MINUTES, 1866.

Saint Louis, Mo., May 17th, 1866.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian church of Saint Louis, Missouri, on Thursday, May 17th, 1866, at 11 o'clock A. M., and was opened with a sermon, by the Rev. James B. Shaw, D. D., the Moderator of the last Assembly, from Psalms 65 : 2 : "O thou that hearest prayer."

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 12 M., and 5½ o'clock P. M.; that the evening services commence at 7¾ o'clock; and that the daily morning prayer-meeting commence at 9 o'clock, and continue until 10 o'clock A. M. The report was adopted.

Adjourned until 3 o'clock P. M.

Concluded with prayer. [234]

Thursday, May 17th, 3 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*,	Asa E. Everest.	
2. *Troy*,	N. S. S. Beman, D. D.,	Silas K. Stowe.
	Jonathan H. Noble,	
3. *Albany*,	Stephen Bush,	Edward A. Durant.
4. *Columbia*,	Charles T. Berry.	
5. *Catskill*,	William Hart.	

II. SYNOD OF UTICA.

1. *St. Lawrence*,	Samuel W. Pratt,	William A. Eldridge.
2. *Watertown*,	J. Jermain Porter,	Samuel Bond.
3. *Oswego*.		
4. *Utica*,	William E. Knox, D. D.,	Gilbert M. Gifford,
	James B. Fisher,	William S. Taylor (3).

III. SYNOD OF ONONDAGA.

1. *Onondaga*,	John F. Kendall,	Timothy R. Porter.
2. *Cayuga*,	Samuel M. Hopkins, D. D.,	Albert W. Allen,
	Henry Fowler,	Hon. Wm. I. Cornwell.
3. *Cortland*,	Giles M. Smith,	Joseph R. Dixon.
4. *Tioga*,	Samuel F. Bacon,	Ira W. Goodell (3).

IV. SYNOD OF GENEVA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Geneva*,	Ezra Jones,	
	John C. Moses.	
2. *Steuben*,	William A. Niles.	
3. *Chemung*,	Isaac Clark (2),	James M. Reeder.
4. *Ithaca*,	George Spaulding (2),	Nelson Noble.
5. *Wellsboro.*		
6. *Lyons*,	William L. Page,	Columbus Croul.

V. SYNOD OF SUSQUEHANNA.

1. *Otsego*,	George O. Phelps,	Robert Russell.
2. *Chenango*,	John L. Jones,	William Newton.
3. *Delaware*,	Leonard E. Richards,	Elijah Churchill.

VI. SYNOD OF GENESEE.

1. *Buffalo*,	Walter Clark, D. D.,	Stephen M. Clement,
	Richard M. Sandford,	Joseph H. Plumb.
2. *Ontario*,	Levi G. Marsh.	
3. *Rochester*,	James B. Shaw, D. D.,	Simon Harwood.
	Charles P. Bush,	
4. *Genesee*,	Allen Traver (2),	Phineas Stanton (2).
5. *Niagara*,	Lucius I. Root,	Myron P. Hopkins (2).
6. *Genesee Valley*,	Isaac G. Ogden,	Alfred Lockhart. [235]

VII. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	Robert R. Kellogg,	William S. Webb.
2. *North River*,	O. H. Perry Deyo,	Edward Wells.
3. *Long Island*,	Thomas Harries,	Stuart T. Terry.
4. *New York*, 3*d*,	Alfred E. Campbell, D. D.,	William A. Booth,
	Edwin F. Hatfield, D. D.,	William H. Christie,
	Samuel D. Burchard, D. D.,	Alexander Milne.
5. *New York*, 4*th*,	Henry B. Smith, D. D.,	Albert N. Brown.
	George W. Wood, D. D.,	
6. *Brooklyn*,	William S. Karr (3),	Hon. Edw. A. Lambert.
7. *Newark*,	Joel Parker, D. D. (3),	James Reeve Sayre,
	Nelson Millard,	John C. Hines,
	Charles E. Knox,	Alexander H. Holden.
8. *Rockaway*,	Lewis Thompson,	Hon. John Hill.
9. *Montrose*,	Oliver Crane,	Samuel N. Thatcher.
	Horatio Pattengill,	

VIII. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	George F. Wiswell,	Samuel Barr.
2. *Philadelphia*, 3*d*,	Beriah B. Hotchkin,	Hon. Wilmer Worthington,
	William E. Moore,	Hon. Joseph Allison, LL.D.
3. *Philadelphia*, 4*th*,	Thomas J. Shepherd, D. D.,	J. Marshall Paul, M. D.
	James Boggs,	
4. *Harrisburgh*,	Thomas H. Robinson (3),	Lewis G. Huling.
5. *Dist. of Columbia*,	John N. Coombs,	Octavius Knight.

IX. SYNOD OF WEST PENNSYLVANIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Erie*,	Thomas T. Bradford,	Jonathan A. Marsh, M. D.
2. *Meadville*,	Whiting C. Birchard,	David Compton.
3. *Pittsburgh*,	Peter S. Davies,	Hon. Henry W. Williams.

X. SYNOD OF MICHIGAN.

1. *Detroit*,	William Hogarth, D. D.,	Alanson Sheley.
2. *Monroe*,	Charles N. Mattoon, D. D.,	Brackley Shaw.
3. *Marshall*,	J. Livingston Willard,	Philo Merrill.
4. *Washtenaw*,	George P. Tindall,	William M. Gregory.
5. *Kalamazoo*,	Milton Bradley,	Luther H. Trask.
6. *Coldwater*,	Joseph A. Ranney,	Lorenzo Russell.
7. *Saginaw*,	Donald B. Campbell,	Levi Walker (3).
8. *Gr. River Valley*,	George Ransom,	Jonathan Hoyt.
9. *Lake Superior.*	Frederic H. Adams,	Joseph W. Edwards.

XI. SYNOD OF WESTERN RESERVE.

1. *Grand River.*		
2. *Huron*,	Ebenezer Bushnell,	Thomas Stilwell, M. D.
3. *Trumbull*,	Levi B. Wilson,	Martin Allen.
4. *Cleveland and*	William C. Turner,	Truman P. Handy.
Portage.	John Monteith, Jr.,	Hon. John A. Foot.
5. *Elyria*,	James E. Vance,	Isaac S. Metcalf.
6. *Maumee*,	George A. Adams (4),	Mavor Brigham. [236]

XII. SYNOD OF OHIO.

1. *Athens*,	Charles C. Hart,	Luther Edgerton.
2. *Pataskala*,	Ebenezer Buckingham (2).	
3. *Franklin*,	Henry Calhoun,	Asa D. Lord, M. D.
4. *Scioto*,	James R. Gibson,	David C. Anderson.

XIII. SYNOD OF CINCINNATI.

1. *Cincinnati*,	Joseph Chester,	Franklin V. Chamberlain,
	John L. French,	Andrew Flesher.
2. *Dayton*,	Joseph B. Little,	Solon Massey.
3. *Hamilton*,	Jeremiah P. E. Kumler (3),	Benjamin A. Hunt.
4. *Ripley*,	Henry V. Warren,	Theodore W. Collins.

XIV. SYNOD OF INDIANA.

1. *Salem*,	Thomas A. Steele,	Silas Moore.
2. *Madison*,	Amzi W. Freeman (3),	Edwin G. Whitney (3).
3. *Indianapolis*,	Philip S. Cleland,	Thomas Hamilton.
4. *Green Castle*,	Thomas S. Milligan,	John Ott.

XV. SYNOD OF WABASH.

1. *Crawfordsville*,	Edward C. Johnston,	Edmund G. Wilson.
2. *St. Joseph*,	George C. Noyes.	
3. *Logansport*,	Martin M. Post, D. D.,	Lewis Martin (2).
4. *Fort Wayne*,	George O. Little,	George W. Rhodes (2).

XVI. SYNOD OF ILLINOIS.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Illinois*,	William L. Tarbet,	Joshua Moore.
2. *Schuyler*,	Alexander Duncan,	James R. Curry.
3. *Wabash*,	Samuel Ward,	David Ewing.
4. *Alton*,	Cornelius H. Taylor, D. D.,	William Storer.
	John Gibson,	Samuel Wade.

XVII. SYNOD OF PEORIA.

1. *Ottawa*,	Levi P. Crawford,	James R. McLain.
2. *Knox*,	William S. Curtis, D. D.,	Ira I. Fenn.
3. *Galena and Belvidere*,	Aratus Kent,	Horatio Newhall, M. D.,
	John W. Cunningham,	Manley Rogers.
4. *Chicago*,	Zeph. M. Humphrey, D. D.,	Stillman R. Bingham,
	J. Lyman Morton,	Edwin S. Wells.
5. *Bloomington*,	John W. Bailey,	Oramel Rugg.

XVIII. SYNOD OF WISCONSIN.

1. *Milwaukee*,	Peter S. Van Nest,	Samuel C. West.
2. *Fox River*,	James W. Stark.	
3. *Columbus*,	Edmund B. Miner (3),	Ephraim G. Stitt.

XIX. SYNOD OF IOWA.

1. *Des Moines*,	Alexander M. Heizer.	
2. *Keokuk*,	Gamaliel C. Beaman,	Solomon Beckley.
3. *Iowa City*,	George D. A. Hebard,	Beaumont S. Holmes.
4. *Dubuque*,	Albert True (3),	Proctor C. Samson.
5. *Chariton*.		
6. *Cedar Rapids*,	Hannibal L. Stanley.	[237]

XX. SYNOD OF MINNESOTA.

1. *Dakota*,	John P. Williamson (2).	
2. *Minnesota*,	Albert G. Ruliffson (3),	Daniel W. Ingersoll (3).
3. *Winona*,	David L. Kiehle (3),	Edwin J. Thompson (3).

XXI. SYNOD OF MISSOURI.

1. *St. Louis*,	J. Addison Whitaker,	Russell Scarrit.
2. *Lexington*,	Benjamin B. Parsons, D. D.,	John H. Carson.
3. *Northern Missouri*,	Thomas H. Tatlow,	Homer H. Winchell.
4. *Kansas*,	William H. Smith (4),	Cyrus E. Gaylord (4).

XXII. SYNOD OF TENNESSEE.

1. *Union*,	James A. Griffes.	
2. *Kingston*,	Thomas Brown,	
3. *Holston*,	Calvin Waterbury,	John Lynn (3).

XXII. SYNOD OF ALTA CALIFORNIA.

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

CORRESPONDING BODIES.

1. *General Assembly that met at Pittsburgh, in* 1865,	Rev. Phineas D. Gurley, D. D. Hon. Lincoln Clark.
2. *General Assembly of the Cumberland Presbyterian Church.*	
3. *General Assembly of the United Presbyterian Church of North America,*	Rev. Robert D. Harper, D. D.
4. *General Synod of the Reformed Protestant Dutch Church in North America.*	
5. *General Synod of the Reformed Presbyterian Church in North America,*	Rev. David Herron.
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 Convention of the Congregational Churches of Maine.*	
9. *General Association of New Hampshire,*	Rev. John W. Chickering, Jr.
10. *General Convention of Vermont,*	Rev. Benjamin F. Ray.
11. *General Association of Massachusetts.*	[238]
12. *General Association of Connecticut.*	
13. *Presbyterian and Congregational Convention of Wisconsin.*	
14. *Union of Evangelical Churches of France.*	

The Rev. Samuel M. Hopkins, D. D., of the Presbytery of Cayuga, was elected Moderator, and inducted into office.

The Rev. John W. Bailey, of the Presbytery of Bloomington, and the Rev. Stephen Bush, of the Presbytery of Albany, were chosen Temporary Clerks.

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.

The annual report of the Treasurer of the General Assembly was read, and referred to J. Marshall Paul, M. D., Hon. William I. Cornwell, and Mr. Wilmer Worthington, as an *Auditing Committee*.

The docket of business was read by the Stated Clerk.

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 Permanent Committee on Sabbath-schools, provided for by the Assembly of 1864, and all papers appertaining to the subject.

It was further *Ordered*, That the nomination of fifteen members of such Permanent Committee be referred to the Standing Committee.

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

Concluded with prayer.

Friday, May 18th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

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

The appointed hour was occupied with devotional exercises.

The Moderator announced the following Standing Committees:

1. *Judicial Committee.* *Ministers*—Edwin F. Hatfield, D. D., J. Jermain Porter, Henry Calhoun, Thomas S. Milligan, Jonathan H. Noble, [239] Levi P. Crawford. *Elders*—Hon. William I. Cornwell, Alexander Milne, Hon. Wilmer Worthington, Alanson Sheley, Mayor Brigham.

2. *Bills and Overtures.* *Ministers*—James B. Shaw, D. D., Thomas J. Shepherd, D. D., Benjamin B. Parsons, D. D., Philip S. Cleland, Thomas T. Bradford, John W. Cunningham. *Elders*—Andrew Flesher, Ira I. Fenn, Samuel C. West, Homer H. Winchell, Beaumont S. Holmes.

3. *Polity of the Church.* *Ministers*—Henry B. Smith, D. D., William Hogarth, D. D., Ebenezer Bushnell. Jeremiah P. E. Kumler, Peter S. Van Nest, Horatio Pattengill. George P. Tindall. *Elders*—Edward Wells, Joseph H. Plumb, Albert N. Brown, J. Marshall Paul, M. D., Theodore W. Collins.

4. *Home Missions.* *Ministers*—William E. Knox, D. D., Martin M. Post, D. D., James W. Stark, Alexander M. Heizer, J. Addison Whitaker. Frederick H. Adams. *Elders*—Hon. John Hill, Luther H. Trask, Russell Scarrit, Horatio Newhall, M. D., Edward E. Wilson.

5. *Foreign Missions.* *Ministers*—Walter Clarke, D. D., George W. Wood, D. D., Alfred E. Campbell, D. D., Milton Bradley, John Monteith, Jr. *Elders*—Octavius Knight, Joseph W. Edwards, David C. Anderson, Manley Rogers, Ephraim G. Stitt.

6. *Education.* *Ministers*—William S. Curtis, D. D., Beriah B. Hotchkin, Calvin Waterbury, John F. Kendall, George D. A. Hebard, Alexander Duncan. *Elders*—William A. Booth, Joseph R. Dixon, Asa D. Lord, M. D., Brackley Shaw, James H. Sayre.

7. *Publication.* *Ministers*—Samuel D. Burchard, D. D., George C. Noyes, Samuel W. Pratt, Levi B Wilson, James R. Gibson, Samuel Ward. *Elders*—Edward A. Durant, Timothy R. Porter, Robert Russell, Lewis G. Huling, Luther Edgerton.

8. *Church Erection.* *Ministers*—Zephaniah M. Humphrey, D. D., William A. Niles, William E. Moore, Joseph Chester, Thomas H. Tat[240]low, Joseph A. Ranney. *Elders*—Hon. Henry W. Williams, Truman P. Handy, Hon. Joseph Allison, LL.D., William S. Webb, William M. Gregory.

9. *Sabbath-schools.* *Ministers*—Henry Fowler, Charles E. Knox, William Hart, Ebenezer Buckingham, Thomas H. Robinson. *Elders*—Hon. Edward A. Lambert, William H. Christie, Albert W. Allen, Oramel Rugg.

10. *Ministerial Relief.* *Ministers*—Charles P. Bush, Nelson Millard, Aratus Kent, Whitney C. Birchard, Samuel F. Bacon. *Elders*—William Newton, Jonathan A. Marsh, M. D., Columbus Croul, Samuel N. Thatcher.

11. *Narrative of Religion.* *Ministers*—Cornelius H. Taylor, D. D., John N. Coombs, Peter S. Davies, William C. Turner, Albert True. *Elders*—Thomas Hamilton, John H. Carson, Philo Merrill.

12. *Mileage of Commissioners.* *Elders*—Truman P. Handy, Silas K. Stowe, Stephen M. Clement.

13. *Devotional Exercises.* *Ministers*—George F. Wiswell, Charles N. Mattoon, D. D., J. Livingston Willard, John L. French. *Elders*—John C. Hines, Thomas Stillwell, M. D., Samuel Bond.

14. *Leave of Absence.* *Ministers*—Robert R. Kellogg, Lucius I. Root, William S. Page, James A. Griffes. *Elders*—William A. Eldridge, Elijah Churchill, David Compton.

Committees on Synodical Records:

1. *Synod of Albany.* *Ministers*—Isaac G. Ogden, James Boggs, Henry V. Warren. *Elders*—Elijah Churchill, Simon Harwood.

2. *Synod of Utica.* *Ministers*—Oliver Crane, George O. Little, Edmund B. Miner. *Elders*—Edwin S. Wells, Samuel Wade.

3. *Synod of Onondaga.* *Ministers*—Charles T. Berry, Ebenezer Bushnell, Ezra Jones. *Elders*—William Newton, Nelson Noble. [241]

4. *Synod of Geneva.* *Ministers*—John L. Jones, Asa E. Everest, Allen Traver. *Elders*—Stuart T. Terry, Samuel Barr.

5. *Synod of Susquehanna.* *Ministers*—John C. Moses, Thomas Harries, Thomas A. Steele. *Elders*—Gilbert M. Gifford, Alfred Lockhart.

6. *Synod of Genesee.* *Ministers*—Ebenezer Buckingham, Joseph L. Morton, William L. Tarbet. *Elders*—James R. Curry, Benjamin A. Hunt.

7. *Synod of New York and New Jersey.* *Ministers*—George Spaulding, William L. Page, Giles M. Smith. *Elders*—Luther Edgerton, Isaac S. Metcalf.

8. *Synod of Pennsylvania.* *Ministers*—O. H. Perry Deyo, Richard M. Sandford, Leonard E. Richards. *Elders*—James M. Reeder, Robert Russell.

9. *Synod of West Pennsylvania.* *Ministers*—Levi G. Marsh, Lewis Thompson, George Ransom. *Elders*—Martin Allen, Solon Massey.

10. *Synod of Michigan.* *Ministers*—James R. Gibson, George O. Phelps, James E. Vance. *Elders*—Silas Moore, William Storer.

11. *Synod of Western Reserve.* *Ministers*—Donald B. Campbell, John Gibson, Thomas Brown. *Elders*—Proctor C. Samson, Solomon Beckley.

12. *Synod of Ohio.* *Ministers*—Edward C. Johnston, Joseph B. Little, Horatio Pattengill. *Elders*—Alexander H. Holden, Joshua Moore.

13. *Synod of Cincinnati.* *Ministers*—Beriah B. Hotchkin, Alexander Duncan, Henry Calhoun. *Elders*—Levi Walker, Jonathan Hoyt.

14. *Synod of Indiana.* *Ministers*—Thomas T. Bradford, Nelson Willard, George P. Tindall. *Elders*—David Ewing, Samuel C. West.

15. *Synod of Wabash.* *Ministers*—J. Livingston Willard, Peter S. Davies, John L. French. *Elders*—Ira I. Fenn, Samuel N. Thatcher.

16. *Synod of Illinois.* *Ministers*—William E. Moore, Charles C. Hart, John W. Cunningham. *Elders*—Thomas Hamilton, John Ott.

17. *Synod of Peoria.* *Ministers*—Charles N. Mattoon, D. D., Jeremiah P. E. Kumler, George C. Noyes. *Elders*—Hon. John Hill, Joseph R. Dixon.

18. *Synod of Wisconsin.* *Ministers*—Lucius I. Root, John N. Coombs, William C. Turner. *Elders*—Lorenzo Russell, Jonathan A. Marsh, M. D. [242]

19. *Synod of Iowa.* *Ministers*—Jonathan H. Noble, Samuel W. Pratt, Charles E. Knox. *Elders*—Philo Merrill, Theodore W. Collins.

20. *Synod of Minnesota.* *Ministers*—James B. Fisher, Whiting C. Birchard, Alexander M. Heizer. *Elders*—Beaumont S. Holmes, Joshua Moore.

21. *Synod of Missouri.* *Ministers*—William A. Niles, Samuel F. Bacon, James A. Griffes. *Elders*—Luther H. Trask, Octavius Knight.

22. *Synod of Tennessee.* *Ministers*—William Hogarth, D. D., Levi B. Wilson, Gamaliel C. Beaman. *Elders*—William A. Booth, Hon. Wilmer Worthington.

23. *Synod of Alta California.*

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

The annual reports of the Board of Trustees of the Church Erection Fund, and of the Permanent Committee on Foreign Missions, were received and referred to the appropriate Standing Committees.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Friday, May 18th, 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 Permanent Committee on Education, the Presbyterian Committee of Home Missions, the Presbyterian Publication Committee, and of the Trustees and the Treasurer of the Presbyterian House, were read, accepted, and referred to the appropriate Standing Committees.

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

Concluded with prayer.

Saturday, May 19th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

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

The appointed hour was occupied with devotional exercises. [243]

The 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 on Ministerial Relief.

The Rev. William E. Knox, D. D., the Rev. William S. Curtis, D. D., and the Hon. John A. Foot, were appointed to confer with a Committee appointed by the General Assembly now in session at the Second Presbyterian church of this city, with reference to joint religious services to be held by the two General Assemblies.

The report of the Special Committee to whom was referred Overture No. 14 of the last Assembly, on final process in cases of contumacy, was read, accepted, and placed on the docket.

The Special Committee appointed with reference to the formation of a National Protestant League presented a verbal report, and asked to be discharged.

The report was accepted, and the Committee discharged.

The Rev. Nathan S. S. Beman, D. D., the Rev. Henry B. Smith, D. D., the Rev. William Hogarth, D. D., the Rev. Henry Fowler, Hon. Joseph Allison, LL.D., Mr. Franklin V. Chamberlain, and Hon. John A. Foot were appointed a *Committee on the State of the Country.*

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

Concluded with prayer.

Monday, May 21st, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Rev. Robert D. Harper, D. D., the Delegate of the General Assembly of the United Presbyterian Church of North America, addressed the Assembly, and was responded to by the Moderator.

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

The Committee to whom was referred the report of the Permanent Committee on Foreign Missions, respectfully represent to the General Assembly, that that report invites attention especially to the following points, to wit:

To our altogether satisfactory relations with the A. B. C. F. M.; the alarming decrease in the number of our missionaries in [244] the service of the Board; the continued neglect on the part of many of our churches and

church members to make annual contributions to the cause of Missions; the importance of even a larger co-operation on the part of our Western churches; the need of a more efficient use of our ecclesiastical apparatus, and the fitness of this present period of our national history for a broader, mightier, and more successful assault upon that empire of darkness for whose conquest and illumination the Church aspires and exists.

That the utmost harmony should exist between our Permanent Committee and the American Board is only what the Assembly has had every just reason to expect; inasmuch as it is well understood that we can ask nothing of that body which they are not glad to concede, nor they desire anything of us which we are not willing beforehand to grant. One in aim and akin in temper, their success is ours, and ours theirs; for we and they are equally the Lord's. Nor are the kingdom, power, and glory ours or theirs, but his.

That the number of our missionaries should have been reduced one-sixth in three years, so that, whereas in 1863 we had fifty-six in the field, we have now only forty-seven, is a fact which the world will contemplate with surprise, the Assembly with sorrow, and to which we can make no other honorable answer than in the voice of our sons and daughters, saying in scores: "Here are we, send us."

It is matter of much congratulation that, under the many burdens and exactions of the times, our congregations gave to the cause of missions last year not less, but more, than in any previous year. Nevertheless the Assembly ought not to pass lightly over the humiliating revelations of the Committee's report, touching the continued neglect of a portion of our churches and church members to contribute their just quota to the cause of Christian Missions. Is our Church worthy its ancestry or its name? Can it lawfully call the Holy Spirit its tenant, the Redeemer its head, the age its sphere, the land its heritage, the future its hope, while of its fifteen hundred congregations seven hundred do nothing at all to send the Gospel to the heathen? No doubt there is need of greater fidelity on the part of those who superintend the annual benefactions of the Church, on the part, that is, of pastors, and elders, and committees, whether of Synods, sessions, or Presbyteries; but, when indifference becomes a habit, and in its inveteracy will yield neither to admonition nor entreaty, nor the calls of Providence, nor the spirit of the age, nor the Spirit of God, it devolves upon the General Assembly, in its care of the Church, to importune the Father of Lights, in his infinite condescension, to breathe into the whole body that spirit of grace, which is the spirit of Jesus, as it is also the spirit of missions. Your Committee recommend that some morning be set apart by the Assembly to prayer, especially for this object, that our ascended Redeemer may hear our united cry, and inspire, in [245] all our congregations, with the sessions, supplies, and pastors, that sentiment of expansive zeal which we need to make us to the full extent of our ability a Missionary Church.

The churches in our Western Synods have a vast home field, which they cannot dutifully or safely neglect. And all our churches, whether in the newer or the older States, have in charge the magnificent enterprise of establishing upon this great continent the seat of power, the home of liberty, the goal of the ages past, the starting-point of the ages to come —that glorious empire of Christ, for which the continent was created, for which the Republic stands. We must not try to abate, but rather to increase, the instinctive ardor which fires the hearts of our people in the East and the West in behalf of Home Missions. This magnificent middle belt, the highway of the King, which divides our continent, stretching from the Eastern to the Western sea, is our land of promise. And at whatever

cost of money, toil, and time, we must take it, and transmit it with its institutions, sanctified and made permanent, to the coming generations, as the legacy of the Presbyterian Church of America, to the latter days of time. But, to do this home-work well, we must do our work in other lands well also; for we are of least use to ourselves when we are most selfish, and shall do most and most successfully for Christ's cause at home, when we do most and most willingly for his kingdom abroad. May God, by whose favor alone we can be made strong in this or other lands, keep our churches from the fatal mistake of doing little for missions among the heathen, under the impression that thereby they can do more for Christianity at their own doors.

The Committee learn with great satisfaction that two of our presbyters are employed in missionary labor, and two others are under appointment, in the service of the American and Foreign Christian Union. The Rev. Ramon B. S. Montsalvatge, of the Presbytery of Brooklyn, and the Rev. Andrew J. McKim, of the Presbytery of Athens, are successfully at work, in not the least inviting of the many fields now opening to that efficient and worthy society, that is to say, in Brazil, South America. The Assembly will follow, with its most earnest supplications, every messenger of our church who shall go forth, at the call of the Union, to bear the Gospel, whether to Mexico, to the Southern continent, or to the lands that invite from across the sea.

The Committee recommend to the Assembly the adoption of the following order, to wit:

That it be earnestly enjoined upon all the Synods, Presbyteries, sessions and congregations connected with this Assembly, that by the appointment of synodical and presbyterial committees; the faithful presentation of the cause to the people for their annual contributions; the diffusion of intelligence through the *Presbyterian Monthly*, *Missionary Herald*, *Christian World*, and the religious newspapers; regular observance of the monthly concert; reports to the Permanent Committee, and every other [246] appropriate method of instruction and appeal, they endeavor from this time to make our entire Church what it ought to be, and can be—the joy of the Redeemer, the glory of the age, the light of the world.

The Committee recommend, that Hon. William E. Dodge, Hon. Edward A. Lambert, and Messrs. Thomas Bond and Walter S. Griffith, be re-elected, and, in place of Mr. Joseph N. Tuttle, Mr. Nathan Lane be elected, members of the Permanent Committee, for the next three years.

The Joint Committee of Conference of the two Assemblies recommended that a joint religious service be held this evening in the Second Presbyterian church of this city, and a joint sacramental service be held in the First Presbyterian church on Wednesday evening.

The recommendation was adopted.

On the report of the Committee on the Polity of the Church, the Presbytery of Lake Superior was transferred from the Synod of Michigan to the Synod of Wisconsin.

On the report of the same Committee, the Synod of Geneva was authorized to meet on the third, instead of the last, Tuesday of September next.

On the report of the same Committee, upon evidence of the orderly organization of the Presbytery of Osage, it was *Ordered*, That the Presbytery of Osage be hereby recognized and attached to the Synod of Missouri.

Resolved, That the Assembly recommend its churches to observe the first week in January (beginning with the first Sabbath) as a week of prayer for the Conversion of the World.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Monday, May 21*st*, 3 *o'clock P. M.*

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

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

The Committee appointed to audit the Treasurer's account reported that they had examined the account 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. [247]

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

The Standing Committee to whom was referred the second annual report of the Executive Committee of the Ministerial Relief Fund, respectfully report:

That they have had the same under careful consideration, and find in it much cause for gratitude to Almighty God for the success which has already crowned our efforts in this matter, and much also for serious thought in view of that which remains to be done.

The report of the Executive Committee shows, that the General Assembly did not move one moment too soon to provide for the wants of her disabled ministers and their families. We now wonder that it was a subject neglected so long. It shows also how ready the churches are to respond to this just appeal when once it is brought before them. It is no small thing that, with so little effort, the contributions to this cause should have doubled in the past year.

And yet it is manifest that we have but just made a reasonable beginning in the work thus committed to our hands. There must be many clergymen and families of deceased ministers in want whose cases are not yet reached. Many cannot yet know that such relief is provided for their need, or how to obtain it; and many of the churches manifestly do not seem to know that such a fund has been projected and needs their generous contributions, for only one hundred and thirty, out of the one thousand four hundred and seventy-nine churches connected with this Assembly, have remembered this cause in the past year.

Your Committee are confident, that if all our churches could have heard the reading of the report of the Executive Committee as it was presented to this body, or could look in upon some of the families of dear and honored ministers of the Gospel whose wants were presented, there would hardly be a church in all our connection which would fail to remember this cause by a generous contribution. Your Committee are sure, that this subject is not yet before our churches as it should be, and has not that consideration which its great importance demands.

To express the sense of the Assembly on this subject, your Committee propose the following resolutions:

Resolved, 1. That the ministers of our churches be requested at an early day to call the attention of their people to the peculiar wants for which this fund aims to provide.

Resolved, 2. That it be considered the duty of every church to take an annual collection for this cause.

Resolved, 3. That the attention of the Presbyteries be again called to this subject, and that they be earnestly requested each year to appoint one

of their own number specially to look after this matter, and to see, if possible, that collections be taken in all the churches within their bounds. [248]

Resolved, 4. That the Executive Committee be instructed to publish their annual report, or an abstract thereof, in the religious papers, for the information of the churches.

The Standing Committee on Church Erection presented their report, which was accepted, and put on the docket.

The Brick Presbyterian church of the city of Rochester, New York, was chosen as the place for the meeting of the next General Assembly.

Ordered, That the further morning sessions of the Assembly commence at 9 o'clock with the devotional exercises.

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

Concluded with prayer.

Tuesday, May 22d, 9 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.

Reports were received from the Rev. Henry A. Nelson, D. D., Delegate to the General Assembly of the Presbyterian Church that met in 1865 at Pittsburgh, Pa.; from the Rev. Charles S. Robinson, Delegate to the General Convention of the Congregational Churches of Maine; from the Rev. Ezra E. Adams, D. D., Delegate to the General Association of New Hampshire; from the Rev. Daniel March, D. D., Delegate to the General Association of Massachusetts; from the Rev. Howard Crosby, D. D., Delegate to the General Association of Connecticut; from the Rev. Baruch B. Beckwith, Delegate to the Presbyterian and Congregational Convention of Wisconsin; and from the Rev. John G. Atterbury, D. D., Delegate to the General Assembly of the Cumberland Presbyterian Church.

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

The Rev. Benjamin F. Ray, the Delegate from the General Convention of Vermont, addressed the Assembly, and was responded to by the Moderator.

Communications were received from the Rev. Rowland B. Howard, Delegate from the General Convention of the Congregational Churches of Maine, and from the Rev. Theodore Monod, on behalf of the Union of Evangelical Churches of France.

A communication from the General Assembly of the Free Church of Scotland was read, accepted, and ordered to be printed in the Appendix to the Minutes. To this communication, the Rev. Henry B. Smith, D. D., the Rev. Edwin F. Hatfield, D. D., and the Hon. Joseph Allison, LL.D., were appointed a *Committee to prepare* and report a suitable *response*.

In accordance with previous invitation, the Rev. James McCosh, LL.D., addressed the Assembly in reference to the condition of the Non-Conformist Presbyterian Churches of Great Britain. [249]

The report of the Standing Committee on Church Erection was taken from the docket. Pending its consideration, the Assembly adjourned until 3 o'clock P. M.

Concluded with prayer.

Tuesday, 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 Rev. James B. Shaw, D. D., Rev. Samuel M. Campbell, D. D., Rev.

Charles P. Bush, and Messrs. Louis Chapin, William Alling, George W. Parsons, and Edwin T. Huntington, were appointed a *Committee of Arrangements* for the meeting of the next General Assembly.

The consideration of the report of the Standing Committee on Church Erection was resumed.

Pending its consideration, the

Assembly adjourned until to-morrow, at 9 o'clock.

Concluded with prayer.

Wednesday, May 23d, 9 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 consideration of the report of the Standing Committee on Church Erection was resumed.

After discussion, the principal portion of the report, exclusive of the amended plan, was adopted by the following vote: Ayes, 180; Noes, 9; Absent, or not voting, 26.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Special Committee on Manses and Ministers' Libraries presented their report, which was adopted, and is as follows:

The Special Committee on Manses and Ministers' Libraries respectfully report: [250]

That in the autumn of last year a circular of inquiry was prepared and sent to seven hundred pastors and stated supplies, and also published in our religious journals. To these circulars, one hundred replies have been received. From these replies it appears that one-fifth of the churches have manses, and one-tenth have libraries for the use of their ministers.

These replies convey a strong impression of the great importance of the subject-matter of the circular, and express the hope that the General Assembly will use every means in its power, to bring the subject before and urge it upon the attention and practical regard of the churches. They also suggest the idea of creating a general fund for the erection of manses.

Without expressing any opinion upon the expediency of the latter suggestion, your Committee deem it both advisable and practicable, to bring the matter definitely before the churches through the action of the Presbyteries.

They, therefore, recommend the adoption of the following resolutions:

Resolved, 1. That this General Assembly direct its Presbyteries to send to the churches under their care a pastoral letter of inquiry and suggestion, with reference to the provision of a manse and a library for the use of the minister in charge of each congregation.

Resolved, 2. That the Presbyteries be requested to embody, in a report to the next General Assembly, any information that may be obtained in the answers to the proposed inquiry, with their judgment concerning the creation of a manse fund, and also any practical suggestions appertaining to the subject-matter of manses and ministers' libraries.

The Committee were continued.

The Standing Committee on Sabbath-schools presented their report, which was accepted and placed on the docket.

The Assembly then proceeded to the further consideration of the remaining portion of the report of the Standing Committee on Church Erection.

The amendments and additions to the existing Plan of Church Erection were, with the articles amended or substituted, severally adopted, and then the entire Plan, including the Preamble, Articles 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, and the Supplementary Article, as reported by the Committee and amended by the Assembly, were adopted, as a complete substitute for the existing Plan of Church Erection, by the following vote: Ayes, 172; Noes, 20; Absent, or not voting, 25.

The report and Plan thus adopted are as follows: [251]

REPORT OF THE STANDING COMMITTEE ON CHURCH ERECTION.

By the twelfth annual report of the Trustees of the Assembly's Church Erection Fund, it is painfully apparent that this Fund is but imperfectly accomplishing its original design. The amount of the Fund in 1856 was $100,000. Now, after ten years' use, it has increased to over $127,000, $80,000 of which, at least, remain in the hands of the Board, subject to the call of the churches. Year by year the applications for aid become fewer. But $2775 were taken from the treasury last year, in the form of loans, and but $400 in the form of donations. Meanwhile the receipts from the churches on account of loans, donations, and interest, have been over $7000, which, added to the interest accruing on the Fund itself—nearly $5000—constitute an actual increase of the unemployed Fund, after deducting expenses, etc., of about $7000.

The reason of this is not that the aid which might be afforded by this Fund is undesired. The more wealthy churches in all our large centres have been besieged with applications for assistance in church building, as pertinaciously as if there were no Fund for that purpose in existence. Large amounts have been given in answer to such appeals, by the very churches which originally contributed to the now neglected treasury, from which it was expected all feeble churches would draw. So pressing, in fact, have been the applications, that it is manifest that the whole Fund, if accessible on terms favorable to the churches, would soon be completely absorbed.

The reason of such neglect must be looked for in the practical working of the Plan on which the Fund has been administered. That Plan was most carefully devised. It embodied the wisdom of some of the most eminent men in our Church. For the period when it was adopted it was most excellent. But since its adoption a great change has taken place in our position and circumstances. The last ten years have been revolutionary. The nation has trembled under the shock of war. We have passed through financial embarrassments, and borne the brunt of a struggle which has cost our churches some of their choicest blood. Debts incurred for the erection of houses of worship have become burdensome. The churches have, in many instances, been depressed by the very means through which they sought to gain strength. Obligations to the General Assembly have often been borne, under the disadvantage of contrasts, drawn between the policy upon which our Plan of Church Erection and that of some of our sister denominations is based. The result has been that the Fund has fallen into disfavor. Churches needing assistance have been advised, in some cases by synodical or presbyterial action, not to encumber themselves with loans such as others had found it so unpleasant to bear, and so difficult to pay. At the same time the cost of building has so enormously increased, that $200 form but [252] a comparatively insignificant item in the expense of constructing an ordinary house of worship; worth applying for, indeed—but not desired under the conditions upon which it was to be obtained.

There is, therefore, an imperative call for a modification of the Plan of

administering our Church Erection Fund. And this call becomes the more imperative, when we consider that the rapid extension of the lines of traffic has made cities of villages, and villages of hamlets. Where, ten years since, it was supposed a few hundred dollars would suffice for the wants of the people, as many thousand dollars are now found to be insufficent. An almost unanticipated necessity has arisen to establish churches at key-points, and to provide them with commodious and attractive sanctuaries. The spirit of the times has changed. A new impulse, felt by all denominations, has been given to Domestic Missions. Looking toward the glowing future of our country, we are incited to new exertions for its evangelization. Among the ruling ideas of the day this is prominent: that to provide a church edifice is almost as important as to provide a missionary, and that the work of church erection must be carried forward upon the same enlarged and liberal scale which is adopted for the support of ministers of the Gospel. Were the idea a false one, to resist it would be like stemming the currents of the Mississippi in a flood; but your Committee believe it to involve a true principle, though it, like all other ruling ideas, is liable to unnatural freshet.

This Assembly has assumed the work of Domestic Missions, as it had not when its Church Erection Fund was established. Then that work was committed to the American Home Missionary Society.

Now that we have entered this field side by side with our sister denominations, we must carry on our work with an energy and a liberality like theirs.

In view of these considerations, your Committee believe that, could the whole Fund be immediately scattered among our feeble churches in the form of donations, without interest or return of any kind while the churches aided should remain in our connection, the effect would be most happy. This we believe to be desired by many on the floor of this Assembly. Were such a course possible, we should favor it. But a careful examination of the whole case has brought your Committee to the stubborn conclusion, so often reached by others who have surveyed the same ground, that such a disposition of the Fund was rendered impossible by the very terms on which it was collected. It was to be a permanent Fund. To destroy its permanency would be a breach of trust, which might and which ought to be legally resisted. The legal opinions submitted to the Assembly by the Board of Trustees, place this position beyond reasonable dispute.

The question, therefore, is, how the mode of administering the [253] Fund shall be so changed as to make it most useful to the churches. After mature deliberation, your Committee recommend the abandonment of the system of loans, and the adoption of that of donations, upon the following Plan, namely:

1. That the whole of the Fund now in the hands of the Board, together with such receipts as may return in fulfilment of pledges from the churches already aided by loans and donations, and together with whatever may be hereafter contributed to the Fund, be securely and permanently invested.

2. That the accruing interest be annually distributed by the Board, on proper conditions and in proper proportions, to churches applying therefor, in the form of donations without interest and without pledge of return, except in case the church or congregation thus assisted shall cease to be connected with the General Assembly, or their corporate existence shall cease, or their house of worship be alienated, except for the building or purchase of a better house of worship.

As supplementary to this, your Committee recommend that a collection be taken annually by all our churches, to be forwarded to the Treasurer of

the Board, to be used by them in the same manner as the accruing interest of the Fund.

The necessary amendments of the Assembly's Plan, together with all essential details, are submitted herewith. It is believed that in these changes no legal principle is sacrificed, and that the utmost practical efficiency in the use of the Fund is secured.

Your Committee cannot but regard it as a providential indication of the wisdom of these proposed changes, that they have been suggested to several different minds without concert, and that they have been regarded with favor before this by those high in position in our Church, as will be seen by reference to the report of the Special Committee, to whom this whole subject was referred by the Assembly of 1863.

Your Committee would also recommend to the Assembly to consider the expediency of appointing a General Secretary of the Board, whose duty it shall be to discharge the functions in this Board which are discharged in the Committee of Home Missions by its Secretary.

It becomes our duty to nominate three Trustees to fill the places of Rev. J. Few Smith, D. D., Rev. Samuel D. Burchard, D. D., and Mr. William A. Booth, whose term of office is soon to expire. We cordially recommend that the same gentlemen be re-elected.

A few Overtures have been referred to the Committee, upon the consideration of which we ask further time. [254]

PLAN FOR THE CUSTODY, CARE, AND MANAGEMENT OF THE CHURCH ERECTION FUND.

Preamble.

The General Assembly of the Presbyterian Church in the United States of America, now holding its sessions in the city of Philadelphia, in the State of Pennsylvania, having, through the liberality of the congregations connected with this body, established a Fund for the purpose of aiding feeble congregations in erecting houses of worship, do hereby adopt the following Plan, under which this Fund shall be held, administered, and used:

Article I.

This Fund having been committed to the General Assembly as a special trust, no part of it as now established, nor any additions which may hereafter be made to it, shall ever be used for any other purpose than that of aiding feeble congregations in connection with the General Assembly in erecting houses of worship; except so much as may be absolutely necessary to defray the expenses incident to the administration of this Plan.

Article II.

The custody, care, and management of this Fund, and of all securities of every kind belonging to it, or growing out of it, together with all claims, dues, and property that may at any time pertain to it, and all additions that may hereafter be made to it by donations, bequests, or otherwise, shall be committed to a Board of Trustees, to be called "The Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America." The Board shall consist of nine members, four of them being ministers and five of them elders, in connection with some Presbytery or church under the care of the General Assembly, who shall

reside in the city of New York, or its immediate vicinity, and whom the General Assembly shall elect by ballot, on a nomination to be made at least one day before such election. The Trustees shall continue in office until the election and induction of their successors. The certificate of the Stated Clerk of the General Assembly shall be necessary to entitle a Trustee to take his seat as a member of the Board, which certificate it shall be his duty to furnish as soon as practicable after the election.

The Trustees first elected shall arrange themselves into three equal classes. The term of office of the first class shall expire in one year from their election; that of the second class in two years; and that of the third class in three years. After the first election, the General Assembly shall annually elect three Trustees, to supply the place of the class whose term is about to expire, to hold their office for three years, the same persons [255] always being re-eligible; and each General Assembly shall also by election supply any vacancy in the Board, caused by death, resignation, or otherwise. If any Trustee shall, during the term for which he is elected, cease to be connected with a Presbytery or church under the care of the General Assembly, he shall thereby cease to be a member of the Board; and the vacancy shall be reported to the next General Assembly.

Article III.

The first meeting of the Board shall be held on the second Tuesday of June next, in the city of New York, at such place and hour as the Stated Clerk of the General Assembly may appoint, who shall preside until the Board is organized by the choice of its President.

Article IV.

The Board shall make their own By-Laws. They shall annually, at their first meeting after the adjournment of the General Assembly, elect one of their number President of the Board; and shall appoint a Secretary, and a Treasurer who shall give security to the Board for the faithful performance of his duties. They shall keep complete books of record and account, in which shall be recorded all their proceedings, and the true state at all times of all matters relating to this Fund; which records and accounts, or any part of them, shall at all times be open to the inspection of any committee appointed by the General Assembly for this purpose. They shall also keep full and correct copies and files of all the correspondence which may be conducted or received by them, or in their name; and shall annually present to the General Assembly, not later than the third day of its sessions, a full written report of their proceedings and of the state of the Fund, together with any suggestions or recommendations which they may deem necessary or suitable. The General Assembly shall annually appoint a Committee of three, to audit the accounts and to examine the securities of the Board, and to report at the next General Assembly.

Article V.

The Board are hereby directed, either by procuring a special act of the Legislature of the State of New York, or in accordance with the existing statutes of said State, to incorporate themselves, and their successors in office, always to be elected as aforesaid, into a body corporate and politic, invested with all such legal powers as may be necessary to enable them to hold and administer this Fund, in conformity with the provisions of this Plan.

ARTICLE VI.

The Board is directed to invest and to keep at interest on suf[256]ficient security the Fund as now established, and as the same shall hereafter be increased by gift, bequest, or otherwise.

ARTICLE VII.

The accruing interest of the Fund thus established shall be apportioned by the Board among the Synods, as their exigencies may require, and be distributed, by said Board, at their discretion, to such congregations as make applications therefor, on the conditions, and subject to the limitations, hereinafter prescribed.

ARTICLE VIII.

The Board shall prepare blank forms of all such legal and other papers as may be required for the proper distribution and management of the Fund and accruing interest; and they shall furnish a sufficient quantity of such forms to the Committee on Church Extension of each Synod; the forms so prepared and furnished, and none others, shall be used in all matters and transactions relating to the Fund, to which they may be applicable. They shall designate such legal advisers within the bounds of each Synod, as by a correspondence with the Church Extension Committees of the Synods may be found desirable, to examine all certificates of title, and all conveyances and other documents connected with the donation of any part of the accruing interest, including a careful investigation in regard to the legal incorporation of the Board of Trustees of the congregations concerned; and they shall further have power to appoint an agent in each Synod, and to require that all payments of money that may become due to this Fund shall be made to such agent.

ARTICLE IX.

In order to be entitled to the use of any portion of the accruing interest, each Synod connected with the General Assembly shall annually elect a Committee on Church Extension, consisting of at least five members. The Stated Clerk of the Synod shall, immediately after the election of the said Committee, transmit to the President or Secretary of the Board his certificate of such election, giving the name and residence of each member.

ARTICLE X.

All applications for aid from the accruing interest shall be made, in the first instance, to the Committee on Church Extension of the Synod to which the applicants belong, or within whose bounds they are situated. Every such application shall be in writing, and shall particularly state: The location of the house or site for its erection; the number of families or persons attached to the congregation, or that propose to unite in building a house of worship; the description of the house which they [257] propose to build, with its estimated and probable cost, or the description and cost of the house and lot owned by the congregation; the amount of reliable subscriptions that have been obtained, and how much has been paid thereon; the amount of available means possessed by the congregation, if any; whether the congregation is in debt, and if so, to what amount, and when the same becomes due; and also any other facts which may aid the Committee of the Synod in judging of the application. This application shall be accompanied by the certificate of one of the legal advisers of the Board, that the title to the lot on which

the house is built or to be built, is vested in said congregation, and is free from all legal incumbrance and liability.

Article XI.

If the Committee of the Synod, to whom application for aid has been made as above provided, shall, after a careful examination into the condition and prospects of the congregation so applying, be satisfied that such congregation have done all that should reasonably be expected of them, and that, with the aid which can be afforded from the accruing interest and the voluntary contributions hereinafter mentioned, they can build or possess a house of worship adapted to their wants, and be free from indebtedness; then the Committee shall sign a certificate addressed to the Board, stating the application, and that they have examined and approved of it; and also stating the amount which it is proper to donate to the congregation. This certificate, together with the application made to the Committee of the Synod, shall be transmitted to the Board. On the receipt thereof in due form, the Board shall, as soon as practicable, if the application is granted, forward the necessary papers, to be executed by the Trustees of the congregation, and to be approved by their legal adviser, or some other attorney proposed by the congregation and accepted by the Board. When the papers, so executed, approved, and properly recorded, are returned to the Board, they shall authorize the Treasurer of the Trustees of the congregation, or any other person duly appointed by them for this purpose, to draw on the Treasurer of the Board for the amount thus applied for and donated.

Article XII.

The Board shall not in any case donate any portion of the accruing interest to any congregation, unless such congregation own, in fee simple and free from all legal incumbrance, the lot on which their house of worship is situated, or on which they propose to build; nor shall any donation be made for the payment of any debt, except that which may have been contracted within one year previous in erecting a house of worship.

The sum donated to any congregation shall never be more than one-half of the amount contributed and secured by them for the house and lot. [258]

The condition of all donations from this source, shall be, that, in case the church or congregation shall cease to be connected with the General Assembly, or their corporate existence shall cease, or their house of worship be alienated except for the building or purchase of a better house of worship, they shall refund to the Board the amount which they have so received, with interest from the time of receiving it.

The fulfilment of the above condition shall, in all cases, be secured by the bond of the Trustees of the congregation, and a mortgage on their house and lot, made in favor of the Board; which bond and mortgage, duly executed and recorded, shall always be placed in the possession of the Board, before any money is paid over to the congregation.

Article XIII.

In accepting this trust and adopting this Plan, the General Assembly hereby declares, that the first article shall admit of no alteration or amendment, and that no change shall be made in any other part of the Plan by any future General Assembly, except by an affirmative vote of two-thirds of all the members whose names have been entered upon the Roll.

SUPPLEMENTARY ARTICLE.

As supplementary to this Plan, and in order to enable the Board fully to meet all the reasonable demands of feeble congregations for aid in erecting houses of public worship, the General Assembly earnestly recommends all the congregations within its bounds to take up annual collections, and transmit them to the Treasurer of the Board, to be appropriated by said Board, and distributed by gift for the objects contemplated in the Plan, and on the conditions and limitations prescribed therein.

And the better to secure this end, it shall be the duty of the Board to present, with their annual report, an estimate of the amount probably needed for the ensuing year, together with the facts and reasons upon which such estimate is based, in order that the Assembly may determine the amount it will recommend the churches to raise by voluntary contribution.

It was further, *Resolved*, 1. That the plan of Church Erection now adopted be put into operation upon, and take effect from, the first day of August, 1866.

Resolved, 2. That, in accordance with the suggestion contained in the foregoing report of the Standing Committee, the Board of Trustees of Church Erection be directed to appoint a Secretary, whose relations to the Board and whose functions of office shall correspond with those of the Corresponding Secretary of the Presbyterian Committee of Home Missions.

The Standing Committee on Church Erection further reported [259] the recommendation that the Overtures and applications for aid made to this Assembly be referred to the Board of Trustees of Church Erection, with instructions that they afford all possible help to such of these churches applying as have special claims for consideration. The report was adopted.

Adjourned until this evening, at 7¾ o'clock P. M.

Concluded with prayer.

Wednesday, May 23d, 7¾ o'clock P. M.

The Assembly met, and united with the General Assembly of the Presbyterian Church now in session at the Second Presbyterian church of this city, and a large number of fellow-Christians, in the celebration of the Lord's Supper.

After the service, adjourned until Friday at 9 o'clock A. M.

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

The Assembly met, and was opened with prayer.

The first hour was occupied with devotional services.

The Minutes of the sessions of Wednesday afternoon and evening were read and approved.

The Standing Committee on Education for the Ministry presented their report, which was accepted. Pending its consideration,

The Assembly adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The consideration of the report of the Standing Committee on Education for the Ministry was resumed.

The report, with an additional resolution, was adopted, and is as follows:

The Standing Committee on Education for the Gospel Ministry report that they have given their attention to the annual report of the Permanent Committee on Education, which was placed in their hands.

They find gratifying evidence of enlargement in both directions—that of means, and that of candidates for the ministry. The [260] amount of funds is about the same as last year. The increase in young men is thirty-five per cent. Though the amount paid to each young man is considerably in advance of former years, as ordered by the last General Assembly, the Permanent Committee have been enabled to fulfil their engagements. No suitable applicant for aid has been turned away empty. It is believed, that the importance of the Educational cause in successfully carrying forward the kingdom of Christ is being more generally realized, and a deeper and more permanent state of feeling is being awakened on the subject.

Nevertheless, notwithstanding all that is calculated to cheer our hearts, and encourage the Permanent Committee to go forward in their chosen work, the pressing demands of the Church in this direction have not been met. All our efforts are disproportionate to the calls of Providence. At the present rate of bringing forward young men into the ministry, the vacancies made by the superannuated and the dead only are filled. When it is considered, how many are taken from the active duties of the ministry to become presidents and professors in our Colleges, instructors in our Theological Seminaries, and secretaries and agents in our benevolent operations, (and there seems to be no better way,) and the number who turn aside through failure of health, it is not surprising that the demand should outrun the supply. Not to mention the wants of the older States, when we consider the fields that are constantly opening before us in the newer portions of the country, the case is truly alarming. Our excellent Secretary of Home Missions tells us in his report that we have no missionary in Idaho, Utah, Arizona, Washington, and the State of Oregon—not because there are not calls for men, but because the men cannot be found. The report also on Foreign Missions speaks of an equal want of men for the missionary work abroad. The cry for men, almost frantic, from East Tennessee, uttered on this floor, still rings in our ears. The claims of the freedmen, also, for a preached Gospel cannot be ignored.

Standing as we do at the confluence of the Mississippi and Missouri, pouring their flood-tide of waters at our feet to the ocean; turning the eye from this central position to the North, the West, and the South; viewing the present population and the long lines of emigration, both home and foreign; passing up these mighty rivers and their numerous tributaries; marking the moral forces already at work on this field, "the man of sin," as in this city, strongly intrenched with churches, schools, and institutions for charitable purposes, and commanding millions of money, the old fanaticism of the early Church revived on the banks of the Rhine in the form of Rationalism and Pantheism now transplanted and made to flourish on American soil, and the motley crew of materialism and infidelity of indigenous origin—contemplating all this, the Educational cause in preparing men for the ministry becomes of vital importance. Viewed in its related as[261]pects, and in the interests dependent upon an educated ministry, the Educational cause should receive far more of the prayers and contributions of the Church. Pious parents should dedicate their sons to the ministry. The elders should seek out promising young men, and confer with them on the subject. Pastors should confer with young men recently converted to God, and roll the burden of preaching the Gospel upon their hearts. Presbyterian committees on this subject should be more faithful. Scholarships to the amount of twenty-five

hundred dollars each should be secured, the interest of which will yield the annual appropriation to one young man.

The day of fasting and prayer for Colleges, Seminaries, and other institutions of learning, should be more generally observed. Collections, not in a few but in all the churches, should be statedly taken up. The Plan of the General Assembly is a good one, and has worked well. It is only needful that presbyters, and pastors, and churches be more faithful in putting it into operation.

The Committee would recommend the adoption of the following resolutions:

Resolved, 1. That the demand for educated ministers in our country was never greater than at the present time.

Resolved, 2. That the Educational cause should occupy a higher place in the estimation of pastors and the Church.

Resolved, 3. That the day of fasting and prayer for Colleges, and other institutions of learning, be faithfully observed; that pious parents consecrate their sons to the work of the ministry; that this subject be annually presented from the pulpit; and that continual prayer be offered to the Lord of the harvest, that he will send forth many more laborers into his harvest.

Resolved, 4. That the appropriation to young men for the past year be the same, namely, thirty-three per cent. above what the rule requires; one hundred and sixty dollars to a theological, one hundred and thirty dollars to a collegiate, and one hundred dollars to a preparatory student.

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 1863: John J. Owen, D. D., LL.D., Jonathan F. Stearns, D. D., Jesse W. Benedict, Esq., William W. Wicks, and Charles Taylor.

As supplementary to their report, the Committee report that they have examined the "Memorial of the Presbytery of Union to the General Assembly in relation to Maryville College," and also have listened to remarks from brethren in relation to other institutions of learning in East Tennessee.

The Committee are gratified to see so much interest manifested in the subject of Education, and express the hope that all these institutions may be retained in the service of the Church.

Resolved, That the general subject of Education, in connection [262] with our Church in East Tennessee, be favorably received by our churches; and that what funds may be raised shall be expended under the direction of the Presbyteries of East Tennessee, until the Synod of Tennessee shall have taken the whole subject under its care.

Resolved, That this Assembly recommend the Rev. Lucius I. Root as an agent to raise funds for this object, according to the above resolution.

On the recommendation of the Standing Committee on Church Erection, the following preamble and resolutions were adopted:

Whereas, A sum not less than $35,000, in addition to the interest accruing from the Permanent Fund, will probably be required for the aid of feeble churches this year, in providing houses of worship for their use; therefore

Resolved, 1. That the third Sabbath of December next be fixed as the day for a general collection for the purpose of raising this sum, and that our Presbyteries and pastors be requested to use their utmost endeavors to secure the full amount designated.

Resolved, 2. That the Chairman of the Standing Committee on Church Erection be requested to prepare an address to the churches in connection with this Assembly, explanatory of the changes introduced into the Plan, and urging the necessity for a liberal contribution to the Fund, to be distributed in aid of the feeble congregations contemplated by the "Supple-

mentary Article" of the Plan, and that the address be published in all the papers of the denomination.

The Special Committee on the State of the Country presented a report, which was unanimously adopted, and is as follows:

The Committee on the State of the Country propose to the Assembly the following declaration:

This Assembly records its devout gratitude to Almighty God, that He has delivered us from the calamities and horrors of civil war, and restored peace throughout our borders:

That He has so far quelled the spirit of secession that the supreme and rightful authority of our beneficent National Government is now restored in all our States and Territories, and we remain, as we were intended to be, one Nation, with one Constitution, and one destiny:

That He has so overruled the progress and results of this unparalleled conflict as to make it manifest that our republican institutions are as well fitted to bear the stress and shock of war as to give prosperity and increase in times of peace:

That, by His wise and constraining providence, guiding us in ways we knew not, He has caused the passions and wrath of man to enure to the welfare of humanity, so that a whole race has been emancipated from an unjust and cruel system of bondage, [263] and advanced to the rights and dignity of freemen; so that now involuntary servitude, except for crime, is illegal and unconstitutional wherever our national authority extends:

That He gave to our people such a spontaneous, impassioned, and unbought loyalty—a loyalty that can neither be forced nor feigned—such resolute and abiding faith, and such a supreme consciousness of our national unity, that we were able, in the darkest hours, to bear with cheerful patriotism our heavy burdens and our costly sacrifices, so that our very sacrifices have knit us more closely together, and made us love our country more:

That He has purged and enlightened our national conscience in respect to our national sins, especially the sin of Slavery; and has also made us recognize more fully than before the reality of Divine Providence, the sureness and justice of retribution for national guilt, and the grand fact that a nation can be exalted and safe only as it yields obedience to His righteous laws:

That He bestowed such grace upon our churches and ministry, that with singular unanimity and zeal they upheld our rightful Government, by their unwavering testimony and effectual supplications, identifying the success of the nation with the welfare of the Church:

That, above all these things, He has, according to His gracious promise, watched over His Church and kept it safe during these troublous times; so that not only has our American Christianity been vindicated, our faith and order maintained intact, and our Christian benevolence enhanced, but our purpose and plans for the future have been also enlarged in some proportion to the needs and growth of our country; while, to crown all these favors with His special benediction, He has also, in these latter days, rained down spiritual blessings in abundant measure upon so many churches all over the land.

This Assembly, while humbly recognizing these judgments and mercies in the past and the present, also bears testimony in respect to our urgent needs and duties as a nation, in view of the new era upon which we are now entering, as follows, namely:

1. Our most solemn national trust concerns that patient race, so long held in unrighteous bondage. Only as we are just to them can we live in peace and safety. Freed by the national arms, they must be protected in all their

civil rights by the national power. And, as promoting this end, which far transcends any mere political or party object, we rejoice that the active functions of the Freedmen's Bureau are still continued; and especially that the Civil Rights Bill has become the law of the land. In respect to the concession of the right of suffrage to the colored race, this Assembly adheres to the resolution passed by our Assembly of 1865, (Minutes, p. 42:) "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 can- [264] not perceive any good reason why he should be deprived of this right on the ground of his color or his race." Even if suffrage may not be universal, let it at least be impartial.

2. In case such impartial suffrage is not conceded, that we may still reap the legitimate fruits of our national victory over Secession and Slavery, and, that treason and rebellion may not enure to the direct political advantage of the guilty, we judge it to be a simple act of justice, that the constitutional basis of representation in Congress should be so far altered as to meet the exigencies growing out of the abolition of Slavery; and we likewise hold it to be the solemn duty of our National Executive and Congress, to adopt only such methods of reconstruction as shall effectually protect all loyal persons in the States lately in revolt.

3. As loyalty is the highest civic virtue, and treason the highest civil crime, so it is necessary for the due vindication and satisfaction of national justice, that the chief fomenters and representatives of the rebellion should, by due course and process of law, be visited with condign punishment.

4. The Christian religion being the underlying source of all our power, prosperity, freedom, and national unity, we earnestly exhort all our ministers and churches to constant and earnest prayer for the President of the United States and his constitutional counsellors; for the Senate and House of Representatives in Congress assembled; for the judges in our national courts; for those that bear rule in our army and navy; and for all persons intrusted with authority; that they may be endued with heavenly wisdom, and rule in the fear of the Lord, and so administer their high trusts, without self-seeking or partiality, that this great Republic, being delivered from its enemies, may renew its youth, and put forth all its strength in the ways of truth and righteousness, for the good of our own land and the welfare of mankind.

5. And we further exhort and admonish the members of our churches to diligent and personal efforts for the safety and prosperity of the nation, to set aside all partisan and sectional aims and low ambitions, and to do their full duty as Christian freemen; to the end that our Christian and Protestant civilization may maintain its legitimate ascendency, and that we become not the prey of any form of infidelity, or subject to any foreign priestly domination; that the sacred interests of civil and religious freedom, of human rights and justice to all, of national loyalty and national unity, may be enlarged and perpetuated, making our Christian commonwealth a praise among the nations of the earth, exemplifying and speeding the progress of the kingdom of our Lord and Saviour, Jesus Christ.

Resolved, That a copy of the foregoing report be sent to the President of the United States, through the Secretary of State, to the President of the Senate, and the Speaker of the House of Representatives.

The Standing Committee on Home Missions presented their [265] report, which was accepted. Pending its consideration the Assembly

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

Concluded with prayer.

Saturday, May 26th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first half hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

The Rev. Alfred E. Campbell, D. D., secretary of the American and Foreign Christian Union, addressed the Assembly with reference to the operations of that Society.

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

The Standing Committee on Home Missions, in making their report, would suggest that there are three things in which the Assembly are agreed, viz.: That the work before us is great beyond conception and competition, that the Church is the proper agency for doing it, and now the favoring time, admitting no postponement.

Love of adventure, lust of gain, the march of enterprise, the great tidal movement westward of the nations, and finally, but not less providentially, sedition and war, have been busy clearing and widening the home field for the Church's occupancy. Within the months just past, the Holy Spirit has arisen, and most earnestly invited to the cultivation of the ground, and in many instances to the gathering of already rich harvests. The Church could not be heedless of these signs, without ignoring her manifest mission and destiny in this land. She has heeded them, and hence the marvels that have occupied her way, as in the ancient journeying from Goshen to Canaan: "God has been in the midst of her; he has helped her, and that right early." Is her mission therefore fulfilled? Do we not know, on the contrary, that the land to be possessed is more than the territory already subdued?

From Maine to Mexico, from the Atlantic to the Pacific wave, from the Great Lakes to the Southern Gulf, how wide the field stretches out; its needs, even in the older States, East, Middle, and South, how numerous; in the States and Territories West and North-west how immense and stupendous!

The question of opportunity being settled by Divine Providence, that of the way and means of fulfilling both, presses heavily on our hearts. We can hope, on this point, to do little more than emphasize the suggestions of the report already submitted.

We need, of course, to this end a great increase of the Christ[266]ian ministry. We say increase, because its actually effective portion is already employed, up to the full measure of its capability. If the West has not an adequate supply of ministers, it is because the East cannot spare them. Those whom she can spare as well as not are such as the West do not want; and those she knows not how to spare have already been drawn upon beyond her means. The weakening of the Eastern Church by withdrawing an efficient pastor is simply at the cost also of the West, by cutting off supplies of men and money necessary to its sustenance, and is allowable only under the plea of some peculiar and dominant necessity.

We can, therefore, meet the demand for ministers only by an increase of candidates for the ministry. And to accomplish this, the piety of the Church must be deepened, and its channels opened and widened in this direction. The attention of our youth must be summoned to this claim on their talents, as a reason why they should anew, or for the first time, consecrate them to Christ. Parents must be made to feel the duty of training and yielding their children to a work so inviting and remunerating. Ministers and elders must take this matter into their special charge; seeking to gain our young men, not by worldly considerations, whether of a literary or pecuniary sort,

but by pointing them to the grand opportunities here afforded of usefulness to God and their country through the same earnest consecration and cheerful self-denial, so conspicuously illustrated in the examples of Christ and his apostles.

Next to the provision of preachers is that of preaching places. By this is not meant congregations, which already exist in greater numbers than we can supply, but houses of worship for these congregations. We have cause to understand that there can be no progressive and permanent church edification without a church edifice. It is as much needed for minister and people as houses to live are needed for them. The attention of the Assembly has been so thoroughly called to this subject, the present session, that we need not enlarge upon it.

What we have most required is a settled policy that should not be constantly discussed and revised, but that should be put into instant and persistent operation. It is to be hoped, from the action just taken by this Assembly, that we have now reached that point. We know better than heretofore what we have need to do, and what we are able to do—that which remains is to do it. The chief discouraging hindrance of a debated plan being removed, let us arise and build. Let the gift fund be swelled as the loan fund never was. The wants of the Great West have become measurably appreciated by this convocation on the right bank of the Mississippi; and let us return to our congregations to report what our eyes have seen and our ears heard, and thus prepare our people for new and more liberal benefactions to this object, at some not remote day to be agreed upon for a united effort. In this way we shall best silence the voice of complaint, [267] issuing from so many promising missionary centres, and telling how the Word of God is stayed for lack of houses of worship. The next report at our General Assembly will be that of gratitude for the unhindered upbuilding of Zion's waste places.

The money question, however, does not pertain to the Church Erection Fund only, but to all departments of the missionary work. That it demands new discussion is evident from the Treasurer's statistics. One of these discloses the average annual contribution on the part of our membership of barely 63 cents, which is $5\frac{3}{5}$ cents per month, or a cent and a quarter per week. If we have made advances in later over former years, it is clear there is still wide room for improvement. It needs but a glance at the greatness of our work to reveal the inadequacy of our efforts. It needs but another glance at the vastness of our resources to expose an exceeding parsimony in their disposal.

One important suggestion the Committee would offer in this connection. It relates to Christian giving as a duty to be enforced on every church not only, but on every individual. It is not enough that contributions should be taken in the Sabbath congregation; but in addition to this, or instead of it, by collectors passing through the congregation, and calling upon each family and person. A general observance of this plan would, it is believed, immediately increase our total receipts 75 or 100 per cent.

The Committee recommend, that an effort be made to realize an average contribution of at least $1 per member the present year. This would insure a total collection of $120,000, and would require a marked advance in our wealthy as well as feeble churches.

Meanwhile the home missionary work enlarges upon our hands, and calls for an immediate increase of faith, labor, and prayer. There is no real source of discouragement but in the narrowness of our own hearts. There is no department of effort into which we have entered with any vigor, upon

which God has not shed his approving and inspiring favor. Witness to this the blessing attending our special effort in behalf of East Tennessee, in a discouraged and distracted church reinspirited, dispersed congregations regathered, in pastors settled over long vacant parishes, and the revival of religion experienced in unprecedented power. Witness the story told by delegates from all parts of the land, of the descending and quickening Spirit.

Even the labors employed on behalf of our foreign population, usually regarded as far from hopeful access, have not been without significant results. The Presbytery of Newark, after a sixteen years' experiment among the Germans, have now, as its fruit, six churches organized on a Presbyterian basis, all but one furnished with houses of worship, with settled pastors, good congregations, a vigorous prospective growth, and a healthful, positive influence going out upon the surrounding population in behalf of Sabbath observance, temperance, social order, and every [268] moral and spiritual interest. The example thus set us by the Presbytery of Newark, and already emulated by Philadelphia and Cincinnati, should rebuke the prevailing scepticism on this subject.

There is a grave responsibility laid upon us here, and we may not shirk it. Let us remember that while the Irish immigration is fed by a home supply of six and a half millions, the German springs from a fountain-head of forty millions. Not to care for this industrious, enterprising, and accessible people is to take very poor care of our own most valuable interests.

Our labors for the native freedman, so far as we have prosecuted them, have been reasonably successful. Here, again, it is our straitened faith that produces our limited efficiency. If the millions of China and Caffraria are to be evangelized, how much more these multitudes at our own doors! While Slavery has depressed the adult negro population too low for even Christianity easily to elevate them, it is to be noted that 1,150,000 of this race are between the ages of five and fifteen, and thus as impressible as any class of our white population by educating and evangelizing influences. This, with the almost equally needed work to be done for the poorer whites of the South, is a labor sufficient of itself to tax our utmost energies.

Truly, God has everywhere set before us an open door throughout this broad and free land, and that which we need is the strength of Christian faith, love, and patience to pass in and occupy the goodly heritage.

The following persons are recommended for re-election in the place of those members of the present Committee whose term of service expires with this Assembly, viz., Jonathan F. Stearns, D. D., Rev. Charles S. Robinson, Howard Crosby, D. D., A. C. Post, M. D., and Mr. George R. Lockwood.

The Assembly recommended that the report on the State of the Country be read in the churches on the first Sabbath of July next.

The Committee on Bills and Overtures reported Overture No. 1, and reply, as follows:

A church member comes before the session, makes a voluntary confession of heretical sentiments, acknowledges a breach of covenant, and waives the formality of a trial, in view of and in order to excommunication from the church.

Can such church member be excommunicated on such confession and declaration without the actual process prescribed by the Book?

The Committee find that the question thus raised was answered substantially by the last Assembly, (see Minutes, page 12;) and, whilst they recommend that the party asking it be referred to that response, they also recommend that the Assembly affirm the [269] impropriety of a church court reaching and recording such grave result of discipline as excommunication

from the church, without a strict adherence to those forms of fair, impartial trial by which alone the result may be justified. If an accused person confess judgment, the actual process may be shortened, but should not be dispensed with.

The reply of the Committee was adopted.

The same Committee reported Overture No. 2, and reply, as follows:

Overture from certain members of the Presbytery of Madison:

We desire to make the following statement and inquiries:

A person is (we will suppose) under suspension in one of our own churches. He removes, and unites, on examination, with another of our churches, the session of the latter one being wholly ignorant of his former membership, and, of course, of his suspension. The facts are, however, afterward discovered.

Would this discovery, of itself, vitiate his second membership, and leave him simply a suspended member of the former church?

Would unworthiness for church membership, clearly manifested while in the latter church, and before said discovery, rightfully add any efficacy toward producing this result?

To the first of the above questions the Committee recommend an answer in the affirmative; to the second, if the question mean whether the session of the second church has jurisdiction in the case of unworthinesses manifested in the second relation, the Committee recommend an answer in the negative; but if the question mean whether the unworthinesses manifested in the second relation be proper ground of separate process by the session of the first church, the Committee recommend an answer in the affirmative. In respect to the whole case, the Committee agree in the statement following:

The person, uniting with the second church on examination, unites deceptively. So soon as the facts in the case are ascertained by the session of this second church, the proper order of procedure is, for this session, after conference with the accused person, to strike his name from their roll of church members as not under their jurisdiction, to communicate their action to the session suspending him, with the reasons for it, and to request the said session to proceed against him, on separate process, for duplicity and disorder.

The reply of the Committee was adopted.

The Rev. John W. Chickering, Jr., the Delegate from the General Association of New Hampshire, addressed the Assembly, and was responded to by the Moderator.

The Standing Committee on Publication presented their report, which was adopted, and is as follows: [270]

The Standing Committee to whom were referred the fourteenth annual report of the Permanent Committee on Publication and the twelfth annual report of the Trustees of the Presbyterian House, having carefully examined the documents placed in their hands, would respectfully submit the following: That, from the time the General Assembly resolved to issue a distinctive literature, bearing its own imprimatur, setting forth and defending its own doctrines, there has been a gradual and growing interest in the work; doubt and distrust have given way to confidence; funds and facilities of usefulness have steadily increased; so that now there is an open field, hearty co-operation, and the universal conviction that the Publication cause is one of the mightiest instrumentalities committed to the Church for her vindication, her spiritual vitality, and her promised and permanent victory. Books issued by her own press are both the source and the indication of ecclesiastical and spiritual life—a power and a blessing which it is our privilege

to wield and to enjoy. Your Committee rejoice, therefore, that the cause has passed the period of doubtful experiments and is now to be pushed and prosecuted with a vigor equal to its importance and to the increasing wants of the field that we occupy.

The past year is a prophecy of what is to be. The receipts have been greatly in advance of any previous year, and there has been a consequent increase in the number and value of the tracts and books issued and circulated. Still the field is widening; the calls are becoming more imperative and universal; the entire South and West are open; the cry comes up from the missionary, in his open yet half-occupied field, for books and tracts, authorized by the Church, wherewith to supplement his labors, and this is met by a whole chorus of voices from all the Sabbath-schools of the land, pleading for a life-giving and heaven-inspiring literature.

God's voice to the Church in this department of service evidently is, "Go forward." We cannot afford to pause; we must go up and possess the land.

It is the judgment of your Committee that some system of colportage should be inaugurated, under the supervision of the Synods or Presbyteries, securing a more extended circulation to the publications of the Committee. The plan suggested is this: Let each Synod or Presbytery employ a colporteur—a theological student—whose work shall be twofold—the disposal or sale of books (receiving his salary largely from commissions allowed) and co-operation with pastors in attending social meetings and aiming to extend a deep religious interest throughout the bounds of the Presbytery or Synod. This would help many a deserving young man in his preparatory course, give a wide circulation to our literature, and encourage and facilitate the pastors in their work. As this arrangement is designed to be only occasional and temporary, your Committee suggest that a place of sale be designated in every principal town throughout the land, where [271] the publications of the Committee can be obtained after the retiring colporteur shall have sown the seed, awakened an interest, and done his work.

Your Committee beg leave to call special attention to the Hymn and Tune Book, as in their judgment well adapted to the devotional exercises of the lecture-room, prayer-meeting, and even to congregational singing on the Sabbath. The book everywhere will be found a grand aid to worship.

The *Presbyterian Monthly* is hailed as a benediction wherever it is taken, and the only regret is that it should not be taken by every Presbyterian within our bounds. The information it contains is needed by every pastor and session, while every family would be greatly enriched by its monthly advent.

A large circulation, which, by a little effort on the part of pastors and elders, might be realized, would make it self-supporting at the low price of fifty cents a year. Your Committee would recommend that a copy be sent to every pastor, "*sine sumptu*," in the hope that his church will take a collection during the year for each of the objects represented in the *Monthly*.

While your Committee have suggested measures by which the remunerative circulation or sale of the Committee's publications may be vastly increased, they are not unmindful of the purely benevolent character of the work.

Thousands of pages must be gratuitously circulated, in the hope, not of pecuniary but of moral returns, in the actual good done, and a full reward on the great pay-day of the world, when every man shall receive according to his works. With this view, collections are recommended in all our churches.

There is one more item to which your Committee would call the attention of the Assembly—the wants of the rapidly-increasing German immigration.

The numbers landed monthly upon our shores are immense! These are the most inquiring, the most given to reading, of all the people that come to us from abroad. Though many of them are sceptical in their religious tendencies, yet the Protestant portion, in their ecclesiastical affinities, are with us. True, on their arrival, they are ignorant of us, and scepticism would misrepresent us and mislead them; but properly instructed by means of our Presbyterial publications, they affiliate most naturally with us in doctrine and polity, and become an element of strength. They may be easily turned to infidelity, or to a Protestant and vital Christianity, according to the nature of the influences first brought to bear upon them. It is the opinion of your Committee that no more hopeful field is now open for the circulation of our religious literature.

In conclusion and in review, the Committee would respectfully propose the following resolutions:

1. That we gratefully acknowledge the favor of God to this cause during the past and previous years.

2. That the Synods or Presbyteries be recommended to ap[272]point students, unemployed ministers, or earnest Christian laymen as colporteurs, to circulate the books of the Publication Committee, and to co-operate with pastors in every good word and work.

3. That a place of sale be designated in every important town, where it shall be known that the Committee's publications may be obtained at the lowest retail price.

4. That the "Social Hymn and Tune Book," recently published by the Committee, be commended as pre-eminently adapted to social and congregational worship.

5. That more vigorous efforts be put forth to introduce the *Presbyterian Monthly* into all our congregations.

6. That it be recommended that annual collections be taken to aid in the gratuitous circulation of the Committee's publications.

7. That a Special Committee of five be appointed, who shall prepare fresh tracts and books, or, if thought desirable, translations, to be published in the German language, in co-operation with the Assembly's Publishing Committee, and who shall take into consideration the expediency of publishing a German religious newspaper, adapted to the wants of the German population of the country.

The following persons are nominated for that *Committee:* Daniel W. Poor, D. D., George L. Prentiss, D. D., Rev. Johann U. Guenther, Rev. J. J. F. Brunow, and Rev. Nelson Millard.

The Committee recommend that Daniel March, D. D., J. Glentworth Butler, D. D., Mr. William F. Judson, Samuel C. Perkins, Esq., and the Hon. William Strong, whose terms of service now expire, be re-elected for the ensuing three years.

The Committee would also recommend that Mr. John A. Brown, Mr. M. W. Baldwin, Samuel H. Perkins, Esq., Thomas Brainerd, D. D., and Ezra E. Adams, D. D., whose terms of service now expire, be re-elected Trustees of the Presbyterian House for the ensuing two years.

The Rev. Phineas D. Gurley, D. D., and the Hon. Lincoln Clark, the Delegates from the General Assembly of the Presbyterian Church now in session at the Second Presbyterian church of this city, addressed the Assembly, and were responded to by the Moderator.

The Delegation presented the following communication on behalf of that Assembly.

Resolved, That this Assembly expresses its fraternal affection for the other branch of the Presbyterian Church, and its earnest desire for Reunion at the earliest time consistent with agreement in doctrine, order, and policy, on the basis of our common standards, and the prevalence of mutual confidence and love, which are so necessary to a happy union, and to the permanent peace and prosperity of the united Church.

Resolved, That it be recommended to all our churches, and [273] church courts, and to all our ministers, ruling elders, and communicants, to cherish fraternal feeling, to cultivate Christian intercourse in the worship of God, in the promotion of the cause of Christ, and to avoid all needless controversies and competitions adapted to perpetuate division and strife.

Resolved, That a Committee of nine ministers and six ruling elders be appointed, provided that a similar Committee shall be appointed by the other Assembly now in session in this city, for the purpose of conferring in regard to the desirableness and practicability of Reunion; and if, after conference and inquiry, such Reunion shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly.

The Committee on the Polity of the Church reported on several Overtures relating to Reunion with the other branch of the Presbyterian Church. The report was unanimously adopted, and is as follows:

The Committee on the Polity of the Church report Overtures, numbered 5 to 16, on the subject of the Reunion of the two branches of the Presbyterian Church, from the Presbyteries of New York, 3d, and New York, 4th, Newark, Dubuque, Greencastle, Alton, Steuben, Athens, Monroe, Keokuk, Long Island, Trumbull, and San José. All these Presbyteries, with different degrees of urgency, recommend to this Assembly to initiate, or to respond to, proposals looking to an entire Reunion of the churches represented by the two General Assemblies now in session in the city of St. Louis.

The General Assembly now in session at the Second Presbyterian church of this city has also adopted resolutions, appointing a Committee to confer with a similar Committee of our own Church in regard to the desirableness and practicability of such Reunion.

Your Committee recommend to this Assembly the adoption of the following resolutions:

Resolved, That this Assembly tender to the Assembly, representing the other branch of the Presbyterian Church, its cordial Christian salutations and fellowship, and the expression of its earnest wish for Reunion, on the basis of our common standards, received in a common spirit.

Resolved, That a committee of fifteen, nine of whom shall be ministers of the Gospel, and six ruling elders, be appointed to confer on this subject, in the recess of the Assemblies, with the Committee to be appointed by the other General Assembly, and to report the results to the next General Assembly.

Resolved, That we enjoin upon this Committee, and upon all our ministers and church members, to abstain from whatever may hinder a true Christian fellowship, and to cherish and cultivate [274] those feelings and purposes, which look to the peace and prosperity of Zion, the edifying of the body of Christ, and the complete union of all believers, especially of those who live in the same land, and have the same history and the same standards of doctrine and polity.

Resolved, That a copy of these resolutions, with the names of our Committee, be sent to the other General Assembly now in session in this city.

The Rev. William E. Knox, D. D., the Rev. Edwin F. Hatfield, D. D., the Rev. Beriah B. Hotchkin, the Hon. John A. Foot, and the Hon. Henry W. Williams, were appointed to nominate the Committee of Conference, under the foregoing resolutions.

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

Concluded with prayer.

Monday, May 28th, 8½ o'clock A. M.

The Assembly met, and was opened with prayer.

The first half hour was occupied with devotional exercises.

The Minutes of the last session were read and approved.

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

The following declaration in relation to intemperance was adopted:

In view of the general prevalence and great increase of intemperance in this country, this General Assembly bears the following testimony:

1. That we rejoice in the renewed diligence shown by the church in arresting the progress of this great evil.

2. That total abstinence from all intoxicating drinks, as a beverage, is demanded from every Christian by the condition of society, the purity of the Church, and the Word of God.

3. We recommend that on the last Sabbath in June next ministers in our connection preach on the subject of intemperance.

4. The General Assembly having heard the statements made touching the National Temperance Society, lately organized in the city of New York, and believing its spirit and policy to be in harmony with our utterances for upward of fifty years past, therefore,

Resolved, That we regard the new National Temperance Society with favor, as well adapted in the form, vigor, and scope of its organization, to grapple with the great national sin of intemperance, and as such commend it to the faithful prayers, liberal support, and earnest co-operation of our churches. [275]

The Committee on Mileage presented their report, which was accepted, with thanks to the Committee, and adopted, as follows:

The Committee on Mileage respectfully report:

That they have received, for the Commissioners' Fund	$6203.34
" " " " " " Contingent Fund	430.34
	$6633.68

The amount received has been disposed of as follows:

Paid Contingent expenses	$1600.00
Paid Commissioners 73 per cent. of expenses	5033.68
	6633.68

The bills of necessary traveling expenses of Commissioners make an aggregate of	$6879.33
Leaving a deficit of	1845.65

Equal to 27 per cent.

Fourteen Presbyteries have failed to pay to the Commissioners' Fund, four of whom are from California.

Twelve have paid a part only of their assessment.

The deficit would be less except for the increased expenses of the Assembly in meeting at so remote a point. The liberal concession of railroads in abating fare, and the increased assessment to six cents per member has

enabled the Assembly to pay twelve per cent. more of traveling expenses than was paid last year.

It is earnestly recommended that all the Presbyteries pay in their full assessment to this fund rather than withhold it for distribution among their own members.

A just and liberal distribution could then be made to all.

They recommend that the assessment of six cents per member be continued for the next year.

The report of the Standing Committee on Sabbath-schools was taken up, adopted, and is as follows:

The Standing Committee on Sabbath-schools respectfully submit the following report:

This Committee is now constituted for the first time in the history of our Church, in consequence of Overtures from Presbyteries, in accordance with the desire of many members of the churches and with the action of the General Assembly of 1864.

The Committee do not hesitate to assume, that the Assembly appreciates the value and discerns the scope of the Sabbath-school as the auxiliary of the pulpit in the salvation of souls, as oftentimes its forerunner in the founding of churches, and at all times its best substitute when the strength of Christ's collected followers may not be sufficient to sustain the stated preaching of the Word. [276]

We believe that the Sabbath-school is a nursery of the Christian Church, one bulwark of Christian doctrine, a promoter of Christian union, and the organizer of Christian labor. In other words, it saves the young, it secures the faith, it settles differences, and it develops power.

The first proposition is made manifest by the fact that of 5086 members belonging to 311 churches, (which have the last year reported to the Committee of Inquiry appointed by the Eldership,) 2387 were added from the Sabbath-school.

The second proposition is evidenced by comparison of the lapsed convictions of churches without Sabbath-schools with the sound faith of those which sustain them. Sabbath-school work is the healthy outgrowth of a grounded faith. The branches, leaves, and fruit return vitality to the root.

The third proposition is seen in the happy union existing between the members of different and of the same denominations who join in Sabbath-school enterprises. Diversities are ignored; agreements multiply. They sing the same Zion-songs; they meet at the same mercy-seat; they speak from the same platform; they fraternize at the Union Convention; there is one book, the Bible; one Lord, who said, "Suffer the children;" one Saviour, who is the way, the truth, and the life.

The fourth proposition is demonstrated from individual experience as well as church experience. The young Christian who lays hold of mission-school work grows in knowledge and grace with no stinted increase, sometimes the sad sequel of a vigorous germination. The older Christian, becoming a Sabbath-school teacher, exchanges spiritual sluggishness for an inspiriting vitality. The Church, with a good Sabbath-school, even though in the present small, is master of the situation.

In view of these considerations, the Assembly has ordered the appointment of a Permanent Committee on Sabbath-schools. It is recommended that their duties (subject to future modification or enlargement,) shall be:

1. To supervise the Sabbath-school literature of the Church in co-operation with the Permanent Committee on Publication. Their recommendation will promote the circulation of the many good books; their disapproval will

eliminate the few not good books; their suggestions will open new classes of subjects upon which books may be written; and even their silence will discourage the use of weak and wordy trash.

2. To issue circulars which may help the cause, and use other appropriate methods of the press.

3. To collect data, and from facts to work out practical theses, which may assist pastors. superintendents, and teachers in the Sabbath-school work.

4. To promote the establishment of Sabbath-schools in localities needing them within the bounds of the Assembly, among the freedmen of the South, and the Germans of the West, in co-operation with the Presbyterian Committee of Home Missions. [277]

5. To promote the Sabbath-school cause in heathen lands in co-operation with the American Board of Commissioners for Foreign Missions.

6. To promote the establishment of Sabbath-schools in Mexico, Central America, France, Italy, and Germany, in co-operation with the American and Foreign Christian Union.

7. To promote the increase of the ministry through influence brought to bear upon the Sabbath-schools, and thus prove an auxiliary of the Education Committee.

Your Committee pass over to the Permanent Committee the consideration of two propositions suggested by members of the Assembly. 1st. The devising of a plan to be presented to the next General Assembly, by which the students of our Theological Seminaries may receive special instruction in the relations of the pastor to the Sabbath-school, in the best modes of conducting Sabbath-schools, and in the approved methods of Sabbath-school work. 2d. The devising of a plan, to be presented to the next General Assembly, for the establishment of normal schools for the instruction of Sabbath-school teachers.

Your Committee further recommend, that the Presbyteries be instructed by the General Assembly, to appoint a presbyterial Committee on Sabbath-schools, whose duty it shall be to attend to the interests of the Sabbath-school cause within the bounds of the Presbytery, and that such Committee report itself for instructions to the Permanent Committee.

It is also recommended that the Publication Committee be authorized to send the publications of our Church to the Sabbath-school Committee in response to their directions.

Your Committee, in the selection of names for the Permanent Committee, have been controlled by two considerations. 1st. That a majority of the Committee should be within easy call from a favorable centre. 2d. That the members of the Committee shall not be pre-occupied on other Permanent Committees.

The following nomination is submitted: James B. Shaw, D. D., Grosvenor W. Heacock, D. D., Charles Hawley, D. D., William E. Knox, D. D., Samuel M. Campbell, D. D., Rev. Charles P. Bush, Rev. William A. Niles, Rev. Marvin R. Vincent, Rev. Charles E. Knox, Ralph Wells, Edwin T. Huntington, George W. Parsons, Josiah P. Bailey, Truman P. Handy, and Samuel Field.

In conclusion, it is recommended that the Permanent Committee hold its first meeting at Rochester, New York. at the call of the Stated Clerk of the Assembly; that it be guided in its action by the practice and rules of the other Permanent Committees; and that its expenses for the first year be met by individual subscriptions from residents of Western and Central New York.

Resolved, That not less a sum than one hundred and twenty thousand dol-

lars is necessary to carry on the work of Home Missions for the ensuing year, and that this General Assembly here[278]by pledge our churches to all diligence and faithfulness in raising at least this amount.

Whereas, This Assembly, in its deliverance on the State of the Country, has affirmed the truth, that "our most solemn national trust concerns that patient race so long held in unrighteous bondage;" and,

Whereas, The education of the Freedmen is essential to their endowment with all the rights and privileges of American citizens, and is promotive of a safe and permanent reconstruction; therefore

Resolved, That the churches be recommended to take up collections in behalf of the Freedmen supplementary to the regular collections for Home Missions; said collections to be forwarded to such association in behalf of the Freedmen as, by the wisdom and integrity of its management, shall best commend itself to the confidence of our congregations.

The Rev. Thomas Brainerd, D. D., Chairman, the Rev. William Adams, D. D., the Rev. Edwin F. Hatfield, D. D., the Rev. Jonathan F. Stearns, D. D., the Rev. Philemon H. Fowler, D. D., the Rev. James B. Shaw, D. D., the Rev. Henry L. Hitchcock, D. D., the Rev. Robert W. Patterson, D. D., and the Rev. Henry A. Nelson, D. D., with the Hon. Joseph Allison, LL.D., the Hon. Henry W. Williams, and Messrs. Truman P. Handy, Robert W. Steele, and William H. Brown, were appointed the Committee of Conference on Reunion, with a similar Committee of the General Assembly of the Presbyterian Church now in session at the Second Presbyterian church of this city.

Resolved, That this Assembly recommend that the Westminster Assembly's Catechism be introduced as a text-book into all the Sabbath-schools under our supervision and control, where it is not now used.

Mr. John A. Brown, Mr. Matthew W. Baldwin, Samuel H. Perkins, Esq., the Rev. Thomas Brainerd, D. D., and the Rev. Ezra E. Adams, D. D., were duly elected, by ballot, Trustees of the Presbyterian House, to serve for three years.

The Rev. J. Few Smith, D. D., the Rev. Samuel D. Burchard, D. D., and Mr. William A. Booth, were duly elected, by ballot, Trustees of the Church Erection Fund, to serve for three years.

The Committee to prepare a suitable response to the communication from the General Assembly of the Free Church of Scotland presented several resolutions, and a reply, which were adopted, and are as follows:

The General Assembly of the Free Church of Scotland, in a letter bearing date May thirtieth, 1865, having proposed to us a closer fellowship by "the occasional visits of accredited deputies" from our respective Churches; and the same proposal having been [279] confirmed in the address of the Rev. James McCosh, LL.D., therefore

Resolved, That this Assembly cordially accede to this proposal for an interchange of Deputies, on such specific terms as may hereafter be designated; and that two Deputies be appointed to represent our Church at the next General Assembly of the Free Church of Scotland, in Edinburgh, May, 1867.

Resolved, That the Committee having in charge the correspondence with the Free Church of Scotland be authorized to make these appointments in the name of this General Assembly.

Resolved, That we tender to the Rev. James McCosh, LL.D., our sincere thanks for the able and eloquent manner in which he has discharged his office as the virtual, if not technical, representative of the Free Church of Scotland; that we offer him the assurance of our personal honor and regard;

and that we pray for his continued and increasing success and influence in the great and useful labors to which his life is devoted.

Resolved, That copies of this minute be sent to the Moderator of the Free Church of Scotland, and to the Rev. Dr. McCosh.

The Committee appointed to answer the letter addressed to our Church by the Free Church of Scotland propose to the Assembly the following draft of a reply.

The General Assembly of the Presbyterian Church in the United States of America, (N. S.,) in session at the First Presbyterian church in the city of St. Louis, Missouri, May twenty-eighth, 1865, to the General Assembly of the Free Church of Scotland, greeting.

Dear Brethren: The most welcome letter of your venerable Assembly, bearing date, Edinburgh, May thirtieth, 1865, and subscribed by your Moderator, the Rev. James Begg, D. D., has been received by our Assembly with heartfelt gratitude and approval. We warmly reciprocate your affectionate Christian salutations, and respond with lively emotions to your expressions of sympathy and confidence, and to your proposals for a closer fellowship. Though separated by the broad ocean, we are bound together by no ordinary ties. No Church of another land has a stronger hold than yours upon our love and honor. The one Reformed faith is our common heritage. We express that faith in the same symbols; we have in essence the same Presbyterian polity; and we are equally engaged in kindred evangelical labors at home and abroad. There are also between us many ties of a common ancestry. And we venerate the names of your early Reformers; our ministry are still instructed by the writings of your great divines, our faith is strengthened by the bright example of your heroic martyrs, who fought a good fight for religious and civil liberty; and in your especial conflicts and sacrifices for a Free Church you have had, these twenty years, our constant and warmest sympathy. We honor the high wisdom and extraordinary [280] liberality which have made you prosperous and strong, and the new testimony you have given to the self-sustaining power of the Christian Church, when contending for its righteous liberties. It is a good thing that the sacred fire kindled by the old covenanters is still burning in the heart of Scotland, and that their flaming torches have been handed down from sire to son. In all these things, dear brethren, we do rejoice, yea, and will rejoice.

It is, then, with no ordinary satisfaction that we have received your proposal for an interchange of "accredited Deputies" between our Churches, as occasion may serve. As you will see by an accompanying minute, this Assembly has unanimously resolved to appoint two such Deputies to represent us before your venerable body, in May, 1867. They will in due time be named and commissioned, and we bespeak for them a fraternal welcome. We also invite you to send Deputies to the General Assembly of our own Church at its next sessions in the city of Rochester, in the State of New York, May, 1867, assuring them a most cordial reception.

We have this year been favored with an address, made in your behalf, by the Rev. James McCosh, LL.D., of Belfast, Ireland, who came to us with ample testimonials from several of the honored ministers of your Church. Already known to us by his elaborate and thoughtful works, so important in relation to the great conflict between Christianity and some forms of modern infidelity, he hardly needed any external recommendation to insure him an attentive hearing. His eloquent and sympathetic words have drawn us to you by the cords of a common faith and love.

The sympathy you express in the calamities and sufferings brought upon us by our recent war, in the assassination of our beloved and venerated

President Lincoln—a martyr to the cause of human freedom—and your fervent congratulations upon the abolition of Slavery throughout our States, as well as your wise suggestions, derived in part from your British experience, in respect to the future condition of the negro race, call for our grateful recognition. These things have weighed, and still weigh, upon the mind and conscience of this nation. God has guided us by his wonder-working providence, bringing good out of evil. He has sorely chastised us for our national sins, and we bow in penitence, yet in trust, beneath his mighty hand. He has indeed caused the wrath of man to promote His own high purposes of grace and wisdom. And in the difficulties and perplexities that still beset our path, in the vast social and political, as well as religious, problems that we are called upon to solve, we humbly invoke and rely upon His wisdom and grace. Here too we feel assured that your prayers will mingle with ours.

You say that "the divergence of sentiment and action formerly existing between us," on the question of Slavery, "has now ceased;" and "as there is really nothing now to prevent a complete and cordial understanding between the British and the American Churches, we take the earliest possible opportunity of [281] giving utterance to this conviction and desire of our hearts." We thank you for these words; we unite with you in the petition for the removal of all estrangements, and the establishment not only of our old, but even of a better and nearer, fellowship. And because of this our common wish and purpose, we are emboldened to say to you, with the utmost Christian frankness as well as affection, that during the progress of our recent and terrible struggle for the very life of our nation, involving as it did by a vital necessity the emancipation of the slaves, we have at times been deeply pained and grieved, by the apparent indifference of the British Churches to the great principles and the manifest moral issues that were here at stake. From the beginning of the great rebellion, our American Churches, as with one voice, proclaimed the real nature of the contest. Our own Assembly never faltered or wavered in the declarations, that it was essentially a conflict between freedom and slavery, and that national unity was necessary to national freedom. And we shall evermore regret that, in our darkest days, when we were in travail in the throes of a new birth, and when sympathy would most have cheered our hearts, we had, with few exceptions, such slight encouragement from those so nearly allied to us in faith, and in the fundamental principles of civil and religious liberty. But these dark hours are past, nevermore we trust to return; and we are glad that the clouds are dispersing, and the mists vanishing away, and that we are coming to see eye to eye, and to know better each other's heart and mind.

You allude to the interest with which you "shall watch the future history of the negro race within our borders." The views of this Assembly on some of the points herein involved are set forth in a Declaration just adopted on the State of the Country, a copy of which will be sent to you. The freedom of that unhappy and long-suffering race has been bought at a great price of blood and treasure. Slavery is now prohibited by an amendment to the Constitution. The civil rights of the freedmen have been secured by law. Other guarantees will doubtless follow in due time. This nation is under the most solemn responsibility as to the future destiny of this class of its citizens. Meanwhile, our chief reliance must be on those social, moral, and religious influences which alone can make men fit for freedom and truly free; and which alone can fully restore the union of these States, and bind us together in a common brotherhood.

In these troubled times, even when the horrors of war were upon us, the

Great Head of the Church has given us fresh occasion to magnify His faithfulness. Our American Churches, no less than our Republic, have emerged from this conflict still strong in their faith and order. The principles of our American Christianity have received a new vindication. Our benevolent contributions have been constantly increasing. And we are now girding ourselves for the great task that is laid upon us, especially in our Southern and Western States, among our freedmen and [282] our emigrant population, and against the progress of Romanism, of materialism, and of a false rationalism, in humble reliance, as we trust, upon the grace and wisdom of Him, who will not leave us if we lean upon His mighty arm, and follow the guidance of His all-wise providence. An increased desire for Christian union too has been kindled throughout our land. Many of our churches also have been visited with fresh outpourings of the Spirit of grace, showing that the Lord is at work amongst us as of old.

We, too, desire with you, in a special manner, a closer fellowship between the Presbyterian Churches in our own and other lands. We are glad to see the movements in this direction in England and Scotland, and in your colonial dependencies. The same spirit is at work among ourselves. The two great branches of the Presbyterian Church in this country are drawing nearer together; this year they have touched each other; and each of our Assemblies has appointed a Committee of Conference on Reunion. Our Deputies will inform you of the progress of this desirable object. And we fervently hope that here, as never before, all Christian Churches may forget their lesser differences, and unite together, as far as possible, in the great work of the Lord.

Dear brethren, beloved in the Lord, we send to you these our Christian salutations, beseeching you to pray for us. We commend you unto God, and to the word of His grace. May the one Great Head of the Church bless you with all spiritual blessings! May our Churches and our lands live in amity and unity! May we all live for the glory of God in the kingdom of His Son our Lord, to whom be praise evermore. Amen.

The report of the Special Committee on Overture No. 14 of the last Assembly was taken from the docket. Pending its consideration, the Assembly

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Monday, May 28th, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The consideration of the report of the Special Committee on Overture No. 14 of the last Assembly was resumed. The report was adopted, and is as follows: [283]

The undersigned, a Special Committee, to whom was referred Overture No. 14, to the General Assembly of 1865, together with the report of a former Committee thereon, and who were instructed to report to the present Assembly, respectfully submit the following:

The Overture is in these words: "When the judicatory have proceeded, in accordance with Chapter IV., section 13, of the Book of Discipline, to take the testimony in the case of an accused person, may they proceed to pass judgment thereon, as if he were present, or shall he be left simply under censure for contumacy?"

The question thus presented is exclusively one of power. It is not whether, in all cases, it is advisable that a church judicatory should proceed to a final determination of the case; nor is it what has been the usage

in some of the tribunals of the Church; but it is strictly, What does the Book of Discipline authorize? It is freely admitted, that a long course of usage under a statute is no inconsiderable evidence of the meaning of that statute; but it must be a usage growing out of the enactment itself, and claimed to have been authorized by it. Mere neglect to exercise powers conferred is no proof that they were not granted. Had the fathers of the Church generally decided that, by the fourth chapter of the Book of Discipline, no power is recognized in a judicatory to proceed to the trial of an accused person when he has refused to obey its citations, that his contumacious refusal must arrest all steps to purify the Church of the offence charged, beyond taking evidence to prove that offence, and had such a construction of the Book been generally accepted, it ought to have weight in answer to this Overture. But there is no evidence that any such judicial construction has been generally given to the language of the Book. Undoubtedly there have been differences of opinion, and, possibly, it may have been decided in some judicatory, that jurisdiction over an offence charged is necessarily suspended, whenever an accused person disobeys the citations; but this is of little value in determining what the framers of the Book of Discipline meant by its directions respecting process, trial, and judgment. It is much more important that, in certain cases, where the proof is clear, as where the accused has confessed his guilt, or where he has been convicted of violating the civil law and has absconded, church sessions have been accustomed to proceed to trial and judgment, notwithstanding a refusal of the accused to appear in answer to citations. Such cases are judicial assertions of power, never denied, so far as we are informed.

But there is not enough in judicial decision nor in authoritative usage to settle the question. After all, it must be answered from the Book; and the true inquiry is, what is the fair interpretation of the rules laid down in the fourth chapter. A universally recognized rule of construction is, that, when the purpose of a statute is clear, the means given for effectuating it are to be in[284]terpreted with reference to the purpose, and, if possible, so as to secure its accomplishment. Now the ends of discipline are clearly defined. They are declared, by the second section of the first chapter, to be "the removal of offences, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and also the benefit of the offender himself." The fourth chapter contains the directions given to church judicatories, by which these ends are to be secured. Manifestly, they were intended to be a complete and efficient system adequate to the purposes in view. If they fail of that, the avowed object of their framers is defeated. Then there is no power to remove an offence in any case where the alleged offender refuses to submit himself to trial. Plainly, it is the offence charged which is sought to be removed, either by bringing the offender to repentance; or by the judgment of the Church upon it, and ultimately, if necessary, removing the offender. It is from that offence the Church is to be purified, and the honor of Christ vindicated, for by that offence the evil has been done. Anything, that comes short of discipline for that, fails of accomplishing the avowed purposes, for which the directions of the fourth chapter were prescribed. Contumacious disobedience of citations is another distinct offence, punishment for which is entirely collateral to discipline for the cause that induced the commencement of the process. It is contempt of the lawful authority of the Church, and suspension for it is summary punishment for the collateral offence alone. Neither directly nor indirectly is it an expression of opinion, respecting the delinquent's guilt or innocence of the charge preferred originally against him. Suspension for contumacy

would be proper, without regard to anything beyond it. It is quite conceivable that an accused person may wilfully disobey citations, and yet be innocent of the charges made against him. It certainly would be an anomaly in any judicial proceeding to hold, that a penalty inflicted for a collateral offence vindicates the law against another and possibly much greater crime.

If, therefore, the defined ends of discipline are to be secured, a church session must have power to proceed to trial and judgment, though the accused person refuse to obey the citations duly served upon him; and it is not to be concluded without clear evidence, that means given to secure those ends are inadequate. When the meaning of the language used in the fourth chapter is sought, the best guide to it will be found in the paramount intention the language was designed to subserve. The directions given must be construed consistently with that intention; to further rather than to defeat it. Looking then to the sections of the fourth chapter, and regarding them as part of a system designed for the purposes above mentioned, to be interpreted so as to harmonize with those purposes as well as with each other, the conclusion seems inevitable that. whenever an accusation has been made against a church member, and a church judicatory has entered judicially upon its consideration, and obtained jurisdiction [285] by service of citations upon him, it may go on to final judgment, though he refuses to obey the citations. It is observable that the entire fourth chapter is but an outline of process. It does not undertake to prescribe minutely each step that may be taken. It does not even expressly authorize a judicatory to proceed to trial in any case. It rather assumes that, having taken judicial cognizance of the proceeding, the tribunal will go to trial and judgment. Like a writ of summons in a civil court, the citation is notice that the judicatory has assumed jurisdiction of the case, and that it will proceed to its final determination. When that notice has been given, as prescribed, it is contemplated rather than expressly required, that witnesses will be examined; that a trial will be proceeded with, and that a judgment will be given. All these things are implied from what is directed respecting them. They are not affirmatively enjoined, or even permitted. Thus it is said, "witnesses shall be examined in the presence of the accused, or at least after he shall have received a citation to attend," and that he shall be permitted to ask any questions tending to his exculpation. This is a regulation of the mode of examination, not a direct gift of power to take testimony, yet the implication of power is irresistible. The fourteenth section prescribes certain things before proceeding to trial; and the fifteenth declares that the trial shall be fair and impartial; but nowhere is it said there shall be a trial. The sixteenth section requires the judgment to be regularly entered on the record; but no section in words authorizes a judgment. Everywhere it is assumed that these successive steps in a judicial proceeding may be taken. It would be a rash conclusion from the absence of a specific grant of these powers to deny any right to take testimony, to try, and to give judgment. The powers are not only to be implied, but they are comprehensively given by the general provision of the first section, that "the judicatory shall judicially take the offence into consideration, when all other means of removing it have failed;" and they are included also in the directions to issue citations. Nor is there any substantial distinction made, between cases in which the accused yields obedience to the citations and those in which he is contumaciously disobedient. The thirteenth section is the only one that is supposed to make a difference. By that a second citation is required, to be accompanied with a notice, that, if the person cited do not appear at the

time appointed, the judicatory, "besides censuring him for his contumacy, will, after assigning some person to manage his defence, proceed to take the testimony in his case, as if he were present." It has sometimes been asked, if it was intended that the judicatory might proceed in such a case to final judgment, Why was not notice required that they would thus proceed? Why limit the notice to taking testimony? These questions are easily answered. A notice that the judicatory will proceed to trial and decision would be unnecessary and superfluous. It has already been given in the assumption of jurisdiction over the [286] case and in the citations; but notice of taking testimony is a different matter. Separate notice of that is generally given in all judicial proceedings. Its design is to give a party an opportunity to cross-examine the witnesses produced against him. And, as the judgment in all ecclesiastical courts must be founded upon evidence, as a judgment for default of appearance is not authorized, it is proper that the accused should have special notice of taking the testimony, though he may refuse to appear in answer to the citation. In fact, however, notice that the testimony will be taken is notice that the judicatory will go on with the trial; for taking testimony is a part of trial, its first stage. Undue inferences are therefore drawn from the form of the notice, if it is supposed to indicate that the proceedings are to stay, when the testimony shall have been taken. At most, it raises but a very feeble implication that, because notice of one thing is required, (a thing very peculiar in itself, and always demanding a special notice.) therefore nothing else can be done. A similar mode of reasoning would render a trial in any case impossible.

Moreover, the thirteenth section affords strong affirmative evidence, that a trial and judgment were contemplated by its framers, notwithstanding the refusal of the accused to obey the citations. The evidence is found in the notice that the judicatory will assign some person, not to appear for the accused at the examination of witnesses, but to "manage his defence." The idea of defence in a judicial proceeding is inseparable from answer or trial. If, therefore, the non-appearing accused has a defence to be managed, he has an answer to be put in, a trial to undergo. Taking testimony in support of the accusation is no part of the defence. Cross-examination of the witnesses may be a part, but the appointee of the judicatory is to manage the whole.

It may also be argued that the provision for taking testimony at all, when an accused person fails to respond to the citation, implies that the case may proceed to a final determination. For what purpose take testimony, if no action is to be based upon it? If it be said, to preserve it for use when the accused, repenting of his contumacy, may choose to appear for trial, it may be answered, that no such purpose appears in the Book. None of the provisions usual, when the object sought to be accomplished is the perpetuation of testimony, are even hinted at. By the sixteenth section, the judgment is required to be entered upon the records of the judicatory, but nothing is said of the preservation of unused evidence. It is not even required to be reduced to writing, unless demanded by one of the parties.

It may also be argued from the language of the fourteenth section, that a trial for the offence charged is intended, though the citations have been disobeyed. In that section, it is said, that judicatories, "before proceeding to trial," "ought to ascertain that their citations have been duly served on the persons for whom they were intended." If a person cited is in attendance, nothing is to be ascertained respecting the service of the citation. It is [287] plain, therefore, that this injunction refers mainly, at least, to proceeding to trial of an absent accused, and it assumes that the judicatory will, after

having assured itself of the service of the citations, go on to adjudicate the case. The section is susceptible of no other meaning.

A similar implication is found in the next section, the fifteenth, which declares that "the trial shall be fair and impartial," and that "the witnesses shall be examined in the presence of the accused, or, at least, after he shall have received due citation to attend." This is a regulation of the mode of trial, and it is expressly made applicable both to cases where the accused yields obedience to the citation, and to cases where he does not. With these harmonize the sixteenth section, which assumes that there will be a judgment; and the seventeenth, nineteenth, and twentieth sections, prescribing the discipline to be administered in the event of conviction. The last of these directs excommunication in certain cases. Its fair interpretation evidently is, that the ground of such extreme action is, not contumacy in disobeying process, but the gross offence charged, to answer for which the accused had been cited.

Taking all these sections into consideration, and regarding them as parts of one system, as having reference to the same subject-matter, and designed to secure the ends avowed, the Committee are constrained to regard them as applicable to the course of proceeding through all the stages of trial, alike in cases where the accused does not appear in obedience to the citations, as when he does. In both, the judicatory is empowered to proceed to trial and to final judgment.

To this conclusion an objection has sometimes been urged, that, at first mention, seems to have some plausibility. It is, that trial of a person in his absence, and the rendition of judgment against him, are in conflict with common right and justice; that even criminal courts in State governments do not try offenders in their absence, and that ecclesiastical courts ought to avoid *ex parte* proceedings. The objection aims less at the power of a judicatory, as recognized by the Book of Discipline, than it does at the policy of exercising it. But it misapprehends what are acknowledged common right and justice, what are the proceedings of courts of law and equity in analogous cases, and what are *ex parte* proceedings. Nowhere is it held, that a man may not deny himself his plainest rights. While he may not be tried for an alleged offence without having an opportunity to be heard, he has no just cause to complain of a trial to which he has been summoned by a tribunal having jurisdiction, and which he has persistently refused to attend. In such a case, it is he who throws away his own rights. They are not taken from him. This is a principle universally recognized in courts of civil law and of equity, and such courts go further. They construe a refusal to obey process requiring an appearance, as a substantial confession of the complaint, and they render judgment accordingly. It is [288] true, State courts, having criminal jurisdiction, do not try persons for crimes and misdemeanors in their absence. This is for two reasons. They have power to compel attendance, which ecclesiastical courts have not; and the punishments they inflict affect the life, the liberty, or the property of the convicted criminal. In fact, they concern the life or the liberty of the accused; for even if the penalty be only a fine, its payment is usually enforced by detention in custody until satisfaction be made. But ecclesiastical tribunals can pronounce no judgment that touches either the life, the liberty, or the property of the accused. Their sentences are peculiar. Indeed, it is asserting a false analogy to assimilate a trial before a church session to an indictment and trial in a criminal court. It bears a much stronger resemblance to proceedings very common in courts of law, in which members of associations or corporations are called upon to respond for some alleged breach of corporate duty, for which they are liable to be punished by the imposition of penalties or by a motion from member-

ship. In such cases, when the person summoned refuses to obey the mandate of the writ, courts proceed at once to dispose of his case and render final judgment. No one ever supposed that by so doing injustice was done; or that any right of the accused was invaded. Much less can he complain, who has been cited to answer an accusation taken into judicial cognizance by a church judicatory, and who has contumaciously refused to obey the citation, if the tribunal proceed to try the case, presuming nothing against him but contumacy from his refusal, but founding its judgment solely upon the testimony of witnesses. This objection, therefore, when examined, appears to be without substance.

In conclusion, it remains only to recommend, as the opinion of the Committee, that the Overture be answered by a declaration of the Assembly, that in the case proposed, the judicatory may proceed to trial and final judgment, as if the accused were present.

The Committee of Conference on Reunion with the General Assembly, now in session at the Second Presbyterian church of this city, were authorized to fill any vacancies that may occur in their number.

The following preamble and resolution were adopted:

Whereas, Mr. Joseph M. Wilson, of Philadelphia, has for some time been engaged in collecting information regarding the history of Presbyterian churches, to be published in his *Presbyterian Historical Almanac;* therefore,

Resolved, That the ministers and elders of the churches under the care of this General Assembly be earnestly requested to co-operate with Mr. Wilson in his valuable labors in behalf of the Church.

A communication was read from the Rev. Elbert S. Porter, [289] D. D., the Delegate from the General Synod of the Reformed Protestant Dutch Church in North America.

A report was received from the Rev. Grosvenor W. Heacock, D. D., one of the Delegates to the General Assembly of the Presbyterian Church that met, in 1865, at Pittsburgh, Pa., which was accepted, and ordered to be printed in the Appendix to the Minutes.

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 the Second Presbyterian church of St. Louis, Mo.*—Rev. Edward D. Morris, D. D., of the Presbytery of Franklin, and Edward D. Mansfield, LL.D., of the Presbytery of Cincinnati, principals; and Rev. E. Perkins Pratt, D. D., of the Presbytery of Scioto, and Franklin V. Chamberlain, of the Presbytery of Cincinnati, alternates.

2. *The General Assembly of the Cumberland Presbyterian Church*—Rev. Henry Little, of the Presbytery of Madison, principal; and Rev. Joseph Chester, of the Presbytery of Cincinnati, alternate.

3. *The General Assembly of the United Presbyterian Church of North America*—Rev. Henry L. Hitchcock, D. D., of the Presbytery of Cleveland and Portage, principal; and Rev. Richard Craighead, of the Presbytery of Meadville, alternate.

4. *The General Synod of the Reformed Protestant Dutch Church in North America*—Rev. Joel Parker, D. D., of the Presbytery of Newark, principal; and Rev. Alfred E. Campbell, D. D., of the Presbytery of New York, Third, alternate.

5. *The General Synod of the Reformed Presbyterian Church in North America*—Rev. Elias J. Richards, of the Presbytery of Philadelphia, Fourth, principal; and Rev. Thomas J. Shepherd, D. D., of the Presbytery of Philadelphia, Fourth, alternate.

6. *The General Convention of the Congregational Churches of Maine*—Rev. Stephen Bush, of the Presbytery of Albany, principal; and Rev. A. Bordman Lambert, D. D., of the Presbytery of Troy, alternate.

7. *The General Convention of Vermont*—Rev. Jonathan H. Noble, of the Presbytery of Troy, principal; and Rev. Edwin A. Bulkley, of the Presbytery of Champlain, alternate.

8. *The General Association of New Hampshire*—Rev. D. Howe Allen, D. D., of the Presbytery of Cincinnati, principal; and Rev. Abbott E. Kittredge, of the Presbytery of New York, Fourth, alternate.

9. *The General Association of Massachusetts*—Rev. Francis S. McCabe, of the Presbytery of Logansport, principal; and Rev. Henry M. Field, D. D., of the Presbytery of New York, Fourth, alternate.

10. *The General Association of Connecticut*—Rev. Conway P. [290] Wing, D. D., of the Presbytery of Harrisburgh, principal; and Rev. T. Ralston Smith, of the Presbytery of New York, Third, alternate.

11. *The Presbyterian and Congregational Convention of Wisconsin*—Rev. George I. King, D. D., of the Presbytery of Schuyler, principal; and Rev. Edward A. Pierce, of the Presbytery of Chicago, alternate.

12. *The Union of Evangelical Churches of France*—Rev. Azariah Eldridge, D. D., of the Presbytery of Detroit.

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.

Adjourned until 8 o'clock this evening.

Concluded with prayer.

Monday, May 28th, 8 o'clock P. M.

The Assembly met, and was opened with prayer.

It was

Resolved, That this General Assembly take peculiar pleasure in here publicly recording their warmest gratitude for the large and generous provision made for their comfort and enjoyment by the people of St. Louis, in circumstances of great difficulty, owing to the unexpected presence of so many Delegates from other religious bodies as their guests. That we specially tender sincere thanks to the Committee of Arrangements, the honored pastor of the First Presbyterian church and his excellent people for their thoughtful regard and provident arrangements for all our sessions, and their kind and persistent efforts to make their homes our own during our stay: also to the president of the Iron Mountain Railroad Company, for the pleasant excursion to Pilot Knob, and his personal attentions on that occasion; to the Mercantile Library Association, to the president of the Public School Library Society, to the president of the City University, and to the directors of the Girls' Industrial School, for invitations to visit these respective institutions; to the superintendent of public schools, for copies of the last report; to the St. Louis Transfer Company, for the generous offer of their omnibuses; to the four boat companies who have furnished dinners, from day to day, to many of our members from a distance; to the several railroad companies who have granted the Commissioners a reduced fare over their roads; to the press of St. Louis, and especially the *Missouri Daily Democrat*, for faithful reports, and a full report of our proceedings in pamphlet; and also, to our beloved and excellent Moderator, for the promptness with which he has [291] so cheerfully, ably, and impartially presided over our deliberations; and, as we say farewell to the people with whom it has been our delightful privilege to mingle in heavenly places in Christ Jesus,

Resolved, That it is in all our hearts to pray constantly that grace, mercy, and peace from our common Lord may ever remain with them.

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: Rev. Messrs. Joseph A. Ranney, Ebenezer Buckingham, George C. Noyes, George O. Little, and John W. Cunningham; and Messrs. Luther Edgerton, Lewis Martin, Joshua Moore, Manley Rogers, Edwin S. Wells, and Horatio Newhall, M. D.

The Minutes of the last session and 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 Brick Presbyterian church of the city of Rochester, N. Y., on the third Thursday of May, A. D. 1867.

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, 1866.

Eighty-nine of the one hundred and nine Presbyteries on our Roll have forwarded their annual reports of the state of religion for examination. It would hardly be possible to find stronger proofs or happier illustrations of God's faithfulness to his covenant people, than are found in these reports.

The condition of our Church at the beginning of the year was eminently prosperous. It had gathered strength from the trials of the "perilous times" just passed; confidence from the final victory of those great principles of equity, in the advocacy of which it had taken a high and distinctive position among sister Churches; and encouragement from signal tokens of divine favor in every sphere of its activity. All the agencies of its organic life and growth were in complete order and active employment. Better than all, the spiritual life, by which its union with Christ is maintained, and from which it derives all its divine power, was pervading its members and prompting them to greater zeal and diligence in their Master's work. Revivals of religion had been remarkably prevalent. One hundred and thirteen churches were reported to have enjoyed them during the previous year. These proofs of God's favor for the churches had awakened an expectation of greater favor, and had stirred them with desire for larger measures of his gracious influence in aid of their efforts for the conversion of souls. The "Narratives" of that time show this very clearly. In one, these words occur: "Our

churches are anxiously looking for those Pentecostal seasons which shall result in the conversion of the world." And again, in another: "Some are expecting a more copious outpouring of God's Spirit than has been enjoyed for the last thirty years."

These feelings were more fully reflected by the last General Assembly. It was called "the praying Assembly." Its example has been followed through all the year, by the churches whose faith found utterance in its prayers.

The Prayerfulness of the Churches

is the first noticeable peculiarity of all their reports. The patriotism, which once prayed for victories of arms, has plead for those greater victories of divine mercy in turning the nation to righteousness, without which it must yet be lost. Love for Zion has plead for its enlargement, as no less to the glory of its King than to the national welfare. Parental love has prayed for the conversion of youth surrounded by the terrible perils of abounding wickedness. In short, all the public sympathies, personal interests, and religious affections of Christians have seemed alike to centre in supplication for a greater reviving than the churches of this country have ever experienced.

This so universal and earnest prayer has been answered in

A Great Outpouring of God's Spirit.

The number of Narratives which do not speak of this gracious visitation is very small. Two hundred and fourteen revivals are specially mentioned. The blessing is so generally shared by the churches in some Presbyteries, that all are massed together in the Narratives as "greatly revived," and no mention is made of any one in particular—a fault of the Narratives readily pardoned when there is such a cause for it. The few Presbyteries not visited by the Spirit are earnestly inquiring, "Why are we passed by?" a marked indication of the general prosperity with which their own condition is contrasted, and yet a promising omen of a better future.

The power and depth of the revivals have varied much, as in the history of revivals generally. The Presbytery of Cayuga says: "The work in Auburn has been more powerful than any previous work since 1833." Several other Presbyteries speak of the work as "more powerful than has been witnessed for many years." On the other hand, a larger number speak of having received "gentle dews" and "showers," instead of "copious rains." The extensiveness of the Spirit's influence, rather than the intensity of its manifestations, is noticeable in all the reports.

The subjects of the work have been mainly youth between twelve and twenty. The Presbytery of Bloomington says of the work in Bloomington: "Most of the young people have been converted." Many of the Presbyteries speak of their revivals as having "commenced in the Sabbath-school." Rarely, however, have they been confined to Sabbath-schools. The Presbytery of Chemung says of the revival in Elmira: "Hundreds of children, and youth, and full aged men and women were converted." The same statements, in substance, are made respecting the revivals in Brooklyn, Auburn, Cleveland, Springfield, Ill., Peoria, and numerous other places. In some places none but adults have been converted. Special mention is made in the Narratives of some of our Western colleges. Many young men have been converted in Knox and Western Reserve colleges, who will devote themselves to the ministry.

The chief agencies of the work have been "the ordinary means of grace."

The Narratives are quite definite on this point, of which this one may serve for an example: "These revivals have originated in the ordinary means of grace—earnest prayer and the preaching of the Gospel of Christ—and have been attended with no special excitement." One evangelist is mentioned in the Narratives—Rev. E. P. Hammond, of the Presbytery of New York, Third—whose labors are spoken of with gratitude as very abundant and fruitful. The special process of conversion peculiar to these revivals is well stated by the Presbytery of Chemung: "Salvation through Jesus Christ was proclaimed; men heard; the Holy Spirit moved them; they received the truth; they repented of their sins; and turned in simple faith to Christ."

A marked feature of all the revivals is, that they have been most fruitful in churches under the care of settled pastors.

The ingathering is yet going forward; therefore, it is impossible to state the number of conversions. The language of the Narratives as to this is uniform: "The results of this precious work cannot be measured by us." Indeed, but few Presbyteries state the number of additions to the churches. The "statistical reports" of six Presbyteries give an aggregate of ten hundred and forty-eight additions by profession. A number of churches have doubled their membership; several have received over two hundred, on profession of faith, since their revivals began.

Will the Work Continue?

The eye of faith can see many promising omens of its continuance. "The cloud of mercy" yet hangs above all our churches, and those which continue to ask its refreshing influences continue to receive them. In some places earnest Christians—veterans in Christ's service, in common with young converts—are attempting to reach the masses outside all the circles of sanctuary influence and Christian society; and this attempt to spread the Gospel leaven is attended with no little success. Such a combination of work with prayer is sure to secure the continuance of the revival.

Home Missions.

The organic life of our Church, though healthy and vigorous before this era of revivals, has manifestly received an unusual quickening from them. Not only is there great activity in the administrative and executive departments of our Home Missionary enterprise, but also a positive development of Gospel life and power, through that activity, which is appearing in the best fruits of practical evangelism. Three thousand five hundred conversions are reported by our Home Missionaries. Fifty churches have been organized, and many old churches which were nearly dead have been resuscitated. In Missouri there seems to be nothing wanting to multiply such fruits a thousandfold, but ministers to preach the Gospel, and sanctuaries within which to gather not only the converts made, but large numbers of Christian kindred, who are already waiting for our Church to provide them Sabbath-homes.

But with all the increasing growth of our Church through its own distinct agencies, there is still the kindliest feeling toward other denominations of like "precious faith." There is noticeable in the Narratives, moreover, a strong desire for a

Reunion with the Other Branch,

as soon as Providence may prepare the way for it. This desire is thus distinctly declared by one of the Eastern Presbyteries: "We now greatly and

unanimously desire union with the other branch of the Presbyterian Church." The argument used by this Presbytery for reunion is, that it occupies the same field and bears the same name with an O. S. Presbytery, and that the two could work together much more effectively for Christ's kingdom than they are now doing in separate organizations.

The Power of the Church in Moral Reforms.

One of the best evidences of the genuineness of the revivals now in progress is the fact, that nearly every Presbytery which speaks of enjoying them mentions also a decrease of the common vices of society—of "intemperance" especially.

It is noteworthy that the few Presbyteries, which mourn the absence of God's Spirit and their own spiritual declension, speak the most discouragingly of the prevalence of these vices. One of the Eastern Presbyteries says: "It has not been a year of revivals. . . . Intemperance is doing its fearful work the length and breadth of our extended field. The pulpit, in general, does not appear to have spoken out upon the subject, and the people seem willing to have it so."

It is equally deserving of mention, on the other hand, that in some places, where the Spirit of God has been poured out the most abundantly, the work of revival began in an open and bold attack of all the most prominent vices of society. Not only was repentance preached, but the sins pointed out of which men must repent. The La Fayette avenue church of Brooklyn furnishes a notable instance of this kind. Its revival began with an "earnest temperance movement." Large and influential public meetings were held, and many took the pledge of total abstinence from intoxicating drinks.

Taking this as an example of the work of our revivals generally, it must be that much has been done by them for purifying society, and that more will be accomplished by them as that work advances.

Sabbath-schools

are mentioned in all the Narratives as in a very flourishing condition. The mission schools maintained in our cities and large towns are attracting much attention, as opening the most direct avenues for reaching the unconverted masses; and, also, as laying foundations for future churches in important localities.

Efforts for the Freedmen.

Our Presbyteries in East Tennessee are the only ones which are in direct contact with any considerable number of this large and important class. These Presbyteries report the organization of churches and of Sabbath-schools for their especial benefit, which are said to be in a good condition. Our churches have generally contributed for their relief and religious culture through the various "commissions" which are caring for them, and will continue to do so until some systematic beneficence of their own can be attempted.

The Benevolence of the Church

is shown, by the Narratives, to be somewhat on the increase. The aggregate of contributions to its own treasuries is larger than during any previous year. Yet the standard of giving is below the real ability of the Church,

as a whole, and is still further below the demands of its great and constantly increasing work.

It is noticeable in the Statistical Reports, that some of the Presbyteries which are the least wealthy, rank the highest in liberality. One of this class, which has but two strong churches on its Roll, has given for Home Missions during the year an average of eighty-seven cents a member. If all our churches had given on the same scale, the Assembly's Home Mission Committee would have received $124,971.15, instead of the "less than $92,000" actually paid in, and would have been out of debt.

The amounts given for "Foreign Missions," and for Education for the Ministry, are equally below what ought to have been contributed. The true principle of contributing to the Church is that upon which we act in providing for our families, namely, to furnish supplies above actual wants, rather than below them.

Outward Prosperity.

Frequent mention is made, in the Narratives, of "large and increasing congregations," of "the building of new sactuaries," of "high social position," of "the payment of church debts," of "increasing the salaries of pastors," and of many other like things, which indicate a high degree of outward prosperity, and promise a rapid growth of the churches generally.

The only exceptions to be found show themselves where, of necessity, they must exist—in the new missionary fields, where the foundations of Zion are just being laid, and in the missionary fields of the extreme East, from which emigration is constantly bearing away much of the consecrated wealth and talent of the churches. The wants of the first are mentioned in every Narrative from frontier States. Presbyteries in Missouri, Kansas, Iowa, Wisconsin, and Minnesota, speak alike of the lack of means to build churches as the great drawback to their prosperity. Their testimony is, that unless this lack be supplied, the missionary labor of our Church must finally fail of the best fruits desired and expected from it. But they anticipate that it will be supplied, and there are now many signs that this anticipation will be realized. The demands that they make are not to supply the losses of defeat, but to improve the advantages of victory. Those advantages will be seen by the liberal-hearted who love our Zion; and they will supply means by which such an improvement of them may be made, as will insure greater victories still.

Summary.

Looking at the condition of our Church from either a worldly or a religious stand-point, its prosperity appears greater than at any previous period. Its standing and influence as a Christian power in the land are acknowledged. All its agencies of growth and usefulness are now, or soon will be, in complete order and successful operation. All the omens of increasing eminence attend its labors. The smiles of Divine Providence rest upon it. Best of all, the Spirit of God dwells in its midst, revealing His purpose to be more gracious in the future than even in the near past. The thoughtful in all the churches so interpret His dealings with them, and are praying that His glory may be displayed to all in the land, as the Redeemer of souls. He will not disappoint them.

Delinquent Presbyteries.

The following Presbyteries have failed to send their Narratives to the Assembly: Cortland, Ithaca, Cincinnati, Ripley, Wabash, Ottawa, Fox

River, Iowa City, Kansas, Kingston, Holston, San Francisco, San José, Sierra Nevada, and Washoe.

Decease of Ministers.

The following thirty-five ministers have died during the year:

Name.	Age.	Date.	Place.	Presbytery.
Abbey, David A.	52	Dec. 6, 1865.	Apalachin, N. Y.	Tioga.
Agnew, J. Holmes, D. D.	61	Oct. 12, 1865.	Peekskill, N. Y.	New York, Fourth.
Baldwin, Truman	84	July 27, 1865.	Cicero, N. Y.	Onondaga.
Burchard, Ely	77	Feb. 4, 1866.	Clinton, N. Y.	Utica.
Dodd, Edward M.	41	Aug. 19, 1865.	Marsovan, W. Asia	Newark.
Farrand, Bethuel	53	May 7, 1866.	Ontario, Ind.	St. Joseph.
Ford, J. Edwards	40	April 3, 1866.	Geneseo, Ill.	New York, Fourth.
Goodell, William	...	Oct. 26, 1865.	Throop, N. Y.	Cayuga.
Gordon, Peter	...	Sept. ..., 1865.	South Easton, N. Y.	Troy.
Goss, Simon S.	...	May 25, 1865.	Rochester, N. Y.	Cayuga.
Hicks, Marcus	52	Feb. 19, 1866.	Walnut Hills, O.	Cincinnati.
Holcomb, Chester	61	Sept. 21, 1865.	Newark, N. Y.	Lyons.
Hollister, Amos D.	64	Oct. 20, 1865.	Washington, D. C.	District of Columbia.
Holt, Edmund D.	62	June 11, 1865.	Chatfield, Minn.	Winona.
Hoyt, Ova P., D. D.	65	Feb. 11, 1866.	Kalamazoo, Mich.	Kalamazoo.
Jenkins, Warren	62	May 11, 1866.	Columbus, O.	Franklin.
Jones, Williston	51	Nov. 27, 1865.	Rolla, Mo.	St. Louis.
Kimball, Milton	66	Oct. 10, 1865.	Augusta, Ill.	Schuyler.
Lee, Samuel	60	Jan. 28, 1866.	Mantua, O.	Cleveland and Portage.
Loss, Lewis H.	64	July 10, 1865.	Marshalltown, Io.	Cedar Rapids.
Luce, Abraham	74	Oct. 23, 1865.	River Head, L. I., N. Y.	Long Island.
Martin, Asa	...	Nov. 9, 1865.	Mehasha Co., Io.	Chariton.
Martin, Wm. Wisner	27	Oct. 16, 1865.	Brooklyn, N. Y.	San José.
Morgan, Homer B.	38	Aug. 26, 1865.	Smyrna, W. Asia	Watertown.
Parker, Samuel	87	Mar. 21, 1866.	Ithaca, N. Y.	Ithaca.
Rhea, Samuel A.	38	Sept. 3, 1865.	Oroomiah, Persia	Holston.
Richardson, J. Clark.	43	Sept. 30, 1865.	Ossian, N. Y.	Genesee Valley.
Riggs, Joseph L.	55	Aug. 20, 1865.	Elmira, N. Y.	Wellsboro'.
Robinson, Moses	50	Sept. 2, 1865.	Mt. Pleasant, Io.	Cedar Rapids.
Searle, Moses C.	68	Dec. 10, 1865.	Byfield, Mass.	Troy.
Seeley, Amos W.	60	Sept. 12, 1865.	Brooklyn, E. D., N. Y.	Utica.
Terry, Parshall	...	Oct. 20, 1865.	Welshfield, O.	Cortland.
Tuttle, Jacob	79	Jan. 6, 1866.	Jersey, O.	Pataskala.
Tuttle, Samuel L.	50	April 16, 1866.	Madison, N. J.	Newark.
Zonne, Peter	...	.....	Holland, Wis.	Milwaukee.

By order of the General Assembly.

SAMUEL M. HOPKINS, *Moderator.*
EDWIN F. HATFIELD, *Stated Clerk.*

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	79	1	11	67	334	167	8,115	1130	126	101	6,246	$395 67	$3,480	$4,027	$345	$203	$42	$126,005	$7,553	A. Bordman Lambert, D.D.
1. Champlain	1814	...	24	...	4	18	101	38	2,253	455	35	26	1,908	65 00	768	1,033	114	...	...	19,973	1,938	Jonathan Copeland.
2. Troy	1820	...	25	1	4	18	44	31	2,284	525	17	31	1,514	115 89	1,023	1,263	158	...	...	25,939	2,392	A. Bordman Lambert, D.D.
3. Albany	1791	...	13	...	1	11	96	57	1,514	15	36	16	1,555	97 10	785	696	12	52	5	67,047	326	Stephen Bush.
4. Columbia	1802	...	6	...	...	6	48	13	825	122	22	10	470	48 86	165	477	37	25	37	6,610	974	William S. Leavitt.
5. Catskill	1851	...	11	...	2	14	45	28	1,239	13	16	18	799	68 82	739	558	24	126	...	6,136	1,923	Alvin Cooper.
II. Synod of Utica	1829	4	84	3	3	68	260	213	6,544	85	96	95	4,474	356 15	7,274	5,010	1461	4040	36	41,166	10,508	William E. Knox, D. D.
1. St. Lawrence	1818	...	9	...	1	8	34	26	778	9	10	13	500	43 44	344	564	5	776	18	2,198	844	Baruch B. Beckwith.
2. Watertown	1822	...	23	...	2	18	59	51	1,598	54	25	19	1,288	103 26	426	737	115	318	18	23,367	2,376	Richard G. Keyes.
3. Oswego	1823	...	9	...	...	10	38	22	904	22	11	5	887	13 00	669	451	195	...	...	6,456	1,162	J. Niles Hubbard.
4. Utica	1842	...	43	3	...	32	129	114	3,264	...	50	58	1,799	196 45	5,835	3,258	1146	2946	...	9,445	6,126	Samuel W. Brace.
III. Synod of Onondaga	1855	4	91	17	14	71	674	269	8,465	148	299	111	5,534	473 67	4,588	5,832	4068	1101	158	54,847	6,237	Lewis H. Reid.
1. Onondaga	1810	...	23	...	...	21	212	66	2,334	...	88	31	1,235	119 00	1,139	1,379	334	129	53	9,829	2,246	John F. Kendall.
2. Cayuga	1810	...	35	16	14	23	86	96	2,660	...	26	54	1,700	160 92	1,862	2,239	3319	282	105	21,781	2,129	Charles Hawley, D. D.
3. Cortland	1825	...	11	...	...	16	86	44	1,658	97	46	9	1,355	102 30	599	1,282	279	69	...	11,313	1,196	
4. Tioga	1829	...	22	1	...	11	290	63	1,813	51	139	17	1,244	91 45	988	932	136	621	...	11,924	666	T. Dwight Walker.
IV. Synod of Geneva	1812	6	110	5	10	90	303	212	8,722	375	123	97	7,353	517 59	3,577	3,734	665	676	21	57,971	7,176	Benjamin M. Goldsmith.
1. Geneva	1805	...	40	1	...	18	46	42	2,493	136	15	21	2,293	153 06	1,113	1,253	120	92	10	19,929	2,376	Benjamin M. Goldsmith.
2. Steuben	1817	..	16	...	2	18	138	52	1,488	112	61	19	1,300	67 63	415	301	15	64	2	12,101	2,020	William A. Niles.
3. Chemung	1836	...	18	..	1	16	19	37	1,345	...	10	27	1,135	83 22	1,172	765	245	269	...	1,790	673	Charles C. Carr.
4. Ithaca	1839	...	8	1	4	9	17	12	1,029	43	5	7	877	74 10	528	691	36	150	9	8,100	866	Warren Mayo.
5. Wellsborough	1845	...	12	1	...	13	16	9	552	3	12	1	181	32 00	.....	18	34	2	...	25	.....	Samuel J. McCullough.
6. Lyons	1856	...	16	2	3	16	67	60	1,815	81	20	22	1,567	107 58	349	706	215	99	...	15,726	1,241	Arunah H. Lilly.
V. Synod of Susquehanna	1853	3	37	...	1	41	215	91	3,513	105	60	38	2,405	229 25	934	1,608	658	415	150	16,118	2,360	Willard M. Hoyt.
1. Otsego	1820	...	17	...	...	18	82	38	1,445	90	31	18	1,066	100 05	359	839	154	118	67	9,711	1,726	Charles Gillette.
2. Chenango	1826	...	9	...	...	12	61	32	1,209	...	24	9	260	79 70	366	628	334	263	31	4,850	170	Willard M. Hoyt.
3. Delaware	1831	...	11	...	1	11	72	21	859	15	5	11	1,079	49 50	209	141	170	34	52	1,557	464	Leonard E. Richards.

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VI. Synod of Genesee	1821	6	134	6	12	103	403	388	13,112	580	155	166	12,852	$600 94	$9,746	$7,555	$1106	$710	$288	$105,015	$23,378	Timothy Stillman, D. D.
1. Buffalo	1817	...	40	3	6	28	74	113	3,626	121	29	41	2,612	216 20	4,447	2,574	356	253	8	37,101	5,113	Timothy Stillman, D. D.
2. Ontario	1817	...	18	...	2	12	35	38	1,557	74	10	27	1,174	82 25	622	673	206	234	80	11,438	1,188	John Barnard, D. D.
3. Rochester	1819	...	27	3	1	17	76	73	3,224	23	26	41	3,283	*20 25	2,290	2,512	294	15	75	27,470	10,748	Charles E. Furman.
4. Genesee	1819	..	14	...	3	16	58	43	1,398	89	25	11	1,547	83 70	758	790	180	116	102	14,692	2,173	Charles F. Mussey.
5. Niagara	1823	...	20	...	...	16	85	60	2,165	165	29	24	2,690	132 54	1,034	650	18	83	18	1,799	1,786	William G. Hubbard.
6. Genesee Valley	1828	...	15	...	...	11	75	61	1,142	108	36	19	1,546	66 00	595	356	52	9	5	12,515	2,070	Isaac G. Ogden.
VII. S. of N. Y. and N. J.	1788	9	280	14	68	165	1616	1670	30,509	1441	501	774	29,668	1772 63	31,221	40 596	7466	2607	1892	500,265	103,542	Obadiah M. Johnson.
1. Hudson	1797	...	17	...	4	12	31	34	1,652	...	17	38	870	102 50	300	543	112	27	10	6,273	2,253	Obadiah M. Johnson.
2. North River	1819	...	23	2	1	17	93	26	1,898	78	58	27	1,372	119 50	387	556	61	37	99	15,559	1,468	Elisha G. Cobb.
3. Long Island	1791	...	8	...	...	6	26	9	690	6	11	8	644	41 60	109	246	32	32	...	8,235	573	Epher Whitaker.
4. New York, Third	1831	...	60	8	23	23	372	391	6,957	398	93	240	8,092	416 00	7,996	11,435	2199	1005	511	89,964	31,352	Edwin F. Hatfield, D. D.
5. New York, Fourth	1845	...	48	24	21	15	219	272	4,064	413	67	86	4,835	228 24	10,109	15,826	2933	726	541	175,982	23,327	John Spaulding, D. D.
6. Brooklyn	1838	...	22	3	1	8	284	229	3,131	84	89	90	2,318	168 90	4,995	3,392	848	...	...	61,547	16,287	William S. Karr.
7. Newark	1824	...	19	5	11	30	324	572	7,100	139	70	190	6,957	410 00	4,752	6,302	805	550	668	97,465	24,630	James Hoyt.
8. Rockaway	1839	...	21	1	4	20	46	57	2,161	97	13	31	2,051	131 84	712	978	284	126	63	18,471	1,591	Burtis C. Megie.
9. Montrose	1832	...	32	1	3	31	221	77	2,556	229	86	64	2,529	151 05	1,831	1,318	192	104	...	23,769	2,001	Adam Miller.
VIII. S. of Pennsylvania	1838	5	108	7	17	89	1403	503	15,457	930	420	643	16,997	997 80	13,906	13,795	2808	4696	2048	205,906	119,499	William E. Moore.
1. Wilmington	1833	...	12	...	...	17	124	26	1,735	10	54	55	2,120	110 00	3,495	703	693	507	147	11,374	321	William Aikman.
2. Philadelphia, Third	1832	...	37	1	2	24	413	206	4,415	354	103	201	5,583	240 00	6,391	4,998	972	3281	711	92,707	94,044	J. Glentworth Butler, D.D.
3. Philadelphia, Fourth	1845	...	38	3	10	30	455	176	6,454	495	151	269	6,187	360 80	2,134	5,159	825	558	284	50,080	19,869	Thomas J. Shepherd, D.D.
4. Harrisburgh	1839	...	12	2	3	9	244	39	1,293	40	79	60	1,564	116 00	1,466	1,991	294	269	844	35,532	3,686	Conway P. Wing, D. D.
5. District of Columbia	1831	...	9	1	2	9	167	56	1,560	31	33	58	1,543	171 00	420	914	21	81	62	16,213	1,579	William McLain, D. D.
IX. Synod of West Penn	1843	3	30	1	3	31	330	162	3,299	89	130	83	3,084	174 80	2,859	2,378	1435	169	149	96,080	4,875	George A. Lyon, D. D.
1. Erie	1801	...	15	...	...	13	194	63	1,528	16	86	32	1,400	82 15	489	516	120	88	149	11,924	1,047	Joseph Vance.
2. Meadville	1842	...	9	1	...	13	109	80	932	6	36	35	701	44 65	189	317	66	67	...	20,585	1,000	Richard Craighead.
3. Pittsburgh	1839	...	6	...	3	5	27	19	839	67	8	16	980	48 00	2,181	1,545	1249	14	...	63,571	2,828	Samuel M. Sparks.
X. Synod of Michigan	1834	8	117	5	12	113	703	546	9,497	341	217	223	8,035	565 71	3,148	3,938	1532	938	136	79,459	9,025	William S. Taylor.
1. Detroit	1826	...	20	1	4	15	110	73	1,488	11	30	32	510	81 67	898	949	674	386	...	3,568	2,562	
2. Monroe	1833	...	12	...	1	17	45	60	1,437	38	17	40	1,260	77 22	371	570	95	113	16	18,947	557	William S. Taylor.
3. Marshall	1838	...	14	1	1	19	123	50	1,444	104	31	22	780	68 81	424	377	165	75	32	5,457	772	Loomis Chandler.

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

4. Washtenaw	1838	...	13	2	3	8	111	45	1,145	64	35	22	1,000	85 32	286	354	118	53	14	9,284	278	Lucius D. Chapin.
5. Kalamazoo	1838	...	20	1	1	16	69	82	1,529	107	20	40	1,735	92 00	554	965	210	46	26	17,381	3,309	Job Pierson.
6. Coldwater	1856	...	12	...	...	12	162	83	1,076	14	68	26	1,285	65 94	245	306	46	70	24	11,326	456	Joseph A. Ranney.
7. Saginaw	1856	...	14	...	...	16	62	109	891	...	5	37	1,031	69 00	311	331	208	172	...	10,699	999	Henry H. Northrop.
8. Grand River Valley	1857	...	12	...	2	10	21	44	487	3	11	4	434	25 75	59	86	16	23	24	2,797	92	George Ransom.
XI. Synod of W. Reserve.	1825	6	103	4	16	77	574	405	6,306	162	218	192	6,570	354 54	3,309	5,266	2709	1594	304	93,389	50,487	Xenophon Betts.
1. Grand River	1811	...	7	...	...	5	9	21	439	...	...	7	.....	26 34	97	121	.....	5	...	.....	516	Dexter Witter.
2. Huron	1823	...	17	...	3	15	186	67	1,390	28	84	48	1,818	76 50	336	501	205	26	80	18,459	1,999	Alfred Newton, D. D.
3. Trumbull	1827	...	15	2	1	16	127	81	1,273	46	38	48	1,475	70 14	481	629	797	27	36	35,255	6,347	Xenophon Betts.
4. Cleveland and Portage	1830	...	45	2	10	18	150	84	1,842	66	59	55	1,737	102 96	1,994	3,111	629	616	66	20,262	40,574	James Shaw, D. D.
5. Elyria	1842	...	12	...	...	11	36	15	594	14	17	6	322	36 75	266	309	47	139	...	525	490	Ansel R. Clark.
6. Maumee	1842	...	7	...	2	12	66	137	768	8	20	28	1,218	41 85	135	595	1034	781	122	18,888	560	Perry C. Baldwin.
XII. Synod of Ohio	1814	4	51	3	8	65	441	257	1,355	87	127	162	4,047	249 52	2,085	3,142	668	455	145	38,879	13,041	Addison Kingsbury, D.D.
1. Athens	1822	...	16	2	7	17	89	114	823	10	20	45	325	46 08	103	324	48	35	...	1,000	9,897	Charles C. Hart.
2. Pataskala	1809	...	16	...	1	23	149	74	1,549	48	42	47	1,644	88 44	584	844	223	264	30	14,549	1,649	Timothy W. Howe.
3. Franklin	1833	...	13	1	...	16	126	42	1,245	29	44	31	978	73 00	471	1,021	185	55	15	9,489	575	Oren H. Newton.
4. Scioto	1845	...	6	...	...	9	77	27	738	...	21	39	1,100	42 00	927	953	212	101	100	13,841	920	Eli P. Adams.
XIII. Synod of Cincinnati.	1829	4	55	3	3	48	397	146	3,446	111	119	115	4,779	263 08	2,178	3,164	821	432	406	43,828	8,428	William M. Cheever.
1. Cincinnati	1828	...	29	2	3	16	104	51	1,032	60	26	55	2,134	116 00	908	2,037	608	265	381	28,509	6,900	Joseph Chester.
2. Ripley	1838	...	6	...	...	14	115	35	856	4	36	21	615	45 18	190	55	12	62	...	242	190	Jesse H. Lockhart.
3. Dayton	1838	...	9	...	...	10	62	27	844	42	26	26	1,455	58 30	562	577	111	...	...	10,440	1,057	William M. Cheever.
4. Hamilton	1846	...	11	1	...	8	116	33	714	5	31	13	575	43 60	518	495	90	105	25	4,637	281	John Hussey.
XIV. Synod of Indiana	1826	4	42	3	4	61	393	235	3,991	129	150	141	4,200	242 56	1,828	2,919	1330	249	144	58,774	8,384	John M. Bishop.
1. Salem	1823	...	9	...	2	12	84	60	1,042	29	28	38	1,628	70 14	446	873	190	119	59	18,476	5,139	John M. Bishop.
2. Madison	1825	...	13	2	2	16	100	52	1,013	90	28	35	990	60 00	740	700	99	63	...	9,020	709	Archibald S. Reid.
3. Indianapolis	1830	...	13	1	...	17	140	87	1,182	2	66	34	1,050	68 50	391	990	960	45	73	27,910	1,306	Philip S. Cleland.
4. Green Castle	1850	...	7	...	...	16	69	36	757	8	28	34	532	43 92	251	356	31	22	12	3,368	1,230	Thomas S. Milligan.
XV. Synod of Wabash	1851	4	35	2	6	56	321	131	3,093	33	134	78	2,831	126 62	829	1,089	444	223	69	22,036	1,388	Francis S. McCabe.
1. Crawfordsville	1825	...	12	1	1	12	11	13	570	5	4	7	246	30 82	18	91	.....	4	...	561	65	William N. Steele.
2. St. Joseph	1833	...	9	...	...	14	90	27	835	9	44	19	1,000	36 65	237	367	124	3	29	5,900	691	John B. Fowler.
3. Logansport	1835	...	8	1	4	21	142	65	1,162	4	55	36	835	28 15	449	554	292	171	40	9,426	489	Francis S. McCabe.
4. Fort Wayne	1845	...	6	...	1	9	78	26	526	15	31	16	750	31 00	125	77	28	45	...	6,149	143	William J. Essick.
XVI. Synod of Illinois	1831	4	84	...	1	89	458	378	5,049	144	129	190	6,006	292 42	2,990	2,037	375	585	70	40,459	6,244	George C. Wood.
1. Illinois	1828	...	18	...	...	20	168	94	1,621	...	47	42	1,305	93 00	953	1,099	201	361	...	7,000	1,472	George C. Wood.
2. Schuyler	1833	...	18	...	1	18	101	36	1,186	26	34	54	1,355	70 62	384	388	65	153	13	3,970	1,276	George I. King, D. D.
3. Wabash	1833	...	16	...	...	14	68	93	667	19	19	35	1,325	33 20	279	171	12	18	29	7,655	1,173	Enoch Kingsbury.
4. Alton	1836	...	32	...	...	37	121	155	1,575	99	29	59	2,021	95 60	1,374	379	97	53	28	21,834	2,323	Augustus T. Norton.
XVII. Synod of Peoria	1843	5	91	2	16	66	496	469	6,518	132	178	221	8,211	316 08	3,619	3,688	650	224	18	132,237	16,020	Zeph. M. Humphrey, D.D.
1. Ottawa	1834	...	15	...	...	9	32	31	521	2	8	10	390	26 50	207	198	.....	...	...	11,291	273	Nahum Gould.
2. Knox	1836	...	12	1	7	6	136	64	1,131	34	54	23	880	43 38	303	361	130	57	...	12,961	1,386	Samuel Wyckoff.

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3. Galena and Belvidere.	1842	...	24	...	2	21	91	83	1,466	...	27	64	1,621	$93 30	$751	$608	$23	$29	$18	$15,135	564	Isaac E. Carey.
4. Chicago	1847	...	30	1	6	16	87	221	2,474	96	30	105	4,784	111 80	2,163	2,393	428	124	...	85,155	12,762	Edward A. Pierce.
5. Bloomington	1847	...	10	...	1	14	150	70	926	...	59	19	536	41 10	195	128	69	14	...	7,695	1,035	John W. Bailey.
XVIII. Syn. of Wisconsin	1857	4	44	...	2	33	108	73	1,564	29	15	41	1,955	96 90	509	258	20	7	41	15,114	1,124	Benjamin G. Riley.
1. Milwaukee	1851	...	14	...	...	9	1	8	646	2	...	10	915	41 00	219	49	.....	...	...	7,806	666	George W. Elliott.
2. Fox River	1851	...	11	...	...	8	62	24	381	7	5	14	230	21 50	148	26	.....	...	...	1,650	213	Silas H. Ashmun.
3. Columbus	1857	...	14	...	1	12	28	27	442	20	6	16	690	28 20	102	94	.....	7	...	4,198	143	Benjamin G. Riley.
4. Lake Superior	1857	...	5	...	1	4	17	14	95	...	4	4	120	6 20	40	89	20	...	41	1,460	102	Cicero B. Stevens.
XIX. Synod of Iowa	1853	6	55	1	5	59	179	202	2,429	101	67	110	3,154	128 58	705	526	96	92	12	28,036	2,337	Hannibal L. Stanley.
1. Des Moines	1845	...	8	...	2	10	69	26	337	1	26	13	500	16 20	91	73	10	24	...	6,783	455	Thompson Bird.
2. Keokuk	1852	...	6	...	...	5	14	8	279	48	4	10	671	24 91	110	150	.....	...	...	1,725	279	Gamaliel C. Beaman.
3. Iowa City	1852	...	15	...	...	8	25	26	277	8	4	9	465	21 00	137	6	14	33	...	2,237	128	George D. A. Hebard.
4. Dubuque	1855	...	11	1	2	15	32	33	652	21	12	35	603	35 90	131	98	46	13	...	12,220	970	Stephen Phelps.
5. Chariton*.	1857	...	3	...	...	7	...	...	315													
6. Cedar Rapids	1865	...	12	...	1	14	39	109	569	23	21	43	915	30 57	236	199	26	22	12	5,071	505	James Knox.
XX. Synod of Minnesota	1858	3	28	...	1	28	284	157	1,483	7	111	153	2,155	71 50	424	403	93	77	5	8,462	4,366	Charles S. Le Duc.
1. Dakota	1846	...	12	...	1	12	158	79	767	...	80	142	672	36 20	83	59	10	15	5	3,250	222	Moses N. Adams.
2. Minnesota	1850	...	11	...	...	10	80	55	450	...	19	...	1,008	22 00	293	314	83	62	...	2,498	4,039	John Mattocks.
3. Winona	1857	...	5	...	...	6	46	23	266	7	12	11	475	13 30	48	30	.....	...	...	2,714	105	Joseph W. Hancock.
XXI. Synod of Missouri	1832	5	29	3	...	42	96	121	1,323	139	32	67	1,244	66 45	1,248	1,182	357	301	60	13,715	13,999	Henry A. Nelson, D. D.
1. St. Louis	1831	...	8	...	...	10	35	46	579	53	7	26	787	28 00	1,034	999	329	180	60	10,115	12,925	Edmund Wright.
2. Northern Missouri	1845	...	5	...	...	10	14	6	266	5	4	5	230	15 00	88	84	3	...	...	65	106	Elijah A. Carson.
3. Lexington	1842	...	7	...	...	5	14	52	127	81	5	19	127	10 36	109	72	25	121	...	3,435	218	James A. Darrah.
4. Osage*	1845	...	3	1	...	4	...	...	145													
5. Kansas	1859	...	6	2	...	13	33	17	206	...	16	17	100	13 09	17	27	.....	...	...	100	750	William H. Smith.
XXII. Synod of Tennessee.	1817	3	23	...	2	46	208	38	2,722	40	30	47	674	104 20	.....	.....	.....	...	...	965	.....	Thomas J. Lamar.
1. Union	1797	...	10	...	2	25	160	30	1,746	...	28	42	523	83 50	.....	.....	.....	...	...	.....	.....	William H. Lyle.
2. Kingston*	1838	...	4	...	...	10	...	...	415	...	...	...	.....	.....	.....	.....	.....	...	...	.....	.....	William B. Brown.
3. Holston	1865	...	9	...	...	11	48	8	561	40	2	5	151	20 70	.....	.....	.....	...	...	965	.....	Samuel V. McCorkle.
XXIII. S. of A. California	1857	4	29	...	...	20	93	116	886	16	15	82	1,165	.....	355	175	.....	...	...	9,440	735	Edward B. Walsworth.
1. San Francisco	1849	...	9	...	...	3	31	59	311	...	3	36	570	.....	156	75	.....	...	...	.....	220	Samuel H. Willey.
2. Sierra Nevada	1857	...	5	...	...	4	14	12	196	16	4	29	485	.....	90	40	.....	...	...	9,440	400	Charles C. Wallace.
3. San José	1857	...	11	...	...	9	48	45	316	...	8	17	110	.....	109	60	.....	...	...	.....	115	George Pierson, M. D.
4. Washoe*	1863	...	4	...	...	4	...	...	63	...	...	...	...	.....	.....	.....	.....	...	...	.....	.....	Albert F. White.

II. Of the Synods.

SYNODS.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	COMMUNICANTS.				BAPTISMS.		S.-S. Membership.	FUNDS.							
							Added on Exam.	Added on Certif.	Whole Number.	Unknown.	Adults.	Infants.		General Assembly.	Home Missions.	Foreign Missions.	Education.	Publication.	Min. Relief.	Congregational.	Miscellaneous.
1. Albany	1803	5	79	1	11	67	334	167	8,115	1130	126	101	6,246	$395 67	$3,480	$4,027	$345	$203	$42	$126,005	$7,553
2. Utica	1829	4	84	3	3	68	260	213	6,544	85	96	95	4,474	356 15	7,274	5,010	1,461	4,040	36	41,466	10,508
3. Onondaga	1855	4	91	17	14	71	674	269	8,465	148	299	111	5,534	473 67	4,588	5,832	4,068	1,101	158	54,847	6,237
4. Geneva	1812	6	110	5	10	90	303	212	8,722	375	123	97	7,353	517 59	3,577	3,754	665	676	21	57,971	7,176
5. Susquehanna	1853	3	37	...	1	41	215	91	3,513	105	60	38	2,405	229 25	934	1,608	658	415	150	16,118	2,360
6. Genesee	1821	6	134	6	12	103	403	388	13,112	580	155	166	12,852	600 94	9,716	7,555	1,106	710	288	105,015	23,378
7. New York and New Jersey	1788	9	280	44	68	165	1,616	1670	30,509	1444	504	774	29,668	1772 63	31,221	40,596	7,466	2,607	1892	500,265	103,542
8. Pennsylvania	1838	5	108	7	17	89	1,403	503	15,457	930	420	643	16,997	997 80	13,906	13,795	2,808	4,696	2048	205,906	119,499
9. West Pennsylvania	1843	3	30	1	3	31	330	162	3,299	89	130	83	3,084	174 80	2,859	2,378	1,435	169	149	96,080	4,875
10. Michigan	1834	8	117	5	12	113	703	546	9,497	311	217	223	8,035	565 71	3,148	3,938	1,532	938	136	79,459	9,025
11. Western Reserve	1825	6	103	4	16	77	574	405	6,306	162	218	192	6,570	354 54	3,309	5,266	2,709	1,594	304	93,389	50,487
12. Ohio	1814	4	51	3	8	65	441	257	4,355	87	127	162	4,047	249 52	2,085	3,142	668	455	145	38,879	13,041
13. Cincinnati	1829	4	55	3	3	48	397	146	3,446	111	119	115	4,779	263 08	2,178	3,164	821	432	406	43,828	8,428
14. Indiana	1826	4	42	3	4	61	393	235	3,994	129	150	141	4,200	242 56	1,828	2,919	1,330	249	144	58,774	8,384
15. Wabash	1851	4	35	2	6	56	321	131	3,093	33	134	78	2,831	126 62	829	1,089	444	223	69	22,036	1,388
16. Illinois	1831	4	84	...	1	89	458	378	5,049	144	129	190	6,006	292 42	2,990	2,037	375	585	70	40,459	6,244
17. Peoria	1843	5	91	2	16	66	496	469	6,518	132	178	221	8,211	316 08	3,619	3,688	650	224	18	132,237	16,020
18. Wisconsin	1857	4	44	...	2	33	108	73	1,564	29	15	44	1,955	96 90	509	258	20	7	41	15,114	1,124
19. Iowa	1853	6	55	1	5	59	179	202	2,429	101	67	110	3,154	128 58	705	526	96	92	12	28,036	2,237
20. Minnesota	1858	3	28	...	1	28	284	157	1,483	7	111	153	2,155	71 50	424	403	93	77	5	8,462	4,366
21. Missouri	1832	5	29	3	...	42	96	121	1,323	139	32	67	1,244	66 45	1,248	1,182	357	301	60	13,715	13,999
22. Tennessee	1817	3	23	...	2	46	208	38	2,722	40	30	47	674	104 20	.....	.....	.....	.....	.....	965	
23. Alta California	1857	4	29	...	...	20	93	116	886	16	15	82	1,165	.....	355	175	.....	.....	.....	9,440	735
		109	1739	110	215	1528	10,289	6949	150,401	6357	3455	3933	143,639	$8396 66	$100,812	$112,322	$29,107	$19,794	$6194	$1,788,466	$420,706