, the fourth annual report of the Presbyterian Committee of Home Missions, a memorial from the Presbytery of Cayuga, statements made by brethren invited to our sessions, and to other papers bearing on the interests of the Home Mission field, submit the following report of facts and topics demanding the special regard of this General Assembly.

The present condition of the Home Missionary operations of our Church, as set forth in the report of the Permanent Committee, affords peculiar ground for thankfulness and encouragement. The increased contributions of the churches to this cause during the year covered by the report, amounting to about $16,000 over and above the sum reported to the General Assembly of 1864, the addition of twenty-five efficient laborers to the number previously in the field, and the interest manifested by many of the brethren present in the manifold claims and bearings of the work, evince a growing purpose in the Church to put this branch of our Christian agency in the first rank of influence and honor.

The dawn of peace, affording us ample opportunity to enter and occupy new and broad regions before substantially closed against our direct action; the return to our denominational fold of Presbyteries in Tennessee, constituting an important agency in the work of ecclesiastical and Christian reconstruction there; the addition during the year of 2300 souls to our mission churches, of whom, 1300 were won from the world to Christ, are facts which may well call forth our devout and grateful ascriptions of praise to God. They indicate that the cause has, measurably, overcome the obstacles which beset its incipient stage of action, and warrant for it, we believe, a steady and sure ascent to strength and permanence. They seem to assure us that our Permanent Committee have the wisdom to manage, our churches the benevolence to sustain, and our missionaries the devotion and constancy to undertake and carry on the work intrusted to their hands; and better still, that the Divine Spirit owns and blesses the great undertaking.

Your Committee would call the attention of the General Assembly to the extent of the field now claiming their missionary action. The Territories of the West and Northwest, whither multitudes resort for the purposes of material enterprise, constitute a vast empire, being rapidly filled with earnest men, and destined, in the course of half a century, to possess a population of many millions. Besides these, there are fourteen States, whose institutions, social, educational, and religious, have been not only disturbed, but destroyed, by the great conflict. Enterprise is there to be revived and credit restored, lands are to be cultivated, houses rebuilt and again inhabited, villages now deserted to be repeopled, schools reopened and churches again occupied, not by the disloyal and treasonable, but by men and women who love their country and their God, and who seek the messages of life from loyal lips. [25]

In some localities there will be a natural and spontaneous return to social order, and to wonted Christian duties and privileges. While it is the province of the State governments, aided by the United States authorities, to restore civil rule and relations, to encourage industry, sustain law, and reassure the people in their hopes and efforts for reconstruction, it is the solemn and imperative duty of the Church to help them in their return to Christian

order and activities; to encourage and aid such as are, or shall be, desirous of establishing again the institutions of religion; to stimulate to this duty those who may be indifferent; to extend the hand of Christian sympathy and ministries to all of every color and race as opportunity shall offer, or by earnest seeking shall be found. In this work the Permanent Committee of the General Assembly are specially called to engage, by the fact that in the Southern States the genius of Presbyterianism finds a generous welcome. And they are greatly encouraged to undertake it by the recent action in Tennessee, whereby Presbyteries have returned to us and been joyfully received, constituting an entire Synod, through whose agency the Home Mission work may be happily begun and continued in that State.

In the judgment of your Committee, this General Assembly has the opportunity of inaugurating and perpetuating a mission work for our country, far greater than ever before offered itself to any Christian body in the land. The most strenuous and persistent devotion, labor, and self-sacrifice are demanded of our churches for the salvation of society in the South and West—indeed, throughout the land—from the evils into which, as the result of war and the sudden disbanding of armies, it has fallen.

The demoralized condition of the States over which the wave of treason has rolled can be cured only by the presence and power of Christian truth; and the work to be done demands all our resources of intelligence, of benevolence, of wisdom, and of faith. But we may have the great honor of helping to lift our population to the highest moral altitude, of being laborers together with God in the work of national regeneration.

The spiritual wants of this great field are appalling. In Missouri, for example, are regions fifty miles in extent without a house of worship. The population, both white and black, is debased. The children remain untaught, and are growing up in ignorance and sin, as they are also in other States over which the fury of war has raged. The masses of the people need, at once, an agency which shall awaken them to the demands of mental and religious culture, and supply them with a power which shall lift them to pure and happy Christian citizenship, and save them for eternity.

In view of these facts, your Committee most earnestly reiterate their conviction that upon this General Assembly rests the burden of a tremendous responsibility, which it cannot, without criminality, evade; which it must meet. It is for us to understand and feel "the logic of events," the purpose of Providence in this great [26] hour, to adopt measures and utter words which shall awaken the whole Church to the claims of home evangelization, and result, by the blessing of God, in the vastly augmented operations of our Permanent Committee for the renovation of our country.

It is a matter of great perplexity and sorrow, that so few young men are ready to give themselves to the hardships of the home missionary work. We may be allowed to express the hope, that our Presbyteries and churches will make it a chief and constant duty, to induce godly and able young men within their influence to prepare for this sublime and most honorable service, to imitate the fathers in Christian enterprise and self-sacrifice. They are needed at the frontier.

In view of the great destitution of ministers of the Gospel, while fields are opening and "white for the harvest," your Committee would respectfully suggest that lay-helpers of proper qualifications be employed in visiting from house to house, explaining the Word of God, exhorting to faith and righteousness, distributing religious literature, and doing the necessary and preliminary work in the organization of churches where the same may be prac-

ticable; such helpers to be selected, commissioned, and recommended by Presbyteries to the Permanent Committee for appointment.

The Committee, moreover, recommend that the Presbyterian Committee of Home Missions appoint an agent or agents to visit the Southern States for the purpose of organizing churches among freedmen, and, if possible, of finding and employing ministers of their own race to labor among them in word and doctrine, and to do all that the necessities of the case in connection with this great subject demand. And we invite our churches to offer special contributions to the Committee for this branch of their work.

In order that the members of our churches may be better informed with regard to the operations of all our Committees, especially that they may be prompted to larger benevolence and nobler effort in behalf of Home Missions, the Committee would express their belief, that there is indispensable need of a monthly periodical, which shall contain facts and information fitted to promote intelligent action for this cause; and we do hereby recommend that this Assembly, in accordance with the action of the last Assembly, direct that such periodical be, as soon as possible, established.

We wish to assure our devoted missionaries, that the Permanent Committee desire and endeavor to meet their applications for support with all fairness, and to manifest, as they certainly feel, a tender sympathy with them in their trials. And we would urge our churches more frequently and fully to express their interest in these brethren, by sending them books and clothing and other gifts, which will greatly relieve their wants and cheer their hearts.

On the memorial from the Presbytery of Cayuga, regarding the condition of feeble churches "in the older settled parts of our [27] country," your Committee recommend that the Presbyteries unite as many such churches as practicable under the care of one pastor, and that they send missionaries to labor among those which cannot be thus united. This is a matter of serious importance, and ought to receive immediate and earnest attention.

The Committee have carefully considered the subject of missionary labor among Freedmen. We hail with joy the fact, that our Permanent Committee have already a flourishing mission for this class of our fellow-men at St. Louis. And we deem it to be the duty of the Committee, to establish like missions among the African race in our land wherever opportunity shall offer, and to institute such Christian relations with them as may be formed with the white population in the South, depending on the piety and liberality of our churches for the means of supporting such a work.

In conclusion, we express our solemn conviction, that the most earnest prayers of the whole Church should be offered unto God, for men and means to accomplish the good work of Home Missions already purposed and begun by this General Assembly.

We recommend the election of the following persons as members of the Presbyterian Committee of Home Missions for the full term of three years: Rev. George L. Prentiss, D. D., Rev. Thomas S. Hastings, Rev. T. Ralston Smith, and Messrs. J. Milton Smith and George W. Lane.

Adjourned until to-morrow, at 8 o'clock A. M.

Concluded with prayer.

Thursday, May 25th, 8 o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of yesterday's sessions were read and approved.

The consideration of the report of the Standing Committee on Education was resumed. The report was adopted, and is as follows:

The Standing Committee on Education report, that the annual report of the Permanent Committee on Education presents encouraging evidence of a steady and vigorous advance in their noble work.

This evidence is found in the enlarged number of students under patronage, and the increased liberality of the churches. There is encouragement, also, and cause for thankfulness in the increased vigor and enlarged facilities of our Theological Seminaries, and other institutions for Christian education. Never has there been a period, when money has been so freely poured out [28] for these institutions, as during the four years of the dire conflict with rebellion.

But the Committee are deeply impressed with the alarming fact, that the number of candidates for the ministry is so largely disproportionate to the necessities of the churches, and more especially so, when we consider the vast missionary field laid open as one of the results of the civil war now closed.

Of the thirty-five Presbyteries from which young men under the patronage of the Committee have been reported, twenty-two have but one each, and eight but two each. There has been an advance in the number of churches contributing to the educational fund; but, if the churches were imbued with the spirit of missions, and fully up to the demands of the age, would they not all—instead of one-third only—give their aid to this great work?

The work of the Committee is threefold—first, to seek out and bring forward to the ministry the pious young men of our churches; second, to afford pecuniary aid to all who need it; and third, to elevate to a higher tone of piety and consecration all our candidates for the ministry.

But as the source of power, in all these respects, is in the ministry and the churches, the Committee would recommend the adoption of the following resolutions:

Resolved, 1. That the Assembly having adopted and tested a plan for increasing the ministry, it devolves upon the Presbyteries and churches to carry it out and render it effective.

Resolved, 2. That, in view of the loud call of Providence at the present time for a great increase in the number of earnest and faithful ministers of the Gospel, pastors and elders be enjoined to make this a subject of earnest presentation to all the churches.

Resolved, 3. That, as no native talent or high mental culture are alone sufficient qualifications for the ministry, most persevering and believing prayer should be offered on behalf of our candidates for the ministry, that the Great Head of the Church would, by the power of the Holy Spirit, call and qualify them to preach the Gospel.

In accordance with suggestions of the Secretary of the Permanent Committee.

Resolved, 4. That as it is embarrassing to the Permanent Committee not to know the amount of funds to be relied upon, it is desirable that the cause of Education should be presented at a favorable time in the earlier part of our ecclesiastical year, and never, if possible, be deferred beyond the Sabbath immediately previous or succeeding the day of prayer for Colleges.

Resolved, 5. That the second rule of the Manual be stricken out, and that the third and fourth rules be united in one, so as to read as follows:

"It is recommended that the young men to be aided by the Assembly's Committee be placed, as soon as practicable, under the care of the Presbyteries within the bounds of which they have their church relation, and that they remain under their care [29] till they receive licensure; and, in case of any necessary change in their presbyterial relations, it be made with the approval of the Permanent Committee."

Resolved, 6. That the Permanent Committee be authorized to increase the amount of appropriations, not to exceed thirty-three per cent., and that it be left to their discretion to limit the amount to be received from all sources.

The names of the following persons are presented to fill the vacancy occurring by the expiration of the term of office in the class elected in 1862: Rev. George L. Prentiss, D. D., Rev. Theodore L. Cuyler, Walter S. Griffith, Charles A. Davison, and Ezra M. Kingsley.

The Rev. Benjamin J. Relyea, the Delegate of the Association of Connecticut, addressed the Assembly, and was responded to by the Moderator.

The following preamble and resolution were adopted:

Whereas, Through the wise and timely agency of the Society for the Promotion of Collegiate and Theological Education at the West, which had its origin in the darkest portion of our educational history in the new States, so many of our institutions of learning have been aided in their infancy, and not a few saved from absolute ruin, or raised from a state of feebleness, or peril, to one of strength and of readiness for efficient action in the new age now opening upon the nation; therefore,

Resolved, That the great services which the Society has thus been enabled, by the Divine blessing, to render to the cause of Christian learning at the West, deserves a grateful recognition by this Assembly.

Adjourned until 3½ o'clock P. M.

Concluded with prayer.

Thursday, May 25th, 3½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Standing Committee on Ministerial Relief presented their report, which was adopted, and is as follows:

The Standing Committee, to whom was referred the first annual report of the Executive Committee of the Ministerial Relief Fund, appointed by the Trustees of the Presbyterian House, respectfully report: That they have heard with deep and painful interest the report of the Executive Committee, and, in view of the pressing necessities of our disabled ministers, and of the widows and orphans of ministers deceased, submit the following resolutions for the adoption of the General Assembly: [30]

Resolved, 1. That the attention of church-members be directed to the straitened circumstances of many of our faithful ministers, who, having toiled for many years on small salaries, are now left, in the decline of life, without adequate means for the support of themselves and families.

2. That every Presbytery be directed to appoint a Standing Committee, whose duty it shall be to inquire into the necessities of disabled ministers, and of the widows and orphans of those deceased, with a view of bringing the cases of such to the notice of the Executive Committee of the Relief Fund.

3. That the Presbyteries earnestly request the churches under their care to make annual collections for this fund, and that they encourage also, bequests and donations toward the formation of a permanent fund for this object.

The Judicial Committee reported on an Appeal, by William Fithian, for relief or redress against the action of the Presbytery of Chariton, that, under the circumstances as stated by him, the General Assembly has no jurisdiction in the case; they therefore recommend that the appeal be dismissed. The report was adopted.

The Rev. Milo J. Hickock, D. D., and Mr. T. Charlton Henry, the Delegates of the General Assembly of the Presbyterian Church that met at

Newark in 1864; the Rev. Joachim Elmendorf, the Delegate of the General Synod of the Reformed Protestant Dutch Church in North America; and the Rev. Theodore Monod, the Delegate of the Union of Evangelical Churches of France, addressed the Assembly, and were severally responded to by the Moderator.

Written communications were received from the Rev. Alfred E. Ives, the Delegate of the General Conference of Maine, and the Rev. Horatio N. Burton, the Delegate of the General Convention of Vermont.

The following minute and resolution were adopted:

The Assembly having listened with great interest to the address of the Rev. Theodore Monod, the Delegate of the Union of Evangelical Churches of France, recognize that body of Christian brethren as one holding with us the independence of Church and State, and essentially the same system of Protestant and Reformed theology; and especially as having sympathized intelligently and cordially with our native land in its recent trials and struggles; therefore,

Resolved, That this Assembly commend the Rev. Theodore Monod, and the object which he represents, to the confidence and liberality of the churches under its care.

Adjourned until 7¾ o'clock P. M.

Concluded with prayer. [31]

Thursday, May 25th, 7¾ o'clock P. M.

The Assembly met, and united with members of the churches of this city, in the celebration of the Lord's Supper.

After the service, adjourned until to-morrow, at 8½ o'clock A. M.

Friday, May 26th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of yesterday's sessions were read and approved.

The Committee on the distribution of copies of "Gilfillan on the Sabbath," reported a satisfactory method of such distribution, and the report was adopted.

The Rev. James P. Kimball, the Delegate of the General Association of Massachusetts, addressed the Assembly, and was responded to by the Moderator.

The Rev. William I. Buddington, D. D., obtained leave and addressed the Assembly in behalf of the "American Union Commission."

A communication from the Stated Clerk of the General Assembly of the Presbyterian Church that met at Newark in 1864, was received, and referred to the Committee on Bills and Overtures.

The Standing Committee on Church Erection presented their report. Pending its consideration,

Adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Rev. James Harper, D. D., the Delegate appointed by the General Assembly of the United Presbyterian Church to open a correspondence with this body, addressed the Assembly, and was responded to by the Moderator. Thereupon it was

Resolved, That a correspondence be instituted with the General Assembly

of the United Presbyterian Church, on the same terms as with other Corresponding Bodies.

The consideration of the report of the Standing Committee on Church Erection was resumed. The report, with amendments, was referred to a Special *Committee*, consisting of the Rev. Azariah Eldridge, D. D., Rev. Alfred Eddy, Rev. John M. Bishop, and Messrs. Edward D. Mansfield, Henry W. Williams, Oliver E. Wood, and Samuel J. R. McMillan. [32]

The Standing Committee on Publication presented their report, which was adopted, and is as follows:

The Standing Committee on Publication, to whom were referred the thirteenth annual report of the Permanent Committee on Publication, and the eleventh annual report of the Trustees of the Presbyterian House, and so much of the report of the Standing Committee on Home Missions as relates to the subject of publishing a periodical, together with certain other papers, beg leave to report, that they have attended to the duty assigned them, and find, in examining these documents, among other reasons for congratulation and gratitude, these strikingly prominent; that the publications issued during the past year, as to both number and volume, are considerably more abundant and important than those of any former year; that the funds at the disposal of this department are largely enhanced, the collections and donations having increased in amount, the $50,000 fund been completed, and the most of it paid in, while the sales of our publications have advanced from $22,000 in round numbers, the previous year, and $16,000 the year before, to $36,000 the past year; that $9,000 have been applied by the Publication Committee, according to the direction of the last Assembly, toward liquidating the incumbrance of $20,000 upon the Presbyterian House; and that, in accordance with the action of that Assembly, a promising commencement has been made for the relief of disabled ministers and of the families of those deceased in our connection. May this branch of Christian duty be faithfully and vigorously prosecuted, until we cease to be reproached, in this regard, whether by our own consciences or the example of those in other denominations.

Upon the basis of such facts as these, we may turn to the future with new resolution and fresh hope.

Among the points to be emphatically mentioned, in the judgment of your Committee, is first, the great need of Sunday-school books, that shall come to us with the *imprimatur* of our Church. Why should not the Publication House be preparing to issue many such as are of unquestionable character, so as to meet the demands of time, and keep pace with the developments of the future? Those of the American Sunday-School Union are many of them excellent; those from various other sources are, some of them, very good, and answer their purpose well enough, but those sources are outside, and that purpose we do not always understand; while we have wants which are no less distinctive and important. And should we not have a source of our own to look to, for the best possible material on which to feed and bring up the children and youth in our Sunday-schools? It is time that we were thoroughly equipped, and, at all points, ready for the great and glorious work before us.

As to the periodical, in reference to which a former Assembly took some favoring action, it would appear from statistics that a monthly, such as was contemplated, might prove too expensive at [33] the present time, while one less frequently issued, for example, on each alternate month, would perhaps accomplish the object in view. The Committee would, therefore, recommend, that the Permanent Committees of the Church consider the subject of pub-

lishing some such periodical, which they may unite in supporting, in proportion to the space they require, and the funds at their disposal. But in this connection a word upon pressing the circulation of such religious newspapers as the New York *Evangelist*, the *American Presbyterian*, and the *Central Christian Herald*. These are our denominational organs. And we should do more than has been done to push them in advance of all others, and even to the exclusion of some which have stolen in where they do not belong. Outspoken efforts to set ourselves right before the people, and keep the principles that we love fresh in the hearts of those who are with us, but are many of them being insidiously perverted, are absolutely necessary. The importance of this matter at the West as well as the East, wherever religious papers from without are getting into our families, cannot be well overrated, and should be watchfully acted upon.

But the burden of our report concerns the great need of more earnestness still on the part of us all, ministers, elders, and members, in sustaining the Publication Committee, and urging on the Publication cause. The condition of affairs in the Church, the new fields opening Southward, the peculiar exigencies of the transition period into which we are passing as patriots and Christians, conspire to enhance the importance of this department of the work, and strides of progress should at once be prepared for and attempted. The collections and donations ought to be increased without delay, and every church in the connection, if not every individual, regularly forwarding their contributions. Nor will money alone answer. Unless the publications are circulated, it will be locked up in them, and the wheel stopped at the fountain. There will come stagnation at the Publication House, and the shelves groan under useless burdens, while destitute thousands hunger and thirst for suitable religious reading. The publications must go forth. The circulation must be kept up and immensely extended. As a denomination, we believe in the press. Let us, then, show our faith by our works. We love sound doctrine and sweet Christian narrative becomingly arrayed in print; we feel the necessity now laid upon us of giving our full share of influence to the controlling forces, which form society and shape the future; and let us act up to these sound and wise convictions. The religious literature which we have, and which we can, as a denomination, produce, must be thrown into the work. By individual efforts, by ecclesiastical action, by presbyterial arrangements and agencies, we must take strong hold of the people and the age. Let us not flinch or falter. It is the good work of the Lord. By every proper means our duty is to quicken, deepen, and extend the flow of these wholesome publications to the remotest bounds and all over the field. Let the hearts and hands of the [34] Publication Committee be relieved and stimulated; the immense power of the Church drawn out, and her infinite resources developed, in response to the importunate cries of the time upon which we have fallen, and in harmony with the wonderful providence of God among us in this land.

In conclusion, the Committee would offer the following resolutions:

Resolved, 1. That the churches be recommended to increase their contributions to the Publication cause, with a view to more extended and thorough operations, and with special reference to affording facilities for the gratuitous distribution of tracts and books among the Freedmen.

Resolved, 2. That the Presbyteries be recommended to appoint unemployed ministers within their own bounds to explore the field, and act as colporteurs in circulating the books of the Publication Committee.

Resolved, 3. That the recommendation of the last Assembly, that a monthly periodical be issued by the Publication Committee as a medium of

communication between the Church and its Permanent Committees, in the support of which these Committees shall unite in proportion to the space they may require and the funds at their disposal, be renewed.

The Committee recommend, that Rev. William E. Moore, Rev. Henry Darling, D. D., Rev. Ezra E. Adams, D. D., Rev. Thomas J. Shepherd, and Mr. William E. Tenbrook, whose term of office now expires, be re-elected as members of the Permanent Publication Committee for the ensuing three years.

The Committee, appointed by the last Assembly, to report on the relations of the Church to the Religious Press, presented a report, which was adopted and is as follows:

The Committee, appointed by the last Assembly, to report on the relations of the family Religious Newspaper to the Church, find that the subject committed to them claims now, for the first time, the attention of the General Assembly. This is not, however, because the Assembly has not appreciated the value and power of the press as an instrument of evangelization; for in 1846 it appointed a Doctrinal Tract Committee, which has grown into a Permanent Committee of Publication, with a capital of $50,000, and a long list of valuable tracts and books.

The Assembly has also from time to time commended the *Presbyterian Quarterly Review* to the confidence and patronage of its churches; and finally, last year at Dayton, authorized the publication of a monthly periodical as the organ of the Permanent Committees. But it is patent to every man, that the newspaper has a wider and deeper influence upon the members of our congregations than tracts, books, or quarterly reviews. It comes nearer than any of them to the living preacher, in the time and manner of its ministrations. Hence, if the press is to be recog[35]nized by the Church as an instrumentality for good, supplied to her by the providence of God, she ought to take a deep interest in the most popular and influential of its issues—the newspaper; and try to use it so as to promote the good of men and the glory of God. Thus far there can be no difference of opinion. But how shall the Church manifest its interest, and try to use the newspaper? Here there is great diversity of opinion and feeling.

The Methodist Episcopal Church early took the religious newspaper under its denominational patronage and control, established papers, appointed publishers and editors, and made all its itinerants *ex officio* newspaper agents. The growth, compactness, and power of that great denomination show the wisdom of this policy. Yet, even in that Church, there have been some who rebelled against this arrangement, as abridging freedom of discussion and the liberties of the people, and independent papers have, from time to time, been springing up.

In our own Church, there has been a great deal of presbyterial and synodical action on the subject of newspapers. Those which have been considered organs of the churches in particular sections have been commended, and our ministers have labored hard, and often gratuitously, to sustain them. One paper has been owned and controlled for more than twelve years by the four Synods of Ohio, Indiana, Cincinnati, and Wabash, associated together for that purpose; and the results of the experiment have been satisfactory. Have all these experiments by other churches, and by our inferior judicatories, developed light enough on the subject, to show us that the Assembly can and should do anything in the premises?

The facts briefly are: We have three weekly newspapers that are recognized as representing the denomination. They are located in three of our principal cities; they are all equally loyal to the Church, and not rivals but

co-workers in promoting its interests. These papers have all toiled hard, and sacrificed much for the Church; not one of them could be spared; all of them should be liberally supported by our congregations. One or more of them ought to be in every family that attends our Sabbath preaching; they are among the most efficient co-workers that our ministers can have.

Yet, with a membership of about 140,000, representing, at a low estimate, 50,000 families, it is probable that nearly, or quite, 30,000 families connected with our churches take none of the papers that are loyal to us as a denomination. Do they take no religious paper? Probably half of them do not, and read only secular papers; the other half take papers that are not loyal to us, and thus their attachment to the Church is weakened or undermined.

It seems to your Committee, that the General Assembly should not regard such a state of things with indifference, that as a "bond of union, peace, correspondence, and mutual confidence," as organized to promote "charity, truth, and holiness," (Form of [36] Govt., p. 375,) it should at least send forth to the churches an expression of its views, should encourage those who are laboring to advance its interests, and should strive to save its people from influences that are secularizing or schismatic. We, therefore, propose for the adoption of the Assembly the following resolutions:

1. That the *Evangelist*, *American Presbyterian*, and *Christian Herald*, and other weekly newspapers which are connected with our Church, be requested, if agreeable to them, from time to time to inform the Assembly of the number of copies taken by families connected with our denomination, to the end that the Assembly may take such action, as it shall deem best for its own interest, to extend their circulation.

2. That the Assembly earnestly exhorts the families of its congregations, to subscribe for and read one at least of the papers published for us as a denomination, regarding the influence of such a paper as second only to that of the preached Word, in the moral and spiritual culture of the Christian household.

3. That in view of the influence of the periodical press, the vast amount of popular newspaper reading that is demoralizing, the ministers of churches connected with the Assembly be requested to preach on the subject, particularly impressing upon church members the duty of being loyal to the denomination in this respect, and the duty of parents to provide the right kind of papers for their children to read.

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

Concluded with prayer.

Saturday, May 27th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

The Committee on the State of the Country reported an extended minute, which, after amendment, was, by rising vote, unanimously adopted, and is as follows:

The Special Committee on the State of the Country would present the following minute for the adoption of the Assembly:

At the commencement of this rebellion, the General Assembly of the Presbyterian Church in the United States took its position decidedly and strongly in support of the Government. Regarding the forcible secession of the Southern aristocracy as treason against a most beneficent government; as treason aggravated by the fact, that not a single right of the South had been invaded; and as treason rendered peculiarly malignant and wicked by

the fact, that it was committed with the avowed purpose of sustain[37]ing and perpetuating the system of Slavery—a system in direct opposition to the Gospel and the principles of religious liberty;—the Assembly condemned it, in the name of God, and pledged to the Government a hearty support in the effort to crush it. Each succeeding Assembly reiterated this action. Our churches with entire unanimity responded, by word and deed, to these sentiments. Our record as a Church we commit to the calm judgment of posterity, in the full assurance that there is neither a line nor a word the Christian patriotism of the future will desire to erase; not a single sentiment befitting our relation to this great conflict, it will find unexpressed.

And now, at its triumphant conclusion, this Assembly devoutly recognizes the good hand of God, which has sustained us, as a nation, through four years of war unparalleled for its magnitude in all the past, and given us victory in such a manner as to illustrate the power and excellence of our free institutions, when sustained by a virtuous and intelligent people, and the deep malignity of that spirit of absolutism which has sought to overthrow them. We gratefully recognize this providence, in strengthening the patriotism of the people to vindicate the national unity and freedom, by the sacrifice of treasure so immense, and blood so noble and precious; in giving us for a leader one so wise, unselfish, patriotic, and reliant on His divine power and purpose in His own time to vindicate the right and crush the wrong; in surrounding him with men of an earnest and steady patriotism, wise in counsel, and energetic in action; and in raising up skilful generals and admirals to lead our brave troops to victory. We rejoice with exceeding joy in that Divine Sovereignty, which has given to us, in the midst of war, such material prosperity; which has inspired the benevolence, that has poured forth its means, to care for the temporal and spiritual wants of our noble soldiers, to endow our institutions of learning, relieve our churches, to so great an extent, from the incumbrance of debt, and sustain our Christian enterprises for the conversion of men. "Not unto us, O Lord—not unto us, but unto thy name" be the "glory." Nor would we neglect to thank Him, that, in answer to the prayers of Christians throughout the world, He has delivered us from foreign conflicts, that might have imperilled or protracted the successful issue of this war.

We wonder at, and admire especially, the Divine wisdom manifested in educating the nation through the successive stages of defeat and victory, through the unparalleled atrocities perpetrated, and the amazing malignity illustrated, by the leaders of this rebellion, up to the purpose of utterly rooting out and destroying a condition of society so utterly hostile to the elevation of man and the spirit of the Gospel. While we would humbly confess and forsake the sins which have deserved the Divine chastisement, we thank God, that through suffering he hath taught us to abhor the sin, at the same time that he hath laid, in the hearts of the people, the foundation of a truly national trust in him as our [38] only sovereign, and hath prepared us to spread, over all the continent, the noblest civilization that the world has ever known.

In the sad event which has clothed the nation in mourning, which has stricken down, in the full maturity of his powers, and the height of his usefulness, one of the noblest of men, to whom it was given of God, to accomplish a work, for this nation and the cause of humanity, unsurpassed in the grandeur of its character and the magnitude of its issues, by that of any of his most illustrious predecessors, we recognize the same wise Providence, which, looking far above our feeble vision, permitted the existence of Slavery and the rise of this rebellion, and which, in this last act of

baffled and defeated despotism, has illustrated its debased and malignant spirit so as to excite the loathing, horror and abhorrence of the World. In his life, he struck the chains from the trembling limbs of millions, vindicated the rights of humanity, and illustrated the glory of a patriotism made strong and pure by devout confidence in God; in his death, he touched the chords of sympathy deep in the heart of universal man, and won over to our holy cause every true lover of his race, every soul in which dwells the hope of freedom.

To his bereaved widow and family, this body would express our sympathy in this great affliction, common to us all, but resting most heavily upon those so nearly allied to him, assuring them of our prayers, that to them may be granted the consolations of the Comforter, and in them these trials may bring forth "the peaceful fruit of righteousness."

In Andrew Johnson, so unexpectedly called to the chair of our martyred chief, the Assembly recognize a man distinguished for a long course of earnest effort to elevate the masses, and for a steady, consistent patriotism, that neither the power nor the favor of a treasonable oligarchy has been able successfully to assail or seduce. We desire to pledge to him, as our constitutional Chief Magistrate, our confidence and support in his efforts to vindicate the majesty of law; maintain the National Government in its just supremacy; destroy the spirit, and counteract the workings, of the evil system that created this war; inspire a just appreciation of the crime of treason, and a true loyalty to the Government, in the breasts of the masses of the white population of the South; and extend to the colored citizens of that section, the practical enjoyment of those personal and political rights announced in the Declaration of Independence, but denied to them by a despotic aristocracy. And, while this Assembly deem it not their province to counsel our rulers in respect to political measures, we possess both the right, and regard it as our duty, to state distinctly that, in our opinion, a nation like ours, whose corner-stone is equal rights, cannot permanently prosper, nor be exempt from future convulsions, unless the principles of civil and religious liberty are fairly carried out and fully applied, with only just and healthful limitations, without reference to class or color, to all the people.

For his personal safety, guidance, and support, we invoke the [39] blessing of God; and we exhort our ministers and churches, since God, by this war, hath taught us the necessity, and impressed upon us more deeply than ever before, the duty of prayer for our rulers, to remember the President and his counselors, in their petitions to the throne of heavenly grace. We exhort them to sustain him in the just exercise of his authority, to judge charitably his measures and acts, and, in the exercise of a magnanimous and Christian patriotism, encourage him in the peculiarly difficult circumstances in which he is called to act in our behalf.

In the state of this nation consequent on this war, this Assembly recognize not only what God has done, but what he has prepared the way for us to do, as a Church of Christ, in elevating the people. The words of the laureate of England, written years ago, as if in anticipation of our great struggle, are full of significance:

> "Let it go or stay, so I wake to the higher aims
> Of a land that has lost for a little her lust of gold,
> And love of a peace that was full of wrongs and shams,
> Horrible, hateful, monstrous, not to be told;
> And hail once more to the banner of battle unrolled!
> Though many a light shall darken and many shall weep
> For those that are crushed in the clash of joining claims;

Yet God's just doom shall be wreaked on a giant liar,
And many a darkness into the light shall leap,
And shine in the sudden making of splendid names,
And noble thought be freer under the sun,
And the heart of a people beat with one desire;
For the long, long canker of peace is over and done."

These burning utterances were prophetic of our condition as a nation. God's just doom has been wreaked on the giant hypocrite, who held in one hand the Declaration of Independence, and in the other the hammer and manacles of the slave auctioneer. And in doing this He has made noble thought freer under the sun. He has opened half a continent to a free gospel and free schools. He has imposed on us the responsibility of giving this free thought to these emancipated millions. As our Church—republican and apostolic in its order and its doctrines—is, in the main, best fitted to create a free, intelligent, stable, Christian manhood, in harmony with our civil institutions, and the progressive spirit of the nation, so it is for us to enter the field God has opened for our labors; to establish churches and schools, and thus assist the civil authority in bringing order out of chaos, while we secure for the people the higher influence that saves the soul. If, with a self-sacrifice and an energy proportioned to our resources, and the vast work prepared for us, we address ourselves at once to its performance, we shall make our Church a light to millions, and be crowned as wise and faithful servants of our Lord. But, if we are neglectful of these great interests, we shall incur the guilt of the unfaithful servant, and God will use other instruments to effect his glorious purposes.

Not only is it true, that this war has prepared the way for us [40] to effect great things for the South, it has also imposed on us responsibilities for the correction of wrong here at home. The wrong class of legislation in one part of the Union, the bitter fruit of hostility to our Government, and the degradation of vast multitudes it has borne, has shown us that a bad principle, however concealed for a time, will work mischief both to the State and the Church. The heart of the people has thus begun to beat with a desire to remove all such inconsistencies, wrongs, shams, and hypocrisies from our own legislation. If we fight, or ask justice, for the African in the South, we must act justly towards him at the North. Neither the law nor the Gospel, when rightly understood, will permit us to exclude, from the rights and privileges of freemen, those who are citizens like ourselves, many of whom have imperiled their lives in this conflict. It is for us, as Christian patriots, to recognize men as men, both in the Church and in the State. And, since, in this high ecclesiastical court, we have given to the nation and the world a signal illustration of the justice that we advocate; since here intelligence and piety are recognized, as the only necessary qualifications in him, who is chosen to represent the ablest ministers and the noblest churches in the land, we can consistently exhort the members of our churches to apply, to the fullest extent of their influence, the same principles in their relations to the State. Let it not be said that, as a Church, we have nothing to do with civil legislation. The day has gone by, when an intelligent Christian will affirm the doctrine, that what is wrong in religion is right in politics. God has taught us, in this war, that the Church must conserve the State, by instructing the people in the great principles of justice, and inspiring them to practise the same. Without the teaching and the inspiration of the Church, the patriotism of this nation would never have nerved itself for the persistent and heroic defence of freedom (and this is but another name for justice) which has crushed the treason that sought to assassinate the State. We wish all men

to know that the members of our churches are bound to be Christians, in polities as well as in religion. God hath made us responsible according to our numbers and our intelligence, for the welfare and healthful legislation of the State. To meet this responsibility, our Christian patriots must exert themselves to influence the primary meetings for the nomination of fit men; to secure the election of good, pure men to office; and, when nominated themselves, to remember the duty of assisting their country and illustrating both their piety and patriotism by consenting to serve her.

Nor would we fail to express our sympathy for those truly loyal and Christian people at the South, who, at the cost of great personal trial and suffering, have stood firm for the Union; and also the duty of the Church to care for and sympathize with our wounded soldiers, and the widows and orphans whom this war has bereaved.

Let our Church, which has heretofore been honored as a leader [41] in all good enterprises, now address herself to the good work to which she is called by her Divine Redeemer, both at the South and the North; let her seek to illustrate the Gospel in all her relations to society, as well as preach it to the multitudes that know not God; and His blessing will be upon her; the heart of the people will beat in sympathy with her; the State, purged of its impurities and inconsistencies, will gradually rise to her level; her boundaries shall be enlarged, her churches be multiplied; the nation, grown wise and strong, shall rejoice in her influence, and myriads of souls, converted and educated for heaven under her living ministry, shall form the jeweled crown of her glory, where the ransomed of the Lord shall come to Zion, and Jesus, our King, shall make the kingdoms of this world the kingdom of our God.

The Assembly further directed that authenticated copies of the paper be sent to the President of the United States, to the members of the Cabinet, and to the family of the deceased President; and recommended that our ministers read it from their pulpits for the information of the people.

The Committee on Bills and Overtures reported Overture No. 17, the following memorial from 29 ministers and elders:

The undersigned, members of the Presbyterian Church and connected with this General Assembly, would respectfully represent, that, in their judgment, it is of the highest importance to the future religious, social, and political well-being of the people of this land, as it is in accordance with the law of righteousness, as expounded by God during the history of the Great Rebellion, that the Government shall promptly adopt such principles and measures, in the reconstruction of society in the revolted States, as shall distinctly recognize the rights of citizenship as inhering in every man, of whatever class or complexion, who is and has been true to the country and the flag. We, therefore, ask that the General Assembly will adopt such a deliverance, in regard to this great subject, as shall seem demanded by the circumstances of the country at this time.

The Committee also reported a paper in response to the memorial, which was unanimously adopted, and is as follows:

The memorialists, in the paper placed before the Assembly, ask this body to "adopt such a deliverance in regard to" the subject referred to, "as shall seem demanded by the circumstances of the country at this time." And, as there is no doubt in respect to "the rights of citizenship" as invested in loyal white people, the Assembly understands the memorial to have specially in view the case of the Freedmen. In their behalf, it asks for an expression of opinion as to their "rights of citizenship." The memorialists desire, that the Freedmen, irrespective[42]ly of the question of race or color, should be so completely enfranchised, as legally to invest them with all the privileges

usually enjoyed by citizens of this country. This the Assembly regards as one of the gravest and most solemn questions of the age.

Such a people, with such a history, surrounded by such a train of providences, so large in number, so intimately connected with the great struggle from which the nation is now emerging, so patient and hopeful during the long night of their bondage, so truly loyal and faithful to the Government in this age of treason, furnishing such an important and eminently needed service to the country in the hour of its peril, many of them personal sharers in the salvation and grace of Christ, and all of them hitherto subject to disadvantages social, civil, and political, directly calculated to depress their humanity, degrade their pursuits, and prevent them from realizing their proper destiny as men, may well claim the attention of this Assembly. As to the duty of making the most strenuous efforts for their education, social elevation, and moral and religious culture,—the duty of giving them the Bible, preaching to them the pure Gospel, and in every possible way aiding them in becoming a blessing to themselves and the country, there can be but one opinion among all right-thinking people. The Assembly is happy to observe an increasing tendency among Christians to consider and perform this duty. God, in his providence, has opened the door; and he now invites his people to enter and reap a most plentiful harvest.

As to the specific question of bestowing upon this people all "the rights of citizenship" in the great work of reconstructing "society in the revolted States," referred to in the memorial, there may be an honest difference of opinion among good and loyal men. The memorialists believe, that the Government should "promptly adopt such principles and measures" in the reorganization of Southern society, as will speedily secure this result. They do not specify what these "measures" should be; but simply ask for the speedy accomplishment of the end. The Assembly, without undertaking to define the ways and means most proper to be adopted for this purpose, heartily concurs with the memorialists in the end sought. The Assembly, moreover, believes that the sooner this end is gained, the better it will be for all classes. That the colored man should, in this country, enjoy the right of suffrage in common with all other men, is but a simple dictate of justice. The Assembly cannot perceive any good reason why he should be deprived of this right on the ground of his color or his race. Why, then, should not the black man "in the revolted States," who is and "has been true to the country and the flag," thousands and tens of thousands of whom have fought for that country and flag, be at once included among the loyal persons, upon whom shall devolve the task of reconstructing Southern society? This the Assembly thinks to be the shortest and safest method of solving the problem, most certain [43] to gain the result and prevent future evils. So large a population cannot, in the state of freedom, be long kept contented without the enjoyment of common civil and political rights. Possessing these rights, they will be in a position to be their own protectors. The enjoyment thereof will give them respectability, dignify their labor, elevate their desires, quicken their moral consciousness, and waken in their minds those hopes and high aspirations, upon which the proper development of humanity so largely depends. Possession of these rights is the quickest method of preparing them for their proper use. There can be no doubt of their loyalty; they are, and they have been, the friends of the Government; and in this they have shown more wisdom than most of their former masters. If these men are fit for the duties of the camp and the garrison as soldiers, the presumption is, that they are not less competent for the duties of citizenship. To this result, the country must come at last; and, in the judgment of this

Assembly, more will be lost than gained by any effort to postpone it. It is better to meet the question at once, and settle it in accordance with the rights of man, the principles of our political system, and the clear indications of Divine Providence. Any proper efforts of those in authority looking towards this result, will receive the warm sympathies of this Assembly; nor can the Assembly doubt that they will be ultimately sustained by the great majority of the American people.

It is not the purpose of the Assembly, in this deliverance, to argue this question at length, but simply to indicate its conviction in respect to the point intended in the memorial, and, if possible, to say a word that may serve to encourage the Government in the discharge of its difficult duties. The prayer of the Assembly is, that the Government may be guided by wisdom and justice, applying these cardinal qualities to all classes and all men; and that all the people, disciplined by Providence, and instructed by the trials of the past, may learn to practise that "righteousness" which "exalteth a nation."

The Assembly further directed that the paper be appended to the report on the State of the Country, to be sent, and read, with it.

The Committee on Bills and Overtures reported Overture No. 3, on the Reunion with the other branch of the Presbyterian Church. The report was adopted, and is as follows:

The Assembly has given its careful attention to the Overtures from the Presbytery of San José, the Presbytery of Bloomington, and the Synod of Iowa. These Overtures refer substantially to the same subject: the first, asking the Assembly to "lose no time" in seeking to establish a formal ecclesiastical Reunion between the two branches of the Presbyterian Church, formerly united under one General Assembly; the second, asking the Assembly "to continue the friendly correspondence already estab[44]lished, and to take such further steps, as God in his providence may direct, for the ultimate Reunion of the two bodies;" the third, proposing that this question be submitted to the Presbyteries for an expression of their wishes, or that the "Assembly take such other action, looking to the immediate consummation of this important event, as in their wisdom shall seem best."

The Assembly is quite aware, that such Reunion is earnestly desired and sought, by many Christians and churches, in both branches. Both now better understand each other; an exceedingly cordial and useful fraternal correspondence already exists between the two Assemblies; and in all this the Assembly recognizes the presence and control of Christian feeling, so eminently becoming those who adopt the same Confession of Faith and the same Form of Government. What may be the duty of future Assemblies touching the subject referred to, it is not the province of this Assembly to decide; yet, as the facts now appear, the Assembly judges it inexpedient, to make any proposition to the other Assembly, contemplating the Reunion sought by the memorials. The other Assembly, in its past action, has expressed a similar opinion in answer to similar Overtures. Both Assemblies have organized vigorous systems for home and foreign evangelization; and both are prosecuting this work with commendable zeal. Both are spiritually co-operating in that fellowship of faith and service, which recognizes both as being "called in one hope of" their "calling," and as having "one Lord, one faith, one baptism, one God and Father of all." Until Providence shall more fully develop the question, and thus indicate the course to be pursued, this Assembly judges it most expedient for itself to wait on Providence; meanwhile practising, towards the other branch of the Presbyterian Church, those tender and affectionate courtesies which belong to the Christian brother-

hood, and exhorting all the ministers and churches under its care to do the same. In expressing this opinion, the Assembly does not mean to imply any judgment either for or against the Reunion proposed, but simply to leave the question open for farther consideration and light.

As to the wisdom of inviting the Presbyteries to express their opinions and wishes on this subject, the Assembly judges it most expedient to leave this point to their own spontaneous action. No action on the part of the Assembly is needed to place this question before the Presbyteries. If to them the proposed Reunion seems desirable, they will undoubtedly, in due season, make a full expression to this effect; and then the case will be so far developed, as to relieve a future Assembly or Assemblies, of all hesitation or uncertainty as to the general voice of the Church.

The same Committee reported on the communication of the Stated Clerk of the General Assembly, that met at Newark, N. J. The report was adopted, and is as follows: [45]

This Assembly, having listened with much pleasure to the communication made by the Stated Clerk of the General Assembly that met at Newark, N. J., in 1864, and addressed to the Moderator of the General Assembly that met at Dayton, Ohio, in 1864, and heartily reciprocating the fraternal and Christian sentiments contained in this paper, directs the Stated Clerk to communicate to the Moderator of the General Assembly now holding its sessions at Pittsburgh, Pa., the action of this body on the subject of a Reunion of the two branches of the Presbyterian Church, with the following resolutions:

Resolved, 1. That this Assembly, while omitting to adopt any specific proposition in respect to a Reunion of the two bodies as, perhaps, premature in the present state of the facts, nevertheless expresses its earnest desire, in all possible ways, to cultivate and "strengthen that unity of the Spirit," between the two branches of the Presbyterian Church, "which is so essential to organic unity," cherishing the confident hope that Providence will, at no distant day, indicate what is alike expedient for both, and most conducive to the glory of their common Head.

Resolved, 2. That the Assembly has listened with great interest and profit to the fraternal salutations and utterances of the brethren beloved, who have addressed this body as Delegates appointed by the Assembly that met at Newark, N. J., in 1864; adding its earnest wish that this correspondence between the two Assemblies may be continued until "a still closer union" shall be formed, if it should be judged "best for the promotion of the glory of God and the spiritual interests of the whole Church."

The same Committee reported on Overture No. 11, concerning Theatres and Card-playing. The report was adopted, and is as follows:

In regard to so much of the above Overture, as refers to "theatres and theatre-going," this Assembly reaffirms the action of the General Assembly of 1818. [See Minutes, p. 690, and New Digest, pp. 262, 263.] In this action, the Assembly declared the theatre to be a "school of immorality." This Assembly, seeing no occasion to modify the utterance then given, earnestly exhorts all the members of the Church in their practice to avoid, and by their influence to discountenance, all such "dangerous" amusements, as being inconsistent with the spirit of the Gospel, and detrimental to the best interests of piety in the heart.

In respect to "the custom of fashionable card-playing," referred to by the memorialists, and represented as being "countenanced in many of our Christian households," and also "participated in by members of our churches," this Assembly would affectionately exhort all the members of the Presbyterian Church to practise the most careful watchfulness in avoiding all

recreations and amusements, whether in the form specified in the memorial or otherwise, which are calculated to impair spirituality, lessen Christ-[46] ian influence, or bring discredit upon their profession as members of the Church of Christ.

Adjourned until Monday, May 29th, at 8½ o'clock A. M.

Concluded with prayer.

Monday, May 29th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

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

The Committe on Mileage respectfully report:

That they have received, for the Commissioners' Fund	$6162.40
" " " " " Contingent Fund	53.25
	$6215.65

Which has been disposed of as follows:

Paid contingent expenses	$1400.00	
Amount refunded the Presbytery of Dakota	26.20	
Paid discount on currency	3.30	
Paid Commissioners 61 per cent. of expenses	4786.15	
		$6215.65

The bills of necessary traveling expenses of Commissioners make an aggregate of $7848.15, leaving a deficit of $3062, equal to 39 per cent.

Ten Presbyteries have failed to pay to the Commissioners' Fund, four of which are the extreme western; and eight Presbyteries have paid from one-third to nine-tenths of their apportionment. The principal cause of the deficit is the fact that all the railroad companies of any importance have refused to make any concessions from full fare, and thus all the expenses of travel, as well as of printing and publishing, have largely increased, and, having an unusually large number of Commissioners from the distant West, our bills are very heavy.

It is evident that the old rate of assessment is entirely inadequate to meet expenses, while full fare is demanded on the railroads, and the Committee would recommend that the assessment be increased to six cents for each member.

The Rev. Henry A. Nelson, D. D., the Rev. Frederick Starr, Jr., and Messrs. Russell Scarritt, George K. Budd, E. P. Freeman, Morris Collins, W. S. Barker, M. D., Edwin Barnard, and J. H. Parsons were appointed a *Committee of Arrangements* for the [47] meeting of the next Assembly, with power to fill vacancies and to add to their number.

The Special Committee on Manses and Pastoral Libraries reported, and were continued until the next Assembly.

The Committee on Bills and Overtures reported Overture No. 18, concerning the church of Chattanooga, Tenn., and recommended the following minute, which was adopted:

The Assembly having heard the communication of the Rev. Samuel Sawyer, in reference to the Presbyterian church at Chattanooga, hereby appoints the Rev. Samuel Sawyer to convey to Major-General George H. Thomas, or the General who may, at the time, be in command of that department, the request of this body, that the edifice of said church, being repaired, may be

put in possession, and under the direction, of the Presbyterian congregation desiring to use it for religious worship.

The same Committee reported on Overture No. 19. The report was adopted, and is as follows:

The Assembly, having received a certified copy of the Minutes of a large Protestant meeting, held at the city of Pittsburgh, Pa., May 23d, 1865, and composed of the members of the General Assembly now in session at Pittsburgh, and of "other friends of Protestant Christianity;" and being informed that the other Assembly will probably appoint a *Committee*, in accordance with the request of the meeting, hereby appoints a committee to co-operate with other committees similarly appointed, to consider the expediency of forming a *National Protestant Union*, or Organization of Evangelical Denominations, in this country, and report the result of their joint counsels and labors to the next Assembly; the said Committee to consist of the following persons:

Ministers.—Henry B. Smith, D. D., LL.D., and Edwin F. Hatfield, D. D., of the city of New York; Samuel T. Spear, D. D., Brooklyn, N. Y.; Jonathan F. Stearns, D. D., Newark, N. J.; Ezra E. Adams, D. D., Philadelphia, Pa.; John C. Smith, D. D., Washington, D. C.; Henry Darling, D. D., Albany, N. Y.; Philemon H. Fowler, D. D., Utica, N. Y.; Edwin Hall, D. D., Auburn, N. Y.; Henry Smith, D. D., Buffalo, N. Y.; Herrick Johnson, Pittsburgh, Pa.; Azariah Eldridge, D. D., Detroit, Mich.; D. Howe Allen, D. D., Cincinnati, O.; Robert W. Paterson, D. D., Chicago, Ill.; and Henry A. Nelson, D. D., St. Louis, Mo.

Elders.—Marshall S. Bidwell, LL.D., and John P. Crosby, Esq., New York City; Hon. Robert Denniston, Washingtonville, N. Y.; Lyndon A. Smith, M. D., Newark, N. J.; Hon. Daniel Haines, North Hardiston, N. J.; Matthew W. Baldwin and Samuel H. Perkins, Esq., Philadelphia, Pa.; Hon. Henry W. Williams, Pittsburgh, Pa.; Jacob S. Farrand, Detroit, Mich.; [48] Edward D. Mansfield, LL.D., Morrow, O.; Hon. William H. Brown, Chicago, Ill.; and Hon. Horace Maynard, LL.D., Knoxville, Tenn.

The Standing Committee to nominate Delegates to Corresponding Bodies presented their report, which was adopted, and is as follows:

1. *The General Assembly of the Presbyterian Church in the United States of America, that met this year at Pittsburgh, Pa.*—Rev. Henry A. Nelson, D. D., of the Presbytery of St. Louis, and Edward D. Mansfield, LL.D., of the Presbytery of Cincinnati, principals; and Rev. David H. Hamilton, D. D., of the Presbytery of Illinois, and Mr. Isaac Scarritt, of the Presbytery of Alton, alternates.

2. *The General Assembly of the Cumberland Presbyterian Church*—Rev. Joseph F. Tuttle, D. D., of the Presbytery of Crawfordsville, principal; and Rev. Alfred Eddy, of the Presbytery of Chicago, alternate.

3. *The General Assembly of the United Presbyterian Church of North America*—Rev. Herrick Johnson, of the Presbytery of Pittsburgh, principal; and Rev. Addison Kingsbury, D. D., of the Presbytery of Pataskala, alternate.

4. *The General Synod of the Reformed Protestant Dutch Church in North America*—Rev. Theodore L. Cuyler, of the Presbytery of Brooklyn, principal; and Rev. Dwight M. Seward, D. D., of the Presbytery of New York, Third, alternate.

5. *The General Synod of the Reformed Presbyterian Church in North America*—Rev. Thomas H. Robinson, of the Presbytery of Harrisburgh, principal; and Rev. John W. Mears, of the Presbytery of Wilmington, alternate.

6. *The General Convention of the Congregational Churches of Maine*—Rev. Charles S. Robinson, of the Presbytery of Brooklyn, principal; and Rev. James H. Taylor, of the Presbytery of Newark, alternate.

7. *The General Association of New Hampshire*—Rev. Ezra E. Adams, D. D., of the Presbytery of Philadelphia, Third, principal; and Rev. John Spaulding, of the Presbytery of New York, Fourth, alternate.

8. *The General Convention of Vermont*—Rev. Henry Darling, D. D., of the Presbytery of Albany, principal; and Rev. Lewis Kellogg, of the Presbytery of Troy, alternate.

9. *The General Association of Massachusetts*—Rev. Daniel March, D. D., of the Presbytery of Philadelphia, Third, principal; and Rev. Ezra H. Gillett, D. D., of the Presbytery of New York, Fourth, alternate.

10. *The General Association of Connecticut*—Rev. Howard Crosby, D.D., of the Presbytery of New York, Fourth, principal; and Rev. Samuel D. Burchard, D. D., of the Presbytery of New York, Third, alternate. [49]

11. *The Presbyterian and Congregational Convention of Wisconsin*—Rev. Baruch B. Beckwith, of the Presbytery of St. Lawrence, principal; and Rev. Samuel Wyckoff, of the Presbytery of Knox, alternate.

The Committee on the Polity of the Church reported Overture No 15, being the following memorial of the Presbytery of Cincinnati:

Whereas, it is eminently desirable that the evils which have resulted from the division of the Presbyterian Church in the United States, so far as the feeble churches throughout the land are concerned, especially such of them as require missionary aid, should be speedily remedied; therefore,

Resolved, That this Presbytery memorialize the next General Assembly to take such action (the other Assembly concurring) as shall recommend and enjoin,

1st. That all feeble churches in the same village, within convenient access to a strong one of the other branch, shall seek to become united with such stronger church.

2d. That wherever two churches are organized—one of each branch of the Church—both of which are feeble, and need aid from abroad in sustaining the stated ministry of the Gospel, they shall unite, irrespective of the question of Presbyteries, and after union, connect themselves with whichever Presbytery the majority may prefer—

Provided, That no other mode of union and of Presbyterial connection, more satisfactorily to all concerned, shall suggest itself to the parties.

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

The Committee are of the opinion, that the object aimed at by the memorialists is a good one, and the accomplishment of it, on some plan satisfactory to both parties, will greatly promote the peace and prosperity of Christ's kingdom. And, in order that a proper plan may be adopted, it is recommended to the Assembly, to commit the subject to the Presbyterian Committee of Home Missions, to consult with the Board of Domestic Missions of the other branch of the Presbyterian Church, and report the result of their labors to the next General Assembly.

The same Committee reported on Overture No. 14. Their report, after discussion, was, with the Overture, referred to a Special *Committee* consisting of the Rev. Samuel W. Fisher, D. D., Rev. Thomas Brainerd, D. D., Rev. Ezra E. Adams, D. D., Hon. William Strong, and Hon. Joseph Allison, to report to the next Assembly.

The Special Committee, to whom was referred the report of the Standing Committee on Church Erection, presented a report [50] which was postponed to take up a substitute; which substitute was adopted, and is as follows:

Resolved, That the Board of Trustees of the Church Erection Fund be directed to procure the written opinion of eminent legal counsel, as to the powers of the General Assembly in respect to the Church Erection Fund, especially in reference to the question, whether the Assembly, having received this Fund "as a special trust," and, in 1854, committed the custody thereof to a Board of Trustees, incorporated by a special statute of the State of New York, has the power so to alter the Church Erection Plan as to make an absolute gift of the increase of the Fund beyond the sum of $100,000, for the purpose named in the first Article of the Plan; and report the same to the next General Assembly, with the addition of any recommendations which they may deem expedient.

The report of the Standing Committee on Church Erection was then, after amendment, adopted, and is as follows:

The Standing Committee on Church Erection respectfully report:

That they have given as full and thorough an investigation to this whole subject, as their time would permit, and the importance of the subject seemed to demand. In accordance with a provision in Art. IV. of the original plan, they have availed themselves of the kind invitation of the Secretary and Treasurer, Jesse W. Benedict, Esq., to visit his office at 128 Broadway, N. Y., and examine the papers and books of record, account, and correspondence, and everything pertaining to the custody and care of this Fund; and they would hereby express the renewed satisfaction of the Assembly with the fidelity and wisdom exhibited, in the management of this sacred trust, by those into whose hands it has been committed by the churches. Not only has no portion of the Fund been lost, but it has been increased nearly $24,000. According to the Treasurer's report, the cash and securities on hand ready for immediate use are $73,637.85; and the amount of loans and donations outstanding and secured by bond and mortgage is $50,209.09. It may seem strange, that so large an amount of this Fund remains unappropriated in the hands of the Trustees, and is not doing the great work which its donors designed it to do. There has been a great falling off in the amount of appropriations within the last few years. This fact is undeniable. During the first year, from 1856 to 1857, the loans and donations amounted to $15,343; the second year, they were $10,625; the third, $12,050; the fourth, $10,550; from which time they have been regularly decreasing, until during the last year they amounted to only $2426. It is natural to inquire into the cause of this—why is it that so little has been appropriated from this large and constantly accumulating Fund? We find, by the report of the Secretary, that every application, during the past year, for a loan has been granted, and for a donation in each case where the regulations of the Plan were complied [51] with. But why have there been so few applications? One reason, and the chief, is doubtless to be found in the distracted state of the country, still engaged in the work, and in the fourth year of a gigantic civil war. This not only greatly taxed the resources of the country, but rendered property of this nature very insecure in many sections; and few consequently were disposed to engage in the enterprise of church-building. The same cause has operated to diminish the appropriations made by the Board of Church Extension of the other branch of the Presbyterian Church. They have decreased from thirty-one thousand dollars, in 1860, to seven thousand in 1863, and nine thousand in 1864; and this too when their Plan affords aid, not by loans, but by actual gifts.

That the true design and practical working of our system has been misapprehended, to some extent, by the churches, there can be no doubt; and that this has awakened prejudices against it, is equally certain. The use of

the term "donation," where in fact a protracted loan is meant, was unfortunate. It is not really a donation, but a loan without interest, that may be protracted almost indefinitely, until the annual collections, however small, shall restore the whole amount to the Fund, to be again used for a similar purpose.

It cannot be too often reiterated, that this Fund was designed, and has been sacredly devoted by the General Assembly, as a Permanent Fund, to be used, together with all additions that may be made to it from whatever source, for one specific object, namely, the aiding of feeble congregations in erecting houses of worship. This fundamental principle of the Plan the Assembly has bound itself never to alter; and, on these conditions, and with this stipulation, obtained a charter, under which its Trustees for this Fund are working. If this were kept in mind, it would prevent many applications for aid, and memorials for changes, being sent to the Trustees, or the General Assembly.

It is not now an open question, whether this is the best possible Plan that could have been adopted to secure the object. It is the Plan, and, as to this fundamental principle, cannot be changed. Your Committee, therefore, agree with the report of the Trustees, that no portion of this Fund can be given away as an absolute gift, whether principal or interest. It is to work on for generations, carrying out the beneficent purpose of its donors. Neither can it be used for any other object. However desirable or important it may be, to erect costly houses of worship in our large and growing cities and centres of influence, this was not the design of this Fund. Nor can it be appropriated to repair houses of worship, unless such repairs may be fairly regarded as a reconstruction. As, under the operation of any general and comprehensive system, however beneficent, specific cases of hardship will occur, so we find them under this; but it is deemed neither wise nor benevolent to change the whole Plan to meet these exceptional cases. The complaints against its working are few; but one Presbytery, that of Bloomington, having sent an Overture to the Assembly; and [52] memorials from two churches, namely, the churches of Olathe, Kansas, and St. Joseph, Missouri; the former asking to be released from the debt on their house; and the latter for a loan or donation of $10,000; to enable them to build a house in that prosperous city; both of which are clearly beyond the province of the Assembly to grant. The memorial from the Presbytery of Bloomington asks, 1st, that all interest accrued and unpaid be remitted; 2d, that no part of a loan shall draw interest until due; 3d, that donations, in the present sense of the term, be made to the amount of $500; 4th, that the proceeds of the Fund may be employed in making real donations in special cases; and, 5th, that the Board of Trustees have discretionary power, with the advice of Presbytery, to extend the time of the loan in special cases. Some of these changes have been shown to be inadmissible, and the others your Committee deem inexpedient. Most, if not all, of the complaints come from those churches which have failed to meet their engagements; in some instances, from providential causes, and in others, it is to be feared, from culpable neglect.

The Assembly would again urge upon those Synods that are in arrears, during this time of material prosperity, to make strenuous efforts to liquidate their indebtedness. It is a gratifying fact, stated in the report of the Trustees, that a larger amount of this indebtedness has been paid during the past year than in any previous year, amounting in the aggregate to nearly $10,000.

As the chief cause, that has for four years retarded the appropriation of this noble Fund to its great work, is now happily out of the way; and, as

prejudices against the Plan are removed by its being better understood, it is earnestly hoped, that greatly increased demands will be made upon it by the churches for whose benefit it was established. New and extended fields are now opening before us in which to plant churches, not only in the great West, but also in the South; and we are called by the providence of God to enter these fields, and take possession of them in the name of the Lord.

Your Committee would recommend that the apportionment of the Fund among the Synods be continued as at present arranged.

Your Committee nominate Rev. Samuel T. Spear, D. D., Rev. Edwin F. Hatfield, D. D., and Stephen H. Thayer, Esq., for re-election to the places made vacant by the expiration of their term as Trustees of this Fund. Also Mr. George W. Lane to fill the vacancy occasioned by the resignation of Mr. William E. Dodge.

Adjourned until 3 o'clock P. M.

Concluded with prayer. [53]

Monday, May 29th, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The following persons were duly elected, by ballot, Trustees of the Church Erection Fund: Rev. Samuel T. Spear, D. D., Rev. Edwin F. Hatfield, D. D., and Stephen H. Thayer, Esq., to serve for the full term of three years; and Mr. George W. Lane, for two years, to fill the vacancy occasioned by the resignation of Mr. William E. Dodge.

The following persons were duly elected, by ballot, Trustees of the Presbyterian House: Rev. Thomas J. Shepherd, Rev. Daniel March, D. D., Rev. William T. Eva, Mr. John C. Farr, and Charles S. Wurts, M. D.

Messrs. Oliver E. Wood, John P. Crosby, and Edward A. Lambert, were appointed Auditors of the Church Erection Fund.

On the recommendation of the Committee on Bills and Overtures, it was

Resolved, 1. That a paper prepared by the Stated Clerk of the Assembly, exhibiting the Testimony of the Presbyterian Church in the United States of America, on the sin, the evils, and the remedy of intemperance, be printed in the Appendix to the Minutes of this Assembly.

Resolved, 2. That this Assembly reaffirms the Testimony of former Assemblies on this subject, and commends anew to all the ministers and churches under its care the principles and practice so fully embodied in this testimony.

On recommendation of the same Committee, the following paper was adopted:

The Assembly, being informed that the Ashmun Institute is making an effort to raise $100,000, for the purpose of enlarging its corps of teachers, and providing suitable accommodations for its students, would commend this institution to the confidence of philanthropists and Christians; and, also being informed that it is proposed to solicit funds in Great Britain, Scotland, and Ireland, for the full endowment of this College and Theological Seminary, the Assembly cordially commends this object, and respectfully asks the friends of the colored race in other countries, to aid American philanthropists and Christians in this good work.

The Committee on the Narrative presented their report, which was adopted, and ordered to be printed in the Appendix to the Minutes of this Assembly.

Resolved, That the Trustees of the Church Erection Fund be directed to issue a circular addressed to all the churches under the care of the General Assembly, inviting them to make contributions, during the present year, to a supplemental fund, to be gratuitously appropriated in aiding Church Erec-

tion, in accord[54]ance with the suggestions of the Trustees in their additions to the report of the Special Committee made to the last Assembly.

It was *Resolved*, That this General Assembly gratefully recognizes and records the kindly welcome and generous entertainment given by the citizens of Brooklyn to the Commissioners of this body; that we render special thanks to the beloved pastor and people of La Fayette Avenue church, for their good service in making arrangements for our sessions, and for their manifold attentions to our comfort; also, to the esteemed pastor and people of the First Presbyterian church of this city, for the pleasant excursion which they provided for us on the water; to the members of the press in Brooklyn and New York, particularly to the editor and reporter of *The Brooklyn Daily Union*, for their faithful reports of our proceedings; to the officers of the Long Island Historical Society, of the Packer Collegiate Institute, of the Five Points House of Industry, and of the American Bible Society, for cordial invitations to visit those institutions; also, to the railroad companies, who have granted the Commissioners a reduction of fare; and to our honored and beloved Moderator, for the prompt, cheerful, impartial, and able manner in which he has presided over the deliberations of the Assembly.

Resolved, That it is inexpedient, during the sessions of this Assembly, to elect Trustees of the General Assembly, and Directors of the Theological Seminaries.

Resolved, That the Minutes of the Assembly, with the usual Appendix, and the reports of the Treasurers of the Permanent Committees, be printed under the direction of the Stated Clerk.

The janitor's bill, the bills for stationery and printing, the traveling expenses of the Delegates to Foreign Bodies, and the salaries and traveling expenses of the Stated and Permanent Clerks, were ordered to be paid.

The Roll was called, and the following persons were found to be absent without leave: Messrs. Thomas T. Flagler, Edward Wells, and Joseph Francis.

The Minutes of this session were read and approved.

The business of the Assembly having been completed, and the vote taken for the dissolution of the Assembly, the Moderator, with prayer and the apostolic benediction, declared the Assembly dissolved, and required another Assembly, chosen in the same manner, to meet at the First Presbyterian church of the city of St. Louis, Missouri, on the third Thursday of May, A. D. 1866.

J. GLENTWORTH BUTLER,
Permanent Clerk.

APPENDIX.

ANNUAL NARRATIVE

Of the State of Religion within the Bounds of the Presbyterian Church in the United States of America, May, 1865.

In presenting the annual view of the condition of the churches under the care of the Assembly, so far as reports from eighty-three out of the one hundred and eight Presbyteries on our Rolls make it practicable, we naturally regard, first, their outward, and secondly, their inward and spiritual condition.

I. THE OUTWARD STATE OF THE CHURCHES.

Very great, perhaps unexampled, prosperity has characterized the external history of the churches, during the year just closed.

Church Edifices.

Seventeen Presbyteries report twenty-eight church edifices in progress, or recently completed. One of these, in Pittsburgh, is expected to cost $145,000. Several of the Western and Missionary Presbyteries report encouraging progress in this department; as Logansport, two; Galena and Belvidere, two; Wabash, three; Fox River, three; and Dacotah and Lexington, each one new building in progress or completed. The inadequacy of church accommodations is, however, severely felt, by some of our frontier Presbyteries. Cedar Valley, with fifteen churches, reports but two buildings, and another a still smaller proportion. Others report extensive repairs and improvements.

Church Debts.

The work of cancelling church debts continues. In the Presbytery of Newark, $30,000 of debt have been paid, and a fund of $8,000, for German church erection completed. In the Presbytery of the District of Columbia, four churches have been cleared of debt. In the Third and Fourth Presbyteries of Philadelphia, a general movement to relieve of debt all the churches in and near the city, has been finally completed. Five Presbyteries speak of the erection of parsonages.

Pecuniary Contributions.

In the matter of benevolence, many Presbyteries report an extraordinary advance, almost none a retrograde movement. Some contributions to leading causes have doubled, or even tripled, former amounts. Very few churches have found the multiplicity or urgency of outside calls, or the financial burdens of the country, a hindrance to the wonderful stream of beneficence that has flowed into the treasury of the Lord. The Presbytery of Scioto says: "Three-fourths of our young men are in their graves, yet we have never given more largely than in the past year." The Presbytery of Knox says: "We have stood by our country, and have been more benevolent than ever before." From the single church of Pittsburgh, Pa., $54,600 of contributions are reported, $12,000 going to the Christian Commission. The Presbytery of New York, Fourth, reports a total of $178,000; Philadelphia, Third, $210,000; the Presbytery of Monroe has more than doubled its contributions. The Presbytery of Genesee Valley says, theirs are unequalled in their history. The Presbytery of Catskill says: "The churches in our bounds are truly benevolent. The weakest, in this respect, are strong. All have learned to give, and that giving to the Lord does not impoverish them." The Presbytery of Illinois says: "The appeals for aid to objects, which the civil war has occasioned, have been met with a liberality which has no parallel in the past efforts of the Church in the cause of humanity." Many others speak of general and great prosperity, of heavy debts cancelled, of ministers' salaries increased, of churches becoming independent of Home Missionary aid; while even the most liberal admit, that we need still more of this Christian spirit in the future, and call for God's help to meet the increasing demands from abroad and at home. Our leading denominational enterprises have evidently grown rapidly in favor during the year. Thirty Presbyteries report a total of $834,884 of contributions, including two large church-building enterprises in hand and not completed.

The Loyalty of the Churches.

The loyal spirit of our churches is boldly reflected in the Presbyterial narratives. "Our churches and ministers," says one, "are unconditionally and unqualifiedly loyal to the national government, preaching, praying, voting and fighting for the suppression of the rebellion, and the restoration of the lawful and constitutional government over the whole territory known as the United States of America. The ethics of political action have been fully presented from the pulpit, and the duty of loyalty duly inculcated." Says another: "All our churches believe that treason is a crime which should be punished." Another: "Our life is bound up in the nation's life." And another, complaining of disloyalty within its bounds, says: "It exists chiefly among the vicious classes, and habitual neglecters of public worship." The dreadful crime which has robbed us of that great and good ruler, who habitually trusted in God and in the prayers of God's people, created deeper grief and horror nowhere than in the breasts of our own people. "We never," says one report, "wept so profusely bitter tears as when the devoted head of the nation was pierced by the demon of slavery."

Abolition of Slavery.

The joy and thankfulness, which would naturally burst forth at the complete triumph of the cause of union and freedom, have been sobered by this solemn and unparalleled event. But a note of exultation, to which all our hearts beat responsively, comes from the Presbytery of Northern Missouri, a State which, on the eleventh of last January, pronounced the immediate and universal abolition of slavery. "Our joy before God," says the narrative, "caused emotions of deepest gratitude." The future became bright with visions of a free State, free thought, free speech, free press, free schools, a free Gospel, and a free Church; freed from barbarous laws, oppressed humanity, despotic rulers, partisan agencies, social spies, secret informers, malicious prejudices, polluted ethics, abominable principles, a perverted Gospel, and a trammelled Church. . . . It has given us not only joy, but great confidence in God, and great boldness for the truth."

Intemperance, Profanity, and Sabbath-breaking

are very generally deplored as on the increase. Certain pursuits, in rural sections, as hop-picking and cheese-making, are specified as presenting unusual obstacles to the observance of the Sabbath. Special mention is made of our great railroad corporations, as deserving the severest censures of the Christian public, for bold and persistent violations of the Sabbath, in running their trains, and repairing their roads, on that holy day. An unusually large number of Presbyteries report the renewal of efforts for the suppression of Intemperance, several of them being undertaken with great promise of success among the young. The Presbytery of Long Island reports cordial support of the County Temperance Society, which has held monthly meetings of unwavering interest, and with excellent results for fifteen years. While the evil is undoubtedly increasing, we are cheered with indications, that the Church is extensively awake on the subject.

II. THE INWARD STATE OF THE CHURCHES.

Revivals of Religion.

The most cheering feature of our year's history is the increased measure of special revival influences enjoyed by the churches. One hundred and

thirteen are reported as having been graciously visited by the outpouring of the Holy Spirit. Most of the Presbyteries, which report no revivals strictly speaking, yet employ terms indicating an awakened, hopeful, and really revived spiritual condition. The prevailing tone of the Narratives is such as to gladden the heart, and call forth devout thanksgiving and earnest expectation of greater blessings in the whole Church. The Presbytery of Washtenaw, after referring to the distracting tendencies of the times, says: "It is remarkable that but one of the reports [from the churches] makes any allusion to adverse influences to religion on this account. On the contrary, our general religious condition calls out the public remark, that the cause of Christ, in these peculiar, these extraordinary times, is making more than ordinary advancement." One church in this Presbytery has enjoyed quickening influences the whole year; the young people of the congregation have been almost all reached. These precious influences have been felt in the remote parts of our Church, and upon our Home Missionary fields, in a cheering degree. In the State of Iowa, the Presbytery of Cedar Valley reports two; Keokuk, two; and Dubuque, one. In Minnesota, the Presbytery of Dakota reports one; and Winona, one, in which the pastor engaged in the apostolic work of open-air preaching. In Wisconsin, the Presbytery of Columbus reports six; and Fox River, two. In Illinois, the Presbytery of Schuyler reports one, in which more than a hundred souls have been hopefully converted; and Galena and Belvidere, three, one of which was unprecedented in the history of the church, resulting in sixty-seven additions. The Presbytery of Knox reports two. In Indiana, the Presbytery of Greencastle reports five; St. Joseph, five; Salem, four; Indianapolis, three; Madison, three; and Logansport, one;—twenty-one, in the two Synods of Indiana. In Michigan, the Presbytery of Coldwater reports three; Washtenaw, three; Detroit, several of great power and duration; Marshall, one; Saginaw, two; and Monroe, two. In Ohio, the Presbytery of Dayton reports two; Huron, two; Hamilton, five; Elyria, one; Franklin, one; and Cincinnati, four.

And, as if to add a crowning feature to the elements of interest presented by the redeemed fields of East Tennessee, God has owned the labors of our true brethren there, by a powerful revival in the church of Washington, in the Presbytery of Union, more than forty persons being hopefully converted, including many suffering refugees, and some interesting cases from rebellion at once against God and against the country.

In Detroit, the revival has reached the churches generally of different denominations and has been a movement of extraordinary power and fruitfulness. Says the Narrative: "The work has manifestly been of God; it has been precious and glorious, and is still in progress. Hundreds have been brought to the Saviour. Our members have gone heartily into the work. Sabbath-school children have come by scores to the cross." Four churches in Cincinnati, including the First German, have enjoyed great refreshings, resulting in the addition of one hundred and thirty-six members on profession. In one church, nearly the entire Sunday-school has requested prayer, and as many as one hundred scholars have remained for conversation.

All the churches of the city of Newark, and four others of the Presbytery, as many as twelve in all, report the enjoyment of special spiritual influences, and the addition of six hundred and twenty-four souls to the churches on profession.

Other Presbyteries reporting revivals are Rochester, "several;" Tioga, three; Genesee Valley, one, "more thorough and general than ever before

in the history of the church;" Brooklyn, two; Ontario, two; Genesee, "several;" St. Lawrence, one; Watertown, two; Oswego, one; Otsego, four; Montrose, one, of great power; Wilmington, one; Champlain, one; New York, Third, two. The Presbytery of Troy reports two, one in Middle Granville, in the neighborhood alluded to some thirty years ago in the tract entitled "The Forty Years' Prayer-meeting." That same prayer-meeting has been sustained with little intermission, and might now be designated the "*Seventy* Years' Prayer-meeting." In the other case, the resident membership was exactly doubled, and the number of praying men quadrupled.

Sunday-schools.

In a very large number of these reports, the children of the church and of the Sunday-schools appear as prominent and frequently leading subjects of the work. Besides cases already referred to, sixty-seven of the Sunday-school in Ann Arbor arose to profess their hope. Another Presbytery says, three fourths of the cases of conversion came from the Sunday-school. The Presbytery of Galena and Belvidere says the largest part of those brought in were the children of believing parents, having been baptized in infancy and been blessed with Christian nurture. The Presbytery of Montrose speaks of instances, in which the children are maintaining meetings for prayer, where their tenderness, judiciousness, and earnestness appear far above their years. The Presbytery of Onondaga says: "A very large proportion of those converted and connected with the church have been gathered from the Sunday-school." The Sunday-school interest has been most assiduously cultivated by our churches during the year, and the influence of this department of labor upon the prosperity, spirituality, and growth of the church, has been remarkably propitious. The very decided action of the last Assembly on this subject has not been without its fruits.

Hopeful Aspects.

Very few of the reports are characteristically despondent. Several from the Eastern as well as the Western bodies deplore the scarcity of laborers, and a number complain of the want of settled pastors. Some suggest an itinerancy. Others speak warmly of the services of the presbyterial and synodical agents. One Presbytery mentions three formerly Congregational churches, which now, by their unanimous action, are fully Presbyterian in government and connection.

In fully appreciating the character of the period under review, we must remember that it covers the fourth and final year of our dreadful civil war, the most sanguinary and exhaustive of them all. The most trying year, in many respects, through which the Church and the country have ever passed, has proved, by the abundant grace of God, one of the most widely prosperous ever enjoyed. May not this fact be humbly accepted as testimony, granted by Providence, to the general faithfulness of the churches to the high principles involved and jeopardized, rescued and exalted, through our struggle?

Yet we may not hide from ourselves the fact, that evil is yet dominant in the hearts of men; that intemperance, profanity, Sabbath-breaking, and licentiousness, are fearfully prevalent; that the main work of the Church is yet to be done—even in Christian countries; that sinners are going by thousands, in their impenitency, to the bar of God; that the religious movement of the year in our Church has been little more than a ripple in the life of the community; that not more than one in twelve of our

churches has been extensively revived. The grand lesson of the year is, not one of contented joyfulness, but rather of aroused and hopeful expectancy. Says the Presbytery of Philadelphia, Third: "There is a growing expectation that the spirit of grace and supplication will be poured upon us in copious showers at no distant day." The Presbytery of Dayton says: "We shall be greatly disappointed if, in our report of next year, we cannot say: 'The Lord hath done great things for us, whereof we are glad.'" "Our churches," says the Presbytery of Oswego, "are walking in Christian harmony and love, anxiously looking for those pentecostal seasons which shall result in the conversion of the world to Christ." "Some of God's people," says the Presbytery of Troy, "are expecting, when the affairs of the nation are settled, a more copious outpouring of the Spirit than has been enjoyed for the last thirty years. Those who have faith look at the mercy-drops now falling as the prelude to an abundant spiritual rain."

Twenty-nine Presbyteries report two thousand and five hundred additions by profession.

Delinquent Presbyteries.

The following Presbyteries have failed to send their Narratives to the Assembly: Utica, Ithaca, Delaware, Pittsburgh, (reported in part,) Grand River Valley, Lake Superior, Grand River, Maumee, Athens, Ripley, Fort Wayne, Alton, Chicago, Bloomington, Iowa City, Chariton, Minnesota, San Francisco, Sierra Nevada, San José, and Washoe.

Mortality.

The following ministers have died within the year:

John B. Shaw,	of the Presbytery of	Albany.
Levi Parsons,	"	Cayuga.
Azariah G. Orton, D. D.,	"	Cortland.
Samuel White,	"	Steuben.
Calvin McKinney,	"	Ithaca.
Daniel Van Valkenburgh,	"	Otsego.
Nathan Allen,	"	Buffalo.
Isaac Chichester,	"	Genesee.
John Dodd,	"	"
Nathaniel Hammond,	"	Genesee Valley.
Austin H. Wright, M. D.,	"	North River.
Frederick W. Graves,	"	New York, Third.
Peter Kanouse,	"	Rockaway.
Edwin E. Merriam,	"	Montrose.
Nicholas Patterson,	"	Wilmington.
Ambrose Eggleston,	"	Coldwater.
Veron D. Taylor,	"	Cleveland and Portage.
Evan Evans,	"	Franklin.
Samuel W. Bonney,	"	Cincinnati,
Edward McMillan,	"	Illinois.
Comfort I. Slack,	"	Des Moines.
William W. Woods,	"	Dubuque.
James B. Townsend,	"	St. Louis.
Abram Blakely,	"	Kansas.

By order of the General Assembly.

JAMES B. SHAW, *Moderator.*
EDWIN F. HATFIELD, *Stated Clerk.*

CORRESPONDENCE.

THE REPORT OF DELEGATES TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES THAT MET AT NEWARK, N. J., IN MAY, 1864.

HAVING been appointed, in connection with the Hon. Judge Allison, of Philadelphia, a Delegate from your venerable body to the Assembly that met at Newark, New Jersey, in 1864, I beg leave to report:

Nothing could exceed the kindness and courtesy with which we were received by our brethren of the other branch of the Presbyterian Church. Everything that could be done to manifest the best Christian feeling and the most sincere welcome was, at every proper time and on every suitable occasion, evinced. We conveyed to our brethren your Christian salutations, and your desire and prayer, and that of our whole Church, for their increase in numbers and spiritual strength.

We found ourselves amidst a body of men, mostly, in early manhood and in middle life, full of intelligence and zeal and energy, and yet dignified and made venerable by the presence of others, whose names are known in the churches, and whose whitened locks betokened long service and mature experience and wisdom.

We were not authorized to speak for you, definitely, on the interesting subject of a Reunion of the two branches of our Presbyterian family. What we respectively said, was simply an expression of our own individual opinions. While, therefore, advocating the kindest Christian feeling between the two bodies, and the broadest co-operative activity that real spiritual unity can prescribe, I yet felt constrained to enter my convictions, that the time for a closer organic union has not yet come. The grounds of this view could not, of course, be fully given, but must be obvious to every thoughtful mind. There was a manifest desire in the great majority of the Assembly, especially with all the younger members, that the two bodies should be one, and a noble paper, honorable to the piety of its framers, was drawn up and numerously signed, and the following resolutions, reported by a committee, were adopted by the Assembly:

"*Resolved*, 1. That this Assembly have witnessed, with unalloyed satisfaction, the happy influence of the correspondence, initiated by a former Assembly, between the two bodies in promoting fraternal and Christian affection, and thus preparing the way for a still closer union at some future day, (if such should be judged best for the promotion of the glory of God, and of the spiritual interests of the whole Church.)

"*Resolved*, 2. That, in view of the pleasing results, which have already been developed from the plan of correspondence now in successful operation, the Assembly do not deem it expedient, at present, to propose any additional measure toward the consummation of the object contemplated by the Presbyteries, whose action has been submitted to their consideration.

"*Resolved*, 3. That with a view still further to attain and strengthen that 'unity of the spirit,' which is so essential to organic unity, the Assembly express their concurrence with the suggestions and counsels of the Assembly of 1863, as contained in the third resolution adopted by that body (page 39 of their Minutes,) and recommend them to the prayerful consideration of the parties concerned."

The loyalty and devoted patriotism of the Assembly were decided and conspicuous, and their present views on the subject of Slavery will appear from a solemn declaration on page 298 of their Minutes, in which the fol-

lowing words occur: "The time has at length come, in the providence of God, when it is His will that every vestige of human slavery among us should be effaced, and that every Christian should address himself, with industry and earnestness, to his appropriate part in the performance of this great duty."

There can be little doubt, that the correspondence, so happily commenced between the two bodies will gradually remove prejudice, and strengthen fraternal bonds, and may ultimately lead to a closer union.

It only remains to add that the Rev. Milo J. Hickok, D. D., and the Hon. Martin Ryerson, were appointed Delegates to the Assembly to be held at Brooklyn, in May, 1865.

All which is respectfully submitted.

JAMES P. WILSON.

Newark, N. J., May 17th, 1865.

SUMMARY OF THE SCHEDULES.

I. Of the Synods and their Presbyteries.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	COMMUNICANTS. Added on Exam.	Added on Certif.	Whole Number.	Unknown.	BAPTISMS. Adults.	Infants.	S. S. Membership.	FUNDS. Gen. Assembly.	Home Missions.	Foreign Missions.	Education.	Publication.	Min. Relief.	Congregational.	Miscellaneous.	STATED CLERKS.
I. Synod of Albany	1803	5	82	2	5	66	220	125	7,816	339	92	102	3,107	$300 75	$5,152	$4,784	$666	$2,967	$61	$19,883	$9,081	A. B. Lambert, D. D.
1. Champlain	1814	...	22	...	...	18	19	38	1,958	192	9	17	375	66 00	547	1,255	37	.....	...	3,200	2,418	Jonathan Copeland.
2. Troy	1820	...	28	2	3	18	103	36	2,279	.....	49	19	.....	75 50	1,959	1,235	168	854	...	4,537	3,276	A. B. Lambert, D. D.
3. Albany	1791	...	12	...	1	11	45	36	1,618	.....	20	34	1,353	62 10	1,776	665	335	1,596	10	627	42	Stephen Bush.
4. Columbia	1802	...	8	...	...	6	34	7	814	123	11	17	570	39 95	111	502	37	10	51	6,077	2,051	William S. Leavitt.
5. Catskill	1851	...	12	..	1	13	19	8	1,147	24	3	15	829	57 20	759	1,127	89	507	...	5,442	2,294	Alvin Cooper.
II. Synod of Utica	1829	4	79	6	10	69	223	120	6,646	76	58	68	2,545	252 83	3,330	4,323	467	1,378	..	29,471	9,949	William E. Knox.
1. St. Lawrence	1818	...	9	...	...	8	43	17	724	8	13	18	550	37 80	318	569	23	6	...	3,057	1,235	Baruch B. Beekwith.
2. Watertown	1822	...	21	...	...	20	31	23	1,721	54	10	15	1,182	98 25	223	633	124	263	...	20,090	1,985	Richard G. Keyes.
3. Oswego	1823	...	7	...	...	11	34	18	927	14	14	6	813	27 65	517	488	13	308	...	6,324	1,552	J. Niles Hubbard.
4. Utica	1842	...	42	6	10	30	115	62	3,274	.....	21	29	.....	89 13	2,242	2,633	307	801	...	.....	5,177	
III. Synod of Onondaga	1855	4	90	26	23	71	283	258	8,380	96	131	90	4,176	400 15	4,199	5,417	1,231	1,664	57	69,312	9,320	Lewis H. Reid.
1. Onondaga	1810	...	22	...	3	21	81	66	2,469	.....	41	23	1,636	122 00	728	1,241	559	600	50	31,455	2,153	Edwin R. Davis.
2. Cayuga	1810	...	33	25	18	23	45	94	2,682	14	24	36	.....	127 70	1,823	2,314	312	299	7	18,000	4,966	Charles Hawley, D. D.
3. Cortland	1825	...	13	...	...	16	48	35	1,765	79	22	17	1,268	84 45	659	719	85	141	...	9,136	1,674	Henry N. Millerd.
4. Tioga	1829	...	22	1	2	11	109	63	1,524	3	44	14	1,272	66 00	989	1,143	275	624	...	10,721	527	T. Dwight Walker.
IV. Synod of Geneva	1812	6	104	5	7	90	284	194	8,835	280	119	161	6,227	408 16	3,223	3,850	975	1,896	...	64,641	11,284	Benjamin M. Goldsmith.
1. Geneva	1805	...	37	2	...	18	47	66	2,551	174	26	46	2,536	127 20	735	1,404	112	365	...	31,139	5,814	Benjamin M. Goldsmith.
2. Steuben	1817	...	14	...	...	18	55	26	1,347	.....	21	23	1,120	42 11	331	342	148	33	...	5,450	925	William A. Niles.
3. Chemung	1836	...	19	...	1	18	25	49	1,387	19	6	23	.....	70 00	932	689	343	636	...	.....	757	Charles C. Carr.
4. Ithaca	1839	...	8	...	2	8	57	12	1,235	10	22	12	690	49 00	481	485	241	350	...	12,778	784	Warren Mayo.
5. Wellsborough	1845	...	10	1	...	13	7	2	522	11	4	6	317	30 00	34	53	96	20	...	618	35	Samuel J. McCullongh.
6. Lyons	1856	...	16	2	4	15	93	39	1,793	66	40	51	1,564	89 85	710	877	35	492	...	14,656	2,963	Arunah H. Lilly.
V. Synod of Susquehanna	1853	3	37	2	3	41	126	41	3,529	15	48	40	1,789	160 26	662	2,193	251	319	140	8,595	2,490	Willard M. Hoyt.
1. Otsego	1820	...	15	1	...	17	44	22	1,377	.....	16	16	715	68 50	214	1,243	53	77	120	8,298	1,403	Charles Gillette.
2. Chenango	1826	...	10	...	...	13	9	8	1,328	.....	4	10	100	31 80	287	721	60	219	20	211	101	Willard M. Hoyt.
3. Delaware	1831	...	12	1	3	11	73	11	821	15	28	14	974	59 96	161	229	138	23	...	86	986	Theodore F. White.

VI. Synod of Genesee	1821	6	130	6	10	102	480	347	13,162	536	195	192	11,836	615	51	7,668	9,592	1,067	2,026	132	102,925	23,641	Timothy Stillman, D. D.
1. Buffalo	1817	...	37	2	9	27	127	107	3,573	148	34	45	2,903	200	90	2,998	3,168	385	1,269	6	32,546	11,300	Timothy Stillman, D. D.
2. Ontario	1817	...	19	...	...	12	95	38	1,645	143	34	17	1,020	74	30	671	758	155	215	...	....	1,648	John Barnard, D. D.
3. Rochester	1819	...	27	3	...	17	104	86	3,240	73	47	56	3,032	106	61	2,104	3,288	274	288	...	34,602	5,367	Charles E. Furman.
4. Genesee	1819	...	14	...	1	16	87	39	1,395	68	48	23	1,402	70	70	840	791	158	116	116	12.867	2,066	Charles F. Mussey.
5. Niagara	1823	...	17	1	...	16	13	48	2,209	62	5	25	2,175	110	30	504	981	60	78	...	13,340	1,752	William G. Hubbard.
6. Genesee Valley	1828	...	16	...	...	14	54	29	1,100	42	27	26	1,304	52	70	551	606	35	60	10	9,570	1,508	Isaac G. Ogden.
VII. S. of N. Y. and N. J.	1788	9	285	36	60	162	1348	1340	29,372	1699	371	723	22,986	1657	70	28,146	35,996	7,854	6,315	1841	374,000	137,398	Obadiah M. Johnson.
1. Hudson	1797	...	18	...	1	12	64	45	1,708	134	30	59	573	84	65	428	567	150	174	2	6,760	2,220	Obadiah M. Johnson.
2. North River	1819	...	23	1	2	17	34	24	1,855	.....	20	24	... ..	112	50	414	397	154	406	...	.....	101	Sumner Mandeville.
3. Long Island	1791	...	9	...	..	6	2	3	683	7	1	11	320	34	60	87	309	5	46	...	6,490	1,273	Epher Whitaker.
4. New York, Third	1831	...	64	8	16	22	208	433	6,937	329	46	130	8,397	327	50	5,258	10,584	1,604	672	1382	110,400	28,884	Edwin F. Hatfield, D. D.
5. New York, Fourth	1845	...	49	17	20	15	158	295	3,804	866	42	112	3,506	373	00	7,231	11,851	2,201	1,471	...	95,784	59,172	John Spaulding, D. D.
6. Brooklyn	1838	...	22	4	1	9	90	161	2,815	.....	22	93	.. ...	140	00	9,477	3,585	2,182	2,169	...	16.878	7,227	William S. Karr.
7. Newark	1824	...	50	4	16	27	624	289	6,831	100	126	227	5,973	313	00	3,951	6,398	1,118	1,196	457	93,038	27,524	James Hoyt.
8. Rockaway	1839	...	20	1	2	20	73	23	2,222	15	43	24	1.420	111	45	506	969	293	80	...	13,128	2,739	Burtis C. Megie.
9. Montrose	1832	...	30	1	2	34	95	67	2,517	248	41	43	2,797	161	00	794	1,336	147	101	...	31,522	8,258	Adam Miller.
VIII. S. of Pennsylvania.	1838	5	107	10	17	85	592	564	14,226	969	160	487	15,540	756	90	10,483	14,394	2,991	17,188	1395	174,744	154,168	William E. Moore.
1. Wilmington	1833	...	11	2	1	15	74	22	1,628	.....	26	38	1,919	78	20	2,345	620	702	1,360	69	9.969	115	William Aikman.
2. Philadelphia, Third	1832	...	35	1	2	23	203	228	4,006	418	55	151	5,207	193	00	4,519	5,771	1,460	13,769	495	83,303	132,586	J. Glentworth Butler, D.D.
3. Philadelphia, Fourth	1845	...	36	4	10	29	214	226	6,080	533	65	207	5,824	307	00	1,470	5,942	688	1,085	724	42,871	13,472	Thomas J. Shepherd, D.D.
4. Harrisburgh	1839	...	13	2	3	9	32	23	1,068	12	6	35	1,370	106	00	1,892	1,235	141	878	80	20.904	7,509	Conway P. Wing, D. D.
5. District of Columbia	1831	...	12	1	1	9	69	65	1,444	6	8	56	1,220	72	70	257	826	.....	96	27	17,697	486	William McLain, D. D.
IX. Synod of West Penn.	1843	3	28	1	...	31	100	49	2,959	162	19	64	2,836	162	10	3,609	2,247	1,857	2,255	26	64,734	15,269	George A. Lyon, D. D.
1. Erie	1801	...	15	...	...	13	32	22	1,369	42	8	23	1,339	67	50	573	570	105	114	26	26,917	1,516	Joseph Vanee.
2. Meadville	1842	...	8	1	...	14	47	13	801	39	10	23	530	42	60	340	327	617	292	...	1,347	591	Richard Craighead.
3. Pittsburgh	1839	...	5	...	...	4	21	14	789	81	1	18	967	52	00	2,696	1,350	1,135	1,849	...	36,470	13,159	Samuel M. Sparks.
X. Synod of Michigan	1834	9	119	4	11	110	553	419	8,906	177	202	200	6,432	447	27	3,646	3,802	1,322	1,547	166	64,400	8,606	William S. Taylor.
1. Detroit	1826	...	18	...	3	15	72	40	1,364	.....	21	26	.....	66	05	1,113	979	532	692	64	120	1,440	Eurotas P. Hastings, Esq.
2. Monroe	1833	...	15	...	2	17	90	61	1,439	.....	28	29	1,076	69	85	466	590	175	90	...	11,669	1,555	William S. Taylor.
3. Marshall	1838	...	17	...	1	18	122	65	1,414	.....	47	19	410	68	00	459	288	63	47	...	5,236	.....	Chester S. Armstrong.
4. Washtenaw	1838	...	15	2	3	8	70	40	1,078	1	24	34	1,050	53	60	301	304	142	123	...	18,964	429	Lucius D. Chapin.
5. Kalamazoo	1858	...	18	1	1	15	62	73	1,373	109	20	40	1,695	83	00	635	840	183	402	102	12,325	3,417	Job Pierson.
6. Coldwater	1856	...	8	1	1	12	65	71	942	35	30	27	918	45	92	348	368	101	76	...	5,565	922	Joseph A. Ranney.
7. Saginaw	1856	...	14	...	...	13	18	41	791	27	6	20	605	40	80	174	286	70	84	...	5.768	149	Henry H. Northrop.
8. Grand River Valley	1857	...	10	...	...	7	54	28	429	5	26	5	678	20	05	106	47	56	33	...	3.293	614	George Ransom.
9. Lake Superior	1857	...	3	...	...	5	.....	...	76	.....	.....	.....	.....	.....		44	100	.....	.....	...	1,460	80	Cicero B. Stevens.
XI. Synod of W. Reserve.	1825	6	98	4	13	77	251	249	5,911	95	109	132	4,992	332	67	3,313	5,842	1,463	1,498	194	56,702	16,147	Xenophon Betts.
1. Grand River	1814	...	7	...	...	5	12	9	443	.....	4	4	.....	21	60	104	64	2	.....	6	400	122	Dexter Witter.
2. Huron	1823	...	16	...	2	16	82	37	1,274	46	43	35	1,598	67	00	370	501	218	33	61	20,800	1,441	Alfred Newton, D. D.

SYNODS AND PRESBYTERIES.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	COMMUNICANTS. Added on Exam.	Added on Certif.	Whole Number.	Unknown.	BAPTISMS. Adults.	Infants	S. S. Membership.	FUNDS. General Assembly.	Home Missions.	Foreign Missions.	Education.	Publication.	Min. Relief.	Congregational.	Miscellaneous.	STATED CLERKS.
3. Trumbull	1827	...	14	...	1	16	42	59	1,169	.....	10	24	975	$58 65	$342	$582	$91	.....	...	.....	6,102	Xenophon Betts.
4. Cleveland & Portage	1830	...	42	4	8	18	55	83	1,716	46	18	37	1,360	112 42	2,135	3,309	710	$1,104	$72	$25,453	6,393	James Shaw.
5. Elyria	1842	...	13	...	...	12	34	10	612	.....	20	9	305	30 00	147	689	41	38	...	2,325	481	Ansel R. Clark.
6. Maumee	1842	...	6	...	2	10	26	51	697	3	14	23	754	43 00	215	697	401	323	55	7,724	1,608	Perry C. Baldwin.
XII. Synod of Ohio	1814	4	52	3	5	64	142	111	4,126	95	52	134	3,343	220 70	2,293	3,020	644	554	112	33,602	7,045	Addison Kingsbury, D. D.
1. Athens	1822	...	13	2	5	17	15	15	768	.....	7	25	.....	39 15	334	269	80	156	...	.....	660	Charles C. Hart.
2. Pataskala	1809	...	17	...	...	23	54	40	1,474	20	18	43	1,370	74 50	736	1,177	265	154	...	6,969	1,552	Timothy W. Howe.
3. Franklin	1835	...	16	1	...	16	51	35	1,212	54	23	26	1,061	63 05	501	730	194	171	3	18,192	3,654	Oren H. Newton.
4. Scioto	1845	...	6	...	...	8	22	21	672	21	4	40	912	44 00	722	844	105	73	109	8,441	1,179	Eli P. Adams.
XIII. Synod of Cincinnati	1829	4	58	5	7	50	356	150	3,983	91	174	95	4,059	227 80	6,219	4,004	1,576	1,519	10	19,927	5,572	William M. Cheever.
1. Cincinnati	1828	...	28	5	3	16	161	81	1,588	42	101	35	2,036	96 00	4,617	2,313	1,364	982	10	12,052	1,619	Joseph Chester.
2. Ripley	1838	...	11	...	1	16	24	17	796	.....	7	18	515	46 10	114	327	38	.....	...	195	152	Jesse H. Lockhart.
3. Dayton	1838	..	9	...	...	10	73	31	968	49	31	24	860	45 70	890	461	78	407	...	4,530	2,726	William M. Cheever.
4. Hamilton	1846	...	10	...	3	8	98	21	631	.....	35	18	618	40 00	598	900	96	130	...	3,150	1,075	John Hussey.
XIV. Synod of Indiana	1826	4	45	4	3	62	357	166	3,928	91	121	127	3,821	198 10	2,037	3,759	1,696	547	4	24,624	22,894	John M. Bishop.
1. Salem	1823	...	12	...	...	14	126	37	1,169	80	58	47	1,700	51 00	638	1,250	216	185	...	12,424	10,707	John M. Bishop.
2. Madison	1825	...	10	3	3	14	70	48	906	.....	18	22	786	44 35	704	814	227	129	...	5,320	1,420	Wm. Wallace Atterbury.
3. Indianapolis	1830	...	13	1	...	19	86	56	1,121	3	25	33	820	68 00	406	1,296	1,092	183	4	6,425	10,103	Philip S. Cleland.
4. Green Castle	1850	...	10	...	...	15	75	25	732	8	20	25	515	34 75	289	399	161	50	...	455	664	Thomas S. Milligan.
XV. Synod of Wabash	1851	4	35	1	5	55	204	127	2,859	1	68	95	2,650	134 50	1,074	1,087	10,597	518	15	15,031	6,150	Francis S. McCabe.
1. Crawfordsville	1825	...	11	1	2	12	31	9	574	.....	9	11	435	29 00	162	229	48	92	...	.....	.....	William N. Steele.
2. St. Joseph	1833	...	10	...	...	14	59	33	777	.....	21	21	685	28 50	486	338	363	99	...	1,470	859	John B. Fowler.
3. Logansport	1835	...	8	...	2	20	73	54	1,050	.....	24	49	970	51 00	315	471	10,153	300	15	7,795	5,261	Francis S. McCabe.
4. Fort Wayne	1845	...	6	...	1	9	41	31	458	1	14	14	560	26 00	111	49	33	27	...	5,766	30	William R. Palmer.
XVI. Synod of Illinois	1831	4	77	...	1	85	222	254	4,667	156	79	159	3,718	243 30	3,718	1,937	607	1,259	55	24,019	26,906	George C. Wood.
1. Illinois	1828	...	15	...	...	19	56	66	1,429	.....	19	39	993	76 50	1,547	1,227	229	243	...	.....	21,346	George C. Wood.
2. Schuyler	1833	...	19	...	1	21	68	42	1,177	.....	24	27	95	57 50	477	233	219	494	17	450	2,400	George I. King.
3. Wabash	1833	...	13	...	...	12	52	17	533	.....	16	28	910	25 85	336	177	21	.....	25	8,885	807	Enoch Kingsbury.
4. Alton	1836	...	30	...	...	33	46	99	1,528	156	20	65	1,720	83 45	1,358	300	138	522	13	14,684	2,353	Augustus T. Norton.

XVII. Synod of Peoria	1843	5	88	3	3	71	424	367	5,460	141	152	175	6,195	261	78	3,033	4,040	1,199	1,659	...	28,437	24,989	Zeph. M. Humphrey, D.D.
1. Ottawa	1834	...	14	...	...	9	8	13	442	36	4	14	448	20	75	109	114	26	45	...	2,600	495	Nahum Gould.
2. Knox	1836	...	8	1	...	6	75	30	584	7	31	10	475	28	00	240	305	384	107	...	3,091	817	Samuel Wyckoff.
3. Galena and Belvidere	1842	...	26	...	2	22	147	90	1,554	101	48	47	1,749	67	85	898	707	81	45	...	22,746	3,577	Isaac E. Carey.
4. Chicago	1847	...	30	2	...	21	141	172	2,259	.....	46	92	3,523	112	00	1,676	2,898	694	944	...	.....	20,100	Asahel L. Brooks.
5. Bloomington	1847	...	10	...	1	13	53	62	621	.....	20	12	.....	33	18	110	16	14	518	...	.....	.....	James R. Dunn.
XVIII. Syn. of Wisconsin	1857	3	36	...	1	29	115	74	1,509	38	38	71	1,861	69	33	385	545	13	52	...	11,237	1,141	Benjamin G. Riley.
1. Milwaukee	1851	...	15	...	...	9	23	36	682	.....	3	37	553	27	80	176	411	13	13	...	214	426	George W. Elliott.
2. Fox River	1851	...	9	...	...	8	48	16	357	16	17	16	578	18	18	125	49	.....	.....	..	5,588	273	John B. Preston.
3. Columbus	1857	...	12	...	1	12	44	22	470	22	18	18	730	23	35	84	85	.....	39	...	5,435	442	Benjamin G. Riley.
XIX. Synod of Iowa	1853	6	53	...	1	57	139	155	2,208	83	33	70	2,590	105	30	681	277	142	374	28	22,116	2,726	Samuel Storrs Howe.
1. Des Moines	1845	...	7	...	...	10	24	28	270	.....	6	10	.....	14	15	29	30	110	313	...	.....	.....	Thompson Bird.
2. Keokuk	1852	...	7	...	...	6	44	5	308	33	7	21	715	13	85	147	46	.....	19	...	1,278	1,113	Garmaliel C. Beaman.
3. Iowa City	1852	...	18	...	...	14	23	65	550	32	9	23	1,035	40	00	242	99	10	27	...	7,633	611	Hannibal L. Stanley.
4. Dubuque	1855	...	5	...	...	5	16	22	227	10	6	13	550	10	30	179	84	2	15	...	3,911	580	Henry B. Holmes.
5. Chariton*	1857	...	5	...	...	7	.....	...	315	.....	.....	.....	.....	...	.. ..	.....	.....	.....	.....	...	.....	.....	Asa Martin.
6. Cedar Valley	1860	...	11	...	1	15	32	35	538	8	5	3	290	27	00	84	18	20	.....	28	9,244	389	Stephen Phelps.
XX. Synod of Minnesota	1858	3	27	1	2	22	173	87	1,137	9	93	77	1,333	51	30	362	500	169	195	20	5,232	2,236	Charles S. Le Duc.
1. Dakota	1846	...	12	1	...	8	123	50	603	2	71	57	465	26	30	59	72	.....	6	20	8	540	Moses N. Adams.
2. Minnesota	1850	...	9	...	...	9	29	23	327	.....	6	13	568	15	00	244	330	127	179	...	2,700	1,372	John Mattoeks.
3. Winona	1857	...	6	...	2	5	21	14	207	7	16	7	300	10	00	59	98	42	10	...	2,524	324	
XXI. Synod of Missouri	1832	4	24	2	.	27	33	64	1,037	.....	8	53	745	52	90	695	476	25	500	..	38,035	3,751	Henry A. Nelson, D. D.
1. St. Louis	1831	...	8	...	...	3	12	30	465	.....	4	31	380	25	00	469	382	.....	489	...	38,000	.....	Edmund Wright.
2. Lexington	1842	...	5	...	...	5	3	12	139	.....	.....	13	125	6	65	79	50	25	11	...	28	3,700	Timothy Morgan.
3. Northern Missouri	1845	...	5	...	...	7	13	11	240	.....	4	8	240	11	75	120	44	.....	.....	...	7	51	James A. Darrah.
4. Kansas	1859	...	6	2	...	12	5	8	193	.....	.....	1	.. ...	9	50	27	.....	.....	.....	...	.....	.....	William H. Smith.
XXII. Synod of Tennessee	1817	3	13	...	...	31	.....	.....	2,260														
1. Union	1797	...	5	...	...	20	.....	.....	1,520	.....	.....	.....	.....	.....		.....	.....	.....	.....	...	.....	.....	William H. Lyle.
2. Kingston	1838	...	4	...	...	10	.....	.....	415	.....	.....	.....	.....	.....		.....	.....	.....	.....	...	.....	.....	William B. Brown.
3. Holston	1865	...	4	...	...	4	.....	.....	325														
XXIII. S. of A. California	1857	4	27	1	...	19	60	64	729	.....	14	45	.....	.....		579	211	140	75	...	13,000	378	Edward B. Walsworth.
1. San Francisco	1849	...	7	...	...	3	25	31	229	.....	.....	.....	.....	.....		100	.....	.....	.....	...	.....	.....	Samuel H. Willey.
2. Sierra Nevada	1857	...	5	...	...	4	17	16	175	.....	5	24	.....	.....		453	112	140	75	...	13,000	.....	Charles C. Wallace.
3. San José	1857	...	11	1	...	9	18	17	272	.....	9	21	.....	.....		26	99	.....	.....	...	.....	378	George Pierson, M. D.
4. Washoe*	1863	...	4	...	...	3	...	.....	53	.....	.....	.....	.....	.....		.....	.....	.....	.....	...	.....	.....	Albert F. White.

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

II. Of the Synods.

SYNODS.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	COMMUNICANTS. Added on Exam.	Added on Certif.	Whole Number.	Unknown.	BAPTISMS. Adults.	Infants.	S.S. Membership.	FUNDS. General Assembly.	Home Missions.	Foreign Missions.	Education.	Publication.	Min. Relief.	Congregational.	Miscellaneous.
1. Albany	1803	5	82	2	5	66	220	125	7,816	339	92	102	3,107	$300 75	$5,152	$4,784	$666	$2,967	$61	$19,883	$9,081
2. Utica	1829	4	79	6	10	69	223	120	6,646	76	58	68	2,545	252 83	3,330	4,323	467	1,378	.....	29,471	9,949
3. Onondaga	1855	4	90	26	23	71	283	258	8,380	96	131	90	4,176	400 15	4,199	5,417	1,231	1,664	57	69,312	9,320
4. Geneva	1812	6	104	5	7	90	284	194	8,835	280	119	161	6,227	408 16	3,223	3,850	975	1,896	.....	64,641	11,284
5. Susquehanna	1853	3	37	2	3	41	126	41	3,529	15	48	40	1,789	160 26	662	2,193	251	319	140	8,595	2,490
6. Genesee	1821	6	130	6	10	102	480	347	13,162	536	195	192	11,836	615 51	7,668	9,592	1,067	2,026	132	102,925	23,641
7. New York and New Jersey	1788	9	285	36	60	162	1318	1340	29,372	1699	371	723	22,986	1657 70	28,146	35,996	7,854	6,315	1841	374,000	137,398
8. Pennsylvania	1838	5	107	10	17	85	592	564	14,226	969	160	487	15,540	756 90	10,483	14,394	2,991	17,188	1395	174,744	154,168
9. West Pennsylvania	1843	3	28	1	...	31	100	49	2,959	162	19	64	2,836	162 10	3,609	2,247	1,857	2,255	26	64,734	15,269
10. Michigan	1834	9	119	4	11	110	553	419	8,906	177	202	200	6,432	447 27	3,646	3,802	1,322	1,547	166	64,400	8,606
11. Western Reserve	1825	6	98	4	13	77	251	249	5,911	95	109	132	4,992	332 67	3,313	5,842	1,463	1,498	194	56,702	16,147
12. Ohio	1814	4	52	3	5	64	142	111	4,126	95	52	134	3,343	220 70	2,293	3,020	644	554	112	33,602	7,045
13. Cincinnati	1829	4	58	5	7	50	356	150	3,983	91	174	95	4,059	227 80	6,219	4,004	1,576	1,519	10	19,927	5,572
14. Indiana	1826	4	45	4	3	62	357	166	3,928	91	121	127	3,821	198 10	2,037	3,759	1,696	547	4	24,624	22,894
15. Wabash	1851	4	35	1	5	55	204	127	2,859	1	68	95	2,650	134 50	1,074	1,087	10,597	518	15	15,031	6,150
16. Illinois	1831	4	77	...	1	85	222	254	4,667	156	79	159	3,718	243 30	3,718	1,937	607	1,259	55	24,019	26,906
17. Peoria	1843	5	88	3	3	71	424	367	5,460	144	152	175	6,195	261 78	3,033	4,040	1,199	1,659	.....	28,437	24,989
18. Wisconsin	1857	3	36	...	1	29	115	74	1,509	38	38	71	1,861	69 33	385	545	13	52	.....	11,237	1,141
19. Iowa	1853	6	53	...	1	57	139	155	2,208	83	33	70	2,590	105 30	681	277	142	374	28	22,116	2,726
20. Minnesota	1858	3	27	1	2	22	173	87	1,137	9	93	77	1,333	51 30	362	500	169	195	20	5,232	2,236
21. Missouri	1832	4	24	2	...	27	33	64	1,037	...	8	53	745	52 90	695	476	25	500	.....	38,035	3,751
22. Tennessee	1817	3	13	...	...	34	...	...	2,260												
23. Alta California	1857	4	27	1	...	19	60	64	729	...	14	45	.....	.....	579	211	140	75	.....	13,000	378
		108	1694	122	187	1479	6685	5325	143,645	5152	2336	3360	112,781	$7059 31	$94,507	$112,296	$36,952	$46,305	$4256	$1,264,667	$501,141