MINUTES, 1868.

Harrisburgh, Pa., May 21st, 1868.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian church of the city of Harrisburgh, Pennsylvania, on Thursday, the 21st of May, 1868, at 11 o'clock A. M., and was opened with a sermon, by the Rev. Henry A. Nelson, D. D., the Moderator of the last Assembly, from Galatians 5 : 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

After the sermon, the Assembly was constituted with prayer.

The Committee of Arrangements reported, recommending that the morning session open at 8½ o'clock A. M., and close at 12 o'clock M., that the afternoon session open at 3 o'clock P. M., and close at 5½ o'clock P. M.; that the evening services commence at 7½ o'clock P. M.; and that the first hour of the morning session be occupied with devotional exercises. The report was adopted.

Adjourned until 3 o'clock P. M.

Concluded with prayer. [4]

Thursday, May 21st, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the previous 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*,	Edwin A. Bulkley,	William V. K. McLean,
2. *Troy*,	Laurens P. Hickok, D. D.,	Orlando J. Greene,
	Joshua B. Hall,	George N. Bates.
3. *Albany*,	John R. Young,	Hon. Fred'k H. Hastings.
4. *Columbia*,	John McVey.	
5. *Catskill*,	V. Leroy Lockwood.	

II. SYNOD OF UTICA.

1. *St. Lawrence*,	Newton J. Conklin.	
2. *Watertown*,	Willard M. Hoyt,	James K. Bates, M. D.
3. *Oswego*,	Charles J. Hutchings,	J. Gilbert Benedict.
4. *Utica*,	Samuel W. Fisher, D. D.,	Abner Gardner.
	Chester W. Hawley,	

III. SYNOD OF ONONDAGA.

1. *Onondaga*,	John S. Bacon,	Samuel P. Hayden.
2. *Cayuga*,	Edwin Hall, D. D.,	Josiah P. Bailey,
	Almon R. Hewitt,	Silas L. Bradley (2).
3. *Cortland*,	Huntington Lyman,	Freeman Stebbins.
4. *Tioga*,	George N. Boardman, D. D.	

IV. SYNOD OF GENEVA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Geneva*,	Josephus D. Krum,	Stephen M. Whitaker,
	A. Augustus Wood, D. D.,	Charles H. Hale.
2. *Steuben*,	Mills B. Gelston,	Benjamin Farwell.
3. *Chemung*,	Darwin Chichester,	Adna Ayers.
4. *Ithaca*,	William K. Platt.	
5. *Wellsborough*,	Elisha B. Benedict,	Harris T. Ryon.
6. *Lyons*,	George R. H. Shumway,	Lewis H. Clark.

V. SYNOD OF SUSQUEHANNA.

1. *Otsego*,	Samuel N. Robinson,	Warren Lyon.
2. *Chenango*,	John L. Jones (2),	Amasa J. Hoyt.
3. *Delaware*,	Andrew Montgomery,	Benjamin Cannon.

VI. SYNOD OF GENESEE.

1. *Buffalo*,	Timothy Stillman, D. D.,	Thomas Farnham,
	John M. Ballou,	George W. Tew,
	William Waith,	Wareham K. Cook (3).
2. *Ontario*,	Pliny F. Sanborn,	John T. Van Nest.
3. *Rochester*,	Charles E. Furman,	Edwin T. Huntington,
	Henry M. Morey,	Ralph Thatcher, M. D.
4. *Genesee*,	Charles F. Mussey,	Hon. Augustus P. Hascall.
5. *Niagara*,	Thomas Doggett,	Charles H. West.
6. *Genesee Valley*,	Philander Camp,	George Karr. [5]

VII. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	Nathaniel E. Pierson,	James M. Reeve.
2. *North River*,	George R. Ferguson,	Newton Reed.
3. *Long Island*,	Edward Stratton,	Ira Tuthill.
4. *New York, 3d*,	Thomas H. Skinner, D. D.,	William C. Foote,
	T. Ralston Smith, D. D.,	Merrill N. Hutchinson.
	John De Witt,	
5. *New York, 4th*,	Henry B. Smith, D. D.,	Hon. William E. Dodge,
	George L. Prentiss, D. D.,	Oliver E. Wood.
6. *Brooklyn*,	Samuel T. Spear, D. D.,	Hon. Edward A. Lambert,
	Jos. T. Duryea, D. D. (2),	Henry Ide.
7. *Newark*,	Jonathan F. Stearns, D. D.,	Jeremiah Baker,
	Robert Aikman,	Moses A. Peck,
	Arthur Mitchell,	Frederick C. Hexamer.
8. *Rockaway*,	Robert S. Feagles,	William H. Kitchell.
9. *Montrose*,	Jacob Best,	Stephen D. Ward,
	Bentley S. Foster,	William Wright.

VIII. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	D. Hopkins Emerson,	James M. Vandegrift.
2. *Philadelphia, 3d*,	J. Glentworth Butler, D. D.,	Benedict D. Stewart,
	Samuel W. Crittenden,	Edward Miller.
3. *Philadelphia, 4th*,	Elias J. Richards,	Samuel T. Bodine,
	William T. Eva,	Abner Lincoln.
4. *Harrisburgh*,	William Tracy,	Robert J. Fleming.
5. *Dist. of Columbia*,	John C. Smith, D. D. (2),	Julius A. Fay.

IX. SYNOD OF WEST PENNSYLVANIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Erie*,	Joseph Vance,	Johnston Rea.
2. *Meadville*,	David M. Rankin,	Samuel Minor.
3. *Pittsburgh*,	Frederick A. Noble,	Richard Edwards.

X. SYNOD OF MICHIGAN.

1. *Detroit*,	William A. McCorkle,	Elisha Taylor.
2. *Monroe*,	William H. Webb,	Hon. Charles Noble.
3. *Marshall*,	James Walker,	Andrew G. Irwin.
4. *Washtenaw*,	Ira M. Weed,	Daniel B. Green (3).
5. *Kalamazoo*,	T. Dwight Hunt,	Eli R. Miller.
6. *Coldwater*,	Charles S. Adams,	John Chandler.
7. *Saginaw*,	J. Ambrose Wight,	Hon. Hiram L. Miller.
8. *Gr. River Valley*,	Joseph T. Willett,	John D. McNaughton.
9. *Lansing*,	C. Solon Armstrong,	Enoch Eddy.

XI. SYNOD OF WESTERN RESERVE.

1. *Grand River*,	Justus L. Janes,	John P. Robertson.
2. *Huron*,	Delos E. Wells,	James Boyd.
3. *Trumbull*,	Henry B. Eldred,	Thomas Kinsman.
4. *Cleveland and Portage*,	Ansel R. Clark, Fergus L. Kenyon,	Samuel H. Mather, Joseph Perkins (3).
5. *Maumee*,	E. Judson Alden,	David Smith. [6]

XII. SYNOD OF OHIO.

1. *Athens*,	Warren Taylor,	Sala Bosworth.
2. *Pataskala*,	David E. Beach,	Matthew Newkirk (2).
3. *Franklin*,	Edward D. Morris, D. D.,	Henry M. Alberry.
4. *Scioto*,	A. Alexander Jimeson.	

XIII. SYNOD OF CINCINNATI.

1. *Cincinnati*,	John Rankin, Luman A. Aldrich,	William H. Moore.
2. *Ripley*,	James R. Gibson,	William B. Campbell,
3. *Dayton*,	Daniel M. Moore,	Thomas J. Orbison (2).
4. *Hamilton*,	Evan L. Davies,	David Oliver, M. D.

XIV. SYNOD OF INDIANA.

1. *Salem*,	Horace C. Hovey,	Richard Owen.
2. *Madison*,	John P. Haire,	Abraham B. Haines.
3. *Indianapolis*,	Charles H. Marshall,	John L. Ketcham.
4. *Green Castle*,	Henry S. Little,	Enos Miles.

XV. SYNOD OF WABASH.

1. *Crawfordsville*,	Joseph F. Tuttle, D. D.,	Alexander Thomson.
2. *St. Joseph*,	John B. Fowler.	
3. *Logansport*,	Adolphus S. Dudley,	Stewart T. McConnell.
4. *Fort Wayne*,	William J. Essick,	Daniel S. Beaver.

XVI. SYNOD OF ILLINOIS.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Illinois*,	J. Rogers Armstrong,	George E. Morehouse.
2. *Schuyler*,	John G. Rankin.	
3. *Wabash*,	Garnett A. Pollock,	Thomas H. West.
4. *Alton*,	Willard P. Gibson,	Francis W. Lytle, M. D.,
	Augustus T. Norton,	George S. Smith.

XVII. SYNOD OF PEORIA.

1. *Ottawa*,	James H. Burns,	Robert W. Moore.
2. *Knox*,	George Duffield, Jr.,	Cephas Arms.
3. *Galena and Belvidere*,	George M. Jenks,	John Adams,
	Eugene H. Avery,	Sidney Avery.
4. *Chicago*,	Rob't W. Patterson, D. D.,	
	Arthur Swazey.	
5. *Bloomington*,	Charles D. Nott,	Luman W. Capen.

XVIII. SYNOD OF WISCONSIN.

1. *Milwaukee*,	Hiram Eddy.	
2. *Fox River*,	John H. Walker,	Nathaniel Frank.
3. *Columbus*,	Francis Z. Rossiter,	Andrew G. Riley, M. D.
4. *Lake Superior*,	Cicero B. Stevens,	Amos R. Harlow (3).

XIX. SYNOD OF IOWA.

1. *Des Moines*,	William Campbell (2).	
2. *Keokuk*,	William G. Kephart,	Charles A. Beekley.
3. *Iowa City*,	Alexander Porter,	Robert McKee.
4. *Dubuque*,	German H. Chatterton,	Arthur Morrison.
5. *Chariton*,		William D. Evans.
6. *Cedar Rapids*,	George D. Young,	Stephen K. Tourtellot.
7. *Omaha*,	Francis M. Dimmick,	John R. Meredith (7). [7]

XX. SYNOD OF MINNESOTA.

1. *Mankato*,	Lyman Marshall,	Uri Hill.
2. *Minnesota*,	Albert G. Ruliffson,	H. Knox Taylor.
3. *Winona*,	Jesse L. Howell.	
4. *Dakota*,	Thomas S. Williamson.	

XXI. SYNOD OF MISSOURI.

1. *St. Louis*,	Henry A. Nelson, D. D.,	Edward M. Avery.
2. *North'n Missouri*,	James A. Darrah,	James C. Agnew (3).
3. *Lexington*,	Timothy Hill,	John DeClue.
4. *Osage*,	John M. Brown.	
5. *Kansas*,	Franklin E. Sheldon,	Jason Yurann.

XXII. SYNOD OF TENNESSEE.

1. *Union*,	James A. Griffes,	William B. Minnis.
2. *Kingston*,	Thomas Brown,	James Gettys.
3. *Holston*,	James G. Mason,	Richard P. Mitchell, M. D.

XXIII. SYNOD OF ALTA CALIFORNIA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *San Francisco,*	William W. Macomber.	
2. *Sierra Nevada,*	Charles C. Wallace,	Edward B. Conklin.
3. *San José,*	Lemuel P. Webber,	Henry Johnson.
4. *Washoe,*	William M. Martin (5).	

CORRESPONDING BODIES.

1. *General Assembly of the other Branch,*	Rev. Richard H. Richardson, D. D., and Hon. Henry W. Green, LL.D.
2. *General Assembly of the Cumberland Presbyterian Church.*	
3. *General Assembly of the United Presbyterian Church of North America,*	Rev. John S. Easton, D. D.
4. *General Assembly of the Free Church of Scotland.*	
5. *General Assembly of the Presbyterian Church in Ireland.*	
6. *General Synod of the Reformed Church in America,*	Rev. J. Romeyn Berry, D. D.
7. *General Synod of the Reformed Presbyterian Church in North America.*	
8. *General Synod of the German Reformed Church in the United States.*	
9. *General Synod of the Evangelical Lutheran Church in the United States,*	Rev. George F. Stelling. [8]
10. *General Conference of the Congregational Churches of Maine.*	
11. *General Association of New Hampshire.*	
12. *General Convention of Vermont.*	
13. *General Association of the Congregational Churches of Massachusetts.*	
14. *General Association of Connecticut.*	
15. *Presbyterian and Congregational Convention of Wisconsin.*	
16. *Union of Evangelical Churches of France.*	

The Rev. Jonathan F. Stearns, D. D., of the Presbytery of Newark, was elected Moderator, and inducted into office.

The Rev. Timothy Stillman, D. D., of the Presbytery of Buffalo, and the Rev. T. Ralston Smith, D. D., of the Presbytery of New York, Third, were chosen Temporary Clerks.

The docket of business was read by the Stated Clerk.

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

The reception of the Synodical Records, and of all papers intended for the Assembly, was made the first order of the day for to-morrow morning.

It was Ordered, That the reports of the Standing Committees be presented and considered on the following days: On Foreign Missions, Monday, May 25th, at 10 o'clock A. M.; on Education, Monday, at 3½ o'clock P. M.; on Publication, Tuesday, May 26th, at 10½ o'clock A. M.; on Home Missions and Church Erection, Wednesday, May 27th, at 10 o'clock A. M.; on Ministerial Relief, Thursday, May 28th, at 10½ o'clock A. M.; and on Sabbath-schools, Thursday, at 3½ o'clock P. M.

The annual report of the Treasurer of the General Assembly was read, and referred to Messrs. Benedict D. Stewart and Edward A. Lambert, as an *Auditing Committee.*

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

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

On the recommendation of the Standing Committee on Nominations, the Rev. Henry Darling, D. D., of the Presbytery of Albany, was appointed to represent this body in the General Assembly, now in session at Albany; and the Rev. A. Bordman Lambert, D. D., of the Presbytery of Troy, was appointed to represent this [9] body in the General Assembly of the United Presbyterian Church of North America.

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

Concluded with prayer.

Friday, May 22d, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

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

The Moderator announced the following Standing Committees:

1. *Judicial Committee. Ministers*—Joseph F. Tuttle, D. D., John Rankin, George N. Boardman, D. D., George R. H. Shumway, William A. McCorkle, Cicero B. Stevens. *Elders*—Hon. Frederick H. Hastings, Hon. Augustus P. Hascall, Oliver E. Wood, Cephas Arms, Elisha Taylor.

2. *Bills and Overtures. Ministers*—Henry B. Smith, D. D., LL.D., Robert Aikman, Samuel W. Crittenden, Thomas Doggett, Ansel R. Clark, Horace C. Hovey. *Elders*—Edward Miller, Hon. Charles Noble, Stewart T. McConnell, Richard P. Mitchell, M. D., Luman W. Capen.

3. *Polity of the Church. Ministers*—Samuel T. Spear, D. D., Elias J. Richards, Charles E. Furman, William T. Eva, William J. Essick, Francis M. Dimmick. *Elders*—Benedict D. Stewart, Edward M. Avery, Robert McKee, Francis W. Lytle, M. D., George W. Tew.

4. *Foreign Missions. Ministers*—Thomas H. Skinner, D. D., LL.D., William Tracy, Charles F. Mussey, V. Leroy Lockwood, Charles H. Marshall, Willard P. Gibson. *Elders*—Orlando J. Greene, Ralph Thatcher, M. D., Samuel Minor, Enos Miles, Uri Hill.

5. *Education. Ministers*—Laurens P. Hickok, D. D., LL.D., Darwin Chichester, Arthur Mitchell, William Waith, Charles J. Hutchins, J. Rogers Armstrong. *Elders*—Julius A. Fay, William C. Foote, Lewis H. Clark, Hon. Hiram L. Miller, Sala Bosworth. [10]

6. *Home Missions. Ministers*—Henry A. Nelson, D. D., Augustus T. Norton, Frederick A. Noble, Timothy Hill, Lemuel P. Webber, Thomas Brown.

Elders—Samuel T. Bodine, Edwin T. Huntington, Andrew G. Riley, M. D., Samuel H. Mather, Henry M. Alberry.

7. *Publication.* *Ministers*—Robert W. Patterson, D. D., D. Hopkins Emerson, John R. Young, Samuel N. Robinson, Nathaniel E. Pierson, James Walker. *Elders*—James K. Bates, M. D., Charles H. West, Merrill N. Hutchinson, Alexander Thompson, H. Knox Taylor.

8. *Church Erection.* *Ministers*—George L. Prentiss, D. D., Authur Swazey, T. Dwight Hunt, Edwin A. Bulkley, Albert G. Ruliffson, Luman A. Aldrich. *Elders*—Hon. Edward A. Lambert, Thomas Farnham, Richard Edwards, Josiah P. Bailey, John L. Ketcham.

9. *Sabbath-schools.* *Ministers*—George Duffield, Jr., Chester W. Hawley, Pliny F. Sanborn, Ira M. Weed, Willard M. Hoyt, John G. Rankin. *Elders*—William V. K. McLean, Freeman Stebbins, Moses A. Peck, Abner Lincoln, Daniel S. Beaver.

10. *Ministerial Relief.* *Ministers*—Edwin Hall, D. D., Mills B. Gellston, Joseph T. Willett, James R. Gibson, Eugene H. Avery, German H. Chatterton. *Elders*—Hon. William E. Dodge, J. Gilbert Benedict, Amasa J. Hoyt, Newton Reed, Andrew G. Irwin.

11. *Narrative of Religion.* *Ministers*—Edward D. Morris, D. D., Henry M. Morey, Edward Stratton, Joseph Vance, C. Solon Armstrong, Charles D. Nott. *Elders*—Samuel P. Hayden, Benjamin Farwell, William H. Kitchell, John Chandler, Abraham B. Haines.

12. *Mileage of Commissioners.* *Elders*—Stephen D. Ward, Henry Ide, William H. Moore. [11]

13. *Devotional Exercises.* *Ministers*—A. Augustus Wood, D. D., John DeWitt, Huntington Lyman, John McVey, Charles S. Adams, Henry B. Eldred. *Elders*—Robert J. Fleming, Warren Lyon, James M. Vandegrift, John P. Robertson, David Oliver, M. D.

14. *Leave of Absence.* *Ministers*—Charles C. Wallace, Warren Taylor, Adolphus S. Dudley, Newton J. Conklin, George R. Ferguson, Justus L. Janes. *Elders*—William B. Minnis, Arthur Morrison, John Adams, William B. Campbell, Enoch Eddy.

Committees on Synodical Records:

1. *Synod of Albany.* *Ministers*—Andrew Montgomery, John M. Ballou, David M. Rankin. *Elders*—James M. Reeve, Jeremiah Baker.

2. *Synod of Utica.* *Ministers*—Philander Camp, Robert S. Feagles, Jacob Best. *Elders*—Benjamin Cannon, John T. Van Nest.

3. *Synod of Onondaga.* *Ministers*—Bentley S. Foster, William H. Webb, Delos E. Wells. *Elders*—George Carr, Ira Tuthill.

4. *Synod of Geneva.* *Ministers*—Fergus L. Kenyon, David E. Beach, Daniel M. Moore. *Elders*—Johnston Rea, William Wright.

5. *Synod of Susquehanna.* *Ministers*—Almon R. Hewitt, Elisha B. Benedict, E. Judson Alden. *Elders*—George N. Bates, Abner Gardner.

6. *Synod of Genesee.* *Ministers*—Josephus D. Krum, A. Alexander Jimeson, John P. Haire. *Elders*—Adna Ayers, John D. McNaughton.

7. *Synod of New York and New Jersey.* *Ministers*—Henry S. Little, John B. Fowler, Evan L. Davies. *Elders*—Thomas Kinsman, Eli R. Miller.

8. *Synod of Pennsylvania.* *Ministers*—Garnet A. Pollock, James H. Burns, Hiram Eddy. *Elders*—George E. Morehouse, Robert W. Moore. [12]

9. *Synod of West Pennsylvania.* *Ministers*—George M. Jenks, John H. Walker, William G. Kephart. *Elders*—James Gettys, William D. Evans.

10. *Synod of Michigan.* *Ministers*—Francis Z. Rossiter, Alexander Porter, Lyman Marshall. *Elders*—Samuel Minor, Abner Lincoln.

11. *Synod of Western Reserve.* *Ministers*—James A. Darrah, Jesse L. Howell, James A. Griffes. *Elders*—Moses A. Peck, Thomas H. West.

12. *Synod of Ohio.* *Ministers*—John M. Brown, James G. Mason, William W. Macomber. *Elders*—Newton Reed, James Boyd.

13. *Synod of Cincinnati.* *Ministers*—V. Leroy Lockwood, Charles J. Hutchins, Huntington Lyman. *Elders*—William H. Kitchell, Frederick C. Hexamer.

14. *Synod of Indiana.* *Ministers*—George R. H. Shumway, Andrew Montgomery, Charles F. Mussey. *Elders*—Lewis H. Clark, Freeman Stebbins.

15. *Synod of Wabash.* *Ministers*—John De Witt, D. Hopkins Emerson, Joseph Vance. *Elders*—Henry Johnson, Cephas Arms.

16. *Synod of Illinois.* *Ministers*—Arthur Mitchell, T. Dwight Hunt, Timothy Stillman, D. D. *Elders*—Edward B. Conklin, Richard P. Mitchell, M. D.

17. *Synod of Peoria.* *Ministers*—Frederick A. Noble, Augustus T. Norton, Horace C. Hovey. *Elders*—Samuel T. Bodine, Elisha Taylor.

18. *Synod of Wisconsin.* *Ministers*—William J. Essick, George Duffield, Jr., John G. Rankin. *Elders*—Stephen K. Tourtellot, Jason Yurann.

19. *Synod of Iowa.* *Ministers*—J. Rogers Armstrong, Eugene H. Avery, Cicero B. Stevens. *Elders*—John DeClue, Francis W. Lytle, M. D.

20. *Synod of Minnesota.* *Ministers*—Timothy Hill, Edward D. Morris, D. D., Francis M. Dimmick. *Elders*—Nathaniel Frank, Charles A. Beckley.

21. *Synod of Missouri.* *Ministers*—Edwin A. Bulkley, Chester W. Hawley, A. Augustus Wood, D. D. *Elders*—Charles H. Hale, Sidney Avery. [13]

22. *Synod of Tennessee.* *Ministers*—Edward Stratton, William A. McCorkle, T. Ralston Smith, D. D. *Elders*—Harris T. Ryon, George S. Smith.

23. *Synod of Alta California.* *Ministers*—John McVey, Mills B. Gelston, Thomas Doggett. *Elders*—Stephen M. Whitaker, David Smith.

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

The annual report of the Permanent Committee on Foreign Missions was read and referred to the Corresponding Standing Committee.

The Committee appointed by the General Assembly of 1866, and continued by the Assembly of 1867, to confer with a similar Committee of the other Assembly in regard to the Reunion of the two branches of the Presbyterian Church, presented a report, which was referred to a Special Committee of Nine, to be appointed by the Moderator.

The Rev. Robert W. Patterson, D. D., a member of the Committee on Reunion, by unanimous consent, presented a paper embodying the reasons for his dissent from certain portions of their report. The paper was referred to the Special Committee of Nine.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Friday, 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 Auditing Committee reported that they had found the accounts of the Treasurer correct; they recommended its approval, and that it be printed in the Appendix to the Minutes. The report was adopted.

The annual reports of the Trustees of the Church Erection Fund, of the Trustees of the Presbyterian House, of the Executive Committee of the Ministerial Relief Fund, and of the Permanent Committee on Sabbath-schools, were read, and referred to the appropriate Standing Committees.

The Rev. John S. Easton, D. D., the Delegate of the General [14] Assembly of the United Presbyterian Church of North America, addressed the Assembly, and was responded to by the Moderator.

Adjourned until 8½ o'clock to-morrow.

Concluded with prayer.

Saturday, May 23d, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

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

The Committee on the Polity of the Church reported an Overture from the church of Covington, in the Presbytery of Crawfordsville, embodying the following resolutions:

1. When a church that owned a house of worship has become extinct, is it the duty of the Presbytery to take charge of said house and use or dispose of it for the benefit of the denomination, the laws of the State not forbidding it?

2. Have any but the members of a church the right to vote in the election of its trustees?

3. Have any but the members of a church the right to vote upon the relocation of its house of worship?

4. When a member, without asking for a letter, joins the church of another denomination, is it the duty of the session to strike his name from the Roll?

The Committee recommended the following answers: To the first question, by advising the memorialist to refer the question to the Presbytery to take legal counsel and act in the premises as may seem wise. To the second and third questions, by referring the memorialist to the laws of the State applicable thereto. To the fourth question, by referring to the action of the Assembly of 1853, (see Digest, pp. 41, 42, 45,) in respect to absent members and members withdrawing in a disorderly manner from their church relations.

The report was adopted.

The Moderator announced as the *Special Committee on Reunion*, Rev. Laurens P. Hickok, DD., LL.D., Rev. Joseph F. Tuttle, D. D., Rev. Samuel T. Spear, D. D., Rev. Henry B. Smith, D. D., LL.D., and Rev. Augustus T. Norton, with the Elders, Hon. William E. Dodge, Hon. Augustus P. Hascall, Edward Miller, and Samuel H. Mather.

The following paper was adopted and directed to be communicated by telegraph:

The General Assembly of the Presbyterian Church in session at Harrisburgh, Pa., sends fraternal and Christian salutations to [15] the General Assembly of the Presbyterian Church holding its sessions at Albany, N. Y., and suggests that the first morning hour of Tuesday be devoted by both Assemblies to prayer for the Divine guidance in their deliberation and action on the report of the Joint Committee on Reunion.

The Committee of Conference on Reunion presented the report of the Legal Advisers upon questions touching Property and vested rights as related to the matter of Reunion. The report was accepted and referred to the Special Committee on Reunion.*

The Records of the Synods of Illinois, Cincinnati, Onondaga, Wabash, Susquehanna, Ohio, Pennsylvania, West Pennsylvania, New York and New Jersey were, on the report of the respective examining Committees, approved as far as written.

*See Appendix for text of report.

The Committees on the Records of the Synods of Tennessee and Alta California reported the absence of the books, and were discharged. It was

Resolved, That the Stated Clerk be directed to remind the Synod of Alta California of its neglect of duty in the failure for several years to send its Records to the General Assembly for review.

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

The Committee on the Ministerial Relief Fund respectfully report,

That, on hearing and examining the report of the Executive Committee, they are more than ever impressed with the necessity and mercy, not to say the justice, of such a provision. There are few of our ministers who receive any more for their labors than a bare support under very rigid economy. Many on the frontiers and in the new settlements are called to endure great privation and much hardship. Some of the most devoted and laborious men, and among the most useful—men who, in other callings, would ordinarily have secured a competence—when they are worn out or disabled, are left with no means of support. Most of these, so far as has been discovered by the action of the Executive Committee, are among those who have spent their lives in the most difficult and needy fields, where their service necessarily involved both hardship and poverty. All the ministers who have been relieved by this Fund have received from their Presbyteries the most honorable testimonials of long-continued, most faithful, and successful labors. Some have been cut down in middle life, leaving widows who had shared in all their privations in the new settlements, and who were left with little children, destitute, and almost strangers, or among people who were scarcely able to aid them. The grateful expression of thanks to the Church and to God from some of these is most touching. It is blessed indeed to be able to give so much as a [16] cup of cold water to such disciples as these. Would our Lord be pleased that we should pass them by without either aid or sympathy?

The administration of the Fund appears to have been conducted with judicious and rigid scrutiny into the merits of each particular case; and according to rules which would seem to forbid, almost, the possibility of abuse.

Your Committee, therefore, beg leave to call the attention of all concerned to the resolution of the General Assembly of last year, requesting the ministers to preach on the subject of Ministerial Relief at an early day, and resolving, also, "That it be considered the duty of every church to take an annual collection for this cause."

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

Concluded with prayer.

Monday, May 25th, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The calling of the Roll was dispensed with until the closing session of the Assembly.

The Minutes of the last session were read and approved.

On the report of the respective Committees, the Records of the Synods of Indiana and Missouri, with exceptions, and those of the Synods of Genesee, Western Reserve, Minnesota, Albany, Michigan, Geneva, Wisconsin, and Utica, without exception, were approved as far as written.

The following communication was received from the other General Assembly:

"ALBANY, N. Y., May 25th, 1868.

"The General Assembly of the Presbyterian Church in session at Albany responds with warm Christian greetings to the salutations of the General Assembly of the Presbyterian Church holding its sessions at Harrisburgh, and have fixed the first morning hour of Tuesday for prayer to God for Divine guidance in their consideration and decision on the Reunion report."

The Standing Committee on Foreign Missions presented their report, which was accepted. Pending its consideration, the Assembly took a recess, and proceeded in a body to the Executive Mansion, where, after a brief reception and interview with the Governor of the Commonwealth,

Adjourned until 3 o'clock P. M.

Concluded with prayer. [17]

Monday, 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 Judicial Committee reported, as in order, a complaint of the Rev. Levi P. Crawford against the Synod of Peoria, and presented the documents in the case. The report was accepted and placed on the docket.

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

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

The report, with a resolution appended, was adopted, and is as follows:

The only paper which has been put into the hands of the Committee is the report of the Permanent Committee—a well-prepared and most interesting document, showing a conscientious and exemplary performance of duty on the part of that faithful Committee. The careful consideration of this report has suggested two very different sentiments: first, that since there is joy in the presence of the angels of God over one sinner that repenteth, there is cause for a transport of joy and praise in the Church at the last year's progress in the missionary work, as related in this report; and secondly, that there is cause also for extreme mortification at the exceedingly small measure of what has been given and done by our churches during the year in promoting this sacred work, as also here related. Of the 1560 churches of our denomination, more than half have contributed nothing, so far as appears; and the sum of the pecuniary contributions of the remainder is made up by the average of a fraction of a dollar from each church member.

We will name two other indications of a want of missionary interest. First, the place which Foreign Missions have held in the prayers of the churches, as appears in the small concern too commonly taken in the monthly meetings for prayer for the conversion of the world; secondly, the want of pains-taking to become acquainted and to extend acquaintance with the spiritual necessities and miseries of mankind, and with the toils, trials, sufferings, sacrifices, support, successes, and jubilant triumphs of our foreign missionaries.

Your Committee cannot but think that there is cause, too, for lamentation and wonder at the actual measure of interest in Foreign Missions in the general Church, as shown in the vast disproportion in distributing the means of evangelization among mankind. The unsearchable riches of redeeming mercy are, so to speak, a deposit in the hands of the Church for the benefit of the entire human race. Paul, regarding himself as one of the trustees of this infinite treasure, confesses himself, as in this be[18]half, "a debtor" to all men—Greeks and barbarians, wise and unwise; thus admitting that he might be charged with unfaithfulness in his sacred stewardship, if he

should fail to impart to the whole family of man, as much as in him lay, the infinite grace of God in his Son, our blessed Lord. And Paul, though there was, doubtless, a specialty of obligation in his case, was, nevertheless, an example of what is the common concern of the Church, collectively and individually. Nothing in Christianity is more certain than that every one of its professors is, in the same sense, if not in the same measure, that Paul was, "a debtor" to all mankind. The trusteeship, the stewardship of the great Apostle belongs, by character, to every Christian. To be a Christian is to be invested with it. The grace of Christ is bestowed on churches and individuals, in order to be distributed by them to others who will receive it. A charge to distribute it is contained in the grace of conversion. Christ has given no law to his followers more imperative than the great missionary commandment. There is not one of them, to whom this commandment does not attach itself with the infinite authority of our Divine Master. But apart from authority, every Christian, so far as he is one, is, in person and substance, in spirit and in life, devoted to Christ's cause, which is one and identical with the cause of missionary work. Interest in this cause is a spontaneous, irrepressible impulse of Christian life—a movement of the Divine nature in the soul of man, for the advancement of the Gospel as widely and as far as possible. This holy impulse is boundless, egressive; it can endure no limitation. To make it introactive, to confine it to self or to place, is to stifle it. Regressions, paroxysms, spasms, intestine strifes, sectarian animosities, are the natural effects of restricting it within any narrow pale. Expansion, even to the utmost ends of the earth, is the law of personal Christianity, the law of the spirit of life in Christ Jesus. What now is the just estimation of actual church life as developing itself in missionary operations? Let this question be answered in the light of a comparison between the measures of the Church's activity in the two departments of Christian work, the Domestic and the Foreign. Let the two be compared in one particular, the apportionment of the ministry to each. There is no preference of countries, or nationalities, or classes in the economy of evangelization. Distance may make delay unavoidable; there may be, there have been, obstructions to missions invincible except by miracle; but such accidental specialties apart, all parts of the world have an equal claim to evangelistic ministrations. But what is the fact as to the actual distribution of the ministry? Three-fourths of mankind are without the Gospel. These three-fourths, special circumstances apart, are entitled to three-fourths of the aggregate of the ministry. The one-fourth, nevertheless, has the whole number, minus the portion of about one to forty, or thirty at the most. What disregard of our Lord's great commandment! what repression of Christian life does this enormous inequality imply! [19] and what defalcation in the stewardship of the saving grace of God!

If there has ever been an alleviation of the guilt of this vast abuse of trust, there is none now. Obstructions to the spread of Christianity are past and gone. All the world is now open. Access to the remotest parts is free, and speed thither may be swift as the wind; swift even as lightning, knowledge may fly all abroad, from end to end of the world. The great Chinese empire, with its four hundred millions, has at last, to adopt the language of the Permanent Committee, been brought, not only to open its doors wide to the Western nations, but to come to us to seek our influence, instruction, and aid. What are these wonders of Almighty Providence but a call, loud as the archangel's voice, to our enlargement to the uttermost of the numbers of missionary men and women, and all the other necessary means of evangelism? Assuredly, the time has come for a new

beginning in the work of Foreign Missions. The date of the modern movement in this work was near the commencement of the current century. Inadequate as it has been, in all respects, the results of this movement are, in themselves, magnificent and wonderful; but compared to what remains to be achieved, they are almost too small to be taken account of. And the Church shall not forget that, if the late successes are encouraging, there are great offsets to them on the contrary part, most directly and intensely antagonistic to future progress. The world's career, during the past of this century, has been immeasurably in advance of that of the Church. A materialism, hitherto without parallel, characterizes the age. And what new forms of open and avowed opposition to evangelical truth are, at this moment, exceedingly predominant and no less flagrant and triumphant! If there be not a development of life and action in the Church, adequately large and intense, to meet and conquer these mighty forces of evil, what hope is there for the progress of the cause of Christianity at home or abroad? True, when the enemy cometh in like a flood, we may expect that the Spirit of God will lift up a standard against him; but what standard does the Holy Spirit ever lift up besides a regenerated, reinvigorated, and a sufficiently energetic and heroical Church? What ground is there, in reason or in Scripture, for the expectation of progress for Christianity, whether at home or among the heathen, but an inauguration of a new era of Christian life? Is not a Pentecostal outpouring, like that at the beginning, needed at this moment? Does not every minister and every Christian behoove to receive such a baptism, especially of the Holy Ghost and of fire?

While urging the necessity of a vastly enhanced earnestness in the interest of Foreign Missions, your Committee are conscious of no restraint to their earnestness from an apprehension of detracting from earnestness or success in domestic evangelism; on the contrary, they would be constrained to press this necessity to the uttermost, were their ultimate motive the highest interest of [20] the Church at home. The two interests are one, interdependent and indivisible. In the view of your Committee, there is not, in the whole world, a more important work than that of thoroughly Christianizing the great American Republic. But it needs no reasoning to prove that the sending forth of foreign missionaries, with ample support for them, in whatever numbers and at whatever expense, instead of diminishing, would, by the very movement and by a favorable reaction on the domestic churches, be directly and indirectly only gain, and the richest gain to the latter. In confirmation of this, let the appeal be made to the history of Christianity at the apostolic epoch and thenceforward, without exception, through the entire course of the Christian Church.

The Permanent Committee's correspondence with our missionaries is entitled to the large space which it occupies in their excellent report. While their correspondence expresses, on the part of the Committee, as representing our churches, cordial and warm sympathy with our dear missionary brethren in their trials and sacrifices and arduous labors, it elicits from them expressions of patience, courage, cheerfulness, and joyous faith and hope, which exceedingly endear them to us as servants of our blessed Lord and Saviour, who for the sake of advancing his cause and honor, by extending his kingdom in the far distants parts of the earth, have counted all things comparatively but loss, and are more than willing, if need be, to suffer the loss of all things.

The Rev. Daniel W. Poor, D. D., the Rev. Theodore S. Brown, the Rev. Robert Aikman, Mr. William Churchill, and Mr. William E. Dodge, Jr., are

recommended for election on the Permanent Committee of Foreign Missions to the full term of three years.

Supplement to the Report of the Standing Committee on Foreign Missions.

Resolved, That the Permanent Committee on Foreign Missions be instructed to take measures, at their earliest convenience, to ascertain in how many of our churches Monthly Concerts are held; and that, with a view to gathering up this and other facts bearing on the subject, they publish and send to the pastors, and, in case of vacant churches, to the Clerks of sessions, circulars, asking the following and such other questions as may seem advisable:

1. Have you a Monthly Concert in your church?
2. How is it conducted?
3. How long has it been in operation?
4. On what evenings is it held?
5. In what estimation is it held in the church and congregation?
6. What is the average attendance?
7. What are the average contributions?
8. Are you supplied with the Missionary Maps? [21]
9. Are there any special features of your Monthly Concerts which you would commend to others?
10. If you have no Monthly Concerts, will you state why it is?
11. If the attempt has ever been made to have a Monthly Concert in your church and has failed, on what ground was the failure?
12. Will you do your best to organize a Monthly Concert?

And that the Committee embody the results of the facts thus ascertained in their report to the next General Assembly, with such suggestions and recommendations as in their judgment may seem to be called for.

Resolved, That a minute, expressive of the sense of this Assembly, with reference to the seven hundred churches delinquent in the cause of Foreign Missions, be prepared and reported by a Committee consisting of Rev. Thomas H. Skinner, D. D., Rev. Newton J. Conklin, and Elder Daniel B. Greene.

The Committee on the Polity of the Church reported an Overture, asking that the degree of Deacons be defined, and the proper method of its recognition be indicated; they recommended that the Overture be answered by reference to the Form of Government, Chapter VI., and the Digest, pp. 47, 48, and 468.

The report was adopted.

The same Committee reported a paper from the Presbytery of Cayuga, referring to "the revision of subjects for church collections, and a new issue of blanks corresponding to the revision," with a recommendation that the subject be referred, with power, to the Stated Clerk, with the Secretaries of Home Missions, Education, and Church Erection.

The report was adopted.

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

Concluded with prayer.

Tuesday, May 26th, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The Minutes of the last session were read and approved.

The Special Committee, to whom was referred the report of the Joint

Committee on Reunion, presented their report, which was accepted. Pending its consideration,

The Rev. Richard H. Richardson, D. D., and the Hon. Henry W. Green, LL.D., Delegates of the General Assembly of the Presbyterian Church in session at Albany, N. Y., addressed the Assembly, and were responded to by the Moderator. [22]

The consideration of the report of the Special Committee was resumed, and continued until the hour of adjournment.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Committee appointed with reference to churches delinquent in the cause of Foreign Missions, presented a report, which was adopted, and is as follows:

The Committee appointed to prepare a minute relating to the churches which appear as having contributed nothing the past year to the cause of Foreign Missions present the following:—

The Assembly regard the reported delinquency of these churches—the majority of our whole number—as cause for profound regret and sorrow. It is aware that these churches, for the most part, are the smaller and feebler ones; but surely they might have given something; and their offering, irrespective of amount, would have been acceptable to Him whose estimation of liberality is not according to its amount, but according to the measure of sacrifice it costs. Not the sum given, so much as what is left to the giver, is his principle of estimation. This was the principle according to which the poor widow's two mites, which make a farthing, was reckoned as larger liberality than all the gifts of the rich, who remained rich after giving. There is not a member of these churches, in whom the spirit of self-sacrifice might not have been effectual to the contribution of something; and that something, however small, would have been accounted by our Saviour a valuable gift to the treasury of the American Board. The giver, at least, would have been no loser by it. As there is no Christian duty of higher obligation, so there is no Christian grace of higher excellence than that charity which, in the name and interest of our blessed Lord, sacrifices her own for the advantage of others. If, therefore, the Assembly had respect only to the highest good of the delinquent churches, they would have a sufficient motive for regretting the withholding of their gifts. But he, who knows the "works" of his churches, would not have withheld his blessing from their self-denying exercise of charity, whereby it would have become available to an extent not to be defined, and in advancing the great foreign missionary work. Wherefore,

Resolved, That this Assembly, in view of the fact that the majority of our churches appear to have given nothing to the cause of Foreign Missions during the year, implores the ministers, [23] elders, and members of these delinquent churches to consider afresh what they owe to their divine Master, who has redeemed them by his blood, and to the perishing millions of the heathen world, and to inquire whether they should hope to be approved and blessed of him while they so fail to obey his great missionary commandment.

Your Committee beg leave to add to their report, though not strictly embraced in the subject-matter referred to them, some practical suggestions in regard to the general subject of beneficence, especially in our weaker

churches. No doubt the want of attention to systematic beneficence is aggravated by the short stay of pastors and stated supplies. They lack, to some extent, the incentive and the opportunity for training their people to correct habits in this matter. This cause of the admitted evil we cannot control. We must rather seek to reach the best attainable results in spite of it. The great removable causes we think to be ignorance and indifference. We seek a radical change. This is a work of time and much prayerful labor. Yet to have secured the desired result is worth all it will cost. When and how, then, shall we seek to effect it?

Begin with the children of the Sabbath-school. Strive to impress them with a sense of God's love, and of the value of the Gospel to them, and, with their privileges, contrast the privations of children in the heathen world, and even in the less favored parts of our own country. Children can understand the wants and woes of children, and can easily be taught the habit of relieving them. Then the habit of the child becomes the habit of the man. These considerations may often be brought before the minds of our children, though not always in connection with direct appeals for money. Never try to pump sympathy from an empty, careless heart. Rather by suitable means awaken, develop, and fill up, till the overflowing heart yields a living and life-giving stream.

Put the Monthly Concert of prayer in such a place and time as to find the people, and then make it a live missionary meeting. Enlist as many as possible in its exercises, and, so far as possible, enlist some one from every family as a contributor to the general interest. Appoint committees to glean facts from every missionary field, and to report its successes and its wants. And with frequent prayer mingle hints and suggestions of practical duty with the facts of the missionary world. Here, as in the Sabbath-school, let it be a primary aim to secure an intelligent appreciation of the wants of the world, and, this attained, to enforce personal obligation and secure personal interest and action. Scolding has no place in the plan. What the love of Christ will not constrain men to do, who clearly see what is needed, and have been taught prayerfully to ask, "Lord, what wilt thou have me to do?" we see no effective way of accomplishing. The pastor, minister, Sabbath-school superintendent, or whoever, for the time being, is fairly responsible for leading in this work, we urge and [24] exhort at once to set earnestly about it. If elders or members are cold and negligent, let them not be approached primarily with a demand for money, but rather, in some way, seek to engage them in reading up in missionary facts, and then in combining and stating those facts to others less able to do the work for themselves, and thus lead on, gradually enlisting all classes, until giving will be a natural and necessary relief to a grateful and glowing heart. The Monthly Concert should never have a collection, in the technical sense, but always a grateful free-will offering, as its final act of worship.

In conclusion, we assume to lay neither command nor burden on any, but, through the pastors and elders of the churches, send to all the brethren our Christian greeting, and ask them to review this subject with earnest prayer before God, only reminding them that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty," and that "the Lord loveth a cheerful giver."

The Committee on Bills and Overtures reported a memorial of the Synod of Minnesota, asking the Assembly to memorialize Congress, to apply the criminal laws of the States to the Indian tribes of the Territories, and, on the recommendation of the Committee, the Rev. Frederick A. Noble, Rev. John C. Smith, D. D., Rev. John Rankin, and the Elders H. Knox Taylor

and Edward Miller, were appointed a Special *Committee* to prepare such memorial.

A communication from the Rev. George W. Musgrave, D. D., Chairman of a Committee appointed by the Presbyterian National Union Convention, held at Philadelphia in November, 1867, inclosing the basis of union adopted by that body, and asking for it the consideration of this General Assembly, was read, accepted, and placed on the docket.

The consideration of the report of the Special Committee on Reunion was resumed, and was continued until the hour of adjournment.

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

Concluded with prayer.

Wednesday, May 27th, 8½ A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The Minutes of the last session were read and approved. [25]

The consideration of the report of the Special Committee on Reunion was resumed, and, after a protracted discussion, was recommitted.

The Rev. J. Romeyn Berry, D. D., the Delegate of the Reformed Church in America, addressed the Assembly, and was responded to by the Moderator.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Wednesday, May 27th, 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 Reunion again presented their report, which was considered until the hour of adjournment.

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

Concluded with prayer.

Friday, May 29th, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The Minutes of the last session were read and approved.

The consideration of the report of the Special Committee on Reunion was resumed, and, after discussion, its further consideration was suspended for the present.

It was then

Resolved, That, before proceeding to take the vote upon the report of the Special Committee on Reunion, the Roll be called, that any member may express his dissent from any article of the proposed terms of Reunion, and that such dissent be entered on the record.

In accordance with this action, the Roll was called, and the following members expressed their dissent from the 2d and 10th articles of the Basis proposed by the Joint Committee on Reunion, namely: the Rev. Henry A. Nelson, D. D., Rev. Timothy Hill, and Elder Jason Yurann; Elder Eli R. Miller expressed his dissent from the 2d article; and the following members expressed their dissent from the 10th article, namely: Ministers, William Waith, T. Ralston Smith, D. D., William T. Eva, Joseph Vance, Frederick A. Noble, William A. McCorkle, Ira M. Weed, Charles S. Adams, C. Solon Armstrong, Henry B. Eldred, Warren Taylor, David E. Beach, Edward D. Morris, D. D., A. Alexander Jimeson, Evan L. Davies, Charles H. Marshall, Henry S. Little, John [26] B. Fowler, George Duffield, Jr., George M. Jenks,

Robert W. Patterson, D. D., Arthur Swazey, John H. Walker, George D. Young, John M. Brown, and Thomas Brown; and the Elders, Hon. Frederick H. Hastings, Merrill N. Hutchinson, Samuel T. Bodine, Daniel B. Greene, Matthew Newkirk, Daniel S. Beaver, and John De Clue.

The report of the Special Committee was then taken up, amended, and unanimously adopted. The Rev. Robert W. Patterson, the Rev. Arthur Swazey, the Rev. J. Ambrose Wight and Elder Richard Edwards were excused from voting.

The report of the Reunion Committee of fifteen is as follows:—

Report of the Committee on Reunion.

The Committee, appointed by the General Assembly of 1866, to confer with a similar Committee of the other Assembly, in regard to the Reunion of the two branches of the Presbyterian Church; and continued by the Assembly of 1867, with directions and instructions to co-operate with the other Committee in furtherance of the object, and "report to the General Assemblies of 1868 any modification of the terms of Union which might seem desirable to the Joint Committee in view of any new light that may have been received during the year,"—would now respectfully report:—

That the two Committees again assembled in joint meeting, in the city of Philadelphia, on Wednesday A. M., the 11th of March, 1868, and continued in conference reviewing the terms of Union, with the further light which they had received, till Saturday afternoon, the 14th, when, having finished the important business with which they were intrusted, they finally adjourned.

Every member of these large Committees was present with the exception of Rev. Dr. Hitchcock, of Ohio, absent in Europe, Rev. Dr. Howard, of Pennsylvania, detained by severe illness, and Judge Strong, of Missouri, prevented by unavoidable professional engagements. Rev. Dr. Patterson, of Illinois, arrived from a foreign voyage, after a long absence, in season to meet the Committee; but, feeling himself obliged to leave for home on Thursday afternoon, did not participate in the final action. This large and patient attendance was a new indication of the deep interest, which is felt throughout the country in the subject under consideration, and also of the profound sense of responsibility on the part of the several members of the Joint Committee, charged to take action in a matter, which must affect extensively and permanently the interests of our country and the kingdom of our Lord Jesus Christ.

To our regret, the report expected from the legal advisers appointed to investigate questions of property and vested rights was not received, owing to the death of Mr. Daniel Lord, and the fact that Judges Strong and Sharswood had declined to act in the premises, because of their present official position on the [27] Bench. After filling a vacancy by the appointment of Hon. William M. Porter, of Philadelphia, we requested the Legal Committee to meet as soon as practicable and prepare their report, which will be submitted by them directly to the Assemblies.

To affirm that all the meetings of the Joint Committee were distinguished, as heretofore, by Christian courtesy and kindness would be but a faint expression of the truth. This sentiment of fraternal confidence and regard assumed such forms of expression, that all who participated in the conference will be sure to remember it, as one of the greatest and happiest privileges of their lives. This kindness of feeling, however, did not repress or modify the utmost frankness in the statement of difficulties, real and alleged, on either side. It ought to be stated distinctly, in justice to all the many interests

and sections represented by these Committees, that there was not the least reserve in the expression of the objections, which had been urged in any quarter, against the proposed reunion. So frank and explicit was this utterance, that at times it appeared as if honest differences of opinion would render success uncertain. But the effect of continued and candid conference was the increase of confidence, through the correction of misapprehensions and the removal of obstacles, so that the very clouds, which threatened to obscure the light, arranged themselves at last so as to reflect and increase what they could not hide. The prayers of many churches and conventions, in different parts of the country, known to the Committee to be ascending to God in their behalf, were abundantly answered in the entire harmony and unanimity to which they eventually attained. By this unanimity it is not meant, that in every article and act of the Committee the preferences of each member were fully met; but that all were finally agreed, that the basis of Union now to be reported was, in the circumstances, the best that could be framed in the way of adjusting divers conflicting views and interests; and as such it was adopted, in the final vote, with entire unanimity, pledges of cordial support, and sincere thanks to Almighty God.

Your Committee are fully persuaded that, if the ministers, elders, and members, of both branches of the Church had been present at our recent conferences, seen what we saw, and heard what we heard, they would heartily join in the result which was reached by their representatives. With this belief the Committee have judged it expedient and proper, to accompany their report with such explanatory words, as may serve to convey to others the facts and motives which proved of such weight to themselves.

Your Committee were not at liberty to forget or overlook the premises upon which they received their appointment. The resolution of the General Assembly (O. S.) in which this movement originated, expressed the "earnest desire" of that body "for reunion at the earliest time consistent with agreement [28] in doctrine, order, and polity, on the basis of our common standards and the prevalence of mutual confidence and love." The General Assembly, (N. S.) in responding to this action by a similar vote, expressed "its earnest wish for reunion" on a similar basis.

This earnest desire for union, as confessed by both bodies, is a fact which antedates the appointment of your Committee. They were not commissioned to inquire whether it existed, or to take measures to excite and promote it. The existence of this acknowledged sentiment was the basis upon which the two Committees were appointed. These premises assumed, the position occupied by the Joint Committee, and the point of view from which they should survey their work, were already decided by both Assemblies.

The desirableness of Reunion, if it can be consummated on satisfactory terms, is not to be treated and put aside as a blind and imbecile impulse; it is the act and expression of Christian wisdom. The movement, thus inaugurated and advanced, was not made necessary by the condition or prospects of either of the bodies now in conference. Each is thoroughly organized, equipped, and prosperous. Neither needs the accession of the other for its own sake merely. The motives which impel to union are higher and greater than any which pertain to denominational advantage. They relate to the welfare of the whole country, and the kingdom of our Lord in all the earth. On this high ground, chosen for them in the providence of God, by the action of both Assemblies, the two Committees took their stand, inclined in advance, when any concessions were to be made, that the lesser preference should defer to the greater and the stronger.

The changes which have occurred in our own country and throughout the

world, during the last thirty years—the period of our separation—arrest and compel attention. Within this time the original number of our States has been very nearly doubled. It was in the year 1837 that what is now the great and prosperous State of Michigan was admitted into the Union. Florida, Texas, Wisconsin, Iowa, California, Minnesota, Oregon, Kansas, Nevada, Nebraska, have followed in rapid succession; with numerous Territories already organized, soon to take their places in the National Union. And all this vast domain is to be supplied with the means of education and the institutions of religion, as the only source and protection of our national life. The population crowding into this immense area is heterogeneous. Six millions of emigrants, representing various religions and nationalities, have arrived on our shores within the last thirty years; and four millions of slaves, recently enfranchised, demand Christian education. It is no secret that anti-Christian forces—Romanism, Ecclesiasticism, Rationalism, Infidelity, Materialism, and Paganism itself—assuming new vitality, are struggling for the ascendency. Christian forces should be combined and deployed according to the new movements of their adversaries. It is no [29] time for small and weak detachments, which may easily be defeated in detail. A lesson has been given us in recent years, as to the ease with which diversities of sentiment may be harmonized and combined in one purpose to maintain the national life. The time has come when minor motives should be merged in the magnanimous purpose, inspired both by patriotism and religion, to Christianize the whole country.

The necessity of a closer union among Christians of a common faith and order has come to be felt, in a new sense, by the members of our several churches. It cannot be denied, that there exists a widespread and earnest longing for more of visible unity among all classes of Christian people. This is especially noticeable among the most intelligent, active and generous in our connection. Responding to the teachings and challenges of the pulpit, the laity in our large cities and towns have entered upon a new stage of Christian activity, demonstrating the possibility of practical union in the stewardship of Christ. In many quarters there is an evident increase of evangelic life and energy. With these facts well authenticated before them, your Committee feel that, should the elements now stirred and converging toward union be diverted and repelled from their object, the effect would be most disastrous on the prospects of true religion. If the hearts of Christian people, combined already throughout the land in Christian work, should be disappointed as to that organic union which they crave, and this, through differences asserted by the clergy, which the laity either do not understand or with which they have no sympathy, the certain effect will be to lessen the sentiment of respect and confidence on their part toward their appointed leaders, and weaken the force of paramount motives.

Nor is the proposed union desirable on our own account only. It is inevitable that its effects should be felt throughout the whole of Christendom. Many of the ecclesiastical organizations of Protestant Europe had their origin in remote controversies connected with the Reformation. That was a time for the assertion of truth, rather than for the expression of love. It was not so much a season for extending Christianity as for purifying and preparing it for future aggression. If we must judge now, that segregation was then carried to an extreme beyond what was required by necessity and Christian charity, surely we possess peculiar advantages in this country and age, for availing ourselves of a wiser and happier policy. Nothing is so long-lived and inveterate as ancestral memories and prejudices. Before the world we are now engaged, as a nation, in solving the problem

whether it is possible for all the incongruous and antagonistic nationalities thrown upon our shores, exerting their mutual attraction and repulsion, to become fused in one new American sentiment. If the several branches of the Presbyterian Church in this country, representing to a great degree ancestral differences, should become cordially united, it must have not only a direct effect upon the question of our national unity, but, reacting by [30] the force of a successful example on the Old World, must render aid in that direction, to all who are striving to reconsider and readjust those combinations, which had their origin either in the faults or the necessities of a remote past. The results of our present movement are eagerly observed by many, and its success or failure must inevitably affect other efforts, at home and abroad, looking to the consolidation of other branches of the Christian Church; nor can we doubt that, if any hindrance should frustrate the consummation of that union now contemplated by ourselves, a pang of grief and disappointment would be felt not only in our own country, but throughout Protestant Christendom.

The third of a century, the life of a whole generation, has indeed wrought wondrous changes, of the greatest promise for the future. Another order of things exists. Old causes of irritation are removed. A new generation in the ministry and the membership of the Church has arisen, with little sympathy for those controversies that resulted in division. A new evangelic spirit is abroad, like the breath of spring, inviting to a new style of action.

It would have betrayed a criminal temper, on the part of your Committee, had they been indifferent to those events and sentiments to which they owe their own appointment, and under the influence of which they addressed themselves honestly, patiently, and prayerfully to the duty assigned to them. The result of their deliberation is embodied in the following document, which they now submit for the consideration of the Assemblies:

Proposed Terms of Reunion between the two Branches of the Presbyterian Church in the United States of America.

The Joint Committee of the two General Assemblies of the Presbyterian Church, appointed for the purpose of conferring on the desirableness and practicability of uniting these two bodies, deeply impressed with the responsibility of the work assigned us, and having earnestly sought Divine guidance, and patiently devoted ourselves to the investigation of the question involved, agree in presenting the following for the consideration, and, if they see fit, for the adoption of the two General Assemblies.

Believing that the interests of the Redeemer's kingdom would be promoted by healing our divisions; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely-appointed work; that the main causes producing division have either wholly passed away, or become so far inoperative, as that Reunion is now "consistent with agreement in doctrine, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love;" and that two bodies, bearing the same name, adopting the same Constitution, and claiming the same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations; and regarding it as both just and proper, that a Reunion should be ef[31]fected by the two Churches, as independent bodies, and on equal terms; we propose the following Terms and Recommendations, as suited to meet the demands of the case:

1. The Reunion shall be effected on the doctrinal and ecclesiastical basis

of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice: the Confession of Faith shall continue to be sincerely received and adopted, "as containing the system of doctrine taught in the Holy Scriptures;" it being understood, that this Confession is received in its proper, historical—that is, the Calvinistic or Reformed—sense; it is also understood, that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church, as they have hitherto been allowed in the separate Churches: and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

2. All the ministers and churches, embraced in the two bodies, shall be admitted to the same standing in the united body, which they may hold in their respective connections up to the consummation of the union; imperfectly organized churches shall be counseled and expected to become thoroughly Presbyterian, as early, within the period of five years, as is permitted by the highest interests to be consulted; and no other such churches shall be hereafter received.

3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the United Church.

4. The official records of the two branches of the Church, for the period of separation, shall be preserved and held as making up the one history of the Church; and no rule or precedent, which does not stand approved by both the bodies, shall be of any authority, until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

5. The corporate rights, now held by the two General Assemblies, and by their Boards and Committees, shall, as far as practicable, be consolidated, and applied for their several objects, as defined by law.

6. There shall be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church, which the churches shall be encouraged to sustain, though free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the union shall be effected, the General Assembly shall reconstruct and consolidate the several Permanent Committees and Boards, which now belong to the two Assemblies, in such a manner as to represent, as far as possible, [32] with impartiality, the views and wishes of the two bodies constituting the United Church.

8. The publications of the Board of Publication, and of the Publication Committee, shall continue to be issued as at present, leaving it to the Board of Publication of the United Church to revise these issues, and perfect a catalogue for the joint Church, so as to exclude invidious references to past controversies.

9. In order to a uniform system of ecclesiastical supervision, those Theological Seminaries that are now under Assembly control may, if their Boards of Direction so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, as far as may be, into their Constitutions, the principle of Synodical or Assembly supervision; in which case, they shall be entitled to an official recognition and approbation on the part of the General Assembly.

10. It is agreed, that the Presbyteries possess the right to examine minis-

ters applying for admission from other Presbyteries; but each Presbytery shall be left free to decide for itself when it shall exercise the right.

11. It shall be regarded as the duty of all our judicatories, ministers, and people in the United Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and, in order to avoid the revival of past issues, by the continuance of any usage in either branch of the Church that has grown out of our former conflicts, it is earnestly recommended to the lower judicatories of the Church, that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

12. The Terms of the Reunion, if they are approved by the General Assemblies of 1868, shall be overtured to the several Presbyteries under their care, and shall be of binding force, if they are ratified by three-fourths of the Presbyteries connected with each branch of the Church, within one year after they shall have been submitted to them for approval.

13. If the two General Assemblies of 1869 shall find, that the Plan of Reunion has been ratified by the requisite number of Presbyteries in each body, they shall, after the conclusion of all their business, be dissolved by their respective Moderators, in the manner and form following, viz.:—Each Moderator shall address the Assembly over which he presides, saying, "By virtue of the authority delegated to me by the Church, and in conformity with the Plan of Union adopted by the two Presbyterian Churches, let this Assembly be dissolved; and I do hereby dissolve it, and require a General Assembly, chosen in the same manner, by all the Presbyteries in connection with this body, and all those in connection with the General Assembly meeting this year in ————, to meet in ————, on the ———— day of May, A. D. 1870; and [33] I do hereby declare and proclaim, that the General Assembly thus constituted will be the rightful General Assembly of the Presbyterian Church in the United States of America, now, by the grace of God, happily united."

Signed by order of the Joint Committee.

CHARLES C. BEATTY, *Chairman.*
EDWIN F. HATFIELD, *Secretary.*

Philadelphia, March 14, *A. D.* 1868.

It will be observed that the Committee have agreed upon a few modifications of the Basis of Union, reported in May, 1867; this, not so much from any change of opinion on their own part, as with a view, if possible, of preventing or correcting misapprehension, and to meet, more fully, the views and wishes of the bodies which they represent.

In reference to the First Article, containing the doctrinal basis, the language employed is so explicit, that the Committee believe it will prove satisfactory to all who desire union on the terms of Christian confidence and honor. First of all, following the order of the "Constitutional Questions" proposed by our Form of Government to all who are ordained to the ministry and eldership of the Presbyterian Church, we assert the great Protestant principle—the sole supremacy and undivided authority of the Word of God, in all matters of faith and practice: assigning to this the foremost place above Church, Creed, Confession, School, and System.

Magnifying the Inspired Scriptures, we next adopt, indorse, and honor, our common Confession, as "containing the system of doctrine taught in the Holy Scriptures." So far as they were concerned themselves, the Committees would have been content to rest in this prescribed form of words, as

received and used by Christian brethren. Unhappily, misapprehension, prejudices, and distrust are engendered by divisions, to obviate which the Committee have endeavored to modify the language of their former report, thought by some to be ambiguous, so as to make it precise, without surmising or exaggerating differences of opinion.

In their judgment, the line of distinction between the two Assemblies, as now drawn, does not consist, as some have supposed, merely in theological diversities. The same Confession is adopted by all. It is adopted in the same terms as containing the same system. To make this agreement the more determinate, the Committee have given this system its historic name. At the same time that we mutually interchange these guarantees for orthodoxy, we mutually interchange guarantees for Christian liberty. Differences always have existed and been allowed in the Presbyterian Churches in Europe and America, as to modes of explaining and theorizing within the metes and bounds of the one accepted system. What exists in fact, we have undertaken to express in words. To put into exact formulas what opinions [34] should be allowed and what interdicted, would be to write a new Confession of Faith. This neither branch of the Church desires. Your Committee have assumed no such work of supererogation. Neither have they made compromises or concessions. They append no codicil to the old symbols. They have asserted, as being essential to all true unity, the necessity of adopting the same Confession and the same system, with the recognition of liberty on either hand, for such differences as do not impair the integrity of the system itself; which is all the liberty that any branch of the great Calvinistic family of churches has ever claimed or desired. Your Committee cannot see how it was possible for them to employ language more precise and guarded, unless they were prepared to substitute "private interpretations" for the recognized standards of the Church. To go further in either direction than they have done would certainly lead to useless and endless "strifes of words." Language somewhere must find a limit. It would be impossible so to frame expressions on this subject, that those who are opposed to Reunion may not find occasion to cavil and object. But the Committee hope and trust that the Article now reported will commend itself to all fair-minded men, as containing what is precise, yet not exclusive; definite, yet not rigid; specific, yet not inflexible; liberal, without laxity; catholic, without latitudinarianism. If exact uniformity in all shades of opinion in technical adjustments, in philosophic theories, be regarded as essential to union, we should earnestly recommend the indefinite adjournment of the present movement. Nor would consistency allow us to rest here; our present organizations should be dissolved and exchanged for disintegration and individualism.

Nothing need be said in vindication of the Second Article, to those who are fully informed concerning the churches referred to therein. Your Committee had to deal, not with abstractions, but with facts and realities. The churches here described originated in a policy which was itself inaugurated by a remote necessity; their number is limited, and cannot be increased; the terms of their relationship are prescribed and limited also; their Presbyterian relationship is at present cordial, happy, and eminently useful; and some of them are deemed, by the Presbyteries with which they are connected, as among their most efficient and excellent churches. As nothing is intended by our action to disturb the present relations of these churches, so nothing is designed to be done, at any time, which can be regarded as inconsistent with good faith and honor; but such statements were made by those members of the Joint Committee more immediately representing the sections of

country in which these churches exist, as led the Committee to believe, that the friendly counsel contained in this Article would prove not unacceptable to these churches themselves, and that the specification of a definite time might be an aid to them in perfecting that organization which is now suggested by Christian expediency. [35]

The several Articles, which contemplate the combination and readjustment of the respective Boards and Committees of the two Assemblies, look only to economy and increased efficiency.

The recommendation contained in the Eighth Article calls for the briefest explanation, as it is believed that it will prove more satisfactory than the former Article, to which various objections were made. No disposition was manifest in the Committee to press invidious distinctions and preferences. Neither Publishing Committee is to supersede or indorse the other. Both, earnestly engaged at present in publishing what is received by the churches at large as valuable literature in theology and practical religion, are advised to continue as now organized, till such a new Board or Committee shall be appointed in the United Church, as, it may be supposed, would be prompted by every instinct of Christian propriety to omit painful and invidious references to past strifes, leaving undisturbed what is now, and ever must be, highly prized by all our ministers and churches.

As to the action of the Committee concerning Theological Seminaries, as embodied in Article Ninth of their report, all difficulty springs from the obvious fact, that there is no authority which is competent to forbid the endowment of Seminaries at any time by any individuals in our connection. Those Theological Seminaries, which are now independent of ecclesiastical control, were founded before the disruption, and endowed by men representing alike what are now known as Old and New School Churches. What was done then may be repeated again. A recommendation, looking to some uniformity of ecclesiastical supervision, is all which the Committee felt to be within their province or that of the Assembly; except that those Seminaries, now belonging to either branch of the Church, should have every guarantee and protection for their chartered rights which they might desire.

A new Article, here designated as the Tenth, has been introduced, in which some concession has been made on both sides, designed to reconcile conflicting claims and usages. Many churches and Presbyteries, in both Assemblies, claim the right, as now expressed in formal vote, of pronouncing upon the expediency of admitting, to their own membership, those who bear testimonials from correlative bodies. One Assembly now makes this obligatory upon all the Presbyteries. The Committee recommend the recognition of the right, and the abolition of the imperative rule. As all difficulties springing from this cause had their origin in times of suspicion and distrust which, it is hoped, are passing away, it is believed that the whole matter may safely be left to adjust itself in a new era of confidence and harmony. In this connection, however, the Committee would particularly refer to the next article, (No. 11,) which emphasizes the duty of all our judicatories to study the things which make for peace, and earnestly recommends to the Presbyteries to conform to earlier and more ancient usages. The examination of min[36]isters passing from one Presbytery to another is altogether unknown to the Presbyterian Churches of Scotland and Ireland; nor was it originally practised in our own. The extent of territory covered by the Presbyterian Church in the United States may have been one reason for another method, in later years, in our own country; but, inasmuch as the right and usage asserted and defended by some, and denied and discarded

by others, were related to controversies which are past, the Committee are confident that practical difficulties, from this quarter, will be obviated by the adoption of their entire action in the premises. Amid the diversified practices which now prevail as to this subject in both branches of the Church, this recommendation of the Committee was designed to allay, and not to promote, distrust and suspicion.

That some changes must be made in the present method and ratio of representation is apparent from the size of the two Assemblies. Differences of opinion also have long existed in both branches, as to the powers and prerogatives of the General Assembly, as now exercised. Many are jealous and apprehensive lest these may transcend the limits of expediency and Constitutional Law. Whether the proposed Reunion would create the necessity of enlarging the authority of the local Synods and modifying somewhat the power and province of the General Assembly, is a subject upon which, as not having been referred to them, the Committees have not felt at liberty to make suggestions or to take action, beyond that of commending it to the attention of the two Assemblies, which they do in the following terms, to wit:—

"The Joint Committee recommend that each of the two General Assemblies of 1868 appoint a Committee of five, to constitute a Joint Committee of ten, whose duty shall be to prepare and propose to the first General Assembly of the United Church a proper adjustment of the boundaries of Presbyteries and Synods.

"This Committee shall also recommend to the General Assembly any amendments of the Constitution, which they may think necessary to secure efficiency and harmony in the administration of a Church so greatly enlarged and so rapidly extending."

Thus have the Committee discharged the duty with which they were intrusted. Having acted to the best of their ability, according to all the wisdom they could command, their responsibility ceases. The grave necessity of decisive action is now devolved on the respective Assemblies and Presbyteries of the Church. That this responsibility transcends what ordinarily occurs in the life of men, no one will question.

The Union contemplated in this report is one based on "mutual confidence and love." The Committees are aware that they have personally enjoyed peculiar opportunities, in the way of intimate fraternal intercourse, for the cultivation and expression of these Christian sentiments. Whatever differences may exist among themselves on subordinate matters, they have come to rest in mutual confidence concerning that which is of paramount import[37]ance. If the same sentiment prevails throughout the whole Church, organic Union cannot be prevented; if it should prove to be wanting, no technical formulas, no cautious definitions, no well-guarded conditions, can produce union of any value or permanence. There is a so-called unity, which is like the freezing together into one solid mass of all incongruous and heterogeneous substances. Such icy compression is undesirable. There is another unity, which the Holy Ghost has compared to the living "body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," making "increase of the body unto the edifying of itself in love." Such is the Divine model of ecclesiastical Union, combining diversity and harmony, liberty and love, and the whole instinct with life, and predestined to growth and perfection. Love demands few conditions, and confidence builds on something better than verbal guarantees. Your Committee have never expected to reconcile all local interests, all private preferences, all personal memories and preju-

dices. Content are they, if the Articles of Agreement, herewith reported and recommended, approve themselves to the thoughtful and judicious in both branches of the Church, as suited to promote, not the advantage of any school or sect, but the healthful vigor of the entire Church, the prosperity of the whole country, the honor of our adorable Lord.

We make no computation of majorities and minorities, in the United Church, as related to past distinctions. We recognize no such idea as one body absorbing the other; our whole action is based on the principle of two bodies, now independent and equal, becoming assimilated and fused together in cordial "agreement as to doctrine, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love." In such a sublime act, something must be trusted to the power of Christian sentiment; something left to be accomplished by faith in one another, as well as in our common Lord. Signs are visible in every quarter of increased confidence among Christian churches and ministers, long separated by ecclesiastical differences, now yearning for more of unity. As well might we deny the return of spring and the putting forth of buds and the tender grass, as question this obvious fact. Do not events indicate a Divine leadership which it is our wisdom to observe and obey? Results have already been reached, under Pentecostal effusions of the Spirit from on high, surpassing the most sanguine expectations, rebuking unbelief, dissolving prejudice, and betokening greater things to come. Some things must be referred to the past. If we face the sun, our shadows are behind us. "Let the dead bury their dead." It is our Lord himself who teaches us, that all which is personal and private should be held subordinate to the claims and affinities of his kingdom. What was tolerated once may not be justified now. The future cheers and animates us with brightest prospects. The voice of the Son of God rebukes the weakness and wickedness of schism, and enjoins the unity of [38] faith and love. Hope anticipates the time when, every dissension healed and forgotten by Christian charity, all branches of the Presbyterian Church, in all sections of our common country, holding the same standards, shall be drawn together by patriotic and evangelical sympathies in cordial and indissoluble union. Glorious things are promised to the Church, "in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."

Surely it will be for good and not evil, for joy and not sorrow, for strength and not weakness, if henceforth our rule shall be "One body and one spirit, even as" we "are called in one hope of" our "calling. One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in" us "all."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Signed by order of the Committee.

WILLIAM ADAMS, *Chairman.*

May 20, 1868.

The report of the Special Committee, to whom the above report was referred, is as followed:

The Committee to whom was referred the report of the General Committee on Reunion, respectfully make their report:—

This report of the General Committee of this Assembly contains the "Terms and Recommendations" for Reunion, as the report of the Joint

Committee of both Assemblies, and which "Terms and Recommendations" have manifestly been most carefully prepared, are clear in statement, comprehensive of the whole subject of Reunion, and present a plain and intelligible basis on which the divided portions of the Presbyterian Church in the United States may again stand together. Summarily, the basis is as follows: The Scriptures of the Old and New Testaments; the Confession of Faith as a System of Doctrine, and this to be received in the Reformed or Calvinistic sense; and the allowance of philosophical views and explanatory statements in the United Church which do not impair the integrity of the Calvinistic system. To these particulars, as the substance of the basis, other "Terms and Recommendations" are given, which may be considered as complementary to the former; and on this ground it is proposed that the two bodies again become permanently one.

To these "Terms and Recommendations," the report of the General Committee of this Assembly appends, as prefatory, such historic and explanatory statements "as may serve to convey to others the facts and motives which proved of such weight to themselves;" and also, as supplementary, a very clear and full comment on the body of the "Terms and Recommendations" [39] contained in the Joint Committee's report. The General Committee of the other Assembly append also, in their report to that body, the same comments and statements to the same joint "Terms and Recommendations." These appended statements and comments, it is understood, have been personally signed or expressly assented to by nearly all the members of the Joint Committee. This is deemed to be a very valuable and important part of the report which has been put into our hands, constituting an official and authoritative exposition of the meaning of the "Terms and Recommendations," and which exposition is given as clearly and conclusively as language can be used to explain language. It must preclude the practicability of any judicial application of the "Terms and Recommendations" beyond the meaning here affixed to them by the authors themselves. Though not the covenant itself of Reunion, it is a direct official interpretation of it, and such that any attempt to override it would be repelled by all the force of virtuous Christian indignation through the religious world.

While the basis of Reunion, given in these "Terms and Recommendations," may hopefully be expected to be found acceptable and even satisfactory to most of the members of both branches of the Church, it has already become manifest that it is not acceptable to all. Difficulties and objections, of probably opposite bearings, will be found in the different divisions of the Church; but it is of importance here to us, that we recognize only such as it may be apprehended will be felt and urged in our own body. Among the most prominent will be, doubtless, found a measure of hesitation and difficulty from objections somewhat in the following form:

"Various methods of viewing, stating, explaining, and illustrating the doctrines of the 'Confession of Faith' are to be freely allowed in the United Church as they have hitherto been allowed in the separate Churches," only they must "not impair the integrity of the Calvinistic system." And now, who shall decide whether the views do impair the integrity of the system? If there be a strenuous and rigid umpire, such will doubtless be found intolerant of opinions and interpretations contrary to its own. A mind cautious and jealous of all encroachment on religious liberty will doubt, and in proportion to his fears he will hesitate or object.

But is the danger here really formidable? Admit the majority of the ecclesiastical body must decide; but, in the way the members of our Presbyteries now will have their standing in the United Church then, will they

be unsafe and exposed to oppression? Aside from the manifest liberality, and confidence, and love, which there must be in the members of the opposite branch before three-quarters of its Presbyteries shall vote us together, there are these quite impregnable safeguards. The man whose sentiments do not violate the Calvinistic system cannot be hurt. And if the fear still is that, in the opinion of the judicatory, the [40] sentiment may be in violation of the integrity of the Calvinistic system, and that this opinion of the judicatory must rule, the answer at once is, not the judicatory on its own opinion, but the judicatory as convinced that the opposite branch of the Church has allowed or not allowed the sentiment to be in consonance with the Calvinistic system. If the man is not out of the pale of his former church's orthodoxy, he cannot be in danger from any ecclesiastical court's rigidity or bigotry.

Danger from this cannot be further pressed without directly questioning the candor and honesty of the judicatory, and then we are at once beyond all Christian redress or regulation.

Another difficulty is with the churches that have their standing on the Plan of Union. They are to stand in the United body as they now stand in the New School body. They are, however, to be counseled, and expected to become thoroughly Presbyterian. So far there is no apprehension of complaint. But they are to be counseled and expected to do this "as early, within the period of five years, as is permitted by the highest interests to be consulted;" and in this there is fear of injury. Why specify five years? The inference prompted by the fear is, that such churches, remaining after the five years' counseling, are to be excluded. But such inference is wholly gratuitous. The five years is put to give earnestness to the counsel and definiteness to the expectation. Counsel to become thoroughly Presbyterian, and expectation that it will so be at a period running beyond five years, would be weakness. If this cannot be gained within that time, both counsel and expectation may there cease. This is as long as self-respect in the counsellor will allow of his working and waiting.

But what if all this fails, and some of these churches stand still on the old Plan of Union? The answer is, that though the inviolable agreement still allows them the same standing in the United body, yet that no more such churches are to be organized, and these few will not greatly trouble us, nor will they probably long desire to maintain their partial connection with the Presbyterian Church.

One other source of apprehended difficulty only need now be mentioned. It is in the expressed agreement "that the Presbyteries possess the right to examine ministers applying for admission from" another Presbytery. The position from which the objection comes is that the Presbyterian Church is a confederate body, and the confederacy is a unit, and membership in one place, with a fair paper of transfer, confers the right of membership in all places in the confederacy. This is doubtless safe practice and principle in all ordinary cases. But extremities become often necessities.

And now, suppose we take this doctrine of previous examination in cases of last extremities, or even suppose it to be held as very commonly allowable, what danger of oppression is there? Let the examination be as common or as rigid as it may, the ju[41]dicatory can do nothing against the man who is still within the pale of orthodoxy, according to the allowance of the old body with which he is in sympathy. The United Church is to fellowship the orthodoxy of both the present Churches.

Considerations like these induce your Committee to the conviction that, if the "Terms and Recommendations" are not all that one would wish, and

even in some things are what one would wish they were not, yet, at the worst, they are not open to an oppressive or a dangerous use. There is a defence erected over which nothing but dishonesty can come to work us harm. The blessing of union, so accomplished, need not be feared as if about to be counterbalanced by coming injuries.

But, on the other hand, your Committee are convinced that there is not only danger of losing the possibility of Reunion, but of incurring very hazardous and perhaps ruinous results if the action be longer delayed. Should modifications be proposed, or conditions and new explanations be voted by ourselves, besides the certain distrust and jealousy promoted, there will inevitably be the meeting of this by counter-modifications, conditions, and explanations, and we shall run at once into the temper and spirit of theological controversy. The heart of brotherly unity will be wounded, alienated, and abandoned by both sides.

Should we determine to postpone action till another year, many of the churches will not delay. They will come together desultorily and more or less disorderly. Others will seek other connections, and confusion and disintegration will in wide regions ensue. The conviction of the importance of Reunion and the hope of its possession have been stricken too deeply into the heart of the churches to be now checked in safety. Even with much doubt of the wisdom of some of the "Terms and Recommendations," your Committee deem it best that the matter go down to the Presbyteries for their decision. Divisions and alienations among ourselves will be best precluded by letting the grand issue be at once decided.

It is, therefore,

Resolved, That this Committee recommend to the General Assembly the approval of the proposed terms of Reunion as given on pages 8, 9, and 10 of the report, and also the article on page 14, with the accompanying interpretations and explanations of the Joint Committee, and that the same be sent down as an Overture to our Presbyteries.

All of which is respectfully submitted.

The Permanent Clerk was directed to communicate the action of the Assembly upon the Joint Committee's report on Reunion to the General Assembly in session at Albany, N. Y.

The following resolutions were unanimously adopted:

Resolved. 1. That the thanks of the General Assembly are due, and are hereby tendered, to the directors of the Pennsylvania [42] Central, Northern Central, and Hanover Branch and Gettysburgh Railroads, through the influence of Samuel T. Bodine, Esq., one of the directors of the Pennsylvania Central Railroad, and a member of this body, for their signal generosity in placing at our disposal, without charge, their lines of railway, for the excursion to Gettysburgh battle-ground.

2. That we hereby express our thankful acknowledgments to J. N. Du Barry, Esq., superintendent of the Northern Central Railroad, for the accommodations of travel, by means of which our comfort and safety were secured.

3. That we beg to assure the good citizens of Gettysburgh that we shall ever gratefully remember their bountiful entertainment, and the generous hospitality of those who provided it.

4. That we hereby express to His Excellency, John W. Geary, Governor of Pennsylvania, our grateful appreciation of his kindness in accompanying us, and the pleasure we had in hearing his graphic narrative of the conflict in which he bore a part, so eminent and honorable.

5. That we hereby record on the Minutes of the Assembly our gratitude

to our Heavenly Father, that his care of us during the journey was such, that not one event occurred to mar the pleasure afforded by the excursion.

6. That, in view of all which, yesterday, we saw and heard, it is both our duty and privilege ever to render devout thanksgiving to Almighty God, who inspired our soldiers with valor so devoted, imbued their leaders with wisdom so discerning, and crowned their arms with such signal triumph in that crisis of the war, when the life of the Government seemed dependent on the result of the battle of Gettysburgh.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

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

The Assembly met, and united with a large congregation of Christian believers in the celebration of the Lord's Supper.

After a brief recess, the Assembly resumed its business.

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

The Committee on Mileage respectfully report:

That they have received for the Commissioners' Fund		$8255.57
" " " " " Contingent Fund		502.09
		$8757.66
		[43]
Brought forward		$8757.66
The bills for the necessary traveling expenses of Commissioners amount to	$7256.00	
Contingent expenses	1500.00	
		$8756.00
Balance		$1.66

Ninety-three Presbyteries have paid their assessment in full.

Fourteen Presbyteries have paid but a part of their assessment, namely, Champlain, Troy, Onondaga, Cortland, Tioga, Ithaca, Rockaway, Monroe, Washtenaw, Trumbull, Franklin, St. Joseph, Schuyler, and Chicago.

Four Presbyteries have paid nothing, namely, Oswego, Chenango, Cincinnati, and Washoe.

The amount received by your Committee is sufficient to pay the necessary traveling expenses of the Commissioners, and they recommend that such as are entitled thereto be paid in full. They also recommend that the assessment for the next year be eight cents per member.

The unusually large attendance in the present Assembly, the Committee apprehend, is largely due to the operation of the plan adopted to secure the prompt payment of the amounts assessed upon the various Presbyteries; and they heartily commend the continuance of the plan adopted by the Assembly.

The Stated Clerk of each Presbytery should consider it his duty to give this subject such attention as to insure its complete success.

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

The Minutes of the last session were read and approved.

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

Concluded with prayer.

Saturday, May 30th, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The Minutes of the last session were read and approved.

An invitation was received from the "Grand Army of the Republic" to participate to-day in the decoration of the graves of deceased soldiers and sailors. The following response was adopted:—

The General Assembly, now in session at Harrisburgh, acknowledge the invitation extended to them to participate in the honors this day paid to our brave defenders, who periled and lost [44] their lives in "the high places of the field." They heartily concur in the remembrance, and in the sentiments so beautifully expressed in the symbolical forms to be this day observed.

The great pressure of business upon us, we regret to say, must excuse us from participating in the observance proposed.

We will, however, in our way cherish forever, and in our deepest hearts commend, the stricken survivors' widows and orphans, and bereaved parents, to the blessing of Him in whom dwells so much fulness, that he can repair the losses apparently irreparable. And that a committee of three be appointed to represent us on that occasion.

The Rev. Samuel W. Fisher, D. D., LL.D., the Rev. Joseph T. Duryea, D. D., and the Rev. William A. McCorkle were appointed the *Committee*, to whom the Hon. William E. Dodge was added.

The Rev. Henry A. Nelson, D. D., the Rev. J. Glentworth Butler, D. D., and the Hon. William E. Dodge were appointed a *Committee to nominate* the Committee of five referred to on page 14 of the report of the Joint Committee on Reunion.

The Committee on Bills and Overtures reported a request in behalf of Lyons Female College, Iowa, held in trust for the Synod of Iowa. They recommend that the General Assembly commend the Lyons Female College to the aid and support of the friends of education and religion. The report was adopted.

The same Committee reported, on a memorial from the Presbytery of Union in reference to Maryville College, Tenn., as follows:

The Synod of Tennessee has been tried and found faithful in the midst of the divisions and calamities of the past years of conflict. This has been owing in a great degree to the influence of Maryville College, established more than fifty years since, and which has sent forth over one hundred and twenty ministers. The destitution of the region, devastated by the late war, is very great. Many feeble churches are without pastors. These cannot be supplied from our Northern institutions; they must be the sons of the soil, trained there for its needs. Already the college has sixty-two students, eager to learn, and two hard-working professors. It urgently needs sympathy and aid from without; for that Synod, though faithful and erect, is struggling with narrow means. In the future it will be a most important centre of influence for the best interests of learning and religion. The last Assembly recommended Maryville College to our churches. We are persuaded that it deserves a renewed and more earnest indorsement. Therefore,

Resolved, That this Assembly cordially commend Maryville College, in East Tennessee, to the liberal aid of the friends and patrons of good learning, and of our Presbyterian faith and order.

The report was adopted. [45]

The Committee on the memorial to Congress, in reference to criminal laws and agents of their enforcement in Indian territories, presented a paper, which was adopted, and directed to be duly certified, and sent to the Senate and House of Representatives of the United States.

The church of the Covenant in New York City was unanimously chosen as the place for the meeting of the next General Assembly.

A *Committee of Arrangements* was appointed, consisting of the Rev. George L. Prentiss, D. D., the Rev. Thomas S. Hastings, D. D., Hon. William E. Dodge, John P. Crosby, Esq., Mr. D. Willis James, Mr. George W. Lane, and Charles A. Davison, Esq.

The Rev. George F. Stelling, the Delegate of the Evangelical Lutheran Church in the United States, addressed the Assembly, and was responded to by the Moderator.

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

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Saturday, May 30th, 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 Home Missions was resumed. The report was adopted, and is as follows:—

The Committee having carefully examined the seventh annual report of the Permanent Committee, and having consulted personally with several brethren able to give valuable information, respectfully report:—

The experience of the past year furnishes ample occasion for fervent thanksgiving to God for his favoring providence in respect to the extension of our Home Missionary work, and for his manifest blessing upon the work so far as it is extended; and at the same time for deep sorrow that the Committee have not been able to secure, by any means, a sufficient number of men or a sufficient amount of funds adequately to occupy the fields, full of promise, that are so rapidly opening.

Surely the first duty of this Assembly and of all its consecrated constituency is, to "pray the Lord of the harvest that he will send forth laborers into his harvest." If he shall graciously incline large numbers of our young men to devote themselves to [46] this work, making them feel that they must preach the Gospel to their destitute countrymen, we have no fear that he will not incline his stewards, or else send his ravens, to sustain them. Let our young men rush "to the front," as they did in the war for the Union, and the supplies, and the parental benedictions, and the sisterly care and the divine blessing, will follow them as they did then.

The views and plans of the Permanent Committee, as set forth in their report, seem to us well considered and wise. Particularly:—

1. They call our attention to the Cherokees. They have caused that field to be explored by a judicious minister, whose report was published more than a year ago. They agree with the last General Assembly in regarding that field as one of peculiar interest and strong claims upon our Church; but they have thus far failed to find men to occupy it. God grant that this may not continue to be true! Surely we must not leave the churches established among that people, when theirs was a foreign missionary field, to die, in consequence of the poverty and disorganization brought upon them by the war, in which so large a part of them were true to the cause of our country, at such fearful cost to themselves.

2. The work among our countrymen of German birth or descent is recognized by the Committee as of peculiar and increasing interest and importance. We think that they are right in calling upon the Presbyteries to engage earnestly in this work, and promising heartily to co-operate with them in it.

3. We desire especially to engage the attention of the General Assembly

upon that part of the report which refers to the freedmen. The Permanent Committee have diligently investigated the difficult questions pertaining to that work, and have come to the conclusion that "it is the true policy of the Church to combine, as far as practicable, both parts of the work, evangelism and education, and to carry them on under its own direction." In this view we heartily concur; and we, therefore, recommend that the Committee be fully authorized and urgently desired to go forward in this work boldly and swiftly; remembering that the opportunity for it is precious and is fleeting; remembering, also, that no denomination of Christians has better opportunity to engage in this work advantageously; and that thus far we have only co-operated with agencies established by others, instead of taking our proper place by the side of others, with an appropriate agency of our own, for which we would be duly responsible.

There is no clearer reason why our people should be left in this position in this work than in any other work of evangelization. On the other hand, it is clearly ascertained that, entering the field as a Church, with our actual theology, polity, and history, we should have peculiar advantages for doing the work of evangelization effectively.

We recommend that the Committee enter vigorously upon the [47] work of sending ordained missionaries, and with them Christian teachers, especially women, who are ready to devote themselves in the true missionary spirit, to the work of instructing and evangelizing the emancipated people, and, at the same time, as they may find opportunity, the perhaps equally needy white population.

It seems to us probable that the vigorous prosecution of this department of our work may require the services of an Assistant Secretary; and we recommend that the Committee be authorized to employ one; and that they be requested to consider whether a layman may not be found fully competent to this work.

We believe also that special collections for this department of the work may be successfully obtained, in addition to the ordinary Home Missionary collections, and without diminishing them. We recommend that arrangements for this be made, and the accounts of the Treasurer be kept accordingly.

4. The employment of licentiates and candidates during the vacations of theological seminaries is an interesting new feature in the Home Missionary policy. We recommend the continuance of this as a valuable method of supplementary education for candidates for the ministry, and at the same time of directly contributing to the edification of churches and the evangelization of destitute neighborhoods. Great care should be taken, however, to prevent this from entangling the young men in engagements for the supply of pulpits, which will seriously interfere with their studies and exercises in the seminaries. We recommend that this part of the Committee's work be managed in careful conformity with the arrangements made by the instructors in the theological seminaries, and that the engagements of students for Home Missionary service be strictly limited to the vacations.

The honored and beloved General Secretary of the Permanent Committee, Rev. Henry Kendall, D. D., after nearly seven years of constant and intense application to this arduous work, being found in a state of health which imperatively demanded a temporary respite from labor, has been advised and induced by the Committee to absent himself for a season from the country, for whose evangelization, throughout its whole vast extent, he has planned so wisely, toiled so patiently, and watched so vigilantly. The duties of the General Secretary during Dr. Kendall's absence are assumed (at the request of

the Committee) by their Chairman, the Rev. Edwin F. Hatfield, D. D., whose official relations to the Committee and to the Church have made him familiar with the principles and details of this work, and whose eminent qualifications for such work are well known to the Assembly.

We recommend that the General Assembly express and record their hearty approbation of this action of the Permanent Committee; that they offer devout thanksgiving to God for the blessing which has attended our Secretary's important labors during the last seven years; and the fervent prayer that God will be with him and keep him in all places whither he goes, and will [48] bring him again into this land, and will here add many useful years to his life.

The term of service of Rev. George L. Prentiss, D. D., Rev. Thomas S. Hastings, D. D., Rev. T. Ralston Smith, D. D., Mr. George W. Lane, and Mr. William Aikman, expires with this Assembly. We recommend their re-election for the next term of service. The places of Rev. Howard Crosby, D. D., and Rev. Charles S. Robinson, D. D., having become vacant by resignation, we recommend that Rev. Edward W. French and Rev. John De Witt be appointed to fill these vacancies in the class whose term of service will expire with the General Assembly of 1869.

The report of the Standing Committee on Church Erection was taken up, adopted, and is as follows:—

The Committee appointed to consider the report of the Trustees of the Church Erection Fund have attended to the business assigned them, and respectfully beg leave to report as follows:—

The facts and suggestions of the Trustees' report invest the Church Erection cause with new interest, and demand the serious attention of all who love the kingdom of our Lord, and, in particular, of those who are loyal to the honored Church whose name we bear.

There has never been a time in the history of our Church, or in the history of our country, when the demand of our feebler churches for suitable houses of worship was so urgent as it is to-day. The Board of Trustees have shown with great clearness that the church building is scarcely less important to the interests of a congregation, in the new times on which we have fallen, than a minister of the Word; and it is justly urged, that the Assembly go forward, boldly and confidently, in the work of supply which has been begun only too late, and, with the encouragement of two years' experience, aim to place the great cause at once in the attitude before the people, which its magnitude demands, and into such efficiency as the multiplied calls of the field require.

Your Committee, therefore, suggest:

1. That the Plan for assisting feeble churches in erecting houses of worship, which was inaugurated in 1866, be carried out faithfully in all its material particulars; that the success which has already attended the operation of this new Plan, for the two years just expired, be considered a sufficient warrant for adopting this Plan as the settled policy of the Assembly, and for prosecuting it with tenfold energy. In the operation of this Plan some churches may receive less aid than they would otherwise receive, and in other particulars the Plan may have its offsets or inconveniences; but your Committee are persuaded that on no other plan yet proposed can we so readily and effectively bring the strength of the Church to bear in cultivating and widening the portion of the vineyard committed to us. [49]

2. Your Committee further suggest, that the efficiency of the Plan and the need of the churches make it desirable to exalt the Church Erection cause to a place second to none of the causes in which we are engaged; that,

instead of appointing a day or a month in which the collection shall be taken, as though it were outside and special, as relating to the ordinary work of the Church, the Assembly make a place for this cause in the regular schedule of benevolent causes, set apart a column for it in the Minutes of the Assembly, and in all respects indorse and acknowledge it in the same way it indorses and acknowledges any and all of the co-ordinate enterprises of the Church; and that the churches be urged to increase largely their contributions for the year that is now opening upon us.

3. It is also suggested, that the Assembly approve and urge attention to the following matters in detail, regard to which will greatly subserve the efficiency of the Plan by which the Assembly is endeavoring to do the work providentially assigned to us:

First. That pastors and elders, and all who have occasion to speak for the Church Erection cause, should call attention to the new form of bequest, which is framed to suit the new Plan of operation, in order that property bequeathed and devised may be immediately applied to the cause to which it is devoted, instead of being locked up to bear interest for time to come.

Second. As it is not the desire of the Assembly to check, but, on the other hand, to encourage private assistance and special donations to churches that are erecting houses of worship, and as, at the same time, the cause is safer and more efficiently prosecuted when the whole strength of the Church is combined and, in some way, put forth through the common channel, it is advised that these special donations, so far as the circumstances will allow, be made through the Assembly's Board.

Third. It is suggested that each congregation, able to raise $500 or more, be encouraged to donate their contribution to some particular church within or brought to their knowledge, that to the general motive there may be the additional incentive of a definite and local interest. Many, it is believed, will contribute freely to a church by name, and of whose affairs they have some knowledge, who would contribute meagrely to a fund expended they know not where.

Fourth. It is suggested that churches erecting houses of worship need to be on their guard against extravagance in their plans of building. The tendency of the times is somewhat reckless, to say the least, and many churches are brought into serious embarrassment by not sitting down first and carefully counting the cost. (And it may be hinted perhaps, parenthetically, that congregations that are able to build a sufficiently neat and commodious edifice, and who apply to the Church Erection Fund for means to adorn and beautify still further the house of God, are hardly within the range of the charities of the Assembly.) And it is suggested, that Presbyteries, district secretaries of Home [50] Missions, and pastors interest themselves to insure a judicious and economical expenditure of the funds of the Committee.

As supplementary to the foregoing suggestions, it is further proposed that the Trustees be empowered by the Assembly to enlarge the present plan of changing $200 of loan from the old Fund into a donation, so far as to allow $300 for $200, on condition that the remainder shall be paid.

In conclusion, your Committee commend this great cause, so vital to the growth of our Church in the newer portions of the country, to the hearty and earnest regards of the Assembly and of the Church, and urge that the people be trained, as speedily as possible, to look upon it as one of the mighty engines for the extension of the Church and the glory of God; that at least once during the year a sermon be preached by every pastor, in which the claims of the needy, and the feasibility of the Plan adopted by the Assem-

bly, shall be faithfully set forth. We must be up and doing if we would have our share in the great work of subduing this broad land to the dominion of our blessed Lord and Master. And without a Church Erection enterprise in lively and efficient operation, we can only stagger when we ought to run; we can only glean when we ought to reap a full harvest.

Fifth. It is also recommended that the Plan of administering this Fund be so far modified that, in place of the Synodical Committee, a Committee be appointed in each Presbytery to supervise this work, and indorse the application to the Board.

The following persons are recommended to the Assembly to fill the vacancies reported by the Board: Rev. Joseph T. Duryea, D. D., Rev. Arthur Mitchell, and Mr. Albert N. Brown, for the full term of three years; and the Hon. William E. Dodge in the place of Mr. William A. Booth, resigned.

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

The Judicial Committee report, that papers have come into their hands purporting to be an appeal from the Synod of Iowa. The papers are not, however, properly an appeal; they bear no date, and contain an acknowledgment that the notice of an appeal was not given within the prescribed time. The documents necessary to a review of the case are wanting. The Committee, therefore, report that there is no ground for action by the present Assembly, and recommend that the papers be returned to the appellant.

The Judicial Committee were discharged.

Resolved, That this General Assembly cordially reaffirm the following preamble and resolution, adopted by the General Assembly which met at Brooklyn, New York, in May, 1865:

Whereas, Through the wise and timely agency of the Society for the Promotion of Collegiate and Theological Education at the [51] West, which had its origin in the darkest portion of our educational history in the new States, so many of our institutions of learning have been aided in their infancy, and not a few saved from absolute ruin, or raised from a state of feebleness or peril to one of strength and of readiness for efficient action in the crisis now opening upon the nation; therefore,

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

The report of the Standing Committee on Education was taken up, adopted, and is as follows:—

The Committee to whom the annual report of the Permanent Committee on Education has been referred, respectfully report:

That, at the very commencement of the year from the last General Assembly, our beloved General Secretary of the Permanent Committee, the Rev. Thornton A. Mills, D. D., on the 19th of June, suddenly departed this life. On the 20th of February, the Rev. John G. Atterbury, D. D., having been previously elected to the vacant office, entered upon its duties. The interruption of official executive agency, together with other diverting influences, has occasioned a diminution of receipts for this year from the churches, while favoring providences and the spirit of God have considerably increased the number of beneficiaries. The amount of contributions received has been $17,507.59; which is a diminution of $3263 from the amount of the previous year's collections, while the decrease in the number of churches has been 90. On the other hand, the number of candidates for aid has been 205; which is an increase of 60 to the number for the last year.

Had it not providentially occurred, that assistance could be found in

availing ourselves of a surplus accruing in previous years, when the country had called off the young men to her service, together with some legacies just then made available, the cause must have been most seriously embarrassed. But as it has been graciously ordered, the Committee have been able to aid every acceptable applicant, and a small balance of $143.39 remains in the treasury.

The past depression is not an occasion for future discouragement. Nothing will hinder the highest success, if the churches will wake to the Master's call, and appropriate to themselves his assured promises. The facilities for training a rising ministry were never greater. The academical and collegiate institutions of the country are elevating their standard of education, and augmenting their apparatus for instruction, and our Theological Seminaries have a growing capacity to receive, and an increased facility and efficiency to discipline, the young men whom the Church needs and should sustain. At great expense of time, study, and toil, our lamented brother Mills worked out, in connection with others, a general arrangement for looking up and inducing pious [52] young men to devote themselves to the Gospel ministry, and secure their needed support in their course of training by the direct agency of the Presbyteries; and, with this matured arrangement, the way is fairly open to prompt action and the persistent use of all the means provided. The call for laborers was never more urgent, and the prayers and the alms of Christian benevolence never came up as a more acceptable memorial before God, than in our day, and at this very time.

The Committee recommend the adoption of the following resolutions:

1. The destitutions in the churches, and the wants of Home and Foreign Missions, make the Education cause an essential requisite to the progress of Christianity.

2. The Presbyteries are responsible if they allow the work to fail or linger, and they, too, may reap the rich reward if they are faithful to the work assigned them.

3. This General Assembly would enjoin upon the Presbyteries the full consideration of these solemn responsibilities and these inspiring encouragements.

The Committee recommend the re-appointment of the following persons to fill the vacancies, occurring on the expiration of their terms of office with this General Assembly, namely: Rev. George L. Prentiss, D. D., Rev. Theodore L. Cuyler, D. D., Mr. James W. Dunning, Mr. Ezra M. Kingsley, and Charles A. Davison, Esq.

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

Concluded with prayer.

Monday, June 1st, 8½ o'clock A. M.

The Assembly met, and occupied the opening hour with devotional exercises.

The Minutes of the last session were read and approved.

The Committee on Bills and Overtures reported a communication from the Reformed Presbyterian Church, requesting this Assembly to co-operate in a movement for procuring an alteration in the Constitution of the United States, so as to give to it a distinctively Christian character, recommending that it be

Resolved, That it is inexpedient for this Assembly at the present time to make any declaration upon this subject.

The report was adopted.

The same Committee presented a further report, which was adopted, and is as follows:

Certain papers submitted to this Committee show, that, out of 36 chaplains in the army of the United States, 21 are Episcopa[53]lians; that, in our navy, 16 chaplains of the 27 are also Episcopalians; that the chaplain at West Point has always been Episcopal, with for a few years a single exception; that the chaplaincy of the Naval Academy has also been filled by Episcopalians for 17 out of the 22 years of its existence; while at the same time the Episcopal Church does not, probably, minister to the fiftieth part of the population of the country, nor is the proportion of its adherents much, if at all, greater in our army and navy, or among the students at our military and naval academies.

Such favor to a single denomination is at war with the impartiality which our general Government, including the Department of War and the Navy, are bound to show in whatever pertains to religion.

Therefore,

Resolved, 1. That the General Assembly of the Presbyterian Church in the United States of America protest against such manifest and unjustifiable favoritism in the appointment of the army and navy chaplains.

2. That a Committee of five be appointed to prepare and send a memorial to Congress, asking for a redress of this irregularity, and that the same memorial be also sent to the Secretaries of the Army and of the Navy.

3. That this Committee report to our next Assembly upon this subject.

The *Committee* were appointed as follows: Rev. Albert Barnes, Samuel W. Fisher, D. D., LL.D., Edwin F. Hatfield, D. D., Hon. William E. Dodge, and Mr. Edward Miller.

The same Committee reported a communication from the Free Church of Scotland, asking this Assembly to unite in a plan for supplying Presbyterian worship in the chief cities of Europe for the convenience of English and American travelers. The Committee recommended,

That this Assembly declare its cordial sympathy with the proposed object, and its sense of the value and need of such services. That the Moderator, with the Stated and Permanent Clerks, be appointed to answer the above letter, to make further inquiries upon the subject, and to report to the next Assembly; and

That this *Committee* be instructed to ascertain whether any arrangement to secure the proposed object can be made through the American and Foreign Christian Union.

The report was adopted.

The same Committee reported the following resolutions, which were adopted:

Resolved, That the Stated Clerks of our several Presbyteries be instructed to call the attention of their respective Presbyteries to the Assembly's Overture on Reunion, and to report the result of their action, in due season, to the Stated Clerk of the General Assembly. [54]

Resolved, That the report of the Joint Committee on Reunion, and the report thereupon of the Special Committee of this Assembly, and any other action of this Assembly pertaining thereto, be printed, and sent to all our Presbyteries, under direction of the Stated Clerk.

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

The Standing Committee on Publication, to whom were referred the report of the Permanent Committee on Publication, and the report of the Trustees of the Presbyterian House, report as follows:

It cannot be necessary, that we should attempt to impress upon the minds of the members of this Assembly the importance of the Publication cause.

The report of the Permanent Committee presents the general views of the subject in a forcible and convincing manner. It sets forth, also, with clearness and distinctness, the progress of this work, as it has been prosecuted during the past year.

We feel it our duty to call attention renewedly to the great necessity of the active and earnest co-operation of pastors, church sessions, and churches, in order to the increased efficiency and success of this enterprise. It is obvious that comparatively little can be accomplished without this co-operation. The Committee has not as yet employed agencies, to any considerable extent, to promote the distribution of its publications; and it is plain that no recommendations from the General Assembly, or from our Synods or Presbyteries, will accomplish any great amount of good, unless pastors, elders, and people in our particular congregations take hold of the work and carry it forward by resolute and persevering endeavors. Let this be energetically done, and the usefulness of the Publication effort in our Church will be at once quadrupled.

In view of the increasing demand for donations to our Home Missionaries and our needy and multiplying Sabbath-schools, we would earnestly exhort our churches to the utmost fidelity and liberality in their annual collections for this cause. From a large proportion of the churches little or nothing is received for this object; and is there not room for a great advance upon the contributions that are now made to the treasury of the Committee—even from those churches that give the most freely for the furtherance of this enterprise? May it not be hoped that every church in our connection will enlist in this work and help it forward with a generous spirit? The publications of the Committee ought to be speedily placed in every family of our denomination, and in all our Sabbath-schools throughout the length and breadth of our land. Let all our ministers and churches do their full share for the accomplishment of this great result, and blessings untold will be conveyed to a multitude of hearts and homes.

We desire, also, to invite special attention to that portion of [55] the report which relates to the *Presbyterian Monthly*. All denominations of Christians, that are efficient in the work of benevolence, have their monthly publications devoted to the important object of keeping the several benevolent enterprises of the Church before the minds of the people. But of what avail is it to publish a monthly for such a purpose, if it be not circulated and read? The circulation of our *Monthly* ought to be greatly extended, and this immediately. Let every pastor and elder take hold of this matter; and by a comparatively slight effort the *Presbyterian Monthly* will find its way into thousands of our families where its very existence is now unknown.

It is a question worthy of serious consideration, whether a system of colportage might not be advantageously inaugurated by the Publication Committee, especially with a view to the distribution of our publications in the congregations of our own Church, and in new communities where there are Presbyterian families that have no churches of our order within their reach. Whatever depots may be provided in different sections of the country for the publications of the Committee, they will not be generally sought after and sent for, through mere notices of the places where they may be found. In these days, when all kinds of literature are carried to the doors of the people, our publications must be actually offered to the churches and individuals for whose benefit they are designed, if they are to be very widely distributed; and especially will this be found true in our newer States and Territories. We are aware that any system of colportage would involve expense, and would encounter the difficulty of finding suitable men to carry it

forward. But would not the returns from the practical influence of such a system, in the form of increased contributions from the churches to be supplied with the publications, very soon compensate for all the expense of this branch of the work? And could not efficient laymen be found to engage in this effort, who would give to it their time and energies on very moderate salaries? Confiding in the practical wisdom of the Permanent Committee, we venture to recommend, that they be instructed to institute a system of colportage, with especial reference to the distribution of the publications of the Committee, throughout all the congregations in our connection, as far as may, in their judgment, be found practicable and expedient.

Your Committee recommend the election of the following persons to fill the places of members of the Permanent Committee whose term of office has expired:

Rev. William E. Moore, Rev. Thomas J. Shepherd, D. D., Mr. William E. Tenbrook, Rev. Zephaniah M. Humphrey, D. D., and Rev. Herrick Johnson, D. D.

We find from the report of the Trustees of the Presbyterian House that the interests intrusted to their care are in a satisfactory condition.

We call the attention of the Assembly to the request of the [56] Trustees, that they may be authorized to "retain five per centum of all moneys received and disbursed by them, until the sum retained shall amount to one thousand dollars, and after that to retain, at their discretion, a rate not exceeding three per centum," for the purpose of enabling them to meet contingencies, involving expense, that are liable to arise in the administration of their trust. This request has been made by the Trustees in view of the fact that they have been obliged to unite with other parties in instituting legal proceedings for the protection, if possible, of the Douglas Trust, for the expenses of which they had no adequate provision, and have therefore "been compelled to ask from the Societies which have received income from the Douglas Trust the return of such ratable proportions as may be needed." Other similar necessities are liable to occur; and therefore we recommend that the request of the Trustees be granted.

We recommend the re-election of the following Trustees whose term of office has expired: Samuel H. Perkins, Esq., Mr. Alexander Whilldin, Rev. Albert Barnes, and Rev. Ezra E. Adams, D. D. We exceedingly regret to learn that Mr. John A. Brown is constrained, by the state of his health, to decline a re-election, and would nominate Mr. William E. Tenbrook to take his place.

The complaint of the Rev. Levi P. Crawford against the Synod of Peoria was taken up, and the announcement, required by the 39th General Rule for Judicatories, made by the Moderator. The Records of the Synod, so far as bearing on the case, and the complaint of Mr. Crawford, were read. An agreement between complainant and the Rev. Glen Wood, counsel for the Synod, concerning the basis of the Assembly's decision, was read.

Adjourned until 3 o'clock P. M.

Concluded with prayer.

Monday, June 1st, 3 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The trial of the complaint of Rev. Levi P. Crawford against the Synod of Peoria was resumed. The Rev. Levi P. Crawford addressed the Assembly in support of his complaint, and the Rev. Glen Wood presented the case in behalf of the Synod. After which the further hearing was suspended to

receive a special delegation from the General Assembly of the Presbyterian Church in session at Albany, N. Y.

The Rev. Charles C. Beatty, D. D., LL.D., the Rev. Villeroy D. Reed, D. D., and Elders Robert Carter and Henry Day then ad[57]dressed the Assembly, presenting, in behalf of their Assembly, a proposition to modify the approved Basis of Reunion, as follows:—

The following paper was adopted by the General Assembly of the Presbyterian Church, now in session in Albany, N. Y., on this 30th day of May, A. D. 1868:

While the Assembly has approved of the report of the Joint Committee on Reunion, it expresses its preference for a change in the first item in the Basis, leaving out the following words, namely: "It being understood that the Confession is received in its historical—that is, the Calvinistic or Reformed—sense. It is also understood that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church, as they have hitherto been allowed in the separate Churches." The Assembly believes, that by omitting these clauses the Basis will be more simple and more expressive of mutual confidence; and the Permanent Clerk is directed to telegraph this proposed amendment to the Assembly at Harrisburgh, and, if that Assembly shall concur in the amendment, it shall become of effect, as the action of this Assembly also.

The Assembly also appoints the Rev. C. C. Beatty, D. D., the Rev. Villeroy D. Reed, D. D., and Ruling Elders Robert Carter and Henry Day a *Committee* to proceed to Harrisburgh, and personally to lay this action before the other Assembly.

(A true copy.) W. E. Schenck,
Permanent Clerk.

The Rev. Henry B. Smith, D. D., LL.D., the Rev. Robert W. Patterson, D. D., and the Rev. Samuel W. Fisher, D. D., LL.D., with the Elders, Hon. William E. Dodge and Mr. Edward Miller, were appointed to confer with the delegation from the other General Assembly, and to recommend to this Assembly such action as they deem suitable in the case.

Adjourned until 8 o'clock P. M.

Concluded with prayer.

Monday, June 1st, 8 o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Rev. Samuel W. Fisher, D. D., LL.D., the Rev. Robert W. Patterson, D. D., the Rev. Edwin F. Hatfield, D. D., the Rev. Jo[58]seph F. Tuttle, D. D., and the Rev. J. Glentworth Butler, D. D., were appointed the *Committee of Five* referred to on page 14 of the report of the Joint Committee on Reunion.

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

Resolved, That the thanks of the General Assembly are due and are hereby tendered to the Joint Committee on Reunion, for the eminent zeal, fidelity, patience, and Christian wisdom with which they have performed the important work intrusted to them.

The Committee on Church Polity reported two questions with the recommendation that they be answered in the negative:

1st. Is an elder elect a member of the session, and competent to sit in a judicial case before he has been ordained according to the Form of Government?

2d. Would a decision in a case of discipline, made by a session whose members have never been ordained according to the Form of Government, Chap. XIII., be a valid and lawful decision, and binding upon the accused?

The report was adopted.

The same Committee reported the following case and question:

Mr. C., an acting-elder of the church of C., having taken a certificate of dismission, and having retained it about three years, returned it to the session of the church of C., giving satisfactory reasons for not using it, and was restored to the membership of the church. Does the receiving again by the session reinstate Mr. C. as an acting-elder of the church of C.?

The Committee recommended that the answer be in the affirmative.

The report was adopted.

The same Committee reported an Overture, asking if it be in accordance with ecclesiastical law, and order in the Church, to receive members of another church who have not been regularly dismissed, with a view to such change of relation.

The Committee recommended that, so far as churches in our own connection are concerned, the question be answered in the negative, and refer to the Book of Discipline, Chap. XI., sec. 1.

The report was adopted.

The complaint of Rev. Mr. Crawford was taken up. The Roll was called, and every member had the opportunity to express his opinion on the case. Thereupon it was

Resolved, That on the ground of admitted irregularities, as seen in the Minutes of the Synod, pp. 226–7, the complaint be sustained, and the decision of the lower judicatories be reversed.

The Committee to confer with the Delegates of the other [59] General Assembly recommended the following minute, which was adopted:

This Assembly has heard with profound satisfaction, and reciprocates with cordial fellowship, the statement of the delegation from the General Assembly at Albany about the plan of Reunion.

In respect, however, to the proposition for a change in Article 1st, as our Assembly is on the eve of an adjournment and greatly reduced in numbers:—

Resolved, That we regret that no action can now be had upon this subject, as it cannot, according to our rules, be reconsidered and amended at the present sessions of the Assembly; nor can the proposed amendment be now sent down to our Presbyteries in such a form as that its adoption would be of any legal effect.

Resolved, That the Committee of Fifteen on Reunion be continued, and that the other Assembly be requested to appoint a similar Committee, to co-operate with this, in furnishing such information as they may deem best to the churches, in order to secure intelligent action on the subject of Reunion.

The Rev. Samuel W. Fisher, D. D., LL.D., the Rev. Zephaniah M. Humphrey, D. D., the Rev. J. Few Smith, D. D., and Elders, Henry W. Williams, and Truman P. Handy, were appointed a *Committee of Conference* on the part of the Assembly, in response to the request of the National Presbyterian Convention held at Philadelphia, in November, 1867.

The Special Committee on Manses and Ministers' Libraries presented as their report the following resolutions, which were adopted:

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 Stated Clerk of each Presbytery is instructed to bring the foregoing resolution to the notice of the Presbytery, and to forward to the next General Assembly any information that may be obtained in the answers to the proposed inquiry.

The resolutions were adopted, and the Committee continued.

The Standing Committee on Nominations recommended the following as Delegates to Corresponding Bodies:—

1. *General Assembly of the other Branch*—Rev. William Adams, D. D., and Hon. William E. Dodge, of the Fourth Presbytery of New York, principals; and Rev. Jonathan F. Stearns, D. D., of the Presbytery of Newark, and Hon. Edward A. Lambert, of the Presbytery of Brooklyn, alternates. [60]

2. *General Assembly of the Cumberland Presbyterian Church*—Rev. Joseph F. Tuttle, D. D., of the Presbytery of Crawfordsville, principal; and Rev. Horace C. Hovey, of the Presbytery of Salem, alternate.

3. *General Assembly of the United Presbyterian Church of North America*—Rev. Thomas H. Robinson, of the Presbytery of Harrisburgh, principal; and Rev. Frederick A. Noble, of the Presbytery of Pittsburgh, alternate.

4. *General Synod of the Reformed Church in America*—Rev. Francis B. Wheeler, of the Presbytery of North River, principal; and Rev. V. Leroy Lockwood, of the Presbytery of Catskill, alternate.

5. *General Synod of the Reformed Presbyterian Church in North America*—Rev. George N. Boardman, D. D., of the Presbytery of Tioga, principal; and Rev. Charles Dunning, of the Presbytery of Montrose, alternate.

6. *General Synod of the German Reformed Church in the United States*—Rev. Zephaniah M. Humphrey, D. D., of the Presbytery of Philadelphia, Third, principal; and Rev. Herrick Johnson, D. D., of the Presbytery of Philadelphia, Fourth, alternate.

7. *General Synod of the Evangelical Lutheran Church in the United States*—Rev. Rollin A. Sawyer, of the Presbytery of Dayton, principal; and Rev. Luman A. Aldrich, of the Presbytery of Cincinnati, alternate.

8. *General Conference of the Congregational Churches of Maine*—Rev. A. Boardman Lambert, D. D., of the Presbytery of Troy, principal; and Rev. Selah B. Treat, of the Presbytery of Newark, alternate.

9. *General Association of New Hampshire*—Rev. Joseph T. Duryea, D. D., of the Presbytery of Brooklyn, principal; and Rev. George W. Wood, D. D., of the Presbytery of New York, Fourth, alternate.

10. *General Convention of Vermont*—Rev. Laurens P. Hickok, D. D., LL.D., of the Presbytery of Troy, principal; and Rev. John R. Young, of the Presbytery of Albany, alternate.

11. *General Association of the Congregational Churches of Massachusetts*—Rev. Samuel W. Fisher, D. D., LL.D., of the Presbytery of Utica, principal; and Rev. Edwin A. Bulkley, of the Presbytery of Champlain, alternate.

12. *General Association of Connecticut*—Rev. Daniel W. Lathrop, of the Presbytery of New York, Third, principal; and Rev. Arthur Mitchell, of the Presbytery of Newark, alternate.

13. *Presbyterian and Congregational Convention of Wisconsin*—Rev. Arthur Swazey, of the Presbytery of Chicago, principal; and Rev. Hiram Eddy, of the Presbytery of Milwaukee, alternate.

The Committee have appointed the Rev. Philemon H. Fowler, D. D., of the Presbytery of Utica, and the Rev. Henry Kendall, D. D., of the Presby-

tery of Pittsburgh, as Delegates to the General [61] Assembly of the Free Church of Scotland, and to the General Assembly of the Presbyterian Church in Ireland.

The report was adopted.

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

The Standing Committee submits for the action of the Assembly the following resolutions:—

Resolved, That each pastor be recommended to organize the officers, teachers, and older pupils of the school or schools, connected with his church, into a teacher's training-class, to meet weekly, to be conducted by the pastor or some one else whom he may approve, to study, not so much the lessons for the ensuing Sabbath as the principles and art of teaching. Such a leader should be qualified to give instruction in regard to the best manner of preparing a Sabbath-school lesson, in the various methods of teaching, in the art of questioning and of illustration, in the use of the blackboard or slate, and of objects or pictures; also in the duties and privileges of the teacher, as well in his relation to his class as to the school and to the church.

Resolved, That the Committee on Sabbath-schools, appointed by each Presbytery, be recommended to make earnest efforts to secure the holding of at least one Sabbath-school Institute each year, within the bounds of the Presbytery, the Institute to be held two or more days in charge of some suitable conductor for instruction in the best methods of Sabbath-school teaching.

Resolved, That, while highly appreciating the importance of the Sabbath-school, and the desirableness of its elevation and improvement as an agency of the Church, it is not deemed expedient at this time to take action for the fuller organization of the Assembly's Permanent Committee on Sabbath-schools.

Resolved, That Rev. James B. Shaw, D. D., Rev. Grosvenor W. Heacock, D. D., Rev. Charles Hawley, D. D., and Mr. George W. Parsons, be re-elected for the term of three years, and that Hon. Thomas T. Flagler be chosen in place of Hon. Truman P. Handy, and Mr. Alexander H. Graves in place of Mr. Andrew A. Smith.

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

The Stated Clerk was authorized to print the reports of the Delegates to Corresponding Bodies in the Appendix to the Minutes.

The Records of the Synod of Iowa were approved as far as written. The Records of the Synod of Peoria, with the exception of the matter of the complaint of Rev. Levi P. Crawford, were approved as far as written.

The following preamble and resolutions were adopted:

Whereas, The effort to extend the knowledge of the pure Gos[62]pel in Roman Catholic countries is justly to be regarded as a vitally important branch of the cause of Foreign Missions, therefore,

Resolved, 1. That this Assembly earnestly commends to its Presbyteries the work of the American and Foreign Christian Union, and urges that effort be made to secure for this agency its appropriate share in the contributions of the churches.

Resolved, 2. That the collections for this object be included in the sessional reports to Presbyteries in combination with the amount contributed to the American Board of Foreign Missions.

The Rev. Joseph T. Duryea, D. D., Rev. Arthur Mitchell, and Messrs. William E. Dodge, and Albert N. Brown, were duly elected, by ballot, Trustees of the Church Erection Fund, to serve three years.

The Rev. Albert Barnes, Rev. Ezra E. Adams, D. D., and Messrs. Samuel H. Perkins, Alexander Whilldin, and William E. Tenbrook, were duly elected, by ballot, Trustees of the Presbyterian House, to serve three years.

Messrs. Joseph F. Joy, Joseph W. Lester, and Tredwell Ketcham, were elected Auditors of the Church Erection Fund for the ensuing year.

Resolved, That the General Assembly have heard with approval of the resolution and plan of the Presbytery of Newark to establish, in the city of Newark, or its vicinity, a Mission House for Ministerial Education among the Germans; and would rejoice to hear of similar action in other Presbyteries in the interest of the increasing number of Germans coming yearly to our land.

Resolved, That this General Assembly express its deep conviction of the importance of the work of the American Bible Society, especially the re-supply of the whole country with the Word of God, now in course of successful prosecution, and the preparation of the Arabic Scriptures, and other foreign versions, which render the Sacred Oracles accessible to millions of our fellow-beings in other lands.

With hearty confidence in the Society, and a desire to see its labors yet more efficiently and liberally supported, the Assembly earnestly commends its claims to the consideration of our ministers and churches.

Resolved, That the American Seamen's Friend Society, organized to promote the social and moral improvement of seamen, proposes a work that, in the judgment of the Assembly, is intimately connected with the promised conversion of "the abundance of the sea," and the universal extension of the Redeemer's kingdom.

Resolved, That we rejoice to learn that the work of the Society has been attended by signal indications of the Divine favor, and that we commend it to the sympathy and aid of our churches. [63]

Resolved, That the General Assembly recommend to its churches the observance of the week, beginning with the first Sabbath of January next, as a week of special prayer for the Conversion of the World.

Resolved, That the General Assembly recommend the observance of the day of special prayer for Colleges and Seminaries of learning.

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 bill for stationery and printing, the traveling expenses of the Delegates to Corresponding Bodies, and the salaries and traveling expenses of the Stated and Permanent Clerks, were ordered to be paid.

By a unanimous and hearty vote, the Assembly adopted the following resolution of thanks:

Resolved, That the hearty thanks of this General Assembly are hereby most gratefully tendered to the citizens of Harrisburgh, whose large-hearted hospitality has been so fully developed, in providing for the entertainment of the Commissioners and Delegates in attendance on the Assembly.

Also, to the Trustees of the First church for the use of their beautiful and commodious house of worship; to the well-trained and excellent choir, for their valuable and agreeable services; to the Committee of Arrangements, and especially to their chairman, the beloved pastor of the church, for the admirable manner in which they have provided every facility for the regular and comfortable transaction of the business of the Assembly.

Also, to the conductors of the daily press, and especially *The State Guard*, for their extended reports of the Assembly's proceedings.

Also, to the directors of the several railroad companies, who have so courteously and kindly consented to a reduction of the usual fare on their respective roads, for the accommodation of the Assembly.

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 church of the Covenant, in the city of New York, N. Y., on the third Thursday of May, A. D. 1869.

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, 1868.

Standing at the end of thirty years in the history of a great denomination, we may profitably revert, in this connection, to the course of that history, and notice some among the prominent characteristics in the religious development of this portion of the Christian Church.

Dividing this period into decades, we discover, first, an era of aggregation and assimilation on the part of the scattered fragments remaining after the disruption. Not only those churches and ecclesiastical bodies whose connection with the old Presbyterian stock was severed by that act, but also others in various portions of the country, inspired by sympathy with them as to doctrine and position, were thus early drawn together, bone to his bone and flesh to his flesh. The coalescence of these congenial elements resulted, in a comparatively brief period, in the organizing of a new Church—a Church possessing a high degree of religious vitality, full of vigor and of hope, and in some respects peculiarly fitted to do a good and great work for Christ.

In the second decade, we discern a measure of progress and growth every way remarkable, when considered in contrast with the youthfulness of the denomination, and with the unfavorable circumstances among which it struggled toward maturity. This growth and progress were attained far less through any adjustments of polity, or any positive attempts at denominational action, than by the faithful and effective preaching of the Word, by the conversion of souls through the truth, by the culture of believers in holiness, and the increase of piety in the individual church. And, though the lack of such denominational activity, and of a polity clearly understood, led during this era to some losses on various sides; and though irreconcilable diversities respecting Slavery constantly agitated the young denomination, and finally brought on the withdrawal of those who constituted its representatives at the South, yet the era closed with a decisive advance in the number of churches and communicants, and in nearly every other element which would indicate a healthful and fruitful Christian life.

The third decade, just closing, has been a period of organization and consolidation, in respect both to doctrine and polity, and to various forms of re-

ligious activity. A clearer adjustment of our ecclesiastical system has been secured; more uniform and harmonious methods of stating and applying the Gospel have been attained; a more judicious and productive theory of church action is at length recognized and adopted. Not only the current year, but every year in this decade, has borne progressive testimony to a great structural change in these particulars—a change effected at no serious loss in respect to the past, prolific of good in many directions, and full of promise for the future. As we stand at the close of this period, we are permitted in this matter to recognize, in a peculiar way, the good hand of our God upon us; we are permitted to see him, not only bringing us through this formative stage at no sacrifice of unity or of spirituality, but also thus endowing and equipping us for more vigorous action, for larger and wiser enterprises, for a nobler work and a nobler testimony in time to come.

Studying the general history of the denomination during these three periods, which are thus seen to stand in the order of a sound and healthful development, we observe many indications of a continuous progress in all that constitutes true growth. Each of these periods shows an advance on the preceding in respect to the number of communicants, churches, and denominational organizations. Each indicates an increase in internal strength and resources, and an improvement in outward position, and in relation to other branches of the Church of Christ. Each exhibits an enlargement of territory as well as of plans, and a steady movement of the denomination parallel with the amazing march of the nation toward a continental magnitude. Our beloved Church was providentially planted, at the first, along those lines of latitude where the various elements of New England life meet and mingle with those from the more central and southern States. Like every other American influence or institution that is vital, it moved westward, along the same or neighboring parallels, planting new churches in every rising State, sending its missionaries among the pioneers of each opening territory, constantly striving to plant the standard of its doctrine and polity wherever American civilization extends. For its devotion to the cause of freedom it has, indeed, been excluded from the Southern States; yet it is a suggestive fact, that the ninety-six Narratives received by your Committee came from Presbyteries representing no less than seventeen States and four Territories, and that these States and Territories lie exactly in that central zone of influence in which American ideas bloom most freely, and in which our American life—political, social, religious—finds its noblest expression.

This geographical distribution of our Church is a fact to be carefully taken into the account, in studying its religious history, even for a single year. For, although the Gospel is equally precious to men of all latitudes, and although the Spirit of grace be not limited by the boundaries of States, it still is true that our interpretation of that Gospel finds easier access to certain types of mind than to others, and that our churches take root more or less readily, according to the general character of the communities wherein they are planted. The Presbyterial Narratives themselves suggest this diversity. In some instances they speak of forms of hindrance and sources of discouragement, which are not felt universally; in others, they allude to successes and advances for which, so far as visible conditions extend, it would be unreasonable to look elsewhere. The growth of a Christian denomination does depend, in some degree, not merely on its internal qualities or purposes, but likewise on its position, and on the external circumstances affecting it. The history of our churches in the older States, lying east of the Alleghanies, cannot be exactly identical with the history of those subsequently organized in the States between the mountains and the Mississippi,

or of those still different churches more recently planted beyond the Father of Waters. A similar variety will be found to exist among the churches along the borders of either of these grand divisions, as is plainly indicated by the Narratives from Northern and Southern Ohio respectively, or from the contiguous States of Michigan and Indiana. And, in considering the state of religion for the current year, it is our duty to take such diversities into the account, and to estimate the measure of success attained, with suitable reference to the external as well as the internal conditions under which that success was secured.

Taken in general, the history of our churches during the year now closed must be regarded as one of marked prosperity. Though the Presbyterial Narratives do not furnish sufficient statistical information, yet they convey the impression of a decided advance in many important directions. The number of sanctuaries erected or essentially repaired, or of instances where indebtedness for houses of worship previously erected has been paid; of mission schools or enterprises provided with fitting accommodations; and of parsonages built or purchased, and ministerial libraries procured, is probably greater than in any previous year in our history as a denomination; the general increase of wealth, since the close of the war, exhibiting itself in these as in so many secular directions. Some of the Presbyteries report a corresponding measure of equitable liberality in the support of the ministry, and such reports may properly be regarded as the index of a general, though by no means universal fact. It is believed that a similar increase of benevolence is manifesting itself, at least in some sections of the Church, in the assistance of candidates for the ministry, and in the endowment of institutions consecrated to the cause of Christian education.

Another interesting sign of prosperity appears in increased attendance upon the various means of grace, in a marked advance in the Sabbath-school work, and in the general favor with which our churches and ministry have been regarded. It is obvious that many of the prejudices once entertained against our denomination, in certain sections, have not only ceased to exist, but have been supplanted by a sincere respect and a cordial sympathy, which furnish ground for the strongest hope in the future. Many Presbyteries afford decided evidence of this in their statements respecting both the enlargement of congregations and the ingathering of youth for religious instruction. It is safe to say, that in no previous year has so large an aggregate of adult minds been brought within our denominational influence; and although the number of pupils in our Sabbath-schools has, in previous years, exceeded the entire aggregate of our church-membership, the Minutes of the present Assembly will probably indicate a gratifying advance in this direction also.

The work of denominational extension, and of aggressive effort in behalf of the Gospel, has been efficiently carried forward during the year. What has been presented in general, in the reports of the Permanent Committees of Home Missions and Church Erection, highly encouraging as it is, is abundantly confirmed by the more detailed statements given in the Presbyterial Narratives. Though these Narratives indicate the existence of many scores of vacant and destitute churches, numbers of which are without suitable sanctuaries, yet we have great occasion to rejoice in what, by the Divine blessing, has been accomplished through these instrumentalities. This great want has at least been partially supplied. In the work of diffusing a sound denominational and Christian literature through our Publication Committee, and through the excellent newspapers devoted to our interests, much has been done, at least in some sections of the Church, for which we have equal occasion to rejoice.

The year has been one of spiritual blessing. While a few of the Presbyteries confess that declension and worldliness have prevailed within their borders, the general testimony is of a very different character. Although the Narratives do not afford such statistical information as would show just how many churches have been revived, or how many additions have been made to such churches in the aggregate, yet their statements indicate, in a marked degree, the presence of the Spirit of God among our congregations. And where signal revivals have not occurred, that Spirit has still revealed his presence in general attentiveness to the Word preached, in the edifying of saints, in many silent conversions to Christ. Several of the Presbyteries bear witness to such quiet and continuous visitations of the Holy Ghost, descending as the rain upon the mown grass, and greatly gladdening the heart of his Church, even when more copious showers of converting influence were withheld. As a whole, the year has been one of unusual blessing, not simply in respect to the temporal welfare of the churches, or to their exterior work and influence, but likewise in that inward experience of the truth, that conscious growth in piety, that enlarged spiritual life, from which, as from a vital seed, all outward prosperity must proceed.

While we thus discover much in the Narratives of the Presbyteries that is fitted to inspire joy and gratitude, these Narratives present some unfavorable facts which should call out our deepest and gravest concern.

The first of these is the fact that, notwithstanding the degree of success attending our Home Missionary work, one-sixth of all the churches in our connection now are unsupplied with the stated ministry of the Word. Some of these are but temporarily in this condition; but there are multitudes of public organizations, scattered through our vast missionary field, which must be regarded as permanently unable to make provision for their own spiritual wants. In the single State of Ohio, 59 out of 187 churches were reported to the last Assembly as vacant; and although some of these have since been supplied with preachers, and others have either perished from exhaustion, or united with other denominations in order to preserve life, yet it is safe to say that as many as one in five of our churches in that State are now destitute of regular ministrations. Similar though not equal destitution exists in other portions of that great triangle, formed by the lakes on the north, and by the Mississippi and the Ohio on the west and south, which must be regarded, for the present generation at least, as the main missionary field of our Church. In that triangle, more than one hundred and fifty vacant churches were reported to the Assembly one year ago; and the Presbyterial Narratives for the current year do not justify the hope that this number has been greatly diminished. While such vacancies as occur even on missionary grounds in the older States are readily supplied, and while the regions beyond the Mississippi are attracting to themselves large numbers of laborers, this great central region, or at least the southern half of it, is suffering great, and perhaps increasing, destitution. For every church established in the States and Territories west of the Mississippi, a church languishes and dies in Ohio or the contiguous States; and should this condition of things long continue, our denomination will be broken in two at the centre, and our hold on the central West be lost forever.

The other startling fact is the lack of men to fill these numerous vacancies—a lack which is confessed and deplored by the Presbyteries in all portions of our denominational territory. While the number of ministers on the Roll exceeds the whole number of churches by more than three hundred, the vacancies reported to the Assembly of 1867 were above three hundred and fifty. These statistics would seem to indicate that, subtracting the num-

ber of foreign missionaries, nearly one-third of our ministry were not at that time filling the pastoral office, and also to imply that there is little need of additional laborers. Yet the vancancies continue to exist, and the solemn and urgent call for help comes up to us with each successive year. These hundreds of feeble, languishing, dying churches must not be suffered to perish; and men must be found who will be willing to take these churches in their weakness, and nourish them into hope, and strength, and self-support. Our denomination needs missionaries, in the old heroic sense of that term; and if there be not piety enough in the churches to produce and train such missionaries, and to sustain them in their arduous work, we may well fear and tremble for the result.

Some of the Presbyteries seem to anticipate relief from these kindred evils in and through Reunion; and forcibly present the lack of suitable laborers and the lamentable destitution of the churches in both of the bodies to be united, as among the strongest arguments for such union. It now seems probable that the validity and reach of this argument will soon be practically tested; yet it must not be forgotten that, separate or united, we shall never cease to need missionaries, both to supply existing churches, and to bear our standard into new regions as they open before us. Especially will this be made manifest when we enter in earnest upon the great task of evangelizing the South, as well as the remoter West, and attempt to prosecute, on any larger scale, that vast work among the freedmen which has already been auspiciously begun.

The Presbyterial Narratives allude frequently and earnestly to other and more general hindrances repressing our denominational growth. While the spirit of benevolence has been manifested in an unusual degree, and while the aggregate of contributions probably exceeds that of any previous year, yet there is reason to believe that the contagious worldliness everywhere abroad in the land is sadly affecting the Church, and diminishing and paralyzing her efforts for Christ and his cause. There is also reason for believing that, although the general tone of piety within the Church has been improved, and religion, pure and undefiled, has made progress in the hearts of the people of God, the outlying wickedness of the land remains almost unaffected. Notwithstanding earnest efforts made in some of the Presbyteries to correct them, the great vices of profanity, gambling, disregard of the Sabbath, and especially intemperance, still retain their hold upon the hearts of men, and in some quarters seem to be even increasing in virulence and destructiveness. It becomes us to realize the existence of such unholy and hurtful tendencies, and as a denomination to give ourselves more generally and more earnestly to the task of arresting them, and of rescuing those who are perishing under their contamination.

It has already been said that Narratives have been received from ninety-six of the one hundred and eleven Presbyteries connected with our denomination. The following Presbyteries have failed to report: Troy, St. Lawrence, Wellsborough, Delaware, Meadville, Athens, Fort Wayne, Fox River, Des Moines, Omaha, Chariton, Kingston, San Francisco, San José, and Washoe. The absence of these documents, of course, diminishes by just so much the material and the value of this general Narrative.

We are called to record the decease of no less than thirty-seven ministers during the year. Four of this number had reached that period of life, when human strength becomes labor and sorrow; and nine others had passed the allotted threescore years and ten. Yet the larger part were brethren upon whom the active duties of their sacred calling still devolved; and some there were, whom the Master called in the prime of their manhood,

just as they had fully entered upon their ministerial career. Let the lessons inculcated by such unusual mortality reach and affect every heart, and let us so live and act that, like these departed ones, we may, when absent from the body, be present with the Lord. The list of the deceased is as follows:

Name.	Age.	Date.	Place.	Presbytery.
Averill, Bradford Y	34	July 12, 1867.	Chicago, Ill	Chicago.
Bartlett, Charles L	63	Sept. 16, 1867.	Taberville, Mo	Chicago.
Beach, Ebenezer C	66	April 26, 1868.	Lysander, N. Y	Onondaga.
Camp, Phineas	80	Jan. 30, 1868.	Dixon, Ill	Galena and Belvidere.
Clark, Lemuel	61	April 21, 1868.	Westford, N. Y	Galena and Belvidere.
Coffin, N. Cogswell	52	Jan. 9, 1868.	Marblehead, O	Huron.
Crabb, Isaac	...	....., 1867.	Fairfield, Mich	Monroe.
Davis, John W	67	Aug. 5, 1867.	Harrisburgh, Pa	Harrisburgh.
Davis, Samuel R	68	April 20, 1868.	Englishtown, N. J	Newark.
Deming, Rufus R	75	April 12, 1868.	Constable, N. Y	Champlain.
DeWitt, William R., D. D.	75	Dec. 23, 1867.	Harrisburgh, Pa	Harrisburg.
Elliott, John W.	43	Mar. 12, 1868.	Washington, D. C	Holston.
Ferry, William M	71	Dec. 30, 1867.	Grand Haven, Mich	Grand River Valley.
Ford, Marcus, D. D	74	June 17, 1867.	Binghamton, N. Y	Tioga.
Hayes, Harvey H., D. D	71	July 20, 1867.	Rock Island, Ill	Keokuk.
Higbie, Daniel	53	Oct. 20, 1867.	Spencer Springs, N. Y	Hudson.
Hurd, Nathaniel	65	Oct. 23, 1867.	Kewanee, Ill	Rochester.
Johnson, Daniel	83	Oct. 11, 1867.	Fairport, N. Y	Rochester.
Judson, David F	43	Nov. 22, 1867.	Seneca, Kan	Steuben.
Le Duc, Charles S	46	March 9, 1868.	Troy, Kan	Winona.
Lord, Nathan L., M. D	46	Jan. 24, 1868.	New York City, N. Y	Cleveland and Portage.
Lounsbury, Thos., D. D	78	Oct. 29, 1867.	Ovid, N. Y	Geneva.
McCullough, Samuel J	58	Dec. 20, 1867.	Tioga, Pa	Wellsborough.
McMurray, Joseph E	49	Jan. 27, 1868.	Cerro Gordo, Ill	Wabash.
Mallery, Daniel G	43	April 13, 1868.	Beverly, N. J	Philadelphia, 4th.
Mills, Henry, D. D	81	June 10, 1867.	Auburn, N. Y	Cayuga.
Mills, Thornton A., D. D	57	June 19, 1867.	Hoboken, N. J	Indianapolis.
Monteith, John	81	April 5, 1868.	Elyria, Ohio	Cleveland and Portage.
Morton, Joseph Lyman	33	Dec. 10, 1867.	Waukegan, Ill	Chicago.
Nash, Alvan	69	Mar. 17, 1868.	Corry, Pa	Erie.
Newbury, Samuel	65	Mar. 22, 1868.	Dubuque, Io	Cedar Rapids.
Pierce, Edward A	29	Feb. 23, 1868.	Tallahassee, Fla	Chicago.
Pomeroy, Medad	75	June 20, 1867.	Auburn, N. Y	Cayuga.
Powell, David	64	June ..., 1867.	North Java, N. Y	Rochester.
Richardson, Lyman	77	Oct. 1, 1867.	Harford, Pa	Montrose.
Robinson, Joseph H	32	March 4, 1868.	Cornwall Land'g, N. Y	North River.
Woodruff, Silas R	61	April 14, 1868.	Leavenworth, Kan	Champlain.

By order of the General Assembly.

JONATHAN F. STEARNS, *Moderator.*
EDWIN F. HATFIELD, *Stated Clerk.*

REPORT

Of the Joint Committees upon Legal Questions touching Reunion. In the Matter of the Reunion of the Presbyterian General Assemblies.

Report.

We, members of the Committee appointed under the joint resolution of the General Assemblies of the Presbyterian Church, which met respectively in the year 1867, at the city of Cincinnati, in the State of Ohio, and at Rochester, in the State of New York, "to investigate all questions of property, and vested rights as they may stand related to the matter of reunion," beg leave to submit the following report:

We have had submitted to us under the terms of this resolution, certain documents, of which an abstract is found in an appendix to this report.

It is understood that the opinions herein expressed are based upon these papers.

They admit of a classification into these classes:

I. The instrumentalities by which the General Assembly holds and controls property. And herein
   (1.) The Trustees of the Presbyterian House.
   (2.) The Trustees of the Church Erection Fund.
   (3.) The Board of Education (N. S.).
   (4.) The Presbyterian Committee of Home Missions.
   (5.) The Permanent Committee on Foreign Missions.
   (6.) The Board of Education (O. S.).

II. Conveyances, devises, or gifts to, and grants to and from one or more of these bodies.

III. Charters of churches.

IV. Devises and bequests not included in the second class.

I.

The first five of these instrumentalities, or corporations, are connected with the "New School" General Assembly, viz.: The Trustees of the Presbyterian House, The Trustees of the Church Erection Fund, The Board of Education, The Presbyterian Committee of Home Missions, The Permanent Committee on Foreign Missions. One of them became a corporation under the laws of Pennsylvania, and the other four under the legislation of New York. Their acts of incorporation bear a close resemblance in language, and constitute one scheme or design. The theory on which all are based is that the property interests of the General Assembly, instead of being vested directly in that body, are held in trust by corporations, for it. The Trustees of these corporations are elected by the General Assembly, or in such manner as it may appoint; they are liable to displacement at its will; they manage their funds under its control or direction. The title to all property given to the Assembly for the purposes embraced in the act of incorporation vests in the particular corporation having the function to perform which the donation or bequest was intended to aid.

In other words, each corporation is, as it were, the machinery whereby the General Assembly carries forward the great interests of Church Erection, Education, Home Missions, Foreign Missions, etc., etc. They are but little more than committees of the Assembly, having impressed upon them the capacity of succession, and the power to take, hold, and dispose of land and other property. The questions which may arise are not different from those which would have been presented in case the General Assembly were itself the corporation holding property, and the property rights to be investigated had been acquired by its own act, or by gift, devise, or bequest. To be more specific:

(1.) *The Trustees of the Presbyterian House.* This body originated under the report of the "Committee on the Polity of the Church" in 1854, (Minutes of 1854, pp. 502–3) which recommended that, if the General Assembly should appoint a Board of Trustees of the Presbyterian Publication House, it should be incorporated under the laws of Pennsylvania. The General Assembly appointed such a Board, and the act of incorporation was obtained accordingly. The principal object of the charter seems to have been to permit land to be owned by the said Trustees for the business of the societies and churches connected with the Assembly. The Trustees are also authorized to hold any property in trust for the Assembly committed to them, or to the Assembly for them, by donations, bequests, or otherwise. This clause

was inserted on the recommendation of the "Committee on Church Polity." The Trustees are elected by the Assembly, which has power to increase their number, while their management of the funds committed to their care is subject to the direction of the Assembly. Pamphlet Laws of Pennsylvania, April 21, 1855.

(2.) *The Trustees of the Church Erection Fund.* It was a part of the plan of the "Committee on the Polity of the Church" of 1854, that a body chosen by the Assembly as the "Trustees of the Church Erection Fund" should be incorporated under the laws of New York. An act was obtained accordingly. New York Session Laws, March 31, 1855. The Trustees having been designated for that purpose, in May, 1854, were constituted a body corporate and politic, for the purpose of aiding "feeble congregations, in connection with the said General Assembly, in erecting houses of worship," under certain conditions. The Trustees are to remain in office, and to be displaced at the will of the Assembly, and others to be appointed in their places. It is further provided that the "Church Erection Fund" is to be held and administered in conformity with the plan of the General Assembly.

(3.) *The Board of Education.* In 1856 the Assembly established "a Permanent Committee on Education for the Ministry," whose members were to be re-elected from time to time by the Assembly.

In 1858 an act of incorporation was obtained from the Legislature of New York, constituting this Committee a corporation to superintend the whole cause of Education, as the Assembly might from time to time direct. It was also empowered to take and to manage the property which might be given or devised to it, or to the General Assembly for educational purposes, and its members are subject to displacement and appointment at the pleasure of the Assembly. Session Laws of 1858, April 17.

(4.) The next of these corporations is *The Presbyterian Committee of Home Missions.*

This was incorporated by the Legislature of New York in 1862. It was constituted a body politic to assist in sustaining the preaching of the Gospel in feeble churches and congregations in connection with the Presbyterian Church in the United States, and generally to superintend the whole cause of Home Missions in behalf of the said Church, as the General Assembly may from time to time direct. It was also to receive and manage any property which might be entrusted to the Church or the Committee for Home Missionary purposes.

The Trustees hold under the same control of the Assembly as has already been alluded to in the cases before described.

(5.) *The Permanent Committee on Foreign Missions:*

The last of these corporations connected with the New School General Assembly, was chartered by the Legislature of New York. Session Laws of New York, Ch. 493, 1865.

Persons designated by the General Assembly were made a body corporate to superintend the whole cause of Foreign Missions in language nearly identical with that employed in chapter 340 of the Laws of 1862, concerning Home Missions.

(6.) *Board of Education.* (*O. S.*) The single Board to which our attention has been called, connected with that branch of the Church usually styled the "Old School," is the Board of Education, chartered in 1841 in Pennsylvania, with an amendment in 1852. There had been a Board of Education, not incorporated. The want of incorporation being attended with practical inconvenience, Trustees of the Board of Education were incorporated, num-

bering nine. They are elected by "the Board of Education in such a manner that one-third go out of office every year." Their management of the trust funds is subject to the direction of the Board of Education. By the amendment to the charter, the Trustees are entitled to receive and hold property devised, bequeathed or given to them "for the purpose of aiding schools, academies and colleges, or the cause of education generally."

Under this last broad power, we have not been informed whether any such devises, gifts or bequests have been made.

This corporation, for like reasons as those which have been already stated, is simply the instrument of the General Assembly, and the considerations governing its rights to hold property are the same as those which would be presented if the property were held by the General Assembly itself.

For the sake of simplicity, assuming that the funds in question are held directly by each General Assembly, there are two classes of questions which present themselves for solution: One is, what is the effect of the proposed reunion on such property as the General Assembly holds simply as proprietor; second, what is the effect of such reunion in the case of specific trusts, such as would be likely to be found in devises, bequests, and voluntary conveyances.

The investigation of these two questions will arise also in connection with the other documents presented to us, such as the charters of churches, and devises and bequests to the General Assembly.

We will therefore defer their consideration until the other papers submitted to us have been described in general terms, when these points will be examined.

II.

We now proceed to the mention of the transactions entered into by these corporations. All which have been submitted to us are on the part of the "Presbyterian House." These transactions are of two classes.

The first class consist of conveyances regulating and defining the mode in which the property of the General Assembly is held, and declaring the trusts upon which the conveyance was made to the Trustees. Of this there is a single example. The second class of conveyances are voluntary, apparently either gifts from individuals, or from a number of persons combining their contributions. They are all conveyances upon specific trusts for the use of a congregation or congregations maintaining an ecclesiastical connection with the New School General Assembly, and when that connection ceases, the trust either ceases absolutely, or is transferred to some other congregation having that ecclesiastical connection.

The instance of the first class referred to is a declaration of trust made by "the Trustees of the Presbyterian House" of certain lots of land in the city of Philadelphia. It appears that the General Assembly had declared that its will was that the property in question should be held by the "Trustees of the Presbyterian House" in trust, to permit and suffer the Presbyterian Publication Committee to use and occupy the land, subject to the General Assembly, and that the Trustees should execute a declaration of trust. This was done accordingly.

This property was conveyed to the Trustees of the Presbyterian House by Samuel Smyth, February 2, 1855. As there is no evidence before us of any specific trust in the conveyance from him, it is supposed to have been acquired for a valuable consideration for the use of the New School branch of the Presbyterian Church.

The next conveyance which belongs to the second class of cases is an in-

strument executed by Samuel Work and wife to "the Trustees of the Presbyterian House" for a nominal consideration. The trust declared in the deed is, that the property shall be held for the use of a particular congregation, which are named as tenants at will so long as they remain in connection with the so-called New School General Assembly, and when they cease to be so connected, then in trust for some other Presbyterian church and congregation as tenants at will which the Trustees shall approve, and which shall be in connection with a Presbytery in union with the General Assembly.

The next conveyance of the same class to "the Trustees of the Presbyterian House" is from M. W. Baldwin and wife for a nominal consideration. The property conveyed is to be held in trust for a particular church (the Tabor Presbyterian church) "so long as it shall continue in connection with that branch of the Presbyterian Church (called the New School) and no longer."

The next conveyance is made by A. Whilldin and others to the Trustees of the Presbyterian House. The funds with which this property was acquired were contributed by Whilldin and others. The conveyance is in trust for a church and congregation in ecclesiastical connection with and under the care of the New School General Assembly, to permit such congregation to hold as tenants at will, while their ecclesiastical connection continues undisturbed, and on their becoming incorporated upon certain conditions, to convey the property to them.

The only additional conveyance to the Trustees of the Presbyterian House is one made on behalf of the widow, children and residuary legatees of Matthias W. Baldwin to carry into effect the design of Mr. Baldwin, which had been frustrated by his death. The Trustees are to permit a particular congregation to occupy the property as tenants at will for the purposes of religious worship, so long as they shall remain in connection with and under the care of the New School General Assembly and no longer. The last four conveyances create what for the sake of convenience and reference may be termed "specific trusts" as distinguished from the case where no particular designation of the uses to which the property is to be devoted is made.

III.

Charters of Churches.—These charters are of two kinds: One includes those which were created before the separation of the two branches of the Presbyterian Church, and in which of course no reference is made of adhesion to any particular branch; the other class, chartered since the disruption, specifically names the General Assembly to which the particular church adheres.

The first class is illustrated by a single case submitted to us, that of the First Presbyterian church in the district of Southwark and county of Philadelphia.

This organization was effected in 1820. The congregation associated "for religious purposes," and held property for the support of a pastor or pastors, and other officers, and such pious and charitable purposes, as shall by the said society be established. It is only by its name that we can be made certain that this is a Presbyterian church.

We suppose that this instance involves the question of the status of all the churches connected with either General Assembly where there is no *specific description* of adhesion to any particular branch of the Church.

The second class of charters contain in substance this clause: "The faith and government of the said church shall conform to the faith and govern-

ment of the Presbyterian Church in the United States of America; and the said church shall be connected with and deemed to be under the care of that General Assembly which met last," &c., meaning the so-called New School General Assembly. There is a further provision that there shall be no "alteration, change or amendment whatever" in this provision.

Three such charters have been submitted which resemble each other so closely that it will be unnecessary to consider them separately. They are described in the Appendix.

IV.

Devises.—The will of Mary Cornell is submitted. The testatrix provides that the proceeds of her residuary estate shall be devoted to the purchase of land to be forever held and used by a church and congregation "which shall be in connection with that portion of the Presbyterian Church now designated in common parlance as the New School." In case that connection ceases, the testatrix directs a forfeiture of the interest previously devised, and directs that the title shall vest in "The Trustees of the Presbyterian Church," &c., who are authorized in that case, to take all necessary measures to recover the land in trust for a congregation connected with that portion of the Presbyterian Church.

By reason of these various documents, questions are raised as to the relation of the churches to each General Assembly, both where there is no specific provision as to adhesion to any particular branch of the Church, as well as where such a provision is made.

It will be noticed that the documents recited present those forms of ownership:

First.—Property owned by corporations which are instruments of the General Assemblies as organs of the Church.

Second.—Property owned by those corporations with a specific trust in favor of one branch of the Church exclusively.

Third.—Funds held by particular churches under their charters, which churches are in fact attached exclusively to one or the other General Assembly, without any express charter direction.

Fourth.—Funds held by particular churches whose charters require specific adhesion to a particular branch.

Fifth.—Devises or conveyances to particular churches, with specific provisions by the devisor or grantor, as to that branch of the Church general to which the particular church shall belong.

For the general purposes of this report, we may condense these questions into two.

First.—What is the effect of reunion upon property held either by the General Assembly through its corporate machinery or by a particular church where no specific directions or trusts exist?

Second.—What is the effect of the proposed reunion where specific directions are given as to the particular branch of the Church to whose use the funds are to be applied?

When these questions are disposed of our duty is performed.

The only objection which can apparently be raised under the first inquiry is, that the funds in question are held under the so-called "law of charitable trusts," and that the proposed reunion is a departure from the trust which a court of equity will not sanction.

Before dealing directly with this question, there are some preliminary suggestions which may be made.

These bodies were once united; they were disrupted; they propose to

reunite. They are one in faith and form of government. We cannot be expected to examine this question on the supposition that there are any fundamental differences between the two bodies either in doctrine or church government. No such facts are submitted to us. We have but the simple question, Is there any legal obstacle to the reunion of two bodies on the same confession of faith and under the same form of government to which they both originally adhered?

The question really is: Can the churches through their respective organs, the General Assemblies, form such a union as to merge the two Assemblies into one? If not, there are some serious inconveniences that would follow. Had there been no General Assemblies or Synods, churches divided from Presbyteries through some temporary alienation could scarcely return to their former relations. Had there been no General Assemblies, Synods torn asunder by local divisions could not meet together. Schism instead of harmony becomes the law of the Church. Then the law of the State requires that strength should be wasted instead of husbanded; that weakness should be chronic, and wounds forever unhealed. Then the Church must forever be divided into hostile camps, flaunting banners of defiance in each other's faces, instead of marching with united step to triumph.

We hold, on the other hand, that the presumption is, that the two bodies *ought* to unite, unless there is some clearly proved obstacle, on account of fundamental differences in faith or form of government, or incompatibility of united action.

This appears to us to be the law imposed by the Founder of the Church upon his followers, and therefore the law of the Church itself.

The law of the State seeks to administer such a trust as this upon the presumed intention of the donor of the trust funds. He must be supposed to intend to have the funds appropriated in accordance with the law of the Church; and the law of the Church must be presumed to be in accordance with the law of its Founder.

It needs no argument from us, to establish that the precepts and spirit of Christianity require brethren to walk together who are agreed.

The history of the Presbyterian Church shows that it accords with these views, and that such is the law which its members actually recognize. There have, undoubtedly, been from time to time, unfortunate, and perhaps, in some instances, unnecessary divisions. Good men have always deplored them, and when the temporary obstacle has been removed, reunion has come. Force only kept the two bodies apart—the law of their nature has been union and reunion. Called, as we have been recently, to examine the history of these church movements, we have been continually reminded of the course of a full stream, which, meeting with an immovable obstacle, divides to pass around it, only to reunite its forces at the very point where the obstacle ends. This strong tendency in the Church to be in full accord with the law of its Founder, was never so marked as to-day, when the causes of dissension and division are reduced and removed. Though it may have been repressed, its strength is shown by the elasticity of its rebound when the pressure is removed.

These general considerations are not without importance, since this question must be determined by the law of the Church.

The property of the General Assembly must have been given to it in view of this law. It is not departing from the use which a donor impressed upon the funds bestowed, if it unites with other churches of the same faith and government, and thus increases its efficiency and power over the minds of the community. The property of any particular church must be presumed to have been given in accordance with the law of the individual church

which leads to union with other churches of the same faith, and with the wider law leading the body of associated churches to unite with other churches of the same character.

This is no more than saying that every institution of man is subject to the law of development or growth, and that one who bestows funds upon it must be supposed to intend to follow such law of development.

These views are sustained by the highest legal authority of the State of Pennsylvania, in which many of these questions would arise if they should ever be presented to any court. They are believed to be in accord with the approved authorities upon this branch of the law.

The case to which we refer is McGinnis *vs.* Watson, 41 Pennsylvania (5 Wright), p. 7. This case bears so closely upon the topics now under discussion, that it will be well to state the facts at some length.

A congregation in Venango township, of that State, consisted of members of the Associate Church, and were in ecclesiastical connection with the "Associate (Presbyterian) Synod of North America." In that character, they having become incorporated, acquired land "for the use and behoof of the congregation." The Associate Synod, by a vote of a large majority of the Presbyteries, united with another Presbyterian body known as the "Associate Reformed Church." The Presbytery to which the congregation in question belonged, approved of the union. The session of the church approved of it at a regular meeting. A minority of the congregation refused to go into the union, and connected themselves with a protesting Presbytery and Synod.

A bill in equity was presented in behalf of the minority against the majority of the congregation, to regain possession and control of the church property, on the ground that the grant of it was to a congregation professing the doctrines and adhering to the government of the Associate Church according to its original standards; and that the union is such a departure from these, that the dissenting members cannot be compelled to follow.

The case, therefore, clearly presents the point whether a portion of any individual church can resist the legislative act of the general body to which it belongs, when such act constitutes no material departure from the doctrines and form of government maintained by the denomination to which the particular church adheres.

The court held that the legislative act of union was valid, and enforced its position by great wealth of illustration and strong argumentation. Its reasoning, in general outline, is that the court must regard the law of the Church; that this law is not to be ascertained simply by regarding the particular church, but that recourse must be had to the general law of the denomination to which the members of any particular church must be presumed to have assented.

That part of the congregation which acts in harmony with its own law thus broadly interpreted, must be approved and sustained by the state law. All spiritual growth involves some change or development. Every denomination of Christians admit that others must change in their progress towards union, though it regard its own system as too perfect to undergo change. These propositions are then enforced by instances derived from the history of the Church through many centuries.

Judging, as is thus seen to be necessary, the acts of those persons by the laws which were accepted among themselves, the authority of the Church to legislate upon its doctrines, forms, and practice, is clearly evinced. Changes and progress appear historically to be a recognized part of their ecclesiastical life. It is shown, then, how though there has been much division among Presbyterians, there has been a strong tendency towards

union, as shown in the union of Burghers and Anti-Burghers, Covenanters and Seceders, of the Synods of New York and Philadelphia, of the Church of Scotland in Nova Scotia and the Seceders. To these might now be added, union in the Australian Colonies; union in Canada; union in New Zealand; union in Queensland; union in South Australia; union in New South Wales. Here we seem to have found the law of the Presbyterian Church; the waiving of non-essentials to secure united action on fundamental principles. There is permitted to be diversity of sentiment where unsoundness in faith, according to the recognized standards, does not exist, while there is an agreement to abstain from agitating the questions which occasioned separation, or led to distinct organizations.

These principles will not lose their application, though the basis of union between the two branches of the Church may relax the former strictness on minor points; for there may have been good reasons for this relaxation, and of that the Presbyteries, Synods and General Assemblies are the constitutional judges. Such proceedings cannot be condemned as unlawful without deciding that there can be no unions of the Church without a forfeiture of civil rights, and that the law well-nigh compels the perpetuation of divisions.

This enlightened judgment seems to us to require that we should answer the inquiry whether a church forfeits its property by adopting the plan of reunion in the negative. On the same ground, there can be no forfeiture of the property which either General Assembly holds as proprietor, either directly, or by means of the corporations described in the outset of this report.

It may perhaps be suggested that the corporations referred to would no longer be under the control of the particular Assembly pointed out in the act of incorporation, when the two Assemblies became merged into one. The answer is, that the legislature must be presumed to be cognizant of that law of the Church which permits union, and therefore that it has employed words in granting these charters which are to have the liberal and comprehensive interpretation that the principles already laid down require.

The objection will probably be made, in another form, that there is a change of identity by reason of the union. It may be said that neither of the two bodies is the same as before, but that there is a composite body partaking of the nature of both, but in no proper sense identical with either. It will then be argued that a loss of identity involves a forfeiture of property, because the trust reposed by the donors of funds can no longer be administered by the organ which they selected.

This objection is answered in the case already noticed. Though there may be no formal literal identity, yet each body substantially exists in the new organization. What we must regard is the identity of social life, which admits of a mutual giving and reception of moral and mental influences, and a corresponding social growth. Social institutions must grow with society, adapt themselves to its intelligence and wants, to times and circumstances. They thus change and remain the same; when they lose this power of adaptation, they wither and decay, pp. 27, 28, 29.

We do not express any opinion upon the effect of a change by either body in one or more of its fundamental principles of faith. No opinion of any value could be given on such a supposition, without an exact statement of the proposed change. We have assumed that the reunion is to take place upon the doctrines acknowledged by both parties before the disruption.

These views seem to be sustained by decisions in the cases of Gibson *v.* Armstrong, 7 B. Monroe, 481; Den *v.* Pilling, 4 Zabriskie, 653; 2 Richardson's Equity, 215; Attorney-general *v.* Gould, 2 Law Reporter, 495; Attorney-general *v.* Pearson, 3 Merivale, 400.

Second.—It only remains to consider the effect of the proposed reunion where specific obligations are imposed upon the ownership of the property.

It is material to inquire as to the intent of the grantor of the fund. There is no pretence that the grantors or donors, all of whom belong to the so-called New School Church, suppose that there is any material difference in respect to faith, or form of government between the two branches. What evidence there is, is all the other way.

Thus, the charters which mark out with the greatest precision their separate relation to the New School assert, that "the faith and government of the said church shall conform to the faith and government of the Presbyterian Church in the United States of America, and the said church shall be connected with and deemed to be under the care of that branch of the Church"—known as the New School. The plain intention is to require the faith and government of the Presbyterian Church in general, but the care and connection of a particular branch of it. It seems to us, that the meaning of all these special clauses is, to provide for a particular relation and connection so long as the New School branch maintains its separate existence, but there is no evidence of intention to perpetuate separation, alienation, and division. Every donor must be presumed to have made his gift with a full knowledge of the law of the particular church as modified by the legislation of the constituted bodies, Presbyteries, Synods, and Assemblies, to which the church belongs. This law leads to reunion, as we have before seen. The gift must then have been made with the probability of union foreseen. The donor's intention fully expanded really is this: "While the New School and Old School remain separate, my property must be devoted to the promotion of the interests of the New School. I am aware of the legislative power of the New School by its assemblies to coalesce and unite with the Old School. I am content to have that power exercised."

What is this but saying that a person intends that which is necessarily implied as well as that which is expressed?

We are therefore of opinion that there is substantially no difference between the two questions which, for the sake of examination, have been considered separately, and that the answer of the one is the solution of the other.

These views embrace in principle the special cases of gifts and conveyances to the "Presbyterian House," particular clauses in charters, and devises, as far as laid before us.

After this report was written, some deeds of trust were exhibited to us, which respected the title to property connected with the Princeton Theological Seminary. Some of these instruments we unhesitatingly consider to be governed by the principles that we have recognized. Others have special clauses entering into considerable detail, the bearing of which we have not had an opportunity to consider. We do not intend to express any doubt upon these clauses, but simply give no opinion. We concede that a donor *might* cumber his gift to one of these branches of the Church with such limitations, conditions, or provisos, as to make it questionable whether reunion would not be a ground of forfeiture. Perhaps he might provide that his gift to one branch should be void in case of reunion, though it would admit of consideration whether a trust for the mere perpetuation of division and separation would accord with sound views of public policy.

However this may be, we desire to be understood as not expressing any opinion upon any special trusts not embraced within the instances set forth in the former part of this report. Should our opinion hereafter be desired upon the Princeton trusts, or others of a special nature, we shall be pleased to give it.

On the whole, we are of opinion that there are no obstacles to reunion growing out of the relations of that subject to property so far as those relations have been brought to our notice, and so report to your honorable body.

All which is respectfully submitted. DANIEL HAINES.
THEODORE W. DWIGHT.

REPORT.

The undersigned Committee, appointed on behalf of the Old School General Assembly of the Presbyterian Church, to investigate the questions of property and vested rights, which may arise from a reunion with the New School Presbyterian body, have partially discharged the duty assigned to them. They met in conference the Hon. Daniel Haines, of New Jersey, and the Hon. Theodore W. Dwight, of New York, the Committee appointed on behalf of the New School General Assembly, and united with them in the investigation of these questions. The latter gentlemen have embodied their views in a report which has been submitted for our concurrence. It evinces much research and discrimination, and will be read with interest by those who appreciate the importance of the subject. In some of the opinions there expressed we are unable to concur. To others we give our entire assent.

1. In respect to property heretofore owned or controlled by the *New School* General Assembly, or any of the instrumentalities or churches under its care, the investigations of Messrs. Haines and Dwight have been very thorough, and we see no reason to question the soundness of their conclusion, that this property will not be affected by the proposed reunion.

2. We agree with them also in the opinion that church property which was held *before* the division in 1838, will not be affected in its legal relations if the two branches of the Church should unite. That property will stand where it would have stood if the division had not taken place.

3. We agree with them also in holding that property acquired since the division by either branch of the Church, by deed or will, by gift or purchase, which has not been clothed with a special trust, placing it under the exclusive control of one branch, as distinguished from the other, will not be affected if the two branches should now unite.

4. Where such trusts do exist each case must be decided on its own special circumstances. The effect upon the property of a union with any other body will depend on the nature of the conditions imposed by the grantor or donor, or prescribed in acts of incorporation. The condition of much of the property connected with the Theological Seminary at Princeton will form a good illustration of this point. The deeds for this property were laid before us and were fully investigated. Its importance to the Old School body is such that we do not feel justified in withholding our opinions respecting it.

On the 5th of May, 1843, James Lenox, Esq., conveyed to the Trustees of the Seminary the ground now occupied by the library and the house of one of its professors. He accompanied the grant with this condition, which for convenience we have divided into two sections: (1.) "Provided, always, nevertheless, and upon this condition, that if at any time or times hereafter, the said parties of the second part [that is, the Trustees of the Seminary] shall pass from under the supervision and control of the General Assembly of the Presbyterian Church in the United States of America, *now commonly known and distinguished as the Old School General Assembly, and its successors*, or (2,) if at any time or times hereafter, the leading doctrines

declared in the confession of faith and catechisms of the Presbyterian Church, such as the doctrine of universal and total depravity, the doctrine of election, the doctrine of the atonement, the doctrine of the imputation of Adam's sin to all his posterity, and of the imputation of Christ's righteousness to all his people for their justification, the doctrine of human inability, and the doctrine of the necessity of the influences of the Holy Spirit in the regeneration, conversion and sanctification of sinners, as these doctrines are now understood and explained *by the aforesaid Old School General Assembly*, shall cease to be taught and inculcated in the said Seminary, then, and in either such case, the grant and conveyance hereby made shall cease and become null and void, and the said premises shall thereupon revert to the said party of the first part, his heirs, or assigns, as in his first and former estate."

The second branch of this condition would probably not be violated in the eye of the law until the doctrines there specified shall cease to be taught in the Seminary. On some of these doctrines it is in vain to deny that the two branches of the Church are wide apart; and while we agree with our brethren that we cannot, as lawyers, undertake to examine and pronounce upon the effect of these differences of opinion, we cannot shut our eyes to the fact so well known to theologians on both sides, that such differences do exist. Nor can we hesitate to point attention to the peril which may ensue to this property and to other property similarly situated, if in consequence of the terms of a union with any other body, the doctrines specified in this deed, as understood and explained by the aforesaid *Old School* General Assembly, may cease to be taught in the institutions thus endowed.

There is less difficulty in determining the results which must flow from violating the first branch of the condition imposed by Mr. Lenox, viz.: if the Trustees of the Seminary shall pass from under the supervision and control of the General Assembly of the Presbyterian Church in the United States of America, now commonly known and distinguished as the Old School General Assembly, and its successors. In that event the property is to revert to himself and his heirs. The Trustees are, by the express terms of the deed, to be under the supervision and control of the Old School General Assembly as *distinguished* from any other; in other words, from the New School General Assembly. We are of opinion that if these Trustees should pass from the supervision and control of the former Assembly, as distinguished from the latter, or if they should be controlled and supervised by an Assembly known by another name, or constituted differently from the Assembly thus specially described by Mr. Lenox, the valuable property conveyed by his deed will be placed in jeopardy.

On the 25th of April, 1862, Robert L. and Alexander Stuart conveyed to the Trustees of this Seminary $50,000 in bonds of the Federal Government, and inserted in their deed the same condition in substance which has been quoted from that of Mr. Lenox, except that in the event of a breach of the condition the money is to become the property of the American Bible Society. They had previously presented to the Trustees of the Seminary the library of the late Dr. Addison Alexander on nearly the same terms, except that on the violation of that trust the library is to become the property of the Trustees of the College of New Jersey. The views which we have expressed, respecting the gift of Mr. Lenox, will apply to the gifts of the brothers Stuart.

This is as far as we have proceeded in our investigations. There may be property connected with the other institutions of the Church, or belonging to individual church corporations, in the grant of which other special trusts were imposed. We have not been supplied with the materials for forming a

judgment respecting them. In due time, if they are laid before us, we are willing to give them our attention.

HENRY W. GREEN, Trenton, N. J.
May 5th, 1868. WILLIAM A. PORTER, Philadelphia.

APPENDIX.

SCHEDULE OF DOCUMENTS SUBMITTED TO THE COMMITTEE OF THE GENERAL ASSEMBLIES, ON VESTED RIGHTS, ETC.

1. The charter of "The Trustees of the Presbyterian House," granted on the recommendation of "The General Assembly of the Presbyterian Church in the United States," which held its sessions in the First Presbyterian church, on Washington Square, in the city of Philadelphia, in May, 1854.

Approved 21st April, 1865.

The charter provides:

(1.) That the Trustees therein named shall hold their office till the first day of June, 1865, and until their successors are duly qualified to take their places, who shall be chosen by *the said Assembly* and their successors.

(2.) The said Trustees are authorized "to purchase, receive, take, and hold real and personal estate," and all kinds of property and estate which may be devised, or bequeathed, or given to them, or to the *said Assembly* for them, and the same "to sell, alien, demise, and convey."

(3.) They are to be subject to the direction of said Assembly, and to have also power to manage all funds, property, and effects committed to their care by gift, purchase, bequest, or otherwise, and to execute any trusts confided to them by the said General Assembly or their successors, in such manner as shall be deemed most advantageous, and not contrary to law or the intention of the donor or testator.

2. *Declaration of Trust* by the Trustees of the Presbyterian House to "The Presbyterian Publication Committee," declaring that under the direction of the said Assembly they hold certain premises, viz.: Nos. 1334 and 1336 Chestnut street, Philadelphia, in trust for "The Presbyterian Publication Committee," appointed by the said Assembly, dated April 1, 1864.

3. *Deed from Samuel North and wife* to the Trustees of the Presbyterian House, dated December 7, 1863, conveying a lot of ground and church edifice thereon, lying on south side of German street, between 2d and 3d streets, Philadelphia. *In trust* for the First Presbyterian church and congregation of Southwark, in county of Philadelphia, *so long* as said church and congregation shall continue in connection with a Presbytery in union with the General Assembly which met in the city of Philadelphia, in May, 1863, and no longer; with power reserved to the Trustees of the Presbyterian House to re-enter in case of failure to comply with the conditions.

Southwark church.

4. *Deed from Matthias W. Baldwin* and wife to the Trustees of the Presbyterian House, dated Dec. 5, 1864, conveying the church edifice and lot of ground on southwest corner of Christian and 18th streets, Philadelphia. *In trust* for the Tabor Presbyterian church, so long as the said church shall continue in connection with that branch of the Presbyterian Church in U. S. A., the General Assembly of which last convened in Dayton, Ohio, and *no longer*.

Tabor Pr. church.

5. *Deed from Alexander Whilldin and wife*, by their attorneys in fact, to "The Trustees of the Presbyterian House," dated Oct. 22, 1866, conveying a lot of ground and stone chapel on northeast corner of Broad and Oxford

streets, in the 20th ward of Philadelphia, which had been purchased with the contributions of the said Alexander Whilldin and others, for the purpose of erecting thereon a church edifice for the religious uses and purposes of a church and congregation in ecclesiastical connection with, and under the care of that General Assembly which met in the First Presbyterian church, in Philadelphia, in May 1863. *In trust* for a church and congregation in that connection, with power of re-entry, &c.

6. *Deed from Clayton and Townsend*, executors of Matthias W. Baldwin, to the Trustees of the Presbyterian House, dated November 1, 1866, conveying a lot and stone chapel in the 23d ward of Philadelphia. *In trust* for the Herman Presbyterian church, so long as they shall remain in ecclesiastical connection with, and under the care of that General Assembly which assembled in the First Presbyterian church, in Philadelphia, in May, 1863.

7. *Will of Mary Cornell*, dated 13th of June, 1849, proved 28th of March, 1861, devises all the residue of her estate, real and personal, to her executors, *in trust*, to convert it into money, and to apply the same to the purchase of a lot or lots, and the erection of a suitable house for public worship; "the said house and lot to be forever held and used by a church and congregation which shall be in connection with that portion of the Presbyterian Church now designated in common parlance as the New School."

Wharton st. church.

Under this will a lot was purchased at corner of 9th and Wharton streets, Philadelphia, and a deed, conveying the same in fee to the corporation, subject to trusts, provisions, and limitations of the will.

See deed when it shall be furnished.

8. *Charter and By-Laws of "The Oxford Presbyterian church*, of the city of Philadelphia," organized January, 1857, enrolled March 11, 1857.

Oxford Pr. church.

Art. II. provides that the faith and government of the said church shall conform to the faith and government of the Presbyterian Church in the United States of America; "and the said church shall be connected with and deemed to be under the care of that General Assembly which assembled in the First Presbyterian church, in the city of Philadelphia, in the month of May, A. D., 1863."

9. *Charter of the Southwestern Presbyterian church*, in the city of Philadelphia, 1865.

Southwestern Pr. church.

Art. II. The faith and government of the said church shall conform to the faith and government of the Presbyterian Church of the U. S. A.: "and the said church shall be connected with, and deemed to be under the care of that General Assembly which assembled in the Lafayette avenue Presbyterian church, in the city of Brooklyn, N. Y., on 18th of May, 1865; and the real estate now owned, or which hereafter may be owned, by this corporation, shall be forever held and used by a church and congregation which shall be connected with, and under the care of the said General Assembly."

10. *Declaration of trust* by Josiah Gray and John McFale, dated 1859, acknowledged 18th October, 1859, by which they declared that they held a certain lot of ground at northeast corner of 20th and Fitzwater streets, Philadelphia, *in trust* only for the use and benefit of the Southwestern Presbyterian church and congregation, in connection with the General Assembly of the Presbyterian Church in U. S. A., commonly called the Old School Presbyterian Church.

NOTE.—This church is said to have passed into the connection of the New School Assembly, with the consent of the congregation and of the Old School Presbytery, and that the charter before-mentioned was then obtained.

11. *Charter of* "*The Wharton street Presbyterian church*, in the city of Philadelphia."

Art. II. is in language similar to that of the Southwestern Presbyterian church, and provides for the same ecclesiastical connection.

12. *Charter of the First Presbyterian church*, in the district of Southwark, and county of Philadelphia, organized in 1820.

13. *Charter of* "*The Permanent Committee on Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America."

Sec. 1. Whose duty it shall be to superintend the whole cause of Foreign Missions of the said General Assembly (that which met at Dayton, Ohio, in May, 1864), and as the said General Assembly may from time to time direct. Also to receive, take charge of, and disburse any property or funds which may be intrusted to the said Assembly or said Permanent Committee, for missionary purposes.

Sec. 2. The successors of the Trustees to be elected by the said General Assembly in such time and manner as the said Assembly may direct or appoint. Passed by the Legislature of N. Y., April 17, 1865.

14. *Charter of* "*The Presbyterian Committee of Home Missions.*"

(Designated for the purpose by the General Assembly of the Presbyterian Church which met at Syracuse, N. Y., in May, 1861.)

Whose duty it is to assist in sustaining feeble churches, &c., as the General Assembly may from time to time direct.

The successors of the Trustees to be elected at such time, and in such manner, as the said General Assembly shall direct and appoint.

15. *Charter of* "*The Trustees of the Church Erection Fund* of the Gen-
New York, 31st of March, 1855. eral Assembly of the Presbyterian Church in the United States of America."

(Designated by the General Assembly of the Presbyterian Church which met in Philadelphia, in May, 1854.)

For the purpose of aiding feeble congregations in connection with the said General Assembly.

Successors to be appointed at such time, and in such manner, as the said Assembly shall direct.

16. *Education Manual* containing the charter of "*The Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the U. S. A." Passed in New York, April 17, 1858.

(The Trustees were designated by the General Assembly which met at Cleveland, Ohio, in May, 1857.)

Their duty is, to superintend the whole cause of education in behalf of the said General Assembly, and as it may direct.

The Trustees to be displaced and succeeded by others to be elected in such time and manner as the said Assembly shall direct.

17. *Charter of* "*The Trustees of the Board of Education* of the Presbyte-
O. S. rian Church in the United States of America."

Successors to be elected by the Board of Education at such times, and in such manner, as shall be provided by the said General Assembly. Passed 18th Feb., 1841.

18. *By-Laws of the Presbyterian Board of Education*, with renewed charter of 13th Feb., 1847.

19. *Reports of Joint Committee* of the two General Assemblies of 1866, and of the Special Committee of the O. S. Assembly of 1867.

20. *Minutes of the General Assembly* (N. S.) of 1859.

21. *Report of Committee on Legal Rights*, &c., of General Assembly (N. S.), 1854.

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	5	66	330	229	8,354	1308	143	144	7,052	$408 81	$7,735	$2,931	$256	$692	$60	$86,482	$8,996	A. Bordman Lambert, D.D.
1. Champlain	1814	...	17	...	...	17	93	42	2,343	494	50	51	2,177	80 35	557	466	29	82	21	26,845	1,340	Edwin A. Bulkley.
2. Troy	1820	...	25	1	1	18	67	47	2,217	527	26	13	1,328	99 86	2,444	922	18	288	17	23,256	1,256	A. Bordman Lambert, D.D.
3. Albany	1791	...	15	...	1	11	56	76	1,585	119	18	40	1,872	98 52	3,718	667	52	226	10	17,103	3,759	Stephen Bush.
4. Columbia	1802	...	6	...	1	6	31	20	828	112	11	10	528	49 08	45	401	35	...	...	9,728	803	Charles T. Berry.
5. Catskill	1851	...	16	...	2	14	83	44	1,381	56	38	27	1,147	81 00	971	475	122	96	12	9,550	1,838	Alvin Cooper.
II. Synod of Utica	1829	4	79	4	11	70	280	342	7,302	172	92	155	6,563	448 67	8,353	3,663	478	1309	265	102,582	6,857	William E. Knox, D. D.
1. St. Lawrence	1818	...	9	...	...	8	48	22	840	...	5	33	558	46 10	331	305	11	111	20	4,737	806	Baruch B. Beckwith.
2. Watertown	1822	...	21	...	4	19	47	30	1,749	73	20	20	1,594	125 00	503	709	242	70	115	22,329	2,570	Richard G. Keyes.
3. Oswego	1823	...	7	...	...	9	26	20	824	...	14	19	495	31 00	403	334	34	139	49	4,870	848	Henry N. Millerd.
4. Utica	1842	...	42	4	7	34	159	270	3,889	99	53	83	3,916	246 57	7,116	2,315	191	989	81	70,646	2,633	Samuel W. Brace.
III. Synod of Onondaga	1855	4	74	15	17	67	374	317	9,555	46	204	104	5,420	508 70	7,429	5,928	5940	840	111	60,492	18,421	[Vacant.]
1. Onondaga	1810	...	13	1	1	21	64	61	2,991	...	32	32	610	126 14	2,891	2,033	288	358	94	9,950	12,253	John S. Bacon.
2. Cayuga	1810	...	32	14	14	20	112	95	2,917	...	66	41	2,141	177 96	2,976	2,028	434	220	13	26,218	3,885	Charles Hawley, D. D.
3. Cortland	1825	...	9	...	2	15	181	98	1,827	29	97	16	1,558	81 60	171	811	5025	26	4	14,898	696	Huntington Lyman.
4. Tioga	1829	...	20	...	...	11	17	63	1,820	17	9	15	1,111	123 00	1,391	1,056	193	236	...	9,426	1,587	Solon Cobb.
IV. Synod of Geneva	1812	6	100	2	21	89	440	307	9,702	475	200	155	8,611	574 68	5,351	3,494	757	671	440	144,535	5,258	Benjamin M. Goldsmith.
1. Geneva	1805	...	36	1	6	18	90	95	2,752	252	46	45	2,545	162 18	1,387	989	195	143	7157	28,122	1,316	Benjamin M. Goldsmith.
2. Steuben	1817	..	11	...	5	18	46	44	1,554	72	17	29	1,447	95 82	506	237	118	61	108	26,019	850	William A. Niles.
3. Chemung	1836	...	18	...	...	16	32	69	1,801	...	10	32	1,426	108 60	1,206	980	250	339	...	56,900	485	Charles C. Carr.
4. Ithaca	1839	...	9	...	5	7	50	23	1,019	39	27	10	636	60 06	1,091	612	101	63	108	9,555	1,287	Theodore F. White.
5. Wellsborough	1845	...	10	...	1	13	42	7	632	34	26	8	554	36 00	65	39	4	12	12	6,376	60	James F. Calkins.
6. Lyons	1856	...	16	1	4	17	180	69	1,944	78	74	31	2,003	112 02	1,096	637	89	53	55	17,563	1,260	Arunah H. Lilly.
V. Synod of Susquehanna	1853	3	37	1	3	39	146	99	3,521	268	69	52	3,027	194 86	788	1,017	205	127	123	24,292	2,012	Samuel N. Robinson.
1. Otsego	1820	...	15	...	2	17	60	47	1,440	192	37	26	1,197	99 00	292	607	94	58	70	12,534	758	Charles Gillette.
2. Chenango	1826	...	11	...	...	11	17	18	1,167	3	7	6	800	37 00	242	245	42	23	18	6,076	573	William H. Sautelle.
3. Delaware	1831	...	11	1	1	11	69	34	914	73	25	20	1,030	58 86	254	165	69	46	35	5,682	741	Leonard E. Richards.

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.
VI. SYNOD OF GENESEE	1821	6	138	7	15	105	799	566	14,149	615	356	285	15,097	$875 53	$9,727	$8,901	$5664	$1224	$710	$132,284	$17,273	Timothy Stillman, D. D.
1. Buffalo	1817	...	48	2	10	27	146	188	3,827	149	49	72	4,575	275 00	2,490	3,052	135	228	210	33,365	4,091	Timothy Stillman, D. D.
2. Ontario	1817	...	20	1	3	13	68	40	1,671	34	36	39	1,285	98 94	798	586	66	106	51	13,455	1,141	John Barnard, D. D.
3. Rochester	1819	...	26	4	...	17	370	151	3,621	210	173	82	3,449	199 32	4,055	3,264	5305	747	359	25,980	9,142	Charles E. Furman.
4. Genesee	1819	..	14	...	2	15	43	54	1,396	83	22	33	1,532	86 75	992	775	106	42	44	13,237	834	Charles F. Mussey.
5. Niagara	1823	...	17	...	...	17	102	66	2,407	86	54	26	2,665	143 76	998	917	25	89	30	28,690	1,552	Edward P. Marvin.
6. Genesee Valley	1828	...	13	...	...	16	70	67	1,227	53	22	33	1,591	71 76	394	307	27	12	16	17,557	513	Isaac G. Ogden.
VII. S. OF N. Y. AND N. J.	1788	9	297	17	78	167	1873	1754	33,886	2836	531	980	37,777	1946 76	38,805	41,800	9216	2089	3557	641,397	138,010	Obadiah M. Johnson.
1. Hudson	1797	...	18	2	3	13	197	77	1,889	...	108	44	1,325	101 78	378	372	254	44	51	20,866	802	Obadiah M. Johnson.
2. North River	1819	...	23	2	...	16	92	51	1,991	188	38	34	1,423	140 50	382	529	42	25	34	19,838	3,444	Francis B. Wheeler.
3. Long Island	1791	...	9	...	...	6	7	10	668	1	3	16	691	40 32	173	213	18	25	23	10,940	306	Epher Whitaker.
4. New York, Third	1831	...	62	19	27	21	389	321	7,366	1147	79	199	10,211	121 32	6,402	8,124	1428	190	1073	145,749	33,692	Edwin F. Hatfield, D. D.
5. New York, Fourth	1845	...	48	15	24	15	347	371	4,816	791	86	117	5,785	265 38	14,316	17,427	3915	948	754	118,487	48,167	John Spaulding, D. D.
6. Brooklyn	1838	...	30	2	4	10	200	446	3,999	170	31	141	4,304	218 52	8,208	4,853	1154	215	604	123,350	13,331	Theodore S. Brown.
7. Newark	1824	...	55	5	15	33	334	351	8,010	227	45	281	8,304	466 20	6,186	7,681	1251	369	924	121,409	34,002	J. Allen Maxwell.
8. Rockaway	1839	...	18	2	2	20	159	48	2,291	59	70	98	2,694	103 71	1,231	1,076	1088	227	66	24,933	1,755	Burtis C. Megie.
9. Montrose	1832	...	34	...	3	33	118	79	2,796	253	68	50	3,031	189 00	1,529	1,525	66	46	28	55,825	2,511	Adam Miller.
VIII. S. OF PENNSYLVANIA	1838	5	123	7	24	91	1173	899	17,239	559	300	669	19,185	1086 04	12,676	11,379	2353	2122	2160	268,150	47,048	William E. Moore.
1. Wilmington	1833	...	16	...	4	18	107	94	1,935	...	32	69	2,869	121 04	2,017	513	150	283	110	26,719	1,538	William Aikman.
2. Philadelphia, Third	1832	...	35	1	2	24	284	164	4,850	320	52	182	5,260	293 00	3,814	3,453	609	596	606	69,607	31,759	Beriah B. Hotchkin.
3. Philadelphia, Fourth	1845	...	50	3	10	31	613	540	7,285	171	176	275	7,571	431 00	2,392	4,748	949	675	571	118,311	6,651	Thomas J. Shepherd, D.D.
4. Harrisburgh	1839	...	11	1	3	9	51	51	1,349	15	13	67	1,680	117 00	4,119	1,892	464	429	625	30,311	5,282	Conway P. Wing, D. D.
5. District of Columbia	1831	...	11	2	5	9	118	50	1,820	53	27	76	1,805	124 00	304	773	181	139	308	23,202	1,818	George H. Smyth.
IX. SYNOD OF WEST PENN	1843	3	32	...	6	33	211	185	3,953	22	67	131	3,818	222 68	6,555	2,467	1570	571	651	75,409	9,914	George A. Lyon, D. D.
1. Erie	1801	...	15	...	4	14	84	67	1,879	22	36	28	1,742	103 86	773	627	178	91	143	18,634	1,660	Joseph Vance.
2. Meadville	1842	...	10	...	2	12	92	43	1,122	...	28	63	901	65 82	437	287	92	46	8	6,477	754	Richard Craighead.
3. Pittsburgh	1839	...	7	...	...	7	35	75	952	...	3	40	1,175	53 00	5,345	1,553	1300	434	500	50,298	7,500	Peter S. Davies.
X SYNOD OF MICHIGAN	1834	9	122	5	13	125	708	715	11,030	271	246	296	14,340	637 22	4,915	3,571	948	875	392	141,271	14,611	William S. Taylor.
1. Detroit	1826	...	20	...	3	20	76	97	1,807	67	34	62	3,700	105 48	1,200	1,057	302	34	118	28,713	5,891	William A. McCorkle.
2. Monroe	1833	...	13	...	1	16	88	56	1,502	39	35	45	1,405	82 70	497	607	73	40	18	17,644	617	William S. Taylor.
3. Marshall	1838	...	11	...	2	10	35	59	1,108	49	14	16	1,153	66 12	446	223	81	92	3	12,338	1,224	Loomis Chandler.
4. Washtenaw	1838	...	14	2	3	8	108	57	1,344	45	16	11	1,360	74 94	653	339	109	47	32	12,280	818	Lucius D. Chapin.
5. Kalamazoo	1838	...	18	1	...	16	116	78	1,612	46	55	46	2,010	90 90	841	564	108	59	49	16,828	2,359	Job Pierson.

6. Coldwater	1856	...	12	1	1	13	68	98	1,247	20	18	28	1,515	71	70	346	208	55	53	88	18,637	806	Joseph A. Ranney.
7. Saginaw	1856	...	15	...	...	17	102	135	1,166	...	38	36	1,427	76	08	562	314	138	488	27	18,479	1,616	Henry H. Northrop.
8. Grand River Valley	1857	...	12	...	2	12	53	60	614	1	11	34	944	34	38	185	156	53	32	25	7,792	721	George Ransom.
9. Lansing	1866	...	7	1	1	13	62	75	630	4	25	18	826	34	92	185	103	29	30	32	8,560	559	J. Evarts Weed.
XI. Synod of W. Reserve.	1825	5	96	4	23	74	297	338	6,716	292	122	185	8,383	414	69	3,961	4,756	1402	772	499	86,309	7,097	Xenophon Betts.
1. Grand River	1814	...	12	...	...	7	82	32	635	...	36	20	713	28	40	113	292	21	29	10	4,758	220	Dexter Witter.
2. Huron	1823	...	21	2	5	18	74	74	1,491	102	31	41	2,202	92	04	308	582	178	83	97	17,167	1,475	Alfred Newton, D. D.
3. Trumbull	1827	...	13	...	...	16	32	35	1,279	33	10	36	1,356	72	23	249	583	10	3	42	19,778	1,245	Xenophon Betts.
4. Cleveland and Portage	1830	...	41	2	17	22	57	124	2,336	124	20	51	2,732	157	02	1,947	2,605	390	100	182	29,652	2,978	James Shaw, D. D.
5. Maumee	1842	...	9	...	1	11	52	73	975	33	25	34	1,380	65	00	1,344	694	803	557	168	14,954	1,179	Perry C. Baldwin.
XII. Synod of Ohio	1814	4	47	7	10	64	271	139	4,499	90	93	119	5,087	279	93	2,673	3,026	1118	184	241	59,390	8,759	Addison Kingsbury, D. D.
1. Athens	1822	...	12	4	6	19	68	35	893	25	36	33	1,103	67	27	217	230	74	25	38	11,575	550	Charles C. Hart.
2. Pataskala	1809	...	17	1	4	22	104	39	1,581	26	32	27	1,813	97	20	881	1,205	783	38	78	20,512	4,710	Timothy W. Howe.
3. Franklin	1835	...	10	1	...	13	39	37	1,187	14	12	21	940	68	46	590	615	107	10	47	17,696	913	Oren H. Newton.
4. Scioto	1845	...	8	1	...	10	60	28	838	25	13	38	1,231	47	00	985	976	154	111	78	9,607	2,586	Eli P. Adams.
XIII. Synod of Cincinnati.	1829	4	56	5	1	47	281	266	4,112	140	69	155	5,032	221	94	3,131	2,921	530	452	525	55,554	10,110	Joseph Chester.
1. Cincinnati	1828	...	29	1	...	16	159	125	1,623	123	27	64	2,222	82	00	2,122	1,702	297	149	354	25,956	6,113	Joseph Chester.
2. Ripley	1838	...	6	...	...	11	45	26	894	...	16	39	950	47	00	120	157	26	45	30	312	2,475	Jesse H. Lockhart.
3. Dayton	1838	...	8	...	...	10	20	80	900	17	4	20	1,169	54	00	463	555	137	245	110	23,311	917	Henry Calhoun.
4. Hamilton	1846	...	13	4	...	10	57	35	695	...	22	32	691	38	94	426	507	70	13	31	5,975	605	John Hussey.
XIV. Synod of Indiana	1826	4	47	3	12	63	759	228	5,008	136	277	182	5,626	275	62	2,469	2,336	770	283	255	81,337	6,973	John M. Bishop.
1. Salem	1823	...	10	1	2	13	345	38	1,446	33	148	65	2,180	66	56	873	1,101	398	88	93	23,403	2,792	Horace C. Hovey.
2. Madison	1825	...	11	1	4	15	129	37	1,145	71	36	35	1,050	62	10	621	389	34	90	18	11,652	601	Edward C. Johnston.
3. Indianapolis	1830	...	15	1	4	19	211	111	1,581	...	75	42	1,642	98	90	804	670	242	61	139	31,466	2,599	Philip S. Cleland.
4. Green Castle	1850	...	11	...	2	16	74	42	836	32	18	40	754	48	06	171	176	96	44	5	4,816	981	Thomas S. Milligan.
XV. Synod of Wabash	1851	4	42	...	9	54	358	195	3,293	25	155	99	3,559	181	48	1,056	910	158	167	85	29,701	2,448	Francis S. McCabe.
1. Crawfordsville	1825	...	13	...	6	12	146	62	712	...	72	22	510	41	16	258	296	55	36	17	7,181	25	William N. Steele.
2. St. Joseph	1833	...	8	...	...	11	37	47	726	18	18	12	840	35	62	281	138	14	...	24	7,235	642	John B. Fowler.
3. Logansport	1835	...	12	...	3	21	144	66	1,249	2	51	44	1,445	69	00	393	338	74	80	34	7,475	1,464	Adolphus S. Dudley.
4. Fort Wayne	1845	...	9	...	...	10	31	20	606	5	14	21	764	35	70	124	138	15	51	10	7,810	317	William J. Essick.
XVI. Synod of Illinois	1831	4	86	2	2	99	651	486	6,307	240	176	288	8,751	341	49	4,117	2,017	458	753	81	102,694	7,678	George C. Wood.
1. Illinois	1828	...	20	2	1	20	126	176	1,836	42	47	57	2,475	105	00	861	1,167	173	484	...	36,893	2,946	George C. Wood.
2. Schuyler	1833	...	16	...	...	20	44	33	1,316	33	12	29	1,524	75	00	770	304	93	6	...	14,925	600	Edwin L. Hurd.
3. Wabash	1833	...	15	...	...	18	54	65	911	25	21	36	1,372	51	84	380	294	64	6	74	11,093	329	Edwin Black.
4. Alton	1836	...	35	...	1	41	427	212	2,244	140	96	166	3,380	109	65	2,106	252	128	257	7	39,783	3,803	Augustus T. Norton, D. D.
XVII. Synod of Peoria	1843	5	105	2	13	69	462	620	7,221	319	172	242	10,407	393	27	8,448	4,938	978	426	77	157,243	17,407	[Vacant.]
1. Ottawa	1834	...	15	2	...	10	92	75	635	17	34	34	815	49	35	150	159	99	34	22	10,953	817	Nahum Gould.
2. Knox	1836	...	13	...	6	6	13	23	732	61	4	22	879	45	96	320	299	21	...	...	12,711	234	Samuel Wyckoff.
3. Galena and Belvidere	1842	...	28	...	2	23	128	166	1,750	73	50	57	2,381	94	38	885	539	151	107	36	36,208	1,659	Eugene H. Avery.
4. Chicago	1847	...	40	2	5	19	147	279	3,160	130	60	95	5,362	147	45	6,687	3,803	685	275	...	82,218	13,878	David S. Johnson.
5. Bloomington	1847	...	9	...	...	11	82	77	944	38	24	34	970	56	13	406	138	22	10	19	15,153	839	John Maclean.

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.
XVIII. Syn. of Wisconsin...	1857	4	44	...	2	35	247	73	1,868	21	83	125	2,916	$111 97	$994	$504	$229	$157	$127	$30,714	$2,225	Benjamin G. Riley.
1. Milwaukee	1851	...	14	...	...	10	36	26	708	6	10	63	1,200	44 52	338	229	11	65	96	8,672	1,015	George W. Elliott.
2. Fox River	1851	...	12	...	...	8	21	6	390	...	4	1	651	21 72	148	87	29	10	3	2,718	235	Silas H. Ashmun.
3. Columbus	1857	...	12	...	2	11	83	29	499	15	44	35	731	29 88	285	112	13	9	23	6,524	360	Benjamin G. Riley.
4. Lake Superior	1857	...	6	...	...	6	107	12	271	...	25	26	334	15 85	223	76	176	73	5	12,800	615	[Vacant.]
XIX. Synod of Iowa	1853	7	63	1	5	66	375	364	3,108	94	152	136	4,239	152 53	916	328	283	100	54	69,503	5,995	Hannibal L. Stanley.
1. Des Moines	1845	...	6	...	...	8	39	69	344	...	32	6	415	21 12	70	40	.....	...	...	25,996	160	Thomas O. Rice.
2. Keokuk	1852	...	5	...	...	4	6	2	205	22	...	8	520	19 86	70	22	9	...	...	2,716	485	Gamaliel C. Beaman.
3. Iowa City	1852	...	12	...	2	10	29	57	278	8	7	25	675	13 56	73	2	12	2	...	3,519	162	Samuel Storrs Howe.
4. Dubuque	1855	...	15	...	2	16	106	80	887	38	32	39	865	32 61	440	103	220	16	24	14,895	1,087	Stephen Phelps.
5. Chariton	1857	...	4	...	...	8	57	7	363	...	29	18	210	18 15	58	.....	.....	...	...	.....	8	Milton H. Dysart.
6. Cedar Rapids	1865	...	17	1	1	18	129	112	898	16	51	37	1,399	39 25	175	100	.....	53	30	20,777	3,843	James Knox.
7. Omaha	1867	...	4	...	...	2	9	37	133	10	1	3	155	7 98	30	61	42	29	...	1,600	250	Francis M. Dimmick.
XX. Synod of Minnesota	1858	4	38	4	3	36	199	176	1,956	10	84	177	2,656	107 50	493	480	85	77	26	17,289	2,357	Jesse L. Howell.
1. Mankato	1846	...	13	...	...	10	22	42	348	2	5	36	516	18 21	120	56	7	7	10	3,097	440	Moses N. Adams.
2. Minnesota	1850	...	12	...	...	12	72	70	610	4	18	20	1,250	36 60	312	335	53	65	5	7,175	1,590	John Mattocks.
3. Winona	1857	...	7	...	...	11	51	29	473	4	18	23	890	22 12	55	71	19	5	11	6,942	327	Joseph W. Hancock.
4. Dakota	1867	...	6	4	3	3	54	35	525	...	43	98	.....	30 54	6	18	6	...	...	75	.....	John P. Williamson.
XXI. Synod of Missouri	1832	5	45	3	7	64	351	345	2,123	50	107	144	3,964	105 60	1,425	373	248	85	76	49,581	10,543	Timothy Hill.
1. St. Louis	1831	...	15	...	3	13	132	135	836	31	31	69	1,938	47 00	850	307	216	66	74	35,693	7,329	Raphael Kessler.
2. Northern Missouri	1845	...	7	...	2	9	51	19	288	...	22	11	532	14 03	117	38	.....	...	...	1,008	2,759	James A. Darrah.
3. Lexington	1842	...	7	2	2	10	94	49	364	4	27	13	464	15 00	159	.....	32	...	...	5,940	348	Elijah A. Carson.
4. Osage	1845	...	6	1	...	13	12	88	205	15	9	5	610	13 43	148	.....	.....	15	...	3,280	.....	William S. Messmer.
5. Kansas	1859	...	10	...	...	19	62	54	430	...	18	46	390	16 14	151	28	.....	4	2	3,660	107	William H. Smith.
XXII. Synod of Tennessee.	1817	3	21	...	10	42	206	44	2,707	45	80	88	1,945	156 42	204	184	32	10	1	5,897	.....	Thomas J. Lamar.
1. Union	1797	...	6	...	10	18	97	28	1,557	45	50	47	1,237	91 32	71	105	7	2	1	4,070	.....	William H. Lyle.
2. Kingston	1838	...	8	...	...	11	...	...	479	...	4	10	360	26 40	40	.....	.....	...	...	.....	.....	William B. Brown.
3. Holston	1865	...	7	...	...	13	109	16	671	...	26	31	348	38 70	93	79	25	8	...	1,827	.....	Samuel V. McCorkle.
XXIII. S. of A. California.	1857	4	29	1	...	22	100	50	1,323	20	27	56	1,232	76 68	627	272	.....	...	...	18,980	819	Edw'd B. Walsworth, D. D.
1. San Francisco*	1849	...	10	1	...	5	...	...	437	...	...	...	.....	23 52	.....	.....	.....	...	...	.....	.....	David McClure.
2. Sierra Nevada	1857	...	4	...	...	4	58	17	311	20	20	29	475	24 00	360	30	.....	...	...	9,675	285	Wilbur McKaig, D. D.
3. San José	1857	...	11	...	...	10	42	33	493	...	7	27	757	29 16	267	242	.....	...	...	9,305	534	George Pierson, M. D.
4. Washoe*	1863	...	4	...	...	3	...	...	82	...	...	...	.....	.....	.....	.....	.....	...	...	.....	.....	Albert F. White.

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

II. Of the Synods.

SYNODS.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	COMMUNICANTS.				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	5	66	330	229	8,354	1308	143	144	7,052	$408 81	$7,735	$2,931	$256	$692	$60	$86,482	$8,996
2. Utica	1829	4	79	4	11	70	280	342	7,302	172	92	155	6,563	448 67	8,353	3,663	478	1,309	265	102,582	6,857
3. Onondaga	1855	4	74	15	17	67	374	317	9,555	46	204	104	5,420	508 70	7,429	5,928	5,940	840	111	60,492	18,421
4. Geneva	1812	6	100	2	21	89	440	307	9,702	475	200	155	8,611	574 68	5,351	3,494	757	671	440	144,535	5,258
5. Susquehanna	1853	3	37	1	3	39	146	99	3,521	268	69	52	3,027	194 86	788	1,017	205	127	123	24,292	2,012
6. Genesee	1821	6	138	7	15	105	799	566	14,149	615	356	285	15,097	875 53	9,727	8,901	5,664	1,224	710	132,284	17,273
7. New York and New Jersey	1788	9	297	47	78	167	1,873	1754	33,886	2836	531	980	37,777	1946 76	38,805	41,800	9,216	2,089	3,557	641,397	138,010
8. Pennsylvania	1838	5	123	7	24	94	1,173	899	17,239	559	300	669	19,185	1086 04	12,676	11,379	2,353	2,122	2,160	268,150	47,048
9. West Pennsylvania	1843	3	32	...	6	33	211	185	3,953	22	67	131	3,818	222 68	6,555	2,467	1,570	571	651	75,409	9,914
10. Michigan	1834	9	122	5	13	125	708	715	11,030	271	246	296	14,340	637 22	4,915	3,571	948	875	392	141,271	14,611
11. Western Reserve	1825	5	96	4	23	74	297	338	6,716	292	122	185	8,383	414 69	3,961	4,756	1,402	772	499	86,309	7,097
12. Ohio	1814	4	47	7	10	64	271	139	4,499	90	93	119	5,087	279 93	2,673	3,026	1,118	184	241	59,390	8,759
13. Cincinnati	1829	4	56	5	1	47	281	266	4,112	140	69	155	5,032	221 94	3,131	2,921	530	452	525	55,554	10,110
14. Indiana	1826	4	47	3	12	63	759	228	5,008	136	277	182	5,626	275 62	2,469	2,336	770	283	255	81,337	6,973
15. Wabash	1851	4	42	...	9	54	358	195	3,293	25	155	99	3,559	181 48	1,056	910	158	167	85	29,701	2,448
16. Illinois	1831	4	86	2	2	99	651	486	6,307	240	176	288	8,751	341 49	4,117	2,017	458	753	81	102,694	7,678
17. Peoria	1843	5	105	2	13	69	462	620	7,221	319	172	242	10,407	393 27	8,448	4,938	978	426	77	157,243	17,407
18. Wisconsin	1857	4	44	...	2	35	247	73	1,868	21	83	125	2,916	111 97	994	504	229	157	127	30,714	2,225
19. Iowa	1853	7	63	1	5	66	375	361	3,108	94	152	136	4,239	152 53	916	328	283	100	54	69,503	5,995
20. Minnesota	1858	4	38	4	3	36	199	176	1,956	10	84	177	2,656	107 50	493	480	85	77	26	17,289	2,357
21. Missouri	1832	5	45	3	7	64	351	345	2,123	50	107	144	3,964	105 60	1,425	373	248	85	76	49,581	10,543
22. Tennessee	1817	3	21	...	10	42	206	44	2,707	45	80	88	1,945	156 42	204	184	32	10	1	5,897	
23. Alta California	1857	4	29	1	...	22	100	50	1,323	20	27	56	1,232	76 68	627	272	.....	.....	.....	18,980	819
		111	1800	121	290	1590	10,891	8737	168,932	8054	3805	4967	184,687	$9723 07	$132,848	$108,196	$33,678	$13,986	$10,516	$2,441,086	$350,811