

THE
PRINCETON REVIEW.

JULY, 1862.

No. III.

ART. I.—*Rational Psychology; or the Subjective Idea and Objective Law of All Intelligence.* By LAURENS P. HICKOK, D. D., Union College. A new and revised edition. New York: Ivison, Phinney & Co. 1861.

A System of Moral Science. By the same. Third edition. Same publishers.

Empirical Psychology; or the Human Mind as given in Consciousness. By the same. Third edition. Same publishers.

Rational Cosmology; or the Eternal Principles and the Necessary Laws of the Universe. By the same. A new edition, with revisions and Notes. New York: D. Appleton & Co. 1859.

[The object of the following article is to present a brief outline of Dr. Hickok's philosophy. It has been prepared by one of his personal friends, who is a decided advocate of his system. To this its value, to the readers of this journal, is largely due. They must be glad to receive, from an able and accomplished writer, a view of this philosophy which is not liable to the charge either of misapprehension or perversion. The article, therefore, is not to be regarded as presenting the estimate of the *Princeton Review* of Dr. Hickok's system, but the light in which it is viewed by its adherents.]

with food; and the order of succession in the animal creation, is the most natural. To the eye of science now, it is "all very good."

When this vast and perfect preparation had been made for man, the head and glory of the creation appears in the image of his Maker. Upon the animal nature in him is superinduced a free, rational, moral, and spiritual nature, to which there is no likeness in any other creature. With these unparalleled endowments, crowned with articulate speech, he is not made subject to nature, but "all things are put under him." He is placed above the limitations and local restraints of mere animal life, in virtue of his superior nature and lordship over the earth and all its creatures. Now Moses, observing further the obvious fact, that all known individuals of mankind were endowed with the same distinguishing qualities and faculties, and were all capable of inter-procreation in a geometrical ratio of increase, would naturally infer that they all originated from a single pair, and constituted one family and one brotherhood. What so natural, simple, rational. What so free from difficulty?

Far be it from us to endorse any such view of this oldest page of written knowledge. But if it were nothing more than this, we should not hesitate to accept it as by far the most probable account that has ever been given of the beginnings of things.

ART. V.—*The General Assembly.*

THE General Assembly of the Presbyterian Church met, according to appointment, in the First Presbyterian Church, Columbus, Ohio, May 15, 1862, and was opened with a sermon by John C. Backus, D. D., Moderator of the last Assembly, from Hebrews xii. 28. After the organization of the house, Charles C. Beatty, D. D., was elected Moderator, and the Rev. A. A. Hogue, of Kentucky, Temporary Clerk. Dr. Leyburn, of New Orleans, having resigned his office as Stated Clerk of the Assembly, A. T. McGill, D. D., of Princeton, N. J., was elected

to fill that office, and W. E. Schenck, D. D., of Philadelphia, was chosen Permanent Clerk in the place of Dr. McGill.

Revised Book of Discipline.

R. J. Breckinridge, D. D., Acting Chairman of the Committee on the Revision of the Book of Discipline, reported that the Committee had several meetings, and had sent the book, as revised, to the several Presbyteries for their suggestions, and that a majority of the Committee had intrusted him to recommend that the subject be postponed to the next General Assembly. This recommendation was acceded to by the Assembly; and the matter was accordingly deferred. Dr. Beatty, the Moderator, was added to the Committee, in the place of the Rev. Prof. Peck, and Dr. Krebs, of New York, in the place of Rev. Dr. Thornwell. The Committee was instructed to meet on the 22d of July next, in the First Presbyterian Church in Pittsburgh.

Place of Next Meeting.

Peoria, Illinois; Washington, D. C.; and Newark, N. J., were placed on nomination. Dr. Tustin made an eloquent and patriotic speech in favour of Washington; but the majority of the Assembly voted for Peoria, where the next Assembly is appointed to meet.

Board of Publication.

Dr. McPheeters presented the following report on this subject, which, after protracted debate, was adopted.

“Having carefully examined the Report of the Board, together with the Minutes of the Board and the Minutes of the Executive Committee, they recommend the approval of these Minutes as far as written, and would respectfully submit the following resolutions to the Assembly for its adoption:

1. *Resolved*, That this General Assembly continues to regard the Board of Publication as a most important and efficient agency of the church, in disseminating and defending divine truth, and approves of the wisdom, prudence, and energy with which the affairs of the Board have been conducted during the past year.

2. *Resolved*, That the Assembly is especially gratified to learn that the Board has entered with so much zeal and efficiency on the most important work of supplying the army and navy of the United States, and also prisoners of war, with suitable religious reading; and that, notwithstanding the troubles of the country, it has been enabled to employ so many colporteurs, who devote themselves to this new and exceedingly interesting field; and the Assembly, in view of the magnitude and urgency of this work, earnestly recommend the churches under its care to sustain the Board by liberal contributions to its colportage and distribution funds.

3. *Resolved*, That the Assembly is pleased to find that the Board is actively engaged in publishing books of suitable character for juvenile reading and Sabbath-school libraries; and that it be recommended to the Board, in view of the present exigencies of the church, to furnish a still cheaper edition of Sabbath-school books.

4. *Resolved*, That the Assembly renews its recommendation of the *Sabbath-school Visitor* to our congregations, as a most efficient aid in the work of Sabbath-school instruction.

Rev. Dr. McPheeters said that he had, with the Committee, bestowed every possible moment to the consideration of the Annual Report; and whilst there was much discussion, and full inquiry, the Report was cordially adopted, and the operations of the Board approved. They had been particularly and favourably impressed with the valuable work accomplished for the soldiers and seamen, by the Board; and the Committee was fully satisfied with the diligence, wisdom, and faithfulness of the Board, and the Executive Committee, in the management of this important arm of the church's service.

Rev. Dr. Schenck, Secretary of the Board, said, that as the Report of the Board had been distributed, he would not deem it necessary to go into any laboured exposition of the operations of the Board for the past year.

To all the Boards, this has been a year of great trial, on account of the troubles of the country. A large portion of the country which once coöperated with us, has ceased to do so; and many parts of the church, still accessible, have been so reduced in their means, that the income of the Board has not

equalled that of the last year. Although our receipts are in the aggregate smaller, yet from those churches that were accessible, there has been a very encouraging increase of contributions, so that we have great reason to thank God, and take courage, for he has vouchsafed success beyond the measure of our fears and hopes. Our colportage work has been restricted, as regards the extent of territory, and the number of colporteurs, but one hundred and fifty having been in their service. Of this number, a considerable proportion had been prevented from making reports, on account of the troubled state of the country, and, accordingly, the usual estimates of their labours, and their results, were not incorporated into our statistical reports. On account of circumstances growing out of the state of the country, our work has been more of a missionary character this year, and the amount of our sales, of course, diminished. This diminution, he had ascertained, upon inquiry, to be not quite so large as in other publishing houses, as, of course, in times of such agitation, there is a greater demand for the newspaper, and less for other kinds of reading. The missionary work is larger than ever before, especially in the interesting field opened before us by the vast army of our country. We have given away more volumes than ever, and have distributed three and a quarter millions of pages of tracts, to the soldiers and seamen, and prisoners of war.

We have stationed colporteurs in the cities through which our troops marched, and have placed in their hands the "Soldier's Pocket-Book," and others of our publications, adapted to the circumstances of the camp and the hospital. These books are greatly prized, as we have been well assured. They have been read, and in many cases committed to memory. These light and easily carried volumes are borne with them by the soldiers when on the march, and on picket and scout duty, and are a constant comfort to those who consult their pages. One of our colporteurs visited the army before the battle of Pittsburg Landing, and conversed and prayed with the soldiers, and distributed vast numbers of these books and tracts. We have also accomplished a great work in the hospitals, in which the sick and wounded, both of our own soldiers and the Confederate prisoners, are lying; and very many sick and wounded

men have been cheered and consoled by our colporteurs conversing and praying with them. None that have not witnessed this work can adequately appreciate its blessed effects among the prisoners, and on our sick and wounded; who, far away from their homes, are, by their very circumstances, predisposed to receive these attentions and these books. We have been delighted with the spirit with which they have received them; and in the many thousands to whom they have been offered, only two men were found unwilling to accept them. These books have been accompanied by the power of the Spirit of Christ. We have received assurances, from chaplains of the army and navy, that our volumes have oftentimes been blessed to the doing of good. If we could detail the reports of chaplains upon this subject, it could not but impress the Assembly and the churches. Amongst the regiments from which we have heard, large numbers have been received to the communion of the church, and many attribute their impressions to the religious books which they have read. The "Soldier's Pocket-Book" has been greatly blessed in this field, and the most encouraging results have followed. A little hospital card, printed on stiff pasteboard, has also been very useful. On one side is printed texts of Scripture invitation, and on the other the beautiful hymn, "Just as I am, without one plea."

He could not dwell upon this work as he would like to do. Our enterprise has chiefly been a gratuitous work—*i. e.*, we have not realized anything in the way of profits, as, under different circumstances, we might have done. We have not aimed at it in this field. Great want of funds has embarrassed us. We could have done vastly more, had we possessed means. Applications for supplies for the army have pressed upon us in great numbers, and with much urgency. He appealed earnestly for the active coöperation of the churches in this effort to bless the army, the navy, the country, the church, and the world.

In conclusion, Dr. Schenck earnestly requested the Assembly to appoint a committee to examine fully the plans and operations of the Board, and to report next year.

Dr. Sloan, Dr. Junkin, Mr. Waters, (ruling elder,) and others, spoke warmly in commendation of the wisdom and efficiency of the Board. Dr. Musgrave attributed to the Board a

disposition to prevent a thorough examination into its affairs, extravagance in the matter of salaries, &c. He wished to know what was the actual capital of the Board, how rapidly it is accumulating, and how it is employed, and why the accumulation of capital was not stopped, and the books reduced in price. If it shall be discovered that he and others are in error on this subject, he would rejoice. But they wished to be explicitly informed of the number of officers, and their salaries; whether economy is practised, and whether fair competition is admitted in the letting of printing, or whether certain parties are favoured with "fat jobs?" When a responsible firm in Philadelphia had offered to conduct the business of the Board upon terms by which \$30,000 or \$35,000 might have been saved to the church, it had been declined, and he wanted to know why? The church demanded cheaper Sabbath-school books, and he thought it practicable to meet the demand. The capital of the Board had increased till it was now a quarter of a million; the net profits, after all the expenses, is \$10,000 a year. Is this to continue? Is there to be no limitation to this increase of capital? Is there to come no time when it will be enough? He proposed to rescind the resolution of 18—, directing the Board to add six per cent. to their capital. This would enable them to reduce the price of books. There ought to be some limitation. Must you add \$10,000 a year for ever? He thought not. They have capital enough. He did not intend to enter into this discussion. All he asked was, that, in the language of the wise and dispassionate Van Rensselaer, the affairs of the Board should be looked into.

Dr. Schenck, Secretary of the Board, denied that there was any disposition to prevent investigation; that, on the contrary, year after year, the books and papers of the Executive Committee had been submitted for examination, and the fullest scrutiny had been invited. So far as we know, or are to judge, the church has full confidence in these representations. The overwhelming majorities by which, in former Assemblies, the Board has been sustained, is conclusive on this point. With regard to the specific objections abovementioned, Dr. Schenck said: It had been charged that our capital was too large, and that we keep back information in regard to it. A balance-

sheet was always present at the General Assembly, and subject to the inspection of the committee, and of any member. The capital of the Board is now about \$237,000. This is invested in the house on Chestnut street, which accommodated this and another Board of the church—in the stock in trade—in stereotype plates of various works—in books scattered all over the country in the hands of colporteurs, &c. This distribution of our stock is necessary to our operations, and we cannot print new books without floating capital; and we only have a few thousand dollars, not more than is needful to increase our assortment of books from time to time. The stereotype plates *absorb capital*, are counted in summing it up, and yet are not very productive pecuniarily. We have been compelled to stereotype some books that have not a rapid sale. It is urged that we might reduce our profits and cheapen our books. There was an incoherency in this demand of the gentleman; for whilst he would have us reduce our profits, he would have us forego the contributions of the churches.

Dr. Musgrave had asked, what business-house would pay agents to sell books? We reply, there is no business-house that sends out agents to *give away* books to the poor and destitute as we do. The idea that this Board is to conduct its business entirely on the principles and plans of other business-houses, ignored the benevolent feature of the Board altogether; and unless the church was willing to annihilate the whole system of colportage, we must make allowance for the missionary phase of our operations. Is it not, then, a strange thing to ask, does any business firm pay agents to sell books? It ought to be remembered that these colporteurs are missionaries too—and the colporteur is not an agent to hasten from house to house, like any other pedler, to sell in the shortest possible time the greatest amount of books. If the plan of the objectors is insisted upon, and the General Assembly adopts it, we will obey; but it will revolutionize, necessarily, the whole colportage system as practised hitherto by our own Board and other societies. Ordinarily, it is expedient to give the colporteur a salary, so that he may feel that he is not a mere pedler, and that he has a work to do over and beyond the sale of books. If we are only to send the colporteurs to the rich and dense con-

gregations, the sparse populations would be left destitute, and without the gospel altogether. By this process, we could, perhaps, sell more books, and make more money; but what would become of the destitutions? Is the gospel only for the rich and dense population? Is it not also for the poor?

One other point. Dr. Musgrave said that a business-house had offered to assume the business of the Board on such terms as would save \$30,000 or \$35,000 to the Board. He (Dr. Schenck) had never heard of such an offer. No such proposition had ever been made to the Board, so far as he knew. The offer that was made was by a publisher of Philadelphia, who proposed to bring his own publication house into our house, place his books and ours on the same shelves, conduct our business on his own responsibility, allow the Board \$4000 a year for our house, give us \$10,000 for use of the plates of our publications, and publish such books as we might recommend. But when asked *at what prices* he would publish our volumes, and to guarantee as good books, (mechanically,) and at the same prices of ours, he said he would not—that no publisher in the country can afford to make books of the same style as cheap as ours. And he distinctly told us that he must fix his own prices, and that they would fix prices that would yield over *one hundred per cent.* higher profits than ours. This, and not what Dr. Musgrave represents, was his proposal. The Board unanimously decided that the offer was utterly impracticable. The Assembly will perceive a wide difference in the two representations; and they will see, that whilst the Board might save \$30,000 expense to themselves, it would cost the churches and the people twice that amount annually, to purchase the books.

After further debate, the Rev. Dr. McPheeters offered the following resolutions, which were adopted, viz.

Resolved, 1. That in view of criticisms made in this and former General Assemblies, a committee of nine ministers and ruling elders, of which the Moderator of this General Assembly shall be chairman, be appointed to make a thorough examination of the affairs of the Board of Publication, and report to the next General Assembly.

2. That said committee shall meet in the city of Philadel-

phia, at the call of the chairman; and the Board is hereby directed to give free and full opportunity to the committee in carrying out the objects of its appointment, and any information the committee may desire to procure. And all persons from any part of the church shall have full opportunity, and are requested, either in person or by writing, to present to the committee any objections or doubts they may entertain in regard to the plans and operations of the Board.

3d. That the Board of Publication be directed to pay the travelling and other necessary expenses of the members of this committee, from its treasury.

In accordance with the above resolutions, the following gentlemen were appointed this committee of investigation, C. C. Beatty, D. D., S. B. McPheeters, D. D., L. H. Atwater, D. D., J. M. Lowrie, D. D., W. M. Paxton, D. D.; ruling elders, H. H. Leavitt, Esq., James Donaldson, Esq., C. Crosby, Esq., W. Whitely, Esq.

Board of Foreign Missions.

The Board express their deep sense of the goodness of God, as manifested during the past year, in sustaining their operations both at home and abroad.

1. At home, instead of ending the year with a heavy debt, as was seriously feared, the Board has been enabled, by the liberal gifts of the friends of this cause, to support the missions, in nearly all cases, in their usual vigour, to send out new labourers, to occupy new ground in some instances, and to close the year in a satisfactory condition. The Committee take great pleasure in making these statements, to the praise of the grace given to their Christian brethren in this year of trial. The gifts of the rich and of the poor have been cast into the treasury with willing hands, and have been the means of saving this cause from great embarrassment. The aggregate amount of the receipts is less than was acknowledged last year, owing partly to the sums received from legacies, and from the government on account of Indian schools, being less, and also to the withdrawal of contributions by churches in the so-called seceded states; but the amount received from the churches in other parts of the country, upon whose liberality the missions must now

depend, is in advance of the amount received from the same sources last year. The receipts were \$176,939.47; the expenditures, \$177,892.32; leaving a balance against the treasury of \$952.85.

The indebtedness of the treasury to a few large donors is gratefully acknowledged, as well as the liberal gifts of the churches. It is mainly to the church collections that the missions should look for support, and the hope is earnestly expressed that these may be largely increased. This is necessary, in order to provide for the missions now in the field, and also to enable the Board to send out new labourers. A larger number than usual of these are under appointment as missionaries, if the Lord will; and their services are greatly needed in many places.

2. In the work abroad, the Committee give a full report of the state of the missions among the Indian Tribes; in South America, Western Africa, North India, Siam, China, and Japan; among the Chinese in California, the Jews, and some of the Roman Catholic countries of Europe. They lament the suspension of the missions among the Southwestern Indians, and the withdrawal of a large number of missionary labourers from their work, owing to the violence of lawless men. This was a great calamity to those half-christianized Indians. The missionary work was hindered, also, by civil war in New Granada; and the end of the year witnessed dark clouds in the horizon of the Ningpo mission in China, from the insurgents taking possession of that city. With these exceptions, the dealings of divine Providence with the people amongst whom the missions are established, have been such as to promote their success. The preaching of the gospel, the Christian instruction of the youth, the distribution of the sacred Scriptures—in short, the usual and ordinary means of grace, have been steadily and faithfully employed, by sixty-eight ministers of the gospel, aided by eighty-three teachers and other assistant missionaries, and by a growing body of native missionary labourers of various grades, of whom there are now eighty-two. In this brief abstract it is impossible to enter into minute statements, but it will serve to convey a general idea of the work in progress, when it is stated, that nearly five thousand heathen

youth are under daily Christian instruction and influence in the schools of the different missions; and also that additions of hopeful converts have been made to churches among the Chinese, Siamese, Hindus, Africans, and in South America, besides others not particularly reported. Some of these new members of the church are remarkable instances of the power of divine grace; two heathen women, one seventy and the other eighty years of age, were received into the church of Ningpo; the church in Siam received as a member a man, who may be one of its pillars, whose conversion was effected by the Spirit of God accompanying the study of the Scriptures, without his having ever seen or heard a missionary. On a general review of the missions, the Committee feel greatly encouraged by seeing what God has done with his servants, and how he has opened the door of faith to the gentiles.

The Report contains notices of the removal by death of two ordained missionaries, the wives of three, and several native church members in India and China. Their departure is sincerely lamented, but in every instance a good hope, through grace, supported them in their last hours. On the other hand, seventeen missionary labourers were sent out during the year to different missions, nine of whom were ordained ministers—three of these returning to their work. Several new assistants were obtained on the ground, from the ranks of native converts, which is regarded as a cause of thankfulness. The instructions given by one of these brethren to his own people on the coast of Africa, fifty miles from the missionary stations on Corisco, were the means of leading six hopeful converts into the church by baptism. Prayer should be offered especially that *native* missionary labourers may be sent into the harvest.

The Report concludes with reasons for thanksgiving, and a call to onward movement in the missionary work. This work remains. Multitudes are yet sitting in the shadow of death. Many more labourers could at once find employment in this harvest. Here is need of prayer; here is room for Christian liberality. The times passing over us call for fidelity to our blessed Lord and his cause in the world. But the church need not fear, her members being found in their lot, at the post of duty; rather they should look for times of refreshing from the

presence of the Lord, in the outpouring of his Spirit on all the missionary stations, even as at Jerusalem on the day of Pentecost.

Dr. Lowrie, Secretary of the Board, was never more grateful to God than now, for his blessing, under the very great discouragements of the past year. He explained the cause of the apparent deficiency in the funds at the meeting of the last Assembly, as arising from the want of coöperation of southern brethren, the northern churches having made a small advance during the last year. They have used as great economy as possible, and have sent out every missionary who was ready to go. God, by his Holy Spirit, moved upon the hearts of his people to pray, and send forth many small streams of contributions, which have greatly aided the Board. We have received greater contributions from a few individuals, but cannot calculate upon them for the future, and it is not wise to rely upon such large private contributions. Besides, the income from ordinary sources is not equal to the current expenditure, and it will require an increase of \$26,000 to meet the expenses of the year before us, not calculating upon the legacies.

This issue the Committee wish brought before this house for its sober, earnest judgment—whether to go forward and send out the new brethren or not; and it must be decided very soon. We feel stronger in faith, but the coming year will require extreme caution. There is no doubt of the ability of the church to do all, and more. If ministers would take this matter to heart, and present it, in all earnestness and affection, to their people, there would be a great advance in this matter. What means Providence bidding us go forward—the voice of our Saviour calling us to come, and the world waiting for us? India, China, Siam—all open. Conversions during the past year very encouraging. Brethren in the field say the work is growing on their hands, and they are calling for more men and means.

The Committee to whom this subject was referred, reported, through Dr. Stevenson, its Chairman, the following paper.

1. *Resolved*, That this Assembly, having learned from the Board's Report of the undiminished contributions of the churches, notwithstanding the pecuniary embarrassments of the

times, and of the blessing of God upon the labours of our missionaries in the foreign field, in the conversion of souls, and in the enlargement and strengthening of our mission stations, so that the work of this Board, in all its departments, is as encouraging as in any former period of its history, we do hereby record our devout gratitude to the great King and Head of the church for the merciful favour by which, in this time of general rebuke, he has evinced his approbation of our efforts to "preach the gospel to every creature."

2. *Resolved*, That we regard the proffer and acceptance of the services of thirteen young men, whom God has raised up in his providence, and influenced by his grace to undertake the work of missions at this trying crisis, as a significant fact, calling upon us, in the exercise of a more liberal benevolence, and a higher faith, to send forth these new labourers; in the confidence that his past mercies are but the earnest of larger favours, as the reward of increased exertions for the glory of his name.

3. *Resolved*, That in view of the greatly increased pecuniary liabilities of the Board involved in this new accession of labourers, we call upon all the members of our churches to carry this responsibility upon their hearts; upon all our pastors to present this call of divine Providence distinctly and pungently to the people; upon all our sessions to carry out such an efficient system of contribution as shall leave no tythe ungathered; and upon all our congregations to make united and continuous supplication to the great Lord of the harvest, that he will so bless the work and the workers, that we shall have reason to say, as each year of increased effort terminates, "we have trusted in the Lord and are not made ashamed."

4. *Resolved*, That in view of the present state of the world, and the encouragements by which Divine Providence is beckoning us onward in the prosecution of this great work, we express to the churches our increased sense of the importance of the claims of this Board upon their Christian liberality; as its field is the world, and its operations involve such multiform pecuniary expenditures, requiring, in addition to the outfit and salaries of the missionaries, large outlays for the support of schools, the building of houses, and the publication of the Bible, and other books and tracts, in a variety of foreign languages.

5. *Resolved*, that we heartily approve the effort of the Board to circulate the *Foreign Missionary* among the Sabbath-schools and families of our church; and that, under the strong conviction of the importance of training all our children and youth to feel a deep interest in the missionary work, we earnestly commend this subject to the attention of pastors, and parents, and Sabbath-school teachers, in the hope that they will make the inculcation of a true missionary spirit one of the principal features of their plans for Christian instruction and nurture.

6. *Resolved*, That this Assembly takes great pleasure in commending the wisdom and fidelity with which the affairs of the Board have been conducted, and our appreciation of the cheerfulness with which its executive officers have performed the increased labours of the present year.

7. *Resolved*, That the Report of the Board be approved, and referred to the Executive Committee for publication.

Interesting addresses were made by Dr. Stevenson, Mr. Morrison, missionary to India, and Dr. Junkin.

Board of Education.

Dr. John W. Scott, Chairman of the Committee, presented the following report:

The Committee to which was referred the Report of the Board of Education, having examined said Report, together with the minutes and accounts of the Board, submit the following statement and resolutions:

1. That the Board has been enabled to pay all the appropriations due to its beneficiaries during the year, though not without delay in some instances, nor without incurring debt.

2. That both the delay and the indebtedness incurred, arose from the failure of the churches generally to carry out efficiently the plan of systematic beneficence recommended by previous General Assemblies. Many of the churches contributed less than usual, and very many nothing to the Board of Education, during the year just closed. Hence, the Board was under the necessity of ending the fiscal year with a debt of something over \$4000. A supplementary statement, however, shows that

this debt has recently been reduced to something less than \$1000.

3. That a surprising fact is brought to light in the Board's Report, viz., that instead of too great an increase, as apprehended by some, there has been an actual decrease of the ministry, as compared with the membership of our church, of at least five per centum, within the last ten years.

4. That the Board of Education, in accordance with the direction of the last General Assembly, have furnished a sufficient number of copies for the use of this Assembly, of "A Proposed Draft of a Constitution for the General Assembly's Board of Education."

In view of these and other facts brought to light in the Report of this Board, the following resolutions are submitted:

1. *Resolved*, That the Assembly approve of the management of the important interests intrusted to the Board of Education, as evincing a highly commendable degree of efficiency, wisdom, and economy, under the trying exigencies of the year just closed; and that their Report be printed and circulated under their direction.

2. *Resolved*, That the Assembly has reason for thanksgiving to God, for the measure of blessing bestowed upon the work of the Board in all that portion of the church to which it has had access during the past year.

3. *Resolved*, That the Assembly deeply deplore the failure of so many of our churches to contribute anything to this Board during the year; and do earnestly repeat the injunction of the previous General Assemblies upon all their churches, to contribute to this, and also to the other Boards of the church, at least once a year.

4. *Resolved*, That the Presbyteries be renewedly and most solemnly enjoined to exercise increased care and caution in recommending candidates for the ministry to the care of the Board; and also to seek out such within their respective bounds as may be really worthy and may stand in need of aid, while preparing for the ministerial work.

5. *Resolved*, That, in the judgment of this Assembly, though the retrenchment of all unnecessary expenses is urgently required, it is inexpedient to reduce the amounts of the annual

appropriations to individual beneficiaries. The Assembly is of opinion, however, that much wholesome retrenchment might be effected by a more rigid application, on the part of Presbyteries, Instructors in Academies, Colleges and Theological Seminaries, of the excellent Rules of the Board respecting the qualifications of candidates. In some respects, such as further advancement in scholarship, a longer probation as to personal piety, and a higher grade of intellectual endowment, still more might properly and advantageously be required, for admission, by the Board. It is believed, however, that in the practical application of the rules of the Board, though the Board itself, so far as known to your Committee, is careful, faithful and resolute in the discharge of duty, there is, on the part of the Presbyteries, much laxness—much want of that scrupulous attention and faithful firmness which the nature of this important interest so imperatively demands; and all Presbyteries are hereby solemnly enjoined to give diligent attention to the discharge of their whole duty in this matter. Such a discharge of duty, it is also believed, would lead to the withdrawing of quite a number of candidates heretofore recommended by the Presbyteries to the care of the Board, and now receiving aid from the funds of the church, in some cases to the scandal of religion, and in many cases to the great prejudice of the education cause.

6. *Resolved*, That the Assembly rejoice in the measure of success afforded to the schools, academies and colleges, connected with our Sessions, Presbyteries, and Synods; and do again urge the solemn duty of securing the religious education of the children of the church, by establishing and adequately supporting suitable church institutions, within their respective bounds, as far as practicable.

7. *Resolved*, That the last Thursday of February next be observed throughout our bounds, as a day of earnest prayer for children and youth, especially the baptized children and youth of the church, and those collected in schools and colleges, with particular reference to an increased supply of labourers in the vineyard of the Lord; and that a collection be taken up on that day for the College Fund.

8. *Resolved*, That the proposed Draft of a Constitution, presented by the Board of Education to this General Assem-

bly, be committed to a Committee of three, to examine and report the same, with such modifications or suggestions as to them may seem proper, to the next General Assembly.

9. *Resolved*, That the Board of Education is hereby directed to meet for the transaction of such business as may claim their attention, on Friday, the 23d inst., at 5½ o'clock, P. M., in this Hall.

Dr. Scott said, that having been familiar with the working of our scheme of education, he could say that, if there were imperfections in the working of our system, the fault lay not with the Board, but with the Presbyteries, upon whom entirely devolved the business of seeing to it that no improper person was aided. The fact that some few cases of unworthy beneficiaries had received aid, was the most plausible objection to the Board; but it was one which the Board could not remedy, unless the Presbyteries were faithful in examining and supervising the progress and conduct of candidates; and it was on this account that the Committee had dwelt so much in the report upon this phase of the subject. After a few remarks explanatory of the report, the Doctor said he would yield the floor to the Secretary of the Board.

Dr. Chester, the Secretary of the Board, would occupy the Assembly but a few moments. He felt thankful for the report which the committee had submitted, and considered its suggestions eminently wise and well timed. He felt it difficult to decide whether trials or mercies most abounded in the history of our operations for the last year. They had had experience of both; but he was free to say that difficulties about funds were not the chief burdens upon the shoulders of the Board; but paying great attention to the character of our candidates, and endeavouring to inaugurate a more complete and healthful system of watchfulness. We began by procuring an order from the Assembly, urging this upon the Board and upon the Presbyteries, and all having the care of our candidates in any manner in their hands; and he was happy to assure the Assembly that very desirable results were already apparent. A new word has appeared in our office—"we recommend." We are resolved to solicit the closest watchfulness over our candidates. We have visited many schools, academies, colleges,

and seminaries, and have endeavoured to ascertain the exact *status* of our candidates for piety, diligence, success, and general character; and also to encourage them to aim high.

In regard to the oft-repeated difficulty of unworthy beneficiaries, it ought to be noted that "the falling star attracts the eye." It is the *few* unworthy ones that attract the notice of the public, whilst the *many* of an opposite character are unobserved. The failure of one young man will do more harm than the success of many will do good. But is it not hard that the many should be suspected on account of the few? Oh! that I could secure for those young men that are faithful, the sympathies of this Assembly, and of the churches. Many of them are orphans, having lost one or both parents. A large proportion of them are the sons of ministers—some the orphans of ministers of the gospel. A little group, sons of missionaries—some in the field and some in heaven—are found on our list; and we would the Assembly could know them, and we feel assured they would sympathize with them. Christ sympathized with candidates for the ministry. A large portion of his time was employed in caring for candidates for the ministry, and instructing them. He spoke most feelingly of the trials of candidates before their licensure, and of the lack of sympathy in their destiny after they left the Seminary. Spoke of the indifference which presbyteries and ministers often exhibited, whether these young men found fields of labour or not—deprecated this indifference, and invoked the sympathies, and prayers, and aid of the church in behalf of this cause. Although we cannot look forward to the coming year without some solicitude about the funds, yet if the Presbyteries will pay more attention to the character of the beneficiaries, and co-operate with us in thus restoring the confidence and the interest of the churches, abundant means will be provided, and the blessed work of providing a ministry will go on. Some have started the question, have we not too many ministers? But have we not more to do than to supply our own vacancies? Is not the world still before us? Are not the churches and missions to be multiplied? And are the unemployed, to any appreciable extent, the men whom this Board has brought forward? He thought candour and large views could only answer such ques-

tions in one way, and without further delay of the House, would leave the subject to them.

Dr. Marshall also advocated the cause of the Board. He bore testimony to the general good character of the beneficiaries, but admitted that mistakes were sometimes made. This, however, he maintained, was the fault not of the Board, but of the Presbyteries, who were not sufficiently careful in taking up candidates for the ministry. Dr. Maclise also urged this point with much force. Dr. Junkin narrated his long experience in connection with these educational operations, and referred to the urgency with which he had, from the beginning, insisted on the greatest care being exercised in this matter. He had always objected to the Board's taking up mere boys before their character was formed or their principles determined. Dr. Macdonald spoke on the same subject, with special emphasis. He introduced a resolution to the following effect, which was adopted by the Assembly:

Resolved, That the following be added to the "Rules and Regulations of the Board:

"Every person on a scholarship shall forward, or cause to be forwarded, annually, a report from his teacher or teachers, to the Presbytery under whose care he is, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence."

Board of Domestic Missions.

The order of the day was taken up.

Rev. Dr. Macdonald, from the Committee on the Board of Domestic Missions, made report. After reading the report, he called attention to some of the recommendations contained in it, especially those relating to the discontinuance of the Executive Committee at Louisville, and the Advisory Committee in California, and that relating to the increase of itinerants. He advocated, in a few earnest remarks, an increase of men and of energy in this branch of the church's work. He congratulated the Board that, amid such discouragements as the state of the country occasioned, they had not only maintained their position, but cancelled debt, and made progress. He reminded the Assembly that times of trial and public calamity had often

proved of advantage to the church, by refining away her dross, purifying her faith, and quickening her zeal, whilst it led to a more complete reliance upon God. He alluded to the trials of the non-conformists in the days of Richard Baxter; and quoted from that man of God, the declaration that they would little regret exclusion from the pulpits of the English establishment, if they could but have access to the heathen, and to destitute portions of the Christian world. Dr. Macdonald trusted that the trial of the present would be similarly blessed in the larger usefulness of this Board.

On the motion to adopt the Report,

Rev. Dr. Janeway, Secretary of the Board, said that he would not detain the Assembly with protracted remarks, as all the facts necessary to the information of the Assembly were contained in the Annual Report. The Assembly had great reason to be thankful to the great Head of the church, that at a time of great trial and embarrassment in the country, the Board had been able to meet all the demands of this cause, and also to cancel a large debt then existing. Last spring, the debt was \$25,000; and on account of light receipts, it was increased to \$28,000; but, by the increased liberality of the churches, the debt was paid, the cause sustained, all the missionaries that had reported had been paid, and were now in process of being paid. This was almost more than the Board had ventured, in the trying condition of the country, to hope for. It was probable that, on account of light receipts, there might be a small deficit in the months next ensuing; but they trusted that the church would sustain the cause, and he hoped that the missionaries who had borne with so much heroism, would still be patient, and that the present calamities being overpast, increased prosperity might attend the efforts of this Board. He thought that the church had arrived at a crisis in the history of her domestic missions, which would demand greatly increased operations to meet the wants of the country. The immigration will increase so soon as the war is over. A tide will set towards the yet unoccupied parts of the land, demanding to be accompanied or followed by the missionary. Such missions would, of course, be expensive, and would not for a long time be self-sustaining. The question then presses, Shall the church progress with the

prospective advance of population? He trusted she would, and that instead of \$85,000, if the contributions increase, she will place at the disposal of this Board \$150,000 for the promotion of this grand work. He believed that the church would come up to this work; and, as a means of bringing her up to it, he commended to the pastors and people the careful consideration of the Annual Report, and solicited their prayers and coöperation. Hoping that these suggestions would draw out remarks on this important subject from members of the Assembly, he left it in their hands without further remark on his part.

The Rev. Mr. Hale asked that the resolutions be read *seriatim*; which was done, and the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, and 9th, were adopted, and then the report was adopted as a whole, and is as follows:

The Committee to whom was referred the Annual Report of the Board of Missions, respectfully report that the Minutes of the Board, and of its Executive Committee, have not been put into their hands. They have carefully examined the Annual Report of the Board, and recommend to the General Assembly that,

1. It approve the Report, and direct the same to be published by the Board.

2. The Assembly gratefully acknowledge the signal tokens of divine goodness to the Board, in enabling it to pass with safety the trying changes of the past year; especially in enabling it to reduce its indebtedness, which in November last was \$28,000, to less than \$5000, and greatly to reduce the office expenses, whilst, at the same time, adding 121 new names to the list of missionaries in commission a year ago, and paying all the missionaries as far as they had reported, to the end of the fiscal year. Verily, God has granted to his people, in these troublous times, the heart to devise liberal things, and blessed be his holy name!

3. The Assembly also notice with gratitude to God, the spirit of self-denial on the part of our missionaries, enabling them to submit patiently to the inconveniences arising from delay in the payments due them, and to the reduction of their salaries.

4. That the Assembly bow humbly to the will of the great

Ruler of nations, in those calamities which he has permitted to visit the land, whereby missionary labour has been interrupted—missionaries, in some instances, driven from the field, and the work of years destroyed—and bewail the sins and unfaithfulness which have provoked them; but in the fear and strength of the Lord, we will go forward and endeavour to repair the waste places, and build up the walls which have been thrown down.

5. The Assembly take sincere pleasure in noticing the substantial aid which ladies of our churches have rendered to this cause, by articles of clothing furnished to missionary families. The aggregate value of these donations during the past year, was over \$16,000, and was in addition to the salaries of the missionaries among whom they were distributed.

6. In view of the changes which have taken place in the field of the Executive Committee located at Louisville, as referred to in the Report, the Assembly hereby direct the discontinuance of said Committee, and further direct the discontinuance of Advisory Committees, wherever they exist, and the Board to conduct, throughout the entire field, its work hereafter as formerly, through the Presbyteries.

7. The Assembly solemnly call the attention of the church to the greatness of the work in which, by the command of the ascended Lord, she is engaged, and the increased proportions it is destined very soon to assume, by the return of prosperity to the nation, and the greater stability of our civil institutions, which we now, by the blessing of God, confidently expect—a work which, in addition to assisting young or feeble churches already established, is no less than to supply with the stated means of grace the teeming millions who are to fill up the continent. To accomplish this great work, the Board of Domestic Missions has been constituted, and this General Assembly would devoutly commend it to the prayers and patronage of all our people, and would especially invite the hearty co-operation of every pastor and session in providing the material aid which the exigencies of the cause demand.

8. The Assembly earnestly recommend the appointment of a greater number of itinerating missionaries for new and sparsely settled regions, to explore and advise as to the most favourable

localities for permanent congregations, and also recommend the Presbyteries to take measures for establishing and sustaining an itinerancy for the feebler missionary churches, and more destitute portions within their bounds.

9. The Assembly enjoins it upon the Board hereafter to regard the order of a former Assembly, to send up its Minutes for examination.

Church Extension.

The Report of the Board of Church Extension was read by the Chairman, Rev. Mr. Conover, thus:

The Committee on Church Extension submit the following report:

Resolved, 1. That the Assembly approve of the careful manner in which the records of the Board have been kept by the Secretary.

Resolved, 2. That the Report be approved and published, together with the Rules of the Board, and Instructions to Churches needing aid.

Resolved, 3. That while the severe trials of the country have greatly retarded the work of church-building, yet the church has great reason for thanks to God, that in the midst of these trials, fifty-five churches have been aided by the Board during the year in completing their sanctuaries.

Resolved, 4. That the Assembly highly approve of the economy exhibited by the Board in the management of the fund entrusted to their care.

Resolved, 5. That the Assembly approve of the suspension of the work on the "Children's Church" for the present.

Resolved, 6. That the Stated Clerk of the General Assembly be directed to alter all the blank reports for statistics in the Appendix to the Minutes of the Assembly, so as to transfer the item of "*Contingent and Commissioners' Fund*" from the column of "*Church Extension*" to that of "*Congregational.*"

Resolved, 7. That all our ministers, and sessions of vacant churches, be earnestly requested to present this cause to their respective churches for their contributions annually, and, as far

as practicable, on the *first Sabbath of July*, the day designated by the Assembly of 1861.

Resolved, 8. That all churches needing aid for building houses of worship, and all churches and individuals contributing funds for this purpose, are hereby earnestly requested to make this Board the agency of their favours and benefactions.

Mr. Conover said he had but a remark or two to make in regard to this report. He spoke in reference to the column of statistics mentioned in the report, and showed why the change recommended should be made. He showed how many of our churches contributed nothing to this Board, and clearly demonstrated the importance of giving it a liberal support. All ought to do something; rich as well as poor churches ought alike to have the cause urged upon them by their pastors. The poor churches often give as much, according to their means, as the richer ones. Pastors are often to blame for not presenting this cause to their people. If they would, the Board's funds would be thereby greatly augmented. Rills make and fill oceans. Let all do something, and much more would be done than is done.

Rev. Mr. Coe, the Secretary of the Board, said, in view of the fact of the able remarks of the Chairman, and also as the Report was printed, brief, and distributed among the members of this Assembly, many remarks from him would be unnecessary. He spoke eloquently, and with great emphasis on the subject of parsonages, showing their importance. The matter had not been sufficiently considered, by either the pastors or the churches in our connection. He rejoiced that Mr. J. M. Wilson, in his work of Presbyterian statistics, had done much to arouse the churches on the subject of preparing suitable parsonages for their ministers. It was a sad fact, that more than five hundred of our churches were without edifices, and one-fourth of our churches must be in part supported by the other three-fourths, or go out of existence. Let the strong help the weak—the rich aid in sustaining the poor. “The poor we have with us always.” Never was there a year when applications for aid were so pressing and numerous. These are troublous times. O, that we might be enabled by the people of

God, to cheer those churches that look for help to the Board! It pains us to turn any away. Let us plant and water, and God will give the increase.

Dr. Chester wished to state a fact in support of the Report. He said that within six miles of where he lived, there was a Quaker lady who took such an interest in Presbyterianism as to give the funds to erect a small edifice. This he cited, to stimulate us to greater activity and liberality in building churches and *manses*, in destitute places, for the advancement of the glorious kingdom of Christ. This Board is the youngest of the church's children. Let us not forget it. It is worthy. He loved the Board and its Secretary, whose path he often crossed in his peregrinations through the churches, and was happy to say that the zeal and labours of the brother were worthy of all commendation.

Dr. Halsey, Mr. Bishop, and Dr. Junkin united in urging the special claims of this Board on the support of the churches.

Theological Seminaries.

The Committee on Theological Seminaries submit the following report, viz.

They have had before them the Annual Reports of the Trustees and Directors of the Seminary at Princeton, New Jersey; of the Western Seminary, at Allegheny, Pennsylvania; of the Seminary at Danville, Kentucky; and of the North-West Seminary, at Chicago, Illinois, and have carefully examined the same. A brief summary of their contents is as follows:

1. *The Seminary at Princeton.*—The corps of Professors is full, and the number of students one hundred and seventy, of whom forty-one have completed the usual course of study, and one has deceased. Six or seven of the Senior Class have offered themselves for the foreign missionary work, and an unusually large proportion of the other classes contemplate the same destination.

While the instruction of the Seminary has been satisfactory and gratifying in its results, the Trustees report no less prosperity in its financial department. The financial year closed with a balance in favour of the Seminary, of \$4352.67. In addition to this, they state that at the late Semi-centennial

celebration, Messrs. Robert L. and Alexander Stuart, of New York, presented the munificent donation to the funds of \$50,000.

2. *The Western Seminary at Allegheny.*—The corps of Professors is full, and the number of students one hundred and fifty-eight, of whom thirty-three have completed the regular course of study; two have deceased; five or more have devoted themselves to the work of foreign missions. The proficiency of the classes has been gratifying. The Trustees report that notwithstanding the pressure of the times, they have been able to make a slight progress. The permanent funds have been increased, and the salaries of the Professors have been promptly paid. Among donations to the library, it deserves to be noted, that the handsome gift of four hundred and sixty-four volumes has been made by the Rev. Dr. C. C. Beatty.

3. *The Seminary at Danville.*—The number of students has been greatly diminished by the fact of civil war in the vicinity of the Institution. The number in attendance was reduced to eleven. The instructions of the Seminary, however, were not interrupted for a day. Six students have completed the regular course of study. There is a vacancy in the corps of Professors, Dr. Smith having finally declined the chair of Pastoral Theology and Church Government. As there are funds enough to support all the Professors, there is no reason why this vacancy should be left unfilled. The Directors leave the matter entirely to the discretion of the Assembly.

This suggestion derives additional force from the infirm health of some of the Professors. The funds have been rising in value since the last report, although the income continues still to be seriously affected by the failure of dividends; and a serious falling off is apprehended during the coming year. A fire-proof library building, a lecture-room, and rooms for the accommodation of twenty or thirty students have been completed, and will be ready for use in September.

4. *The Seminary of the Northwest at Chicago.*—The number of students has been eleven, of whom three have completed the full course of study. The proficiency of the various classes is described as commendable. There are two chairs vacant in the Theological Faculty, in consequence of the declinature of Dr.

Krebs as Dr. Rice's successor, and the lamented decease of Dr. Scott. Professors Lord and Halsey have supplied the deficiency by extra labours, and the Rev. J. D. Pering has been employed as teacher of Hebrew. Such is the embarrassed condition of the finances, we are sorry to have to add, that the salaries of the present Professors themselves are reduced, notwithstanding increased duties; and the Directors do not deem it expedient to ask the Assembly to fill these vacancies for the present year. The Committee feel impelled to add, that the affairs of this Seminary are in a delicate and critical situation, and that probably the Directors are the persons best qualified to manage them successfully, as being intimately acquainted with all the circumstances.

Since the last meeting of the Assembly, we have the painful duty of recording the death of Professor Scott, of the Seminary of the Northwest; and among the Directors of the Western Seminary, of Drs. Allan D. Campbell and Henry G. Comingo; and among the Trustees of Princeton Seminary, James Neilson, Esq. Dr. Campbell was a Trustee, as well as a Director, of the Western Seminary.

The Committee recommend to the Assembly the following resolutions:

Resolved, 1. That the Annual Reports be printed in the Appendix, as usual.

Resolved, 2. That we gratefully acknowledge the tokens of favour with which Divine Providence has been pleased to regard the various Seminaries of the church, and particularly that we thankfully record the prosperity and success which the oldest of our Seminaries has enjoyed during the first half century of its existence, just closed—a like career of prosperity we ardently desire for all our Seminaries.

Resolved, 3. That this Assembly express their grateful acknowledgment of the munificent donation of \$50,000, by Messrs. R. L. and A. Stuart, of New York, to the funds of Princeton Seminary; to Dr. Beatty, for his donation of books to the Western Seminary, and also to other donors.

Resolved, 4. That the Assembly deeply deplore the loss which the church has sustained in the decease of those steadfast friends of the Seminaries, and useful servants of Christ,

Professor Scott, Dr. Campbell, Dr. Comingo, and Colonel James Neilson.

Resolved, 5. That the Assembly proceed to choose a Professor to fill the vacant chair of Pastoral Theology and Church Government in the Seminary at Danville, Kentucky.

Resolved, 6. That in accordance with the wishes of the Directors of the Seminary of the Northwest, at Chicago, no steps be taken at present to fill the vacancies in that institution.

Agreeably to the fifth of the above resolutions, the Assembly, on a subsequent day, elected the Rev. R. L. Stanton, D. D., Professor of Pastoral Theology and Church Government, in the Seminary at Danville.

Report on Disabled Ministers' Fund.

Rev. Dr. Musgrave moved that the Rev. Dr. Jones be now permitted to present the Report of the Board of Trustees on the subject of the Disabled Ministers' Fund. Adopted; and the

Rev. Joseph H. Jones, D. D., proceeded to read the Annual Report of the Board of Trustees of the General Assembly upon this very interesting and important Fund. The Report showed that whilst, on account of the war, and the consequent derangement of business, the field from which collections were made was narrowed, yet the aggregate of collections was greater. It stated that six^a ministers who had been assisted have died; and it detailed the very happy results of the year's labours in sustaining disabled, aged, and sick ministers, and the widows and orphans of ministers. It was a clear, touching, and impressive *resumé* of this department of the church's charity, giving (anonymously, of course,) many affecting incidents connected with the disbursement of this fund.

This Report was referred to a Committee, who, through Judge Leavitt, their Chairman, submitted the following report, viz.

The Committee to whom was referred the Report of the Trustees appointed in relation to Disabled Ministers, and the Destitute Widows and Children of Deceased Ministers, recommend the adoption of the following resolutions:

Resolved, 1. That the able and interesting Report of the

Trustees, charged with the supervision of this subject, presented to the present General Assembly, is earnestly commended to the attention of the pastors and people of our churches.

Resolved, 2. That while the Assembly rejoices in the progress and increasing success, during the past year, of this noble enterprise, it learns, with profound regret, that in a large proportion of the churches no contributions have been made in furtherance of its beneficent objects.

Resolved, 3. That this Assembly earnestly recommends that annual collections be made in all the churches, and reported, as required by the previous action of the Assembly.

Resolved, 4. That the Report presented to this Assembly by the Committee of the Trustees, and their Chairman and Secretary, be adopted, and published in the Appendix to the Minutes, and that extra copies be printed by the Board of Publication for the use of the sessions of the churches; and that it be recommended to our pastors and stated supplies to read it to their congregations, on or before the day when collections are to be made for this object.

Resolved, 5. That with a view to an increase of funds, for the purpose referred to, special and liberal individual donations, and testamentary bequests, be solicited from all parts of the churches. And if at any time the funds received from all sources shall exceed the amount appropriated by the Trustees in any year, the surplus shall be permanently invested by the Board of Trustees of the General Assembly, the interest on which shall be used only in aid of disabled ministers, and needy widows and children of deceased ministers.

Resolved, 6. That it be recommended to Presbyteries and Synods having funds or property, given or provided to aid disabled ministers, and the families of disabled ministers needing aid, to transfer the same to the General Assembly for this purpose, in cases where the terms of the grant or donation will permit such transfer.

Resolved, 7. That the Assembly has learned and highly appreciates the praiseworthy and successful labours of the Chairman of the Committee and Secretary of the Fund, and cordially commending him to the sympathy and coöperation

of the pastors and churches, express the earnest desire that he may continue thus to serve the church in a field in which he has been so eminently useful, and thus far *without any charge on the funds contributed by the churches.*

Resolved, 8. That it be enjoined on Presbyteries to appoint one of their number to take especial charge of this subject within their bounds, and see that these resolutions are observed, or to adopt such other measures as the Presbyteries may deem most efficient to secure the end in view.

Judge Leavitt made some excellent remarks in favour of this report. He was rejoiced to learn that the contributions to this fund had more than doubled during the last year. Still, only comparatively few of the churches have given anything. He thought there could be no difference of opinion on any part of the report, excepting on that proposing the establishment of a vested fund for disabled ministers and their needy families. The Jewish law made special provision for the support of the priesthood. So ought we.

Judge Linn regarded the subject contained in this report as one of the most important that can, or is likely to come, before the General Assembly. It is one on which he had thought much. He had been chairman of a committee on this subject when the Assembly met in Philadelphia. This gave him an opportunity of becoming acquainted with some facts not generally known by the brethren. A surplus fund, arising from contributions, legacies, &c., ought to be raised for the support of disabled ministers, and the widows and children of such as are deceased. We are behind the church in England and Scotland on this subject. The church there has such a fund, and it goes not only to the support of disabled ministers, but to ministers' widows and their needy offspring. This is as it should be. He had never heard but one objection urged against a vested fund—that of its being an improper inducement to young men to enter the ministry. But there is no validity in it. He was confident of this. Ministers were not well enough supported. He spoke from sad experience. He was the son of a minister, and therefore spoke knowingly on this subject. No one ought to have any more delicacy to ask for assistance from a vested

fund in the church, than to ask for a legacy left him by a deceased friend. Anxiety about debt takes up half the working brains of a young man exercised by it. No man can labour successfully and pleasantly when he is solicitous about his domestic concerns. We want a vested fund of \$400,000. This may seem large, but what is it among so many? Four hundred thousand dollars we want, and \$400,000 *we will have*, if God gives me grace to carry out the plans we have in view. He knew of legacies ready to be contributed to this fund, if this Assembly would order its creation. Give the people an opportunity, and you will be astonished how soon this fund will become great. He spoke touchingly of the condition of old ministers, unable longer to labour for Christ. This subject commends itself to our consciences. He had a word to say to the ruling elders of the church. It belongs to *them* to carry out the measure contemplated. There is a delicacy in the matter that prevents ministers from presenting and pressing this thing on the attention of the people. There is no indelicacy for laymen to do it. O Christian brethren in the eldership, let us try and live so as to receive at last that commendation from the whole ministry, "*I was hungry, and ye gave me meat.*" He answered the argument against vested funds in regard to the difficulty of secure investment. Any fund can be safely invested. Investments in government stocks are now peculiarly safe. They will be as permanent as the government itself, and if it goes down, all moneys and stocks sink with it. Does endowment cripple energy? Not always. Some have a groundless fear of endowments. Such do not understand it. Endowments might not work well in missions, but all the objections that lie against endowment there, has no force against the matter before the House.

The fifth and sixth resolutions being under discussion, Dr. J. C. Lowrie moved that the remaining resolutions be laid on the table, and this whole subject referred to a committee of three ruling elders, to report to the next General Assembly.

After passing the seventh resolution, the motion was agreed to; and Judges Linn and Leavitt, Mr. C. F. Maurice, and Dr. J. H. Jones were appointed that committee.

Systematic Benevolence.

The Rev. S. S. Sheddan, Chairman of the Committee on Systematic Benevolence, submitted the following report:

The Committee on Systematic Benevolence, in making their report, feel straitened because so little data has been furnished. From the one hundred Presbyteries represented on this floor, only twenty-three have given in reports, and some of these not showing the facts desired by the Assembly.

Should we make these reports the basis, and then aggregate the contributions to all the Boards, it will be found that about one-half obeyed the injunction. This ratio only holds in the aggregate. The Boards of Domestic and Foreign Missions have received the largest attention. In a few Presbyteries every church responded to the call. In the reports before us these Boards have received, in the average, from about two-thirds of the church. Without pretending to fractional accuracy, it may be said that the Boards of Education and Publication have been remembered by about half of the churches reported; the Church Extension not rising above one-third; and of the churches who are enjoying a working ministry, not one-fourth have given to the ministry disabled by long service or overtaken effort.

From the tone of the reports made by the Secretaries of the Boards to the Assembly, as well as from the statistics furnished us, we feel there is some advance in systematic effort. It was at least gratifying that, in these times of business prostration, the Boards, generally, close the year with little or no indebtedness. The very stringency of the times has helped to systematize, and has called out some churches, as a well-timed reserve, that, through remissness, had been held back.

From the little the Presbyteries have told us, and from the Reports of the Boards, and in view of the times, we are quickened in our belief, "as thy day is, so shall thy strength be."

Your Committee feel that our Boards are entering upon a year that will, more than the past, call upon the churches for system in effort and sacrifice, and will hear of no plea for delinquency. It is true that Systematic Benevolence is not a Board—has no secretary, nor trustees, but holds the place of the nursing mother of all the Boards. Through impulsive

benevolence they may live for a time, but for their continuance, their health and growth, there must be system.

Each individual church may place her own estimate upon the relative importance and claims of the Boards, but all should remember that they are so kindred, and their co-existence such a unity, that none can well be neglected. 'They are not all the eye, but they are parts of the body. Your Committee, feeling that the church is beginning to awake more to the analogy of works, as well as faith, would, in the name of the Assembly, urge her to this system of beneficence.

The Boards, entering upon the year more by faith than by sight, appeal to the whole church—give us a place in your almsgiving. The Assembly has said to the Boards, Go forward—educate your young men, build your churches, help the weak, print your Bibles, books, and tracts, and scatter them.

And the Assembly would again press upon the church to sacredly regard her own agencies for good. Have a chart embracing every Board of the church, and give according to your ability. Adopt, if you can, the simultaneous effort recommended by the Assembly; if not, choose your own time and way, but let none fail of doing something for each Board. This is urged by the day in which we live, and not only so, but, especially in trying times, it is essential for her spiritual health that the church keep active her outgoing sympathies. It is true that the low fountain may not give out as that which is full, but without motion it will sooner become impure. Would the church, in trying times, be true to the demands from without, and true to her own spiritual purity, peace, and prosperity, she must have her charitable outgoings.

Pressed by the times, urged by the enlarged wants and efforts of the Boards, and exhorted by a care of her own spiritual health; therefore,

Resolved, 1. That the Assembly urge upon all the churches, that, according to the General Assembly's plan of simultaneous effort, or by a plan adapted to their situation, they would every year give a place and a time to all the Boards.

Resolved, 2. That while the Assembly record gratitude to God, that he so enabled us to meet the more pressing wants of the last year, we feel that the providences of God bid us

enlarge our efforts, and bring out more energy to speed these agencies of the church.

Resolved, 3. That the General Assembly would solemnly throw it upon the Presbyteries, the pastors, the elders, and churches, to see to it that systematic benevolence be perfected, and that no church so dishonour herself and her religion as to have no name or place in the beneficence that marks God's children, and which he has ordained as an instrumentality in building up his kingdom.

This report gave rise to some debate, but was finally adopted in the form in which it was presented by the Committee.

Union of the Old and New School Assemblies and Foreign Correspondence.

The Committee of Bills and Overtures reported that they had several communications from the Presbyteries of Ogdensburg, California, Madison, and Oxford, asking the Assembly to take steps for a reunion with the New School. The Committee recommended, in substance, that it is inexpedient at this time to enter upon this matter, and that it be deferred to the next General Assembly, with the promise that the Assembly will then give a kind and candid consideration to any proposition which may be presented. Dr. Christian moved to strike out the latter part of the resolution proposed by the Committee. Dr. Musgrave, Dr. Junkin, Mr. Comfort (elder), advocated the amendment, which was carried by a vote of 128 to 80. The minute adopted was simply in this form: "In the judgment of the Assembly it is inexpedient at this time to take any definite action with reference to a reunion of the Old and New School Presbyterian churches." We are rejoiced at this disposition of the matter, as we are persuaded that the peace and purity of the church would suffer by any attempt to unite the two bodies.

Dr. Tustin, Chairman of the Committee on Foreign Correspondence, submitted the following report, viz.

Whereas, It is eminently proper, in whatever aspect the subject is viewed, that harmony and good will should prevail among all the members of the great Presbyterian family;

And whereas, It is understood that the General Assembly of

the Presbyterian church (New School) now in session at Cincinnati, Ohio, is entertaining the question of sending a corresponding delegate to this body; therefore,

Resolved, That in anticipation of this fraternal spirit, this Assembly do hereby appoint the Rev. Robert Davidson, D. D., to represent this General Assembly in the General Assembly now in session at Cincinnati, in the hope that this correspondence may be alike pleasant and profitable to all parties concerned.

Resolved, That it is expedient to appoint a delegate to the General Assembly of the United Presbyterian Church, with a view of securing an annual interchange of delegates between these bodies, and the Rev. Elisha P. Swift, D. D., be and he hereby is appointed to represent this Assembly in the General Assembly of the United Presbyterian Church, now in session in the city of Pittsburg, with a view of accomplishing this object.

Dr. Breckinridge thought that this matter had not been properly introduced, and the report was recommitted, with the names of Dr. Breckinridge and Dr. Musgrave added to the committee. On a subsequent day, the recommendation to appoint delegates to the two Assemblies named in the report was unanimously adopted.

Presbyterian Almanac.

Dr. Marshall moved that Joseph M. Wilson, of Philadelphia, be allowed to present the claims of the "Presbyterian Historical Almanac" to the Assembly. Granted.

Mr. Wilson began by thanking the Assembly for the distinguished permission just given. The "Almanac" was a volume of *facts*, and not of *opinions*. It was therefore a safe work; and its reliability has been fully sustained. It contained the acts and deliverances of all the Presbyterian bodies throughout the world, with reports of their various objects of benevolence, the biographies of deceased ministers, and histories of Presbyterian churches. It was established to supply a want felt by all intelligent Presbyterians. He was prompted to begin the work on account of the great want of information upon the subject of Presbyterianism in its wide and comprehensive character. The statistics were arranged according to the most

approved rules of statisticians. In addition to the proceedings of the different bodies, he has introduced histories of the various Boards and Committees—the volume for 1862 containing a history of the Board of Education, which was very valuable—so much so, that the Board has published a portion of it in the *Home and Foreign Record*.

He proceeded to explain the nature of the work, of its utility, its comprehensiveness, and reliability, and also mentioned the additions he intended to introduce into the forthcoming volume; that is, the volume for 1863, viz., a full and complete history of Princeton Theological Seminary. This history will give all the proceedings of the Assembly organizing the Seminary, a full account of the Scholarships, its library, a list of the Alumni, alphabetically and statistically arranged; biographies of its deceased Professors, with sketches of the living ones; the proceedings of the late Semi-Centenary celebration, including the oration of Dr. Sprague; and, to make the matter complete, the illustration of this one portion of the work will be finely engraved portraits of the deceased Professors, viz., Rev. Drs. A. Alexander, J. Addison Alexander, Samuel Miller, J. W. Alexander, and John Breckinridge; also of the present Professors, namely, Rev. Drs. Charles Hodge, McGill, Green, C. W. Hodge, and Moffat, and also that of the Semi-Centenary orator, Dr. Sprague. This statement will give some idea of its value.

The volume for 1862 contains the memoirs of one hundred and twenty-six Presbyterian ministers who have died during the year. He had used all diligence in collecting facts concerning them. He spoke of the collections of the Presbyterian Historical Society, and the attention which is being drawn to these matters; and from the stores in their possession, he was preparing, and expected to begin the publication, as an Appendix to his Almanac, of a Presbyterian Biographical Dictionary, giving a sketch of every Presbyterian minister who has laboured and died in the United States and British Provinces.

He also referred to his *manse scheme*, the opening article of which is found in the volume for 1862, containing a full account of the present state of the church in reference to the subject of manses. He announced it as his purpose to continue this

subject from year to year, until a comfortable manse should be the home of every Presbyterian minister. He also showed the propriety of making use of the word *manse*, rather than parsonage, as indicating the true idea, viz., permanence—a *permanent abode* for a Presbyterian minister. He pressed this matter strongly and eloquently upon the attention of the ministers and ruling elders, and concluded with an appeal for their aid and coöperation in extending the circulation of the "Almanac" among the people.

He was followed by ruling elder Crosby, who offered the following preamble and resolutions:

Whereas, The "Presbyterian Historical Almanac" is a volume containing the annual operations of every branch of the Presbyterian church throughout the world, with biographies of deceased Presbyterian ministers, and historical sketches of Presbyterian churches; and as a wide dissemination of such information will produce a beneficial influence in the church; therefore,

Resolved, 1. That the "Presbyterian Historical Almanac," prepared and published by Joseph M. Wilson of Philadelphia, be earnestly recommended to the members of the churches under our care.

Resolved, 2. That the colporteurs of the Board of Publication be allowed the privilege of supplying said Almanac to such as may order it.

These resolutions were adopted unanimously.

Colonization Society.

Dr. Junkin offered the following resolution:

Resolved, That the American Colonization Society and all others having in view the accomplishment of the same benevolent object, viz., the removal of free people of color from this country, with their own consent, and their settlement as citizens of Liberia in the land of their fathers' sepulchres, or elsewhere, be and they are hereby commended to the liberal support of our members throughout our churches.

The resolution was adopted.

Dr. Breckinridge's Memorial.

The present state of the country, the dreadful civil war

which is now desolating so large a part of our land, has of necessity agitated the community with conflicting feelings and opinions. There is not only the great antagonism between the rebellious and the loyal states, but among those who still profess allegiance to the general government there is great diversity of sentiment. This difference is partly one of principle or opinion, and partly of mere feeling. There are no doubt in the Border and Northern states some who are, in the true sense of the word, secessionists. That is, they hold the Calhoun theory of our Constitution, and maintain that any and every state has the right to withdraw from the Union at pleasure, and that the allegiance of the citizen is due primarily to his state, and only through the state to the United States. So long therefore as his state remains in the Union he is bound by the Federal Constitution; if it secedes, he owes no more allegiance to the Federal government than he does to the crown of Great Britain. This is a theory which, although no doubt, in many instances, honestly entertained, was nevertheless devised to justify separation long determined upon in the minds of its authors. It is so unreasonable and suicidal that it had few sincere advocates even at the South, until its adoption became a necessity. Many, however, who have never adopted the theory of secession are anti-coercionists. They deny the right of the general government to make war upon a state, and therefore condemn the present war. They maintain that the only redress is an appeal to a national convention, when one or more states choose to separate themselves from the Union. Others again, from disposition, or from social or political relations, prefer the South to the North; their sympathies are with the rebels, they wish them success, not because they approve of their theories, but because they like them. There are men born and educated at the North, of whom this is true. They exult over defeat of the federal armies, and rejoice at every success which the rebels achieve. This seems to us incredible baseness, but it is nevertheless true. Others, again, are in a state of mind which they themselves cannot understand. All they know is, that they prefer separation to war. They would rejoice at the recognition of the independence of the Confederate States, if peace could be thereby restored. We have also

men among us who throw all the blame of the present state of the country on the North. They do not pretend to justify the South, but they say that the provocation came from the North, and that the responsibility for the war lies on the Federal government. In opposition to all these disaffected classes, Dr. R. J. Breckinridge, of Kentucky, came out in full and earnest support of the Union and Federal government. His eminent talents, his age, station and social position, gave great weight to his speeches and writings. In the divided state of opinion and feeling in Kentucky, the loyalty of such a man went far towards deciding the action of the state. As was to be expected, his course provoked warm opposition. Some of his brethren in the ministry regarded him as using his influence as a preacher and theological professor for the support of his political opinions. The Rev. Messrs. Hoyt and Robinson, of Louisville, Kentucky, had published in the newspapers some articles which Dr. Breckinridge regarded as reflecting on his character so seriously, that he felt authorized, as an appointee of the General Assembly, to bring the matter before that body. He accordingly presented a memorial, stating the facts of the case as they lay in his mind, and tendered his resignation as professor of theology in the Seminary at Danville. Dr. Stuart Robinson, who was also a member of the Assembly, presented a counter statement. These papers were referred to a committee, consisting of Judge Leavitt, Dr. Marshall, Dr. Macdonald, H. K. Clarke, M. W. Staples, A. B. Belknap, and James McDougall. Judge Leavitt subsequently submitted a report in behalf of a majority of this committee, and Messrs. Staples and Macdonald presented a minority report. After some discussion, the following minute was unanimously adopted, to the great satisfaction of the whole house, viz.

1. *Resolved*, That in so far as these papers (*i. e.*, the papers submitted by Drs. Breckinridge and Robinson,) involve the personal relations or controversies of the parties named, the Assembly can take no cognizance of them, unless in a judicial proceeding, prosecuted in the mode prescribed by the constitution of the Church; and as to these, the Assembly, therefore, express no opinion.

2. *Resolved*, That as the office of Professor in our Theologi-

cal Seminaries is held under the authority and by the appointment of the General Assembly, it is competent for that body, at the request of any one holding that position, or on their own motion, to inquire into his acceptability and usefulness in that office.

3. *Resolved*, That in the judgment of the Assembly, no facts have come to their knowledge which impair their confidence in Dr. Breckinridge as Professor in Danville Seminary.

4. *Resolved*, That the Assembly do not concede, that in accepting a Professor's chair in the Seminary, Dr. Breckinridge did necessarily yield the right of expressing freely his views in relation to matters of great national concernment; and that, in their judgment, his bold and patriotic stand in reference to the great conflict now in progress, entitles him to the gratitude of the church and the country.

5. *Resolved*, That in view of the whole case, the Assembly decline to accept his resignation.

State of the Church and of the Country.

The subject which occupied more of the time of the Assembly than any other, and which excited the greatest attention and interest, was the paper introduced by Dr. Breckinridge on the State of the Country. The debate on that subject was continued through several days. Various substitutes and amendments were offered, but the Assembly voted them all down, and adopted as its own the document prepared by Dr. Breckinridge, by an overwhelming majority. It was matter of general gratulation and gratitude, not only that so great unanimity prevailed as to all the important principles concerned, but that such a kind, serious, and Christian spirit marked the whole discussion. Almost all the speakers who opposed the adoption of the paper as unwise, avowed themselves the advocates of its principles.

The paper, as adopted by the Assembly, is as follows, viz.

The General Assembly of the Presbyterian church in the United States of America, now in session at Columbus, in the state of Ohio:—Considering the unhappy condition of the country in the midst of a bloody civil war, and of the church agitated everywhere, divided in sentiment in many places, and openly assailed by schism in a large section of

it; considering, also, the duty which this chief tribunal, met in the name and by the authority of the glorified Saviour of sinners, who is also the Sovereign Ruler of all things, owes to him our Head and Lord, and to his flock committed to our charge, and to the people whom we are commissioned to evangelize, and to the civil authorities who exist by his appointment, do hereby, in this Deliverance, give utterance to our solemn convictions and our deliberate judgment, touching the matters herein set forth, that they may serve for the guidance of all over whom the Lord Christ has given us any office of instruction, or any power of government.

I. Peace is amongst the very highest temporal blessings of the church, as well as of all mankind; and public order is one of the first necessities of the spiritual, as well as the civil commonwealth. Peace has been wickedly superseded by war, in its worst form, throughout the whole land; and public order has been wickedly superseded by rebellion, anarchy, and violence, in the whole Southern portion of the Union. All this has been brought to pass, in a disloyal and traitorous attempt to overthrow the national government by military force, and to divide the nation contrary to the wishes of the immense majority of the people of the nation, and without satisfactory evidence that the majority of the people in whom the local sovereignty resided, even in the states which revolted, ever authorized any such proceeding, or ever approved the fraud and violence by which this horrible treason has achieved whatever success it has had. This whole treason, rebellion, anarchy, fraud, and violence, is utterly contrary to the dictates of natural religion and morality, and is plainly condemned by the revealed will of God. It is the clear and solemn duty of the national government to preserve, at whatever cost, the national Union and Constitution, to maintain the laws in their supremacy, to crush force by force, and to restore the reign of public order and peace to the entire nation, by whatever lawful means that are necessary thereunto. And it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the federal government, and every state government, and all persons in authority, whether civil

or military, in all their lawful and proper acts, unto the end herein before set forth.

II. The church of Christ has no authority from him to make rebellion, or to counsel treason, or to favour anarchy, in any case whatever. On the contrary, every follower of Christ has the personal liberty bestowed on him by Christ, to submit, for the sake of Christ, according to his own conscientious sense of duty, to whatever government, however bad, under which his lot may be cast. But while patient suffering for Christ's sake can never be sinful, treason, rebellion, and anarchy may be sinful—most generally, perhaps, are sinful; and probably are always and necessarily sinful in all free countries, where the power to change the government by voting, in the place of force, which exists as a common right constitutionally secured to the people, who are sovereign. If, in any case, treason, rebellion, and anarchy can possibly be sinful, they are so in the case now desolating large portions of this nation, and laying waste great numbers of Christian congregations, and fatally obstructing every good word and work in those regions. To the Christian people scattered throughout those unfortunate regions, and who have been left of God to have any hand in bringing on these terrible calamities, we earnestly address words of exhortation and rebuke, as unto brethren who have sinned exceedingly, and whom God calls to repentance, by fearful judgments. To those in like circumstances who are not chargeable with the sins which have brought such calamities upon the land, but who have chosen, in the exercise of their Christian liberty, to stand in their lot, and suffer, we address words of affectionate sympathy, praying God to bring them off conquerors. To those in like circumstances who have taken their lives in their hands, and risked all for their country, and for conscience' sake, we say, we love such with all our heart, and bless God such witnesses were found in the time of thick darkness. We fear, and we record it with great grief, that the church of God, and the Christian people, to a great extent, and throughout all the revolted states, have done many things that ought not to have been done, and have left undone much that ought to have been done, in this time of trial, rebuke, and blasphemy; but concerning the wide schism which is reported to have occurred in many

Southern Synods, this Assembly will take no action at this time. It declares, however, its fixed purpose, under all possible circumstances, to labour for the extension and the permanent maintenance of the church under its care, in every part of the United States. Schism, so far as it may exist, we hope to see healed. If that cannot be, it will be disregarded.

III. We record our gratitude to God for the prevailing unity of sentiment, and general internal peace, which have characterized the church in the states that have not revolted, embracing a great majority of the ministers, congregations, and people under our care. It may still be called, with emphasis, a loyal, orthodox, and pious church; and all its acts and works indicate its right to a title so noble. Let it strive for divine grace to maintain that good report. In some respects the interests of the church of God are very different from those of all civil institutions. Whatever may befall this, or any other nation, the church of Christ must abide on earth, triumphant even over the gates of hell. It is, therefore, of supreme importance that the church should guard itself from internal alienations and divisions, founded upon questions and interests that are external as to her, and which ought not, by their necessary workings, to cause her fate to depend on the fate of things less important and less enduring than herself. Disturbers of the church ought not to be allowed—especially disturbers of the church in states that never revolted, or that have been cleared of armed rebels—disturbers who, under many false pretexts, may promote discontent, disloyalty, and general alienation, tending to the unsettling of ministers, to local schisms, and to manifold trouble. Let a spirit of quietness, of mutual forbearance, and of ready obedience to authority, both civil and ecclesiastical, illustrate the loyalty, the orthodoxy, and the piety of the church. It is more especially to ministers of the gospel, and, amongst them, particularly to any whose first impressions had been, on any account, favourable to the terrible military revolution which has been attempted, and which God's providence has hitherto so signally rebuked, that these decisive considerations ought to be addressed. And in the name and by the authority of the Lord Jesus, we earnestly exhort all who love

God, or fear his wrath, to turn a deaf ear to all counsels and suggestions that tend towards a reaction favourable to disloyalty, schism, or disturbance either in the church or in the country. There is hardly any thing more inexcusable, connected with the frightful conspiracy against which we testify, than the conduct of those office-bearers and members of the church who, although citizens of loyal states, and subject to the control of loyal Presbyteries and Synods, have been faithless to all authority, human and divine, to which they owed subjection. Nor should any to whom this Deliverance may come, fail to bear in mind that it is not only their outward conduct concerning which they ought to take heed, but it is also, and especially their heart, their temper, and their motives in the sight of God, and towards the free and beneficent civil government which he has blessed us withal, and toward the spiritual commonwealth to which they are subject in the Lord. In all these respects, we must all give account to God in the great day. And it is in view of our own dread responsibility to the Judge of quick and dead, that we now make this Deliverance.

Judge Gamble, of Missouri, proposed the following substitute, or amendment.

Resolved, That in view of past deliverances of the highest tribunal of the church, on the subject involved in the paper just read, it is deemed by this General Assembly, with the highest respect for the venerable minister from whom the paper comes, and a deep sense of the great value of the services he has rendered to the church and the country, inexpedient to take further action on the subject at present.

He urged the adoption of this resolution as a peace measure. He feared that the churches in his state would be rent asunder and destroyed, if this discussion should be continued, and Dr. Breckinridge's paper should be adopted. Dr. Macdonald seconded the resolution of Judge Gamble, as indicating the wisest course to be pursued under the circumstances. Dr. McPheeters, of St. Louis, denied the right of any ecclesiastical body to call into question his political opinions on any subject. He had tried to avoid all political discussions. He earnestly repudiated the charge of disloyalty which had been made against the pastors in St. Louis. Rev. Mr. McKee, of Ken-

tucky, is said, by those who heard him, to have made a truly eloquent, earnest, and patriotic speech on the occasion. He deprecated the adoption of Dr. Breckinridge's paper as most unwise. He was sure it would be disastrous in its effects on the churches in Kentucky. If anything could be done towards the preservation of this government by passing this paper, then let it pass, though the heavens fall. But it can do no good to the loyal, and only alienate the more the disaffected. "It is easy for you in the Northern states," he said, "to pass these deliverances; but to us it is distress, division, ruin, death. O! do regard our circumstances! Bind not such burdens on us, which we who love our country and our God are not able to bear. If you say nothing, our people will be peaceful and comparatively happy; but, if you agitate this subject, our churches will oppose the *principle* involved in these annual political deliverances. . . He intended to remain loyal to his country, to his church, and to his God. What will you gain? You will lose the Synods of Missouri and Kentucky, and others, by passing this paper. Beware what you do! *You* gain nothing; *we* lose much by the passage of this document." The Rev. N. Williams referred to the action of the Synod of Kentucky, condemning Dr. Spring's resolutions, passed by the last Assembly. He argued, that if the Synod was right, this paper of Dr. Breckinridge's must be wrong, as the one is directly opposed to the other. He argued that there was no need of this paper to prove our loyalty, and that it was inexpedient to adopt it. The Rev. A. P. Forman, of Missouri, made a protracted and forcible argument on the subject. He urged, 1. That the church, as such, ought not to utter anything as true or obligatory which is not contained in the Bible. The paper under discussion, in his view, violated that principle, as it declared it to be the duty of the national government to preserve, at whatever cost, the national Union and Constitution. This, he said, we may believe as citizens; but where has Christ taught it? 2. He would regard the adoption of the paper as an improper yielding to popular clamour. 3. The good of the people, the peaceful union of the nation after the war, would be promoted by our abstaining from any such deliverance. 4. The passage of this paper would certainly do much harm in the

border slave states. Rev. Dr. George Junkin spoke earnestly and at length, on the other side. He said, the assumption that the Confederacy is a government, is the fallacy which lies at the foundation of the false logic exhibited by the opponents of Dr. Breckinridge's paper. He argued to show that it was no government, either *de jure* or *de facto*. A government was an ordinance of God; but this Confederacy had a very different origin. Is Jeff. Davis, he asked, a magistrate to be obeyed as an officer of Jesus Christ? It had been called an unlawful government; but Dr. Junkin contended that an illegitimate government was no government at all. He admitted, indeed, that a rebellion might be successful, and that when it had put down all opposition, it might be acknowledged as a government *de facto*. But that was not the case in this instance. The Southern Confederacy was no more a government than the insurgents in Pennsylvania, during the Whiskey Insurrection, were a government. The Rev. R. A. Johnston, of Kentucky, regretted the introduction of such a paper; but, since it had been introduced, he deemed it his duty to vote for it. Dr. Marshall took much the same ground. He would have been satisfied if this paper had not been introduced; but we cannot now refuse to pass it. It was highly respectable and purely patriotic. He did not believe it would wound any truly loyal man in the border states. Rev. Mr. McMillan followed on the same side. He had heard no real arguments on the other side, only appeals for sympathy, and warnings of the evils to be anticipated from the adoption of Dr. Breckinridge's paper. It would offend only *fence-men*. He argued that this was distinct from all former utterances of this body. Dr. Spring's resolutions were political—this paper is not; and therefore the objections urged against the former, do not bear against the latter. He did not see how anything so Christian in spirit, and loyal in sentiment, could offend any one. At this stage of the discussion, Judge Gamble's resolution was laid on the table, and the debate continued on Dr. Breckinridge's paper.

The Rev. Dr. McPheeters, of St. Louis, was the next speaker. He said his original purpose was to be silent, and to satisfy himself with protesting against any action of the Assembly on this subject. He had yielded to the wishes of others in

now taking the floor. He objected to the paper on higher grounds than those of expediency. The Assembly could not pass it without violating the constitution of the church. Synods and councils are forbidden to handle civil affairs, except in the way of petition, or of advice for the satisfaction of conscience. This paper is not a petition; and we have not been called upon for advice on the matters of which it treats. He proceeded to show that the document before the house did "handle civil affairs," when it declared it to be the duty of the government to preserve, at whatever cost, the national Union and Constitution. His second ground of objection was, that the paper assumed that the church of Christ, as such, owes allegiance to civil government. This doctrine was formally announced last year, and it is implied in the paper now under consideration. Dr. McPheeters contended that the church owed allegiance only to the Lord Jesus Christ, whose kingdom is not of this world. He objected to the paper also on the ground that it went far too sharply into the merits of the questions which now divide the people, and the degree of guilt on the one side or the other. He concluded by saying, that should this paper pass he would still abide in his lot. So long as he was not called upon to say anything which he believed to be wrong, or hindered from doing or saying what he thought to be right, he expected to remain true to all his duties to the church.

Dr. J. C. Backus, of Baltimore, did not rise to discuss the principles involved in the paper of Dr. Breckinridge. He claimed to know something of the condition of the churches in the border states. For twenty-five years he had been pastor of one of those churches. The Presbytery of Baltimore contributed as much to some of our Boards, as the whole Synod of Philadelphia. Maryland is a slave state; Baltimore has, indeed, only three thousand slaves, out of a population of twenty-six thousand coloured persons, yet we are closely allied to the South by this institution. Our business and social relations with that portion of our country are varied and intimate. At this moment it is claimed that five thousand Marylanders, of whom three thousand are from Baltimore, are in the Southern army. I minister weekly, he said, to the families of three prominent commanders in the Southern navy. From one-third to

two-thirds of the members of our congregations sympathize with the South. This is not strange. It is according to the ordinary working of human nature. These people are among our best and most exemplary Christians. They are sensitive on the subject of the interference of the church, with the political relations of their friends. They do not hold that the church has nothing to do with politics; they admit all the Confession teaches as to duty of fidelity to civil government. But they urge that church and state have different spheres, and that the one ought not to intrude into the sphere of the other. And as many of our duties are mixed, both civil and religious, the church ought to interfere only as to what is moral. Besides this, it cannot be denied, that there are some in the border states who favour a separation from the General Assembly, and the creation of an independent Synod. Under these circumstances it is unwise in this Assembly to give utterance to sentiments adapted to irritate and alienate. We all believe that the adoption of this paper will hazard the peace and unity of our churches. When a country is torn, we need bandages to hold together the pieces until they are knit. What better bandages could you have than united churches? The real question before the House is this, "Is it so necessary to pass this, or any similar paper, that it ought to be passed, at the risk of distracting and dividing all the churches in the border states—of casting them off for years, if not for ever, and of losing all their influence in restoring the whole church on the re-union of the country?" It is said there is no danger of this result. The great majority of those who represent the border states on this floor, think there is danger. It was said last year that there was no danger of the church being divided by the action then contemplated. But that action has driven off nearly one-third of our churches. Dr. Backus thought that by omitting a part of Dr. Breckinridge's paper, and appending to it the twenty-third chapter of the Confession of Faith, a document could be framed which would meet the views of all parts of the house. He accordingly presented such a paper, including more than one-half of that proposed by Dr. Breckinridge.

Dr. Breckinridge remarked that he would address himself to the exposition of the doctrine in this behalf. I would say,

however, that I have observed that every speech on this subject, even to that of my friend Dr. Backus, involved either a direct or covert attack upon me. This is always the temper of faction; and faction is always exacting—grant it a little, and it will at once demand more. Some say they are sorry for me, that I should have been so unfortunate as to introduce this paper here! Now, I will agree to do this—I will even “compromise” with them; and I make them this proposition—that I will take unto and upon myself all the blame that may attach on this account before men, if, when we have all gone up above, they will not claim the glory of it there! (Laughter.) Every speech giving utterances from a disloyal bosom seems to signify that it would be no harm, by silence, to disgrace the church; and yet deem any plain and unequivocal allusion to the difficulty as exceedingly harmful. One very hot day, a West India lady directed her servant to take some ice, and some *liquor*, and some water, and some lemon, and mix them for her to drink. “And, if you please, mistress,” said the servant, “shall I put in a little nutmeg?” “Begone, you beast!” screamed the mistress; “*do you think I would drink punch!*” (A laugh.) So, now, when I would put in the “nutmeg,” and make the question unequivocal, the brethren manifest abhorrence of the whole matter. (Continued merriment.)

Dr. Breckinridge pursued his remarks, to show that the apprehension as to the effects of this action are unfounded. He also alluded to the doctrine in relation to the “fusion of religion and politics,” of which some had spoken, claiming that this is not a political paper, even in the remotest sense. It was, as Dr. McPheeters had called it, a solemnly religious paper. It is the solemn duty of every Christian man to sustain the government in its efforts at securing peace; and I say to you, brethren, that if you do not support the law and the government, you are, as men, forsworn and perfidious. To refuse this is perfidy and perjury; and to avoid these, I call one of the duties of religion; and 'tis that they call “politics!” You, my brethren, are this day making history. You are not simply acting for Kentucky and Maryland; you are acting for all of Christ's church; and in so doing, you are making history that will last as long as the church lasts. There never was, in my

conviction, in all the profane history of the church of the living God, a crisis more pregnant with the events of the future, than is this in which you are now called upon to act. Then, let me beseech and enjoin you, in the name of God, of his Christ, and of his church, to act as you would answer at the "great" day.

The floor was then given to Dr. Stuart Robinson, who yielded it, after speaking a few minutes, for adjournment.

Dr. Robinson said he did not care to discuss the question on the grounds of expediency, and therefore had not said a word on Judge Gamble's paper. As the Assembly was weary and impatient, he would confine himself to a simple outline of his argument. He summed up his objections to the paper in these four particulars. First, it is *doctrinally erroneous* and dangerous in principle. Secondly, even if it were sound in doctrine, its spirit, in idea and language, is too hard and severe for a solemn utterance of this sort. Thirdly, even if its doctrine and spirit were unobjectionable, its style of utterance is too vague, indistinct, and liable to misconstruction, for a deliverance binding the conscience of God's people. Fourthly, even if its doctrine, its spirit, and style, were all unexceptionable, the adoption of such a paper, in the circumstances, is contrary to the clearest and highest Christian expediency.

The first head was the one principally elaborated. In the discussion of that point, he laid down four propositions as fundamental to Presbyterianism. 1. Wherever the gospel is established, there are two distinct and complete governments over men, the temporal and spiritual. 2. The rule of conduct of the state is the light of nature; the rule of the spiritual government is the word of God only. 3. The agencies in the civil government are such as reason, good sense, and circumstances may dictate. The only agencies to be employed in the spiritual government are such as Christ has appointed. 4. Those agencies of the church are to be used for the work of the church only, and not to promote any secular end. He argued to show that the paper under discussion contravened these principles. It did decide, in the name of the church, and by the authority of Christ, purely civil or political questions. The other heads of his argument were successively, though briefly illustrated. Apart from the objections already men-

lie against Dr. Breckinridge's paper. That paper does indeed, as explicitly as the Spring resolutions, declare it to be the duty of all Presbyterians represented in the Assembly, to sustain the general government. But this is true under any theory of the Constitution. Even according to the Calhoun doctrine, the people owe allegiance to the federal government, unless the states to which they belong secede. All the states represented in the Assembly are non-secession states, and therefore all the people in them owe allegiance to the general government. Those in Kentucky, Missouri, or Maryland, who take up arms against the general government, are traitors, and would be so pronounced at the bar of John C. Calhoun. And those in those states who are in heart disloyal, are traitors in heart. There is, therefore, no assumption of civil jurisdiction in this adoption of Dr. Breckinridge's paper. It is a simple application of one of the laws of God to a plain case. Loyalty is a duty which all Presbyterians represented in the last Assembly owe to the general government, on any possible interpretation of the American Constitution. It was, therefore, perfectly competent to that Assembly to enjoin on them the performance of that duty with all their heart and strength.

Dr. Breckinridge was charged with inconsistency, in that he had introduced into the Synod of Kentucky, a paper unanimously adopted by that body, expressing "grave disapprobation" of the action of the Assembly of 1861, in passing Dr. Spring's resolutions, those resolutions being, in judgment of the Synod, repugnant to "the word of God." And yet he presented a paper to the Assembly of 1862, taking the same ground as those resolutions took. If the views expressed above are correct, there is no inconsistency in the case. The Assembly of 1861, representing the South as well as the North, did decide a grave political question. The Assembly of 1862, representing only the loyal states, decided no such question, but simply enjoined a duty which binds all for whom the Assembly acted, no matter how that political question may be decided.

It was urged as a further proof that Dr. Breckinridge's paper trespassed on the domain of politics, that it declared it to be the duty of the general government to maintain the integrity of the Union, and to resist force by force. Where does the

Bible teach that? it was triumphantly asked. The Bible, in teaching the general truth that governments are ordained of God, that resistance to them is resistance to the ordinance of God, and that the magistrate is armed with the sword—that is, with legitimate authority to enforce such obedience—does teach all that the paper in question asserts. It matters not whether the Calhoun doctrine is true or not; the duty of the government remains the same. First, because it is the prerogative of the government to decide whether that theory is true or not. It must decide it. The President of the United States swears to support the Constitution. He, and every other department of the government, must decide whether that Constitution is in force in South Carolina or not. And if they decide that it is, they are bound to enforce it. We do not decide the case for them. We recognise their right to decide it; and we assert that it is their duty to act in accordance with a decision which we believe to be correct. But, secondly, it is to be considered that the duty of the government to suppress this wicked rebellion, does not depend on the question whether or not the states have the right to secede. Secession is one thing, and war against the country is another thing. Admitting, for the sake of argument, the suicidal theory of the Secessionists, it does not follow that South Carolina had a right to fire on the flag of the Union, to bombard a national fortress, to seize the national arms; or that little Florida had a right to take forcible possession of Pensacola and Key West; or Louisiana to appropriate the mouths of the Mississippi. The whole country had a joint and equal right to hold and to use all these national forts and channels of commerce. Admitting that the legs of a man have a right to secede from his body, it does not follow that they have a right to put a ligature round his aorta or his windpipe. The seceding states, in appealing to the sword, instead of to a national convention, made war not only a duty, but a necessity.

Again, Dr. McPheeters, whom to know is to love, objected that Dr. Breckinridge's paper implied that the church, as such, owes allegiance to the state, whereas, he asserted, it owes allegiance to the Lord Jesus Christ alone. The sense in which this is true, has no relevancy to the case in hand. The

church is subject to Christ alone in determining all questions of doctrine, organization, worship, and discipline. But by the church, it is to be remembered, is commonly and properly understood the people of God. The word *church* is only a collective term for God's people. It will not be said that the people of God do not owe allegiance to the state. That is just what they, as Christians, do owe, and that is all the paper adopted by the Assembly asserts or implies. "A loyal Presbytery" is only a Presbytery composed of loyal presbyters, and not a Presbytery which makes the state the arbiter of doctrine and morals.

2. But while it is to be admitted that there are no objections founded on principle against the adoption of Dr. Breckinridge's paper, the expediency of its introduction and passage is still an open question. Several of the brethren spoke disparagingly, and it seems to us, unadvisedly, about expediency. It is of literally unspeakable importance that words should be used in a definite and fixed sense. *Expedient* is a scriptural word, and expediency is a divinely sanctioned rule of action. The doctrine that nothing is right or wrong in itself, but only in virtue of its effects—that the end sanctifies the means—expediency in that sense is simply atheistic and abominable. But while there are some things immutably right or wrong in their own nature, there are others which are indifferent, and with regard to them expediency (*i. e.*, wisdom and benevolence,) is our only guide. Eating meat sacrificed to idols was lawful. No law of God forbade it to Christians. But in Paul's age it was inexpedient, and he therefore declared that he would not eat such meat while the world stands. The Assembly might have a perfect right to entertain such a paper as the one in question, and yet the wisdom of its introduction and adoption be open to serious doubt. For ourselves, we believe that the wisest, most dignified, benevolent, and Christian course for the Assembly, would have been entire silence on the disturbed state of the country. The Presbyterians of the North did not need to have their loyalty or patriotism either excited or proclaimed. The general government was not suffering from the want of the moral support of the great body of Christians. There never was

a time when all classes of the people were so united, nor a subject on which that union was more cordial and determined. As there was no imperative necessity for the adoption of such a paper, the fact that men so eminent for goodness, wisdom, experience, and position, as Judge Gamble, Dr. Backus, Dr. Dixon, Dr. McPheters, Rev. Mr. McKee, and others, from the border states, expressed their firm conviction that its adoption would injure the cause of Christ and his church in those states, satisfies us that its introduction was unwise. Had the question, whether the principles and sentiments of Dr. Breckinridge's paper are sound and right, been submitted to the Assembly, we presume that not more than two or three of its members would have voted *no*. Had the members given their judgment as to whether it was wise that such a paper should be introduced, from all we can learn, we presume the majority would have opposed its introduction. When the question was, whether, having been introduced and debated, it was better to adopt than to reject it, two hundred and six, as we have seen, were for its adoption, and only twenty for its rejection. We trust that the evils anticipated by our border states brethren may not be realized. The time is rapidly coming when even in those states neutrality will be impossible, and when all must be openly either against the government, or for it.

3. It is important that the great points of national interest on which the North, and especially northern Christians, and most especially northern Presbyterians, are a unit, should be distinctly and constantly before the public mind. Those points are, First, that the doctrine of secession is a political heresy, inconsistent with the nature and origin of our national compact, and incompatible with its existence. Second, that admitting the right of secession, the course of the seceding states, in seizing the public property, and commencing hostilities against the national government, rendered war on the part of that government not only just, but obligatory and necessary. Third, that the real, and, it may be said, the avowed object of the war, on the part of the seceding states, is the overthrow of our national Union for the sake of the security, perpetuity, and extension of African slavery; and that the avowed and legiti-

mate object of the war on our part, is the restoration and preservation of our national Union in all its integrity—the prerogatives of the federal government, and the rights of the several states, being alike secured and perpetuated. This has been formally and authoritatively declared to be the object of the war, by unanimous votes of Congress, and by the proclamations of the President. Fourth, it is the duty of all citizens, and especially of all Christians, to sustain and encourage the federal government, in the prosecution of this war, to the utmost of their ability, and at any cost. This duty is not dependent on the private opinion of the individual citizen as to the wisdom of the administration, or of the relative amount of guilt belonging to the North and South, in bringing upon us our present calamities. A man may even think it was wrong on the part of the government to resist, by an appeal to arms, the open hostilities commenced by South Carolina. Nevertheless, as the question of peace and war is, by the Constitution of the country, (which *jure divino*, binds the conscience of every American citizen,) belongs to the Congress of the United States, every citizen is bound to submit to the decision of that body. Many good men disapproved of the war of 1812 against Great Britain; more disapproved of the late war against Mexico; but for any American citizen to afford aid or comfort to Great Britain or Mexico, in the prosecution of those wars, would have been both morally and politically treason; and to have in heart sympathized with them, and wished them success, would have been treason at the bar of conscience. We say this in reference to our border state brethren; for elsewhere in the loyal states, there is not one man in a thousand whose reason and heart are not in favour of the war. But its wisdom, we repeat, is not the essential point. It is a war of our country for a legitimate object; and therefore we are bound to sustain it. If a man sees his father struggling for life with a murderous assailant, and he either aids that assailant, or wishes him success, he is none the less a parricide, although he may think his father began the quarrel. Fifth, as the object of the war, on the part of the Confederate states, is the overthrow of the national Union for the perpetuity of slavery, so there is, we presume, but one mind at the North, that if the overthrow of

slavery is necessary to the preservation of the Union, slavery ought to be, must be, and inevitably will be overthrown. There is no such necessity other than that which arises out of the pertinacity of the South. If the South insist on their present course, and especially if they succeed in securing the intervention of foreign enemies, of English abolitionists, and French liberals, to aid in this attempt to destroy our nationality for the sake of slavery and its products, then it becomes a question of life and death, and all will be done that God will permit and enable twenty millions of freemen to do, to preserve their national existence and the freedom of future generations. We are not the advocates of the immediate and universal emancipation of the slaves. We believe such emancipation would be a dreadful calamity to the blacks, as well as to the whites. We have ever been, and still are the consistent advocates of such a system of moral, intellectual, and social culture of the blacks, as would render their transition from slavery to freedom as certain and as healthful as the transition of man from childhood to manhood. Nevertheless, we believe the South may render emancipation indispensable and inevitable. If forced to choose between the preservation of slavery and the preservation of the Union, the heart of the nation will not hesitate a moment. On all the points above mentioned, we believe there is the most cordial unanimity of sentiment among all the members of our church, some few of our brethren in the border states excepted. This being the case, it would be most unwise to allow diversity of judgment as to particular measures, or the propriety of a particular set of resolutions to disturb either the peace of the church, or the cordiality of the support rendered to the national government.

4. The only other remark which we feel moved to make in connection with this whole subject is, the special importance in times like these, of holding fast to well-established and well-considered principles. Most men are controlled by their feelings. Their opinions are only the expression of their likes and dislikes. What they hate, they condemn; what they like, they approve, without any reference to reason or the law of God. Thousands in this country, from the experience of the evils brought on the nation by slavery, have become abolitionists,

although abolitionism may be, and has been demonstrated, (and has been all but unanimously pronounced by the Old-school Presbyterian Church,) to be contrary to the word of God, so that practically and virtually a man must either give up abolitionism or give up the Bible. It matters not how good he may appear to be, or how orthodox he may profess himself to be, the man who refuses to submit his judgment as to what is true and right, to the authority of the word of God, or who labours to pervert the obvious meaning of that word to justify his judgments, is governed by the spirit of infidelity. The real question between faith and unbelief in the Bible is, whether the word of God or our own understanding shall decide for us what is true and right. By abolitionism is meant, the doctrine that slaveholding is in itself sinful, and that immediate and universal emancipation is, for that reason, a moral duty. This is the well-established meaning of the word in this country, from which no one is justified in departing. Taking the word in this sense, we assert that abolitionism is contrary to the word of God, and contrary to the faith and practice of our church, and of the church universal. It would, therefore, be a great evil, if, because slavery and slaveholders have brought such fearful calamities on our country, we should renounce our own faith and the faith of our fathers, and turn abolitionists. Let us adhere to the truth and to our recorded testimony, and not be driven about either by our own passions or by the passions of the people. It is the first duty of the church to teach the truth, whether agreeable or disagreeable, whether popular or unpopular, and to be governed in deciding what truth is only by the authority of Him whose word is truth.

Another principle which it is especially necessary that we should preserve in its integrity is the authority and prerogative of the church. It is the doctrine of the Scriptures and of the Presbyterian Church, that the kingdom of Christ is not of this world; that it is not subject as to faith, worship, or discipline, to the authority of the state; and that it has no right to interfere with the state, or give ecclesiastical judgment in matters pertaining to state policy. It is no less, however, the doctrine of the Scriptures, that the church is God's witness on earth, and has the right to bear testimony against all error in doctrine

and all sin in practice, whether in magistrate or people. The clear principle of discrimination between what the church may, and what it may not do, is this. Any question which is to be decided by the teachings of the word of God, the church may, and when the occasion calls for it, is bound to decide, and to urge or enforce that decision by her spiritual authority. All questions, which are to be decided by any other standard, lie beyond her jurisdiction. In opposition to these plain principles, there are some among us, who assert that the church is so purely spiritual, it cannot pronounce judgment, or in any way rightfully interfere, either in the pulpit or church courts, in reference to any political question. What was meant by this theory is determined beyond doubt or denial by the illustrations employed by its advocates, and especially by its author. The church, it was said, is so spiritual that she cannot recommend the colonization society, and cannot condemn the slave trade. But are not these matters, the right or wrong of which may be determined by the word of God? Is there nothing in the Bible which teaches that it is right to send Christianized and civilized Africans, with their own consent, to the land of their fathers, to introduce among its pagan inhabitants the light of the gospel and blessings of civilization? Is there nothing in the Bible which prove man-stealing and devastating wars for the sake of procuring slaves to be diabolically wicked? And is it not the very object for which the church was founded, that she should teach God's truth, and apply it to all the concerns and emergencies of life, for instruction, exhortation, and consolation? She has nothing to do with politics as politics, with questions of banks and tariffs, with regard to which the rule of decision is human laws or secular interests. But with all that pertains to faith and holy living, it is her prerogative and duty to hold forth the word of life. On the other hand, however, it cannot be denied that zeal for a good cause, or the fervour of patriotic feeling, has led, and may again lead, the church to forget the limits set to her authority as a teacher or judge. She cannot decide whether the Salic law is in force in Spain; whether the expulsion of the Stuarts from the throne of England was lawful; whether the American Constitution recognizes the right of a state to secede from the Union; or whether

Louis Napoleon was lawfully elected emperor of the French. These are all political questions, to be decided, not by the law of God, but by historical facts and human laws. Of course, questions of duty which depend on the solution of these political questions, are all without the sphere of the church's authority. The church could not discipline a Jacobite who conscientiously believed that the Pretender had a right to the throne of England; nor can we excommunicate such a man as Leighton Wilson, who believes that his first duty as a citizen is to the state of South Carolina. As in these times of agitation, we are in so much danger of forsaking the only sure and infallible rule of faith and practice, and of giving ourselves up to the control of passion, instead of principle, it becomes us to be the more thoughtful, humble, and prayerful.

ART. VI.—*Slavery and the Slave Trade.*

IN May, 1607, the first permanent English settlement in the western hemisphere was made at Jamestown, in Virginia. At the end of twelve years, the population numbered but six hundred souls, mostly males. It was then strengthened by the addition, in one year, (1619,) of twelve hundred and sixty-one colonists, including ninety unmarried females, "young and uncorrupt," who were selected and sent over, to supply wives for the fathers of "the Old Dominion."

The next year witnessed an accession of a different kind to the strength and population of the rising colony. A Dutch vessel, from the African coast, appeared in the river, and sold to the colonists twenty "Guinea negroes," the pioneers of those millions of that race, which have aided to swell the population of the United States, and to subdue its wilds. They were landed in August, 1620; and it is a coincidence worthy of notice, that the first cotton grown on the continent was planted on James river the next year, and constituted a part of the earliest crop cultivated in America by their labour.