

THE
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No. III.

ARTICLE I.—*Idea of the Church.*

[Concluded from the April number.]

The doctrinal argument.—The relation between theology and ecclesiology is so intimate, that the one of necessity determines the other. The Protestant scheme of the doctrines of Christianity unavoidably leads to the Protestant theory of the Church; and the Romish system of doctrine, with a like necessity, leads to the Romish view of the nature of the Church. This being the case, all the arguments, which sustain the true doctrine concerning the plan of salvation, are conclusive in favour of the true theory of the Church. This is the real strength of the Protestant cause. The doctrines of Christianity are not only revealed with far more distinctness than the nature of the Church, but they enter so deeply into the experience of Christians that they cannot be renounced. Every evangelical believer, therefore, feels, when called upon to embrace the Ritual doctrine concerning the Church, that he is called upon to renounce his entire faith, so far, at least, as the method of salvation is concerned.

If we leave mysticism out of view, there are three radical forms of doctrine, with which are connected corresponding views of the nature of the Church. The first of these forms is

obvious throughout the foregoing article. Our readers must not regard us as having any sympathy with this mode of representation. There is nothing of which we are more deeply convinced than that truth is essential to holiness; and that the doctrines of the gospel, as presented in the word of God, are the same, not in substance only, but in form also, for all ages, and consequently the only true development of which theology is capable, is a progressive elimination of its human element, so that it may more and more be conceived of as it existed in the minds of the apostles, and as it is presented in their writings. The philosophy of Plato was the system of doctrines which he held. His principles may admit of endless modifications and developments; but his philosophy, as he held it, is for ever one and the same, and had he been infallible, it would be for ever objective authoritative truth. So the theology of the Scriptures is for ever one definite system of doctrine, incapable of changes, because absolute, and not merely relative truth; that is, true objectively and in itself, and not merely one among many possible expressions of right feeling.

ART. V.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States of America, convened on Thursday, May 19th, in the Central Presbyterian Church, Philadelphia, at 11 o'clock A.M., and was opened with a sermon on Col. i. 16-18, by the Rev. John C. Lord, D. D., moderator of the last Assembly.

The Church is indebted to the enterprise of the proprietors and publishers of the Presbyterian for by far the fullest and ablest reports of the debates of the Assembly, which we have had in many years. This is a matter of very great and general interest, and we trust the success of this attempt may secure equally full and satisfactory reports of all future sessions of the highest judicatory of our Church.

The Rev. JOHN C. YOUNG, D. D., was elected Moderator, and the Rev. B. M. PALMER, D. D., Temporary Clerk.

Irregular Commissions.

As usual, several delegates appeared without the prescribed documentary evidence of their election. These cases are recorded, as they will have the force of precedents, whatever may be said to the contrary.

The Committee on Elections reported that Mr. Joseph B. Junkin, a ruling elder from the Presbytery of Creek Nation, was present, with a certificate that he had been appointed by all the members of that Presbytery individually, and that he was not regularly appointed, because there was no quorum present, there being but three ministers in the Presbytery.

The following minute was adopted in this case:

Mr. Joseph B. Junkin, ruling elder from the Presbytery of Creek Nation, produces such evidence that it is the decision of his Presbytery that he should represent it as a Commissioner in this Assembly, that, considering the remote situation of the Presbytery, the difficulty of its position, and the whole bearing of the case, Mr. Junkin may be safely allowed to take his seat, without the Assembly thereby establishing any precedent to operate beyond the immediate case. The Committee is, therefore, of opinion, that though he was not regularly elected, he ought to be allowed to take his seat as a member of the body.

The Committee recommended that several other delegates, whose commissions were merely irregular, should be admitted to their seats as members of the Assembly, which recommendation was adopted.

The case of the Rev. J. L. Scott, missionary from Northern India, was peculiar. When Mr. Scott left India, his Presbytery intended him to be a commissioner, at their next meeting, to this General Assembly; but his commission had not arrived.

The motion was resisted by Messrs. Neill, McClung, Mitchell, and Wilson, on the ground of dangerous precedent, and warmly advocated by Messrs. R. J. Breckinridge, Magie, Lord, and Lowrie, on the ground of his known character, and long and valuable services, creating a violent presumption that his Presbytery would naturally wish to send him, as he was coming to America, as their representative in this Assembly; and the

distance occasioning a delay in transmitting the commission, he was admitted.

There are always two ways of looking at such cases. Some men are disposed to go by the letter, and others by the spirit of the law. It is the will of the Presbytery duly expressed and authenticated, that gives a delegate a right to sit as a member of the Assembly. The book prescribes one definite mode in which the will of the Presbytery is to be made known. The strict legal right under the Book, therefore, can pertain to those only who have commissions regularly executed. A will is no will in law, unless executed in the prescribed form; but it has full force on the conscience, if there is satisfactory evidence of any kind that it is the real will of the testator. Now, as our courts are not courts of law, but moral tribunals, representing the *animus* of the Church, we think it is clearly obligatory to receive as members those whom we, in our conscience, believe the Presbyteries will to be members.

Overtures.

Several of the answers proposed by the Committee of Bills and Overtures to the questions submitted to them, contain important principles. Of these answers the following are of the most consequence:

1. An inquiry on the lawfulness of admitting to the Lord's Supper persons not holding the doctrines, or submitting to the discipline of the Presbyterian Church. The Committee reported a resolution, stating in substance,* that as to the knowledge and deportment of persons applying, the session must judge, save in the case of persons invited to sit from other Churches. After some inquiries and explanations the report was adopted.

The principles of Church communion are so clearly laid down in Scripture, and so distinctly stated in our Standards, that whenever we see such inquiries as the above presented, we

* Much as we are indebted to the Presbyterian for its full report of the debates in the Assembly, we greatly miss the actual Minutes, which we were accustomed to receive. In a great many cases, we are told, a Committee reported "in substance," so and so—or the Rev. Dr. — presented a detailed report on such a subject, or that a certain memorial was laid before the Assembly, or certain resolutions adopted, without giving us the things themselves. This is very unsatisfactory.

take it for granted they come from Congregationalists, who think, in many cases, each particular parish church may establish its own terms of communion, or from some other source, foreign to our own Church. Knowledge to discern the Lord's body, faith to feed upon him, repentance, love, and new obedience, are the only conditions of Christian communion which any church on earth has a right to impose. The Lord's table is for the Lord's people—and we commit a great sin, if we presume to debar any man, giving credible evidence of being a child of God, from our Christian fellowship. All imposition of other terms, whether relating to unessential doctrines, to slavery, temperance, hymnology, or anything else, is setting up ourselves above God in his own house; and that is the vital germ of antichrist.

2. An inquiry into the right of Church Sessions to dismiss members without specifying to what church they were to go. The Committee recommended that an affirmative answer be given, which was accordingly done.

Standing Committees.

On motion of Mr. Lowrie, it was

Resolved, That hereafter four additional Standing Committees shall be appointed by the Moderator (the number of members on each Committee to be left to the discretion of the Moderator), one for each Board of the Church, to which the reports of the Boards respectively shall be referred, as well as such other matter relating to them respectively, as the Assembly may direct.

Whilst this resolution was pending, Mr. Lowrie observed that he was in favour of referring the business of the several Boards to Standing Committees, who should have charge of all business connected with the several subjects referred to them, which he deemed a preferable arrangement to that which at present prevailed. It was highly important that these agencies should enjoy the entire confidence of the Church, and nothing would more promote this very desirable object, than a reference of their proceedings to Committees of the whole body. This would prevent a danger, otherwise inevitable, of having the weighty concerns confided to the several Boards getting

entirely into the hands of a few individuals. He would add that the proposed arrangement had been fully considered by the Secretaries of the Boards, and met with their entire and hearty concurrence.

Rev. Dr. R. J. Breckinridge said, that without any knowledge of what the excellent and respected brother had prepared, he had himself drawn up a resolution on the same subject, and which differed from that just offered in but a single particular, viz: that it proposed one general committee instead of four. He would entitle it a Standing Committee on Boards and Agencies—he had no objection that a committee be added on Theological Seminaries. As in the case of the present standing committees of the house, all matters of a kindred nature would, of course, be sent to the committee proposed. He preferred a single committee, because its operation would be to hold the entire business of these Boards in the hands of the Assembly till the whole had been fully and ripely considered—which would be better than taking one at a time and dismissing it. Besides, it would be easier to get one suitable and effective committee than to get four. As to the usual committees on the different Boards, they had always been virtually appointed beforehand, by suggesting names to the Moderator. He would offer his resolution as a substitute for that already moved.

Mr. Lowrie was satisfied that the object of the brother was in substance the same as his own, and it would be substantially secured by either resolution, viz: that the Assembly should revise the doings of these Boards, and if their proceedings were in any case deemed improper, let the Assembly say so—if not, its approval would tend greatly to increase the confidence of the Church in these important agencies.

Dr. McDowell and Dr. Wood briefly advocated the resolution of Mr. Lowrie, and Dr. Lord the substitute, when, the question being taken, the substitute was rejected.

Mr. Lowrie's motion, after some further discussion, was adopted, with an amendment proposed by Dr. McDowell, to add a Standing Committee on Theological Seminaries.

A protracted and somewhat exciting debate occurred, when the Standing Committee on Seminaries was announced.

Dr. Murray expressed the opinion that the Committee on

Theological Seminaries was not large enough, and ought to be strengthened by the addition of some further members, who were conversant with the subjects referred to that committee, and should be taken from different portions of the Church, especially from the bounds of the Synods of Albany, New York, and New Jersey. He was willing to concede the selection to the discretion of the Moderator. He made a motion to have the committee enlarged.

Dr. McDowell thought the committee, as it at present stood, had been judiciously constituted, and was full enough. He hoped no alteration would be made.

Dr. W. L. Breckinridge moved to amend Dr. Murray's motion, so as to remodel the composition of the committee, by the appointment of one member from each Synod (so far as they were here represented). He considered it highly expedient that the Standing Committee on the Seminaries should contain representatives from every portion of the Church, and he saw no better way of effecting that object than that which he had proposed.

After a good deal of discussion, the proposition of Dr. W. L. Breckinridge was agreed to, and the committee remodelled accordingly.

Corresponding Members.

Dr. Baird introduced to the Assembly the Rev. Dr. Adamson, from the Free Church of Scotland, a brother who had lately been labouring as a missionary in South Africa, and Mr. Kalley, one of the exiles from the Island of Madeira, who had been driven out by Popish persecution.

Dr. Adamson was politely received by the Moderator, and invited to take his stand by his side, while he should address the body.

Dr. Adamson did so, and proceeded to observe that he deemed it a very gracious dispensation of Providence that he enjoyed the present opportunity of addressing his American brethren. Knowing the preciousness of their time, he should condense what he had to say as much as possible, and would be pardoned for rapidity in his delivery. He had resided for twenty-three or twenty-four years in a land which, though com-

paratively dark, was as highly favoured by Providence as any portion of the earth, in the provisions made for carrying into every part of it the precious gospel of Jesus Christ our Lord. On looking at any map of the African continent, a coloured patch would be observed at its Southern extremity—it designated the extent of the British colony at the Cape of Good Hope. On its Northern extremity ran the great Orange river (a stream many miles longer than the Rhine), and which, extending along the border of the wilderness, marked the limit to the efforts of the European race to do good in that quarter of the world. At the extreme south, extended a narrow strip of very fertile land, whence it gradually extended itself like a fan to the tropical regions of the interior. A portion of the labourers in this field consisted of members from the Reformed Church of Scotland, who constituted three Presbyteries formed into one Synod, within whose bounds were thirty-seven churches. This might be considered as the Established Church of the colony, so far as there was any. They had long been engaged in giving instruction to the coloured race. The earliest date to which missionary operations could be traced was about one hundred years ago, when it had been commenced by a good Moravian brother, who had met with much opposition in his labour of love. Next came the English Christians, who were more scattered throughout the country. They were from the Wesleyan and the London Missionary Society. The representatives of the churches of Germany and Prussia came from the banks of the Rhine, and were situated on the western border of the colony. Those from Berlin constituted one mission in its centre. Besides these, there were devoted missionaries from the French Protestants, sent out by the Society of Paris. They had located themselves in the very midst of a mass of a native population, which occupied the whole continent south of the equator, and who had all hitherto spoken nearly the same language; then there were Scotch missionaries situated on the borders of the Kaffir land, whose missions had been nearly destroyed in the course of the late military conflicts. When coming to the coast of Natal, there were found German and English missions, and the noble company of American brethren. These he considered as being the most blessed and the most

influential of them all. These had taken in hand the charge of translating into the native language, and Dr. Adamson came as their delegate to this country.

His own operations had been conducted at first under the Established Church of Scotland, and his mission seemed to be to do good, as far as practicable, to the coloured race, which it was his delight to take by the hand; his white brethren from Holland, and the noble sons of the Huguenots, whom persecution had driven out of France when Louis XIV. undertook to destroy the gospel in his kingdom; he felt specially called to devote himself to the poor blacks. A most interesting event had taken place in the colony. He alluded to the manumission of the coloured slaves, and knowing that the time for this drew nigh, he had considered it his duty to awaken society there to the necessity of preparing for it. There was, under such circumstances, an imperious call for firm faith and well directed effort—but he assured them that if faith did go forth to such an effort, it would certainly be blessed, and so it had proved. Fears had been entertained that three-fourths of this population would be found to be heathen, while the residue were Mohammedans. Yet when the fact came to be ascertained, out of eleven or twelve thousand coloured slaves, but three hundred were found to be professed heathens. In company with a colleague from the Lutheran Church, he had visited these people, and invited them to attend church—a thing that had never happened to them before; it produced a great sensation among them, and they came out in great numbers, and showed that there was the foundation for a great and flourishing Christian church. Schools had been established, and seven hundred children gathered into them. Another means of good had been the establishment among them of a Friendly Society, whose object was to provide for the aged and the sick. This had checked the natural improvidence of their pockets, and taught them to lay up the money they had formerly wasted. Eleven hundred members had been added to this association. There existed at this time five coloured churches of these emancipated apprentices. After some very severe strictures on Patronism as existing in the Scottish Church, and on the sectarian spirit of the British Government, he declared his preference for the

American field, as presenting far less obstacles to the free spread of the gospel.

Dr. Kalley declined making any statements respecting the late transactions in Madeira, since they were all well known to the American Christian; but went into a course of pious Christian reflection on the power and blessedness of being permitted to labour, and even to suffer in the great cause of Christ's kingdom and glory. He had himself never tasted truer happiness than when in a prison for that precious cause. He closed with some remarks in relation to slavery, and the duty of all Christians to combine to abolish the laws which authorized the separation between coloured husbands and their wives.

The Rev. Lyman H. Atwater, from the General Association of Connecticut, and the Rev. A. Toby of the General Synod of the Reformed Dutch Church, successively addressed the Assembly with warm and affectionate salutations, and the expression of Christian respect and brotherly fellowship. They briefly stated the religious condition of their respective bodies, congratulating the Assembly on its wide extent and growing prosperity. To these addresses the Moderator made suitable replies, reciprocating the same assurances of good will. It was truly refreshing to witness this fraternal intercourse, and to listen to the heart-felt expressions of Christian love between these sister branches of the Church of God.

Rev. Dr. Revel, Moderator of the Waldensian Synod, who was introduced by Dr. Baird, was addressed, in a very appropriate manner, by the Moderator, who referred to the past history of the persecuted people from whom he came; the reverence and sympathy felt by the Church in this country; the tears shed by himself in childhood over the narrative of their sufferings; the fidelity and undaunted heroism shown by them under the heaviest trials; the united testimony of our fathers and theirs to the truth, and the martyr-blood by which that testimony had been sealed. He expressed his hope that Dr. Revel would receive tokens of love and sympathy throughout all the American churches, more efficient than words, and his trust that our illustrious visitor would be able to take back to his country, and his companions in trial, the conviction and the

evidence that they enjoyed the strong affection and deepest sympathy of their American brethren.

Dr. Revel replied, and addressed the Assembly in the French language, his address from time to time being rendered into English by Dr. Baird.

The earnestness, humility, simplicity, and affectionate tone of his brief speech, made a profound impression on the Assembly, as well as on the auditory who crowded the aisles and galleries. In conclusion, he presented a paper given him by the Waldensian "Table," which is a sort of Executive Committee of that Church, empowered to act for the whole body in the intervals of the sessions of their General Assembly, which is triennial.

Dr. Spring then moved a resolution commending him to the affection and co-operation of our churches.

The following letter was, at a later period in the sessions of the Assembly, ordered to be sent to the churches :

The General Assembly of the Presbyterian Church in the United States, to the Churches under their care—Greeting :

Dearlly Beloved Brethren :—It has been our privilege, during the present session, to receive as a guest the Rev. J. P. Revel, Moderator of the Waldensian Synod, and representative of that ancient and venerable Church. Standing upon the same platform of doctrine and order with ourselves—being Calvinistic in the one, and Presbyterian in the other—this Church is endeared to us on many grounds; because she can trace her lineage, in a direct historic line, to that primitive Church, which, for aught we know, was founded by apostolic labours; because through that long night of a thousand years, when the nations of the earth "wandered after the beast," she kept the beacon light of truth and godliness upon her Alpine watch-tower; because her mountain fastnesses have afforded an asylum to the persecuted saints of the Lord in every land, during those ages when "the woman was drunken with the blood of the martyrs of Jesus;" because, during six centuries the grace and power of God have preserved her, like the burning bush, amidst the flames of persecution—and thus she stands forth a precious memorial of God's covenant fidelity, and of Christ's power, as

King in Zion, to keep his seed alive upon the earth; because, not needing herself to be reformed, she has in every age earnestly sympathized with every effort to purge the Church of error and impiety; because, through six hundred years she has been a faithful witness for God and the truth, furnishing a noble army of Confessors, who have sealed their testimony with their blood; and, because, in every age, she has been a Missionary Church, devoted to Evangelical labours—and now, in the first lull of that storm which has so long beaten upon her, she comes forth from the cleft in the rock, and girds herself anew to the propagation of Christianity.

Though like the conies they are a feeble folk, numbering only twenty-three thousand souls, who glean a scanty subsistence from their mountain terraces, yet “the abundance of their joy and their deep poverty have abounded unto the riches of their liberality.” They have undertaken not only to sustain their own pastorates, but to build churches in Turin, Genoa, Pignerol, Nice, and other important places contiguous to their territory; to sustain missionaries, through whom the word of the Lord may “sound out into the regions beyond;” and especially to found a Theological School, which shall train a native ministry adapted to the great work of evangelizing Papal Europe. For these various purposes the sum of \$50,000 is imperatively needed; which, while it would enrich them, is but the small dust of that wonderful wealth which a benignant Providence has poured into the lap of the American Church. We do the more earnestly commend this great object, Christian brethren, to your sympathy and aid, since Mr. Revel, the representative of this martyr Church, has time to do little more than to introduce himself to us, and through us to introduce his cause to you. Brethren, it will be well done if it be quickly done. Do with your might whatsoever your hand and your heart may find to do in this matter; and send your contributions which God may give you grace to afford, to the Hon. Walter Lowrie, Secretary of the Board of Foreign Missions in New York, at as early a period as possible.

Yours in the Lord Jesus.

Foreign Missions.

The hour having arrived, the Assembly passed to the order of the day, which was the presentation of the Report from the Committee on the Board of Foreign Missions.

Rev. Dr. Smythe thereupon reported a series of resolutions:

1. Expressing thanks to the Board for the zealous and economical manner in which they had conducted these important operations of the Church.

2. Commending the Annual Report to the prayerful examination of our ministers, ruling elders, and church-members.

3. Expressing thanks to God, that, as a Church, we are united in the missionary work, and for the success which has increased the pecuniary contributions to Foreign Missions tenfold since 1831, and the gradual increase of the missionary spirit.

4. Adverting to the causes for humiliation because of the apathy which still exists among us to such an extent, that more than one-half of all the churches, under the care of more than one-fourth of the ministers, with nearly one-third of the church-members, have given nothing through this Board for sending the gospel to the heathen during the past year.

5. Calling the attention of the Synods, Presbyteries, and churches, and individual church-members to this delinquency, and in order to effect an improvement, pastors are urged to preach on the subject, instruct the young, observe the monthly concert, and circulate the *Foreign Missionary* and *Home and Foreign Record*.

6. Enjoining it on Presbyteries to inquire of every pastor and elder what measures have been adopted to secure increased interest in this great cause; and further suggesting to the several Synods an annual sermon on the subject.

7. Recognizing in all that has occurred to encourage us, that there is a loud call for greater liberality, and more earnest and persevering prayer to the Lord of the harvest, for more labourers and increased efficiency, especially among the Indians—in India, Africa, and among Romanists—and finally, calling the attention of the Executive Committee of the Board

specially to the Jews, in view of the promises of Scripture, and the great apathy in regard to them.

Walter Lowrie, Esq, the Secretary of the Board of Foreign Missions, then addressed the Assembly in a series of statements of the highest interest, respecting the present condition of the great concern of Foreign Missions, which, as they were delivered with affectionate earnestness and many tears, were listened to with profound attention. We cannot attempt to give the details—all of which will be found in the printed Report—but have gathered up a few of the prominent facts. Mr. Lowrie would state the business principles on which the Foreign Missions of our Church were conducted—for they had of necessity to do with money, and men, and women, and much of the everyday business of human life.

The receipts during the year amounted to \$153,855. Of this sum the donations amounted to \$85,346. To this source of supply the Board looked with the deepest interest. But the cause did not rely on these; it must look, and did look, to the people of God throughout the Church, for the silver and the gold necessary to send the gospel to the heathen world.

Mr. Lowrie here presented a list of the Synods in the Church—designating which had advanced, and which had fallen back, in their annual contributions. Sixteen had increased; eleven had fallen off. The increase amounted to \$12,292; the decrease to \$7885; leaving an aggregate amount of increase of \$4437.

He proclaimed the astounding fact, that *more than half our churches had, this year, given nothing to this sacred cause*; and they contained one-third of all our communicants. A few of these might have given to the American Board, and a few given to both, but the number of them was small. The contributions of the Central Synods had fallen off *one-half* from these causes; some missions had been crippled, and some discontinued altogether.

Mr. Lowrie then gave some details respecting our missions among the Creek Indians. And here he stated, from personal observation, the astonishing change in the condition of this tribe since they had enjoyed the labours of missionaries among them. Yet this mission must be abandoned, unless more was

done by the Church. Respecting Africa, he said comparatively little, because Mr. Wilson, the missionary, was to address the Assembly.

India.—Here Mr. Lowrie explained the necessity of spending large sums in educating the neglected females of the Hindoos. So degraded had they been, that they did not deem themselves fit companions for the other sex; but now they experienced the influence of Christianity, they were assuming their proper level, and their true attitude.

Siam—Was fully open to missionary effort. They were a reading people—having a free school system, that exceeded even that of New England. This gave great facilities for the work of missions, which could be effectually aided by the press.

China.—He spoke of the loss of missionaries by death, (one by violence)—This country too presented an open door for effort.

California.—This mission was necessarily attended with great expense—yet from the number of Chinese immigrants it was highly important. These people were industrious, and promised to become good citizens. They must have preaching, the help of the press, and the means of education.

Papal Countries.—Here Mr. Lowrie spoke eloquently of the Waldenses and their claims for aid.

The Jews presented the hardest of all fields for missionary enterprise.

Mr. Lowrie then went on to speak of the vast amount of labour thrown upon the single Board of Foreign Missions, and touched a few details to show what it had to accomplish.

Returning to the subject of pecuniary support, without which nothing could be done, Mr. Lowrie stated that the contributions in some of our Synods averaged about 16 cents a year to each communicant! one quarter of a cent a week! while more than 500 members stood absolutely idle. He had renewed these appeals every year, and yet in 17 years there had been scarce any advance. Were all our people such as these, he should have given up the cause long ago—but thanks be to God, there were those all over the Church, whose deeds adorned their pro-

fession. He did not come here to exhort this Assembly, but his heart was full, and he could not close his lips. The position he occupied was not, God knew, of his seeking—it had caused him many anxious days, and not a few sleepless nights—he tried to be faithful, and to state the true state of the case.

Yet it was not all shade—there were joys mingled with these cares, exceeded only by the joys of heaven. He adverted to our rich and multiplied privileges in this land of Christian freedom; and then, presenting the condition of the poor dark Indian, the idolatrous Hindoo, the selfish Chinese, the debased Hottentot, he dwelt upon the thought of their being brought, by God's blessing on missionary effort, to a like condition, and finished the beautiful picture by representing them at the table of the Lord. This paid, and more than paid for all. And then he closed by following them up to heaven, and tracing their condition there as given by the pen of inspiration. Let the Church keep her eye on this picture, till, after duty done and trials endured, she should appear with them in glory.

The Assembly was then addressed by the Rev. J. L. Wilson, a returned missionary from Africa, who went at length into an account of the present state, and future prospects, of the missionary cause on that dark continent.

He stated, as among the results of missionary labour there, the gathering of more than one hundred Christian churches, containing ten thousand hopeful converts; the establishment of one hundred and fifty Christian schools, in which from twelve to fifteen thousand youth were receiving Christian and other instruction. The Bible had been translated, and its truths brought into contact, directly or indirectly, with a million of human minds. They had given to Africa eighteen written dialects—and all this without grammars or teachers, or any extrinsic aid; and this had been the work of Protestant missions within a space of twenty years.

The country was open to us, and everywhere there was a growing desire for missionaries to settle among them.

Mr. Wilson admitted the insalubriousness of the climate to white constitutions—but this had been greatly exaggerated. With ordinary prudence a man might live in Africa long enough to effect, under the divine blessing, a vast amount of

good. At this day there were more than one hundred white missionaries living there, besides whom, there were not less than two thousand on the coast and islands, in the pursuit of commerce or the slave trade. But, were it otherwise, and did every missionary certainly shorten his days, still it was true,

“That life is long which answers life’s great end.”

Mr. Wilson went into a very impressive comparison of the relative amount of success between missionaries in Africa and ministers of the gospel here. Allowing 30 converts and the founding of one Christian church as the average success of the latter, the results to a missionary in Africa, were, in the same time, 250 converts and two churches. Did the church do her duty to that land, it would soon go ahead of America.

Mr. Newton, a returned missionary from the Lodiana mission in Northern India, then addressed the Assembly, and spoke on the claims of the cause in India for an additional number of missionaries. He divided the population into three classes—Mohammedan, Hindoo, and Sikh. To the first class belonged more than half. The Sikhs are regarded as a sort of reformed Hindoos, and whose reformation, such as it was, had been the work of a man who was cotemporary with Luther in Europe. His object seemed to have been to reform the idolatry of his countrymen, and reconcile them in part to the religion of the Mohammedans. A portion of the people were called Juts, and were believed to be a branch of the Goths who invaded Europe.

This people once had great political power in India; but that was gone, and with it the principal part of the ritual of their religion, (which resembled that of Mohammed, in relying on the sword,) and they consequently presented a hopeful field for the introduction of Christianity. On this ground, Mr. Newton pressed his claim for missionary aid. Throughout the whole Punjaub the Lord seemed to have prepared the way in a wonderful manner, and the people themselves had ceased to defend their own religion, and were impressed with the conviction that it was destined to expire. Their great danger now was the lapse from rejected theology into atheism.

The several resolutions contained in the Report were adopted

without debate, with the exception of the last, which urged special labours for the conversion of the Jews, as, according to Scripture, preliminary to the conversion of the world.

The question being on a motion of Dr. Henry to strike out this resolution,

Dr. Spring said, he rose under great embarrassment, in expressing the doubt he felt as to the wisdom of the Assembly's adoption of this resolution. He was far, very far, from feeling any thing like indifference to the condition of the Jews, or the prospects of their speedy conversion. On the contrary, he had examined the subject with the most intense interest; yet he could not perceive that the aspect of Divine Providence toward that unhappy people gave any favourable indication that the time of their promised mercy was near at hand. Look at the immense efforts of our transatlantic brethren for their conversion, and what was the result? It was certainly most discouraging. Dr. Spring, when in Europe, had had a very impressive conversation with the Rev. Dr. Burder, well known for his zeal in behalf of the Jews' Society of London; when enumerating to another gentleman who was present, the number of supposed converts which the society could then count, that gentleman had, with great solemnity and earnestness, put to Dr. Burder this question—"Have you any reason to believe that the Society has been, thus far, instrumental in the real conversion of a single Jew?" Dr. Burder, with much emotion, and after a brief pause, replied, "I fear we have not."

Dr. Spring went on to say, that his own impression had been that the Church's duty, in her efforts for the spread of the gospel, was to follow where the pillar and the cloud seemed to lead her way. There were wide and promising fields of enterprise elsewhere, which seemed white unto harvest; there were the broad lands of the Papal domination, and the yet broader land of heathen darkness, which seemed to invite our labours, and where the most encouraging success was found to attend them; but he had long and closely watched the results of the efforts put forth in behalf of the Jews, and the result of his observation had been a cautious refusal of his own poor name, (worth nothing, indeed, save from position,) in favour of any such efforts at the present time. It did seem to him that the time had

not yet come for the return of these outcasts into the bosom of the Church, unless his speculations on this subject (and they were but speculations, he admitted,) had deceived him. When the set time to favour them had come, or was at hand, we should see the evident and marked leadings of God's providence, and should hear the awful sounds of his omnipotent voice giving indication that the long expected day of their redemption was indeed at last come.

Dr. Spring objected to the condemnatory tone of this resolution, declaring that the churches were bound to make *special* efforts on this subject now. He believed no such thing. It was, indeed, their duty at all times to labour and pray for them; but as to there being any *special* call for extraordinary effort in their behalf at this day, he thought the aspect of divine Providence gave no indication of it. Let the Jews occupy that warm place they had, and which they must ever occupy, in all Christian hearts. The great difficulty under which they laboured was a want of employment; they came among us, and were eager to get some profitable employ; it was easy to convert them, perfectly easy, nothing easier, if you would *support* them. The great mass of those professing to be converted were under pay as agents of the Jews' Society. The Jewish mind needed to be raised—to be cultivated—to be enlightened. Yet, let him not be misunderstood. He was not objecting to efforts in behalf of the sons of Abraham; he would not throw a straw in the way; he wished them God speed; but he could not consent so emphatically to call the Church to this as a *special* duty of the present day.

Dr. Baird admitted there was force in the remarks of Dr. Spring; yet he hoped the resolution would not be entirely stricken out. The present wording of the resolution certainly did seem to convey the idea that the conversion of the world depended on the conversion of the Jews; he did not like the word "depended," and would rather substitute "intimately connected with." He should be sorry to see the resolution wholly omitted. He thought that the present state of the work among the Jews would hardly justify the want of confidence felt by some Christians in regard to it.

Dr. Baird had for fifteen years past, come in frequent con-

tact with the labourers sent forth by the Jews' Society, and he was personally acquainted with some of their converts; and he could testify that since the time of Dr. Spring's conversation with Dr. Burder, a change, a very great change had taken place. There was at this time a great movement among the Jews in Germany, in Poland, in Hungary, and in Holland—and enough good had been done to afford us great encouragement. But lately we have had comparatively but few Jews in this country; now they amounted to some 100,000. The Church had seemed to exercise but little faith in regard to their conversion; now she was putting forth more faith, and there was a corresponding encouragement. There were no more interesting missionaries in the whole field than the Scottish missionaries at Pesth in Hungary. Dr. Baird was personally acquainted with them, and he knew that their labours were meeting with great success. There were more converted on the Continent than in England. He trusted the resolution would not be stricken out.

Dr. Lord of Buffalo, moved that the report be recommitted.

Dr. R. J. Breckinridge remarked, in regard to the whole report, that its tone was somewhat too strong. The condemnatory phrases especially were too strongly expressed. There was in all the resolutions we were in the habit of adopting, too much of exaggeration. There was a vehemency in the language used which savoured of exaggeration; and, however this might be overlooked in our off-hand speeches, when we drew up documents in writing to go to the world, it ought to be avoided.

Yet Dr. Breckinridge should greatly regret to see the resolution wholly stricken out. There was, as all knew, a great variety of views entertained in the Church touching the language of prophecy on the restoration of the Jews, as there was on the millennium. It would not be edifying for the Assembly to go into all that; but all were agreed in embracing the Jews as a fit subject for missionary enterprise, and the interest was one altogether too great to be omitted by a Committee on Foreign Missions. There was a great solution to come, some day, of all these great questions—the language of prophecy certainly did cover the whole ground of the Jewish restoration, the destruction of Popery, and the conversion of the heathen—it covered

the whole vast field of foreign missions. And it was impossible to strike out the Jews from our programme of missionary effort, without turning away from our duty, and mutilating the scheme of general good to be accomplished. There might be in the Divine mind a synchronism as to the great wants for the blessing of the world—and it was not for us to turn away from any portion of the promise or the prospect set before us in the Bible. Jerusalem was to be trodden down of the Gentiles *till* the times of the Gentiles should be fulfilled, and then all Israel should be saved. There was a definite time distinctly alluded to, and if there was one thing clearly taught, it was, that God loved those who loved and cared for his ancient covenant people, and that he would execute his fierce judgments on all who oppressed them. He had never given Jerusalem a bill of divorcement; and it was a striking difference between Protestantism and Popery, that the one cherished and cared for the poor outcast exiles, while Popery everywhere hated and oppressed them.

It was very true, that it was the Church's duty to follow the guidance of the pillar and the cloud; but then it should be remembered that the cloudy pillar was ever before the people of God, when his word called them to any good work. Dr. Breckinridge closed with some reference to former discussions in the Assembly, as to the Church's mode of conducting the missionary enterprise; he believed she never would reach the hearts, and command the means of the Church as she ought to do, till she fully followed out God's own mode prescribed for her action.

Mr. Nevin wished the resolution to stand, because he believed the Church was called of God to the express work of labouring for Jewish conversion. Paul asked the Roman Christians, if the fall of the Jews was the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? and if the casting away of them be the renovating of the world, what shall the receiving of them be, but life from the dead? He thought the argument, from the small success which had hitherto attended the efforts for their conversion, without foundation. God called his people his witnesses; and he thought their testimony would be as effectual

to his truth from a want of success in this effort, as from its success. If the ordinary effects followed our preaching to the Jews, the testimony of the fact for God would be much weakened. The obstinate rejection by the Jews of the most strenuous endeavours for their good, their stubbornness and hardness of heart, furnished a cumulative argument to prove the truth and foreknowledge of God. The evidence was accumulating and strengthening with every tick of the clock, and just as much from the darkness of the Jewish field as from the light. If the Church could work only in the light, she was walking by sight, and not by faith. Who can tell? God might come suddenly to his temple; surely it was not for us to cast off a people whom he had chosen, from whom we received the lively oracles of truth, and even our Saviour himself. No: let us believe where we could not see, and go on patiently doing our duty, and we should sooner or later behold the cause and kingdom of our Lord Jesus Christ make its triumphant march round the subjugated world.

Board of Education.—Abstract of Annual Report for 1853.

Part I. MINISTERIAL EDUCATION.—The Church should aim at bringing into the ministry all classes of her sons, acknowledging in all cases the necessity of the call by the Spirit. The Report alludes to the dearth of candidates, 1. As affecting the character of the Church. 2. It involves many responsibilities. 3. It impedes our aggressive work in the world. 4. It places the Church, in a certain sense, in opposition to Providence. 5. It entails disadvantages on this and on succeeding generations. 6. It is remarkable in view of all the offers of assistance to the deserving. 7. It is in striking contrast with the general outward prosperity of the Church. 8. And with the infidel and Roman increase. 9. The dearth of candidates should lead to prayer.

Part II. OPERATIONS OF THE YEAR.—The number of *candidates* in all stages of education, 370, (2 less than last year.) The number of *schools* is about 100; of *Classical Academies* 46; of *Colleges* 13, besides three or four others projected during the year. Funds received for Ministerial Education, \$32,519 52;

for schools, academies, and colleges, \$9883 64; other purposes, \$220. In all, \$42,623 16. Payments, \$37,899 53.

Part III. contains remarks on Church schools and State schools; or, a plea for religious education, charity, and peace. The first proposition is, that the religious training of children is ordained of God as the means of building up the Church. This is proved by the commands, and the special promises of God, and by the experience of the Church, in both dispensations, and in every part of the world. The second proposition is, that religious training must be given in schools, as well as in families. 1. Because the family is insufficient for the entire work of religious, as well as of secular education. 2. Because even competent parents have not the requisite time. 3. Because most households give no religious instruction whatever. 4. Because history proves the value of the agency under consideration. The third proposition is that adequate religious instruction can only be provided in schools under the care of the Church. 1. Because in no others can Christians choose the teachers, or determine the course of training. 2. The prevalent diversity of religious opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. 3. The argument from the history of our common schools is decisive on this subject.

The fourth proposition is, that the two systems of Church and State schools may readily co-exist. The one supplements the other. The friends of parochial schools desire, as a general thing, that efficiency should be given to the State system. 1. Because thousands of children might otherwise remain uneducated. 2. Because secular education, even with the minimum of moral and religious instruction, and with other facilities for receiving it, is a blessing. 3. In the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and without the aid of the State, the general education of the people cannot be accomplished. 4. The State schools constitute a great public system, which ought not to be set aside until a better and more efficient one can be devised.

On the other hand, the friends of the State system have no reason to oppose denominational schools. 1. Because these

schools do not owe their origin to hostility to the State system, but to views of Christian duty. 2. The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. 3. Denominational schools are not exclusive, and need not be offensively sectarian. 4. Healthful competition is of great advantage in the work of education. 5. Let the patriot remember that the advantages of religious education to the State are incalculably precious. 6. The rights of conscience are guaranteed to all; and every Church is at perfect liberty to establish schools in which religion shall be taught after its own doctrines and usages.

Conclusion.—The true educational policy of the Presbyterian Church is: 1. To sustain common schools, where it can be consistently done with the Bible in them. 2. To resist the Papal invasion of the State system for the propagation of Romanism. 3. To encourage religious schools and academies under private teachers, where circumstances favour it. 4. To sustain cordially and efficiently institutions of learning under the Church's own care.

The following resolutions, presented by the Standing Committee on the Board of Education, were adopted:

1. *Resolved*, That the lamentable dearth of candidates for the ministry in the Church, while the call, both from the home and foreign field, is becoming more frequent and pressing, is a subject of serious alarm; involving great responsibilities in all concerned, and demanding, in the most urgent manner, the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion, that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy Providence; and that the last Thursday of February next be recommended as day of *special* prayer, and public instruction on this subject, in all our churches.

2. *Resolved*, That this Assembly sanction the alteration of the rule of the Board of Education on the subject of appropriations, so as to allow, under particular circumstances, an increase of the sum, above the maximum now granted, according to the discretion of the Board.

3. *Resolved*, That the Assembly gratefully record the goodness of God in giving so large a measure of prosperity to our Schools, Academies, and Colleges during the year, and especially in pouring out his Spirit on some of these institutions to the conversion, edification, and salvation of numbers of their youth.

4. *Resolved*, That the establishment of a High School, for the use and benefit of the free coloured population of this country, meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the Presbytery, or Synod, within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people.

5. *Resolved*, That the effort of the Synod of Arkansas to establish "Makemie College," within its wide and destitute bounds upon the frontier population, is entitled to the special support of the friends of Christian education; and it is recommended not only to the attention of the Board, but to the efficient and liberal co-operation of all who have it in their power to render it aid.

6. *Resolved*, That the Presbyterian Church has always been, and is now, in favour of the general education of the people; yet whilst the General Assembly cordially welcome and rejoice in all public or private efforts, not anti-christian, which have this end in view, and which recognize the use of the Holy Scriptures, they still deem it important and necessary to adhere to, and extend their own system of Schools, Academies, and Colleges, as Christian institutions, whose purpose is to bring up their youth in the nurture and admonition of the Lord.

7. *Resolved*, That the Assembly renewedly recommend the objects of the Board of Education in its various departments, to the patronage of the churches, in such form as each may deem best.

Board of Publication.

The Report of the Board, as presented by Dr. Musgrave, gave a full and encouraging view of their operations. The

Report embraced a condensed statement of the result of its labours, from which it appears that from April 1st, 1842, to April 1st, 1843, the sales amounted to only \$11,289.46; and during that year there were no receipts for colportage or distribution. But from April 1st, 1852, to April 1st, 1853, the sales amounted to \$72,746.35. During that year the donations for colportage were \$12,188.01, and the donations for distribution \$1723. The aggregate amount of sales from April 1st, 1841, to April 1st, 1853, has amounted to \$466,573.75. During the year ending March 31st, 1853, the number of copies of new publications printed by the Board has amounted to 140,750. During the same period they have published new editions from stereotype plates to the amount of 604,800. Total number of copies of books and tracts published during the year, 745,550. The aggregate number of volumes published by the Board, from their organization, in 1840, to March 31st, 1853, has amounted to 2,020,450. The aggregate number of tracts published during the same period has amounted to 2,131,450. The total number of volumes and tracts published by the Board from 1840 to March 31, 1853, has amounted to 4,151,900.

Dr. Murray, from the Committee on the Report of the Board of Publication, reported a series of resolutions, which are as follows:

1. *Resolved*, That in the judgment of this Assembly, the evangelical press is, next to the pulpit, the most efficient means for the propagation of divine truth and the conversion and salvation of men, and ought, therefore, to be employed by the Church to the utmost extent of her ability.

2. *Resolved*, That in the opinion of this Assembly, the publication and circulation of books and tracts, in which are exhibited the distinctive doctrines and order of our beloved Church, is not only highly important but indispensably necessary to her prosperity and extension, and ought, therefore, to receive the approbation and active co-operation of every Presbyterian.

3. *Resolved*, That the Assembly approve of the wisdom and zeal with which the Board of Publication have carried forward

the important work committed to their management during the past year, and are highly gratified with the result of their labours.

4. *Resolved*, That inasmuch as the pecuniary means of the Board would not justify them in attempting to establish local depositories, and as the necessary funds could probably be raised in the places where they are needed, it is hereby recommended that such local efforts be made wherever they are desired and can be properly sustained.

5. *Resolved*, That while the Assembly would urge the Board to continue to press onward and extend their operations over their whole field of labour, they would also urge them to continue to have a due regard to prudence and safety in the employment of the funds committed to their trust.

6. *Resolved*, That as the continued and extended usefulness of the Board of Publication, like every other benevolent institution, must depend, under God, upon the liberality of the benevolent, it is hereby earnestly 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 greatly to enlarge their operations.

7. *Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the Home and Foreign Record, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

8. *Resolved*, That in view of the destitution of many Presbyterian families of our Confession of Faith, it is hereby earnestly recommended to all our pastors and elders to endeavour to induce every family in our connection to supply themselves with a copy of the standards of our Church; and the Board of Publication is requested to furnish, through their Colporteurs, every practicable facility for this purpose.

9. *Resolved*, That Art. III. of the Constitution of the Presbyterian Board of Publication be so amended as to read as follows:—Art. III. The Board of Managers shall hold their first meeting at such time and place as may be directed by the present General Assembly, and *shall hold a meeting annually*,

on the second Tuesday in June, at which time it shall appoint a President, Vice-President, a Corresponding Secretary, a Treasurer, a Recording Secretary, and an Executive Committee, to serve for the ensuing year.

These resolutions were all agreed to.

Board of Missions.

The Rev. C. C. Jones, D.D., Secretary of the Board, presented a verbal report full of animation and intelligence, in which he exhibited at large the condition of our Domestic Missions, the disposition of missionaries, and the state of the funds. He traced the missionary work as having been under the care of this Church from the days of the old Presbytery of Philadelphia, through a gradually extending organization down to the present time, in which the Board made to the Assembly its fifty-first Annual Report.

He considered the work committed to the care of the Board, under the several heads of expansion and retention, or propagation and preservation. Under the first, he treated of the measures adopted for founding churches throughout our country; and under the second, of those pursued to furnish them, when founded, with men and means to continue the preaching of the gospel. The field was unequally divided under the care of two committees, one at Philadelphia, and the other at Louisville. During the past year the first of these committees had operated in a field containing 1700 churches, 158,000 members, and about 1000 ministers; while that of Louisville had under its care 996 ministers, 52,000 members, and many churches. The committees stood on equal ground, and were both subject to the control of the Board.

The reporter caught the following statistics: The missionaries employed had been 515 (twenty-three less than last year); 838 missionary churches; 32 new churches; 1600 persons had been received on examination, besides 1200 on certificates from other churches—making an aggregate gain of 2900 new members. In 4500 schools there were 3000 teachers; and forty houses of worship had been erected. These amounts, however, fell far short of the actual truth, as in many cases no returns had been received.

The great principle on which the missionary enterprises of the Board were conducted, was that laid down by the Presbyterian Church, viz:—The principle of *self-sustentation*. And the Board felt high satisfaction in being able to state, that during the year, forty-one churches under the care of the Committee at Louisville, served by twenty-eight ministers, and thirty-three churches under the Committee at Philadelphia, served by twenty-eight ministers—making in all seventy-four missionary churches, had gone off from under the further charge of the Board, self-supported. With a very few exceptions, every application for aid had been met, on its face. On the subject of ministerial support, Dr. Jones stated that the average allowance paid by the Board to their missionaries was \$132,00. Including the aid received at the same time from the people to whom they ministered, the average salary was \$372. This was an advance on the previous year. The Board was desirous of increasing this allowance. The salary, be it remembered, was not fixed by the Board, but by the people and the Presbyteries. Dr. Jones spoke with great tenderness and veneration of the aged missionaries sent out by the Board; many of whom he now saw around him as honoured members of this Assembly.

There had been comparatively but little experienced of the outpouring of the Spirit of God—but this lamentation was common to sister denominations, and it constituted a call to faith and prayer.

He next touched upon the enlargement of the Church by the addition of new Synods, and warmly congratulated the Assembly and the whole Church on the formation of a “Synod of the Pacific.” Surely every brother residing on this side the mountains ought to stretch forth with joy the right hand of fellowship to their brethren from the utmost sea. Here was the blessed sight of the Atlantic shaking hands, as it were, with the Pacific, across the breadth of an entire continent.

Thus was the Church of God binding together the whole of this wide land. Dr. Jones referred to the encouraging prospects in Texas, and the probable influence of a body of Christians in that great and growing State, in bursting the barriers of Papal darkness, and carrying the banner of the truth in

triumph across the Rio Grande. This was destined to be a Protestant nation, and Popery was crumbling before its onward march.

He went into a statement of the finances of the Board, from which it appeared that the receipts from all quarters during the year had been \$81,400: adding to this the balance in hand from 1852, and the sums borrowed would swell the amount to \$85,655; the expenditures were \$67,000 leaving a surplus now in the treasury of \$17,000. The debt of \$5000 had been paid off, and all the missionaries up to the 1st of April last, so that he was able to congratulate the Assembly on the fact that the Domestic missionary fund of the Church was this day wholly *free from debt*. This had been effected by the ability of so many churches to do without any support from this Board; by this means alone a saving had been effected of \$6000, and the \$17,000 remaining was only a working balance to guard against contingencies. Dr. Jones closed his report by a thrilling anticipation of the universal spread and final triumph of the Church of God.

Dr. W. L. Breckinridge, from the Standing Committee on the Annual Report of the Board of Domestic Missions, made a Report, which was read, as follows:

1. *Resolved*, That the General Assembly acknowledges with gratitude to the great Head of the Church, the manifold mercies which have rested upon its Domestic Missionaries, and the general success which has attended their labours.

2. *Resolved*, That the General Assembly enjoins upon the Missionaries the duty of forwarding their special reports at the close of the ecclesiastical year to the Board, in order that the Assembly may receive for its own information, and that of the churches, a full and accurate account of the condition of its missions.

3. *Resolved*, That the General Assembly expresses its gratification at the number of churches which have become self-sustaining during the year; and also at the increased efforts on the part of Presbyteries to impress upon the missionary churches the duty of liberal contributions for the support of their pastors; and in order to secure a fuller development of the pecuniary resources of the Church, would recommend to the

Presbyteries a careful consideration of the subject at their next stated meeting, with the view of recommending some system of contributions to the churches under their care.

4. *Resolved*, That the General Assembly approves the efforts of the Board to multiply self-sustaining churches, and in their efforts so to do, the Assembly expresses its confidence in the wisdom and prudence of the Board.

5. *Resolved*, That the Rev. Dr. Spring preach the annual sermon on Domestic Missions before the next General Assembly, and that the Rev. A. B. Van Zandt be the alternate.

A memorial from the Synod of Iowa on the subject of Church Extension having been referred to this Committee, the Committee recommended the adoption of the following :

Resolved, That the Board of Missions be requested to employ an agent to raise funds for this object as soon as possible.

Mr. Edwards moved the further consideration of this Report postponed. He could not entirely concur with the Committee in declaring "that the Assembly approves of the efforts of the Board to multiply self-sustaining churches, and in their efforts so to do, the Assembly expresses its confidence in the wisdom and prudence of the Board."

There had not been a sentence in the Report of this Committee which struck on his ear in so powerful a manner as where the Report told the Assembly, with seeming exultation, that they had \$17,000 in their treasury. Mr. Edwards had heard the announcement, not with pleasure, but on the contrary, with much pain; and the manner in which the Board accounted for such a balance being still in their hands, pleased him still less. Mr. Edwards came from a missionary field, and he thought that any confirmation, by this Assembly, of the propriety of retrenching the operations of the Board would be ominous of disaster. The system was pressed with too much severity—the coulter had been set too deep. It might be wise to a certain extent, and it was always the duty of this and of every other Board of the Church to retrench its expenditures whenever it could be done with propriety, but he could not approve the action of the Board in carrying that retrenchment so far. He hoped the Assembly would consent to post-

pone the further consideration of this Report till they had heard the overture from the Synod of Northern Indiana.

Dr. J. Smith concurred in this desire. There were facts stated in that overture which the Committee seemed to have disregarded: when they were stated he felt persuaded that the Assembly would consider them of so much weight as to consent at least to modify the expression of approbation which had been proposed for its adoption by this Committee. He could read documents to show the injurious consequences of the new system of retrenchment on a region containing 50,000 people—from which no less than four missionaries had already been drawn away by it. He admitted that the adoption of the general rule might in many cases have a very happy effect, in others its results were directly the reverse; and unless the course which had been entered upon by the Board should be arrested, nothing but wide-spread desolation would ensue.

Mr. Waller said that the Committee of Bills and Overtures had received an overture from the Synod of Northern Indiana, which would be considered as well entitled to the respectful attention of this body. That report differed widely in its spirit and tone from the resolution now proposed for adoption, and if the House were willing to hear it, the proper course would be to agree to the motion to postpone.

Dr. W. L. Breckinridge disclaimed all desire on the part of the Board to suppress inquiry or prevent the fullest discussion; on the contrary, their desire was to throw the whole subject before the Assembly. There was no need of postponing it; let it be disposed of without further delay. Why postpone?—the subject was one of great importance; our feeble churches looked to this Board, which our stronger churches must supply, and if there was anything wrong in the administration of its trust, it was time to sift it to the bottom. Let the overture adverted to be read. Dr. Smith had submitted a communication from himself and Dr. Fairchild, which had been read openly in the Committee; and it was after having heard and listened to that paper with the most respectful consideration that they had recommended the resolution of approbation, which had been objected to. So far from any hesitation in commending the wisdom of the Board in the system of retrench-

ment on which it had entered, his only doubt had been whether they had gone far enough.

It appeared that there were some very large churches, which had been for many years upon the Board—one, especially, consisting of little, if any less than two hundred members, that had been upon its funds for ten or fourteen years; it was represented as being situated in a fine grazing country, and that a church so large and so able should still remain as a burden on the treasury of the Board, seemed to him shocking. Should a fact like that be stated before Dr. Breckinridge's people, when any further demand was made from them on behalf of the Board, they would draw up the mouth of their purses, and nothing more could be obtained in that quarter; and if instances of this kind were suffered to continue, and became generally known, he was bold to say it would operate to cut off all the resources of the Board. It was due to justice, as well as to policy, that such facts should be known. He was for the amplest inquiry. As to the surplus in the treasury, Dr. Jones had sufficiently explained that it was held in reserve against that portion of the year in which nothing came in; and unless some such prudent provision were made beforehand, the Board might be swamped.

Dr. Smith explained, denying that there was any such Church as Dr. Breckinridge alluded to; it must be altogether a mistake. He went into some details—avowing that four missionaries had left the field, giving the great diminution in their allowance as the cause.

Dr. Murray wanted to know whether they had not removed to fields of greater usefulness?

Dr. Smith replied that he did not know.

After some further conversation, the question on postponement was lost.

Mr. Waller moved that the matter of an overture from the Synod of Northern Indiana be substituted for the 4th of the foregoing resolutions. This overture affirms that the Board of Missions is intended to sustain feeble churches, as well as to aid strictly missionary operations, and it proposes that the Assembly recommend to the Board of Missions, in no instance to withhold, or lessen its amount of aid, unless the propriety of

doing so be apparent—stating that the Board of Missions should always pay great regard to the views and wishes of the Presbyteries, in the statements of the Presbyteries as to the amount necessary to sustain the feeble churches in their bounds, and that the Assembly should recommend to the Board to rely with confidence on the liberality of the churches for funds, both to sustain feeble churches and carry on missionary operations.

Mr. Waller desired the most kindly and pacific mode of settling this whole subject; but there was in some portions of the Church a very strong feeling in regard to it: and in the Committee of Bills and Overtures, so wide was the difference of opinion, that he had thought at one time that there must be two reports. But one of the mildest and most conciliating members of the Committee had been appointed as a Sub-Committee, and it was he who reported the resolution, to which the rest of the Committee had agreed. [The Reporter understood him to refer to the substitute.] By adopting it, the Assembly might harmonize all parts of the Church, a discussion would in this way be avoided, which might possibly become of an unpleasant kind. No reflection was intended on the Board of Domestic Missions, none whatever; but there was great sensitiveness on the subject in some quarters.

Dr. Smith disclaimed all purpose of reflecting on the Board. Remembering his personal relations to it, his brother might justly exclaim, *Et tu, Brute!* Yet he wished the Board and its excellent Secretary to consent to some modification in the stringency of the new system.

Dr. Smith here quoted from a letter of Dr. Fairchild, and concluded by deprecating an indiscriminate application of the rules of retrenchment adopted by the Board.

Dr. Magic said that this was a practical matter very hard to manage; there was in it an inherent difficulty. In what the Board had done, it had not at all departed from its original established policy. The idea of perpetuity in the aid granted to feeble churches, had never for a moment been entertained. He admitted that there was a more stringent application of the principle; but the principle was now just what it always had been. And the cases on which it bore hardly were

much fewer than seemed to be supposed. No doubt there were some. There were some old settlements, very small in extent, which had been hanging dependent so long upon the Board that they considered it a great hardship to have their supply of aid diminished. As long as such churches could continue to receive \$100 or \$150 every year, they would continue to lean upon the support of the Board. Such churches needed to be put upon supporting themselves. We should not rashly conclude a policy to be bad because it might work badly in a few particular cases. Dr. Magie had looked into the case, and thought that just such a resolution as had been reported ought to be adopted, and he hoped it would be.

Mr. Stockton thought that the resolution of the Committee covered the whole ground, and was eminently proper. He thought that great discretion should be exercised by the Board, and though he had been much gratified with the general principle avowed by the Secretary in the report, yet he thought it needed care that it did not operate injuriously. The reduction of one-third, or of even one-fourth part from the aid extended to a church, might sometimes operate as a serious injury. There were some churches, however, which thought themselves feebler than they really were, and such would be benefitted, not injured, by an application of the rule. But he thought all that might be safely confided to the discretion of the Board. No doubt many a weak church would need to be sustained from year to year with the utmost care: but if they could be induced to exert themselves somewhat more, it would doubtless be a benefit to their growth and prosperity. He did not think the substitute would accomplish all that was expected from it. He liked the conciseness and the force of the original resolution.

Mr. R. J. McDowell opposed the adoption of the substitute; though it was disclaimed that in its proposal there was any intention to reflect upon the Board, yet the mere refusal to adopt the resolution of recommendation and confidence reported, would seem to admit of such an interpretation. Unless cases were shown that proved the policy of the Board to be injurious to the Church, he trusted the substitute would not carry.

Dr. Smith of Baltimore was in favour of that form of approval agreed to by the Committee on Bills and Overtures. Such a resolution would satisfy the whole Church, but a general approval would not. He thought the Board should look to the opinions of the Presbyteries, and should settle each case on its individual merits, and not apply any indiscriminate sweeping rules.

Mr. Dickson was in favour of the resolution reported by the committee. Ten years ago, such a resolution as the substitute might have been pressed without impropriety; but the state of things in the Church had changed; there were wide tracts of country to be supplied, when the advice of a Presbytery could not be had, because there was no Presbytery there. A Presbytery was very apt to confine its views to the district of country immediately around itself, and not to look beyond. But while it was admitted that each Presbytery was the best judge as to the wants of its own bounds, the Board was the only body that could compare and judge of the wants of the whole. He thought a wide discretion should be entrusted to them; if they abused it, censure them; but do not put a bridle on their action—it would embarrass them. There were in the Presbytery of Washington, from which he came, churches which had received the aid of the Board for twenty years, and were smaller now than at first. This was a wrong state of things. If the sums absorbed by numbers of such feeble churches had been expended at Dubuque, or in some of the rising towns of the far West, it would have accomplished far more for the cause. If the application of the rule produced injury, the churches injured could come here and complain; but surely the growing wants of California and Oregon must be met. If one Presbytery after another should take offence, and withdraw their hands from contributing to the Board, they would soon find their hands wither, and would feel a want of that blessing they withheld from others.

Mr. Baird of Arkansas said it had been his lot, some ten years ago, to fall under the operation of a rule of the Board which had the same tendency with that now complained of. He was then labouring in a church of a hundred years old, and in which there was no prospect that a ministry could ever be

sustained. As a licentiate, he had been ordered there by his Presbytery as a missionary. The Presbytery said they would make up what was lacking for his support, and therefore the Board withdrew its aid, the result of all which was, that he had been started out and compelled to go to the West; and now he occupied a position in Arkansas, where, in a region of 100 by 250 miles, he was the sole Presbyterian minister, or minister of any kind, such as this Assembly would aid or sustain. Under a state of things like this, and while our Church had before it, for its field, the whole world, surely it was better that instead of wasting her means on these old, worn-out, hopeless spots, she should go forth where her energies might be applied with so much more effect for Christ's cause and God's glory. True, if we had funds for both, then both ought to be accomplished; but with what could be raised, he thought it best by far for the Board to go onward. In his own case, he thought retrenchment a very hard policy, but he now rejoiced over its effects on him, and on many beside.

Mr. Edwards wished, before proceeding further, to offer a remark on the overture from Northern Indiana. But before doing this, Mr. Edwards expressed his respect for our various Boards, and the officers placed over them, and especially for the Secretary of the Board of Domestic Missions, on whom he pronounced an eulogium. He also wished it understood that he had no personal interest in the subject. He had never drawn a cent from the treasury of the Board, nor had he been slack in its service; and he desired that all proper respect and encouragement should be extended to the Secretary, yet he should speak his sentiments freely, and hoped not to be misunderstood.

He next proceeded to notice the great conformity between the Resolutions of the Committee and the language of the Report. So uniform was this, as to lead to the remark, that the resolutions were mere formalities, or little better.

While the Report of the Board was marked throughout by the general spirit of onward missionary progress, that of the Northern Indiana Overture was equally distinguished for its conservative character; it went not only for extension, but for sustentation also. When Dr. Chalmers' address to the Free

churches of Scotland on Economics first came out, it was suggested that there ought to be a new Board established in our Church, to be called the Board of Sustentation, and the plan was fast hastening to a head when the Board of Domestic Missions interposed and declared that *it* was a Board of Sustentation as well as of Church Extension; but their recent policy had departed from sustentation, and pressed exclusively for extension—for *progress*. In support of this position, Mr. Edwards quoted this year's Report.

He reverted to the balance of \$17,000 in the treasury, and contrasted this large sum with the pittance allowed to missionaries, several of whom he named, who had built church after church, yet received not enough to sustain them and their families.

He adverted to the complaints addressed to the Board by different Presbyteries, and stated that his own Presbytery had been told that they had contributed only \$15,50 during the last year, and that their amount of aid must come down. They had canvassed the field, and reported the smallest amount that would meet their necessities; yet the Board had reduced their allowance. The Board claimed to be responsible to the Assembly alone, and was cutting itself off from the Presbyteries, and chilling their affections; and when the Presbyteries applied to the Assembly to know whether this Board was to exercise an unlimited and absolute discretion in the application of the Church's funds, it was announced that the Board must be entrusted with a discretion, and there had been an emphasis laid on the declaration, which rendered it injurious and offensive.

He referred to a mistake in crediting the contributions of one church to another on the books of the Board, and to the consequent censure on those who did not deserve it. He also went into some detail of cases in which the Board had refused what he contended they ought to have granted; observing that the people at the West noticed straws as showing the current of the wind. It was time this Board understood that the Presbyteries had not created a "Third Estate" in the Presbyterian Church, independent of Synods and Presbyteries, but that they were but a Committee of the Assembly, and the Church's

agents, not her rulers. They had ignored conservatism, and disregarded the wishes of the Presbyteries, and if they continued the course they had begun, the churches all over his portion of country would become alienated; the course had already sent great distress into many families.

Mr. Cunningham said, that with all respect, he must, nevertheless protest against such language and such principles. The brother had named churches which had suffered disaster from the retrenching policy of the Board, and the inference meant to be drawn from that fact was that the operation was unjust, and that they ought rather to have received augmented aid. But did the Assembly know their strength; how long they had been receiving aid; and whether they ought to have received it? Mere disaster in particular cases furnished no proof that the policy of the Board was wrong. There were churches whom you could not injure more than by affording them aid. What they wanted was not indulgence, but stimulation, to bring out their latent strength. After the Board had been putting forth its hand and aiding a church for ten or fifteen years, was it not time that they should ask that church whether they could not prune the amount of the subsidy a little? If the Board did not make inquiries of that kind, in quarters where they were needed, he for one would withdraw his mite from its income, and so would many more.

He here adverted to the case of one of the churches mentioned by Mr. Edwards, which, after receiving the aid of the Board for nine years, had, last year, according to his own showing, contributed toward its funds but \$72; and yet such a church could turn round and reproach the Secretary of the Board, and remind him that he was nothing but an agent of the Assembly. True, he was the Assembly's agent—and the Assembly expected that he would see the churches did their duty before he granted them the alms he was set to dispense.?

Mr. Edwards would state that while they contributed but \$72 to the Board of Domestic Missions, they had spent over \$5000 for congregational purposes.

Mr. Cunningham resumed—The brother complained that the Board had not respected the wishes of the Presbyteries. He did not speak out the whole meaning, but threw out insinua-

tions, and used language which cast unjust and unmerited censure on the Board. The Assembly was requested to say that "the Board should respect the wishes of the Presbyteries." What did that mean? Why, just that the Presbytery had asked for aid, and the Board had retrenched the amount some ten dollars; and for such an offence as this, the Board must be told that they disregarded the wishes of the Presbyteries! and that they were alienating the Presbyteries! Did he mean that the Board must give any Presbytery whatever it pleased to ask? If that was to be the rule of proceeding, the Board would soon be bankrupt. Mr. Cunningham affirmed that the Board *had* respected the wishes of the Presbyteries, and had aided them to the utmost point of its ability. If there was one feature in the report which commended it to Mr. Cunningham's heart, it was this very system of retrenchment with a view to make our churches self-sustaining, and if the Board should depart from it, the contributing churches would depart from the Board.

The debate on this matter was very protracted. Rev. Dr. Junkin spoke in opposition to the course pursued by the Board, and the resolution of the Standing Committee of the Board commending it for its wisdom and prudence. He called for the reading of the resolutions reported by the Committee of Overtures, demanding the sustentation of churches, as well as strictly missionary operations, and requiring the wishes of the Presbyteries as to appropriations, to regulate in a great measure the action of the Board.

Dr. Murray took the opposite side. He commended the principle on which the Board was acting, in cutting short its supplies to feeble churches, that made no increase, and applying the money where it produced a better effect. He illustrated this by the case of a merchant who established a partner, first at Pittsburgh, but finding he could do better at Zanesville, sent him there, and thence transferred him to St. Louis, where he did best of all. This was the policy of men in secular affairs, and was wise: why not in spiritual and ecclesiastical? If the Board should pursue any other policy, he for one, must vote against the resolution of confidence. He referred to a case in the Synod of New Jersey, an old and numerous body,

where the question of approving this policy was carried against the Board, and against his opposition and protest.

The Board would be censured if it did not take this course, and censured if it did; what was it to do? He insisted that it must regard the whole field, and with an eye to the Judgment, must apply the funds under its trust where they were likely to do most good. He referred to a certain old church in New Jersey, which loudly complained that no missionary was sent to it, although it was a great coal district, and had boundless riches under ground; but the Board's reply was, that they had neither the men nor the money at that time at their command. The present system had had a salutary effect in his Synod. An ancient, hoary church, long on the hands of the Board, had become self-sustaining not only, but a contributor. He could tell the Assembly, that if the Board should abandon the course so much complained of, some of our wealthiest churches would abandon it. It had been threatened, that unless the Board changed its policy, the Synod of Virginia would set up for itself—well, suppose they should, would they be any better off than now? Where would they get any more money? If they left the Board, they would sever the artery through which their life-blood was supplied. Dr. Murray concluded by exhorting brethren to cling together, to put entire confidence in the Board, to pray to God for it, and if they thought that in anything it had acted unwisely, tell the brethren, but tell them in a mild and Christian spirit.

Mr. Waller spoke at length and with great earnest against the resolution. If the resolution proposed by the Committee on Bills and Overtures could be adopted, he thought all might be harmonized. He would heartily vote for approving the motives, zeal, and fidelity of the Board, but adopting resolutions approving the present policy of retrenchment, and putting a *carte blanche* into the hands of the Board, to give or withhold money at its own absolute discretion, and that in the face of earnest remonstrances from Synods and Presbyteries, he never could vote for.

Mr. Edwards said he thought the House were meeting a great evil, viz: the tendency in our Boards to centralization. There was an overshadowing central influence; and its existence

might be traced even in the illustration used by Dr. Murray. If that illustration applied, then the Board had the same power of arrangement as the partner in Philadelphia had over the location of his partner in Pittsburgh or St. Louis. These Boards were not ecclesiastical existences, and yet they were exercising the same power as a Presbytery. It had, however, been said that the Secretary was only obeying the orders of the Assembly. Yes, but he had yesterday shown that these orders were all of his own penning. They all emanated from him. He should like to know whether, in a previous meeting of the Board, the Secretary had not expressly said that he repudiated the sustentation principle? In carrying out his own views, he had got the Assembly to adopt them. Mr. Edwards wanted to be set right. All expressions of personal kindness and confidence were, as he said yesterday, to be taken for granted; but the real difficulty in the case was, that the Board had usurped the power of the Presbyteries. He went into some details as to Fort Wayne Presbytery, all whose statements had been disregarded.

Dr. C. C. Jones, the Secretary of the Board of Domestic Missions, was introduced to the Assembly, and addressed it at length in reply to objections which had been made, and in full explanation of the policy of the Board.

Dr. Jones commenced by remarking that he was here at the request of the General Assembly, to make some statements in relation to a subject which had occupied its deliberations for two days past. And in the first place, he must express to the Assembly in the name of the Board of Domestic Missions, the highest gratification both they and himself had received from the course of the discussion; it gave them a great deal of satisfaction to observe the openness and candour which had distinguished the views put forth on both sides during the past debate. It was their undoubted right, as it was that of every Presbytery, and every member of the Church, on all fitting occasions, to examine into the economy of the administration of all those who in their name, and as their agents, conducted the business of the Church.

So far as the Board of Missions was concerned, everything was open to the freest examination. They desired their mode

of operation to be fully understood, well assured of this, that the good sense and piety of every friend of Zion would in the end settle down on that policy which had been pursued in the Presbyterian Church *ab origine*. They held this doctrine, as a Board, that neither that nor any other of the Church Boards was either a first, a second, or a "third power," in the Church. They were only a Committee of the Assembly. The Assembly could make, and could unmake them, and it was theirs to keep their own servants in the right path. They had no desire to exercise powers which never had been granted to them.

To say that the Board was infallible, would be saying what was not true—all made mistakes; but one good thing about it was, that where mistakes were discovered they could be rectified. The Board was glad to rectify them: and when through inadvertence they had injured any church, they were prompt to make the *amende honorable*, and to repair the injury, so far as it could be done. The Board was composed of honorable high-minded ministers and elders; who were not assumptive, and not above receiving and profiting by advice. Many of them were business men of great experience and the highest character, who sacrificed time very valuable to them, and sacrificed it freely, devoting it most heartily to the benefit of the Church, and the promotion of Christ's cause in the earth.

Dr. Jones had made these preliminary remarks in order that the Boards might be set right as to their own views of the position they occupied. They were Committees of the Assembly—their rules prescribed by the Assembly, and they were fully responsible to the Assembly, and all their doings liable to be investigated. Dr. Jones was glad of it. He would not have it otherwise. He was against irresponsible power anywhere—in the Church as well as out of it. Hence the discussion had been highly agreeable to him, as developing our interest in the missions of the Assembly, which had cheered his heart. Located at the desk, from week to week, and speaking to his brethren only through the quiet medium of the pen, he desired to see their faces, and to know by personal interview how they felt toward the missionary cause. And he rejoiced that every man here had given undoubtable evidence that the work of Domestic

Missions was dear to his heart. He thought the whole discussion would eventuate in doing much good to the cause.

It had, if he remembered right, been said during this debate, that the Board of Missions was under the control of the chief executive officer of that Board. He had not so understood it. If the remark had been intended to apply to the humble individual who happened now to occupy that position, he was not conscious of it, and had certainly never sought it, nor would he ever knowingly seek any other power but that which a kind Providence should be pleased to confer through the operation of a clear judgment and a rightly directed heart. If any man possessed a clear head and a clean conscience, as long as that man stated or proposed what was clearly right, he was prepared to follow him; because he did not follow him, but truth, of which he was but the exponent. He was prepared to defer to such a man, and to bless God for the opportunity to do so. And as to the manner of doing business in the Board, they were all intelligent, independent men, who met from month to month, and openly discussed the affairs committed to their management; they listened attentively to statements and returns, and gave their opinions pro or con, and as often followed the advice of one as of another. They threw their intelligence into a common stock, and came to their conclusions with much unanimity.

As to his being a Pope, his political principles, as well as his ecclesiastical predilections and associations, give him a very slim chance, should he set up for such a dignity; and besides, he would have too many competitors. (Some laughter.) And, in the second place, Presbyterianism itself was so thoroughly and radically republican, that the mightiest who should engage in such an attempt, might be very sure of being speedily prostrated.

Let him next direct the attention of the Assembly to another thing that had been made a subject of remark, and that was the nomination of members for an ensuing year. A list of such nominations had usually been brought forward by the Committee of the Assembly who had charge of the Board's Report. It was previously put up for inspection in some public place in the church, where all might inspect it beforehand—and every

member had a perfect right to nominate whom he pleased. All was open and above board. And so far from getting in those men only who were agreeable to a single individual, the men were selected here and there, and everywhere; and, in fact, it was a very good thing in practice, that there was this diversity—and for himself he would fully as leave, if not “a little leaver,” (to use a child’s phrase) that there should, at times, exist different and opposite opinions in the Board, as it served to elicit truth.

As to the objection, that the Board gave no answers to communications as to what had been called, by some, its new policy. It was true that the Board had seen such communications, both anonymous and over highly respectable names; but he had never been directed by the Board to reply. He did not feel called upon to answer anonymous communications on any subject; it had been his practice through life never to notice them. Nor were others, which appeared in the public prints, and with names to them, always to be replied to; the question was, whether it was right, expedient, or necessary; and if not, they let it go. Such things might make some impression at the moment, but quickly passed away. If a man meddled with strife that did not concern him, or undertook to set all his neighbours right, his task would outlast the days of Methuselah. There was no necessity; the whole economy of the Board had been explained fully by the publication of an article that had extensive circulation, and the monthly report of the Board was extensively read. Dr. Jones was not much given to writing in the newspapers—he abhorred controversy, and would not touch it; yet the spirit of a man was there, and when the thing had to be done, they would do it—that was a settled matter.

Another remark had been thrown out—he did not know that he understood it; but it had been intimated that a threat had been made by the Secretary of the Board, that if the Board did not conform itself to his views, he would resign. This was all news to him. He had not heard of it before. No members of the Board had ever told him of it; and it was profoundly new.

Dr. Jones next alluded to some intimation that the Synod of

New Jersey was dissatisfied with the course of the Board, and would probably withdraw from under its care.

Dr. Murray distinctly disavowed for the Synod any such purpose.

Dr. Jones was glad to hear it. He noticed what had been said of some other Synods, and went into some statistics to show that the Board was largely in advance to many of them, and giving it as his advice that if they wanted these feeble churches sustained, they had better pause a little before they withdrew. He noticed these particular cases, in order to show that the Board was trying to do its duty; and he put it to the Assembly to say when the Board was pressed with applications for missions from all quarters of the country, especially from the South and from the South-west, whether it was not right to examine a little into the condition of things in these old and feeble congregations, and to ask whether they could not begin now, and take care of themselves? and whether if they should not do so, they would not be directed to duty? They must do it; the path of duty was perfectly plain. He stated and explained the mode of supplying and paying ministers either independently or through the Presbyteries. In some cases the Presbyteries sent to the Board all moneys collected in their bounds for Domestic Missions, and made application to the Board for missionaries; the Board met them and made up whatever was needed to pay them. In other cases the Presbytery raised on the ground what was needed, and applied to the Board to commission the persons employed; and the money raised went through the accounts of the Board. After some further explanatory remarks, he went on to state how the business was conducted in the office. When he came into office the whole system had to be remodelled. As soon as he could get competent clerks, he had a new set of books opened, on the double entry system; and the accounts were now so fully methodized, that a person who understood book-keeping, could begin at one end and find out, by going through, every thing that had been done. He had himself been bred in a counting-room; and he would say, that if accounts were to be kept straight, rules must be strict, and strictly enforced. Their Treasurer was a thorough merchant and accountant.

In the matter of the reduction, the Board found itself between two fires. Some Presbyteries and members said to them, reduce your salaries, or we quit: while others have said, if you go on with your reductions we must quit. Which would the House recommend them to do? What ought they to do? Just what they had done. They should go on, kindly, but firmly, and do their duty to the whole Church.

As to the surplus of \$17,000, of which so much had been said, he had not thought it would give brethren distress to learn that they had money wherewith to pay their debts. For himself, he had felt very much pleased when the Treasurer came to him and announced the cheering fact. How the surplus got there he had already explained. It arose from additional contributions on the one hand, and from the fact that fifty-six churches within the last year had ceased to be dependent on the Treasury for a single dollar.

This was a clear saving: it put the Board on its legs and enabled them to lift up their faces to heaven and thank God that they "owed no man anything." And after all, this was but a working balance, ready to meet those months of the year when comparatively little came in. It belonged to our missionaries and they would get it as their stipends became due.

Dr. Jones then took up the subject of aid to feeble churches, and went, in substance, into a re-declaration of the grounds of the procedure of the Board in gradually reducing these allowances, with a view to rendering them self-sustaining, which he had made in his Report to the Assembly, and which have been already very full reported.

He contended that this was no new policy; that it was due to the existing state of the Church; was wise and righteous, and had received the Divine blessing.

Mr. Halliday thought the question had been sufficiently debated, and, therefore, called the previous question, which was sustained, and the contested resolution was adopted.

A motion being made to append the resolutions submitted by the Committee on Bills and Overtures, to those on the Report of the Board of Missions, on motion the subject was laid on the table. Mr. Edwards gave notice that he would enter his protest against this decision.

We have given much space to the record of the debate respecting the Board of Missions, because we regard the principles involved of general and permanent interest. The two main points at issue were, the relation of the Board to the Presbyteries, and the principle that the Board is a missionary and not a sustentation organization. As to the former of these questions, it seemed to be contended for, on the one side, that the Board was bound to obey the Presbyteries as their agent in the appropriation of the funds under its control; and on the other, that while great respect is due to the wishes and resolutions of Presbyteries, the Board is the final judge, as to what churches shall be assisted, what shall be the amount of the aid furnished, and how long that aid shall be continued. Perhaps the truth, as commonly, lies in the middle. The Board cannot be under a hundred masters, each having the right to say what is to be done with money derived from the whole Church. The Board is intrusted with a certain income, to be appropriated for the support and spread of the gospel. They must of necessity have a large discretion in the disposition of this income. They must distribute it, not agreeably to the wishes of a Presbytery limiting its views to its own necessities, but agreeably to the relative necessities of the whole Church. This is plain, and, therefore, whenever a Presbytery recommends a particular church to the Board for aid, it is competent for the Board to decide whether, consistently with other demands, they are able to furnish the required assistance, and to what extent. As to the question of their *ability* to afford aid in any given case, the Board must be the judge. But as to the question whether a particular church *deserves* aid, whether it ought to sustain itself, or if not able to do so, be abandoned to its fate, the case is very different. The ability to decide, and the right to decide these questions, as it seems to us, are with the Presbyteries. It is evident that a central committee of a half dozen brethren in Philadelphia cannot know the circumstances of every missionary church in the country, and be able to sit in judgment on the question what each can do in the matter of self-support, and whether the post is worth maintaining or not. Besides, it is the prerogative of the Presbyteries to judge of all questions of this nature respecting the churches within their own bounds.

For the Board to say, we *cannot* aid a church, because we have not the money, is one thing. But to say, we *will not* aid it, because we think it ought to sustain itself, is a very different thing. In the one case, the Board keeps its place as the agent of the Church, in the other, it sets itself over the Church, by putting up its judgment against the judgment of the only competent tribunal for the decision of the matter. It is analogous to the case of the Board of Education. That Board is not bound to aid every young man recommended by the Presbyteries. On the questions how many candidates it can assist, and to what extent it can aid them, the decision is with the Board. But it cannot sit in judgment on the decisions of the Presbytery and reverse them, and say, we *will not* assist a candidate whom you pronounce worthy, because we think him unworthy. This would be to invest the Executive Committee of the Board of Education with Presbyterian powers over the whole Church. If a Presbytery pronounces a man worthy, the Board of Education cannot refuse to aid him on the ground of his unworthiness, though it may on the ground of the lack of funds. In like manner, the Board of Missions may decline aid to a congregation recommended by a Presbytery, on the ground of the want of funds, but not on the ground that it does not need aid, or ought not to have it. This principle secures the Board its independence, and full discretionary power in the control of its funds, and at the same time it secures the Presbyteries in the exercise of their undoubted right. It is the actual or apprehended disregard of this principle on the part of the Board, which seems to have excited so much opposition in various parts of the Church. To have a committee in Philadelphia sitting in judgment on the question, whether a church in Indiana ought to be assisted, or should sustain itself, and reversing the decision of its Presbytery as to that point, and to claim and exercise the same power over every Presbytery in our connexion, may well excite opposition. How long would the Church tolerate the Committee of the Board of Education, rejudging the judgments of all the Presbyteries as to the qualification of candidates for the ministry. We do not know that the Board of Missions claim the power to which we object; but if they do, as the Assembly has repeatedly sustained their

course, the remedy is to be found in friendly discussion, until the views of the Church are settled, and then they will not fail to express themselves through the Assembly. We repeat the statement of what appears to us the true doctrine, that it may be distinctly apprehended by our readers. The Board of Missions has the right to the distribution of its funds at its own discretion, and may, therefore, decline to aid a church recommended by a Presbytery, on the ground of the want of funds. But it has no right to set its judgment over that of the Presbyteries, as to whether a given church ought to be aided. The question how much money can be granted to a particular field, rests with the Board; but the question, what churches within its own bounds shall be aided, rests with the several Presbyteries. And we think the practical recognition of this clear distinction, would go far towards producing harmony and cordial co-operation, instead of growing discontent, such as was manifested in the Synod of New Jersey last fall, in several of the Synods of the West, and on the floor of the General Assembly.

As to the second question, the difference of opinion seems to be this: The Board on the one hand appears to regard itself as almost exclusively a missionary institution, designed to aid in the formation and support of new churches. If, after due trial, such churches do not become self-sustaining, they are to be dropped, and the funds appropriated to more productive fields. On the other hand it is contended, that the object of the Board is two-fold, the formation of new churches and the support of feeble ones. The most zealous advocates of the missionary character of the Board would not deny that the support of feeble churches, however long established, came within its legitimate province; and the most zealous of the other side would not deny that the proper missionary work was the primary object for which the Board was instituted. The difference seems to relate to the relative importance of these two objects. The complaint is, that the Board is regarded too exclusively as a missionary institution, and that churches are abandoned, at its discretion, who do not within a certain time promise to be self-sustaining. It is certainly competent to the Church to found an institution whose exclusive object shall be the support of

missionaries, as distinguished from pastors, and from whom aid shall be withdrawn as soon as a church is organized and a pastor is settled. But it will not be asserted that our Board of Missions is such an institution. It was designed for the two-fold object of founding new churches and aiding in the support of feeble ones. There would be no room for dispute as to how far the latter object was to be prosecuted, if the relation of the Board to the Presbyteries were regarded in the light in which we have presented it above. It rests with the Presbyteries to say how long the churches within their bounds shall receive aid, because they alone are competent to form a correct judgment, and to them belongs the right of judgment. But besides this, we fully agree with those brethren who contended against making "self-sustentation the great principle of our missionary operations." We hold that this is unscriptural, unjust, and unwise.

It is unscriptural, because the Lord has ordained that "they who preach the gospel shall live by the gospel." It is a clear principle of the word of God, binding on the Church, that every minister devoted to his work is entitled to a competent support. It is no less clear that the duty to provide such support rests on the whole Church, and not exclusively on the particular congregation whom the minister may serve. This duty arises from the unity of the Church, and from the command of Christ to preach the gospel to every creature. This command binds the whole Church, and in reference to the whole world. It is clearly the duty of those who are able to secure the gospel being preached to the scattered thousands in our Western States, and this duty surely does not cease to be obligatory in reference to those who, though unable to sustain a minister, organize themselves into a church and contribute what they can to his support. We cannot but regard, therefore, as unscriptural, the plan of casting off all churches who are too feeble to sustain themselves, or of insisting that every minister should look exclusively to his own congregation for support.

As this plan is unscriptural, so also is it eminently unjust. Justice does not demand that the income of all preachers of the gospel should be equal, for the difference in the expense of living in different places and other circumstances render this

impossible. But it does demand that every minister should have a competent support, and that one should not be left to starve while the others have more than they need. On what principle of justice can it be defended, that ministers of the same church, serving the same Master, doing the same work, devoting equal energy and talent to the same cause, should be allowed to want the necessaries or comforts of life, while others are sustained in affluence. We know it is said, as we have heard it said, that men, to be ministers and missionaries, should be willing to endure hardships, and to make sacrifices in the service of Christ. This is very true, but it is true of all ministers, not of a particular class of them. All the hardness ought not to be thrown on the backs of the devoted and the self-denying. The government may order one officer to the smooth waters of the Mediterranean and another to the Arctic ocean, but it extends its fostering care alike over both, and secures for each a competent support. It does not first establish the principle of self-support, and then place one in a paradise and another on an iceberg, and expect to prevent all remonstrance from the latter, by telling him, "A soldier must endure hardships." Where there is equality of labour, of service, and of responsibility, let there be, as far as possible, an equality not of income, but of support. As this scheme is unscriptural and unjust, so it is eminently unwise. It is unwise so to cramp our younger ministers that they are unable to procure books, or to secure time for study. It is unwise to force them to devote so much of their attention to the means of support. Hundreds of our ministers are obliged to give one half or two-thirds of their time to make a living for themselves and their families. It is unwise to make preaching the gospel to the poor a penalty; to punish those who undertake that service with poverty, and force them to forego the privilege, or to see their wives sinking into domestic labourers, and their children growing up without the means of cultivation. It is unwise to pursue a system which must produce heart-burning and discontent in a large class of our ministers. They cannot but feel, and they do feel, that they are the subjects of a great practical injustice; and when they see their more favoured brethren voting that every church must be self-supporting; that the

minister of a poor congregation must be contented with a poor living, they cannot help feeling aggrieved. And finally and especially is it unwise for Presbyterians to confine their preaching to a certain class of the people. The determination that every Presbyterian church shall sustain itself, is a determination that we will preach the gospel only to the rich, or, at most, to those who are able to pay for it. Woe betide us, whenever any such determination shall receive the deliberate sanction of our Church. It is already our reproach, that the poor are excluded by our system from our churches; that our plan of making each congregation sustain itself, thus throwing the support of the preacher upon the hearers, shuts our church doors, even in our cities, upon thousands. This is a novel principle. It has no sanction from Scripture or from the practice of God's people. In no age and in no country has the Church acted on the principle that every separate congregation should sustain itself. This was not the practice of the first centuries, nor of the middle ages, nor of the period of the Reformation, nor of any of the churches of Europe, nor of our noble brethren of the Free Church of Scotland. We do earnestly hope the Presbyterian Church will save itself from the reproach and curse of being only for the rich. We do not see how this result is to be avoided, if the principle is to be carried out, that every congregation must support its own minister.

No complaint was made on the floor of the Assembly, and we have heard no complaint, as to the spirit, the ability, or enterprise, with which the service of the Board of Missions is conducted. The only difference is, as to the principles which should control its action. These principles can only be settled by free discussion. We hope, therefore, that the matter will not rest with the decision of the last Assembly, but that the discussion may continue until some plan is hit upon which shall satisfy all parties. Such plan, we are persuaded, while it secures the proper independence and discretion of the Board in the distribution of their funds, must preserve to the Presbyteries their right of saying to what churches the aid granted shall be applied, and how long that aid shall be continued. It must also secure from want those who are honoured of God in being called to preach the gospel to the poor.

Theological Seminaries.

The Rev. Dr. R. J. Breckinridge presented several reports at different times, from the Standing Committee on Seminaries. One of these related to the existing institutions. First, the Union Seminary in Virginia: the relation subsisting between the General Assembly and the Union Theological Seminary are of an exceedingly intimate and responsible kind. As appears from the Minutes of the General Assembly for 1826 and 1827, this body has a "negative on all appointments to the offices of Professors and Trustees," and "on all general laws and rules adopted for its government;" the right, if it shall appear that in any respect it is so managed as to be injurious to the interests of truth, piety, and good order, "of appointing visitors to examine into the state of the Seminary, of requiring the dismissal of any unsound Professor, and, in case of refusal, to take such other steps as may be deemed necessary in the case." The bodies controlling said Seminary, are therefore required "annually to send up to the General Assembly a detailed report of all their transactions relating to the Seminary," disapprobation of which by the Assembly, renders them null and void. The authority thus vested in the General Assembly entitles that important institution to a share in our attention, confidence, and co-operation, which, we are persuaded, it has never enjoyed. The Committee finds nothing in this report requiring special notice; and would recommend the adoption of the following resolutions: 1. Directing the report to be printed in the Appendix to the Minutes. 2. That this Assembly declares anew its full confidence in the management of that important institution, and hearty concurrence in the measures used to extend its sphere of usefulness, and place its interests on a permanent basis.

Mr. Van Zandt, of Virginia, made a brief statement in relation to the Theological Seminary at Prince Edward. He was glad the Committee on Seminaries had discovered the fact that that Seminary had not received from the Assembly the fostering care to which it was entitled. The people of Virginia re-

garded it as of great value and importance, and so did many in North Carolina; but it had been suffered to slide into the shade. An impression seemed to prevail at the far South, and in the North and West, that Union Seminary was extinct, or at least in the last stages of a precarious existence. He wished to counteract that impression by a statement of facts. Although this institution had not been favoured with the patronage of the Assembly, yet so far from its dying, or being likely to die, its prospects were brightening daily. Sixty thousand dollars of well vested funds; buildings and accommodations for from fifty to seventy-five students; a Faculty of from three to five Professors, and ample extent of land all around it, were among some of its advantages. There were now three Professorial Chairs—two had been possessed for many years—there was now a third. Efforts were making, with good prospect of success, for the establishment of ten Scholarships, similar to those in Princeton Seminary. He wished the Assembly to understand that there was such a place as “the South.” Though it was neither beyond the Alleghany mountains, nor north of Mason and Dixon’s line. Union Seminary was the child of prayer, and its interests had been fostered by men whose names had long been held in honourable remembrance. Its corps of Professors were second to none; and it enjoyed the perfect confidence of the neighbouring Synods, who felt a great interest in its prosperity.

Mr. Van Zandt offered these statements, that this institution might be kept in remembrance when the Assembly came to discuss the question of the position of a new Theological Seminary.

This part of the Report was then adopted.

The next portion of the Report was then taken up, and is as follows:

Resolutions presented by the Committee on Seminaries, in reference to the Western Theological Seminary, were adopted:

1. Expressive of the gratification of the General Assembly at the continued prosperity of the institution, and commending it to the prayers, confidence, and patronage of the Church, as well adapted to answer the great objects of its establishment.
2. Rejoicing in the success which has crowned the efforts of the

Board in liquidating all its pecuniary liabilities, and in completing the endowment of three Professorships; and reversing the recommendation of the last Assembly to the Board, to endeavour, as soon as practicable, to endow a fourth Professorship, and also to erect houses on the Seminary grounds for all the Professors. 3. Regretting the resignation of Dr. Alexander T. McGill, Professor of Ecclesiastical History and Church Government, where his services have been so long, so acceptably, and so usefully enjoyed; and that it is absolutely necessary for the best interests of this institution, and of the Church, that said Professorship be filled without delay. 4. That the request of the Board, to be permitted to extend the term of vacation two weeks beyond its present limits, be granted.

A brief conversation arose as to the language used in relation to the resignation of Dr. McGill; but no alteration in it was made.

The third portion of the Report was next taken up, which relates to the Princeton Seminary, the first part of which, relating to the Scholarship Fund, was referred to the Committee on Finance; the remainder, which was then adopted, recommended that, inasmuch as the Rev. E. P. Humphrey, D.D., having declined the appointment tendered him of the Professorship of *Pastoral Theology, Church Government, and the Composition and Delivery of Sermons*—this is a suitable time to make an election to that Chair, and that it be done according to the prescribed mode; and that the term of service of *seven ministers and three ruling elders*, Directors of the Seminary, expiring at this time, that this number should be elected. It was also

Resolved, 1. That the Reports of the Directors and Trustees of the Seminary be printed in the Appendix to the Minutes.

2. That the Assembly views with great satisfaction the evidences of the continued prosperity of this important Institution, contained in the official Reports laid before it; and, encouraged by the smiles of God so long enjoyed there, exhorts all who are in any way connected with it, to continued faithfulness in the great work in which they are engaged.

The last portion of the report, relative to the formation of a new Theological Seminary in the West, states that the papers from the various bodies and various parts of the West, on the subject, which had been already before the Assembly, had been considered by them. It also adverts to the importance of the object aimed at, and then proceeds to state that the whole region interested in this enterprise—so far as it is Presbyterian at all—appears, before this Assembly, not only voluntarily, but emphatically pledged—1. To the point that the Assembly ought to establish an additional Seminary of the first class in the West. 2. That the Assembly itself ought to determine, by a vote of its members, at this time, the place where it should be built up. 3. That no other Theological Seminary shall be set up or carried on, in the same general region, by our judicatories or people, if the Assembly will now do what is desired of it, in the premises; at least until the project of the Assembly shall have had a full trial. The Committee is therefore of opinion, that the call of God's providence is clear to the Assembly, and that it should now go forward in dependence on Divine strength and guidance in so great an enterprise. It therefore recommends the adoption of the following resolutions:

First. The Assembly will now decide, by a majority of votes of its members, at what point in the West a new Theological Seminary shall be established by it.

Second. It will, by God's help, establish at the point to be thus designated, and with the least possible delay, a new Theological Seminary of the first class.

Third. The Committee on Seminaries is charged with the duty of laying before this Assembly, in the meantime, and with the least practicable delay, a plan for the endowment of said Seminary, and for raising the funds necessary for setting it up and sustaining it.

Fourth. The same Committee is charged with the further duty of laying before this Assembly a plan for the organization of the Seminary itself, as to Professors, Directors, Trustees, students, and the course of studies.

The first resolution, determining to fix the location of the new Seminary now, being read, it was adopted, leaving the blank unfilled which designates the place for the Seminary.

On motion of Dr. R. J. Breckinridge, it was resolved to proceed at this time to fill the blank.

Nominations being called for, Dr. Wood nominated New Albany; Mr. McKinley, Peoria; Mr. Young, (by order of his Synod) St. Louis; Mr. Smith, Nashville; Mr. Pharr, Danville; Dr. Lord of Ohio, Cincinnati.

On motion of Dr. Murray, it was agreed that the claims of the respective places nominated be stated to the Assembly previously to taking the vote.

The real contest was between New Albany, St. Louis, and Danville.

In favour of New Albany, the Rev. Dr. Woods made a long and effective argument. The principal points urged in favour of the selection of New Albany were: 1. The fact that an institution already existed there, under the patronage and control of seven Synods. This Seminary had, by a vote of its Directors, and with the sanction of the Synods, been offered to the General Assembly, with all its appurtenances and endowments. It was evidently better to accept that offer, and to build on a foundation already laid, than to commence elsewhere entirely anew. 2. Its geographical position was favourable. It stands in the centre of the great basin east of the Mississippi, and west of the Alleghenies; nearly midway between Pittsburgh and St. Louis, and Chicago and Nashville. It was, therefore, easy of access to all the people for whose benefit the new Seminary was specially designed. 3. Its being within the limits of a free State, and on the borders of a slaveholding State, makes it neutral ground; the precise locality to which the North and South could, with equal confidence, send their young men to be educated. 4. The Seminary was already partially endowed; property to a very considerable amount must be sacrificed, if any other location should be adopted. The total amount of property belonging to the Seminary was \$50,000. 5. The location had been deliberately fixed upon by a convention held in 1838, and had commanded the general approbation of the West from that day to this. If the West was to have, and to sustain the Seminary, the West should determine its location. Public sentiment in the West, it was contended, was

decidedly in favour of New Albany. 6. The place is healthy, and the expense of living is small.

The claims of St. Louis were ably advocated by Rev. Samuel McPheeters, who gained great credit by his whole bearing during the discussion. Though it was his first appearance as a member of the Assembly, and though he was opposed to some of the ablest and most experienced men in the Church, he is universally regarded as having done full justice to the cause he advocated. The great arguments in favour of St. Louis were: 1. Its central geographical position, not so much for the population that now is, as for that which is to come. It is the centre of the great valley of the Mississippi; and of easy access from all portions of that immense region. 2. It was not only the geographical, but the vital centre. Thither all streams tend; and thence controlling influences must flow forth. The Ohio, the Mississippi, and the Missouri meet at St. Louis, and bear on their waters not only the commerce but the life of the West. Where these great rivers meet must be not only the centre of wealth, but the centre of influence. 3. The Romanists, wise as serpents, see all this, and are making St. Louis their head-quarters for the whole West. Presbyterians should not yield the ground to them. The presence of Romish institutions in that place, was a strong reason in favour of our making it the seat of a general Theological Seminary for the West. 4. The Seminary, if placed at St. Louis, would have its own sufficient field whence to draw its resources of money and students, without interfering with any other existing Seminaries, which, it was contended, could not be said of any other proposed location. 5. There was every reasonable prospect of an adequate endowment. Fifty thousand dollars had been pledged, but a much larger sum would doubtless have been offered, had the question been seen to turn on the ease of endowment. 6. The Synod of Illinois, it was stated, preferred St. Louis, and another Synod had unanimously endorsed the resolution in favour of that location. The Assembly, therefore, might be assured that a large part of the West would be gratified by a decision in favour of that place.

The claims of Danville were urged by Drs. R. J. and W. L. Breckinridge, at great length, and with all the ability for which

they have long been distinguished. They began by urging objections to the other places named. As it regards St. Louis, it was said, it was situated at the very verge of the population whose interests were intended to be served. Kentucky, Tennessee; Illinois, Indiana, Ohio, Michigan, all lie to the east of that position, while to the west of it there are only the State of Missouri and the wild Indian region. For generations, St. Louis must be as much on the western, as Pittsburgh is on the eastern border of the mass of population in the Mississippi valley. 2. The expense of living in a large town would render the support of the professors and students far more burdensome to the Church than in either of the other locations. 3. Strong objections were made to large cities as places for theological seminaries. 4. The fact that the Synod of Missouri is numerically a small body, and that the territory within its limits is almost entirely missionary ground, rendered it very undesirable to throw upon that part of the Church the burden of founding and conducting a first-rate seminary. The brethren and churches there had more than they could do in supplying the demands already existing among them. 5. The delegates from Missouri on the floor of the Assembly were not united—some of them were the open advocates of a different location.

As to New Albany, it was argued the experiment had been tried and failed. Dr. R. J. Breckinridge said: The Seminary at New Albany had been a matter of effort with the West for the last twenty-five years. During all that length of time, she had been trying to build up a seminary, of which New Albany was the general representative and the general legatee. And what had been the result of these twenty-five years of labour, all under the same control, and all on the north side of the Ohio river? A dead failure; a failure; a dead failure—absolute and thorough.

Dr. W. L. Breckinridge, after referring to his zeal in behalf of the New Albany Seminary, and passing a high eulogium on its professors, said:—But the whole aspect of the institution had changed—it had run down—nor could anything else be made of it. The thing had gone down: it had come, if not to what the wagoners called the “dead balk,” it was very near, and all expected it would come to a dead stand-still. He said

these things with pain; but the brethren of this Assembly would be misled if they should think otherwise. New Albany was at a dead stop. The brethren were disheartened; they had nearly lost all hope. Even the beloved brother (for he was a good and beloved brother), who had so ably advocated and defended that seminary, could not conceal the fact that he was disheartened. The condition of the institution resembled that of a once prosperous merchant, whose affairs, by one misfortune after another, had run down, and who apprehended that he was, or should soon become a bankrupt. It was not, necessarily, his own fault: he might be perfectly blameless in the whole matter, but still the fact could not be concealed that he was insolvent and must wind up his affairs. Of the former friends of the institution, some were alienated, and some openly and decidedly opposed. Was it not, under circumstances like these, the part of wisdom to make a new movement, and to try elsewhere? As to removing the seminary from that location, being in any degree discreditable to the brethren who had done their duty to the seminary so long and so well, Dr. Breckinridge had felt surprised that the thought should be entertained for a moment. Was it discreditable to a merchant, who after trying one street did not succeed, to try his hand in another place?

To show that New Albany was no longer solvent as an institution, it was sufficient to show that *it had no funds!* And surely no man but one that was unhappily alone in the world (and such beings were not often fit for much), would go there and labour unless collections were taken up from time to time to pay his butcher's and his baker's bills. The only actual income of the institution was at this time about \$600—half a salary to support half a man! To be sure they showed on paper a large fund of one sort or another; but it was scattered from Dan to Beersheba, and it would cost more to get it than it would be worth when it was got. A man must get on a horse and ride two days before he could find the man who had given his note for \$10 or \$25. The real estate had been sold to pay professors; and what was worst of all, the funds of the church on the north side of the river had been solicited again and again, till that was *out*. In the Board of Directors he had

told them that \$1200 ought always to be counted on from our Synod, but no more; and unless they could make up the deficit from their funds on the north side of the river, they had better wind up and quit. This was before any other place was talked of. With salary but for a man and a half—their hopes from Indiana gone—from Cincinnati gone—what could they do? Those brethren had been most liberal—the world could show none more so, but they were wearied out, and the thing was *done*. On the honour of a Christian gentleman, he could say to the Assembly, if they looked for any more aid to that institution, they would be mistaken. If it was to be endowed at all, the Assembly must endow it—and where would they go to get the money? To Philadelphia?—to New York?—to Baltimore? Would Pittsburgh open her churches? Would the churches in the South? They might, possibly, out of kindness, do a little, but they were shut up to the support of Princeton. In a word, he would sooner bind himself to go to California, and come back again with the money needed for New Albany, than to raise it in any other way.

Another objection to New Albany was said to arise from the laws of the State in relation to corporations. It was asserted that no safe charter could be obtained in Indiana. “In the existing state of her legislature, the Assembly could not get a charter, or, if she did, the incorporators might change it in a moment. These legal difficulties were far too great to be passed over, if they did really exist, then they were conclusive of the question as to New Albany.”

As to Danville, the first argument was drawn from the objections to the other places named. If they were all out of the question, the Assembly “was shut up to Danville.” But secondly, the money for the endowment of a first class institution could be obtained within the bounds of Kentucky. There were already \$20,000 safely and profitably invested; \$60,000 additional were pledged by men whose “promise would be bankable in any part of Kentucky.” In fifteen or eighteen days one congregation had subscribed \$20,000, and ground for a site. Ten acres of land had been offered, and as much more as might be needed. The money-argument in favour of Danville was as strong as it well could be. Thirdly,

Danville was accessible by the railroads now in the course of construction to all parts of the West. Fourthly, It is a cheap, retired, collegiate town, exactly suited for such an institution. Fifthly, It is the seat of a flourishing Presbyterian College, of whose charter and immunities great use could be made. Sixthly, It is south of the river Ohio, and in the bosom of a slaveholding State. The other institutions under the care of the Assembly were in the free States. There was, therefore, an obvious propriety in the new Seminary being placed south of the Ohio. To refuse to place it there on the ground that northern students would not go south, was a reason which the south would not hear, and which "calm, rational, northern men" would not sanction. Men on that floor coming from the whole south, would, it was said, hardly join with half or whole abolitionists in voting against a location in a slaveholding State. Other things being equal, there was a strong reason, therefore, for a southern location.

Dr. Breckinridge said, that the state of things was reduced to this, that the Assembly must have a seminary at Danville, or not at all. They began to feel this; and, therefore, some gentlemen were commencing to talk about putting off the choice to another meeting of the Assembly. But if the Assembly decided on Danville as the place, they might have a seminary there *now*. The funds were ready—and they might open their school on the first of September. They might make their choice between this result, or taking another spot, and having an institution on paper, that should linger out a dubious existence and then expire. To be sure, the location was not a matter set up for sale; but the funds for endowment were a matter that must be looked at. Brethren all knew what the Bible said about sitting down and counting the cost—and what derision the man was exposed to who did not begin by doing it. Funds were not pledged either at St. Louis, Cincinnati, New Albany, or Nashville—nothing would do *now* but Danville. Then the thing could be done, and done on the spot. There were \$60,000 now ready—and he would just as leave have said \$100,000—for any one of the twelve men who had offered that sum, could get on his horse, and could raise the other \$40,000 in six months, if the Assembly would go cordially into the

thing. If the Synod of Kentucky would authorize him, and the Synod of Tennessee would give their assent, he would not be afraid to undertake it himself. If then the Assembly believed what they said, the thing was done *now*. And gentlemen who had so much zeal on the subject of slavery, ought to remember that the whole question of the education of the slave population belonged to those south of Mason and Dixon's line; it was open to them, and to none else, and they were awake to that subject. Indeed, a great deal too much glorification had been made of what they were doing in the matter: but he placed the subject before the Assembly for its serious reflection. Nothing of this could be done on the north side of the river—it could not be even touched at St. Louis—but its operation would be to throw open the gospel to the slave, and he begged the Assembly to consider the relations of the Presbyterian Church to the education of the black race.

When the vote was taken, the result was—For New Albany, 33; for St. Louis, 78; for Danville, 122; leaving a clear majority in favour of Danville of 11 votes.

Dr. R. J. Breckinridge thereupon moved that solemn thanksgiving be offered to Almighty God, with earnest prayer for his divine blessing on what had been done. The motion was unanimously agreed to, and the Moderator, accordingly, with much solemnity and earnestness, addressed the throne of the heavenly grace.

The decision of this important question rested with the West. Had the Church in that region been united, no opposition would have been made to their wishes. Being, however, so much divided among themselves, the votes of the south and east were cast according to individual conviction.

There has been a diversity of opinion as to whether we should have few or many theological seminaries. Some would restrict the number to three—one for the East, one for the South, and one for the West; others would have them as numerous as our Synods. The reasons against the undue multiplication of such institutions are so obvious and weighty, that the general idea when the Assembly met, undoubtedly was, that only one seminary should be established for the whole region west of the appropriate limits of the institution at Allegheny. The loca-

tion of the new seminary at Danville, seems to be universally regarded as a renunciation of that idea. The very advocates of that location admitted that the time would soon come when another institution would be demanded for the northwest. Supposing the Assembly to have given up the idea of one central Seminary, the decision in favour of Danville is sufficiently intelligible. Apart from the commanding personal influence enlisted in its favour, it was made apparent that there were zeal and strength enough in Kentucky at once to found and endow the Seminary, whereas, if it was placed elsewhere, it would either have to struggle for existence, or to look to the distant parts of the Church for support. We do not see why this should be so, but such was doubtless the impression under which the Assembly voted. The decision having been made, and a location selected which offers so many advantages, we think it the obvious part of wisdom for all concerned to submit. Let the West rally round the new Seminary, and get it fairly established, before another is even thought of. There can be no need for any other institution besides those at Allegheny and Danville, for years to come—and it will only alienate and weaken to have new projects now started.

The Committee on Seminaries, after considering the additional matters referred to it, recommend the adoption of the following resolutions, as containing provision, adequate for the present, for all the objects contemplated, as necessary to the organization of the new Theological Seminary, to be established in the West:

1. The new Seminary shall be called the Danville Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America. Its first session shall be opened at Danville, Kentucky, on the 13th day of October, 1853, under the care of the Professors to be elected by the present Assembly, or as many of them as may accept the chairs tendered to them.

2. The Assembly will proceed, on Tuesday the 31st of May, at ten o'clock A. M., to elect four persons as Professors in the said Seminary, who, upon signifying their acceptance of their said offices, respectively, by note in writing, addressed to the Moderator, for the time being, of the General Assembly, shall be fully invested with the right of office; and shall thenceforth

hold their respective chairs during the pleasure of the General Assembly; and they shall be inducted into office with such formalities as the Board of Directors, to be appointed by this Assembly, shall direct. The chairs to be thus filled, to be called by the same names, and to have attached to them the same subjects, studies, and duties as are now provided for by the plan for the Theological Seminary at Princeton; and the Professors of the new Seminary shall receive, as a compensation for their services, the sum of \$1500 a year each, payable half yearly; and also a house to reside in—which said houses shall be provided only when the state of the funds of the Seminary will conveniently allow of their purchase or erection; and the said plan for Princeton, as now existing, shall be in force, in all respects, in the new Seminary, until the further order of the General Assembly—except so far as its provisions may conflict with any action of the present General Assembly.

3. The Board of Directors shall consist of twenty-seven ministers and twenty-seven ruling elders, any nine of whom, met at the appointed time and place, shall be a quorum to do business. The whole of these shall be elected during the present sessions of the Assembly; but they shall be so elected, as that one-third of each class shall go out of office annually. The first meeting of the Board shall take place at Danville, Kentucky, on the first day of September, 1853—or as soon thereafter as may be possible. At which time they shall provide for the organization of the Seminary, and the induction of the Professors into office at that time, or as soon afterwards as may be convenient.

4. William L. Breckinridge, Edward P. Humphrey, William C. Matthews, Samuel Cassady, William Richardson, J. S. Berryman, or any three of them, shall be a Committee to take charge of the whole matter of raising funds to endow the said Seminary—with power to appoint one or more agents to do the work. They shall report their proceedings to the General Assembly from year to year, and shall continue to act till the further order of the Assembly.

5. Robert J. Breckinridge, Thomas W. Bullock, Benjamin Warfield, Richard Pindell, James Matthews, J. Wood Wilson, John A. Lyle, and John D. Matthews, or any three of them, shall be a committee to arrange with the Synod of Kentucky,

and the Trustees of the Central College of Kentucky, the terms and conditions on which the General Assembly can use and enjoy, on its own behalf, and for the purposes of the said Theological Seminary, the charters, franchises, and benefits, held, and capable of being afforded, by said Synod and College. They shall also endeavour to procure from the Legislature of Kentucky an act of incorporation for a Board of Trustees for the General Assembly, similar in its general features to that granted by the State of Pennsylvania, in the year 1799. The Trustees appointed under which act, when obtained, shall take charge of the funds collected for said Seminary. And this committee shall report their doings to the next General Assembly.

6. John C. Young, John T. Edgar, Willis Lord, James Wood, Samuel Steele, James Smith, N. L. Rice, Z. Butler, James Hoge, J. J. Bullock, Robert J. Breckinridge, and E. D. McMaster, or any three of them, shall be a committee to revise the plan of the Seminary, now provisionally adopted, and report to the next General Assembly, in detail, a complete plan for said Seminary—embracing every department thereof, and covering the whole matter of studies, professorships, students, terms, vacations, scholarships, classes, course of studies, and whatever else may fall under the practical and interior operations of the Seminary.

7. Whatever funds are now held, or may be hereafter raised, for the benefit of said Seminary, shall be liable, as to the income of all funds now vested, and, so far as may be needful, both principal and interest of funds yet to be raised, to meet the necessary current expenses of the Seminary of all kinds. And to this end, the Professors who may be inducted into office, shall, after their said induction, be a committee to receive said income and funds, as far as may be necessary, as aforesaid, from any agents, corporations, or others, having charge thereof; and they shall appropriate the moneys so received, to the necessary current expenses of the Seminary, of all kinds—keeping a strict account thereof—and reporting, in detail, to the next General Assembly. This order, to be in force only until a Board of Trustees for the Assembly, and a Treasurer for said Board, shall be duly appointed under the laws of Kentucky.

8. The General Assembly has gone forward in this present work, under the leadings of Divine Providence, relying on the ability and willingness of God's people to furnish the large means necessary to accomplish it in a proper manner, and upon God himself to bless it abundantly. They do therefore commend the subject to the prompt and efficient liberality of all the churches under its care, and more especially those churches which lie in the wide region which will be first and most largely blessed by the Institution. Deeply sensible that nothing can be done without the blessing of God, humbly and confidently relying on him, they see no reason to doubt that what they have projected can be surely accomplished.

The following gentlemen were elected as Professors in the new Seminary:

Dr. R. J. Breckinridge, Professor of Didactic Theology.

Dr. Edward P. Humphrey, Professor of Ecclesiastical History and Church Government.

Dr. Palmer, Professor of Biblical and Oriental Literature.

Dr. Phineas D. Gurley, Professor of Pastoral Theology.*

* The state of the ballot on these appointments is thus reported :

The tellers on the vote for a Professor of Didactic Theology, reported as follows:

Number of votes given,	- - - - -	183
Necessary to a choice,	- - - - -	92
Of which Dr. Robert J. Breckinridge had received,	- - - - -	124
Dr. Rice,	- - - - -	54
Dr. J. F. Crowe,	- - - - -	1
Dr. Humphrey,	- - - - -	2
Blanks,	- - - - -	2

So that Dr. Breckinridge had a majority of 32.

Whereupon he was declared by the Moderator to be duly elected.

The tellers on the vote for the Professor of Biblical and Oriental Literature at Danville, made the following report of the result of the ballot:

Total number of votes given,	- - - - -	186
Necessary to a choice,	- - - - -	94
Of which Dr. Palmer received,	- - - - -	109
Dr. Lindsley,	- - - - -	75
Dr. W. L. Breckinridge,	- - - - -	1
Dr. L. W. Green,	- - - - -	1

The tellers on the ballot for a Professor of Pastoral Theology at Danville, made the following report:

Whole number of ballots cast,	- - - - -	183
Necessary to a choice,	- - - - -	92
Of which Dr. Gurley had received,	- - - - -	140
Dr. Edgar,	- - - - -	35
Scattering,	- - - - -	8

So Dr. Gurley was declared duly elected.

For the Chair of Ecclesiastical History, there was but one nomination—Dr. Humphrey.

Election of Professors for the Seminaries at Allegheny and Princeton.

The first ballot for a Professor of Pastoral Theology, Sacred Rhetoric, and Church Government, in the Theological Seminary at Princeton, resulted as follows:

Whole number of votes,	- - - -	217
Necessary to a choice,	- - - -	109
For Dr. Boardman,	- - - -	98
For Dr. Plumer,	- - - -	46
For Dr. Spring,	- - - -	25
For Dr. McGill,	- - - -	46
For Dr. Magie,	- - - -	2

Dr. Magie, before balloting commenced, withdrew his name, as Dr. Spring did his before taking the second ballot the following day.

The whole number of votes was again,	- - - -	217
For Dr. Boardman,	- - - -	130
Dr. Plumer,	- - - -	31
Dr. McGill,	- - - -	51
Dr. Spring,	- - - -	2

Dr. Boardman was, therefore, declared to be duly elected.

Two Chairs were to be filled in the Seminary at Allegheny. Dr. Alexander T. McGill was unanimously appointed, without a ballot, Professor of Ecclesiastical History and Church Government.

For the Chair of Pastoral Theology and Rhetoric, the vote stood thus:

The whole number of votes were,	- - - -	188
Necessary to a choice,	- - - -	95
For Dr. John Hall, of Trenton, N. J.,	- - - -	101
For Rev. T. V. Moore, of Richmond, Va.,	- - - -	42
For Dr. James Hoge,	- - - -	2
For Dr. M. B. Hope,	- - - -	1

Dr. Hope's name was withdrawn before the balloting; neither of the other gentlemen voted for on this ballot were in the city at the time.

It is to be presumed that all the brethren elected to the several chairs above named, have before this come to a decision whether to accept or to decline the offices tendered to them.

The remarks, therefore, which follow, are not intended to bear on any of the above cases, but to suggest certain principles which may be worthy of consideration for the future.

First, What is the authority properly due to the Church in appointing men to office? According to one view, it is absolutely nothing. The call of the Church carries with it no authority. It simply opens a particular door, and says to the man elected, you may enter if you see fit. A certain amount of deference is, of course, rendered to the wishes or judgment of any large number of Christian brethren, but the idea never seems to have entered into the minds of many of our brethren, that the Church has a legitimate and divine right not only to the services of the ministers, but to an authoritative voice as to where and how that service shall be rendered. The Rev. Mr. Edwards of Indiana, expressed in few words the true doctrine on this subject, when he said: "There was one thing which seemed to have escaped the minds of the brethren; it was, that every minister of the Presbyterian Church promised at his ordination to submit to his brethren in the Lord; the Assembly had a perfect right to transfer, as under the sought guidance of the Spirit of God, any member of the Church to any other station where, in its judgment, he might better serve the general cause, and more effectually promote the glory of God. Let the Assembly proceed with great consideration and delicacy indeed, but with firm adherence to its rights." This is one of the essential distinguishing principles between Presbyterianism and Congregational independence. To the latter there is no real, objective, tangible unity of the Church; no body larger than a parish to which allegiance and obedience are due. The doctrine of our standards is, that the Spirit of God dwelling in his people makes them one body in Christ, and that to this body the allegiance and obedience of every member are due. The Church, however, is neither omniscient nor infallible, and therefore it may often, through ignorance, order things which, if better informed, it would forbid. Consequently no order or decision of the Church binds the conscience without appeal. The Church may order a man on a foreign mission, or to some other station, ignorant of his domestic relations, or of his physical constitution. The person thus ordered may properly

say, I cannot go, because I have relations whom I cannot, with a good conscience, leave; or, because I have an organic disease which disqualifies me for the work. As soon as such facts are known, his going ceases to be the will of the Church, and he is guilty of no disobedience in refusing the primary outward call. It would, however, be disobedience, and, according to our doctrine, a violation of his ordination vows, for such a man to refuse compliance on the ground of his preferring some other work to that to which he was called; or on the ground that his own judgment differed from that of the Church. The case, we conceive, is in many respects analogous to the relation of our naval officers to the department at Washington. If an officer is ordered to a particular station, and informs the Secretary that his constitution will not endure the climate; or if he can assign any other good reason for declining, the order is never pressed. But if such officer were to answer, "I prefer a home to a foreign station;" or, "I think I can do the service more good here than there"—he would show he had no idea of his proper place. We think this is a matter deserving serious consideration. Men are solemnly called to certain parts in the Church, and then gravely sit down to determine where they can do the most good, as though their judgment was to be put above that of the body in whom God dwells by his Spirit, and whose decisions he has promised to control.

Admitting that the will of the Church is authoritative—how is that will to be ascertained? We answer: first by the legitimate action of her appropriate organs. To us the General Assembly is the organ for expressing the will of our whole Church, and if any man refuses to regard the decision of the Assembly as the voice of the Church, he must show good reason for so refusing. It, no doubt, often happens that the acts of the Assembly are hasty, inconsiderate, and erroneous—not expressing the deliberate judgment even of the members present, much less of the whole Church. We are very far from saying that every decision of the Assembly is to be regarded as expressing the voice of the Church; but such decision is *prima facie* evidence of what the mind of the Church is; and if it is contested it must be for reasons given. It is not, however, only through the action of public bodies that public sen-

timent is known; neither does the Church manifest her will exclusively through ecclesiastical courts. There are a thousand channels of communication from the whole to the several parts. The inward convictions of the Church manifest themselves in a thousand ways, so that practically there is seldom any difficulty in determining what that mind is. What we are concerned about is, asserting for the mind of the Church an authority paramount to the private preferences or opinions of individuals. If the Church calls a man to the work of foreign missions; it is not competent to him to say "*I think* I can do more good at home;" or, if she calls him to be a teacher, it is not for him to say "*I think* I can be more useful as a pastor."

Another question of no little practical importance is, when should a man decide whether he will accept a given office, before, or after his election? Some men seem to think that the question is not before them until the election has been made, and that they cannot be expected to answer beforehand what they will do, and, if asked, reply, That is a question we cannot answer. It is indeed obvious that in many cases no opportunity is afforded to form a decision before the election. Not unfrequently the election is the first intimation received on the subject. Or the election may come so unexpectedly that no time is allowed for consideration. Or it may take place under circumstances which render it very doubtful whether it expresses the mind of the Church. All this is plain, but it is aside from the real point of difference. There are cases in which a brother may have had for weeks or months the probability of his election to a certain office before his mind, so that full opportunity is afforded for consideration, and yet the principle is assumed and acted upon, that he is not called upon to decide or even seriously to consider the matter until he is elected. The true principle, we conceive to be just the opposite, viz: that a man is bound to prevent his election to any office or station which he does not intend to accept; and consequently that refusing to prevent such election when it could be done, imposes a strong obligation not to refuse. The reasons for this are obvious. Great trouble, anxiety, and effort are often involved in an election, which no man has a right to impose on others to no purpose. Or great delay may be occa-

sioned in filling important posts; and thus manifold injury be inflicted on important interests. In civil matters this principle is always acted upon. If a man is nominated as governor of a state, in political convention, he may very properly say, he does not wish the office, that its acceptance would involve great personal sacrifice; that he did not consider himself qualified for the post; that he earnestly wished some other person should be selected; yet if these objections are overruled, and he consents to allow the election to go on, the case is decided. If chosen he feels bound to accept. That is, it is universally regarded in politics that the proper time to refuse an office is before, and not after an election. And we see no reason why it should not be so in the Church. It would save a world of trouble.

It is neither to be expected nor desired that those who do not hold this principle should act upon it. We repeat what we said before, that the object of these remarks is not to bear on any pending cases, which we presume are already decided in the minds of those concerned, but to suggest considerations for the future.

Historical Society.

A memorial was presented to the Assembly from the Presbyterian Historical Society, requesting the Assembly to take certain action to promote the interests of the Society, whereupon the following resolutions were adopted.

1. *Resolved*, That the General Assembly hereby testify their interest in the organization of the Presbyterian Historical Society, and deem the objects of sufficient importance to call the attention of the Synods and Presbyteries to such forms of co-operation in securing the materials of our Church history as may seem to them expedient.

2. *Resolved*, That the General Assembly commit all the manuscript materials, pertaining to the history of the Presbyterian Church, which have been collected in past years under their authority, to the custody of the Presbyterian Historical Society.

3. *Resolved*, That the General Assembly give to the Historical Society permission to select from the publications of

their Board of Publication such volumes as may belong to their department, for the purpose of our Historical Library; and the further permission to select, from time to time, whatever works may be necessary for the purposes of exchange with other Historical Societies or agencies.

Church in the City of Washington.

The Report of the Committee on the Church in Washington being taken up, Dr. Smith of Baltimore offered a substitute for a portion of the original report, which was adopted, and the question being on the adoption of the paper, thus amended,

Dr. R. J. Breckinridge said he had no objection to the Presbytery of Baltimore doing this work, but he objected to the Assembly becoming so completely responsible for the enterprise.

Mr. Stockton thought the subject should be left to the friends of the Presbytery of Baltimore, with the commendation of the Assembly.

Mr. Atkinson said, the question was simply, whether having put our hand to the plough, we should look back. After having made the attempt to do this thing, to abandon it would be most disastrous. He had himself acted for a short time as an agent for this enterprise, and had been much encouraged. Other denominations were doing a similar work for themselves in Washington, and we must sooner or later have this church. The Assembly is the proper body to act in this matter. It is a work in which the whole Church should engage.

Dr. Henry said he had no objection to the Presbytery of Baltimore appointing an agent to go through the churches and collect the money for such a church, but it did not seem to him to belong to the Assembly. We need the funds which can be collected for Church Extension, for general purposes in destitute regions.

Dr. Junkin said there was a tide in the affairs of men which ought to be improved; it was so now as to our interests in Washington. All arguments against an expensive church for Washington, would bear against expensive churches everywhere. Can it be possible that brethren can think that such a population as that at Washington, and its peculiar relations to

our whole country, do not make a strong appeal to us to do this work. We have sustained great losses as a denomination there already for want of it. Two General Assemblies have already recommended the object, and a portion of the money has been raised. Shall we go back? The high importance of the object should commend it to all. We ought to look this thing in the face, and if we cannot build it up, let us talk it up.

The previous question having been moved, the question was taken on the amended report, and the report was adopted by a large majority.

1. It affirms the importance and desirableness of the object.
2. Requests the Church Extension Committee for the City of Washington, appointed by the Presbytery of Baltimore, to appoint an agent to raise the sum of \$50,000 for this object.
3. Directs them to purchase a suitable lot as soon as possible; and,
4. Commends the whole project earnestly to the sympathies and support of the churches.

During the discussion of these resolutions, Mr. Lowrie stated that he was authorized to say that whenever \$48,000 were raised, the remaining \$2000 should be forthcoming.

Rights of Conscience for Americans Abroad.

The report of a Special Committee appointed by the last General Assembly, of which Dr. Plumer was chairman, on the subject of the rights of conscience of American citizens in foreign parts, was taken up and read.

Dr. Baird hoped that the report would be adopted, that part of it might be published, and that the Assembly would recommend the churches under its care to memorialize Congress in favour of securing by treaty the liberty of Americans abroad to the enjoyment of the rights of conscience. General Cass and Mr. Underwood had both begged him not to let this measure fail. Mr. Underwood had made an able speech in its behalf; and the Government was favourable to the object. Dr. Baird had visited Washington on purpose to see the Government, in this matter, and had found both President Fillmore and Mr. Everett, Secretary of State, eminently favourable, and he had reason to believe that the present administration were not less so. The measure met with strong, though secret opposition,

from the Roman Catholics. Copies of a memorial to Congress, praying that such provision might be made by treaty, had been carried to the Catholic priests, bishops, and laymen, and thus far, not one of them had signed. Rome was well aware that her interests would be the loser by any change. Dr. Baird observed that there was not a Protestant country on the globe that did not allow Roman Catholics freedom of worship; even Sweden, the most intolerant government in Europe, allowed this privilege to foreign Catholics, and they now enjoyed and exercised it in Stockholm. Certainly it was right and just that our citizens should enjoy the same right in Catholic countries.

Chancellor Johns rose to set himself right in this matter. Concurring with the language of the report as to the right, considered as a civil right, of freedom of conscience for our citizens abroad, he differed from it as to the mode of getting this right secured. As these were civil rights, he deprecated the first movement of ecclesiastical bodies, as such, in approaching Congress on the subject. There was great danger in it as a mere matter of expediency, because if we once opened the door to such applications, there were other ecclesiastical organizations all round us far stronger than we, and who would beat us two to one. It would be far better for the members to exert themselves to throw their personal influence around our representatives in Congress, than to attempt an approach to that body in our ecclesiastical capacity. By attempting this, we encroach at once upon that sacred principle of our Constitution—the perfect separation between Church and State. In every Popish country the very first step of Rome was to get the supremacy over the civil power. They had done it; and did we expect to get the better of them on their own ground? No; the right invaded was a civil right; better leave the subject to the civil power. We had no more right to memorialize Congress as an Assembly, than Congress had to memorialize us as a General Assembly. Judge Grier, in his letter that had been read, was very cautious to make a distinction between the right of an ecclesiastical body to petition, and the right of a citizen.

It was the recognition of this very principle which had saved

to our Church her rights in the late distressing controversy about church property. The principle was a fundamental one. No civil court could interfere with our action as an ecclesiastical body, nor could we, as such, with the action of Congress.

Dr. McDowell had been greatly surprised at the position taken by the Chancellor. He had supposed it to be the settled right of all to petition our rulers; and whether we should do so as a church, or in our private capacity, was a mere question of expediency. The right in question was not a civil, but a religious right—it was immediately connected with religion; and it was the attachment to that right which had brought our fathers to these shores. There was no time, now, to discuss the subject; but the fallacy of the Chancellor's argument lay in confounding civil with religious rights.

Dr. Matthews moved that the report be received and adopted, and the resolutions printed in the Appendix to the Minutes; the rest to be referred to the Board of Publication.

A desultory debate arose—Dr. Murray advocated the report, and hoped it would be unanimously adopted.

Dr. Junkin protested against the position taken by the Chancellor, denying that it was any infringement of the separation between Church and State for the Assembly to memorialize Congress on this subject. It might be difficult to point out the precise limits between a civil and religious right: but rights of conscience, whatever they were, ought to be as much defended by our government as rights of property.

Dr. McDowell advocated the postponement of the whole subject to the next General Assembly.

Dr. Magie opposed the postponement, and thought the matter might be as well settled at once. He hoped the Assembly would express its decided opinion, and make that opinion tell in the proper quarter.

Dr. Neill thought we ought to move in this matter very cautiously. The subject had been long considered, and was much discussed at the last meeting of the Assembly. A committee had been appointed, who had looked into the question, and had in the report given us their views at length. He seconded the views of Dr. Magie, and hoped the resolutions would be adopted. The postponement was lost—the report adopted,

and, after a long conversation, it was agreed not to place it on the minutes, but to recommend to our religious journals to give it a wide circulation.

Complaint of James Russell.

The case of James Russell against the Synod of Georgia, is a complaint against the Synod for re-affirming the action of the Presbytery of Flint River, censuring him in a case where he was a prosecutor, and where, although the charges against the person prosecuted were not sustained, the Presbytery had still censured him for the exhibition of a bad spirit. The Rev. J. Y. Alexander was prosecuted by Mr. Russell for having manifested an unchristian spirit, &c. The Synod of Georgia re-affirmed the action of the Presbytery, censuring Mr. Alexander, but at the same time censured Mr. Russell for the improper spirit which he had manifested. It is against this action of the Synod censuring him, and not sustaining his charges against J. Y. Alexander, that he now complains to the General Assembly.

Dr. Junkin went into a narrative of the whole unpleasant series of disputes and mutual recriminations, which marked the progress of the affair. The difficulty originated in the zeal of the minister in the cause of Temperance reform; which giving offence to some of his elders and people, their remonstrances did but aggravate his severity, and things continued to go from bad to worse, till the Presbytery was called on to investigate the affair; from its action thereon the party appealed to Synod; and from the action of the Synod he brought his case up to the General Assembly.

The pleadings having thus been gone through with, it was

Ordered, that the roll be called twice; that at the first time each member should be at liberty fully to express his views of the case; and on the second calling, should deliver his vote, either—1. To sustain the appeal; or 2. To sustain in part; or 3. Not to sustain.

The roll was thereupon called, and such members as pleased availed themselves of the privilege of explaining the reasons of their vote.

The roll being called again for the votes, it was reported by the Stated Clerk that there were,

For sustaining, - - - - -	13
For sustaining in part, - - - - -	12
For not sustaining, - - - - -	81
Non liquet, - - - - -	13
Excused from voting, - - - - -	2

There is no part of our system which works so heavily as that of appeals and complaints. There are great inconveniences connected with it. 1. The whole Church is liable to be harassed and occupied by causes of no general importance. Three hundred men sitting in Philadelphia as the representatives of the whole of our Church, may have their time largely occupied in deciding whether a man in Georgia showed, on a given occasion, six months ago, a bad spirit. 2. The General Assembly is, from its size, an incompetent tribunal. Most persons would rather be tried by twelve men chosen out of the Assembly by lot, than by the whole three hundred. 3. The consumption of time is intolerable. A judicial case recently occupied one of our Presbyteries sixty days. It would require three weeks session of the General Assembly, intelligently and righteously to review that case. This is out of the question; and hence, 4. There is a frequent denial of justice. Such is the disposition of the house to get rid of a protracted judicial case, that every expedient is resorted to, to stave it off.

We know that the minds of many are directed to the means of correcting these evils, consistently with our principles. Some propose to make the decisions of Synods final in all cases of appeal or complaint from the Presbyteries. But this violates our great principle that the whole must govern the parts, and that each part has a right to the protection of the whole. Besides, the remedy does not meet the case. It is impossible that our Synods can devote the time required to hearing such cases. We think we shall have to adopt the Scottish (and the Kentucky) method of commissions. A commission is a body consisting of not less than a quorum of the court appointing it, and in which every member of the court who chooses to attend, has the right to a seat, clothed with the full power of the

court itself. The Synod of Kentucky set the example of acting judicially by commission in the case of the Cumberland Presbytery. We think the practice must ultimately be sanctioned and incorporated into our system.

SHORT NOTICES.

Reason and Faith, and other Miscellanies of Henry Rogers, author of the "Eclipse of Faith." Boston: Crosby, Nichols & Company. New York: Charles S. Francis & Co. 1853, 12mo. pp. 458.

A collection of essays originally contributed to the *Edinburgh Review*, and which will be welcomed by many of the readers of that journal in their present form. "The Eclipse of Faith," as many of our readers know, is a brilliant and effective *sortie* upon the modern outworks of infidelity, in the shape of Rationalism, and generally of philosophy falsely so called. This additional collection of essays by the same author, and on the same general class of subjects, will be found to be characterized by the same wide and complete mastery of the subject, in all its endless and ever-shifting phases, the same keen and trenchant logic, the same ease and raciness of style, and the same pure and lofty tone of evangelical piety. Though a large portion of the present volume is chiefly literary, rather than controversial, yet in view of the thorough handling of the mythic hypothesis of Strauss, and his English coadjutors Foxton and Froude, in the essay on "Reason and Faith; their Claims and Conflicts," taken in connection with the previous volume, "The Eclipse of Faith;" we think Mr. Rogers has fairly won a place among the foremost apologists whom the modern form of the great Christian controversy has produced.

The Child's Matins and Vespers. By a Mother. Boston: Crosby, Nichols & Co., 111 Washington street. 1853.

This little manual was written by the authoress for her own children. This circumstance has breathed into it a spirit of earnestness and tenderness, which scarcely any thing else would have ensured. It is made up of, 1. A series of simple reflec-