

THE
PRINCETON REVIEW.

JULY, 1852.

No. III.

ART. I.—*Collections of the New Jersey Historical Society*, Vol. IV. (The papers of Lewis Morris, Governor of the Province of New Jersey, from 1738 to 1746.) George P. Putnam, New York, 1852, pp. 336.

WE announce with pleasure the appearance of another volume of the Collections of the New Jersey Historical Society. We welcome it, not only as a valuable contribution to the history of the State, but as an earnest of the diligence and success with which the Society is pursuing its useful labours. But before we proceed to notice the contents of the volume, we desire to say a few words in reference to the Society itself, and to what it has already accomplished.

In the month of February, 1845, a few gentlemen from different parts of the State, met together in the city of Trenton, and formed an association under the name of "The New Jersey Historical Society." Its objects were declared to be, "to discover, procure, and preserve, whatever relates to any department of the history of New Jersey, natural, civil, literary and ecclesiastical." It commenced operations without funds, without patronage of any kind; relying for support, solely, upon the annual dues of its members, and the voluntary contributions of those who felt an interest in the cause. The

the press, in all its shades developed republican principles; and that the new semi-official paper bore the name of *The Republic*.

The period has not yet arrived when a proper judgment can be formed of the character and conduct of Kossuth. It may be that he acted unwisely and without authority, in clothing Görgey with supreme power, but there can be no doubt that when he fled from Hungary, the cause of liberty was hopeless, and nothing would have been gained to the country, and certain destruction must have ensued to himself, from remaining at his post. On reviewing the history of his public life and conduct, we are disposed to adopt the conclusions reached by Mr. Stiles upon the subject. "If the testimony that history has thus far furnished leads to the conclusion that his highly nervous, sensitive, and poetical temperament has led him into conduct that a firmer heart and more deliberate judgment would have avoided, that his extraordinary powers of expression were not combined with a corresponding executive ability, and that his vivid imagination is better calculated to arouse the passions and kindle the aspirations of others, than to obtain for himself a dispassionate and practical view of events around him; still there remains more than enough of superiority in his character to justify the warm admiration of every lover of human freedom. His consummate oratory, his poetical fancy, his capacity for labour, his struggles and his sufferings in the great cause of civil liberty, will for ever keep his name in the first rank of those who have magnanimously devoted their lives to extend the blessings of progress and equal rights, which are only the legitimate results of a free government."

Charles Lodge.

ART. VI.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States met in the Glebe Street Church, Charleston, South Carolina, on Thursday, May 20th, at 11 o'clock, A.M., and was opened with a sermon by the Rev. E. P. Humphrey, D. D., moderator of the preceding Assembly, from Matt. vii. 17: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

This discourse seems to have produced a strong impression on the audience before which it was delivered. This impression was not due merely to the effective delivery of the preacher, but in a great measure to the power of the discourse itself. It has been published in many of our religious newspapers, and extensively disseminated over the church, so that our readers can judge of its merits for themselves. The principle involved in the passage of Scripture selected as his text, Dr. Humphrey applies to the system of doctrine taught in our Confession of Faith, and shows that its fruits are good. The prosecution of this plan required a concise statement of the system of doctrine, the effects of which he designed to set forth. This statement is discriminating, comprehensive, and accurate, evincing a clear apprehension and approbation of the doctrines of our standards. These doctrines are shown to be connected with an elevated form of spiritual life, with a free ecclesiastical polity, with a simple and spiritual mode of worship, with mental cultivation and energy, with zeal for republican liberty, with patience and constancy under suffering, and with an aggressive and advancing Christianity. These are set forth as the natural fruits of the system, as its normal developments; all which we hold to be true and important. It is one of the most beautiful and powerful of the proofs of the divine origin of the Bible, that all its doctrines are in accordance with the actual nature of man, and condition and prospects of the world, and that all its moral precepts are seen to be the results to which the constitution God has given us naturally lead. The moral law is a development of the moral constitution of man. If the law requires a child to obey its parents, obedience is the normal fruit of the relation between the parent and child. If it requires the wife to be subordinate to the husband, such is the position assigned to her by her nature, and is essential to her excellence and happiness. So of all other truths and duties which bear on the relations of man. The God of the Bible and the God of creation is one; whatever is in the Bible accords with what reason teaches and unperverted nature produces. That certain things are developments, as Dr. Humphrey expresses it, of our doctrines, is not at all inconsistent with their being expressly commanded. If a free ecclesiastical polity is the product of

our doctrines, the right of the people to take part in the government of the church is a matter of express command. We were surprised, therefore, to learn that some hearers took exception to his discourse, as though he placed the whole authority of our system of polity on its logical relations.

Finances of the Assembly.

The last Assembly had appointed a committee to examine into the state of the funds held by the Trustees of the Assembly. This laborious duty was faithfully performed, and the report which was produced was referred to a committee, which introduced the following resolutions, which were adopted:—

1. That the Trustees of the General Assembly be directed to separate the different trust-funds, now amalgamated, and to manage hereafter each fund on its own basis; and that, for this purpose, separate accounts be opened by the treasurer, and each fund credited its proportion of the securities, as ascertained and specified in the report of the special committee on finances, made to this Assembly, and that hereafter no borrowing from one fund to another shall be practised under any circumstances.

2. That the fund entitled "Permanent Fund of Theological Seminary," which is applicable to the general purposes of the seminary, and is under the control of the General Assembly, be divided among the three original professorships, to supply losses which have accrued upon the original investments.

3. That it be recommended to the Directors of the Theological Seminary at Princeton, New Jersey, to take measures to supply the losses sustained on the scholarships, applicable to the purpose of education in said seminary, and that the respective scholarships shall hereafter remain unoccupied, until the annual interest arising from each shall, with other funds, as above recommended, be sufficient to make up the original investment; provided, that the present incumbents of the scholarships be allowed to retain the usual income for the usual time.

The separation of the funds which have become amalgamated has been an object toward which the attention of the Assembly has been long directed. It is certainly one of importance, and it is to be hoped may be ultimately accomplished. The third

resolution relates to the scholarships belonging to the Theological Seminary at Princeton. A number of these scholarships, in common with the other funds, suffered materially from the depreciation of the stocks in which they were invested. The resolution recommends to the Directors to take measures to supply these losses; and further orders that the interest hereafter accruing from these scholarships shall be applied to the restoration of the principal. A more liberal construction of the resolution might admit of regarding both its members as recommendatory, and we hope the Directors may be able so to interpret them. It seems to us very doubtful how the course proposed is consistent with the nature of the trust confided to the Assembly. These scholarships were given for a specific purpose; the annual interest, be it less or more, was by the donor assigned to the support of candidates for the ministry. We do not see how it can be appropriated to make up losses in the principal, any more than for any other purpose foreign to the donor's intention. It is also really making the donor pay for the mismanagement or misfortune of the Trustees. That the funds ought to be restored, no one doubts. The only question is, By whom is it to be done?—by those who gave them, or by those who lost them? Not having seen the detailed report of the committee, we cannot tell how many scholarships are in the condition contemplated, nor to what extent they have suffered; but we presume it would require ten years to restore a large portion of these scholarships by the process of investing the interest. During all this time, the institution would be deprived of a large part of its income for educational purposes. As nothing can be done in this matter before the meeting of the next Assembly, all the scholarships being now occupied, we hope this matter may be at least reconsidered.

Charleston Union Presbytery.

The facts in reference to the case of this Presbytery are substantially as follows:—At the time of the disruption of the Church in 1838, a resolution was introduced into the Presbytery, proposing that the roll should be called, and that each member should, without discussion, declare whether he could approve of the reform measures of the General Assembly of 1837, and

that those who should answer in the affirmative, whether a majority or a minority, should constitute the Presbytery of Charleston Union. The Moderator declared this paper out of order—when a minority, consisting of three ministers and three elders, declared themselves the true Charleston Union Presbytery. This Presbytery sent delegates to the succeeding General Assembly, who were admitted to seats—and the Synod of South Carolina regarded their reception by the General Assembly as decisive of the fact that they were the true Presbytery, and resolved after a long debate to recognize them as such. The majority continued however to regard themselves as the true Presbytery, and have from that time retained their organization. They bring these facts before the Assembly for investigation. Their communication was referred to a committee, who subsequently made the following report:—

Resolved, 1. That the Assembly rejoices to learn that the Charleston Union Presbytery is still attached to the doctrines and discipline of the Assembly.

Resolved, 2. That the appeal of the Charleston Union Presbytery from the action of the Synod of South Carolina, not having been taken up to the Assembly within the time prescribed by the rules, that no action can now be taken in the matter.

Resolved, 3. That the Assembly recommend mutual forbearance to the parties connected in the controversy referred to in the communication.

Resolved, 4. That, upon the Charleston Union Presbytery declaring its adherence to the Assembly, the Synod of South Carolina be directed to recognize it as a constituent part of that body.

After a long debate, and various amendments and modifications, the following resolution proposed by the Rev. Dr. McGill, was finally adopted.

Resolved, That should the Charleston Union Presbytery, prior to the next annual meeting of the Synod of South Carolina, make known to the Stated Clerk its adherence to this Assembly, and its doctrinal standards, the Clerk shall certify the same to the Synod of South Carolina, and thereupon the Synod shall enroll the said Presbytery as one of the constituents of that body.

Overture of the Synod of New Jersey.

The overture referred to asks for such an alteration in the book as would enable a judicatory to take testimony through another judicatory, more conveniently situated as regards the witness whose testimony is desired. The committee of bills and overtures recommended that the Assembly adopt the following resolution—viz: *Resolved*, that it is inexpedient to take action upon the subject.

The principal arguments, against the overture were—1st. That it was a constitutional change, and that all alterations of the book were to be resisted as in themselves evil, unless demanded by an imperative necessity.

2d. That it was always important that the witness be examined in the presence of the Presbytery which was to determine upon the effect due to his testimony.

3d. That it might in some cases deprive the accused of his right of cross-examination.

Dr. Maclean and Judge Leavitt argued on the other side.—That such a provision would be essential to the administration of discipline—that the testimony of a witness in Texas or California, in a case pending before an eastern Presbytery, could be arrived at in no other way. The expense of sending on a commissioner could not in such a case be borne. They further argued that the objections, so far as they rested on principle, bear against the present provisions of the book; for it is now allowed to take testimony by a commissioner, and even in certain cases by another Presbytery.

The recommendation of the committee however was carried by a great majority.

Board of Foreign Missions.

The Annual Report of the Board of Foreign Missions was taken up; and the special committee to whom it had been referred, submitted the following report:

They recommend that the report of the Board be approved. They also recommend the adoption of the following resolutions:

Resolved, 1. That the removal, by death, of an unusual number of the fathers and friends of the Board, is a matter for deep regret and sorrow of heart.

Resolved, 2. That we are mindful of the labours and trials of our brethren who occupy our foreign field; and that we sympathize with them, both when they rejoice at their success, and weep over their disappointments.

Resolved, 3. That the favouring providence of God, viewed in connection with predictions and promises of his word, is, year by year, fitted to beget within us a firmer faith that the work of missions to the heathen is of Divine appointment, and is destined to terminate in the subjection of the whole world to the dominion of Christ.

Resolved, 4. That the earnest call which is now made to us for new labourers in the service of the Board, is heard with deep solicitude; and that ministers and people throughout all our churches make new and more extended efforts to obtain suitable men, and the means necessary for their support and comfort.

Resolved, 5. That while, as a church of Christ, we counsel and act for the extension of his kingdom over the whole earth, it ever becomes us to yield our hearts to a deep and abiding sense of our need of the presence and blessing of God, and seek this blessing by humble, believing, and importunate prayer.

Nominations were then made to fill vacancies in the Board, and the election made the order of the day for to-morrow morning.

Remarks on the Report of the Board of Foreign Missions.

Pending the adoption of the foregoing resolutions,

Rev. Mr. WRIGHT, a time-worn veteran of some twenty years' toil among the Indians, made a very interesting address. It had been his privilege to live among the Choctaws for many years. Although connected with the American Board, they were Presbyterians. They have ten churches, all connected with the Assembly. They have had a great work of grace among them. A visitor among them would find that the interests of education and religion were cared for. They have a good form of government, and the interests of agriculture are improving. There are now at least 1300 communicants, besides perhaps some 1400 belonging to other denominations—making

about one-eighth of the population who are church members. They are a praying people. They are distinguished by the readiness with which they lay hold on the cardinal principles of the gospel. They are ready to contribute for missionary purposes. For two or three years their contributions have averaged from \$1000 to \$1200, independent of donations to local purposes. After a sermon on the love of Christ, a poor woman who had but one dollar in the world, and no means of getting more—their annuity having stopped—came forward and offered half of it for Missions. The Choctaws have always been in favour of schools; \$26,500 are annually given out of their appropriations from our Government for these schools. There are Christian schools in connection with the same missionary Board, and in them the Scriptures and Shorter Catechism are taught.

Their removal beyond the Mississippi has been some hindrance to the missionary work. A very interesting work of grace, in progress at that time, immediately ceased. In 1840 a brighter day began to dawn; but it was not until 1843, twelve years after that, that the former prosperity returned. Since then the average increase to the churches has been one hundred and twenty-five. The New Testament has been translated into Choctaw. They call it "The Word of Life," or that in which life is inherent. He had known instances in which they had committed to memory the whole of the gospel of Matthew. They have also a considerable portion of the Old Testament translated, as well as many other books. There are also native schools; and wherever these are, there is a place for preaching. In order to sustain these operations, some have given a pony or a cow: they have no money. His own church was organized about nineteen years since; four hundred and ninety have been added on examination, or about two every month on the average. Some of the labourers were failing at their posts: he hoped our Board might be able to send reinforcements to that field speedily. Mr. Wright then, at the request of the Assembly, read a few passages of the Scriptures in the Choctaw language.

Rev. Dr. DICKEY.—Do we sufficiently pray for the secretaries of our Boards? These brethren have great interests entrusted

to them, and they ought to have the prayers of the Church. He, for one, would wish to return his thanks to all the secretaries for their labours, and the least we could do was to pray for them. It so happened that the whole five missionaries who had gone to the island of Corisco, Africa, were from his immediate neighbourhood. For many years to come it will be necessary to send white missionaries to superintend the work, though it may be at a great sacrifice. We have the opportunity of aiding that mission by the coloured population of the United States. We now understand why God permitted that people to be brought to these shores. They are going back to the land of their fathers to do a great work for Africa's salvation. Let us stir up the missionary spirit both within ourselves and others.

Rev. J. C. RANKIN said, that when appointed as a commissioner to this Assembly, he thought of the reports of these Boards as among the most important matters which this body would be called to attend to. He still believed that, compared with these, the general business of the Assembly was of minor consequence. Mr. Rankin then addressed the Assembly with great earnestness and feeling in reference to missions in India, and the importance of an increase of the missionary spirit amongst us. He had heard, since he came here, that there were in our Presbyterian churches in this city 500 coloured communicants, and that they gave on an average \$3 each to objects of benevolence. He felt rejoiced in view of that fact, but he also felt ashamed. This was much more than our white members were doing.

Rev. JOHN C. LOWRIE made some very interesting statements in regard to the great difficulty of securing lay-labourers for the missions amongst our Indians. Some of these missions were on the point of extinction for want of them; and also in reference to many of the plans and unfinished designs of the Board, which were not mentioned in the Report. God was smiling on our Foreign Missions. He felt persuaded that no brother could read the Annual Report without feeling that God's blessing was with us. He agreed with the remark of the lamented Dr. John Breckinridge, that if our Church could but be united in this work of missions, her going forth would be

like the tread of a mighty army amongst the nations of the earth.

On motion, the Assembly agreed to unite in prayer with special reference to the interests of our work among the heathen. The Moderator called on the Rev. J. C. Rankin to lead in prayer. The resolutions were then adopted.

Board of Domestic Missions.

The Committee on the Annual Report of the Board of Missions presented the following report, which was adopted:

Resolved, 1. That the General Assembly has heard, with high gratification, the report of the Board of Missions, and acknowledges, with devout gratitude, the successes of the past year, and the good hand of God yet mercifully resting upon this important branch of the Church's operations.

Resolved, 2. That the churches be urged to contribute more liberally to the funds, in order that the present liabilities of the Board may be met, and the Board enabled to go forward in supplying the destitute fields in our widely-extended country.

Resolved, 3. That the Assembly would reaffirm all the principles upon which it has heretofore carried on its Domestic Missions—principles which have been exhibited in a review of all the published minutes, acts, and doings of the Church in her highest judicatories from the beginning, and which are drawn up and set forth in order, in the report of the Board of Missions.

Resolved, 4. That the great work, undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power, over all our vast country. And it is purely a missionary work—missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches, are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionaries in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches,

and go to add to the solid material and power of the Presbyterian Church. Now, the principles upon which the General Assembly conducts its domestic missionary work are these:—

1. It is, in the sense defined, a missionary work.
2. The funds contributed for it are missionary funds.
3. The men employed in preaching the gospel are, in their fields, missionary men.
4. All the churches and fields aided and supported are missionary churches and fields.
5. The funds supplied are funds for *temporary* assistance, and not for permanent support. The people aided are to help themselves, be it ever so little, from the beginning, and to go on to *independence*.
6. The grand end and aim is to establish self-sustaining churches or fields of labour as fast and as far as possible, and so to increase the solid material and power of the Church, and accumulate strength to go forward expanding.
7. Ministers and means are to be distributed according to the relative importance and promise of different fields, and in view of the necessities of the whole field, that there may be equality and no partiality.
8. The Assembly conducts the work through a Committee of the Board, responsible to itself alone, under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon and in conducting the business entrusted to it.
9. No debt is to be incurred in carrying forward the missionary work. The Assembly always acted on this just and only safe principle, which will always be adhered to in our Church; and in the Assembly of 1803, the following resolution was passed: “That there ought to be no anticipations of the funds in future; or in other words, that appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy.”—*Minutes*, p. 280.
10. And finally, agents for visiting the churches and collecting funds for the work may be employed by the Board.

Resolved, 5. That the Board be directed to go forward and conduct the work entrusted to its care on these principles as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid; and that the Board be recommended, as heretofore, to pay due regard to the recommendations of Presbyteries; that all pastors and stated supplies be requested to take pains

to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.

Resolved, 6. That the warmest thanks of the Assembly are due to the Rev. C. C. Jones, D. D., and the Board of Missions, for the energy, zeal, and good judgment with which their whole work has been prosecuted during the past year; and the Assembly would further express its special gratification with the enlarged and liberal views of this great subject presented in the Annual Report.

The following are additional statements in relation to the Board of Domestic Missions:—

The total receipts of the Assembly's Board of Domestic Missions for the past eleven months are \$81,748; number of missionary stations and churches wholly or in part supplied, 1101; newly organized churches, 49; admission of members on examination, 1919, and on certificate, 1665—total admissions, 3584; number in communion with Missionary Churches, 24,082; Sabbath Schools, 643; teachers, 5356; scholars, 27,637; baptisms, 2267; houses of worship erected, 68. Returns have not been received from over one-fourth of the missionaries of the Board, so that these figures fall short of the truth.

The Domestic Missions of the Board have been generally prosperous, and as the fruit of this work of the Church, two new Synods have been erected by the Assembly at its present session—the Synod of Iowa and the Synod of the Pacific. Two new Synods were created the year before.

Board of Education.

The special committee on the Annual Report of the Board of Education presented the following report, which was adopted:

Resolved, 1. That the claims of the home and foreign field demand a large increase in the ministry of the Presbyterian Church; and that at a time when the candidates seem to be decreasing, instead of increasing in number, and death to be multiplying its ravages in the ministerial ranks, it is especially incumbent on the Church to use all scriptural means to train

up her youth with more direct reference to the preaching of the everlasting gospel.

Resolved, 2. That this Assembly recognize with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to "pray without ceasing to the Lord of the harvest" for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the divine blessing upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified, by the grace of God, for the work of the ministry.

Resolved, 3. That this Assembly reaffirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies; and viewing the Church as a party interested in education; within its sphere, it invites its judicatories according to their wisdom, under their various circumstances, to see that the youth within their bounds have access to institutions of learning, where the truths and duties of religion shall be assiduously inculcated.

Resolved, 4. That the Board of Education, in its important work of benevolent operations, be recommended to the patronage of our churches; and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient, with a view to increasing the means of educating pious young men for the ministry.

Board of Publication.

The following is an abstract of the Report of the proceedings of this Board during the past year :

PUBLICATIONS.—During the year ending March 31, the Board have added to their catalogue twenty-seven new books, (two of which are in the German language), of which they have printed 69,750 copies; and 33 new tracts, (one of which is in the French language), of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during

the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year—818,250, being an increase of 388,000 copies over the former year.

They have also published from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath-School Visitor, a strictly religious semi-monthly paper for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children.—Thirty-four thousand copies are now published semi-monthly.

RECEIPTS FOR THE YEAR.—The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to \$17,996 89, including a legacy of \$825 33, being an excess of \$7,705 70 over last year. Total excess of receipts of both departments over last year, \$14,219 42, including the legacy just specified.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

COLPORTEURS AND COLPORTEUR LABOUR.—There have been one hundred and forty-one colporteurs employed during the year, in twenty-five different States.

The synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

AGGREGATE OF COLPORTEUR LABOUR.—The following are the aggregate amounts of labour performed during the past year by the one hundred and forty-one colporteurs, viz:—Time spent, thirty-five years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible, 2212; Presbyterian families without the Confession of Faith, 2773; volumes sold by colporteurs, 71,150; volumes granted

by colporteurs, 5,506 ; pages of tracts distributed by colporteurs, 581,956.

DONATIONS.—Donations to a considerable extent have been made during the past year, in addition to those made through colporteurs.

The grants of the year have been as follows:—Sabbath-schools, 869 volumes ; ships of war, naval and military posts, 397 volumes ; humane institutions, 68 volumes ; literary and theological institutions, 2210 volumes ; indigent ministers, 1293 volumes ; feeble churches, 1355 volumes ; individuals for gratuitous distribution, 336 volumes ; and also 175,190 pages of tracts, independent of the donations of tracts made by colporteurs.

Rev. Stewart Robinson, from the committee on the printed report of the Board of Publication, submitted a series of resolutions as follows :

1. *Resolved*, That a review of the history of the enterprise, and the gradual development of this great idea of furnishing a religious literature for the Church, from its feeble beginning to its present wide spread and triumphant success, calls upon us devoutly to thank God and take courage.

2. *Resolved*, That the Assembly hereby tender its thanks to the Board of Publication for the energy, wisdom, and success with which they have carried forward this work during the year.

3. *Resolved*, That the Assembly, in the name of the Church, tender its warmest thanks, and its sense of obligation to the Rev. Dr. Leyburn, late Corresponding Secretary of the Board of Publication, for his able, untiring, and eminently successful efforts in extending and giving efficiency to the plans and operations of the Board.

4. *Resolved*, That in the judgment of the Assembly, the present position of this work, the circumstances of the Church, and the urgent wants of the people, call upon the Board to press still onward—extending their operations, widening and more fully occupying their field of labour, so far as may be consistent with prudence and safety, relying on the liberality of the Church, and the blessing of the great Head of the Church for support.

5. *Resolved*, That the experience of the past, and the results which have been developed as to the comparative efficiency,

safety, and intrinsic merit of the plan for supplying the religious literature of the Church by boards under ecclesiastical control, rather than by voluntary organizations, indicates plainly the duty of our Church to sustain more fully and more exclusively, and extend far more widely the work entrusted to the Board of Publication throughout our bounds.

6. *Resolved*, That in the opinion of the Assembly, it should be a first consideration to adapt the plans and modes of operation of the Board, in as far as may be, to the peculiar wants of the several geographical divisions of the Church; and in this view, the future plans of the Board should contemplate the organization of co-ordinate local agencies, with depositories at the West, South, and South-West, as speedily as may be deemed consistent with the safety and permanency of the organization already established in Philadelphia.

7. *Resolved*, That it be recommended to all our pastors and churches to give particular attention to the claims of this Board, and render such aid by the contribution of funds as to enable the Board to enlarge greatly the work of colportage.

8. *Resolved*, That the Assembly suggest to the Board in its next annual report to exhibit somewhat more in detail the financial operations of the year, and also in a form as extended as may seem proper to the Board, a statement of the method of procuring the manufacture of books published by it, and the advantages of the plan of this Board in this regard, over the plan of establishing a printing-house and bindery for the execution of the work.

Delegates from Corresponding Bodies.

When delegates from corresponding bodies were called upon, the Rev. J. K. CONVERSE, from the General Convention of Vermont, addressed the Assembly. Congregationalists are the principal denomination in the State, and more numerous than all others combined. The Methodists come next. The Unitarians have but three, and the Episcopalians very few churches. In the General Convention there are 200 churches and 19,153 communicants. They have 14 local Associations, made up of ministers only. Revivals have occurred in ten of the local Associations, and some 800 have been added on con-

fession of their faith. The churches of Vermont take the Assembly's Catechism as the symbol of their faith; and they are generally sound and harmonious in doctrine. Vermont has furnished a larger number of foreign missionaries in proportion to its population, than any other State; and he thought the same would hold good in regard to domestic missions. Both the University of Vermont and Middlebury College were nurtured and cherished by these churches. They still hold the old Puritanic principle of taking care that the schools are under a Christian influence. You might travel all over Vermont, and not find a native youth who could not read; they have no steamboats or railroads running there on the Sabbath. He solicited, in behalf of the Convention, a continuation of the fraternal intercourse which had so long existed, by the appointment of a delegate to their Convention, which was to meet on the third Tuesday of June, at Castleton.

Rev. Mr. FISKE, delegate from the General Conference of Maine. In these days of hiding the truth, they in Maine rejoiced that the Presbyterians, in connection with this Assembly, had stood up so manfully for the doctrines of God's word, even in its ancient terms. They approved and admired the conservatism of this body. In this day of agitation of delicate questions, threatening the peace and unity of the country, they were glad to be present even by a delegate, to show their sympathy with the ground the General Assembly had occupied on this subject. They have 14 local conferences, 225 churches, and about 17,000 communicants, with only 165 ministers, 112 only of whom were pastors; 483 were added by profession during the last year reported: the present year has been one of far more interesting revivals. They teach the Assembly's Shorter Catechism. Much missionary ground still remains in Maine, and a large number of the churches receive aid from others. They had a great *East*, requiring the prayers and labours of God's people, as really as the far greater West. The Maine Liquor Law, so far as tried, was working well. The law was far more popular in Portland and throughout the State than when it was passed. The happy change for the better was already most apparent. He extended cordially the hand of fellowship, and hoped the Assembly would send a

delegate to their Conference, which meets on the fourth Tuesday in June, at Searsport. He had learned from the delegate from Massachusetts his extreme regret at not being able to attend the Assembly, and express the same sentiments which he had just expressed himself.

REV. T. THAYER, of the Evangelical Consociation of Rhode Island. He represented the smallest body of Evangelical Congregational churches in New England, 25 churches, of which about one-half were gathered within ten years. Number of communicants about 3096. Within their bounds are a number of churches of the Irish Secession. They acknowledged the same general system of doctrines with this body. Strong as are their local attachments and New England peculiarities, they sincerely rejoiced in the prosperity of the Presbyterian Church; they saw in its great plans and rapid expansion evidence of its high mission, and the glorious results it was to accomplish for Christ's kingdom, and for mankind.

The delegates having been heard, on motion of Dr. Humphrey, the Assembly unanimously adopted the following resolution:

Resolved, That the General Assembly has heard, with great satisfaction, the statements which have been made by the respected delegates from the General Convention of Congregational ministers in Vermont, the General Conference of Maine, and the Evangelical Consociation of Rhode Island, respecting the state of religion within their bounds; that we fully reciprocate the Christian salutations conveyed by them to us from the Associations they represent; and that we cherish the hope that the fraternal correspondence now existing between the General Assembly and these bodies, may not only be continued, but may be the means of strengthening the bonds of affection between the various branches of the Church of the Lord Jesus Christ.

Cheap Paper.

Dr. MCKINNEY, Chairman of the Committee on a cheap newspaper, reported, showing that of the two hundred thousand Presbyterian families in the United States, only thirty thousand received Presbyterian religious newspapers. The circulation of the New York Observer, in our Church, was put

down at five thousand. Four out of every five Presbyterian families took no religious paper of their own denomination. This was attributable to their indifference, and to that of the ministry, but chiefly to the high prices of the weekly religious newspapers; and, he might add, to the neglect by the editors of proper market and miscellaneous reports.

The next order of the day, the cheap newspaper, came up on the report and resolution which had been previously submitted by Dr. McKinney, who proceeded to sustain them. He said that the advocates of the cheap paper were not rightly understood. The idea had become prevalent, that the object was to have a church paper—a sort of dictator to direct the church—and the prevalence of this notion created a prejudice against the scheme in the minds of many. Others supposed that the object was to override all the local religious papers now in existence. These were errors. The cheap paper advocates had no such object. Their desire was to preach the gospel through the press in such form as to reach the mass—the families of the poor. There were many who could not afford to pay for the papers which were published at \$2 or \$2 50 a year. They did not receive in money two dollars and a half in two and a half months, and it was unreasonable to expect that they would contribute so large a portion of their labour to the support of a newspaper. By concert, a cheaper paper could be published, and thus all these poor families might be preached to weekly. The object in bringing it before the Assembly was—not that it should be made a church paper, but simply that by the action of that body, concert which was necessary to efficiency might be obtained. The direction of the Assembly would ensure its being sound in doctrine. It could control its editors: individual enterprises could not be so controlled. But let the Assembly determine to have a paper, and it has the power to say just what it shall be. Thus controlled, directed, and circulated, it would be a mighty engine for the cause of truth. Some might call it a church paper. It would be so—not in any offensive sense—not as a director to the church—but as her active, energetic servant. The Assembly might direct it through one of their Boards, or by a special agency, or it might encourage individual enterprise, and thus

without any new agency, it might enlarge to any extent the influence of the religious press. Every argument in favour of colleges, of education, and of missions, applies with equal force to this. Only substitute for the words colleges, missions, education, that of newspaper, and you have the argument with equal force. Some suppose that the plan could not succeed; but he had an estimate from a responsible publisher, and a paper of suitable size, with an edition of 15,000, could be edited, published, and mailed at \$1 each.

Dr. HOYT admired the spirit and zeal of the brother who advocates this measure; but there were great difficulties in the matter upon his mind. He had waited anxiously to have them removed, but the brother had not removed them. He could not understand what was asked for. Was it a great central organ to which the Assembly was to be committed? Was the Assembly to appoint an editor for it, and a committee to direct it? If so, then what is to become of the local papers, for the establishment of which they had laboured so long, and which have done so much for the cause of the Church? The brother had said that the field would still be open for them, and the establishment of a cheap newspaper would not override them. But how was the field open? If the Assembly establish the cheap paper by a unanimous vote, then it must be sustained. The ministers who now labour for the local papers, must go to work for the Assembly's cheap paper. They must tell their people to take it, and if they do so, will not the other papers be crushed? He desired this question answered: he would rest there, until that point was answered.

Dr. GOLDSMITH had listened, with great interest to the address of Dr. McKinney. He sympathized with him in the object to be attained—the diffusion of religious intelligence on a cheap plan. But he wanted light on the subject. Is there a large number of the people so poor that they cannot pay for the religious papers now published? They pay for the political papers at two cents a day, six dollars a year, and the religious papers cost less than this. The reason is that they are interested in these political papers, and that they will not take a religious paper unless they feel a like interest in it. One thing which gives a paper an interest in the eyes of the people is its

locality. The people like a paper that is published near their home. One published in Philadelphia would not be popular in New York, and so of any other distant place. Another thing was its editor. Where could the Assembly get an editor that would be acceptable to the whole Church? Where was the man in all their vast bounds that they would trust to speak for them at all times and upon all questions? He did not know of one. Then what was to become of the local papers already established? The brother, who seems to have the power of *touching* every thing into gold, smoothed over that matter remarkably well, but still it was not very plain how the cheap paper could be established without injury to those papers already established.

Dr. LEYBURN felt a delicacy in speaking on this subject. He had an interest in the "Presbyterian," but notwithstanding this, if the cheap paper could preach to the multitude, accomplishing what had been promised for it, he would say, let his interest in the Presbyterian sink, and himself with it, rather than it should be an obstacle to the great work promised to be performed by the cheap paper. But was it true that a paper could be published at these low rates? Was it true that the poor minister or elder was charged by the other publishers of papers, a hundred and fifty per cent. over its cost? If true, they who did it deserved reprobation, and therefore, to defend their character, he would say something. He did not believe that the cheap paper could be published at the prices mentioned. The rates were lower than the Board of Publication had ever been able to get work done for. The brother said that a publisher was ready to undertake it. He had no doubt of it. There were men enough to underbid in such matters, and to contract for work at ruinous rates, but when the contract was made, they made it up in some other way, and he who trusted them was generally considered, among business men, as decidedly *verdant*.

The brother says that fifteen thousand copies can be published for \$15,000, but where was the money to come from? Who would ensure the subscribers? Would the brother do it? If he can, then why bring the matter before the Assembly? Let him enter the field, it was inviting, nobody hindered him.

He could have his home in a pleasant city, and preach weekly to fifteen thousand families.

But it can't be done. The Methodist paper in New York, with thirty thousand subscribers, makes very little, and that number of subscribers cannot now be procured for one religious paper. Let any body attempt it, and he will be landed high and dry on the beach, without a rag of sail, and with nothing in the hold. If it can be done, why did the brother report no plan for doing it? The matter had been three years before the Assembly, and they were no nearer to a plan now than they were at first. The proposition was, to do one thing, and if not that, then another, and if that would not do, then something else would, and so it ended in no plan at all.

Rev. STUART ROBINSON, of West Lexington, Kentucky, was sorry that a plan had not been presented, so that the Assembly might now, once for all, settle the matter. He wanted to know whether it was, or was not to be a Church paper. Its advocate repudiated that idea in the *abstract*, but when it came to the *practical*, it was easy to see that they intended it should be a Church organ. All the arguments about its claims resting on the same grounds as those of colleges, education, and missions, show that the Assembly is expected to establish it and carry it on as its organ. This abstract idea of its being no Church paper, whilst practically it was, savoured too much of German metaphysics to suit him. He could not understand the difference, and it reminded him of a Western man's notions of metaphysics. He was asked to explain it, and pointing to some holes which the swallows were making in the river bank, he answered that it was the abstract notion of one of these holes after the bank had caved in. For his part, he wanted no Church central organ. The Southern Rights doctrine of confining the central power to the constitution, and reserving to the individual or the smaller bodies, all those not expressly delegated, was according to his notion. This was the true secret of liberty, political or religious; this was the great difference between Anglo-Saxon (or, as some said, Yankee-Saxon) liberty, and French liberty. The French system considered the individual as only a cog in the great wheel of government. The Anglo-Saxon system considered each man a wheel by himself, respon-

sible for his own movements and government, as a thing confined to its proper and delegated limits. This thing of centralism and central organs in the Church he was opposed to. Let the Assembly confine itself to the constitution, attend to the matters therein specified, and say nothing about cheap newspapers. He hoped this matter would now be settled once for all.

Mr. DUBUAR. All the speaking had been on one side, he would therefore state his views. One had felt bound to repel a charge, but no such charge was made. It had not been said that ministers and poor members were charged 150 per cent. more than the papers cost, but only that by a large subscription they could be published a hundred and fifty per cent. less than the rate now charged.

All feel the want of a cheap religious paper. In his Church many of the political papers were taken, but very few of the religious papers. They were too high, and the only way to get the people to take a religious paper, was by publishing a cheap one. It would not injure the other papers, but might extend their circulation. People who now take no religious paper, after being induced by the low price to read one, might soon desire to take another. The colporteurs did not sell books to persons who had no books, but to those who had some and wanted more.

After more remarks from Mr. Philips, Dr. Matthews called for the previous question. The call was sustained, and the report and resolutions of the committee in favour of the cheap paper, were rejected by the Assembly. A member then moved that it be referred to the same committee, with instructions never to report again on the same subject.

Report on the Princeton Theological Seminary.

The Directors having reported to the Assembly the decease of the venerated Dr. Archibald Alexander, senior Professor in the Institution, the committee to whom their report had been referred, proposed the following minute, which was adopted:

Resolved, That the General Assembly cordially responds to the just tribute of respect and affection to the memory of that venerable man of God, the late Dr. Archibald Alexander, contained in the report of the Directors of the Seminary, of which

he was the first Professor, and over which he presided for nearly forty years. Called to the duties of his high office not only by the unanimous voice of the General Assembly, but, as we believe, by the great Head of the Church, he devoted himself most faithfully to his work, and was a pattern in all that can adorn a Christian teacher, and a minister of the gospel. Distinguished for talent, for learning, for sound judgment, for sound doctrine, and for fervent piety, and withal for his catholic spirit, he was eminently qualified to 'train for the high and holy office, those whose aim it was to serve God in the ministry of his Son. Never, perhaps, was a man more beloved by his pupils, as hundreds of them yet living can testify, and who ever found in him a counsellor at once judicious, kind, and tender. Having finished his work, he calmly and sweetly fell asleep in Jesus, leaving to the church the legacy of his bright example, by which he, being dead, yet speaketh. In view of his long and useful life, and of his peaceful and happy death, we should rather give thanks for what he was enabled to accomplish in a ministry of sixty years, than mourn his removal from the church on earth to the church in heaven, and with all earnestness pray, that in the wise and holy providence of God, those of like spirit and of like attainments may be raised up to adorn and bless our Church, and to teach in our schools.'"

The remaining resolutions were made the order of the day for this afternoon.

The recommendation on the part of the Directors that the department of Polemic should be reunited with that of Didactic Theology, gave rise to considerable discussion. The effect of the debate seems to have been to satisfy the house of the propriety of the measure, as the recommendation was sanctioned by a vote approaching unanimity. The opposition to it seems to have arisen from an impression that the change was ill-timed, or that it would render the professorship comparatively unimportant. Both of these grounds of objection seem to have been entirely removed. The facts in the case are simply these: When Dr. Alexander in 1840 applied to be relieved from the burden of teaching Theology, he continued to lecture on Polemics, because at that time Pastoral Theology was the only other subject connected with his chair; but when the Church

and Preaching came to be united with Pastoral Theology, then the Board with all but perfect unanimity recommended that Polemic Theology be put back to its original position—a position which it occupies in every theological seminary in Europe and America.

The arrangement of the departments which the Assembly has finally with so much unanimity sanctioned, which provides for a Biblical, a Historical, a Theological, and an Ecclesiological* department, has the sanction of almost universal adoption and long trial. It has not been proposed now for the first time on an emergency. It has been long acted on in other institutions at home and abroad, and it has been distinctly announced as the arrangement which ought to be carried into effect in our own institutions wherever practicable. This disposition recommends itself from the fact that the departments are distinct, important, and well balanced. They are as distinct as is either possible or desirable. It is impossible that a man should interpret Scripture, or teach Church History, or inculcate the duties of the pastoral office, without teaching theology; and the man whose special duty is to teach that branch, must be more or less historical, exegetical, and practical in his instructions. The great advantage, however, is, the departments are well balanced—no one towers above the others, and no one is depressed. The fourth, or practical department, is second to no other in compass, in dignity, or importance. In many institutions, the subject of Sacred Rhetoric, or the composition and delivery of sermons, is considered of sufficient moment to demand the whole attention of one Professor. Besides this, however, we have the Church and Pastoral Theology. The former of these is the great topic of the age. The man who can guide the public mind of Christendom to clear and scriptural convictions as to the nature, attributes, prerogatives, organization, and relations of the Church, will be one of the greatest benefactors of the present and of all coming generations. To do this would involve the logical settlement, at least, of all questions between us and Ritualists and

* The word Ecclesiological is not here used in a sense unduly comprehensive; for under the head of the Church naturally come the duties of its officers—preaching and the pastoral care.

Hierarchists of every class, on the one side, and between us and Independents and "no government" men on the other. It is the subject towards which the first minds of the Church in Europe are directed, and which opens the highest, widest, and newest field of usefulness and labour. The Professor elect could not have a more elevated career opened to him, nor one in which he could hope to accomplish more to promote the highest interests of the Church.

We give the report of the debate on this subject substantially as it appears in the papers, though we are aware the report does not do justice to the speakers on either side.

Rev. STUART ROBINSON did not profess to know much about theological training, and personally he would yield his opinion in such matters to the wisdom of the Committee, but there were some questions which appealed to the plain common sense of men, and the question he was about to discuss was one of them. The time had come when the Directors of the Princeton Seminary might as well begin to think that it belonged to the Church, and not to a particular locality. It was true that they had other Seminaries, but still the young men who had settled farms in the West—these younger brothers—did not relinquish their claims on the old homestead. They claimed still to take part in the management of Princeton, and their notion was, that the young men in their theological course should not be subjected entirely to the influence of any one mind. The advantage of Seminaries was in having different Professors for different branches, and if this idea was not carried out fully, the young men could as well study privately. There were many D. D.'s who could teach them at home, if one man only was to make impress upon their minds. He considered Exegetical and Didactic Theology as furnishing a fair field to that Professor, and his desire was that the new Professor, who might be elected in place of Dr. Alexander, should be allowed a chance to make his mark also. If Polemic Theology be taken from his department, nothing will be left to it but Pastoral duties, Church Government, and the Composition and Delivery of Sermons. As to Pastoral duties, that was a course of only three months. The fact was, the preacher had to learn that in his work, and the few rules that could be taught him in the Seminary need

not take much time. So with Church Government. The Professor of Ecclesiastical and Biblical Literature taught a part of that branch, and all that would be left the new Professor would be the exposition of the constitution of the Church and the rules of discipline. Thus the transfer of the department of Polemic Theology would leave the chair, formerly filled by Dr. Alexander, a mere sort of treadmill, a one horse business. It was said that Polemic and Didactic Theology belonged to the same department, and so the transfer should be made. Then why not transfer the Church Government department too? That merely belongs to the department of Biblical Literature. This plan of arranging matters by systems was becoming too popular. Now that we had got into it, he could not see how we could get out of it. He supposed they must hold on, but it seemed to him that theology was too much of a long narrow parallelogram, all divided off into sections, commencing away back with natural religion, and creeping on a long time before it got to the gospel. He thought the circle, and not the parallelogram should have been adopted, with Jesus Christ, and him crucified as its bright and burning centre, so that *every sermon* should be a gospel, with variety only in its circumference. But system or not, he was anxious that the new Professor should have a fair field for his work, and that the most important branch of his department should not be taken from it.

Rev. Dr. McLEAN agreed with the former speaker, that the Seminary belonged to the Church. Those most interested in it gloried in that belief. They wished well to other Seminaries, but thought this peculiarly entitled to the care and attention of the Church. They therefore did not direct it according to any local views, but desired to consult the wishes of the Church. In the change proposed they were not trying any new experiment. Didactic and Polemic Theology were connected at first. Only one Professor was provided for in those departments. But upon the election of Professor Hodge, as matter of convenience, a change was made, intended to be temporary only, and this was thought to be a favourable time for carrying out the original plan. As to the new Professor not having enough to do, he would say that the department of Church Government was by no means so light as gentlemen supposed. It will not be con-

fined to the mere exposition of the discipline, though he thought it would be well if some of the young men knew more about it; but this department involves instruction in the great question of the day. It had to defend Presbyterianism alike against the monarchy of the Papal Church and the independence of others, and in treating this branch well, the Professor would have scope enough for his talents.

Rev. Mr. HOGG. There is not an enemy to Princeton on this floor. Its past history and the memory of its dead endeared her to all here. But there were enemies here to frequent changes, and there had been too many in Princeton. Now another was proposed. It was an important one. If carried out, it would deprive the chair of Pastoral Duties of its chief dignity. The department of Polemic Theology was that which made it important, and if that were taken from it, no man of eminence would then take the chair. He saw no reason for the change. The Professor of Didactic Theology had enough to do. Give him this new department, and his labours would be too heavy. Whilst the Professor from whom it was to be taken, would not have work for more than fifteen to eighteen months out of the twenty-seven, which constitutes the full course of the student. Thus, whilst one Professor would be overworked, the other would have little to do, and the students would be neglected in Polemic Theology. In this day, when every man should be armed and ready for the assault, when we have war and fierce contest on every side, these changes should not be made.

Rev. Mr. PLATT was astonished. He could not see what had so excited the last speaker. He thought the Assembly were all good-natured men—he hoped so yet. There must be something in *that corner*, which vexed the member, and occasioned all this noise about armour, bullets, and fighting. In the old times, they used to think that one man at Princeton could teach both Didactic and Polemical Theology, but they were simple people in those times, and did not know much—young men now-a-days knew a great deal more. He thought, however, that the Directors of the Seminary knew as much about its management as any person who knew very little about it, and therefore he was for leaving some things to the Directors. If the change were made,

there would still be dignity enough in the chair of Pastoral Duties for any man over the mountains or under the mountains.

Rev. Mr. RICHARDSON thought the department of Church Government as much as any one man could master. It included the great question of the age, "What is the Church?" The German theologians give that a distinct department, which they call "Ecclesiology."

Rev. H. S. DICKSON thought the present arrangement of the departments the best.

Rev. Dr. GOODRICH inquired what we gain, and what we lose, in either making these changes, or continuing the present plan. We lose nothing by letting things remain as they are. By making the change, we lose the confidence of many good men, and possibly the Professorship itself. The new Professorship would be a "lean" one, and if it did not *kill* the occupant of the chair, it *ought to do so!* He wished things to remain as they are. He would adopt all the rest of the Report, and leave this an open question for another year at least.

Rev. Dr. HALL had been surprised that this discussion had been conducted as if we were settling, for the first time, a theological curriculum. In the theological departments of Universities abroad there were four distinct chairs, viz. the Biblical, Historical, Doctrinal, (including both Didactic and Polemic Theology,) and the fourth that of the Church—never more important than at present—this branch including all about the Church, and, among other things, how to preach. He was, therefore, surprised to hear so respectful a request from the Directors, and so respectfully stated by the Committee, met with such an onslaught. Didactic and Polemic Theology were united at the very commencement of the Seminary, and, as has been stated, they were separated only temporarily. We are not making a new experiment, it is not an arbitrary, but a philosophical connection. Is there one present who can call the chair unimportant? What is more conspicuous than its branches? It has been said for years, that a great deficiency in Princeton Seminary was the want of a pastor for the students, and this relates to the Pastoral Professorship. These pastoral duties alone will not only occupy the six or nine months spoken of, but every day of his life. He thought the

gentleman from Kentucky laid too much stress on the mere intellectual view of the subject. His own impression was, that the man who leaves his impress on the *hearts* of the students, would do a work of immeasurable importance and dignity. He lived within ten miles of Princeton, and could say he had never seen a set of men freer from sectional prejudices than the gentlemen connected with the instruction of that Seminary.

Rev. Dr. MATTHEWS understood the proposed action to have originated at Princeton. Why take Polemic Theology and give it to Dr. Hodge? Why did they not take Church Government and lay it on Dr. Addison Alexander's broad shoulders? It surprised him, that when we were now about to elect a fresh man, we should take labour from the back of the fresh man, when we had, only a year ago, increased that burden, when the aged Dr. Alexander had to bear it.

Rev. Dr. B. H. RICE thought that too much had been said about depriving the new Professor of the dignity to which he was entitled. If the proposed change be made, there would still be enough left for any man to do, and the expressions which had been used to depreciate the importance of the remaining branches were entirely too strong. The department of Church Government would require the undivided efforts of a great and far-reaching mind, and the pastoral office was the practical part of all our learning. It was a thing to be learned, and it would require a large share of the attention of any man. Then the composition and delivery of sermons was an important matter. He was no elocutionist, and there were many others of his brother ministers who were sadly deficient in this department. It should not be so. The truth should be spoken impressively. This was necessary to be a preacher. He did not hold to the maxim, "*Orator fit, poeta nascitur.*" He thought that both must be born, and that he who was not born with the elements of an orator in him, could never become one by education. But still, every one could be taught to speak pleasantly and impressively, and this has been too much neglected in the seminaries. It was said that all these departments, attached to the chair of pastoral duties, had been attended to in a few months. If so, that was no reason why so little importance should be always attached to them. It was time that

they should be better attended to, and the making it the duty of one man to direct his whole attention to them would remedy the evil. It had been said that the Professor of Didactic Theology was overburdened now, and, therefore, new duties should not be put upon him. But he would be compelled to teach Polemics any how. All his doctrines were controverted, and he *must* enter the field and defend them. The doctrine of justification by Jesus Christ—the great doctrine of every sound Church—was controverted, and many ascribed this justification to faith alone. The Professor of Didactics must necessarily defend this and other doctrines, and, in doing so, must teach Polemics.

Rev. Dr. HOWE had paid some attention to the course of theological education, and the proper distribution of the theological departments. In his opinion, there were properly four departments:—1st, The Exegetical, including Biblical literature, criticism, and interpretation; 2d, Didactic Theology; 3d, Historical, including the history of the Church from the commencement, and a history of the doctrines that have been held in different ages; and, 4th, Practical Theology, which prepares the student for bringing into practice all the learning of the other departments. This department includes Sacred Rhetoric, Pastoral Theology, and Church Government. This was a department of infinite detail, great labour, and immense drudgery. It included the controversy with the Papists, the Independents, and the Prelatists. It involved a thorough mastery of the controversy on the sacraments; and though others might place some of these in the Didactic department, and others might divide them, he would allot them in his system to the practical department. Now, let any one go through all these, and he will find in this latter section alone, enough to task all the powers of any one mind. As to Polemic Theology, so far as it is not included in Church Polity and Church History, it would naturally fall into the Didactic department. The Professor could not get at it except through Didactics. If he attempt it, he will destroy the novelty of the work of the Didactic Professor; or else the Didactic Professor, if he be first, will leave but little for the teacher of Polemics. From

these views it will be easily seen how he thought the question should be decided.

Rev. STUART ROBINSON had not attempted to discuss the question according to the philosophical and logical arrangement of the departments. His idea was that the proposed change was too sudden, and that the new Professor should be consulted in the matter. This department of the Church, as explained by Professor Howe, Dr. Hall, and Mr. Richardson, was something very different from that which was meant by Church Government in Princeton. The philosophy of the Church, according to their notion, was then taught by the Didactic Professor, and Dr. Hodge spent much of his time and force on it. It seemed to him that the matter was not properly understood, and he therefore moved to refer the matter to the next General Assembly.

Rev. Dr. BRINSMADE hoped it would not be deferred. The Professor was to be elected now, and it was best to define his department before electing him. In this way only could they tell what sort of a man was wanted.

The discussion was continued by the Rev. Dr. McLean, Mr. Ogden, Mr. Bullock, and the Rev. Dr. Scott—after which the motion to defer was rejected, and the resolution of the committee making the transfer was adopted.

Election of Professor.

The election of a Professor of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons was made the first order of the day for Friday morning next. The Rev. Dr. Howe, at the call of the Moderator, led the Assembly in prayer for Divine direction in the choice; after which the following persons were nominated:—The Rev. John C. Young, D. D., N. L. Rice, D. D., George Junkin, D. D., William S. Plumer, D. D., H. A. Boardman, D. D., A. T. McGill, D. D., C. C. Jones, D. D., Thomas Smyth, D. D., E. P. Humphrey, D. D.

At the time appointed the Assembly proceeded to the election of a Professor in the Theological Seminary at Princeton,

and after prayer by the Rev. A. H. Dumont, the ballotings were made, and stood as follows :

	1st Ballot.	2d.	3d.	4th.
H. A. Boardman, D. D., - - - - -	75	89	78	73
E. P. Humphrey, D. D., - - - - -	45	62	86	112
Wm. S. Plumer, D. D., - - - - -	35	32	8	1
C. C. Jones, D. D., - - - - -	10	—	—	—
J. C. Young, D. D., - - - - -	11	5	1	—
A. T. McGill, D. D., - - - - -	6	1	—	—
Thos. Smyth, D. D., - - - - -	3	1	—	—
N. L. Rice, D. D., - - - - -	3	—	—	—
George Junkin, D. D., - - - - -	3	—	—	—
Mr. Cook, - - - - -	—	—	—	1

The Rev. E. P. Humphrey, D. D. was declared duly elected, after which Dr. Maclean was called upon to lead the Assembly in prayer.

Rev. Drs. Hall, McGill and McLean were appointed a committee to inform Dr. Humphrey of his election.

The cordial acquiescence in this appointment manifested in all parts of the Church, is cause of devout gratitude to God, and affords a strong ground of confidence that his providence has ordered the matter in mercy. We do not believe any other choice could command so general an assent, and hope the Professor elect may feel that he is called of God to the post assigned him, and therefore may neither hesitate nor fear. The Editor of the Presbyterian, speaking of his election used the following language, which we are happy to transfer to our pages.

“Preferences there were, decided and honest; but there were no cliques, no partisan manœuverings, no sectional feelings, no going with one man with a determination to be satisfied with no other. The great desire, from the first, seems to have been to find out who would be the best man, all things considered, and to elect him, no matter where he might come from, or whether or not he was a personal friend or favourite. To the very day of the election, many members of the Assembly had but little preference as to which of the nominees they would vote for. They believed all of them to be good men and true, and thought the Seminary would not suffer detriment from the election of almost any one of them. They were in a condition to seek counsel of God, and they sought it, both collectively in the Assembly, and individually in their closets. They showed themselves to be a judicious, cautious, God-fearing body of men,

who regarded the honour of the Church and the interests of Christ's kingdom as paramount to all other considerations.

“We are sure the result of the election has surprised no one more than the gentleman who has been chosen. His unfeigned modesty would have made him among the last to think of himself as fitted for such a place. But those whose duty it was to make the choice thought differently; and in their decision we have no doubt the Church generally will cheerfully acquiesce. In this election we have taken no active part, either publicly or privately; but now that the Church has spoken her voice through her highest judicatory, we are ready to lend our humble aid, as journalists, to sustain her action.

“Dr. Humphrey combines qualifications which ought to adapt him peculiarly to such a post. Though born in New England, he has spent his entire ministerial life within the bosom of the Presbyterian Church. He had not preached five sermons before he went to Jeffersonville, Indiana, where he was ordained by the Presbytery of Salem, now New Albany, and whence, after two years, he was transferred in 1835 to the pastorate of the Second Church in Louisville, Kentucky, of which he has been the incumbent to the present time. His attachment to the doctrines, polity, and institutions of the Presbyterian Church are intelligent, conscientious, hearty, and decided. He is a student, and gives evidence in all his productions of a mind which has known discipline and faithful culture. As a preacher, he is sound, sensible, systematic, lucid, ornate, and eloquent—with an animated and very effective delivery. He possesses a large stock of practical common sense and discretion, and has, in a good degree, the expanded views and hopeful persevering energy which distinguish Western character. Being now in his forty-third year, and in the enjoyment of full physical health, he is in that condition which will enable him to enter, with the most favourable prospects for success, on the important duties of the place to which he has been chosen. He is the son of the Rev. H. Humphrey, D. D., long President of Amherst College, Massachusetts.”

Western Theological Seminary.

Mr. Harrison, Chairman of the Committee to whom were

referred the Reports of the Board of the Western Theological Seminary, reported as follows :

The Committee, &c. recommend the adoption of the following resolutions :

1st, That these reports be approved and printed in the Minutes of the Assembly.

2d, That the Assembly rejoice in the information that the Rev. Professor Jacobus has entered upon the duties of his office, as also in the increased attention to personal religion and quickened zeal manifested among the students ; and, satisfied with the promise of continued usefulness, together with its ability to meet and answer all the lawful expectations of the Church, they would most cheerfully recommend the institution to the confidence and support of the Christian public.

3d, That the Assembly, impressed with the importance of having this institution opened with the same advantages as other seminaries of a like character, do earnestly recommend to the Board of Trustees to secure the endowment of a fourth Professorship. The first two resolutions were passed.

Upon the third resolution, recommending the endowment of another Professorship in that seminary, Mr. Kerr remarked that the endowment of the other Professorships had been borne by a few churches, and the agents had said to the people that the call for the third Professorship was to be the last. If the Assembly now passed this resolution, the amount could not be raised in those churches.

Mr. RICHARDSON.—If the Assembly pass this resolution, the call will not be made on the same churches that had borne the former burdens of that seminary.

Mr. COOK.—The Synod of Pittsburgh had borne its share of the burden, and yet it distinctly declared to the people that the late call was not the last. The agents had made a mistake in this matter.

Dr. McLEAN thought the Seminary of Allegheny ought to be put upon as good a footing as any other seminary, and as a friend of Princeton he was in favour of the resolution. The resolution was passed.

This committee also reported a resolution which passed, to the effect that proper steps be taken to secure from the Trustees

of the Assembly a legal discharge to Mr. Patterson, executor of James Dornan, for the legacy paid by him to the Trustees of the Western Seminary.

Re-ordination.

Overture No. 19 was also submitted, which propounds the following question: Is it the duty of Presbyteries, when elders or deacons from the Methodist Episcopal Church apply to become ministers of our Church, to recognize their ordination as sufficient, or to ordain them, as in the case of other candidates? The committee recommended that this query be answered by reference to the action of the General Assembly on this subject in 1821. This action is to this effect: It is the practice of the Presbyterian Church to regard the ordination of all Protestant churches as valid. Re-ordination is not, therefore, required; but the same *qualifications* are expected as are demanded of all other candidates. Adopted.

This is a very pithy paragraph, and might be made the text for a long discourse on ecclesiology. It involves the questions, What is ordination? Who have the right to ordain? What is essential to the validity of orders? When is re-ordination proper, and when is it schismatical? To answer these questions satisfactorily would require more time, logic, and research than some of our brethren seem to think the whole department of Church Government calls for. We heartily agree with the decision above quoted, and wish the far-reaching principles it involves were fully comprehended. We are persuaded many would feel their Presbyterianism undergoing a most healthful expansion, as these principles exert their appropriate influence.

Rights of Conscience.

An overture was introduced proposing that some measures should be adopted towards securing for American Christians the full exercise of the rights of conscience in foreign countries. In reference to this subject the Rev. STUART ROBINSON introduced the following resolutions:

1. *Resolved*, That in the judgment of this Assembly, while the increasing intimacy of intercourse between the several nations of the earth, should be a cause of rejoicing to all Chris-

tian people, and should be by them promoted by all proper measures, as tending to advance the cause of universal peace; yet, at the same time, this increasing intimacy demands special attention to the terms of intercourse between citizens of various nations.

2. *Resolved*, That freedom of thought, freedom of conscience, and freedom of religious worship, being essential and inherent rights of American citizens, and being extended by the American people to citizens of all nations, without restraint, it is but just and equal that this privilege be extended to our citizens by all nations, between whom and our country treaties of amity and commerce exist.

3. *Resolved*, That this Assembly, in the name of those portions of the American people, whose religious opinions they represent, express the opinion that in all treaties with foreign nations, there should be, if possible, provision made for securing to those American citizens, travelling or residing in foreign countries, the right to profess their faith, and worship God according to the dictates of their own conscience.

4. *Resolved*, That the Stated Clerk of the Assembly be directed to transmit to the President of the United States, a copy of the foregoing resolutions.

Mr. THOMPSON, while he maintained the importance of the right, deemed it inexpedient for us to interfere in the matter. He had no doubt that our vigilant government would look well to this matter, without our attempting what might be regarded as a departure from our principles and proper sphere of action. The law of nations is a settled law, and well understood. Under it our citizens are or will be secured in all their rights. It is a dangerous matter for churches to interfere in matters of State.

Rev. STUART ROBINSON maintained that his substitute was simply a re-assertion of the right set forth in our Confession of Faith. It was no attempt at legislation on our part. The right was admitted by all Presbyterians. Could we then doubt the competency of this Assembly to assert that right, and publish to the world such assertion? Did the framers of the Mecklenburg Declaration interfere in politics by making that declaration? The boast of our Church is, that we are a missionary

Church. We send out our missionaries to all parts of the world. Shall they go out as lambs in the midst of wolves—defenceless? Whose blood had not boiled at the recital of what had occurred in the last ten months? And yet our government—what had it done? And shall the mouth of this Assembly be sealed? He wished to test the principles of the Papal nations, who are so boastful of being the bulwarks of freedom in our country. It is time our people were informed on these points—had these principles shown up in the clear light of heaven. The times also are leading to this. It was the great question of the day—our relations to foreign nations, in regard to the rights of conscience. He wished the Presbyterian Church to come in, and be a part of the leaven which is soon to leaven the whole lump. And the time will come, whether we will or not, when we must meet this question. Let us now, therefore, consider the manner in which it shall be settled.

Prof. MURRAY opposed the resolution. He wished to keep the door closed against all such agitating subjects.

Mr. GUILTEAU strongly maintained the importance of taking effective measures for securing those rights.

Dr. HOYT was surprised that there should be any opposition to this measure. Who does not know that a decided expression of such a sentiment on our part is calculated to do much toward forming or preserving a sound state of public sentiment? That was all we aimed at—no legislation. Laws were a rope of sand without sound public sentiment. It was competent for us and proper that such expression be made.

Dr. S. B. JONES thought we ought to be cautious—this subject had various important bearings. It should be well matured, and the public press be employed to bring it before the public mind. He, therefore, moved that a committee be appointed to report on the whole subject to the next General Assembly.

Dr. LEYBURN thought it inconsistent that men should admit the right of conscience, as all did, and yet shrink from securing it. Those rights were violated every day. Other nations protected their citizens. British subjects went abroad feeling secure in all their rights under the British flag. Ours should do the same. But there were so numerous and so grave diffi-

culties in the way of effecting what we desired, that he thought it inexpedient to attempt now to settle upon our course of action. He was in favour of referring it to the next Assembly.

Mr. COOK urged immediate action. What, in a year hence, may have become of some of our missionaries? He was ashamed of the extreme caution exhibited by the Presbyterian Church on this subject. It made his Scotch blood boil and tingle to his finger ends.

The motion was then made that the whole subject be laid on the table. The yeas and nays were called for, and taken, 80 to 81. So the motion was lost.

The question recurred on referring the matter to a committee of five, to report to the next General Assembly. Adopted, and committee appointed; said committee are Dr. Plumer, Dr. S. B. Jones, Dr. McGill, Hon. H. H. Leavitt, Hon. R. C. Grier.

This is a very important subject. We rejoice that it is likely to be brought forward under the auspices of so able and weighty a committee. It is well, perhaps, to be cautious, and to err on the safe side in avoiding wounding the prejudices with which the public mind is said to be imbued, in reference to the action of ecclesiastical bodies. Still it should be remembered that the law of God is the law of nations—that the immutable principles of right which determine individual action, bind the actions of masses—that expediency has no higher place in politics than in morals—and that it is part of the vocation and duty of the Church to teach the truth in its bearings on the course of governments. We claim no other power for the Church, in such matters, than the liberty to declare the will of God. The need of further attention to this subject is sufficiently and painfully obvious from the history of the past year. The arrival and public speeches of Kossuth called forth a general expression of opinion and feeling as to the relative duties of nations; but how superficial, contradictory, and indiscriminating have these opinions been! How little power has been evinced of distinguishing between the personal merits of the man and the merits of his cause—between the correctness of his principles and the propriety of their application to the case of Hungary—

between their applicability to that case, and the wisdom of this country attempting to carry them out single-handed. How few of our journals have risen to the height of considering the subject as one of religious and moral principle, or would admit that the whole question was not settled by the wise and revered counsel of Washington, to avoid entangling alliances with foreign nations! We admit the wisdom of that counsel, but we hold that there are cases in which national intervention to prevent wrong or enforce right, is as plain a duty to God and man, as Thou shalt do no murder. We want to know, and the public needs to know, what are such cases—what are the principles which determine and limit the right and duty of national intervention. We look for light to the above-named committee.

SHORT NOTICES.

Dictionary of Hebrew Roots, with three Appendices on the formation of the quadrilaterals, the explanation of the foreign words in the Hebrew, and on the relation of the Egyptian family of languages to the Semitic, by Dr. Ernest Meier, Privatdocent, in the University at Tübingen. Manheim: 1845, 8vo. pp. 783.

[*Hebräisches Wurzelwörterbuch*, u. s. w. von Dr. Ernst Meier, Privatdocenten an der Universität zu Tübingen.]

This book is a real curiosity, and we found in turning over its pages, much of the entertainment that belongs to tracing out the plot in any work of fiction. It is a specimen of etymology run mad, and that in learned and ingenious hands, and affords as fine a demonstration as we ever saw of the absurdity of the infinitesimal division of words down to their ultimate molecules, and the undertaking to show in every case the law of their growth, and the ground of their signification—and the supreme absurdity of attempting all this, not in the way of a laborious induction and a careful comparison of phenomena, but of *a priori* reasoning.

The roots of words must, says our author, in every language be monosyllabic. A simple idea apprehended by the mind must be expressed at a single effort, by a single impulse of voice; a dissyllabic root would be as much a monster as a double-headed child. Roots are invariably composed of two consonants of distinct organs, the meaning being inherent in the final. Hence