

THE
PRINCETON REVIEW.

JULY, 1863.

No. III.

ART. I.—*The Inspired Theory of Prayer.*

AS one of the evidences that Christianity, even when most purely conceived as a supernatural power, is preëminently rational, we may reckon the freedom of Christ and the apostles, especially the apostle Paul, in speaking of the manner of its operation. It thus appears that our rational exercises are usefully employed, not only under the influence of saving grace, but upon the work of grace itself. Accordingly, the church has presumed that a just speculative view of the doctrine of justification by faith will promote the saving exercise of faith; and that a definite and rational doctrine drawn out from what the Scriptures teach concerning the atonement of Christ, will be used by the Holy Spirit to help us in receiving and applying the atonement itself. The benefit of the sacraments is undoubtedly increased by a just and reasonable view of the manner of their operation. From the apostle's great pains to give, in 1 Cor. xv., the theory of the resurrection, we might presume that a well-formed philosophical doctrine on that subject, adjusted to the apostle's outline, would help the practical influence of the scriptural view on the mind and heart of the church. In like manner, we may hope that a rational expansion of the suggestions of the Scriptures, and particularly

ment that is coming in upon Christendom, and especially amidst the naturalism that threatens the Scriptures and the Church, the Christian ministry must themselves realize, as did the Hebrew prophets, that God is the *living* God, and by God's own help and grace, evoke this same consciousness in the souls of their hearers. Let, then, these two specific personal qualities—the divine wrath and the divine love—be smitten, driven, hurled, like javelins, into the consciousness of the nations. Then will there be the piercing wail of contrition, preceding and heralding the bounding joy of conscious pardon.

ART. V.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States of America met at Peoria, Illinois, May 1863. The opening sermon was preached by the Moderator of the last Assembly, Charles C. Beatty, D. D., from Eph. iv. 7. "Unto every one of us is given grace according to the measure of the gift of Christ." The Rev. J. H. Morrison, of Lodiana, Northern India, was chosen Moderator, and J. H. M. Knox, D. D., of the Second Presbytery of Philadelphia, was elected Temporary Clerk.

After the appointment of the several standing committees, and the despatch of several items of routine business, the correspondence between the Moderator of the last Assembly and the Moderator of the Assembly of the Presbyterian church, was submitted, and is as follows:

STEUBENVILLE, OHIO, June 6, 1862.

REV. DR. GEORGE DUFFIELD, *Moderator*:

Rev. and Dear Brother—I have the great pleasure of communicating to you, as Moderator of the General Assembly of the Presbyterian church recently met in Cincinnati, the accompanying document, being a minute adopted by the General Assembly of the Presbyterian church which met in Columbus.

The expressions of all the members with regard to a correspondence with your branch of the Presbyterian family were

of the kindest character, and the action was had with entire unanimity. It was much regretted at the time, that, as your Assembly had closed its sessions, we could not have presented this to you before its adjournment. We hope that you will lay it before your Assembly at so early a period of its next meeting, that, if agreeable, commissioners may be sent to our next meeting at Peoria, Illinois, and be assured that, at the earliest information of a favourable action by you, we shall be pleased to nominate commissioners to your Assembly.

I am instructed by our Assembly to accompany this with our Christian salutations to you and to the body over which you preside. With earnest prayer that such spiritual blessings may be bestowed, from our covenant God, upon the whole church which you represent, I remain, dear sir, with respect and esteem, your brother in the hope of the gospel,

CHARLES C. BEATTY,

Moderator General Assembly Presbyterian Church U. S. A.

“In the General Assembly of the Presbyterian church in the United States of America, in session at Columbus, Ohio, the matter of a fraternal correspondence, by commissioners, with the General Assembly of the Presbyterian church, (New-school,) in session at Cincinnati, Ohio, being duly considered, is decided as follows:

“This Assembly having considered several overtures sent to it by a few of the Presbyteries under its care, proposing that steps should be taken by it towards an organic union between this church and the church under the care of the Presbyterian General Assembly, (New-school,) and having determined against the course proposed in said overtures, has also been informed that the other General Assembly has, about the same time, come to a similar conclusion on similar overtures laid before it by a certain number of its own Presbyteries. Of its own motion, this General Assembly, considering the time to have come for it to take the initiative in securing a better understanding of the relations which it judges are proper to be maintained between the two General Assemblies—each body sending to the other, one minister and one ruling elder, as commissioners, to enjoy such privileges in each body to which they are sent, as are common to all those now received by this body

from other Christian denominations. The Moderator will communicate this deliverance to the Moderator of the other Assembly, to be laid before it, with our Christian salutations."

Copy of a letter addressed by the Moderator of the General Assembly of the Presbyterian church, convened in Cincinnati, Ohio:

To the Moderator of the General Assembly of the Presbyterian church, convened at Columbus, Ohio:

REV. CHARLES C BEATTY, D. D.

DETROIT, June 20, 1862.

Moderator of the General Assembly of the Presbyterian Church, etc.

Rev. and dear Brother—On my return to this city from a visit into Kentucky, made after the adjournment of the General Assembly at Cincinnati, I had the pleasure to receive your very courteous and fraternal communication of the 6th inst., with the accompanying copy of the "deliverance" of the General Assembly over which you preside, relative to the matter of a correspondence by commissioners with the body I have the honour, for the time being, to represent.

Had not the General Assembly at Cincinnati adjourned on Saturday evening, 24th ult., before hearing of the action of the General Assembly at Columbus, it would have been my pleasing duty to have announced the prompt and cordial acceptance of the proposal you have communicated for "a stated annual friendly interchange of commissioners" between the two bodies, and also the names of delegates to attend the next meeting of the General Assembly at Peoria, Illinois. It is the unanimous desire for such interchange.

It will afford me pleasure at the earliest period of the sessions of the next General Assembly at Philadelphia, D. V., to lay your communication, with accompanying document, before that body, that the interchange of commissioners, as proposed, may take place before the adjournment of the next two assemblies.

I have directed the Stated Clerk to transmit to you a certified copy of the action of the General Assembly at Cincinnati, evincing the entire cordiality with which such a correspondence will be commenced and cherished.

Had not my return to this city been delayed, I should, in accordance with the sentiments of many members of the Gene-

ral Assembly at Cincinnati, have expressed fraternally my own and their great satisfaction in the prospect of intercourse between bodies too closely and vitally united, to remain permanently estranged to each other. A fit of sickness since my return has prevented an earlier reply to your favour awaiting me.

Accept, my dear sir, my Christian salutations to yourself, and the General Assembly over which you preside. Our prayers ascend for your peace and prosperity.

With sentiments of respect and cordial esteem, I remain yours in the sufficiency of the gospel,

GEORGE DUFFIELD,

Moderator of the General Assembly of the Presbyterian Church of the U. S. A.

In consequence of this correspondence, delegates were appointed by the two Assemblies, to represent each other at the meetings then in session. The Rev. Dr. Patterson and the Hon. W. H. Brown appeared as delegates from the Assembly in session at Philadelphia. Dr. Patterson made the following address:

In ordinary circumstances, it would give me great pleasure to meet you here; and I now depart from my usual custom of making an apology, because from indisposition I feel that I cannot do justice to the occasion. But I can hardly trust myself to speak upon the present occasion. There are some embarrassing circumstances in the case. The resolutions passed by the Assembly at Columbus last year, were not received in time for action last year. It was not till a very late hour that we received notice of our appointment, and that by telegraph. We are here to tender Christian salutations, and kindly fraternal regards to this venerable body, and the churches here represented. We recognise you as one with us, as Presbyterians, acknowledging the same Confession of Faith, the same Form of Government and Book of Discipline. It is fitting, therefore, that we should acknowledge each other as brethren, and we rejoice to inaugurate this correspondence, which has been too long neglected. Twenty-five years have elapsed since the lamentable division, and in that time there have been no tokens of friendship interchanged. It is high time to disabuse the public of impressions made by this course. We are drawing nearer each other in many respects. Our

sympathy, true spirit, missionary plans, are all approximating to yours; and we rejoice in your resolutions to push forward the good cause, regarding our civil government as the great exponent of civil and religious freedom to the world.

Mr. Moderator, we rejoice in your success no less than in our own. We have watched your progress with joy, feeling that your success is ours, and your joys ours. We present to you the last minutes of our body, which will show our progress. We are growing more homogeneous, our institutions better established, our progress more steady, and our preparation more and more fully completed. Hitherto we have passed through great difficulties. Our work hitherto has been preparatory; now we are ready to go forward in the missionary work, with all who love the Lord Jesus Christ. Brethren, pray for us, that the word of God may have free course, and be glorified with us. We regret that we cannot remain with you to the end of the session, to listen to your interesting and instructive discussions.

Hon. Mr. Brown spoke as follows:—Mr. Moderator, I shall content myself with presenting the Christian salutations to the lay members of this body, and express the ardent desire that in the future, if we remain two bodies, we may go forward in harmony and unison and brotherly love.

Rev. Dr. Humphrey, being in the chair, responded as follows:

I regret that the Moderator has been called away suddenly from the chair. He for twenty-five years has been a missionary in India, and it would rejoice you to hear salutations from his lips. It is also pleasant to associate with the ministerial delegate and the ruling elder representing your body, according to the great idea of our church government. This venerable Assembly has also appointed two delegates to represent us in the Assembly in Philadelphia, and they will extend to you that assurance of fellowship which you have given to us. We are a missionary church, and are glad to know that you are entering also upon this missionary work. We will meet with you there upon heathen soil as well as here, and the hearts of your missionaries and ours will beat in unison in their great work. Brethren, we ask you also to pray for us,

that we may be blessed, and gather many precious souls as crowns of rejoicing. This intercourse has been, perhaps, too long delayed; but now we borrow from this very delay, reason for increased tokens of Christian affection, and we give you the right hand of fellowship as brethren in the Lord.

The Rev. Dr. Tustin and the Hon. Judge Sharswood were appointed to represent our Assembly before the Assembly in Philadelphia, and were cordially received. Dr. Tustin made the following address:

Mr. Moderator and Brethren of the Assembly:—In the year of our Lord, 1837, a violent ecclesiastical convulsion was experienced in the heart of this city. By that convulsion the great Presbyterian church was rent in twain, like the vail of the temple, from the top to the bottom. From that time down to the present, a period embracing a full quarter of a century, we have been two distinct peoples, bearing, it is true, the same name, and rejoicing in the same sublime symbol of faith; but still separate in our action, and alienated in our affections.

With respect to the causes, real or imaginary, of that disruption, it would be inexpedient, if not indecorous of me, to speak at this time and in this presence. Some things, however, ought to be named, even though it should cover us with shame and self-condemnation. We have indulged in a spirit of bitterness towards each other, not warranted by the gospel we profess. We have indulged prejudices for which we can find no justification. We have uttered words of unkindness and reproach which we can well afford to have obliterated, not only from our own recollection, but from the remembrance of God.

The question is frequently propounded by lips upon which have often trembled the words of prayer and supplication for the unity and prosperity of our Zion, "Shall we be always thus separated? Shall the barriers which now separate us never be removed? Shall we never become what we once were, a united, happy, and prosperous church, the praise and the glory of the whole land?"

In reply to these touching and emphatic interrogations, I would say, that in my representative character, I am not authorized to express a judgment on this branch of the subject.

I might, if it would answer any valuable purpose, speak of individual opinions and wishes, but not of the embodied sentiment of the church-court which I represent.

One thing, however, I am authorized to say, that so far as we are concerned, the strife is at an end. The fierce war-cry that grated so long upon the heart of piety, has died away into an echo so indistinct as to be scarcely distinguishable. Our ecclesiastical war-steeds, if we may so speak, are reclining amidst the olive groves of peace.

I come to you bearing aloft the trophies of fraternal love and affection—for love has its triumphs as well as hate—peace as well as war. I come to invite you back to our confidence and esteem. I come to express to you the wishes of my brethren, that the blessing of God, in its richest manifestations, may rest upon you individually and collectively, that harmony may characterize all your deliberations, that a heavenly influence may so pervade your hearts, as that nothing shall occur to mar the beauty and symmetry of the body of Christ.

By the kindness and courtesy of my venerable and honoured friend, the Moderator of the last General Assembly which met a year ago at Columbus, Ohio, I was placed at the head of the "Committee on Foreign Correspondence." This position soon enabled me to ascertain the views and feelings of my brethren, from different sections of the church, on this interesting question. I found that, while some difference of opinion prevailed with respect to the reunion of these two bodies at the present time, there was but one sentiment in reference to the propriety and desirableness of an interchange of Christian salutations through the medium of annually appointed delegates.

Having heard, whether rightfully or not, I am not prepared to say, that you were discussing this same subject in your General Assembly at Cincinnati, Ohio, the Committee of our Assembly hastened to anticipate your action, and thus secure the honour of inaugurating a measure so creditable to the source where it might first originate. It may have been ungenerous, but candour obliges me to confess that the Committee was ambitious of that high distinction. You, Mr. Moderator, and the brethren of this Assembly, will, I am sure, in such a case, pardon our aspirations. Accordingly, the Com-

mittee reported in favour of immediate action by the Assembly, and actually nominated a worthy brother, who should be the bearer of our Christian and friendly salutations, with the pleasing expectation that you would reciprocate our well-meant courtesies.

Some of the brethren, however, thought this action too hasty and precipitate for so grave a subject, and proposed a more sedate and deliberate procedure. With a view of securing unanimity on a measure so dear to many hearts, the Committee surrendered their original report, and presented the paper which has been read in your hearing, as a substitute. This paper was not only unanimously, but I feel warranted in saying, cordially adopted by the Assembly.

Having learned through the telegraph, of your favourable action on the subject, the Assembly now in session at Peoria, Illinois, have, through the same medium, authorized me to represent them in part, in this Assembly.

I accept this appointment with unfeigned satisfaction. I am sincerely grateful to my brethren for the distinguished honour which they have thus bestowed upon me. I regard it as the crowning glory of my life. In my declining years and enfeebled health, (pardon this personal allusion,) it comes like the breath of the vernal morning to the fevered and aching brow.

While I would thus express my high appreciation of the privilege extended to me by my brethren, of representing them in this Assembly, I am also grateful to you, Mr. Moderator and brethren of this Assembly, for your prompt and courteous attention to their communications on a subject of vital interest to our common Zion. I can only repay you by my earnest prayers, that divine and celestial influences may descend so plenteously upon you, as that love shall beam from every eye, distil from every lip, shower from the fingers of every hand, and create around this Assembly an atmosphere which angels will descend to inhale, and in which God himself will delight to dwell.

I cannot close these brief remarks without adding a word in relation to a subject not remotely akin to that which is now claiming our attention. The last quarter of a century has been signalized by the spirit of division which has pervaded

all the departments of church and of state. Churches have divided—Presbyteries have divided—Synods have divided—General Assemblies have divided—Conferences have divided—Conventions have divided—and last, though not least, our beloved country, in some sense, has divided. Different portions of our once happy people are now arrayed in hostile attitude, and are pouring out each other's blood like water upon the ground. The wail of sorrow and anguish is heard from ten thousand homes and hearts throughout the land—Rachel weeping for her children, and refusing to be comforted, because they are not.

The question is pertinent, whether the disintegrating spirit which has been fostered in our churches has not had some considerable influence in producing this last great disruption, over which we all lament and mourn. I strongly incline to the judgment expressed on this subject by your venerable Moderator, in his admirable discourse at the opening of this Assembly; and if this be so, what is the duty of the several denominations who have been instrumental indirectly in bringing these great and terrible evils upon our land?

In the halcyon days of the Republic, it was my privilege, for five or six consecutive years, to minister at the altar of this great nation, in the capacity of chaplain to the Senate of the United States. My position gave me opportunities of information, which were enjoyed by comparatively few. Among other things, I learned that statesmen and politicians watched the movements of the church more closely than we imagined. Nullification was dead and buried; but secession—the disruption of the Union, and the establishment of a glorious confederacy, separate and independent—was among the deceptive dreams of southern statesmen and politicians, even in that day. The divisions of the church seemed, in their estimation, to encourage the hope, and sanction the fearful enterprise.

Mr. Calhoun more than once, in his public speeches on the floor of the Senate, referred, with evident satisfaction, to the disintegrating policy which the churches were pursuing; and he appeared especially gratified when those divisions were the result of sectional considerations. The terrible crisis at length arrived—the fatal blow was struck—the Republic trembled

from its centre to its circumference, and now we find ourselves contending at the point of the bayonet for the integrity of our blessed Union and the perpetuity of our institutions.

Whilst, then, the church, convinced of her error, is endeavouring, as far as practicable, to repair the damage she has done, let politicians and statesmen imitate her example. Let them come and contemplate this present scene, and catch the spirit of this holy season, until their hearts shall become blended into one great heart of love, affection, and brotherhood. Ignoring politics and party, let them meet on the great platform of a pure and elevated patriotism, and devote all their energies to the restoration of an honourable peace to our bleeding, afflicted, and weary country. And let us, my brethren, cease not, day nor night, to cry unto the Lord God of hosts, that he would interpose for our speedy deliverance from all the calamities which now afflict us, and bestow a spirit of Christian unity not only upon the churches, but upon all the people of this land. Then shall we not only see the "stars and stripes," that glorious emblem of our national renown, waving unmolested in the North, the South, the East, the West, but we shall behold that brighter symbol of our hope and safety, the cross of Jesus, elevated in our midst, and glittering with augmented splendours. Then shall the red battle-field, now vocal with the groans and sighs of the wounded and the dying, become a glorious cathedral, which shall resound only with hallelujahs and thanksgivings to God. Then shall the now sorrowing people of our land unite with descending angels in repeating the heaven-composed song, which celebrated the advent of the great Peacemaker between God and man—saying, "Glory to God in the highest, on earth peace, good-will to man."

"How long, dear Saviour, O how long
Shall that bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day."

A letter of Judge Sharswood, addressed to the Assembly, was read, as follows:

PHILADELPHIA, May 26th, 1863.

Rev. and Dear Sir:—I am informed that I have been appointed by the General Assembly at Peoria, one of their

delegates to the body over which you preside. It would afford me great pleasure to be present when the delegates are heard; but my official engagements will prevent me, and, if present, the fatigue and exhaustion of mind and body consequent upon a long session of the court, would incapacitate me from participating. It is, however, of no importance, as my colleagues will fully represent the views and feelings of our constituents on so happy an occasion. I hope, however, to be present at your session some time before your final adjournment.

Presenting my cordial salutations to yourself and the members of the Assembly, I remain, very truly, yours,

GEORGE SHARSWOOD.

Rev. H. B. SMITH, D. D., Moderator.

The Moderator—It becomes my duty, as the Moderator of this Assembly, to make a response to those courteous, those cordial words which have come to us from the kindred Assembly now in session at Peoria. We esteem it a happy circumstance that these words should be uttered to us, that these feelings should be expressed to us, by the reverend gentleman who was the occasion of bringing the subject, in the form in which it finally passed, before that Assembly last year. It is a peculiar satisfaction to us to hear his voice uttering these words, which speak joy and strength to all our hearts; for division, after all, is weakness, and union is strength.

The first time that I ever came to this city of Philadelphia—the first time I ever attended a meeting of the General Assembly of the Presbyterian church, was in the year 1837—the year to which reference has already been made—the year in which that grand, noble, powerful church was shaken to its centre—the next year to be riven asunder. It was a time when men's hearts were full of anxiety and fear; for no one could tell what the rupture of such a body might portend either in church or in state. Since that time we have been separate, but still two powerful growing denominations; for not even division and separation can prevent the victorious progress of our faith and polity in the land. Yet we were sundered from one another, with no words of welcome from the ecclesiastical assemblages to the other—no words of cheer or comfort dropped, except as individuals, ministers to ministers, and above all, lay-

men to laymen. But this separation has been superficial. Deeper than the separation has been, must be the oneness and the unity. The separation belongs to those earthly vestments which see corruption; the unity belongs to that spiritual inheritance which abideth forevermore. [Applause.] Through many years, and first of all among the deepest feelings of the church's heart, this desire for reunion—for the united expression of opinion and feeling, has been growing stronger; and now, in the crisis and juncture of our nation's history and threatened separation, these churches are drawing nearer and nearer together; and it may be that our national troubles shall be sanctified to the church of Christ itself, and unite all that love Christ's name by stronger ties, by undying affinity. [Applause.]

Presbyterians, of whatever branch, are separated, after all, simply by parenthesis and accident of a necessarily temporary nature. Those that have the same standard of faith—those that have the same history—those that have the same polity,—those that have the same ends in view, are really one; the differences are nominal and temporary. Our churches, more than we have believed, have been one during all these rolling years, which have witnessed so many bitter words, which now we all repent of, and ask God to forgive.

Consider for a moment, in what respects we are one. Both these branches of the Presbyterian church have the same history. Since the first churches were planted here from that noble dispersion which came to us from Scotland and from Ireland, and from England, and from the Palatinate, to gather themselves under the Presbyterian "order," until one hundred and fifty years since, in this city of Philadelphia, they were formed into the first Presbytery, and then one hundred and forty-two years ago were formed into the first Synod, and then immediately after our National Constitution was established here, in the same city of Philadelphia, honoured ever for its loyalty and its patriotism, and also honoured ever for its devotion to Presbyterianism, were formed into a General Assembly—both the branches of our church have a common heritage in that long history, that noble descent. We equally own and reverence the names of Makemie, of Andrews, of Finley, of

Witherspoon, of Blair, names known and honoured throughout the land. We have also the same standards of faith. That matchless Confession, inspired by the deepest genius of the Reformation, formed in the halls of Westminster, and those catechisms, the ripest product of the whole doctrinal movement of the Reformation, in which are gathered together as nowhere else so clearly and distinctly, the most decided teachings of God's word—those belong to us equally. A system excluding Pelagianism, Socinianism, and Arminianism—a system Augustinian, Pauline, Reformed, and Calvinistic—it equally belongs to us. We confess it in the same words—we teach it in the same formulas. [Applause.]

We also have the same polity—the most honoured and the strongest polity that sprang from the loins of the Reformation, with the greatest aggressive organizing power—equally removed on the one hand from independency—that polity belongs to us, one and the same.

We also have the same devotion to this, our beloved country. We are equally devoted to her cause—heart, soul, body, spirit, life—ready to give all and do all, that our country may be successfully carried through its conflicts—that this rebellion be overcome, and that we be a united people. Loyalty is at the depth of the heart of both our Assemblies. We also share in sympathies and prayers for that ill-fated, down-trodden race, placed by Providence in the midst of us, whose burdens lie so heavy upon our nation's heart, and whose oppression lies so deep among our nation's sins. For that race, it is our common prayer that God may open a way for deliverance and elevation, to secure both their good and ours, and to secure the final unity of this our grand, imperial, American Republic. [Applause.]

We are also one in our general aims and spirit as a denomination—as we go forth throughout the land, having for our great object, to evangelize this country and all that come within our borders—to bring them under the spirit and power of the gospel of our Lord and Saviour Jesus Christ.

Besides unity in all these things, and many more that might be mentioned, we also have only one hope, one Saviour, one eternity, one heaven. We know that, whatever the divisions in

time, there is to be at last but one general assembly and church of the first-born, the names of whose members are written in heaven.

With the deepest feelings, with the most heartfelt cordiality, we reciprocate all your expressions of kindness and of love, and pray that the Spirit of peace, the dove of heaven, may descend and dwell in the midst of us, and inspire all our hearts. We ask not anxiously concerning the future. We accept what you have offered in the Spirit and terms in which it has been communicated. We seek not to cast the horoscope of the future. God alone knows what that may be. It was surely a grand vision, that the different branches of the Presbyterian family spread throughout our Republic, should and could be gathered into one glorious, united, advancing host, going on conquering and to conquer. But who believes that the wisdom or power of man is adequate to lead or guide such a host? We each have a providential mission, and in that mission our whole object in respect to each other will be to provoke one another unto love and good works, and where the Master has placed us, there to labour, relying upon his wise guidance and grace in the future, as we have experienced the same in the past.

Brethren, what a grand and boundless opportunity spreads before these churches in the future history of our country! If so be that God carry us through this conflict, and bring us out again into a large and wealthy place, what a work has then God's church to accomplish here upon the earth, demanding all its resources, all its energies, all its united zeal, in order that the evils which threaten the safety of our Republic may be destroyed, and that the kingdom of Christ may advance through all our borders—may make the waste places to rejoice and blossom like the rose—may diffuse a pure and undefiled religion, and may bring the gospel of our Lord and Saviour Jesus Christ to bear upon all the institutions, relations, and races of men in the midst of us, and thus become our strength, our joy, our peace as a nation, enabling us to triumph under the banner of Immanuel, Prince of Peace.

The church which you represent, we wish God-speed in every good word and work. We pray that they may experience the increase of God. We pray that the blessing of God the

Father, and Christ the Son, and the Holy Spirit may rest upon you, upon them, upon us, upon all the Israel of God forevermore. Amen.

The Moderator having concluded, the Assembly, on the suggestion of the Rev. Dr. Skinner, united in singing the hymn beginning,

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

The Assembly was then led by the Rev. Dr. Cox in a fervent appeal to the Throne of Grace.

On the eighth day of its sessions, the Assembly at Peoria adopted the following minute, in answer to certain overtures contemplating the union of the two branches of the Presbyterian church.

Resolved, That in the judgment of this General Assembly, it is not deemed expedient to take at this time any decided action with a reference to a reunion of the New and Old-school Presbyterian churches.

Resolved, That in the fraternal correspondence now happily inaugurated, the General Assembly would recognise an initiative in the matter of securing a better understanding of the relations which subsist between the two Assemblies, and the means of promoting that mutual charity and that just apprehension of the true grounds of Christian union and fellowship, which may serve to prepare the way for a union that shall be harmonious and permanently promotive of the interests of truth and vital godliness.

Resolved, That as a still further preparative to such a desirable union, the General Assembly deem it important—and this in reference to both these branches of the Presbyterian church—that the ministers, elders, and such as have the care and instruction of the young, be increasingly careful to exhibit clearly the distinctive principles of Christian doctrine and church polity as held by the Presbyterian church. That the ministers of these two branches of the church cultivate fraternal intercourse, a free interchange of views and feelings, and in all suitable ways encourage and aid one another in the appropriate work of the ministry; and that the members of the one or the other branch connect themselves with existing

congregations of either, rather than cast in their influence and aid with bodies whose principles and form of government are foreign to their own.

Every Christian must rejoice in the spirit manifested in both the venerable bodies which have thus auspiciously inaugurated the measures which contemplate the ultimate reunion of the two great churches which they represent. The causes which led to the separation of the two bodies, were partly diversity of opinion on matters of doctrine; partly diversity of principle and practice on matters of ecclesiastical organization; partly difference of views as to the import of the formula of subscription to the Confession of Faith; partly conflicting views as to the best method of conducting missionary and other benevolent operations; and partly, no doubt, alienation of feeling on the part of leading men on both sides. All these causes are gradually ceasing to exist. There is, perhaps, at this moment, greater harmony of views between the two bodies on all these points, than has existed at any time since the separation. Certain we are, that every Old-school man would joyfully subscribe to every principle, and cordially sympathize with every sentiment contained in the beautiful address of the reverend Moderator of the Philadelphia Assembly, above quoted.

BOARDS OF THE CHURCH.—*Church Extension.*

The following is an abstract of the annual report of this Board:

Applications.—The number of applications for aid put on file from April 1, 1862, to April 1, 1863, was seventy. These applications were from churches in the bounds of twenty-one Synods, thirty-seven Presbyteries, and fifteen States and Territories. These seventy churches ask for aid amounting in the aggregate to \$24,954.40, averaging \$356.49 each.

Besides these new applications filed during the year, there were sixty-one previous applications, calling for \$24,991.75, undisposed of April 1, 1862. The Board, therefore, had before it, during the twelve months under review, one hundred and thirty-one applications, calling for nearly \$50,000.

During the year, six applications, asking for \$8625, were

declined chiefly for want of funds; and thirty-seven applications, requesting aid to the amount of \$13,691.75, were stricken from the file, because they had not furnished the requisite information in the two years allowed for that purpose.

There remained on file, and undisposed of, for want of the usual information, April 1, 1863, applications from thirty-two churches, calling for \$12,750.

Appropriations.—During the year under review, appropriations amounting to \$10,308.40, were made to forty-six churches in the bounds of seventeen Synods, thirty-one Presbyteries, and sixteen States and Territories. The average amount appropriated to each of these forty-six churches was \$224.09.

Appropriations amounting to \$625 were, during the year, withdrawn from five churches. To one of these, however, a new appropriation was soon after made. The names and localities of all these churches will be found in the appendix to the Report.

From April 1, 1862, to April 1, 1863, thirty-seven churches drew their appropriations. The amount credited the Treasurer on account of payments to churches during the year, is \$7631.65.

Receipts and Expenditures.—The appropriated balance in the treasury, April 1, 1862, was \$10,756.29. The receipts from all sources, during the year, were \$19,225.22, of which sum, \$14,240.27 was from churches. The available means, therefore, of the year, were \$29,981.51.

The expenditures of the year, as shown by the Treasurer's statement in the appendix, were \$9474.93. The balance in the treasury, April 1, 1863, was consequently, \$20,506.58. There were, however, unpaid at that time, liabilities amounting to \$14,172.66, leaving as the unpledged balance, April 1, 1863, \$6333.92. Thus, for the first time in our history, we close a fiscal year with a considerable unpledged balance in the treasury.

Cost of Church Edifices.—Since the organization of the Board, July 1855, appropriations have been made to four hundred and eighty-six different churches. Of these, sixty-six were aided by special appropriations, for which the Board took no responsibility. As nearly as we can ascertain, the remain-

ing four hundred and twenty churches cost \$817,252, or \$1946 each.

The reported average cost of the church edifices aided by the Board during the year under review, is \$1,687.01. This is an advance of \$559.11, or nearly fifty per cent. over the reported cost of those aided during the previous year, and was to be expected from the general advance in the price of labour and materials.

The Committee to whom this report was referred presented the following paper, which was adopted.

“1. We recommend that the Assembly approve of the minutes of the Board, and that the report also be approved and published as usual.

2. We call attention to the fact, that more than two-thirds of our churches are still entirely delinquent in contributing to the funds of this Board. That the small amounts given—less than ten churches reaching the sum of \$100—indicate that the wants of the cause are too little laid before our people, and that the increased cost of building makes larger contributions more important than before. We recommend, therefore, that the Presbyteries be directed to inquire, at their fall meetings, what churches have taken collections, enjoined by the Assembly, for July, on behalf of the Board of Church Extension, and to urge a more general attention hereafter to the wants of this Board.

3. The Committee are gratified to learn that the Board of Church Extension, in view of the difficulties of the times, has made special efforts to conduct their work economically, and express the assurance, that if the churches knew how carefully their contributions are applied to the purposes of the Board, and how needy are many of the recipients of their benefactions, this knowledge would result in a great increase of the Board's funds.

4. The Committee would further call attention to the efforts, so remarkably simultaneous, often so liberal and so generally successful, which have lately been made all over the land for the payment of church debts—would express their gratitude to God for his special favour upon their efforts—would recognise that prayer has had a most special and delightful agency in leading to these results, and would express the hope that other

churches labouring under such a disadvantage as a church debt, may endeavour to throw off the incumbrance; this would certainly tend to the comfort of all the churches, and prepare them to give more efficient aid to other churches in less favoured circumstances than themselves. At what less should the Presbyterian church aim than a house of worship for every houseless church in the land, and no house indebted to the community around it for anything else but love."

The Corresponding Secretary of the Board (Rev. Mr. Coe) was invited to address the Assembly, and proceeded to speak with much earnestness and force, to set forth the claims of the cause, and the necessities of the churches, and of the great importance of continuance in this good work, and of its constant enlargement.

Board of Education.

In the department of ministerial education, and of schools, academies, and colleges, the affairs of the Board are in a very cheering and hopeful condition. The debt of \$4051.67 on account of the Candidates' Fund, with which the treasury was burdened at the close of the last year, has been cancelled; all the necessary expenses have been met, and the current year begins with a balance to the credit of the Candidates' or Ministerial Education Fund of \$4436.84. There is also a balance of \$3923.45 in the General Education Fund, and of \$928.11 in the African Education Fund; making a total balance in the Treasury applicable to the various purposes of the Board, of \$9283.40.

On the 1st of May, 1862, the balance in the Treasury to the credit of the General Education Fund was \$1727.58; the receipts during the year were \$3794.32; and the total income was, of course, \$5521.90. The appropriations during this period to schools, academies, and colleges, were only \$1598.45—less by \$200 than the balance at the beginning of the year, while the entire contributions of the year remained untouched, and the balance at its close had swelled to within a fraction of \$4000.

The joy awakened by the prosperous condition of the finances is somewhat chilled by the fact that only thirty-eight new can-

didates have been received during the past year, this being only about one-half the number received during the preceding year, and less than one-half of the number received during any of the nine years prior to the last.

In regard to the proposed new Constitution and By-laws, the Committee have had three papers before them on the subject, from which, after careful consideration, they have prepared a Constitution and code of By-laws, compiled from them all, which are submitted to the Assembly.

The Rev. Dr. Wines, chairman of the appropriate committee, made an extended report on the operations of this Board, concluding with the following resolutions:

Resolved, 1. That the General Assembly recognise as matter of fervent gratitude to God, the fact that in the midst of civil war, and of the agitations, calamities, and financial pressure consequent thereupon, the Board of Education should not only have been able to meet promptly all current expenses as they accrued, but also to liquidate a debt of more than \$4000, and to accumulate a balance altogether of \$9283.41, of which amount nearly one-half is to the credit of the Ministerial Education Fund; and the Assembly hereby records its approval of the diligence, zeal, and wisdom with which the Board and the Executive Committee have discharged the duties of their position.

Resolved, 2. That the General Assembly has noticed, with a concern proportioned to its deep and far-reaching significance, the alarming decrease in the number of candidates offering for the gospel ministry, and exhort that earnest prayer be made of the church continually, that the Lord of the harvest will multiply and send forth labourers into the harvest.

Resolved, 3. That the General Assembly concurs with the Board in urging upon all ecclesiastical bodies having academical institutions under their control, that they use the most strenuous endeavours to elevate the standard of academic culture, and to make such culture broad, thorough, and every way worthy both of the past history and of the future exigencies of the Presbyterian church.

Resolved, 4. That the General Assembly is deeply impressed with the importance and value of the Ashmun Institute, as the

only seminary which has for its object the education of coloured young men for the gospel ministry; rejoices in the manifest tokens of the Divine favour enjoyed by it; approves the wisdom and efficiency with which it is managed, and cordially commends it to the confidence, the prayers, and the liberality of our churches, and of all benevolent and Christian people, who would promote in the best manner, and in the highest degree, the welfare of the African race.

The remaining resolutions contain nothing special, except a proposition that a special committee be appointed to inquire whether the Thursday after the first Sabbath of February might not be substituted for the last Thursday of February, as the day of prayer for colleges.

The Rev. Dr. Chester, the Corresponding Secretary of the Board of Education, made some remarks concerning the items of the report, and closed with an appeal for prayer for more labourers in the great harvest.

Board of Domestic Missions.

The Committee to which was referred the Annual Report of the Board of Domestic Missions, presented the following report:

A careful examination of the document put into our hands, and an attempt to survey the field which this Board is called to cultivate, and the probabilities of a speedy enlargement of that field, have forced upon us the conviction, that the magnitude and importance of the domestic missionary work are not appreciated. The present destitutions of the West and North-west alone, are more than sufficient to absorb all the means that have in past years been placed at the disposal of our Board. But from the tide of immigration from Europe, which seems now to be setting in to our country, the call for missionary labours in those extended regions is likely to be greatly increased. We ought not to forget, that among the foreigners who have settled and are settling in the great West, there are many who know little of the gospel, and are therefore easily carried away with the bold infidelity and iniquity which prevail there; whilst on the other hand, there are many from Northern Europe, Germans, Norwegians, Swedes, and Welsh, whose early

training in the doctrines of the Reformation, brings them into sympathy with the Presbyterian church, and gives us a power to influence them which sister churches in this land do not possess. The vast agricultural and mineral resources of this great valley assure us that it will, at no distant day, contain a population which must exert a mighty influence over the destinies of this whole nation. In view of all these things, how important is it that the seed of the word should be sown broadcast over this whole region, and churches planted not only in the principal towns, but in every village, and hamlet, and neighbourhood!

But if we turn our eyes to the South, we see not only destitutions as in former years, but desolations that are appalling. Hundreds of congregations there, which were once self-sustaining, have been weakened and scattered by the war, and are likely to need the fostering care of this Board for a season, to save them from utter extinction. If, as we hope and trust, it is the will of God to uphold our free government in its efforts to defend the national life, and restore peace and unity, these weakened and scattered churches will have claims upon us, from which we cannot turn away without incurring the displeasure of the great Head of the Church.

In such a state of things, and with such prospects before us, what have we done for the cause of Domestic Missions during the past year? The whole church has contributed a little over \$71,000. Many, very many churches have contributed nothing to this cause, and others but a mere pittance, as appears from the report now before us. Surely these things ought not so to be; surely we are called to awake and enter upon this work in another spirit. God has mercifully preserved much the greater part of our country represented in this Assembly from the horrors of war, save only the drain of our self-sacrificing young men to the army, and the loss of life there. The pecuniary burdens of the war are little felt, and a good degree of prosperity enjoyed; and if it be his holy will to crown with success the efforts of our government to enforce obedience to the laws in every part of our widely extended country, liberal thank-offerings will certainly be required of us to repair the moral desolations occasioned by the rebellion. With these convic-

tions, the Committee recommend the adoption of the following resolutions:

Resolved, 1. That the Report be approved, and published by the Board.

Resolved, 2. That the Assembly feel themselves called upon to give thanks to God, for having put it into the hearts of his people to furnish the Board with the means of liquidating the debt incurred in former years, which amounted at the commencement of the year which has now closed, to something like \$5000, retaining in the treasury a balance with which to commence the operations of the current year.

Resolved, 3. That it would have been still more satisfactory, if this result could have been achieved by increased contributions from the churches, instead of continuing the reduction of the scanty allowance to missionaries, and avoiding new fields. We regret to learn from this Report, that instead of increase, there was considerable falling off in the amount received from the churches, as compared with the year preceding. The Board acted wisely, we have no doubt, in making the liquidation of the debt an object of primary concern; but we can find no apology for the churches withholding, in a year of so much pecuniary prosperity, the means which were needed for the vigorous prosecution and extension of the work.

Resolved, 4. That it be enjoined on all our Presbyteries to take action on this subject, and labour to bring up all their churches to contribute liberally, once every year, to this work of faith and labour of love.

Resolved, 5. That it be, and hereby is enjoined on the Presbyteries, to investigate with great care the necessities of churches applying for aid, and to refuse to recommend to the Board any but the really necessitous. Let a careful watch be preserved, also, over those receiving aid, and every effort made to induce them to aim at self-sustentation. And we recommend to Presbyteries, in all cases where churches receiving aid appear to be making no progress in that direction, to send a committee to inquire into the circumstances, and to ascertain, if possible, why they are not advancing.

Resolved, 6. That the Assembly once more urgently request the missionaries of the Board to be prompt in transmitting

their annual reports to the Secretary as required, that the report to the Assembly may give the full results of the year's labours; also, that they give a new and earnest attention to the duty of supplying full and particular statements and narratives as to the condition, wants, trials, and encouragements of their several missionary fields, for publication in the *Home and Foreign Record*.

The Committee further report, that the records of the Board and those of the Executive Committee have been put into our hands. From the very limited examination which our time would permit, we believe them to have been carefully kept, and find in them nothing objectionable. All which is respectfully submitted.

The Rev. Dr. Janeway, Secretary of the Board, made some interesting statements concerning the operations of the Board.

The Rev. Dr. De Lancey felt a great interest in this subject, not only from its importance, but from personal connection with it. The speaker, in coming to this place, was cast into the company of many immigrants. Of these he saw some that he knew were of Presbyterian parentage. He asked himself whether the church here would take care of these wanderers from the Old World. He was made sad when he first went to the Presbytery of Londonderry, to hear a proposition to shut up a Presbyterian church, and that one the only church in the town. But the words "destitutions" and "desolations," used in the Report, concerning the South, moved his heart. At the last meeting of his Synod in the South, it met eight hundred miles from the preceding place of meeting. He travelled four hundred miles in going to that meeting, without seeing but one Presbyterian church. The Synod of Texas covers more territory than the six New England States, and New York, Ohio, and Indiana. Twenty-nine missionaries only were in that Synod. No one knows aught about the desolations of the South. Nearly three-fourths of our churches in the South are closed. The military officers reported that they found scarcely a church opened. Nashville is knocking at your door. West Virginia is knocking. There is no room in this country for two Anglo-American Protestant nations. If you subdue the

South, you will be bound to care for that country, and care for their churches. Your sons and brothers go there, as they will, to repair these desolations. You will have to follow them. Four millions of the African race will be cast upon you, and this responsibility you must assume.

The Rev. Mr. Scott, of California, wished to state some facts concerning California as a mission-field. There are no vacancies in California for candidates. Every one must go to lay foundations, and build for himself. The speaker went to Humboldt Bay, and was successful in building up speedily a church self-supporting, which has now a pastor. The same thing can be done in various parts. There are no vacancies in California, but hundreds of "Humboldt Bays"—that is, places where churches may be built up rapidly. There are but six missionaries in California. There are hundreds in California who never hear a sermon. They are in the mountains and mines. They are intelligent, and the minister must be instructed. The great matter, as far as the Board is concerned, is to give the means to get the men to California. When they reach the State, in most instances they will be supported by the people.

Rev. Mr. Speer—It is proper that each should give some reports of the destitutions of the field he occupies. The speaker represented the extreme Northwest, particularly Minnesota. The country has been settled with unusual rapidity, with a large population, who have sought a healthy country. It will always be a resort for that large class of immigrants. There is, then, a large proportion there of American born citizens of unusual intelligence. But Mr. Speer would direct special attention to the Scandinavian population of that country. Other churches have shown great interest in this land, and have met with much success. If we do not send the gospel to the Upper Mississippi, others will, and will gather the families of Presbyterians. It is, however, entirely a missionary field.

Rev. Mr. Osmond related some facts in regard to the missionary fields of Pennsylvania.

Rev. Mr. Giltner had heard the remark often made, while a student, that the Presbyterian church was not a missionary church. He felt that it was so. He then resolved to become

a missionary on the extreme border. He went to Nebraska, and was the first missionary except one, in Nebraska. He soon found Presbyterians, and the growing tide of emigration soon brought more. Now it is flowing in fast, and to regions beyond. The need is great; the missionaries are weak, and are greatly discouraged. We need more missionaries, and have not been able to obtain them.

The Rev. J. H. Morrison, Moderator of the Assembly, called the attention of the Assembly to the resolution enjoining Presbyteries to be very careful in recommending churches to appropriations from the Board, and made some forcible and appropriate remarks.

Board of Foreign Missions.

The order of the day was taken up, which was the report of the Standing Committee on the Report of the Board of Foreign Missions. The report was accepted, and the following is an abstract.

The past year was one of unusual solicitude and peril, because of national interest in the state of the country, absorbing means which heretofore were turned to this cause. Yet the work has been encouraging, and the treasury is free from debt at the end of the year. The work has not been restricted in its essential force or general outline.

The total receipts for the past year have been \$188,000. Expenditures for the same period, \$187,000. After paying a small balance from last year, there remains in the treasury the sum of \$336. The rise in foreign exchange was one great embarrassment. This still threatens in the future, in the transmission of funds to the missions, and the church of God must come up in faith to meet this new demand.

Eight new missionaries have been appointed, to be sent forth when finances will permit. Four ministers, three of them married, and three teachers, were sent out during the year to different missions.

The Report gives information concerning the missions among the Chippewa, Iowa, and Omaha Indians, the Chinese in California, in Japan, China, Siam, India, Western Africa, Brazil, New Granada, and some of the Roman Catholic countries of

Europe, and to the Jews of New York city. In these fields are employed sixty-seven ministers, sixteen male and seventy-one female assistant missionaries from this country, and ninety-seven native assistant labourers. The number of scholars in mission schools is about five thousand. The issues of the printing press in India and China are larger than usual. The translation of the New Testament into Pushto, the language of the Afghans, and the completion of the Chinese translation of the Bible, have been accomplished during the year. The church has lost, by the hand of death, Dr. Culbertson, Dr. Campbell, Mr. Gayley, and Mr. Clemens, all faithful and beloved servants of the Lord. Yet there are many reasons for encouragement in the hope of the reign of Christ the King.

From every quarter the call comes for more labourers in the vineyard. To meet this loud demand from the heathen world, a higher standard of consecration must be reached by the people, and pressed upon each individual member.

The Report of the Board gives entire satisfaction, with the single exception that the Board has not been able to enlarge these operations, by reason of financial embarrassments. To meet this want, they would suggest that the children of the Sabbath-schools be called upon to contribute at least each one cent each Sabbath for this cause. We have one hundred and forty-nine thousand Sabbath-school children, representing about fifty thousand families. These might furnish a large amount. It is hoped the churches will receive this suggestion kindly, and act upon it, for thus a zeal will be kindled in this cause in our churches. Let the churches also increase their contributions, to meet the rise in exchange, from twenty-five to forty per cent. above last year. They also recommend increased circulation of the *Missionary* publications. The Committee, in conclusion, commend this Board to the prayers and liberality of all who desire the world's conversion.

Dr. John C. Lowrie, Secretary of the Board, was heard in statements concerning the condition and prospects of the Board.

Mr. Robert Carter, ruling elder, said that there had been great anxiety at the Mission Rooms at New York, in regard to

the duty of the Board. Young men have offered themselves to the Board, and have asked to be sent forth. But the Board have not thought themselves authorized to put the church in debt, and the calls from India, China, and all other places, have been allowed to lie on the table, until the church comes forward to the help of the cause. Mr. Carter related some touching instances of self-denial, and expressed his own deep and growing interest on the subject of foreign missions.

The Rev. J. H. Morrison, Moderator, spoke with great feeling, as one appearing for the last time before the Assembly to speak of foreign missions. He begged to refer to the question of the Secretary of the Board, "Shall the church go forward in this work?" The Moderator proposed the question in the following form, "Shall the church cease to go backward?" The retrograde movement has begun. This is especially true of the mission in India. The speaker made several specifications in regard to this retrograde movement in this mission. The appeals of the missionaries have been unheard. They have had to give up stations. The General Assembly has been warned of this, and the predictions have been fulfilled. Unless more missionaries are sent, more stations must be given up. For two years men have been ready to go out, but have given up their purpose to go. The church is discouraging those who would go. Will the church consider this, and say whether it will continue to go back? The circulation of missionary periodicals is diminishing. This is significant of diminished interest.

Mr. Ainslie said missions beget missions. Every church planted in heathen lands may grow into a General Assembly. Presbyteries and Synods have grown up from single missions in India. All the institutions of a church will follow. Let us enlarge the field of our church, and not narrow it.

Dr. Beatty said the time for practical action had come. He had once been a missionary, appointed by a previous Board. He had been prevented, but one whom he had educated had gone. He delighted to go to the Mission Rooms in New York, and always came away with his heart refreshed. He hoped that the Assembly would pledge herself anew to the cause.

Rev. Mr. Sheddan—It was sad, Moderator, that the Assem-

bly, after thirty years' work, was deliberating whether they should go forward or not, and this, when one twenty-five years in the foreign field was in the Moderator's chair. If we say we will not go forward, other channels will be found. God is leading us forward. Let us follow.

Rev. Mr. Hay asked from the Assembly the most rigid scrutiny of the affairs of the Board, if any causes, arising out of the administration of affairs hinder the liberality of the people. This is due to the Board and the cause. The speaker related several instances of self-denial and effort in missionary labour, resulting in great success. He had received letters from India begging for help, and from native converts, asking that there be no retrograde movement.

Rev. Mr. Speer spoke briefly of the exhausting labour of missionaries, and of the necessity, growing out of this fact, for multiplying labourers.

The Report was adopted.

The following resolution was offered by Mr. Conger:

Resolved, That relying for support, in this solemn declaration, upon the Great Head of the Church, we hereby call upon the Board to go forward, and we do hereby pledge ourselves severally to urge the immediate attention of this subject upon our several Presbyteries, and to renewed effort to bring our churches to a more efficient coöperation in this noble work.

This resolution was unanimously adopted by the members of the Assembly rising to their feet. While standing, the Assembly was led in prayer by the Rev. Mr. Finley. The scene was very solemn and affecting.

After this, the following resolution was passed:

Resolved, That our pastors and superintendents be urged to endeavour to secure from all of her Sabbath-schools, a contribution equal to at least one cent per week from each scholar for this Board.

Board of Publication.

This Board has for several years been subjected to severe strictures, both on the floor of the Assembly, and in some few of our religious papers. With the concurrence of all parties, the Assembly of 1862 appointed a large and highly respectable

Committee to examine into the principles on which it was conducted, and into the general administration of its affairs. That Committee, after a thorough investigation, made an elaborate report, which was read to the Assembly by the Rev. John M. Lowrie, D. D., Secretary of the Committee.

The principal points embraced in the Report are the following:

1. Complaints from various quarters, chiefly from individuals, were received by the Committee.

2. Facilities were given by the Board and all its officers for the investigation.

3. The first matter of investigation was into the character of the publications of the Board.

The various *criteria* by which to judge of these publications are, 1. Orthodoxy. 2. Adaptation to the wants of the church. 3. The actual sales secured by these publications. 4. Attractiveness in style and appearance. In all these respects, the publications of the Board are thought to be worthy of approval.

4. *Financial Operations, and the Capital of the Board.*—The capital is \$237,000. Of this, only about \$160,000 can be used actively. The average annual profit for thirteen years is six and four-fifths per cent. The salaries of officers may be retrenched. Under this head, the following recommendations were made: 1. That the salary of the Corresponding Secretary be unchanged; but that he be made the Editor of the Board. 2. That the office of the Treasurer and Superintendent be combined. 3. That the duties of the Publishing Agent be assigned to the Superintendent of Depository, without any increase of salary. 4. That the office and salary of Solicitor be discontinued. 5. That a book-keeper be continued as at present, with the same salary.

The question arises, Should the Board do all its work of printing and publishing? After examination and consideration, the Committee do not think it wise or necessary at the present time. No censure is made by the Committee on this part of the subject.

5. *The General Efficiency of the Management of the Board.*—The Committee made an examination into the work of the last thirteen years, and submitted the following table:

YEARS.	Total Capital.	Estimated Capital, exclusive of Real Estate, Plates, &c.	Sales.	Salaries.	Expenses.	Profits.	Profits per Cent.			Per ct. expenses on sales.
							On entire capital.	On actual capital.	On sales.	
1849	\$84,054	\$60,000	\$39,454	\$6,229	\$2,950	\$2,999 *22,656	3.5	5.	7.6	23.2
1850	109,689	63,000	58,644	6,595	2,515	9,314	8.5	14.8	15.9	15.5
1851	119,003	69,000	59,457	7,999	2,570	12,086 *6,000	10.1	17.5	20.3	17.8
1852	137,084	76,000	70,968	7,350	2,214	14,132	10.3	18.6	20.	13.4
1853	151,221	86,000	77,648	10,193	2,889	17,980	11.9	21.	23.1	17.
1854	169,202	100,000	65,793	11,188	3,254	7,253	4.2	7.25	11.	21.8
1855	176,455	103,000	65,341	11,342	2,949	11,186	6.3	10.8	17.1	21.8
1856	187,641	108,000	81,055	12,723	3,706	11,937	6.3	11.	14.7	20.26
1857	199,578	112,000	73,811	13,071	3,937	12,231	6.1	10.9	16.5	23.
1858	211,809	118,000	69,087	14,076	3,706	5,463	2.6	4.6	7.9	25.7
1859	217,272	120,000	80,933	14,180	3,539	12,161	5.5	10.	15.	21.8
1860	229,453	130,000	81,842	15,397	4,762	13,154	5.7	10.	16.	24.6
1861	242,587	140,000	31,031	13,660	3,036	-5,200	-2.			54.6
1862	237,387	135,000								

* Donated for building purposes.

Having before said that the average of profits on the entire capital was 6.8 per cent., we now add, that the average per cent. of profits on the active capital as estimated, is 11.9; the average per cent. cost of salaries on average sales is 16.4; the average per cent. of total expenses on average sales is 21.3; and the average per cent. of profits above expenses on average sales is 17.5.

The Committee here considered the operations of the Board as business operations and benevolent operations. The Board was not intended to be simply a business concern. But the benevolent operations must not be hinderances to the extension of the trade of the Board. In regard to the general operations, the work of the Board may compare favourably with any other institution of the same kind. Bad debts only amount to seventy dollars per annum.

Another question is, Cannot the sphere of the Board be enlarged, and its operations made even more efficient? Depositories, the Committee concluded, were not the means to enlarge the efficient operations of the Board. The control of

the business should not be given to one person, and a proposition made to the Board was wisely declined.

Recommendations.—1. Books for Sabbath-school libraries should be multiplied. 2. A more liberal discount should be given to one good bookseller in every large city. 3. That the Board should sell entire editions of works to other publishers, with their imprint.

6. *Colportage.*—This is an important branch of the Board's work. The Committee was urged to consider this as merely a business matter. Some think that all denominational efforts of this kind should cease. The Committee dissent from both these opinions. They think too much money has been spent in salaries of District Superintendents. It is true that the Assembly has endorsed this; but the Committee think the sum might be diminished.

7. *Periodicals of the Board.*—Little need be said about the *Home and Foreign Record*, as all the Boards are concerned in this. The *Sabbath-School Visitor* is worthy of support. Its cost should be reduced.

The Report was respectfully submitted. It was referred to the Committee on the Report of the Board of Publication. That Committee subsequently made the following report:

Resolved, 1. That the Assembly approve of the principles expressed by the Committee touching the character of the Board's publications, and commend the efforts of the Board to furnish reading more and more attractive, acceptable, and useful to the church.

Resolved, 2. That the Assembly highly appreciate the faithful services of the Rev. Dr. William M. Engles, as the Editor of the Board from the beginning until now; but, as in our view the duties of Editor should belong to the Corresponding Secretary, for the sake of economy and propriety, the Board is hereby directed to assign these duties to the Secretary, and to discontinue the separate office of Editor.

Resolved, 3. That the salary of the Corresponding Secretary should constitute the sole emolument for services rendered to the Board. That therefore the amount deposited with the Presbyterian Annuity Company be withdrawn—that the Board be

hereby directed to withdraw it, and to establish this principle in regard to that officer.

Resolved, 4. That the Board is hereby directed to add the duties of the Treasurer to those of the Superintendent of Colportage, without any increase of the present salary of the latter. That adequate security be still required for the proper fulfilment of the trust; and that the office of Treasurer, as a distinct one, is hereby dispensed with.

Resolved, 5. That the Board is hereby directed to assign the duties of Publishing Agent to the Superintendent of Depository, without any increase of his present salary.

Resolved, 6. That the Board is now directed to discontinue the office and salary of Solicitor, and to continue the office and salary of Book-keeper as at present.

Resolved, 7. That the Board be directed to put the Periodical Department under the charge of one individual, making him responsible for that department; he furnishing clerks and assistants at his own expense, and that he be allowed a salary not exceeding \$1300 per annum.

Resolved, 8. That the first sentence of the resolution on the General Assembly's Digest of 1842, (*Digest*, p. 241,) is hereby repealed, and the Board is directed to proceed upon the principles recommended in the report of the Special Committee, with such changes as their wisdom may suggest, still keeping in view this one matter—that no further accumulations of capital from their business, except as set forth in that report, are expected by the Board.

Resolved, 9. That the Assembly now approves of the theory of colportage as expressed in the report of the Special Committee; that the Board is hereby directed to consider carefully the matter of Superintendents of Colportage, the suggestions of the Committee respecting the employment of colporteurs, and that this whole matter be renewedly commended to the confidence, liberality, and prayers of God's people.

Resolved, 10. That the Board be directed to discontinue payments for matter furnished for the *Sabbath-School Visitor*, until they can be made from the income of the paper. That communications be invited from the church at large, or selected

from various sources, and that due efforts be made to make the paper less expensive to the church.

Resolved, 11. That the Executive Committee be directed to publish the whole Report of the Special Committee in the Annual Report of the Board.

In regard to the *Home and Foreign Record*, the Committee recommend that the whole edition be issued in a pamphlet form, (with cover,) at the same price as the newspaper edition already issued, and that advertisements of a suitable character, enough to pay the additional expense, be solicited.

These resolutions were, in all essential points, adopted by the Assembly, although not without considerable opposition and debate. The resolutions to abolish the office of Editor, to consolidate those of Treasurer and Superintendent of Colportage, to forbid any further accumulation of capital, and to dispense with the office of Solicitor, were strenuously resisted by those most familiar with the operations of the Board. A dissent from the action of the Assembly, in abolishing the office of Editor, was entered upon the minutes, signed by Dr. E. C. Wines and thirty-five other members. We are constrained to say that we deeply regret the action of the Assembly in adopting the suggestions of the Committee of Investigation appointed last year. We deem those suggestions unwise for the following reasons. We think the Committee, in some measure at least, travelled out of the record, or transcended the intent and object of their appointment. It is true, the language of the Assembly, in the resolution constituting that Committee, admits of great latitude of interpretation. The resolution declares that they were "to make a thorough examination of the affairs of the Board of Publication." This would seem to give unlimited scope to their investigations and recommendations. It is, however, notorious, and is admitted by the Committee, that the occasion of their appointment was the fact that various complaints against the efficiency and economy of the business operations of the Board had been urged with great zeal on the floor of the Assembly, and in some of our religious journals. "To hear these (complaints,) and to investigate their truthfulness, was a chief duty of the Committee," as they themselves certify in their report. They therefore called for the complain-

ants, and gave them every latitude of statement and proof. They received written communications from any parties choosing to present them. They testify that the Board itself and all its officers gave them a cordial welcome, and afforded them every facility in prosecuting their investigation. The result was, that they pronounced all these complaints unfounded. Here their legitimate business ended. They were not appointed to suggest organic changes. Had they recommended that the Board should be abolished, and an Executive Committee put in its place; or, that it should be composed exclusively of laymen or exclusively of clergymen, every one would see that they transcended the intentions of the Assembly. In like manner, although to a less degree, their recommendations that there should be no Editor, no separate Treasurer, no Solicitor, that such and such discounts should be allowed booksellers, seem to us, at least, to be beyond the limits of their legitimate authority. This objection, however, would not be of much weight, were the recommendations themselves judicious. This, as we think, is not the case. They all proceed on a wrong assumption of the relation in which the Assembly stands to its several Boards. The Assembly being a body consisting of two or three hundred members, meeting only once a year, and having a multiplicity of business of all kinds on their hands, is utterly unfit to conduct the work of missions, education, church extension, or publication. It must select trustworthy men to which such work may be committed. It has complete authority over them, to appoint and to displace; to investigate all charges against their efficiency or their integrity. It can prescribe the objects of these several Boards, and the general principles of their organization and operations; but all details of plan and execution must be committed to their trusted agents. The relation between the Assembly and the Boards is analogous to that between the Trustees and the Faculty of a college. The former appoint and remove the latter at pleasure, and superintend and correct any want of competency or fidelity; but the details of instruction and discipline must be left in the hands of the latter. Or it is analogous to the relation between the cabinet and an army in the field. The former determines the objects of the war, the men and the means by which it is to be prose-

cuted; but all military operations must be confided to military men, responsible for their success. How could the British cabinet in London, composed of lords and lawyers, control the action of Wellington in the Peninsula, and instruct him what officer is to do this, and what that, which regiments are to be united, and how his supplies are to be located and transported? History furnishes abundant and lamentable evidence of the results of the interference of the civil authorities with military operations. Politicians and laymen undertake to pronounce on the plans and operations of generals a hundred or a thousand miles off, although utterly ignorant, not only of the art of war, but of the facts of the case. All this is evidently absurd and ruinous. It is no less unreasonable for the General Assembly to pretend to judge of the details of the business operations of our several Boards. How can the ministers and elders constituting that body, most of whom know nothing of the business of making and selling books, and all of whom are ignorant of the real interior working of the several departments included in these complex operations, know whether the duties of Editor and Secretary can be wisely combined? whether a Treasurer and Superintendent of Colportage should be the same person? whether there should be a salaried Solicitor? whether the capital should be increased or diminished? or what discount should be allowed on the publications of the Board? We confess ourselves utterly incompetent to form an enlightened opinion on any one of these points. We should deem it absurd, were this a private concern, to prefer our own ignorant conjectures to the judgment of wise and experienced men. The Assembly, for the sake of economy, abolishes the office of Solicitor, and thus saves a hundred dollars a year. The gentlemen who, for a quarter of a century, have conducted the operations of the Board, assure us that a paid Solicitor has saved the Board two or three hundred dollars a year. What wisdom is there in this? The Assembly say the Board do not need an Editor distinct from a Corresponding Secretary. What do they know of the duties of the Editor? Those of its members who have had any experience in the operations of the press, have some idea what it is to revise and correct numerous manuscripts, to correct proofs, and carry hundreds of publications through

their various processes of preparation. We are informed that the late Editor has been obliged to pay six hundred dollars, one-half of his whole salary, for the single item of proof-reading in one year. The true principle which should govern the Assembly is the grand results. Are the publications of the Board sound and adapted to the design of the institution? has the business been safely conducted? have bad debts been avoided, and capital for future enlargement been accumulated? Are its various operations, as a whole, economical, judged by the standard not of a money-making concern, but of a great benevolent institution? Are the men who conduct its affairs men of experience, fidelity, and ability? If all these questions are answered affirmatively, as they are answered by the Investigating Committee, then is the Board entitled to the confidence and coöperation of the churches; and all carping objections to this and that particular in the details of its operations, should be discountenanced as unwise and injurious. On the general operations of the Board, Dr. Boardman, in his letter of resignation, which we deeply regret, says: "Within a quarter of a century which has elapsed since it was founded, some of the great religious publishing societies of the country have more than once been brought to the verge of bankruptcy. Others have accumulated bad debts to an enormous amount; and others still have extricated themselves from financial troubles only by means of munificent and praiseworthy benefactions privately collected. During the same period—covering, it will be remembered, several great commercial crises—our Board has been able, by the good hand of our God upon us, to pay all its bills in cash, and usually in advance. It has never been in debt. Its bad debts have summed up 'about seventy dollars per annum.' It has never called upon its friends for a single dollar to relieve it from embarrassment. It has issued (besides tracts) six hundred and fifty different works—as good and as cheap, to say the least, as any books in the market. It has constantly grown in the confidence and esteem of the churches; and its capacity of usefulness was never greater than at this moment."

From these facts he was authorized to conclude that the affairs of the Board had been conducted "with zeal, fidelity,

economy, and efficiency," as affirmed by the General Assembly of 1861. Apart, therefore, from personal considerations due to the long, able, and faithful services of Dr. Engles as Editor of the Board, on the general principle on which men conduct their private affairs, it had been wise, as we think, had the Assembly left the Board to conduct its affairs, as they have hitherto done, according to their experienced and enlightened judgment.

The Support of Disabled Ministers.

Joseph H. Jones, D. D., Secretary, read the annual report on this subject, and the Rev. A. T. Rankin, Chairman of the Committee to which that report had been committed, made the following report, viz.

Resolved, 1. That the Assembly have heard with deep interest the Report of the Trustees for the Fund for Disabled Ministers in need, and the destitute widows and orphans of deceased ministers.

Resolved, 2. That they learn with great satisfaction, of the rapid progress of this good cause, as evinced in the increasing number and amount of the collections.

Resolved, 3. That in view of the success and favourable acceptance of the plan recommended by the Assembly of 1849, and sanctioned by several subsequent Assemblies, this Assembly re-affirm said action, and recommend that annual collections be solicited in all the churches for current expenditures; and also, that large donations and bequests be solicited, to form gradually a permanent fund, the interest of which shall be pledged in aid of the objects indicated.

Resolved, 4. That the report be appended to the Minutes of this Assembly, and be printed by the Board of Publication, a copy of which shall be sent to each pastor, with a request that it be read to his congregation.

Resolved, 5. That if the sums contributed by the church in any year exceed the sum needed to meet the demand upon it, the Trustees be authorized to invest such surplus as a part of the Permanent Fund, in such way as that it shall be safe and productive.

Resolved, 6. That the thanks of the Assembly are due, and

are hereby tendered to those generous friends of the cause, by whose liberality a large proportion of the expenses of this important agency are provided for.

Judge Leavitt moved the adoption of the report, and begged leave to make a few remarks. There was no necessity to speak in vindication of this Fund. He asked to be heard on two grounds: 1. He has had a connection with this subject for some years. 2. Ministers may feel some delicacy in speaking on this subject, and therefore a few words from a ruling elder might be acceptable. He thought that the present method of raising funds had proved itself to be the best under the present circumstances. The policy of a permanent fund of a large amount, he thought unwise and impracticable. The committee appointed by the last Assembly, on this subject, had not been called together, and he supposed the policy was abandoned. He also spoke of the generous gifts by which the officers of this fund were supported, and the gifts of a few individuals.

Dr. McKennan, as a layman, spoke warmly of his interest in this noble cause. The ministers had been too reluctant to bring this subject before the people. Whenever it was done, it met with hearty support. Other churches had led the way in this respect, and he was glad that we were following in the wake. Many had suffered in silence, but they were now relieved. He spoke highly of the skill and fidelity with which this fund had been managed.

Rev. Mr. Baker called attention to one feature of the report, namely, the formation of a Permanent Fund. He was opposed to this, except so far as the support of the officers was concerned. He thought the churches needed culture in benevolence. They needed to have their sympathies drawn out, and, in this case, by yearly collections.

Rev. G. S. Plumley considered this, although the youngest of the benevolent Boards of the church, not the least important. He was glad to note progress in this matter. The subject is in safe hands, and the plan is working well. The Permanent Fund is to grow mainly through legacies, &c., and will not grow faster than the necessities of the cause will demand.

T. H. Nevin.—The Endowment Fund will not carry forward this cause. It will be better to rely on the yearly contributions of the churches. It is a cause which is growing in favour among our churches. Let the ruling elders take this matter up at home.

George Junkin, Jr.—He knew something of the preparation of the report, and the fear was, that the present plan might be interfered with. It was therefore carefully prepared, in order that the church might be induced to let well enough alone. He thought the ministers were blameworthy in not bringing the matter of ministerial support before the people. He called attention to one point in one of the resolutions, viz., that the report be read in the churches. He hoped that the ministers should be *directed* to read this report to their churches. He moved this as an amendment.

Dr. J. M. Lowrie opposed a *requirement* upon the ministers, making it necessary to read any report. He strongly opposed the plan of adducing extreme cases as a specimen of the general treatment of ministers of our churches.

Dr. Nevin hoped it would be passed. He further said, that if this Fund is not supported, there would be a great secularization of the ministry. He admitted that isolated and extreme cases should not be adduced as proofs of a general rule. He hoped that the ruling elders would persist in their support of this noble cause.

Mr. Junkin withdrew the amendment.

The report was adopted.

Treasurer's Report.

The Committee to whom this subject was referred, made the following report:

They have examined the report of the Treasurer, and compared the statement of the accounts therein presented with the books kept by him, as also the items of interest received upon the several investments, and find them correct, as stated. The amount received by the Treasurer, from all sources, during the last financial year, viz., from May 1st, 1862, to May 1st, 1863, was \$25,672.73, making, together with \$7893.56, the balance in the hands of the Treasurer from last year, the sum of

\$33,566.29. The expenditures during the year have amounted to \$18,517.32, leaving a balance in the hands of the Treasurer, at the close of the fiscal year, of \$15,048.97.

This amount is all invested in first mortgage bonds, except \$2000 in a Camden and Amboy Railroad bond—all of which is believed to be perfectly safe, and worth the full amount above stated.

The Committee of Finance being limited by the General Assembly, to bonds and mortgages, in making investments, have found great difficulty in obtaining such securities, in consequence of the large amount of capital now seeking first-class investments. The Committee would suggest that the General Assembly should allow investments to be made in such securities as trustees, executors, and guardians are by law, in the State of Pennsylvania, permitted to invest—in which are the public loans of the United States, of the State of Pennsylvania, and of the city of Philadelphia, and of bonds and mortgages.

The permission to invest the funds of the Assembly in the securities above mentioned was granted.

Judicial Cases.

Dr. Humphrey, from the Judicial Committee, reported Judicial case No. 1, being a complaint of Dr. R. J. Breckinridge and others, against the action of the Synod of Kentucky, respecting the right of suffrage in the election of a pastor. The complaint was found to be in order, and ready for trial. The Committee recommend the following order of proceeding: 1. The reading of the papers from the Presbytery of Louisville and Synod of Kentucky; 2. The hearing of the complainants; 3. Hearing the members of the Synod of Kentucky; 4. The judgment of the Assembly.

The papers of the case were read. The case originated in questions addressed to the Presbytery of Louisville, which were referred for answer to the Synod of Kentucky. The answer of the Synod of Kentucky was, in effect, that no persons are competent to vote on the election of a pastor except those who are professors of religion, and in full communion with the church. From this decision, Dr. Breckinridge and others complained to the General Assembly.

Dr. Humphrey.—In the year 1860 these questions were referred to the Synod of Kentucky. In the fall of the same year they were answered. A complaint to the General Assembly was entered, and has been postponed from year to year, and is now regularly before this venerable court. The Synod of Kentucky have determined that no persons have a right to vote but communicants who—1. Are in good standing; and 2. Who contribute their just proportion to the expenses of the congregation. The complainants contend that in addition to these, those not members of the church, who contribute to the expenses, have this right. They say that there are two classes of electors, one communicants, and the other the class contributing. They also contend that it proceeds upon a false theory of the church. The true theory of the church is, that it is composed of members in communion with the church and their children. The opposite is the theory of the Brownists, and the theory of the anti-Pedobaptists. They further say that it is inconsistent with the relation of baptized persons to the church. The opposition contend that none but those under the government of the pastor should vote for him. But the Directory of Worship, Chapter IX., says that children born in the church and baptized, are under the government of the church. It is also contrary to the most prevailing customs of the church. It is a part of a new theory of the church. The speaker appealed to the knowledge of the Assembly upon this subject. Undoubtedly there have been exceptions to this; but the prevailing custom is that for which these complainants contend. It is further destructive of the rights of the Christian people of our churches. It attaches to the voters who are communicants another condition, namely, a contribution. This may exclude the poor, also the females, who are most important and useful members of the church. It is also destructive of the rights of many members of our congregations. They have a right to say who shall train the minds of their children. The teacher who instructs them through the week is selected by them; shall they not say *who* shall teach their children the way of salvation? Shall they not say who shall come as intimates in their families?

Further. Has not an impenitent man something to say who

shall preach the gospel to him? Shall he not have a word to say who shall be his guide in heavenly things? Here we come to a distinction which we must observe. As to the ruling elder, he is only to rule; the pastor to *teach* and to *rule*. Teaching is the most important part of the minister's work. His relation, as a teacher, is the same to those outside as to those who are communicants; therefore they should exercise a choice in the calling of the teacher. It is also inconsistent with the relations of the Christian church to the evangelizing of the world. The world has something to do with the church under the present dispensation. Cornelius, the centurion, was a Gentile, but was selected to call Peter to the work of preaching to the Gentiles. This is the genius of this dispensation. It is, lastly, hostile to the peace, growth, and unity of our congregations. It will disturb your peace; it will alienate many from you. But the other side object, that infidels, and the children of the wicked may thus rule the church. The Presbytery, however, may interfere. Relief will doubtless be given by the Presbytery. Power is in the hands of Presbytery, Synod, and General Assembly, that they may redress the grievances of God's people.

After protracted discussion, the vote was taken, and resulted as follows: for sustaining the complaint, seventy-seven; for sustaining in part, forty-nine; for not sustaining, thirty-nine. A Committee, consisting of Drs. Lillie, Wines, and Nevin, and ruling elders Judge H. H. Leavitt, and George Junkin, Jr., Esq., was appointed to bring in a minute expressing the judgment of the Assembly. This Committee could not agree, and brought in three separate reports.

The minute proposed by Dr. Wines and Judge Leavitt, members of that Committee, was the following resolution:

Resolved, That the complaint be sustained; but the Assembly, in this judgment, does not intend to condemn a practice prevalent in some of our congregations, in which the right of voting for pastor is confined to communicants.

Dr. Nevin and George Junkin, Jr., Esq., proposed the following:

The Assembly sustains the complaint in so far as the action of the Synod declares that our Form of Church Government restricts the right of voting for a pastor, to full communicants,

to the exclusion of other baptized members of the church. But the latitude of suffrage which the complainants plead for, seems to the Assembly too vague, and tending too much to obliterate the scriptural and constitutional distinctions between professing and baptized members, and persons who have no other connection with the church than the contribution of funds to support her ordinances.

The Assembly is of opinion, that whilst no one is *entitled* to vote except professing Christians, and baptized persons not under censure, and who contribute their just proportion to the necessary expenses of the congregation, yet that it is competent for congregations to *permit* mere contributors to the expenses of the congregation, to vote in cases where this course, by reason of peculiar circumstances, may be deemed best for the prosperity of the church.

The third minute proposed was presented by the Rev. John Lillie, D. D.

The Assembly sustains the complaint in so far as the action of the Synod restricts the right of voting for a pastor to full communicants, to the exclusion of baptized members of the church. But the latitude of suffrage which the complainants plead for, the Assembly does not sustain, because it tends to obliterate the scriptural and constitutional distinction between baptized members, and persons who have no other connection with the church than the contribution of funds to support her ordinances.

The selection of pastors for particular congregations has, in all ages of the church, been a matter of contention; and great diversity of usage has prevailed in relation to this subject. In prelatial churches, it often rests with the bishop of the diocese; in endowed churches, the right is vested in the patron; in the Dutch Reformed church, the pastors are chosen by the great consistory, that is, (as elders are elected annually,) by the acting elders, and by all others belonging to the congregation, who have exercised the office of the eldership. In New England, according to the old usage, there were two distinct bodies, the church and the parish; the former consisting of the professedly regenerated, united by covenant, and the latter, of those inhabitants of the neighbourhood (or parish) who fre-

quented the church, and contributed to the support of its minister. These bodies voted separately for the pastor, and their concurrence was requisite for a choice. Of the church, only the male members, or brotherhood, voted. In the Presbyterian church, great diversity of usage has prevailed. Perhaps the most common method is for heads of families, and they only, whether communicants or not, to vote in the choice of pastor. In other cases, all communicants, male and female, adults and minors, and all contributors vote. In others again, the elective franchise is confined to adult members of the congregation. This diversity of practice betrays great confusion of ideas. There is no one clear recognised theory by which the practical question is controlled. It is easy to say, a pastor is an ecclesiastical officer, he is a minister of the church, and therefore only members of the church can be entitled to a voice in his election. But then the question arises, what is the church? This is a question to which no one answer can be given. In other words, the term is used in Scripture and in ecclesiastical language in very different senses. The church, which is the body of Christ, which he loved, and for which he gave himself, is the whole body of the elect. Sometimes the word means the whole body of Christ's true people on earth. Sometimes it designates the true children of God collectively, in some one place; at others, all those who profess the true religion throughout the world, together with their children; sometimes such professors when united in one organization, as when we speak of the church of England, the Presbyterian, or the Methodist church; or, in a more limited sense, the first, second, or third church of any place or city. These are only some of the legitimate meanings of the word; and it is evident that no progress is made in deciding who are members of the church, until it is settled in what sense the word church is to be taken. As men differ as to the meaning which they assign to the word, they of course differ on all the points involved in its interpretation. According to the Puritan, or Independent theory, a church is a body of regenerated persons united together by covenant, meeting together for Christian worship and mutual watch and care. According to others, a particular or individual church consists of all baptized persons united as

an organized Christian assembly. According to the scriptural and common usage of the term, an individual church is a worshipping assembly of professed Christians. Thus, when we speak of St. Giles's church, Edinburgh, or the Grand Street church, New York, or the Tenth Presbyterian church, Philadelphia, every one understands us to mean the stated worshipping congregations which are thus designated. Thus, in the New Testament, the church of Antioch, the church in the house of Aquila. Perhaps the most common meaning of the word in the New Testament, is a worshipping assembly. As any assembly, or congregation of people, was an *ἐκκλησία*, so any stated congregation of worshippers is an *ἐκκλησία* in the religious sense of the word. The *ἐκκλησία Κυρίου* is correctly defined to be, *coetus cultorum Dei*. It does not follow that all the members of the church have the same privileges, any more than that all the citizens of a state have the same rights. The elective franchise, for example, in the state is confined to a small portion of the citizens. All minors, and females, at least, are excluded. So in the church, different members have different privileges. Some have the right to administer discipline, some to the ordinance of baptism, some to admission of pastors, some to vote for church officers. The right of particular members depends partly on their gifts and qualifications, partly on the judgment and choice of those authorized to decide in such cases. It is plain, therefore, that the decision of the question, who should be allowed to vote in the selection of a pastor, does not simply depend on the question who are members of the church. That is one point to be settled, but it is not the only one.

The Puritan, or Independent theory of the church, that it consists exclusively of those who are deemed regenerate, and their minor children, has unfortunately gained ascendancy over many of our ministers and members. This is to be attributed partly to the general familiarity with the writings of Owen and other English Independents, but especially to the all-pervading influence of the ideas and principles of the New England Congregationalists. This theory, however, is thoroughly opposed to the common faith of the church, and, as we think, to the plain teachings of the New Testament. It owes

its origin to the desire to make the phenomenal agree with the real, the visible with the invisible church. This can never be realized in this world, and it never was designed that men should accomplish this desirable end. Men cannot read the heart. They cannot discriminate between the growing wheat and tares. The apostolic churches consisted largely of those who were carnal, and walked as men. The same is true of all churches since that time. He is a Christian in the sight of God, who is a true believer; but we must regard and treat as Christians, those who profess the true religion, and are free from scandal. Whether they are regenerated or not, we cannot tell. It is, however, on this erroneous theory of the church, that many are in favour of restricting the right of a voice in the choice of pastors to communicants.

The second theory on this subject is, that the visible church consists exclusively of those who have been baptized, and consequently, that no unbaptized person is entitled to vote. But this theory is clearly against our standards. Our Book, and the general consent of Christians, teach that the visible church consists of those who profess the true religion, together with their children. Baptism is one, but not the only way of professing the true religion. Many confessors and martyrs never were baptized. An orthodox Quaker, if regenerated by the Holy Ghost, is a true Christian; and if he confesses Christ with the mouth, is a member of the visible church. Baptism does not make a man a member of the church; it is the public and orderly recognition of his membership. Since the recent New England custom of confining baptism to the children of communicants, some of the most respectable and worthy members of our congregations are unbaptized; and, on the other, some of the least worthy members of the community were baptized in infancy. There seems therefore no reason, either on the score of principle or of expediency, in confining the elective franchise to baptized persons.

The truth is, that a church, in the eye of the law, in the general usage of the community, according to the language of the New Testament, and the Westminster standards, is an organized Christian society. Such society may place what restrictions they please on the right of suffrage. They may

confine it, as do the Dutch, to the eldership; or to the adult male communicants; or to the communicants, whether male or female; or the heads of family, orderly members of the society; or they may throw it open to all contributors, whether adults or minors. We have no established rule, except the general directions contained in the Form of Government on this subject. The security, under our system, is in the Presbyteries. No man can be chosen or installed as pastor over any of our congregations, who has not passed through all the prescribed trials for ordination, and who has not received the official sanction of his brethren as an orthodox and faithful man.

Judicial Case No. 2.

This case is an appeal of Mr. C. J. Abbott against the Synod of Missouri. Mr. Abbot, in a letter addressed to a member of the General Assembly, states that he is prevented by sickness from attending, and prosecuting his appeal; and he asks for the reference of his case to the Assembly of 1864. The Committee recommended that his request be granted.

Judicial Case No. 3.

This was an appeal and complaint of Smiley Shepherd against the Synod of Illinois. The Committee made the following report, viz.

The following facts are stated in the records of the Presbytery of Bloomington, and are not denied by the complainant: The Second church of Union Grove, in October, 1859, had, for about twenty years, neither meeting-house, pastor, nor stated supply, nor had it submitted, through the whole of that period, until 1859, either statistical reports or sessional records. It had worshipped regularly with the First church of Union Grove. In fact, in 1859 it consisted of the complainant and his family alone. But the complainant claimed and exercised the right, as ruling elder, to receive members to his church, and to sit and vote in Presbytery and Synod. For about fifteen years the Presbytery had considered the church as without even a nominal existence, having, in 1841, dropped it from the roll; and it was not restored to the roll until 1856, and then only with a view of having it regularly united with the First church of Union Grove. On the 11th of October, 1859, Presbytery

dissolved the said Second church, and directed the Stated Clerk to furnish its members with the usual certificates to some other Presbyterian church.

Against this proceeding Mr. Shepherd appealed, and complained to the Synod of Illinois; but his complaint was not sustained. He now appeals and complains to the General Assembly. He does not deny the facts as stated by the Presbytery, but alleges that both Presbytery and Synod were guilty of certain gross irregularities, and an arbitrary use of power in the proceeding. But the papers do not contain evidence sustaining these allegations. There is no testimony of any kind filed with these papers. It is impossible for the Assembly to determine from the record, whether the power of the Presbytery was discreetly exercised. The Committee therefore recommend that the appeal and complaint be dismissed.

The report was adopted, and the appeal and complaint dismissed.

Judicial Case No. 4.

This was an appeal of Mr. John Turbitt against the Synod of Illinois. The Committee reported that Mr. Turbitt, in a letter addressed to the Moderator of the Assembly, declines to prosecute his appeal, and they recommend that his appeal be dismissed. The report was adopted.

Judicial Case No. 5.

The complaint of Mr. William B. Guild against the Synod of New Jersey. The case being in order, the Judicial Committee, with the consent of the parties, recommended the following as the final judgment in the case, viz., The complaint is sustained *pro forma*; but under existing circumstances in the congregation, Mr. Guild shall cease to act as ruling elder in the Third church at Newark, New Jersey. The report was accepted and adopted.

Judicial Case No. 6.

Judicial Case No. 6, being an appeal of James W. Hamilton against the Synod of Sandusky. The report was accepted.

The hour of 4½ P. M. having arrived, the Rev. Robert W. Patterson, D. D., and ruling elder William H. Brown, delegates from the General Assembly of the Presbyterian Church

now sitting in the city of Philadelphia, addressed the Assembly in the interchange of fraternal salutations, and were responded to by the Moderator.

Judicial Case No. 6 was again taken up.

Dr. F. T. Brown moved that the case be recommitted. The motion was lost.

The report of the Judicial Committee on the case was then adopted as follows: The Committee in this case report the papers in order and ready for trial. But the Committee find certain serious irregularities in all the proceedings of the inferior courts subsequent to the twenty-fifth day of August, 1861, when the appellant was censured by a public admonition. Of this admonition he does not complain. The irregularity of the subsequent proceedings is set forth in a paper, prepared by the Judicial Committee, and made a part of this report. And on the ground of that irregularity, without prejudging the case on its merits, the Committee recommend that the appeal be sustained, and the proceedings of all the inferior courts, from the twenty-fifth of August, 1861, be set aside.

Judicial Case No. 7.

Case No. 7, being the complaint of George P. Strong and others against the Presbytery of St. Louis.

The Committee reported that the complaint was not put into the hands of the Clerk of the Assembly until the third day of its business. It is, therefore, barred by the rule, and the Committee recommend that it be dismissed. The recommendation was adopted.

Judicial Case No. 8.

This was an appeal of Mr. M. Hummer against the Presbytery of Highland. The last General Assembly passed the following order, viz., "Overture No. 19, being a memorial of the Rev. George D. Stewart and others, that the General Assembly would take action in the case of the Rev. Michael Hummer, who, having been deposed by the Presbytery of Iowa, had been restored by the Presbytery of Highland, against the remonstrance of the Presbytery of Iowa, just as if he were an independent minister. It is recommended that this General Assembly declare that it is irregular and unconstitutional for any

Presbytery to receive and restore a member of another Presbytery who has been deposed: and, therefore, that the action of the Presbytery of Highland in restoring Mr. Hummer was improper; and the Presbytery of Highland is directed to reconsider its action, and proceed according to the requirements of the constitution." In relation to this decision, the Presbytery of Highland adopted certain resolutions, carrying out the directions of the Assembly. From that decision Mr. Hummer appealed. The Committee recommended that he have leave to withdraw his papers, as the Presbytery did nothing more than they were required to do by the General Assembly, and an appeal does not lie in such a case.

Judicial Case No. 9.

This was an appeal of the Rev. John Crozier against the Synod of Illinois. The Committee recommended that this case be taken up by the Assembly, and adjudicated according to the Book of Discipline, Sec. 8. The Assembly appointed Mr. S. G. Malone to represent Mr. Crozier. After reading the papers, the vote was taken, and resulted as follows: To sustain the appeal, 47; to sustain in part, 10; not to sustain, 58; *non liquet*, 10.

Judicial Case No. 10.

This was a complaint of the Rev. D. Owen Davis against the Synod of Cincinnati. "The Committee report that there was no evidence, either in the record before them, or from any other accessible source of information, that the complainant had given any previous notice of his complaint to the Synod. Indeed, the complaint itself bears date May 19, 1863, several months subsequent to the adjournment of the Synod. For this reason the Committee recommend that the complaint be dismissed." The recommendation was adopted.

Judicial Case No. 11.

This is the appeal of Dr. Thomas F. Worrell against the Synod of Illinois, together with the complaint of the Rev. Isaac A. Cornelison against the same Synod.

"The Committee report that the appeal and the complaint relate to the same matter, and they recommend that they be tried together as one cause. The Committee find, further, that

the Synod, in a minute expressing its judgment in a certain case then pending, to which Dr. Worrell was a party, adopted the following as a part of their judgment: "And, further, inasmuch as this trial grew out of a previous one with Dr. Worrell, in which the adjustment partook of the nature of a compromise, and certain irregularities which are not constitutional; and as the ends of discipline were not accomplished in the case of Dr. Worrell, the session of that church should review their proceedings in his case. This part of the minutes is the subject-matter of the appeal and complaint. In the judgment of the Committee, it was not competent for the Synod, when judicially determining one case, to open another case already settled and determined—this last case having been adjusted two years before, and the record of the adjustment having already passed before Synod, by way of review and control. The Committee therefore recommend that the appeal of Dr. Worrell be sustained. The complaint of Mr. Cornelison being to the same effect, is determined by this judgment on the appeal."

From this decision Dr. Loyal Young, and eight other members, entered their dissent. The action of the Assembly was reconsidered, and the decision was affirmed. Against this decision, the Rev. J. W. Johnston and others offered a protest, which was admitted to record, and is as follows:

"On the 8th day of September, A. D. 1859, Dr. Worrell was found guilty, by the session of the First church of Bloomington, of the sins of falsehood and slander, and suspended from the communion of the church. After hearing the case upon an appeal regularly taken, the Presbytery of Bloomington, on the 11th of November, A. D. 1859, affirmed the decision of the session. Thereupon, Dr. Worrell, on the 12th of November, presented to the session a paper, which the session accepted as such a confession of guilt, and profession of penitence, as is required by the Directory for Worship, Chap. X., Sec. 5, and restored him to the communion of the church. This action of session was on the same day communicated to the Presbytery, and that communication was entered upon the records of Presbytery. On the 5th day of December following, Dr. Worrell issued a printed circular, in which he declared that he had never intended to confess his guilt of the charges of which he had

been convicted; and, also, that the session had ‘conceded that he was not guilty of any one of the charges of which they themselves had convicted him.’

“For making the statements contained in that circular, charges of falsehood and insincerity were preferred against Dr. Worrell, upon which he was tried by the session, found guilty, and suspended the second time. From this decision of the session, Dr. Worrell appealed to the Presbytery, and the appeal was sustained. The session then appealed to the Synod of Illinois, and the Synod made the decision brought before this General Assembly, by the appeal and complaint in this case.

“The question, therefore, presented by the charges in this case is, whether Dr. Worrell, in the paper presented by him to the session, made such a confession of guilt, and such a profession of penitence, as the session assumed him to have made in the former case. If he did, the session might justly have found him guilty of falsehood and insincerity, in the statements made in the circular. If he made no confession, then the session could not rightfully find him guilty of the charges in this case. The session did find him guilty. The Presbytery reversed the decision of the session. The Synod concurred with the Presbytery, and gave as the reasons for their decision in the minute appealed from and complained of, viz.—that the transaction between Dr. Worrell and the session, by which he was restored, was of the nature of a compromise, and was therefore irregular and unconstitutional, and they directed the session to review their proceedings in that respect.”

We protest against this action of the General Assembly, for the following reasons, viz.

“1. Our first ground for protest is, that this Assembly has decided the appeal and complaint on the merits, by the adoption of a resolution proposed by the Judicial Committee, without hearing the case in the manner prescribed by the Book of Discipline, Chap. VII., Sec. 3, Sub. Sec. 8; and also without any opportunity for either party to be heard in the case. The very question presented by the appeal to the Assembly was, whether the Synod could rightfully make the decision appealed from. And this question has been decided by a resolution proposed

by the Committee, and not by the judgment of the Assembly, pronounced after a regular hearing of the appeal.

“2. We also protest against this decision, on the ground that the action of Synod was not only constitutional, but also eminently just and proper. If it be true—as in this case it must be assumed to be—that the session had restored Dr. Worrell without any profession of penitence, such as is contemplated by the constitution of the church, (see Directory for Worship, Chap. X., Sec. 5,) then clearly it was the duty of Synod to rebuke the irregular and unconstitutional proceedings of the session, and to direct them to review it. This it seems to us was clearly within the power of the Synod, either in giving a complete judgment upon the appeal case before them, or in the exercise of their power of review and control over inferior judicatories. (See Book of Discipline, Chap. VII., Sec. 1, Sub. Sec. 5.)

“3. The suggestion of the Committee, that the fact that the Presbyterian records containing the action of the session in the first case of Dr. Worrell, had been approved by the Synod, without exception, from which we suppose the Committee designed it to be inferred that Synod could not afterward review the action of the session mentioned in that record, does not, as it seems to us, justify that inference. Such approval by Synod, of minutes, ought not to be held to have any effect whatever in their subsequent decision of a judicial case regularly presented. If this opinion be not correct, then is the decision of the Assembly against which we now protest, clearly wrong, since, no longer ago than last Saturday, this venerable body approved, without any exception, the minutes of the Synod of Illinois, including the record of their proceedings in this very case. And this approval was after the Judicial Committee had made their report, and the motion to adopt it had been under discussion.

“4. We further protest, because this action of the General Assembly seems to us to decide an important judicial case upon mere technical grounds, and without a full investigation of its merits; and therefore tends, as we think, greatly to embarrass and discourage inferior judicatories, and especially church sessions, in the exercise of discipline.”

Judicial Case No. 12.

This was a complaint of Dr. Alfred Nevin against the Synod of Philadelphia. The Committee report that the complaint did not come into the hands of the Moderator of this Assembly until Monday, the fourth day of its sessions. It is therefore barred by the rule, and the Committee recommend that it be dismissed. The recommendation was adopted.

Numerous Overtures were, as usual presented to the Assembly, of which the following have permanent interest. First, the Directors of the Western Theological Seminary requested that the General Assembly take measures to prevent, in ordinary cases, the licensure of candidates until the completion of the full course, as prescribed by the General Assembly.

“The Committee recommend, in view of the great importance of a thorough course of theological study, that the Presbyteries exercise great care and prudence in regard to the licensing of candidates, and that, in ordinary cases, this be postponed until the completion of the theological course, that their undivided attention may be given to the prosecution of their studies while in the Seminary.” The recommendation was adopted.

This matter rests with the Presbyteries, and we fear that this recommendation of the Assembly will not prove more effectual than others of a similar character. They are too much disposed to yield to the amiable desire to gratify the wishes of impatient young men who are importunate for licensure. There are cases, undoubtedly, in which good reasons exist for the licensure of candidates before the completion of their theological studies. But in the great majority of cases, it is a great evil to the young men, to the institutions with which they are connected, and to the church. As a general rule, it is the more superficial, the less serious, and the less prepared class of candidates who are so desirous to assume the responsibilities of preachers. As soon as such men obtain licensure they cease to be faithful students. Their time is largely devoted to preparing sermons, and their minds intent on seeking settlements. We have known young men to obtain licensure and receive calls before they had even commenced the study of theology proper. We hope the Presbyteries may be induced to pay some respect

to the repeated expression of the judgment of the Assembly on this subject. With them, however, rests the responsibility, for they have the constitutional right to license any young man, a member of the church, who has been nominally engaged two years in the study of theology, although those years may have been almost exclusively devoted to church history and Hebrew.

Second: The Central Presbytery of Philadelphia asked the Assembly whether, in case of sickness, or other urgent necessity, the session of a church can properly administer the Lord's Supper in a private house. To this request the Committee recommend the following answer, which was adopted:

"The standards of our church are clear in their teaching, that the Lord's Supper is not to be received by any one alone, yet, in cases of protracted sickness or approaching death, when the desire is very strongly urged by a member of the church, to enjoy the administration of the Lord's Supper, a pastor, having duly admonished the applicant that such ordinance, however a source of spiritual comfort, is not, in such cases, an imperative duty, or indispensable to salvation, may, with a member of his session, and such communicants as may appropriately be permitted to partake in such solemnity, proceed to administer this sacrament—a minute of every such act to be entered on the records of session."

Third: A request from the Presbytery of Cincinnati, that the Assembly define the respective rights of the trustees and session in the control of the edifice used for public worship, and direct what steps be taken in case of disagreement or collision between them. The Committee report thereon as follows:

"When a church edifice is held by trustees, the legal title is vested in them; and having the title, the custody and care of the property pertains to them for the uses and purposes for which they hold the trust. These uses and purposes are the worship of God, and the employment of such other means of spiritual improvement as may be consistent with the Scriptures, and according to the order of the church; to which may be added congregational meetings for business relating to the church or corporation. By the constitution of the church, the session is charged with the supervision of the spiritual interests of the congregation; and this includes the right to direct and

control the use of the building for the purpose of worship, as required or established by the special usage of the particular church, or the Directory for Worship. This being the principal purpose of the trust, the trustees are bound to respect the wishes and action of the session, as to the use and occupation of the house of worship. The session is the organ or agent through whom the trustees are informed how and when the church building is to be occupied; and the trustees have no right to refuse compliance with the action of the session in this regard. These are general principles, applicable to all cases, except, perhaps, in some localities where special statutory enactments by competent authority may confer other rights, and prescribe other duties.

“But there are other purposes for which the use of the church edifice is sometimes desired, which, though they partake of a religious or intellectual character, do not fall within the class of objects which are properly described as belonging to the worship of that congregation. The house may not be used for such purposes without the consent of the trustees; and this consent they may properly, in their discretion, refuse. As the function to determine what is a proper use of the house is vested in the session, the trustees have no legal right to grant the use of it for purposes which the session disapprove. And as the strict rights of those who are represented by the session, to the use of the house, are limited to the worship of that congregation, the trustees are under no obligation to grant it for any other purpose.

“When the trustees grant the use of the house to others, contrary to the expressed wishes of the session, and, as they suppose, to the prejudice of the cause of religion and of that church, the proper appeal is, first, to the persons composing the congregation, to whom the trustees are responsible; secondly, to the Presbytery, for their advice; and finally, if necessary, to the legal tribunals.”

The report was accepted and adopted.

Fourth: The Presbytery of Saline requested the Assembly solemnly to reaffirm the testimony of 1818, in regard to slavery. In reply, the Committee recommended the following minute, which was adopted.

“The Assembly has, from the first, uttered its sentiments on the subject of slavery in substantially the same language. The action of 1818 was taken with more care, made more clear, full, and explicit, and was adopted unanimously. It has since remained that true and scriptural deliverance on this important subject, by which our church is determined to abide. It has never been repealed, amended, or modified, but has frequently been referred to, and reiterated in subsequent Assemblies. And when some persons fancied that the action of 1845 in some way interfered with it, the Assembly of 1846 declared, with much unanimity, that the action of 1845 was not intended to deny or rescind the testimony on the subject, previously uttered by General Assemblies; and by these deliverances we still abide.”

It may be true that “the action of 1845” did not “modify” the testimony of 1818, but it most certainly explained it. If by slavery is meant the system of slave-laws which prevail in our Southern States; laws which forbid slaves to marry; which deny to husbands and parents the right to their wives and children; which prohibit their being taught to read the word of God; which deny them a just recompense for their labour, and subject them to the almost unrestricted will of their masters, then slavery is an utter abomination, and all that is said in the Act of 1818, is to the letter true. And this no doubt was the sense in which our fathers used the word, when that minute was adopted by the unanimous vote of the Assembly, representing the slaveholding as well as the non-slaveholding part of the country. But when fanatical abolitionists began to include under the condemnation and denunciations of the Act of 1818, all involuntary servitude, all such slaveholding as that permitted to Abraham, and practised by the Ephesian Christians, whom Paul addressed as his dear brethren, then it became necessary for the Assembly to state in what sense the word was to be understood. This was the design of the minute adopted in 1845. It was intended to discriminate between slavery, as simple, involuntary servitude, and that system of slavery, or of slave-laws which is in force in our Southern States. And this distinction has been almost universally regarded as just and indispensable. It is absolutely necessary to make the tes-

timony of the church consistent with the Scriptures, and with allegiance to its Divine head and lawgiver. We have not the least objection to the recent deliverance of the Assembly on this subject, understood, as it must be understood, in connection with the unrepealed and accepted interpretation afforded by the act of 1845.

The Assembly adopted, with almost absolute unanimity, a declaration of their loyalty and allegiance to the Constitution and Government of the United States, and their condemnation of the wicked rebellion, which for two years has desolated so large a part of the country. The late wonderful manifestations of the favour of God, in the defeat and probable destruction of the rebel army under General Lee, and the surrender of Vicksburg, has filled the hearts of all loyal Christian men with devout gratitude to God, and with the confident hope that he means, in his great mercy, soon to restore us to unity and peace.

Theological Seminaries.

The appropriate committee reported, that in the Seminary at Princeton, seventy new students had been received during the year; that the whole number in connection with the institution was one hundred and eighty-one; and that thirty-eight had completed the whole course of study. In the Western Seminary, one hundred and thirty-four had been enrolled in the course of the year; forty-four new students had been admitted; and twenty had completed the regular course of study. Dr. Plumer having resigned the chair of Didactic and Pastoral Theology, it was recommended that a successor be appointed. On account of the unsettled state of things in Kentucky, occasioned by the war, the Seminary at Danville had been much interrupted, only eight students being in attendance during the last session. Dr. Stanton had been inaugurated as Professor of Church Government and Pastoral Theology. In the Seminary at Chicago, six new students had been received; twelve had been in attendance, and six completed the course of study. The committee recommended the appointment of a professor to fill the chair of Biblical Literature and Exegesis. Agreeably to these recommendations, the Rev. Lyman H.

Atwater, D. D., of Princeton, New Jersey, was chosen as Professor of Didactic Theology in the Western Seminary. Dr. Atwater received one hundred and fifty-nine votes, and Rev. E. D. MacMaster, D. D., of Indiana, thirty-one votes. The Rev. Charles Elliott, D. D., of Oxford, Ohio, received one hundred and fifty votes for the Professorship of Biblical Literature and Exegesis in the Northwestern Seminary, no votes being cast for any other person. These gentlemen were consequently declared duly elected.

The next General Assembly was appointed to meet in the Third church in Newark, New Jersey.

There appears to be a great infelicity in the manner in which the Assembly conducts its business. Everything is fragmentary. A subject is introduced one day, and partially discussed, then laid aside for something else; then resumed, and again and again laid aside. Thus the judicial case Number 1, was introduced during the first days of the sessions, and not decided before the very last days. We have known a member to be four days in delivering a speech, which would not have taken an hour, if delivered continuously; but which, being broken into fragments of ten or twenty minutes, was protracted to an insufferable length, greatly to the detriment of its effect, and to the speaker's annoyance. It is evident that this is a great evil, especially in judicial cases. The minds of the members are distracted, and the whole subject gets confused. Some hear one part, and others another part of the evidence or argument. All this may be avoided, if, instead of making particular matters of business the order of the day for a specified time, the Assembly should determine simply the order in which the several items on the docket shall be taken up. It might determine to take up the reports of the several Boards, and dispatch each before taking up anything else. Then take up, say a judicial case, and hear it to the end, before any other topic is introduced.

The business of the Assembly consists, besides matters of routine, of three great divisions—reports of the Boards, judicial cases, and the consideration of overtures. There might be some advantage in taking up these subjects in their order; but, at any rate, it seems to us eminently desirable, that when any

one important subject is introduced, it should be finally determined before it is laid aside.

The Committee on the Book of Discipline reported the Book as revised and amended, the consideration of which, after a few alterations had been adopted, was referred to the next Assembly.

ART. VI.—*Date of the Books of Chronicles.*

THE historical books of the Old Testament may be variously numbered and classified. It might, in fact, even be made a question, which books are properly so designated. The denomination historical, as distinguished from the legal, poetical, and prophetic books, describes them not absolutely, but as to their prevailing character. Thus Chronicles contains poetical passages, prophecies, and ceremonial enactments; yet, as these are merely incidental and occasional, and do not constitute the main body of the work, it is properly classed among the historical books. So, too, Jeremiah and Isaiah are prophetic books, notwithstanding the occurrence of historical paragraphs, and even chapters. The mixed character of a book might, however, in certain cases, be such as to create a doubt to which of its constituents the greater prominence should be accorded. Thus some have thought that the books of Jonah and of Job should be regarded as historical, since the former is rather the narrative of a prophetic mission than a proper prophecy, and the latter is substantially a history, though in poetic form. But when we consider that the mission of Jonah, turning his back on Israel to preach to Gentiles, who heard his word and were saved, was itself a prophecy of the future, and that the facts in the life of Job only form the ground work of a sacred poem wrought in the very highest style of Hebrew art, the ordinary classification of these books is justified.

Restricting our consideration, then, to those books which are