MINUTES, 1869.

Pittsburgh, Pa., November 10th, 1869.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to adjournment, in the Third Presbyterian church of the city of Pittsburgh, Pa., on Wednesday, the 10th of November, 1869, at 11 o'clock A. M., and having occupied half an hour in devotional exercises, was opened with prayer by the Moderator.

The Roll was then called, and the following persons were found to be present:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Champlain*,	George T. Everest.	
2. *Troy*,		Elijah G. Atwood, William P. Bliss.
3. *Albany*,	Henry Darling, D. D.,	Samuel Anable.
4. *Columbia*,	David R. Frazer.	
5. *Catskill*,	George A. Howard.	

II. SYNOD OF UTICA.

1. *St. Lawrence*,	John Waugh.	
2. *Watertown*,	John B. Preston,	William P. Massey, M. D.
3. *Oswego*,	Henry N. Millerd,	Daniel W. Ingersoll.
4. *Utica*,	Philemon H. Fowler, D. D., S. W. Fisher, D. D., LL. D.,	Thomas Williams.

III. SYNOD OF ONONDAGA.

1. *Onondaga*,	Sherman B. Canfield, D. D.	
2. *Cayuga*,	Ezra A. Huntington, D. D., Marcus N. Preston,	Sylvester Willard, M. D., Hon. John Porter.
3. *Cortland*,	John V. C. Nellis.	
4. *Tioga*.		[482]

IV. SYNOD OF GENEVA.

1. *Geneva*,	David Magie,	Harvey Rice, Ebenezer B. Jones.
2. *Steuben*,	Joel Wakeman, D. D.,	Paul C. Howe.
3. *Chemung*,	Augustus W. Cowles, D. D.,	Hon. William T. Jackson.
4. *Ithaca*,	Alexander O. Peloubet,	Abram G. Opdyke.
5. *Wellsborough*,	Frederick Graves,	Hon. Henry W. Williams.
6. *Lyons*,	Robert E. Willson,	Henry M. Clark.

V. SYNOD OF SUSQUEHANNA.

1. *Otsego*,	Charles Gillette.	
2. *Chenango*,	Sumner Mandeville.	
3. *Delaware*,	Charles H. De Long,	Marsena Benedict.

VI. SYNOD OF GENESEE.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Buffalo*,	Albert T. Chester, D. D.,	George W. Tew.
2. *Ontario*,	Levi Parsons,	Orrin S. Gilbert.
3. *Rochester*,	James B. Shaw, D. D.,	Frederick Starr,
	Alexander McA. Thorburn,	Louis Chapin.
4. *Genesee*,	John Wickes.	
5. *Niagara*,	Edward Payson Marvin,	William F. Evans.
6. *Genesee Valley*,	Corliss B. Gardner.	

VII. SYNOD OF NEW YORK AND NEW JERSEY.

1. *Hudson*,	George Pierson,	Jesse Roe.
2. *North River*,	Edgar W. Clark,	George Bates.
3. *Long Island*,	Epher Whitaker,	Stuart T. Terry.
4. *New York, 3d*,	Robt. Russell Booth, D. D.,	Stephen H. Thayer.
	Thomas Street,	
	James B. Bonar,	
5. *New York, 4th*,	William Adams, D. D., LL.D.,	Hon. William E. Dodge,
		George W. Lane,
	Howard Crosby, D. D.,	William A. Cummings.
6. *Brooklyn*,	Samuel Carlile,	Nathan Lane,
		Harrison Teller, M. D.
7. *Newark*,	Jonathan F. Stearns, D. D.,	William F. Van Wagenen,
	Charles T. Haley,	Hiram B. Littell,
		Frederick G. Burnham.
8. *Rockaway*,		Hon. Daniel Haines.
9. *Montrose*,	Charles S. Dunning,	
	Jacob G. Miller.	
10. *South Carolina*,	Silas McKinney.	

VIII. SYNOD OF PENNSYLVANIA.

1. *Wilmington*,	John Patton, D. D.,	Edward T. Taylor.
2. *Philadelphia, 3d*,	William E. Moore,	Hon. William Strong.
	Z. M. Humphrey, D. D.,	
3. *Philadelphia, 4th*,	Robert Adair,	Samuel T. Bodine,
	Richard Allen, D. D.,	Charles M. Lukens,
	Herrick Johnson, D. D.,	Peter L. Krider.
4. *Harrisburgh*,	Conway P. Wing, D. D.,	Peter Wilson.
5. *Dist. of Columbia*,	Byron Sunderland, D. D.,	J. Faris Moore. [483]

IX. SYNOD OF WEST PENNSYLVANIA.

1. *Erie*,	George W. Cleaveland,	Absalom M. Carson.
2. *Meadville*,	Richard Craighead,	Daniel Uber.
3. *Pittsburgh*,	William T. Wylie,	William C. Aughinbaugh.

X. SYNOD OF MICHIGAN.

1. *Detroit*,	Albert E. Hastings,	Hon. Jacob S. Farrand.
2. *Monroe*.		
3. *Marshall*,	Thomas Sherrard,	Hon. George H. French.
4. *Washtenaw*,	Gustavus L. Foster,	Gershom B. Gillett.
5. *Kalamazoo*,	John Sailor,	Daniel O. Roberts.
6. *Coldwater*,		Albert A. Luce.
7. *Saginaw*,	Archibald McSween,	Youngs E. Benton.
8. *Grand Riv. Val.*,	Louis Mills,	Henry Griffin.
9. *Lansing*,	J. Evarts Weed,	Joseph Mills.

XI. SYNOD OF WESTERN RESERVE.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Grand River*,	Dwight K. Steele,	Oramell H. Fitch.
2. *Huron*,	William T. Hart.	
3. *Trumbull*,	Xenophon Betts,	Jonathan Warner.
4. *Cleveland and Portage*,	Samuel C. Aiken, D. D., James Shaw, D. D.,	Hon. John A. Foot, Thomas D. Crosby.
5. *Maumee.*		

XII. SYNOD OF OHIO.

1. *Athens*,	Henry W. Ballantine,	Marcus Bosworth.
2. *Pataskala*,	Addison Kingsbury, D. D.,	Timothy Rose.
3. *Franklin*,	John W. Thompson,	John McElroy.
4. *Scioto*,	E. Perkins Pratt, D. D.,	David C. Anderson.

XIII. SYNOD OF CINCINNATI.

1. *Cincinnati*,	Cornelius H. Taylor, D. D., George M. Maxwell, D. D.,	Guernsey Y. Roots.
2. *Ripley*,	Henry Osborn,	John West.
3. *Dayton*,	Rollin A. Sawyer,	Daniel Keifer.
4. *Hamilton*,	Benjamin W. Chidlaw,	John Irwin.

XIV. SYNOD OF INDIANA.

1. *Salem*,	Charles Hutchinson,	Joseph Loughmiller.
2. *Madison*,	Manuel J. Drennan.	
3. *Indianapolis*,	Alexander Parker.	
4. *Green Castle*,	Blackford Condit,	R. Wilds Jones.

XV. SYNOD OF WABASH.

1. *Crawfordsville*,	Caleb Mills, LL.D.,	John Foster.
2. *St. Joseph*,	George C. Noyes.	
3. *Logansport*,	Amos Jones.	
4. *Fort Wayne*,	Henry L. Brown,	Hon. John L. Knight.[484]

XVI. SYNOD OF ILLINOIS.

1. *Illinois*,	Smith H. Hyde,	John Crocker.
2. *Schuyler*,	William W. Whipple.	
3. *Wabash*,	Russell D. Van Deursen.	Eben H. Palmer.
4. *Alton*,	James W. Stark,	David E. Beatty, Lewis Potter.

XVII. SYNOD OF PEORIA.

1. *Ottawa.*		
2. *Knox*,	Edward H. Curtis.	
3. *Galena and Belvidere*,	Josiah Leonard,	Thomas Wilson, Calvin A. Shaw.
4. *Chicago*,	Robert W. Patterson, D. D., Arthur Mitchell,	Claudius B. Nelson, Royal E. Barber.
5. *Bloomington*,	Charles H. Palmer,	Benjamin E. Miles.

XVIII. SYNOD OF WISCONSIN.

1. *Milwaukee*,	John Martin,	Owen R. Bacon.
2. *Fox River.*		
3. *Columbus*,	Warren Mayo,	Ephraim G. Stitt.
4. *Lake Superior.*		

XIX. SYNOD OF IOWA.

PRESBYTERIES.	MINISTERS.	ELDERS.
1. *Des Moines.*		
2. *Keokuk.*		
3. *Iowa City,*	Abner D. Chapman,	William Ballantyne.
4. *Dubuque.*		
5. *Chariton,*	John Fisher.	
6. *Cedar Rapids,*	John Summers,	Benjamin K. Adams.
7. *Omaha.*		

XX. SYNOD OF MINNESOTA.

1. *Mankato,*	Moses N. Adams,	William P. McMasters.
2. *Minnesota.*		
3. *Winona,*	Delos E. Wells,	Andrew B. Coe.
4. *Dakota,*	Stephen R. Riggs.	

XXI. SYNOD OF MISSOURI.

1. *St. Louis,*		James M. Brawner.
2. *Northern Missouri,*	Thomas H. Tatlow,	Homer H. Winchell.
3. *Lexington,*	Elijah A. Carson,	Charles F. Smith.
4. *Osage,*	Seth G. Clark,	G. Whitelow Shield.

XXII. SYNOD OF KANSAS.

1. *Kansas,*	Victor M. King.	
2. *Humboldt,*	James Lewis.	
3. *Smoky Hill,*	J. Levis Jones.	Benj. F. Thayer, M.D.[485]

XXIII. SYNOD OF TENNESSEE.

1. *Union,*	Isaac Emory,	Benj. A. Blackburn.
2. *Kingston,*		William S. Patton.
3. *Holston,*	Nathan Bachman.	

XXIV. SYNOD OF ALTA CALIFORNIA.

1. *San Francisco.*		
2. *Nevada.*		
3. *San José,*	William W. Brier,	David Huber.

CORRESPONDING BODIES.

1. *General Assembly of the other Branch,*	Rev. Charles C. Beatty, D. D., LL.D., Rev. George W. Musgrave, D. D., LL.D.

Several persons appeared with new Commissions, and their case was referred to the Committee on Commissions.

The Committee of Arrangements reported, recommending that the morning session open at 9 o'clock A. M., and close at 12 o'clock M.; that the afternoon session open at 2½ o'clock, and close at 5 o'clock P. M.; and that the first hour of the morning session be occupied with devotional exercises.

The report was adopted.

The Stated Clerk presented the report of the Presbyteries on the Overture for Reunion, as follows:

Report of the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, on the answers of the Presbyteries to the Overtures on the Reunion of the two branches of the Church:

The number of Presbyteries connected with this General Assembly is one hundred and thirteen. Official responses have been received from every one of them. They have all answered the Overture in the affirmative. In each of the Presbyteries of Albany, Wellsboro, and the District of Columbia a single negative vote was cast. In each of the remaining one hundred and ten Presbyteries the vote was unanimous.

Respectfully submitted.

EDWIN F. HATFIELD, *Stated Clerk.*

Pittsburgh, Pa., Nov. 19th, 1869.

The Assembly united in prayer and thanksgiving to God for this auspicious result.

The Rev. Samuel C. Aiken, D. D., Rev. Zephaniah M. Humphrey, D. D., and Hon. John A. Foot were appointed to announce to the other Assembly the vote of the Presbyteries of this body on the Overture for Reunion. [486]

Mr. Henry Day appeared as a deputation from the other Assembly to communicate their action with reference to the reception of new Commissioners, as follows, namely: "That alternates, chosen before the meeting in May last, take the place of absent principals; and also that principals take the place of enrolled (absent) alternates." Whereupon,

The following preamble and resolutions were adopted: Having already referred the new Commissions to the Committee on Commissions, and having since received a communication from the General Assembly, now meeting in the First Presbyterian church, relative to the subject of the constituency of the present Assemblies; therefore be it *Resolved*, that the Hon. William Strong, Hon. Daniel Haines, and Mr. Frederick G. Burnham be added to the Committee on Commissions, to whom the whole subject shall be referred.

Resolved, That all matters requiring the concurrent action of the two Assemblies be referred to the Joint Committee of Conference on Reunion, to report to the Assemblies, respectively, the mode of procedure, and also to report a programme of joint religious services.

Adjourned until 3 o'clock P. M.

Wednesday, November 10th, 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, to whom the Commissions of new members were referred, reported, recommending that the following persons, having furnished evidence of appointment by their respective Presbyteries, in accordance with the rule previously adopted by this Assembly, be enrolled as members of this body:

Champlain,	R. S. Cate,	*Elder.*
Troy,	Asahel Bronson,	*Min.*
	Samuel M. Wood,	*Min.*
Catskill,	Henry Waterbury,	*Elder.*
Utica,	John C. Gallup, M. D.,	*Elder.*
Tioga,	David D. Gregory,	*Min.*
Geneva,	Samuel H. Gridley, D. D.,	*Min.*
Otsego,	Parker Scott,	*Elder.*

Buffalo,	Horace P. Bogue,	*Min.*
	Elijah H. Danforth,	*Elder.*
Genesee Valley,	Hon. Alfred Lockhart,	*Elder.*
Brooklyn,	Theodore S. Brown,	*Min.*
Newark,	James P. Wilson, D. D.,	*Min.*
Rockaway,	Elijah W. Stoddard,	*Min.*
Montrose,	James Dixon,	*Elder.*
Monroe,	Joseph Zwindt,	*Min.*
	Enoch Tindall,	*Elder.* [487]
Maumee,	James W. Ross,	*Elder.*
Madison,	Edwin G. Whitney,	*Elder.*
Schuyler,	Clark B. Church,	*Elder.*
Alton,	George I. King, D. D.,	*Min.*
Knox,	Lucius L. Day,	*Elder.*
Galena and Belvidere,	John McLain,	*Min.*
Omaha,	John M. Peebles,	*Min.*
Minnesota,	Edward B. Wright,	*Min.*
	Henry M. Knox,	*Elder.*
Saint Louis,	Charles A. Dickey,	*Min.*

The report was adopted.

The Hon. William Strong was appointed to communicate to the other Assembly the action of this Assembly on the reception of new Commissioners at this adjourned meeting.

The Special Committee to whom was referred a paper on the subject of Amusements presented their report, which was adopted, and is as follows:

The question of popular amusements is one that cannot be settled by statute. It has to do with the spirit and the life of Christianity, rather than with the letter of its law. Hence the impossibility of specific enactment. But the very fact of its near and vital connection with spiritual life justifies, and demands for it, a thoughtful consideration.

What scriptural guidance have we in the matter? What posture ought the Church to assume towards so-called popular amusements? A sweeping condemnation of them would be a sweeping folly. To say of them all, that they are inherently and positively sinful, is simply to say what is not true. And to protest against suitable recreation would be to protest against a mental and moral necessity. A long-visaged and sombre-hued piety is not after the order of the Gospel. That makes recognition of the laugh, the joy of life; has no frown for the play-side of our nature; bids us serve the Lord with gladness. Nowhere so much as in the heart of God's people should joy have her home, and go rippling out in the channels of deed and speech.

But what is suitable Christian recreation? We are without a specific "Thus saith the Lord" for each specific form of pleasure. But this is by no means to acknowledge that we are without scriptural guidance. The spirit is broader and deeper than the letter. There are general principles whose profound and subtle reach makes it impossible that they should be framed by a law. Those that bear on this question of popular amusements are three:

I. The first general principle has respect to the relation which Christians sustain to each other. It is discussed in Rom. xiv., and in 1 Cor. viii. Christian liberty in things indifferent is there distinctly recognized. But it is bounded and limited by a higher law. We must not abuse our liberty to the offence of our [488] brethren. We must bridle our knowledge with charity. We are bidden to beware how we tamper with the sanctities of a

brother's conscience, and to beware how we trifle with the necessities of a brother's weakness. The law of conscience and the law of love are far more sacred, and more precious, and more to be regarded, than the law of liberty. To the child of God they ought to be always paramount. To assert independence at the expense of wounding a brother's conscience, is "to sin against Christ." "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." Of course, a merely personal, puerile, wretched scrupulosity is not to be foisted upon the Church, for its government. But amusements, whose tendencies are inherently and almost inevitably to excess, where the weak and the unstable may stumble and perish, and against which there is a general Christian conscience, are decisively condemned by this plain word of God.

II. The second general principle has respect to the relation which Christians sustain to the world. It is negative, and summed up in this, "Be not conformed to this world." It is a relation of non-conformity. Christians are to be unlike the world, and distinguishable from it. This idea of separateness runs through all the warp and woof of Scripture. And it clearly does not imply a separation from the grossly evil of the world. This is specifically and positively commanded. Christians are pledged and sworn to obedience by their very profession. The separation involved in non-conformity is from worldliness—from the worldly spirit. It is a demand that the whole tone and bent and current and spirit of the Christian life shall be different from that of the worldly life; so different, that it shall be manifest to the world that the people of God are pilgrims and strangers on the earth; that they are walking with God; that they are a peculiar people, called out of the world while still remaining in it; God's witnesses; living epistles; the salt of the earth; distinctive, chosen, set apart, recognizable everywhere as having been with Jesus, and as holy in all manner of conversation. Let Christians apply to their lives this one central, prominent, gospel idea of non-conformity; let them press it on all their conduct, until they give unmistakable exhibition of the spirit of these unmistakable words of Christ and the apostles, and it will go very far to settle this whole question of rational or irrational amusements.

III. The third general principle has respect to the relation which Christians sustain to Christ. It is positive, and summed up in this, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Broad, comprehensive, universal in its applicability, yet most specific, after all, in its fundamental condition, "Whatsoever ye do." In another place, applied to the every-day necessity and act of our life—eating and drinking. Applicable, therefore, to our recreations. It is scriptural condemnation of every form of social diversion in which a Christian cannot indulge "in the name of the Lord Jesus." It is divine [489] indorsement of whatever is done by a child of God; into which he may go, and out of which he may come, and through the progress of which he may continue, without there being one moment, when it would be in any way inconsistent for him to ask his Lord's approval of him there, and of what he is doing, and witnessing, and countenancing, and supporting.

Let this principle be honestly and conscientiously applied. It will settle many a doubt. It will condemn many a popular amusement. It bars out every indulgence that cannot be had in consistent and loving remembrance of our Lord. Amusements that undermine the health, and waste vitality; amusements by which the weak and the lame are so often turned out of the way, only to stumble and perish; amusements that make it appear as if God's children were as eager after, and as intent upon the gayeties and festiv-

ities of the world as the children of the world themselves; amusements making it essential for Christians to take positions that ought to bring, if they do not bring, the blood to their faces; amusements that compel Christians to witness scenes, and hear quips and jests, soiling their spirits with suggested uncleanness; these all, and all like these, are branded with condemnation by this divine precept. No true disciple of Christ can give himself to such amusements "in the name of the Lord Jesus."

We close as we began. This whole question must be taken out of the domain of abstract casuistry. It is not so much a question of absolute right and wrong as of conscience and charity. The spirit of our life is far more important than the letter of our law. The rule of love is higher than the law of liberty. Christianity antagonizes worldliness; it does not conform to it. The Church should deal with it, not so much by the axe of discipline as by the sword of the Spirit. Yet, without a doubt, the very law of love may sometimes require a kind, considerate, thoughtful exercise of the disciplinary power of the Church. But our chief appeal must be to the conscience. Our main reliance must be on the spirit and the life demanded by a whole-hearted surrender and commitment to the Lord Jesus. Those who are constrained by the love of Christ can scarcely allow themselves indulgence in any business or recreation, any work or play, into which, and through which, and out of which, they cannot consistently go, with ever present and affectionate remembrance of Him "who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself, a peculiar people zealous of good works."

The report was also recommended to the Presbyterian Publication Committee for publication.

Messrs. Guernsey Y. Roots and Nathan Lane were appointed to fill vacancies in the Standing Committee on Mileage.

Rev. Samuel H. Gridley, D. D., and Mr. Henry M. Knox, were appointed to fill vacancies in the Committee on Bills and Overtures. [490]

A communication from the Executive Committee of the Presbyterian Historical Society was read, and referred to the Committee on Bills and Overtures.

The Rev. John Waugh, Rev. Levi Parsons, and Mr. Albert A. Luce were appointed to prepare a minute on the members who have deceased since the adjournment of the Assembly, in May last.

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

Concluded with prayer.

Thursday, November 11th, 9 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.

A paper on State appropriations to Roman Catholic schools was referred to the Rev. Henry Darling, D. D., Rev. Byron Sunderland, D. D., Rev. Herrick Johnson, D. D., William P. Massey, M. D., and Mr. Frederick G. Burnham.

A communication from the Permanent Committee on Foreign Missions was referred to the Standing Committee on that subject.

The Rev. Robert R. Booth, D. D., was appointed Chairman of the Standing Committee on Foreign Missions, to fill a vacancy.

The Committee on Bills and Overtures presented the following report on an Overture respecting the creation of a Sustentation Fund:

To the Overture from the Presbytery of Kansas, commended by the Synod

of Kansas, asking that measures be taken by this General Assembly to provide a Sustentation Fund, by which the salaries of our ministers may be secured and equalized,

The Assembly would reply by referring to its answer given to similar Overtures at its sessions last May, and recorded on page 262 of the Minutes.

This answer is given not at all to express opposition to this Overture, which treats of a subject of vital importance to our whole Church, but in view of the propriety of originating specific action, upon such a momentous matter, in the united Church.

The report was adopted.

The same Committee reported on the communication from the Presbyterian Historical Society as follows: [491]

In reply to a communication from the Presbyterian Historical Society, asking for an appropriation of funds for the erection of a building suited to its uses, and also for an endowment the income of which will enable the Society to prosecute its work successfully, the Assembly refers to its former commendations of its objects and results, but cannot feel at liberty, in the present circumstances of the Church, to make any specific recommendation for action on the subject above named.

The report was adopted.

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

A member of the Dakota Presbytery requests that, in view of the peculiar constitution of that body, as the elders speak only their native tongue, and cannot attend the meetings of the Assembly as acting members, one half the assessment made upon that Presbytery for the Commissioners' Fund be remitted.

The Committee on Bills and Overtures recommend to the Assembly for adoption the following resolution:

Resolved, That the Mileage Committee be instructed to remit, in behalf of the Dakota Presbytery, the amount of their assessment for the Commissioners' Fund, and to appropriate to the members of that Presbytery, in attendance at the present sessions of the Assembly, their full share of the above-named fund.

The Special Committee on the report of the Assembly's Delegate to the Assemblies of Scotland and Ireland presented their report, which was adopted, and is as follows:

The Committee to whom was referred the report of the General Assembly's Delegate to the General Assembly of the Free Church of Scotland, and to the General Assembly of the Irish Presbyterian Church, would respectfully report:

That they find in this paper several suggestions which they deem eminently worthy of the consideration of the General Assembly, and which, in their opinion, are calculated, if carried into effect, to enlarge the influence and promote the prosperity of our branch of the Church.

The suggestions referred to relate to the propriety of opening a correspondence with those branches of the Presbyterian family in Great Britain with which we have, up to this time, had no formal or official communications. And they further propose an inquiry as to the wisdom of attempting to embody, in our practical polity, such institutions and customs as have been found useful and salutary among these sister churches of the Presbyterian order.

I. In reference to the proposition for an enlarged correspondence with the Presbyterian Assemblies of Great Britain, the Committee would recommend,

that it be referred to the next [492] General Assembly, with the request that such action be then taken, as will bring all these different branches of the Presbyterian family abroad into more intimate and regular intercourse with the Presbyterian Church in the United States, to the end that mutual sympathy may be promoted, and that each may, if possible, obtain increase of practical power and efficiency from the wisdom and experience of the other.

II. In reference to the suggestions, contained in the report, which relate to the propriety of an attempt to embody, in our practical polity, such institutions and customs as have been found useful and salutary among these sister Churches of the Presbyterian family, the Committee would recommend, that they be referred to the Committee to be appointed to promote the greater efficiency of the United Presbyterian Church, and that the attention of that Committee be especially directed to the following points:

1. Is it practicable, and would it be advantageous, to introduce some method which shall engage the whole Church in the effort to regulate the support of its ministers, and to provide, from a general fund, a sum which should be paid to each pastor, as a minimum of compensation for pastoral service?

2. Would it be advantageous to originate some provision, by means of which the church properties should be controlled by the Church itself, rather than by Boards of Trustees appointed from the congregation?

3. Would it be desirable that measures be taken to secure uniformity among all our churches in the mode of admission to the fellowship of the Church, and in the administration of the ordinances—Baptism and the Lord's Supper?

4. Would it be desirable to have prepared special Forms for use in the Marriage and Burial Services, which might be adopted by the ministry, at their option, as occasion may require?

5. Can any plans be suggested for increasing the effective participation of the membership of our churches in the different methods of Christian work which we have undertaken, and more especially of increasing system and thoroughness in benevolent contributions to the objects recommended by the General Assembly?

6. Is it not desirable to adopt the rule of the Scotch Churches, allowing only pastors and those engaged in the direct and immediate work of the Church, votes in Presbyteries, and representation in the General Assembly?

The Special Committee on Manses presented the following report, which was adopted:

Whereas, The importance of making a decided effort to secure for every Presbyterian minister a manse cannot be over-estimated, therefore,

Resolved, That the Moderators of the Presbyteries be instructed [493] to inquire of the churches under their care what has been done, or what is proposed to be done, to secure manses for pastors; and that the results of said inquiries be appended to the report on the Narrative of the State of Religion sent up by the Presbyteries to the next General Assembly.

Adjourned until 2½ o'clock P. M.

Concluded with prayer.

Thursday, November 11th, 2½ o'clock P. M.

The Assembly met, and was opened with prayer.

The Minutes of the last session were read and approved.

The Committee to whom was referred the paper on State appropriations to Roman Catholic schools presented a report, which was adopted, and is as follows:

The General Assembly, observing with the profoundest concern the attempts that are now being made in various portions of our country, not only to remove the Bible from the place that it heretofore, generally, has had in our common schools, but also to secure from the State the pecuniary support of sectarian schools—schools under the exclusive control of the Church, and designed to teach the peculiar tenets of its theology and ecclesiasticism —desire to draw to these facts the special attention of their constituency.

Should this movement be successful, it must obviously ultimate in the complete disintegration and final destruction of our present admirable system of common school instruction, a system that is the glory of our land, and that has already brought to it inestimable blessings. Moreover, as this movement for sectarian legislation is entirely in the interest of Romanism, it will, if successful, be so far a virtual establishment of that religion as the state religion of our land, securing from the public treasury, to which all our citizens contribute, the religious as well as the secular education of all its youth.

The Assembly would, therefore, earnestly request of their constituency to employ all the instrumentalities properly within their reach to avert from our country so fearful a calamity. Through the pulpit and the press, and by the presentation to our State legislatures of petitions and remonstrances, let the voice of our people be heard on this great subject, so vital to the highest interests of Christianity and liberty.

The Special Committee on Unemployed Ministers and Vacant Churches reported, recommending that the subject be referred to the next Assembly. The report was adopted. [494]

The Standing Committee on Foreign Missions reported on the communication from the Permanent Committee. The report was adopted, and is as follows:

The Standing Committee on Foreign Missions would respectfully report on the paper emanating from the Permanent Committee of the Assembly, which was referred to them,

That, in view of the fact that the appropriations of the American Board to the support of its missions have been made in advance for the year ending September, 1870, and that not only great embarrassment to the Prudential Committee, but also great injury to the cause of Missions would result from a sudden contraction in the receipts of the Board, the passage of the following resolutions is recommended:

1. *Resolved*, That the Permanent Committee on Foreign Missions be requested to urge upon the churches hitherto contributing to the American Board, that they do not withhold their contributions from it during the present fiscal year.

2. *Resolved*, Further, that the Permanent Committee be also directed to call the attention of our churches to the sixth article of the concurrent resolutions passed by the two Assemblies at the May meeting in New York, which reads as follows: "There should be one set of Committees or Boards for Home and Foreign Missions and the other religious enterprises of the Church, which the churches should be encouraged to sustain, though free to cast their contributions into other channels if they desire to do so."

Since in this resolution the Assembly has presented its matured and well-balanced judgment in regard to the future relations of our churches to the method in which the work of Foreign Missions should be carried on,

Resolved, That a Committee of five be appointed to take into consideration our relations to the American Board of Commissioners for Foreign Missions, to report to the next General Assembly such measures as to them may seem

proper and expedient for the adjustment of those relations to the new posture of our affairs.

As such *Committee*, the Assembly appointed the Rev. Messrs. Jonathan F. Stearns, D. D., Rev. Robert W. Patterson, D. D., Rev. Robert R. Booth, D. D., and Messrs. Robert S. Williams and William E. London.

The Special Committee on the Union of the several Presbyterian bodies in this country presented a report, which was amended, adopted, and is as follows:

Resolved, That, rejoicing in the immediate Reunion of the two Presbyterian bodies so long separated, we would gladly hail a Pan-Presbyterian Union, embracing all branches of the Presbyterian family holding to the same Confession of Faith and Form of Government. [495]

Resolved, That all uniting with us may freely enjoy the privilege of using such songs of praise to Almighty God as their consciences may dictate, as indeed is already allowed to and variously enjoyed in and by the several congregations now in our communion.

The Committee on Deceased Members reported a minute, which was adopted and is as follows:

The Committee appointed on Deceased Members of Assembly would respectfully report:

Since the meeting of this General Assembly at New York in May last, the Great Head of the Church, who says, "Behold I come quickly, and my reward is with me, to give unto every man as his work shall be," has taken from us three of those who participated with us in that memorable gathering, namely, Rev. F. R. Gallaher, D. D., of the Presbytery of Coldwater; Elder H. G. Torbert, M. D., of the Presbytery of Utica, and Elder Loring Danforth, of the Presbytery of Buffalo.

While we remember that we are commanded not to sorrow for those who have fallen asleep in Jesus, we cannot but regret the withdrawal of such needful laborers from the Master's earthly work, never more inviting or needful than now; regret because they have not been permitted to witness that consummation of Reunion for which they prayed and voted. Nevertheless, as we regard them as gathered to the Reunion of all the saints in glory, we would repress our tears, and express our sympathy for the dear relatives whom they have left below, deprived of their fellowship and support; praying God to sustain them in this loss by his watching providence and paternal love, and to enable all of us to be more diligent in the work to which he has appointed us.

The Joint Committee on the Reunion of the two branches of the Presbyterian Church, presented their report, which was adopted, and is as follows:

The Joint Committee of Conference on Reunion met on the 10th of November, 1869, at the lecture-room of the First Presbyterian church.

The following resolutions and plans of procedure for the consummation of the Reunion of the Churches were adopted and recommended as proper to be passed by the respective Assemblies.

1. That each Assembly should declare the vote of the Presbyteries in the following language:

"This Assembly having received and examined the statements of the several Presbyteries on the Basis of Reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, which basis is in the words following: [496]

'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, 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:'—

"Do hereby find and declare, that the said Basis of Reunion has been approved by more than two-thirds of the Presbyteries connected with this branch of the Church.

"And, whereas, the other branch of the Presbyterian Church in the United States, now sitting in the First Presbyterian church, Pittsburgh, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the Church.

"Now, therefore, we do solemnly declare that said Basis of Reunion is of binding force."

2. That this Committee do recommend that a Special Committee of five from each branch of the Church shall be appointed to take into consideration the affairs of each of the Boards and Committees of both branches of the Church, to recommend to the Assembly of the United Church, next to be held, what changes are required in said Boards and Committees.

3. That each Assembly also pass the following:

Whereas, It is apparent, from the size of the two Assemblies, that some changes must be made in the method of representation; therefore,

Resolved, That each of the Assemblies of 1869 do appoint a Committee of five, to constitute a Joint Committee of ten, whose duty it shall be to prepare and propose to the General Assembly of the United Church a proper adjustment of the boundaries of the Presbyteries and Synods, and the ratio of representation, and any amendments of the Constitution, which they may think necessary to secure efficiency and harmony in the administration of the Church, so greatly enlarged and so rapidly extending.

4. That the Assemblies do meet at 9 o'clock on Friday morning next, and that the vote of the Presbyteries be declared in each Assembly at 10 o'clock, and that each Assembly be then dissolved in the usual manner prescribed by the Form of Government. That each Assembly do immediately repair to ——, there to hold a joint meeting for prayer and praise, and that a joint communion service be held on the same day, at 3 o'clock in the afternoon. That all business before each Assembly shall be concluded on this (Thursday) evening, and no new business be taken up. That a Committee of Arrangements, of two from each Church, be appointed to decide upon the form, manner, and place of our public meeting, and that a statement on the subject of raising funds for the use of the Church be also prepared for said meeting by said Committee of [497] Arrangements; and that the Rev. Samuel W. Fisher, D. D., Rev. A. G. Hall, D. D., Mr. Robert Carter, and the Hon. William E. Dodge be said Committee. That the first meeting of the Assembly of the United Church be held in the First Presbyterian church of the city of Philadelphia, on the third Thursday of May, 1870.

That a Committee of five be appointed from each branch of the Church, to take into consideration the subject of raising funds for the use of the United Church, and the best methods of doing the same, and the objects to which the same should be directed; and to report at the next General Assembly.

That a joint meeting on the subject of Home Missions be held this evening in the First church, and to-morrow evening in the Third church, on Foreign Missions, at 7½ o'clock.

The reports of the Delegates to the Synod of the Canada Presbyterian Church, to the General Conference of Maine, to the General Association of New Hampshire, to the General Convention of Vermont, to the General Association of Massachusetts, to the General Association of Connecticut, and to the General Synod of the Reformed Church, were presented, accepted, and ordered to be printed in the Appendix to the Minutes.

The Committee on the Polity of the Church reported on an Overture with reference to the mode of uniting churches of the two branches, as follows:

That no recommendation be made at this time by this Assembly on the subject presented, but that it be left for the consideration of the Assembly of the United Church in 1870, and that in the mean time no action affecting the title to any of the property of the churches be taken, except under the advice and with the consent of the Presbytery with which churches taking such action are now connected.

The Rev. Herrick Johnson, D. D., Rev. Zephaniah M. Humphrey, D. D., and Mr. William G. Crowell were appointed to act in conjunction with a like number of the other Assembly, as a *Committee of Arrangements* for the next Assembly, with power to add to their number.

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

They have received for Commissioners' Fund, including balance from May, 1869		$7473.21
They have paid bills for the necessary traveling expenses of Commissioners	$5947.16	
Incidental expenses of Committee	7.80	
		$5954.96
Balance on hand		$1518.25

[498]

Eighty-six Presbyteries have paid their assessment in full.

Ten Presbyteries have paid but a part of their assessment, namely: Champlain, St. Lawrence, Onondaga, Tioga, Lyons, Chenango, Rochester, Trumbull, Logansport, and Chicago.

Seventeen have paid nothing, namely: Troy, Watertown, Oswego, District of Columbia, Meadville, Coldwater, Franklin, Hamilton, Ottawa, St. Joseph, Fox River, Lake Superior, Des Moines, Keokuk, Dubuque, San Francisco, and Nevada.

Having received a sufficient amount from the Presbyteries, and having the requisite authority from the Assembly, your Committee have paid the necessary traveling expenses of the Commissioners entitled thereto in full.

The Committee recommend that our churches be assessed seven cents per member to defray the necessary traveling expenses of the Commissioners of the General Assembly to meet in Philadelphia in May, 1870.

Resolved, That the Minutes of these sessions of the Assembly, with the Appendix, be printed under the direction of the Stated Clerk, and that copies be sent as usual to those Presbyteries who have paid their full assessment to the Commissioners' Fund.

The bills for stationery and printing, for the services of the janitor, and for the traveling expenses of the Stated and Permanent Clerks, were ordered to be paid.

Resolved, That the hearty thanks of this general Assembly be hereby tendered to the citizens of Pittsburgh, for the generous hospitality with which they have welcomed us to their homes, for the sympathy with which they have entered into our labors, and for the prayers with which they have

supplicated the Divine blessing upon us and our sister Assembly; to the pastor and Trustees of the Third Presbyterian church; to the Joint Committee of Arrangements for their ample provision for our comfort; to the conductors of the daily press, and to the many railroad companies who have generously remitted so much of the expense of travel.

The Standing Committees severally reported that they had no other business, and were discharged.

The Minutes of this session were read and approved.

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

Concluded with prayer. [499]

Friday, November 12th, 9 o'clock A. M.

The Assembly met, and was opened with prayer.

The Moderator announced the following as the several Committees referred to in the report of the Joint Committee of Conference on Reunion, adopted by the two assemblies:

1. *On Reconstruction.* Rev. Samuel W. Fisher, D. D., LL.D., Rev. Robert W. Patterson, D. D., Rev. Edwin F. Hatfield, D. D., Rev. Conway P. Wing, D. D., and Rev. Joseph F. Tuttle, D. D.

2. *On Raising Funds.* Hon. William E. Dodge, Hon. William Strong, Rev. Jonathan F. Stearns, D. D., Rev. William H. Goodrich, D. D., and Rev. Charles Hawley, D. D.

3. *On Home Missions.* Rev. William Adams, D. D., Rev. Henry Kendall, D. D., Rev. Arthur Mitchell, Hon. Henry W. Williams, LL.D., and Hon. Jacob Farrand.

4. *On Foreign Missions.* Rev. Henry A. Nelson, D. D., Rev. Robert R. Booth, D. D., Rev. Franklin A. Noble, Hon. Joseph Allison, LL.D., and Mr. Isaac Scarritt.

5. *On Education.* Rev. James P. Wilson, D. D., Rev. John G. Atterbury, D. D., Rev. Edward D. Morris, D. D., Mr. Alexander Whilldin, and Mr. Truman P. Handy.

6. *On Publication.* Rev. Zephaniah M. Humphrey, D. D., Rev. J. Glentworth Butler, D. D., Rev. John W. Dulles, Mr. James M. Brawner, and Hon. John S. Knight.

7. *On Church Erection.* Mr. George W. Lane, Rev. Frank F. Ellinwood, D. D., Rev. Cornelius H. Taylor, D. D., Mr. Oliver H. Lee, and Mr. Samuel T. Bodine.

8. *On Ministerial Relief.* Rev. Thomas J. Shepherd, D. D., Rev. Charles Brown, Rev. James B. Shaw, D. D., Hon. Charles Noble, and Mr. Robert W. Steele. [500]

9. *On Freedmen.* Rev. Samuel M. Hopkins, D. D., Rev. Edwin F. Hatfield, D. D., Rev. Herrick Johnson, D. D., Mr. William Thaw, and Mr. Joseph W. Edwards.

The calling of the Roll at the close of this session was dispensed with.

The Rev. George W. Musgrave, D. D., LL.D., and Mr. Henry Day appeared as a deputation from the other Assembly, and presented the following communication:

"PITTSBURGH, November 12th, 1869.

"The General Assembly of the Presbyterian Church, holding its sessions in the First Presbyterian church, to the General Assembly of the Presbyterian Church, holding its sessions in the Third Presbyterian church:

"We hereby certify that the vote of the Presbyteries connected with this Assembly on the Overture in regard to Reunion is as follows:

"In favor of the Overture for Reunion and approving the same, one hun-

dred and twenty-eight Presbyteries; in the negative, three Presbyteries; and thirteen Presbyteries which have not reported. And we further certify, that more than two-thirds of the Presbyteries in connection with the General Assembly have approved of the Basis of Reunion mentioned in said Overture.

"WILLIAM E. SCHENCK,
"*Permanent Clerk.*"

The hour of ten having arrived, the following declaration was, by rising vote, unanimously adopted:

This Assembly, having received and examined the statement of the votes of the several Presbyteries on the Basis of Reunion of the two bodies now claiming the name and the rights of the Presbyterian Church in the United States of America, in the words following, namely, "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 and doctrine taught in the Holy Scriptures, 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," does hereby find and declare, that said Basis of Reunion has been approved by more than two-thirds of the Presbyteries connected with this branch of the Church; and, whereas, the other branch of the Presbyterian Church in the United States, now sitting in the First Presbyterian [501] church in the city of Pittsburgh, has reported to this Assembly that said Basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the Church,—

Now, therefore, we do solemnly declare that said Basis of Reunion is of binding force.

After the offering of solemn praise and thanksgiving, the business of the Assembly having been completed, and the vote taken for the dissolution of the Assembly, the Moderator, with prayer and the apostolic benediction, declared the Assembly dissolved, and required another Assembly, chosen in the same manner, to meet at the First Presbyterian church, in the city of Philadelphia, Pa., on the third Thursday of May, A. D. 1870.

J. GLENTWORTH BUTLER,
Permanent Clerk.

APPENDIX.

THE REUNION CONVENTION.

Pittsburgh, Pa., Friday, November 12th, 1869.

THE two General Assemblies of the Presbyterian Church, meeting respectively in the First and Third churches of Pittsburgh, Pa., having both been in due form dissolved on Friday, November 12th, 1869, at 10 o'clock A. M., a joint convention, in accordance with previous mutual agreement, was held immediately after in the Third church.

The members of the late N. S. Assembly, preceded by their Moderator, Clerks, and Reunion Committee, formed in order, two by two, and proceeded from the Third church down Sixth avenue to Wood street, and took position on the west side of the street, opposite the First church. At the same time,

the members of the late O. S. Assembly, preceded in like manner by their Moderator, Clerks, and Reunion Committee, came forth from the First church and took position on the east side of the street, directly opposite the other column, the head of each line looking south towards Fifth avenue.

The following gentlemen had been appointed, and consented to serve as Marshals of the day: Gen. J. K. Moorhead and Messrs. John D. McCord, William Rea and George H. Stuart.

The signal for the march having been given, the two Moderators met in the middle of the street, shook hands, and joined arms; as was done also by the Stated Clerks, the Permanent and Temporary Clerks, the two Reunion Committees, and the remainder of the two columns—the joint procession meanwhile marching forward, two by two, Old and New School interlocked along the whole line, down Wood street and up Fifth avenue, Smithfield street and Sixth avenue, (the whole distance attended by a rejoicing crowd of people,) to the Third church.

As the procession entered by the right middle aisle, Wesley's noble hymn,

"Blow ye the trumpet, blow," etc.

was sung by the choir and the ladies who had been previously admitted to seats assigned them. The greater part of the procession found seats on the immense platform occupying the southern end of the great church, the remainder occupying the pews in front of the platform; after which the doors were opened, and the house was immediately thronged to its utmost capacity.

The services commenced at 11 o'clock A. M., and were continued with unwearied interest for more than three hours. Addresses were made by the Moderators and others, both ministers and elders, previously designated, intermingled with prayer and songs of devout praise and thanksgiving.

The following preamble and resolutions, reported in behalf of the Committee of Arrangements, by the Rev. S. Wm. Fisher, D. D., LL.D., were passed unanimously:

Preamble and Resolutions adopted in Joint Convention by the Members of the two Assemblies—Nov. 12, 1869.

In the Providence of God, the two branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country and almost of the world. It evidences to all men the presence and unifying power of the Divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ among other denominations. It awakens hope, since it illustrates the evident purpose of God to bring all his followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of his truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit, and action, a far more vigorous assault upon the forces of darkness and more decided efforts to spread the Gospel among all classes in our own and other lands.

To us, as a Church, it is an era in our history most memorable and hopeful; memorable, as it signalizes the triumph of faith and love over the strifes and jealousies of more than a quarter of a century; hopeful, since it is not the result of decadence and torpor, but of progress and augmented strength. It buries the suspicions and the rivalries of the past, with the sad necessity

of magnifying our differences in order to justify our separation. It banishes the spirit of division, the natural foe of true progress. In this union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. God has elevated us to this commanding position, that we may see his glory, and in the strengthened faith it inspires devote our united resources more directly and efficiently to the salvation of men. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving-kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding; our resources great; our methods of action well settled, simple, and efficient. The Spirit of God that has united us will inspire, direct, and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church, in the centuries past, has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader, and bolder plans for the extension of Christ's kingdom, and to enter upon and execute them with apostolic enthusiasm.

Let us then, the ministers, elders, and members of this Church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands who now await, with tender and prayerful interest, this consummation of our union,—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to Him who has brought this once dissevered, now united Church up to this Mount of Transfiguration, signalize this most blessed and joyous union with an offering in some good degree commensurate with the abundant pecuniary gifts that He has bestowed on us. And, to this end, be it

Resolved, That it is incumbent on the Presbyterian Church in the United States of America, one in organization, one in faith, and one in effort, to make a special offering, to the treasury of the Lord, of five millions of dollars: and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole Church with the purpose to secure the accomplishment of this great work before the third Thursday of May, 1871.

Resolved, further, That the Stated Clerks of the Assemblies of 1869 be requested to publish this paper, with the names of the Moderators, Clerks, the Joint Committee on Reunion, and the Commissioners now in attendance, appended thereto.

At 3½ o'clock P. M., the Convention united in the celebration of the Lord's Supper at the First Presbyterian church, which also was thronged in every part.