

THE
PRINCETON REVIEW.

JULY, 1860.

No. III.

ART. I.—*The Bible its own Witness and Interpreter.*

A NEW philosophy, which has been frequently exposed on the pages of this Review, has invaded the Christian Church both in Britain and America, within the last thirty or forty years. Foremost among its ushers is Coleridge, whose views on the fundamental subjects of Inspiration, the Fall, and the Atonement, were so distorted by his philosophy, that by no alchemy of charity can we make them part or parcel of the Christian scheme. His philosophy was confessedly derived from Schelling.

Since Coleridge wrote and talked, this phase of metaphysical thought has been gradually extending itself through the domain of the Church. It is impossible to define the limits of its influence. It has, more than all other forces combined, created the "Broad Church" party of the Establishment of England, numbering about thirty-five hundred of its clergy,* and adorned with the names of such men as Arnold, Hare, Conybeare, Maurice, Jowett, Baden Powell, &c. It has effected an entrance into the Free Scotch Church; and while it has called

* Edinburg Review, Oct. 1853, article on Church Parties.

*As Thomas Shannon, Jr.
Pastor, in Ep. Way no. 100*

ART. V.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States of America convened in the city of Rochester, New York, May 17, 1860. The Assembly was called to order by the Rev. Dr. Magill, the Permanent Clerk, who stated that the Rev. William L. Breckinridge, D. D., the Moderator of the last General Assembly, was providentially absent. Whereupon the Rev. William A. Scott, D. D., of San Francisco, the last Moderator present, was requested to preach the sermon, and preside until a new Moderator should be chosen. Dr. Scott accordingly ascended the pulpit, and delivered a discourse on 1 Cor. ii. 2.

After sermon, the Assembly was constituted, and the Rev. Dr. J. W. Yeomans of the Synod of Philadelphia, Dr. Adger of the Synod of South Carolina, and Dr. William M. Scott of the Synod of Chicago, were severally nominated for the Moderator's Chair. Dr. Yeomans received 150 votes, Dr. Adger 91, and Dr. Scott 56; whereupon Dr. Yeomans was declared duly elected. In the absence of Dr. Leyburn, the Stated Clerk, Dr. Willis Lord was appointed to officiate in his place, and the Rev. A. G. Vermilye was elected Temporary Clerk.

Reorganization of the Boards.

The first subject of importance which occupied the attention of the Assembly, was the reorganization of the Boards of the Church. On this and its collateral subjects, the last General Assembly had appointed two Committees, and directed them to report to the present Assembly. Of one of these Committees, the Rev. Dr. B. M. Smith, of Virginia, was the Chairman, and of the other, the Rev. Dr. Humphrey, of Kentucky. On the first day of the sessions, Dr. Smith offered the following resolution, which was adopted, viz.

Resolved, That a Committee of fifteen be appointed, to whom shall be referred the overture of the last Assembly on the subject of Reorganizing the Boards of the Church, and the Church Extension Committee.

To this Committee was referred the report of the Committee appointed last year, without reading it to the House, and other papers connected with the subject. Towards the close of the sessions this Committee of fifteen reported the following resolutions:

Resolved, 1. That at each meeting of the Assembly the Boards shall present their Records with their Annual Report.

Resolved, 2. That the Boards and Church Extension Committee shall elect to office their Secretaries for not less than four years; and the Assembly shall have power always to remove a Secretary for neglect of duty, or other sufficient ground.

Resolved, 3. That the Boards and Church Extension Committee be hereafter composed of twenty members each, to be elected in four classes, as formerly; besides, the Secretary or Secretaries to be members *ex officio*.

Resolved, 4. That these Boards shall henceforth conduct the business without the employment of Executive Committees.

Resolved, 5. That five members shall be a quorum, except for the election of officers, when fifteen shall be a quorum.

Resolved, 6. That this Assembly now proceed to elect members of the Boards.

Resolved, 7. That all acts inconsistent with this action be repealed.

On motion of Rev. Dr. Armstrong, these resolutions were laid on the table without debate, with the view of taking up another series presented by Dr. Krebs.

The Committee of the last Assembly, of which Dr. Humphrey was chairman, was, in his absence, represented by Dr. Boardman, who read the report and offered a series of resolutions. The first of these was, that it is inexpedient to make any organic change in the constitution of the Board of Domestic Missions. The second resolution, which recommended that there should be no Executive Committee but the one in Philadelphia, was referred to the next Assembly. The third resolution, so far as it recommended the appointment of an Advisory Committee at San Francisco, was adopted. The fourth, which proposed that the Board should appoint one Corresponding and one Travelling Secretary, was laid upon the table.

The first of these resolutions, as it brought up the whole subject, was discussed with great earnestness, and at great length. The debate was continued from day to day, until the close of the eighth day of the sessions, when the resolution was adopted. The yeas and nays were called, and the result was, yeas 234, nays 56. These numbers were slightly increased by absentees being permitted to record their votes, making the yeas 240, and the nays about 60. On the ninth day, Dr. Thornwell presented a protest against the above decision, which was referred to a committee, of which Dr. William Brown of Virginia, was made chairman, to be answered. When, however, the resolutions above referred to, introduced by Dr. Krebs, were adopted, Dr. Thornwell withdrew his protest, with the leave of the house.

The resolutions presented by Dr. Krebs are as follows:

Resolved, 1. By this General Assembly, that the Secretaries of the Boards of the Church be instructed to notify the members thereof of their appointment, and of all the meetings of the Boards, whether stated or special; and when such meetings are for special purposes, the subject for discussion shall be mentioned in the notice.

Resolved, 2. That it shall be the duty of the above-named Boards to send up to the Assembly, with their Annual Reports, their books of minutes of the respective Executive Committees, for examination; and it shall be the duty of said Committees to bring to the attention of the Assembly any matters which, in their judgment, call for the notice of the Assembly.

Resolved, 3. That it is not lawful for either of the above-named Boards to issue certificates of life-membership to any person, or any testimonial, by virtue of which any person is permitted to sit, deliberate, and vote with the Boards; but the Boards may devise and grant certificates or testimonials of special donations to the class of persons hitherto known as honorary members—it being understood and provided that such persons can in no sense be allowed, by purchase or gift, to exercise any sort of right or position to deliberate and vote with the members appointed by the General Assembly.

Thus was this exciting subject finally settled, as by common consent; and it is to be hoped that it will not again be agitated,

but the Church be allowed to go on unimpeded and united in her great work of missionary labour.

It would be in vain to attempt to present any adequate report of this protracted debate. To reprint the speeches as furnished in the papers, would fill up our pages with matter already in the hands of our readers. We shall attempt nothing more than the merest synopsis of the arguments urged on either side. 1. It was argued by Dr. B. M. Smith, that there were two kinds of government in the church—the one founded on principle, the other on expediency. Voluntary societies were the product of the latter. They had proved among Congregationalists very efficient. It was natural that men coming into our church from New England, should bring with them some of the leaven of the system to which they had been accustomed. As a counterweight to these voluntary societies, our Boards were created. They were the fruit of expediency. They were intended to do for us what voluntary societies had done for New England—to enlist the influence of leading men in all parts of the church, by making them members of these boards; which were a fungus growth, mere excrescences on our system. 2. He urged that the Boards did nothing. The whole work was done by the Executive Committees. The Boards were therefore an unnecessary incumbrance. 3. The mode of their election was ridiculous, and showed that the whole thing was a farce. Nobody took any interest in the choice, because everybody saw that those elected were not expected to do anything. Sometimes the wrong men had been elected. 4. He thought there was danger that these large Boards might pack the Assembly, and control its action. A small body could be more easily managed, and kept in due subordination to the Assembly. He admitted the right of the Assembly to act by an organization outside of itself; but insisted that this organization should be a small body, and immediately dependent on the Assembly, without the intervention of any unnecessary corporation.

Dr. Adger's argument was founded principally on the inefficiency of the present system. He said that \$118,000 a year was a very poor contribution for a church which could and should raise a million dollars annually for this great work. Your report says that the average salaries of your missionaries

is \$536, when \$1000 would not be too much. Only 1705 churches contribute to this fund, while 1783 churches are non-contributing. They do not contribute, he said, because they do not like the system. 2. He insisted that the system was wrong. God has given us a divine system of government—sessions, Presbyteries, and Synods. The Synod should not do the work of a Presbytery, nor a Presbytery of a session; much less should a Board be allowed to do the work of the Presbyteries. Every Presbytery should attend to the work of missions within its own bounds; the proper field for the Board was outside and beyond our ecclesiastical territories. It is its business to follow the emigrants to New Mexico, Utah, Dacotah, &c., with the missionary and the means of grace. Each Presbytery having performed what was necessary within its own borders, should send its surplus funds to a Central Committee, by which they should be used for missionary operations beyond the borders of the church, and to aid the feebler Presbyteries who need help to do the work within their own limits. 3. The Board system is not only wrong in principle, and inefficient in operation, but it fails to unite the church, and call forth its energies. We want, he said, to co-operate with you, but we must work apart if you insist on your present system. We want to operate through our Presbyteries, Synods, and General Assembly. Boards have no life in them. The Presbyteries do not feel any interest in the work of missions. They say the great Board in Philadelphia will attend to it. 4. It was strenuously urged on this side of the question, that the Boards were an incumbrance; that they did nothing; that they stood in the way between the Assembly and the Executive Committees, shielding the latter from direct responsibility to the church, and yet exercising no real inspection or control over them.

Dr. Thornwell took higher ground. He argued the question as one of principle, as involving radically different views, on the one side, and on the other, of the nature and powers of the church. His speeches on this subject were very long and very ardent. They are of course imperfectly reported, and we can only give the heads of his argument as presented in the public papers. 1. He insisted that God had laid down in the Scrip-

ture a form of church government, from which we are not at liberty to depart. We can neither add to it nor detract from it. We can no more create a new office, or a new organ for the church, than we can create a new article of faith, or a new precept for the moral law. It is not enough that a thing is not forbidden in the word of God, it must be expressly enjoined or implied by necessary inference. We must be able to plead a "Thus saith the Lord" for every organization or agency which we employ in carrying on the work of the church. We have "no discretionary power to create a new church court, or judicatory, or anything to stand in the place of, or to perform the duty which belongs to the church of God's creation and ordination." As Christ gave his church with its officers, courts, and laws, with a specific mission to accomplish in this apostate world, we cannot appoint another co-ordinate body to do the work which he appointed us to do. The General Assembly is the Board of Missions, the body which must be appealed to to do the work; Christ never authorized us to put it into other hands. 2. The powers which Christ has given his church cannot be transferred. She cannot impose her responsibilities on any other body. A Christian cannot pray or live a holy life by proxy. Congress cannot delegate its right of legislation to any organization of its own creation. It must itself make the laws. In like manner this General Assembly cannot transfer the power or the obligation to conduct the work of missions. It must be done by the Assembly itself. 3. It follows from these principles that the Boards are unscriptural. No one pretends that they are expressly enjoined in the Bible. It is not enough that they are not forbidden. Neither are they absolutely necessary to the exercise of the functions of the church. And if neither expressly commanded nor necessarily implied in the powers explicitly granted, they are absolutely unlawful. 4. That the Boards are thus uncommanded and unauthorized creations was argued because they are distinct organizations. They are bodies complete in themselves, with members, heads, and hands. They have their presidents, executive committees and other officers. They are therefore as complete self-acting organizations as our Presbyteries or Synods. The General Assembly, indeed, can either

review its action or dissolve them at its pleasure; but the same may be said of Presbyteries and Synods. 5. The existence of these Boards, therefore, is derogatory to the church, as implying that her divine constitution is not sufficient. They are an indignity to the great Head of the Church, as implying that he has not furnished her with an organization adequate to the work which he has given her to perform. 6. This discretionary power of the church, the principle that what was not forbidden is permitted, was the point of difference between the Puritans and the Church of England. Herber's idea was that the only limitation of the power of the church was the non-contradiction of the Bible; it does not forbid the liturgy, the sign of the cross, and kneeling at the Eucharist, therefore these things are right; while the Puritans contended they are not enjoined in the Bible, and an absence of a grant is a negation of the power. Our covenant fathers in Scotland fought for the same principle. 7. This is with us a *res adjudicata*. The General Assembly at Nashville refused to constitute a *Board* of Church Extension, but did constitute a *Committee* for that purpose, which had operated successfully. 8. Special objection was made to honorary or life members of these Boards. Although not allowed to vote, such members were entitled to meet with the Boards, and deliberate on all questions which come before them. Thus for money, any man can secure for himself or for another this position in the church, or in its organisms, for the conduct of the work of missions. This was represented as a great enormity. These, as far as we can gather from the report, were the principal heads of Dr. Thornwell's argument. The points made by the other speakers on the same side, were of course, with more or less prominence, made by him.

Dr. Spring and the Hon. Mr. Galloway made short and effective speeches, the one in reply to Dr. Smith, and the other in answer to Dr. Adger, and the debate was continued principally by Drs. Krebs, Boardman and Hodge. 1. It was shown that the assertion, that our Boards had a New England origin and were founded on expediency as distinguished from principle, is contrary to historical facts. The men who originated our Boards were not men of New England origin or imbued with New England ideas, but precisely the reverse. Our church from the be-

ginning had acted on the principle that the church itself was bound to preach the gospel to every creature; that this commission involved the duty and the authority to train men for the ministry, to send them forth, to sustain them in the field, and to furnish them with all the appliances requisite for the successful prosecution of their great object. This work the church cannot perform by its scattered members, nor by its regular judicatories meeting at long intervals and for short periods, and therefore there was a necessity for the appointment of distinct organizations for the accomplishment of the object. Hence the original Committee of Missions. But as the church enlarged, there was a call for a division of labour, and for more efficient arrangements. This gave rise to the formation of the Boards of Domestic Missions, Foreign Missions, Education, Publication, and Committee of Church Extension. These were the legitimate outgrowths of our own principles, and not foreign organisms engrafted into our system. 2. As to the principle that everything must be prescribed in the word of God as to the government and modes of operation of the church, or be unlawful, it was urged that no church ever existed that was organized on that principle. Every church that pleaded a *jus divinum* for its form of government, was content to claim divine authority for the essential elements of their system, while they claimed a discretionary power as to matters of detail and modes of operation; that it was absurd to do more than this with regard to our own system. The great principles of Presbyterianism are in the Bible; but it is preposterous to assert that our whole Book of Discipline is there. This would be to carry the theory of divine right beyond the limits even of the Old Testament economy, and make the gospel dispensation, designed for the whole world, more restricted and slavish than the Jewish, although it was designed for only one nation, and for a limited period. It was further urged, that this theory was utterly unscriptural, as the New Testament was far from exalting matters of government and external organization to the same level with matters of doctrine and morals. It was shown also to be an utterly impracticable and suicidal theory. If this doctrine were true, we could have no church-schools, nor academies, colleges, nor theological seminaries. No one pre-

tended to claim for these an explicit "Thus saith the Lord." The work of missions on this theory would be impracticable, for it would be impossible to carry it out among heathen converts. The church must have freedom to adapt herself to the varying circumstances in which she is called to act. The great objection, however, to this new and extreme doctrine is, that it is inconsistent with our Christian liberty, our liberty of conscience. It inevitably leads to the imposition of human ordinances as the commandments of God. The inferences which one draws from Scripture bind him, but they have no authority for others. It is not only revolting, but ridiculous, to say that the Bible forbids a Board and commands a Committee; that to organize the one is rebellion, while to constitute the other is obedience. And finally, as to this point, it was shown that every objection urged on this high *jus divinum* theory against the Boards, bears with equal force against Committees. The one is no more enjoined than the other. The one can be just as well inferred as the other. We have a work to do, and it is admitted that we are to adopt the best means for doing it. If we think a Board better, we may take that; if we think a Committee better, we may take that. There is as much a transfer of authority in the one case as in the other. A Committee is just as much an organization, acting of itself after the appointing body ceases to exist, as a Board. The only difference between the Committee of Church Extension and the Board of Missions is, that the one consists of some eighty or ninety members, the other of thirty or forty. To make this difference a matter of vital principle, a question of divine right, the dividing line between rebellion and obedience, is utterly unreasonable. But if it should be admitted that there is some minute difference in principle between such a Committee as that of Church Extension and a Board, what was to be said of the Boards of our Theological Seminaries? No objection is made to them, and yet they stand in the same relation to the Assembly as the Board of Missions. If the one is an organization outside the church, so are the others. If the one has delegated powers, so have the others. If the one is forbidden, so must the others be. It is plain that this principle of divine prescription for every detail, cannot be, and is not carried out. 3. Dr.

Boardman, with marked ability and effect, referred to our standards, and to the modest and moderate language therein employed, as utterly inconsistent with this extreme high-church doctrine. Our fathers were content with claiming that our system is "agreeable with Scripture," and never assume an explicit divine prescription for all its details.

4. If the matter is viewed in the light of expediency, the argument is not less decisive against any radical change. Such change without any imperative necessity would itself be a great evil. It would be an inconsistency. After having for years contended not only for the lawfulness, but the necessity of Boards, for us now to cast them aside would be a dishonour to those who have gone before us, and utterly inconsistent with proper respect for the dignity of the church. The Boards have been signally owned and blessed by the great Head of the church, and made the means of incalculable good. The objection that certain Presbyteries do not coöperate with our present organizations, is met by the fact that those who dissent on the ground of principle are a very small minority, such as must be expected to exist in any free church under any system of operation; and as to efficiency it is enough that the Presbyteries which coöperate most liberally with the Board of Missions are precisely those which do most to promote the work of missions within their own borders. To throw our weak Presbyteries, covering immense districts of thinly populated parts of the country, on their own efforts, and to confine the central committee to the region beyond our ecclesiastical limits, would be virtually to give up the work altogether, and to abandon the growing parts of the country to irreligion or to the labours of other denominations. The objection that the Boards are a mere incumbrance, a useless intervention between the executive committees, and the General Assembly, is met by saying: 1. That these Boards, consisting of members widely scattered, serve to increase interest and responsibility in the work. 2. They can be called together on emergency for consultation and direction when the Assembly is not in session. They can meet and spend days in the examination of records and sifting out evils or errors which an Assembly of three hundred members could not possibly do. Occasions have

occurred and must be expected to occur more or less frequently when, in absence of such Boards, the Assembly would be obliged to create them *pro re nata*. The large size of these bodies instead of being an objection is a decided and great advantage. It is not necessary that all the members should attend every meeting. It is enough that they can be called together on emergencies. It is very inexpedient that every thing should be in the hands of a few men in Philadelphia, New York, or Louisville. If unwise measures are adopted, if personal likes and dislikes, or sectional feeling, should be found to influence the action of the members living in or near the seat of operations, a general summons of the Board can correct the evil. This has happened already. It is illustrated in other cases. Had the Bible Society been in the hands of a few men in New York, the Society would have been ruined. It was by appealing to a wider constituency that that great Institution was saved. The same is true with regard to the Tract Society, and may prove true with regard to the Sunday-School Union. It is not safe to entrust such interests to a few hands; and although we have a safeguard in the supervision of the Assembly, yet as that body meets only once a year, first in one place, and then in another; as it is cumbered with so much other business, and sits for so short a time, it is eminently wise not to have the supervision of all the five great benevolent operations of the church centralized and monopolized by that body. We might as well abolish all the Boards of Directors of our Theological Seminaries and impose the work of supervision and direction on the Assembly. It is enough that the supreme power over these Boards is invested in our highest court; the power of appointment, supervision, and control. The stockholders of no railroad or bank in the country undertake the direct supervision of the executive officers at their annual meeting. They all find it necessary to confide that supervision to a board of directors. And when such institution is a state or national concern, those directors are never chosen from any one place or neighbourhood. These are the common-sense and scriptural principles on which the Boards have been constituted, and which have secured for them the general confidence of the church.

The overwhelming vote by which the Assembly declared any organic change in these institutions inexpedient, and the withdrawing of Dr. Thornwell's protest against that vote, on the adoption of the slight modifications suggested by Dr. Krebs, give ground to hope that the policy of the church in this matter will not be again called into question.

Dr. McGill.

Dr. Krebs moved that Dr. McGill be requested to address the Assembly with regard to the remark made by Dr. Thornwell, a day or two ago, about the disagreement between Drs. McGill and Hodge on the subject of Church Government.

Dr. McGill said—It is true that Dr. Thornwell had authority to say that I agree with his doctrines of Presbyterianism. They are substantially my theory of Presbyterianism. But I have no sympathy with this agitation with regard to Boards. On the other hand, I do not discard the theories of Dr. Hodge; on the contrary, I endorse them entirely, and circulate them among my pupils. With regard to the "Divine right" of Presbyterianism, I probably go farther than Dr. Hodge, but not so far as Dr. Thornwell. But an article has appeared in the *Princeton Review*, on the Eldership, to which I am opposed. If Dr. Hodge endorses it, we differ, and that is the first point of divergence. But what of that? Do you expect men to agree on all points? When I first went to Princeton, six years ago, Dr. Hodge took me by the hand, and he has given me his aid and counsel ever since. There is perfect harmony among the Professors at Princeton. There always has been, and I believe there always will be, as long as the present Professors remain together. What!—I at enmity with Dr. Hodge!—I had rather go to Africa, and die there, than live in a state of alienation from my beloved brother, Dr. Hodge.

Board of Domestic Missions.

The following is an abstract of the Annual Report of the Board, from March 1, 1859, to March 1, 1860.

Missions.—The number of missionaries in commission March 1, 1859, was 408, to which have been added to March 1, 1860,

283, making the whole number 691, and more by 91 than the year previous. The number of churches and missionary stations wholly or in part supplied, (as far as reported by our missionaries,) is 1179. The number of newly organized churches is 53. The number of admissions on examination is 2665, and on certificate, 2113; making a total of admissions of 4778. The number in communion with churches connected with the Board is 28,107. The number of Sabbath-schools is 429; of teachers, 3460; and of scholars, 22,035. The number of baptisms is 3197.

Appropriations.—The appropriations made to our missionaries from March 1, 1859, to March 1, 1860, have been, at the office in Philadelphia, \$75,011.57; at the office in Louisville, \$48,580.58, and on behalf of the South-western Advisory Committee, at New Orleans, \$2212.50; making a total of \$125,804.65. The appropriations made to our missionaries from March 1, 1858, to March 1, 1859, were, at the office in Philadelphia, \$58,360.17, and at the office in Louisville, \$36,116.66; making a total of \$94,476.83. From this statement it appears that the appropriations made at the office in Philadelphia were greater than those made the year before, by \$16,651.40, and at the office in Louisville they were more by \$12,463.92; thus making the total appropriations this year, including those made on behalf of the South-western Advisory Committee, greater than the year preceding by \$31,327.82. For the purpose of further comparison, we may state that the *average* appropriations made during the preceding seven years, from 1852 to 1859, were, at the office in Philadelphia, \$51,062.17, and at the office in Louisville, \$31,896.88; making a total average of \$82,959.05. From this statement it appears that the appropriations made from March 1, 1859, to March 1, 1860, at the office in Philadelphia, exceeded the average of the seven previous years, by \$23,949.40, and at the office in Louisville, \$16,683.70; thus making a total excess of appropriations this year, including those made on behalf of the South-western Advisory Committee, above the average appropriations of the seven preceding years, \$42,845.60.

Receipts.—The total amount of receipts from all sources from March 1, 1859, to March 1, 1860, is 118,904.21, to which

add balances on hand in the different treasuries March 1, 1859, \$28,422.19; making the available resources of the Board during the year \$147,326.40. The amount paid out at the office in Philadelphia, including the Presbyterial treasuries, was \$100,318.74; at the office in Louisville, \$13,554.12; and at the office in New Orleans, \$3542.25; making the total amount of payments during the year, \$117,415.11; leaving in all the treasuries, on the 1st of March, 1860, \$29,911.29, which is a greater sum by \$1489.10, than that reported on the 1st of March, 1859. The amount due the missionaries at the same date was \$15,514.87; leaving a balance to meet appropriations already made, and accruing next year, of \$14,396.42. Even of this comparatively small balance a considerable portion cannot be appropriated by the Board to the general field, as it is held by the South-western Advisory Committee, for disbursement within the field assigned to them. The aggregate receipts from March 1, 1859, to March 1, 1860, have been greater, as compared with the receipts from March 1, 1858, to March 1, 1859, \$19,231.18. The increase has been, in individual or special donations and legacies, \$13,052.24, and in contributions of the churches, \$6178.94. The receipts at the office in Philadelphia, including the Presbyterial treasuries, were greater by \$10,861.43, and were less at the office in Louisville by \$4708.66.

New Missions.—During the year, the Board have established new missions in various sections of our country. They have also, to the extent of their ability, reinforced missionaries in the newer States and Territories. One missionary has been added to the number in California, one to Connecticut, two to Florida, four to Georgia, seventeen to Illinois, six to Indiana, one to Iowa, five to Kansas, four to Kentucky, two to Maryland, seventeen to Missouri, two to Nebraska, four to New Jersey, six to New York, three to North Carolina, three to Ohio, two to Oregon, eight to Pennsylvania, three to Texas, four to Virginia, two to Washington Territory, and four to Wisconsin. The Board have also commissioned one missionary in Massachusetts, and one in Dakotah Territory. The number of missionaries in Alabama has been reduced two, in Arkansas one, in Louisiana one, in Mississippi two, and in South Caro-

lina four; and the two missionaries who were last year reported in Rhode Island have left the State. Thus we have a total increase of *ninety-one* missionaries.

Clothing.—Clothing valued at \$17,295.86 has been received during the year, and distributed among the missionaries who needed it. Of this amount, \$13,289.72 was received at the office in Philadelphia; \$2331.48 at the office in Louisville; and \$1514.66 at the depot in Pittsburgh, and \$160 at the office in New Orleans.

Board of Foreign Missions.

The Hon. Walter Lowrie, one of the Secretaries, gave a general review of the missionary work.

1. The great field of *India*.—The country yet feels the effects of the mutiny. There is, however, an increased attention to religious subjects on the part of the natives. Instances are not uncommon of the conversion of Brahmins and Mohammedans; and there are instances of the conversion of distinguished native chiefs. As to the losses of our Board in India, it will take time to make them up. It will be a gradual work; labour is high, and material scarce. The British government will do something toward repairing our loss, but nothing of consequence. Eighteen thousand dollars have been given for this special purpose.

2. *China*.—There are eighteen provinces or states in China. An immense population; and among such a population we can do but little. Our missions occupy three provinces, namely: Canton, in Canton province; Shanghai, in Keongsoo; Ningpo, on the Keong. The first-mentioned has a population of nineteen millions; the second thirty-seven millions; and the third twenty-six millions—making a population of eighty-two millions of souls. Printing-presses are wanting for the purpose of printing editions of the Bible and Testament in the language of the natives; and there is no danger of the destruction of these books by the people, as they universally respect sacred writings, and lay them up in their temples. The Bible is, therefore, safe among them. Some friends in New York have given twenty-five thousand dollars for the purpose of purchasing presses for printing the Bible. We need one hundred thousand New Testa-

ments, requiring three years and a half to produce them; and fifty thousand Bibles, which it will require four years to print. The difficulties between the Chinese and English have interrupted the facilities for missionary labour. He here referred to a most interesting work of grace, as the result of the labours of our missionaries at Ningpo. For a full account of this work, he would refer the brethren to that part of the Annual Report.

3. *California*.—This mission is connected with the China mission. There is but one missionary of the Board in California, (Mr. Loomis,) who has been lately sent out. He finds as much as he can do, and with many discouragements, is well received by the Chinese in that State. The Board is very much indebted to Drs. Scott and Anderson for the aid and countenance which they have given to the mission; but especially to a ruling elder of the Calvary Church, San Francisco, now present in the Assembly; and he had great pleasure in having this opportunity to present to Mr. Roberts the warmest thanks of the Board.

4. *Japan* gives every indication of being a difficult and discouraging field, requiring much faith and patience from the church and missionaries. He then referred to the embassy from Japan now in this country, and the invincible prejudices of the people against strangers, which this embassy might have a tendency to remove.

5. *Siam*.—The Annual Report states this field to be, first, wide open for missionary enterprise; but hard and difficult, and requiring great labour, great patience, and great faith. Secondly, as the seat and the head-quarters, the stronghold of Buddhism. But he referred the Assembly to Mr. Mattoon, a missionary returned to this country, and present in the Assembly, who would address them upon the subject.

After speaking in detail of all the missionary stations, he concluded with a statement and brief illustration of some general principles.

1. There is but one agency in the church for Foreign Missions, but many blessed agencies at home. The Board of Foreign Missions ought, therefore, to receive a greater support. Not that he wanted to take anything from the other Boards,

but for the salvation of those there are many agencies at work—Domestic Missions, Educational Societies, the Boards of Publication, and Church Extension, Theological Seminaries, Male and Female Schools, Bible and Tract Societies, Sunday-school Union—but only one agency used by the church to send the gospel to the heathen. We are giving twenty-five dollars at home for every dollar we give for the foreign cause. This calculation is made on the ground that the population is the same, whereas the population of the foreign field vastly exceeds the home population.

2. The cause of Foreign Missions cannot stand still. If you do not go forward, you must go backward. It is such a work as must be carried on in all its parts. The Mission work is: 1. To preach; 2. To translate and print the Scriptures; 3. To raise up a native agency. It requires much study to translate, and if you do not print, this labour is lost. You have learned missionaries who are engaged in translating the Bible; and, this being done, then it is to be printed. But we have no money to print with; and when we ask it from the churches, they reply—"The missionaries are doing very well, and we cannot give money for this purpose." How comes it that this large church does so little? One-half of the churches do nothing. He was aware that many of these were struggling for their own existence. But cannot they do something to connect themselves with this great cause? Is there no way to reach these brethren? Tens of thousands of heathen are perishing every year. In view of the passing away and perishing of the nations of heathendom, Mr. Lowrie stated the fact, that the Chinese have a remarkable respect for their parents. A converted Chinese, when told of the perishing state of the heathen without the gospel, immediately inquired of the missionary, with great distress—"What has become of our parents?"

3. The Missionary work is a work of faith. This proposition the speaker illustrated by stating that our foreign missionaries were obtained from all parts of the church, and must have confidence in one another—the church have confidence in the missionaries, and the missionaries confidence in the church. The missionaries send a calculation to the Board of what their probable wants will be for the year; and then the Board makes

a calculation of the amount which the church will probably put at their disposal, and sends the missionaries promises accordingly. It is faith all around. We have sent them word this year that we will expend \$240,000. We *must* have it, and do it. In this connection he made an affecting allusion to our martyred missionaries, first in the China seas, which terrible calamity had inflicted a wound which had not yet ceased to bleed; and then in India, a providence which required great faith in God. A mother of one of the martyred missionaries said, "I have another son to send to India;" and a brother then pursuing his study in one of our Theological Seminaries, said, "I am ready to go and take the place of the murdered." Reference was made to the native Christians in India, who chose death rather than deny the Lord Jesus. We were afraid of the native ministers, but they proved faithful. The missionary brethren have since that time gone on with more faith.

Board of Education.

Dr. Boardman, chairman of the Committee, presented the report.

The number of *new* Candidates received during the year is 181; making in all from the beginning (in 1819) 2952; the whole number on the roll during the past year is 492; increase during the previous year (1859) 141; excess in favour of the present year (1860) 40; excess of the aggregate of this year over that of last year 101.

It should, however, be stated in this connection that the present year overruns the last by ten days; and that during this period the number of new students has been increased by ten or twelve.

State of the Treasury.—Total receipts of the year from all sources \$71,132.39; total receipts of the Candidates' Fund \$64,637.19; increase of this fund over last year \$12,559.27; balance in this fund \$12,105.38; total receipts from all sources in School and College Fund \$7537.84; balance in this Fund \$239.62.

After the adoption of the usual resolution, the Rev. Mr. Watts who, since the illness of Dr. Van Rensselaer, has discharged the duties of the office with great acceptance, addressed

the Assembly at length. Subsequently, Dr. Boardman read the following letter written in the name of the Assembly, to the Rev. Dr. Van Rensselaer, now lying dangerously ill. The letter was heard in the midst of tearful silence, and adopted by all the members rising from their seats.

TO THE REV. CORTLANDT VAN RENSSELAER, D. D.

Beloved Brother in Christ Jesus:—The General Assembly has learned, with deep solicitude, of the afflictive dispensation which detains you from its present sessions. It has pleased Him whose “way is in the sea, and his path in the great waters,” to visit you with a painful illness. We cannot permit you to suppose that the church which you have loved and served so well is unmindful of you in this season of trial. And we should do injustice to ourselves, not to assure you of our united and cordial sympathy.

We are well aware, that one who feels himself drawing near to eternity, and around whose couch of suffering the light of that “better country” is shedding its heavenly radiance, can stand in no need of earthly consolations. Nor would we offend your Christian humility by enlarging upon the services you have rendered to the cause of Christ. But we may, nay, we must, magnify the grace of God in you, which has wrought so effectually to the furtherance of the gospel amongst us, through your instrumentality. We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under him, beloved brother, to you, we record our sense of the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality with which you have for fourteen years conducted the affairs of our “BOARD OF EDUCATION.” Under your administration it has risen from a condition of comparative feebleness to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged. It has assumed new and most beneficent functions. Your luminous pen has vindicated the principles which lie at the basis of true Christian education. And by your numerous publications, your sermons and addresses, your extended cor-

respondence, and your self-denying activity in visiting every part of the church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labours, you have greatly endeared yourself personally to the ministry and membership of the church.

Rejoicing as we do in the auspicious results of these unwearyed exertions, we mourn this day the sacrifice they have cost us. While the church is reaping the harvest—a harvest which we fully believe she will go on gathering until the Master comes to present her unto himself, a glorious church—the workman, who has done so much to prepare the ground and sow the seed, falls exhausted in the furrows. There, dear brother, we doubt not you would choose to fall—upon that field, to the culture of which you had dedicated your life.

On behalf of the church we represent, we once more thank you sincerely and gratefully, for all your labours and sacrifices. We lift up our hearts in humble and fervent supplication to our common GOD and FATHER, that his presence may be with you in this hour of trial. We hear with joy that he does not forget you; that he is giving you strength according to your day; and that your peace flows like a river. We plead with him that if it be possible, this blow may still be averted, and your health restored. But we desire to commit you into his hands. That Saviour in whom you trust, will not forsake you. The Divine Comforter will comfort you and *yours*. Your covenant God will be the God of your children.

To Him, the TRIUNE JEHOVAH, we affectionately commend you—praying that his rod and his staff may comfort you, and that whenever the summons shall come, an entrance may be ministered unto you abundantly, into the everlasting kingdom of our LORD AND SAVIOUR JESUS CHRIST.

On behalf of the General Assembly of the Presbyterian church, in session at Rochester, N. Y., May 23, 1860.

JOHN W. YEOMANS, *Moderator*.

WILLIS LORD, *Stated Clerk*.

ALEXANDER T. MCGILL, *Permanent Clerk*.

A. G. VERMILYE, *Temporary Clerk*.

[Signed also by the whole Assembly.]

While the members were still standing, Dr. Spring, at the request of the Moderator, led the Assembly in prayer. Few members of the house ever witnessed a more solemn scene. It is the greatest honour ever rendered by our church to one of her servants. It was rendered with the full assent and consent of every heart. It was a tribute spontaneously granted to goodness, disinterestedness, humility, and fidelity. A well-deserved tribute, as grateful to those who were permitted to offer it as to the honoured servant of God to whom it was rendered. The whole church seemed to stand weeping around his bed, and saying, "Well done good and faithful servant, enter now into the joy of thy Lord."

Board of Publication.

Rev. Dr. Krebs presented the Report of the Committee to whom the Annual Report of the Board of Publication was referred.

The progress of the Board during the past year has been most cheering. In every branch of its operations it has been largely in advance of the preceding year, and nearly every item of its statistics shows larger results than in any former year of its existence. The temporary effect which the commercial embarrassments of the country during the years 1857-59 had upon the receipts and sales of the Board in common with nearly every Publishing House in the country, has passed away, leaving its affairs in a more prosperous and hopeful state than ever.

Total number of copies of books and tracts published by the Board since its organization, 8,790,188.

This exhibits the largest number of *new* books and tracts ever issued in one year, as well as the largest *aggregate* of publications by 141,000 copies.

The total of distribution is as follows:

Sales of volumes at the depository,	-	-	-	241,050
Sales of volumes by colporteurs,	-	-	-	124,638
Given by colporteurs,	-	-	-	14,920
Granted by the Executive Committee,	-	-	-	6,101

Total of volumes distributed, 386,709

which is an increase of 54,712 volumes on the distribution of the previous year.

The distribution of pages of tracts has been as follows:

Sales at the depository,	- . - - -	869,405
Distributed by colporteurs,	- - - - -	2,162,594
Granted by the Executive Committee,	- - - - -	413,222

Total pages of tracts distributed, 3,445,221
 being an increase of 389,770 pages in the distribution over the year before.

The Treasurer's account shows an aggregate of receipts of \$125,394.45, an increase of \$15,854.74 over last year. The expenditures have amounted to \$126,033.04, an increase of \$18,472.02. Cash received from sales of books, tracts and periodicals, \$93,851.72, an increase of \$11,620.27 over last year, and the largest amount the Board has ever received from these sources in any one year.

Rev. Dr. Schenck, Secretary of the Board, followed with a lucid and impressive exhibition of the progress of the work; showing the efficiency, economy, and usefulness of its operations, explaining the system on which its business is conducted, showing that the publications of this Board are as cheap and well made as those of any other concern. He took up some books published by the Board and similar books by private publishers and publishing societies, showing that *this* Board's books are generally 25 per cent. cheaper than others.

Church Extension.

The Rev. Dr. S. J. Baird read the report of the Committee on Church Extension, recommending the work to the increased support of the church; changing the name from "Committee" to "Board," without any organic change in the body, and continuing its present immediate responsibility to the General Assembly. It was suggested that the change of the name would give the cause a higher place in the public estimation: and also prevent confusion arising from the fact that the New School Assembly has a "Committee" with the same objects in view.

The following is an abstract of the Report:

The present year's report names 617 contributing churches, against 565 specified last year, and records an increase in

receipts of \$6197.62. While an unusually large proportion of the receipts were special donations, showing rather what the church is doing in this department, than the amount at the disposal of the Committee, still, after these are deducted, the sum received for general purposes is somewhat larger than that received in any former year. The number of appropriations reported is 85, against 76 reported last year; and the amount appropriated is \$10,603.72 greater than during the previous twelve months. The amount paid 90 churches this year is \$11,106.43 greater than the amount paid 76 churches last year.

The year closed with one hundred applications on file and undisposed of, calling for \$43,000. None of these were in a condition to be acted upon by the Committee immediately, but a large number of them will, probably, soon furnish the necessary information.

During the year five applications, calling for \$6000, were declined, chiefly for want of means to respond to them.

The appropriated balance in the Treasury of the Church Extension Committee, April 1, 1859, was \$14,795.34.

The receipts from all sources from April 1, 1859, to April 1, 1860, were \$35,440.01. Of this sum \$26,505.63 was from churches, and \$2223.33 from legacies. The available means of the year were therefore \$50,335.35.

The expenditures of the year as shown by the Treasurer's statement appended to this report, were \$34,749.64, leaving in the Treasury April 2, 1860, an appropriated balance of \$15,585.71. There were, however, unpaid at that date, appropriations to fifty-three churches amounting to \$17,825.61, The liabilities of the Committee, therefore, exceed their means on hand at the close of the fifth fiscal year.

The Rev. Mr. Coe, Secretary of the Committee, made a strong statement and appeal in behalf of this work, showing that *one-third* of the organized churches of the Assembly actually need help to build or improve, and this is saying nothing of unoccupied fields to which aid ought to be extended forthwith.

Father Chiniquy's Mission.

Rev. W. M. Scott, D. D., presented and read a memorial from the Presbytery of Chicago, on the wonderful work of grace in the colony of French Canadians in Kankakee county, Illinois. This memorial was referred to a Special Committee, of which Dr. Atwater was Chairman, who subsequently presented an interesting report, which was adopted, and ordered to be printed in the Appendix to the Minutes. One evening was set apart to the consideration of this subject, on which occasion Father Chiniquy addressed the Assembly, and gave a most affecting account of the history and progress of this extraordinary work of God. Several thousands of Canadians have removed to the State of Illinois. These colonies have been visited by Dr. Willis Lord and Dr. Scott, commissioners from the Presbytery of Chicago, who bear the fullest testimony to the reality and power of this religious movement. Owing to successive failures of the crops in all that region of country, the colonists have been reduced to the greatest extremities, and are still in great straits. Three thousand dollars were raised or pledged by members of the Assembly, in answer to Father Chiniquy's appeal; and the Assembly earnestly recommended to the churches under its care to make contributions for the relief of these suffering converts from Romanism.

Revised Book of Discipline.

Dr. Thornwell presented the Book of Discipline, as revised and corrected by the Committee appointed for that purpose. His report was accepted and printed, and copies of the Book were distributed among the members. The discussion of the subject did not come on until towards the end of the session. It was soon found that the diversity of opinion as to some important features of the new Book was so great, that time could not be secured for its satisfactory consideration. Before any vote was taken on any proposed amendments, it was resolved to recommit the Book to the same Committee, with additions, and direct them to report to the next Assembly. This delay seemed unavoidable, and is perhaps not to be regretted. The prejudice excited against the Book, on account of some of its features, is passing away; and it is to be hoped

that its merits will, in the course of another year, be so generally recognized as to secure for it the cordial adoption of the next General Assembly.

Theological Seminaries.

Rev. Dr. Spring, Chairman of the Committee on Theological Seminaries, reported that the several institutions under the care of the Assembly were in a prosperous condition. The report recommended, that agreeably to the request of the Board of Directors, a Professor should be elected to the chair vacated by the death of the Rev. J. Addison Alexander, in the Theological Seminary at Princeton; and also that a fifth Professor be chosen to take part of the duties now resting on Dr. McGill in that institution. There was no real objection made to granting this request for a fifth Professor. Some of the brethren said that it was well to consider the matter before it was decided, because if the corps of teachers was increased in one Seminary, it must ultimately be done in all the others, and thus an increasing demand on the ministers and resources of the church would be made. Dr. Hodge spoke in favour of the measure, and said:

Mr. Moderator, there is no indelicacy in my addressing the Assembly on this subject. We are seeking no personal object. We have full confidence in the members of this house. As this is a court of Jesus Christ, it must be assumed to be governed by his Spirit. Its members, I doubt not, will act not from personal or sectional motives, but from considerations which they can present before the eyes of their Divine Master.

Princeton claims no superiority. We cheerfully admit that all our Seminaries stand on the same level, and should be treated on precisely the same principles. And, therefore, whenever any Seminary appears here by its authorized representatives, and says that it cannot discharge its duties to the church without additional aid, not a friend of Princeton will hesitate to vote that it should be granted.

There are two things, indeed, which give Princeton a special hold on the feelings of the church. The one is that she is Alma Mater of some two thousand five hundred preachers of the gospel. That is her crown. As it is impossible that a

son should fail to look with tenderness and respect on the face of his mother, so it is impossible that the Alumni of Princeton should not regard that Institution with peculiar affection. A matron surrounded by her children grown to maturity, and filling stations of usefulness, must be the object of feelings which a blooming maiden cannot excite. The maiden may be more attractive and more promising, but she is not the mother of children. The other thing is, that Princeton is on the frontier of our church. Our other seminaries are safe in the interior. We stand on the borders in near proximity to the great institutions, Andover and Union Seminary in New York. Unless Princeton is able to stand erect by the side of those Seminaries, and present equal facilities for a thorough theological training, we shall lose our young men; our most promising students will be educated outside of our church. This would be a calamity not to Princeton only, but to the church at large.

But, Mr. Moderator, this is not the main ground on which we rest her application for a fifth Professor. We are unable without additional assistance properly to cultivate the field assigned to us. Princeton has been prostrated in the dust. We come to you to beg you to raise us up. In the death of Joseph Addison Alexander we have lost our great glory and defence.

Permit me, Mr. Moderator, to express my own individual convictions. I regard Dr. Joseph Addison Alexander as incomparably the greatest man I ever knew—as incomparably the greatest man our church has ever produced. His intellect was majestic not only in its greatness, but in its harmonious proportions. No faculty was in excess, and none was in defect. His understanding, imagination, and memory, were alike wonderful. Everything was equally easy to him. Nothing he ever did seemed to reveal half his power. His attainments in classical, oriental, and modern languages and literature were almost unexampled. His stores of biblical, historical, and antiquarian knowledge seemed inexhaustible. To all these talents and attainments were added great force of character, power over the minds of men, and a peculiar facility in imparting knowledge. His thorough orthodoxy, his fervent

piety, humility, faithfulness in the discharge of his duties, and reverence for the word of God, consecrated all his other gifts. His complete mastery of every form of modern infidelity enabled him to vindicate the Scriptures as with authority. He glorified the word of God in the sight of his pupils beyond what any other man I ever knew had the power of doing. Princeton is not what it was, and can never expect to be what it has been. You cannot fill his place. The only compensation for such a loss is the presence of the Spirit of God.

The department of New Testament Literature and Biblical Greek, to which this extraordinary man consecrated his life, and which he felt called for all his time and efforts, is vacant. You must put some one into it, to do what he can.

But when you have done that, Dr. McGill remains burdened with the duties of two complete departments—the Pastoral and Historical. This is more than the most robust man can bear. Justice to him and to the Institution therefore requires that a fifth Professor should be appointed to share his duties. Full provision has been made for the support of the new Professor. The church will be asked for no contributions, and the finances of the Institution will not be burdened. I am sure, Mr. Moderator, under these circumstances, the request of the Board of Directors will be cheerfully granted.

The Rev. Dr. Adger said he could not conceive on what ground the Assembly should hesitate to grant the request of the Directors of Princeton Seminary. Grant that it will place Princeton at a vantage over the other Seminaries; if it will advance the cause, why should it not be so? He had no objection to it. If theological education is costly, let it be; everything good is costly, and he had no idea of keeping Princeton, or any other Seminary that was favoured with the means, from being placed in the very highest position favourable to success. He could not see on what ground the Assembly could refuse. The funds were forthcoming; no demand to be made upon the people or the churches, and he trusted the request would be promptly and cordially voted.

The request of the Board for a fifth Professor was granted *nemine contradicente*. With the same unanimity a fifth Professor was granted to the Western Theological Seminary at

Allegheny, at the request of the Directors of that Institution. In accordance with these resolutions, the Rev. Dr. Palmer was elected to the chair of Pastoral Theology and Sacred Rhetoric, and the Rev. Caspar Wistar Hodge to that of New Testament Literature and Biblical Greek in the Seminary at Princeton. The Rev. William M. Paxton was elected as Professor of Sacred Rhetoric in the Western Theological Seminary. The Rev. Joseph T. Smith, D. D., was elected Professor of Pastoral Theology and Church Government in the Seminary at Danville. All these elections were unanimous. With the same unanimity the Assembly confirmed the election of the Rev. Dr. Peck as Professor in the Union Seminary in Virginia.

The following resolutions in relation to the death of Dr. Addison Alexander, presented by Rev. William M. Paxton, were unanimously adopted:

1. *Resolved*, That we record our devout gratitude to the great King and Head of the church for his great favour in raising up and continuing to us for so many years, one so eminently gifted and qualified by such a rich variety of powers and acquirements for the work of training a ministry for the church.

2. *Resolved*, That whilst we bow in humble submission to the sovereign hand of God, we cannot forbear to express our deep sorrow under the inscrutable dispensation which has deprived the Seminary of a sound, faithful, experienced and eminently learned Professor, the church of an eloquent herald of the gospel, an able defender of the faith, a wise and skilful expounder of the truth as it is in Jesus, and the world of a noble mind, a potent pen, a praying voice, a great heart to feel for its sorrows, and a ready will to relieve its woes.

3. *Resolved*, That whilst we express our high estimate of the distinguished ability and rare erudition with which he enriched his professional instructions, and our deep appreciation of the industry and self-sacrifice with which he devoted himself to the great end of the church's mission in the world, we feel cheered by the tokens of the Divine favour which attended his life and crowned his death. And we hereby record our thankfulness for the grace which made his dying moments a testimony to the efficacy of the Christian's hope, and his memory an incen-

tive to follow after, if "that we also may apprehend that for which we are apprehended of Christ Jesus."

4. *Resolved*, That a copy of these resolutions be transmitted to the family of the deceased.

Cumberland Presbyterian Church.

Overture No. 33, proposing to appoint a delegate, and to open correspondence with the General Assembly of the Cumberland Presbyterian church.

The overture stated that they have received overtures from the Cumberland Presbyterian church, through individuals, expressing a wish to have correspondence with this Assembly. The Committee recommend that a delegate be appointed to the General Assembly of the Cumberland Presbyterian church.

Rev. Dr. Edgar said this measure met with his hearty approbation; indeed, he had recommended that this step be taken, and he was glad it had been proposed. That body had sprung from us; they had become a highly energetic, respectable, earnest, and in the main, orthodox body. Their General Assembly were probably at this moment meeting in his place.

A motion to docket the overture was made and lost. The House called loudly for adoption.

Rev. Dr. Scott, of San Francisco, said he only asked leave to say that it would be exceedingly gratifying to him if this measure prevails; the proposal recalled to him early and very dear associations, for he once was of them, and it was in his heart to say much, and give some account of this large branch of our brethren; but, as he saw the Assembly was anxious to adopt the Report, he would not detain them.

Rev. Dr. William Brown—It was not his purpose to offer an argument, but he could not allow the occasion to pass without giving some expression to the satisfaction and joy with which he should vote for this important motion. It is surely a movement in the right way, and, he trusted, a token for good. The true unity of the church, we should remember, was, and is an object dear to the Saviour, and should be so to all his followers. We cannot, dare not, sacrifice any principle; nor does a proposal of this kind at all bring in peril any part of our testi-

mony to the truth of God. But whatever may be wisely, safely done to increase that unity, or to manifest more conspicuously to the world the measure of it already existing, are we not plainly, sacredly bound to welcome and adopt? Especially did he say, and from the bottom of his heart, that it is right, wise, and pleasing in the sight of God, and good for us all to do whatever we righteously may, to bind together the whole Presbyterian family, holding in common as it does, in all its branches, and notwithstanding acknowledged and important differences, so much precious truth both of doctrine and of order. Let us all, sir, be united more and more heart to heart, and then shall we see more eye to eye.

He did rejoice in the persuasion that these sentiments—these feelings are wide-spread, and growing fast. To the providence of God, and the shedding forth of his Spirit it is due, and to his name be all the praise. This action proposed may be all that is practicable now, but there are others of the great Presbyterian name, to which he hoped, to which he knew the hearts of many are turned, and to which he could not doubt there will soon be extended, in sincerity and brotherly love, a similar invitation.

The overture was adopted.

Dr. Baird nominated Rev. Dr. Edgar as delegate to the next General Assembly of the Cumberland Presbyterian church, and the Rev. Dr. McMullen as his alternate, who were unanimously appointed.

Province of the Church.

Several memorials had been referred to the Committee of Bills and Overtures relating to Colonization, Temperance, the Slave trade, and Slavery, in reference to which the Committee recommended the adoption of the following resolution, viz.

Resolved, While the General Assembly on the one hand disclaim all right to interfere in secular matters, and on the other, assert the right and duty of the church as God's witness on earth, to bear testimony in favour of truth and holiness, and against all false doctrine and sin, wherever professed or committed, yet, in view of the repeated action of the Assembly in

reference to the subjects above referred to, it is inexpedient to take any further action in reference thereto.

More apprehension was felt in reference to this subject than any other which was expected to come before the Assembly. The ground understood to be taken last year at Indianapolis, was that the church was bound to restrict her deliverances to her own members, and to matters under her own control; that organizations outside of her pale, however objectionable or praiseworthy, could be neither recommended nor objected to; and the action of the state, however inconsistent with the word of God, could not be testified against. The repeated action of the church inconsistent with this principle, it was understood, was pronounced to be unwarranted and wrong. Very great and very general dissatisfaction was excited by this new doctrine concerning the right and duty of the church. It was felt that this would put a muzzle over her lips, and forbid her exercising one of her highest and most important prerogatives. It was also seen that if it was once admitted, that it was wrong for the church now to bear her testimony for or against anything not pertaining to her own action, or the faith and practice of her own members, all her past deliverances of this kind, which still stand as her testimony, must be expunged from her records; that everything she ever uttered on Bible Societies, Colonization, Temperance, Slavery, or the Slave-trade, must be recalled. It is now clear that the advocates of what was regarded as a new and revolutionary doctrine, and that the action of the last Assembly, had been misapprehended. The above resolution, which distinctly asserts the right and duty of the church, as God's witness on earth, to bear her testimony in favour of truth and holiness, and against all false doctrine and sin, wherever professed or committed, was adopted with cordial and intelligent unanimity by the Committee of Bills and Overtures, consisting of nineteen members, and representing all parts of the church. When reported to the Assembly, it was received without the least opposition, and adopted by an absolutely unanimous vote. Thus was this cloud rolled away, and every member of the House rejoiced in the goodness of God, in enabling so large a body to join hearts and hands on common ground.

Conclusion.

The Rev. Dr. Thornwell said that he rose to make a very unusual motion; but he did it by request. A resolution had been offered, tendering thanks to the citizens of Rochester for their hospitality. Never, in his estimation, was a tender of gratitude more richly deserved, and he felt sure the *heart* of the entire Assembly went forth with the vote of thanks. The citizens of Rochester desired permission to express their sentiments in regard to the sojourn of the Assembly amongst them; and he moved that an opportunity be now afforded. Carried.

Rev. Dr. McIlvaine, pastor of the church in which the Assembly met, said—Moderator, this call upon me is wholly unexpected, and I shall say but little, because what I *would* say cannot be expressed in words. We received the General Assembly with high expectations that on this “Plan-of-Union” ground, we should be able to give our people a more favourable view of the Presbyterian church than they had before an opportunity of obtaining; and our expectations have been more than *realized*. The influence of this Assembly, composed of persons from different parts of our common country, will be greater than it is possible for you to understand;—I mean its influence in mitigating acerbities and removing prejudices, which interested and imprudent parties on both sides have been diligent in fostering. Most pleasant to us, and happy in its influence has been your sojourn amongst us; and when it shall be the pleasure of this Assembly to withdraw from us, we shall bid you farewell, as one of our Committee of Arrangements has this moment instructed me to say, with the regret of every citizen of Rochester.

The resolution of thanks previously offered by Dr. Boccock was then *unanimously* adopted.

It was then

Resolved, That this General Assembly be now dissolved, and another, constituted in like manner, be required to meet in the Seventh Presbyterian church in the city of Philadelphia, on the third Thursday of May, 1861.

The Moderator then gave a few words of parting, expressing his thanks to the Assembly for the uniform and universal kind-

ness and courtesy with which they had sustained him whilst presiding over their deliberations. He expressed gratitude to God for the urbanity, dignity, and brotherly kindness which had prevailed. He reminded his brethren that the parting moment was approaching, and that it was certain we would not all meet together again in any earthly assembly; but expressed the hope that we would all meet in the General Assembly and church of the first born, written in heaven; in that glorious gathering,

“Where the Assembly ne'er breaks up,
And Sabbaths have no end.”

The hymn,

“Blest be the tie that binds
Our hearts in Christian love,”

was then sung by the whole Assembly, standing; prayer was offered by the Moderator, the benediction pronounced, and then the Moderator formally dissolved the Assembly, according to the previously adopted resolution.

In the commencement of this account of the General Assembly, it was stated that Dr. W. L. Breekinridge, the Moderator of the preceding Assembly was absent. It is proper that the reason of his absence should be given, that he may not be supposed voluntarily to have neglected an important duty. We, therefore, append his letter to the Stated Clerk of the Presbytery of Louisville:

OAKLAND COLLEGE, MISS., April 23.

Rev. Dr. HILL, Stated Clerk of the Presbytery of Louisville:

Dear Brother—The *Presbyterian Herald* of the 12th inst. has brought me the proceedings of our Presbytery, in session at Owensboro' on the 5th inst. They make known to me that I was chosen a Commissioner to the General Assembly, and, further, that “the Presbytery heartily approves (and requests the Commissioners to sustain) the action of the General Assembly of 1859, and also that of 1848, on the subject of the relations of the church of Christ, and voluntary societies formed for the purpose of Art, Literature, and Secular Morality.”

In the report of the proceedings it is added that "this resolution called out an earnest and animated discussion, in which its passage was advocated by Messrs. Robinson, Rice, and others, and opposed by Messrs. Matthews, Hopkins, Hill, and others. The motion was finally adopted without a count."

I recognize the absolute freedom of the Presbytery in the choice of its Commissioners. I acknowledge the right of the Presbytery to see that its mind is represented in the Assembly—whether by positive instruction, or by making known its wishes, and controlling the subject in some other way. I disown all claim to a seat in the next Assembly in virtue of my position as Moderator of the last, except such as may arise from the usage of the Presbyteries, and the courtesy which is due to the General Assembly and to a minister who has not forfeited the respect and confidence of his brethren. The duty imposed upon me by the will of the last Assembly, of opening the next with a sermon, and presiding until another Moderator shall be chosen, is subject to the pleasure of the Presbytery; and by the Presbytery I mean the actual majority in a lawful meeting, whether that majority be accidental, or whether it truly express the mind of the persons who properly and usually compose the body.

There is a very clear and wide distinction to be taken between the action of the Assembly of 1859 and that of the Assembly of 1848, cited by the Presbytery. The latter declares that the church has no power to require of its members the support of the societies in question; while it asserts the right, and, on occasion, the duty of the church to favour or oppose them, according to its judgment of their merits. This view of the subject I do heartily approve. I trust that I shall be ready at all times to defend and support it.

But the action of the Assembly of 1859 denies to the church all right to have anything to do with such institutions. Believing this view of the subject to be false in its principles, narrow in its spirit, and every way hurtful in its influence, I do heartily condemn it, and I can do nothing, under any circumstances, to support it. It is plainly in conflict with the sentiments and usages of our branch of the church, from the beginning. I think it has been justly described as setting forth a "new and

startling doctrine." I find no warrant for it in the letter of the divine word, or in the spirit of the gospel. I believe that it was inadvertently uttered by the last Assembly, without arresting the attention of the body; and now that it has fairly engaged the thoughts of the church, I do not doubt that it will be disavowed by the coming Assembly.

My brethren were not ignorant that I entertain these opinions. They were not uttered in the Assembly, because I was in the chair, and not on the floor. But they were freely expressed in the Synod of Kentucky, and came into the newspapers through the report of the proceedings of that body, whose mind was very clearly and strongly declared to the same effect. And they have never been concealed in private, while they have not been pressed upon others.

My brethren certainly do not expect me to change them, unless on the conviction of reason. They can hardly expect me to support the opposite of them in the General Assembly. Under these circumstances there seems to remain nothing for me to do, with a becoming respect for them and myself, but to decline the service to which they have appointed me.

You will be assured that I do this with much regret, while the necessity for it has taken me altogether by surprise. Had any of my brethren intimated to me, before I left them, the purpose which has now been executed, I would have relieved us all of the present embarrassment by declining the appointment in advance, excusing myself to the Assembly as well as I could. It would afford me great pleasure, if the will of God were so, to represent the Presbytery of Louisville in the General Assembly once more, before dissolving my connection with it, which must follow my removal to my new and distant home—a connection which has subsisted very happily through so many years. I shall not cease to cherish a deep concern for my brethren in the ministry, and for the churches in this venerable and honoured Presbytery. Peace be to the brethren, and love with faith, from God the Father and our Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity.

Will you do me the kindness to give this letter an early place in the *Presbyterian Herald*, that the members of the Presby-

tery, and of the churches belonging to it, and our brethren of the General Assembly, may know why I shall not be present to perform the service which the ancient usage of that church requires of me.

I am, very truly, yours,

W. L. BRECKINRIDGE.

Charles Hodge

ART. VI.—*Presbyterianism.*

MUCH time was devoted, at the late meeting of the General Assembly at Rochester, to the discussion of the question, What is Presbyterianism? That question, indeed, had only a remote connection with the subject before the house. That subject was the Boards of the church. These, on the one side, were pronounced to be not only inexpedient, but unscriptural and unlawful; not only useless excrescences, but contrary to the divine rule prescribed in the word of God, and a reproach to our blessed Saviour. We were called upon to reject them as a matter of duty, or forfeit our allegiance to Christ. On the other side, it was contended that the Boards were not only highly useful, as experience had proved, but that they were entirely within the discretion which Christ had granted to his church, and therefore compatible with obedience to his will, and with our allegiance to his authority.

To make out any plausible argument in support of the doctrine that the Boards are anti-scriptural, required, of course, a peculiar theory of Presbyterianism; a theory which should exclude all discretionary power in the church, and tie her down to modes of action prescribed as of divine authority in the word of God. That theory, as propounded by Dr. Thornwell in his first speech on the subject, was understood to embrace the following principles: 1. That the form of government for the church, and its modes of action, are prescribed in the word of God, not merely as to its general principles, but in all its details, as completely as the system of faith or the moral law;