

THE
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ART. I.—*The Hebrew word יָשַׁבּ Yashabh.*

LANGUAGE is not a merely arbitrary invention, but partakes of the character of thought, whose vehicle it is. Consequently, its phenomena, its words and forms and constructions, are in no case purely dependent upon accident or caprice, but have arisen under the operation of fixed causes, and contain in themselves indications more or less clear of the sources from which they sprung. The language of any people is the mind of that people made external and tangible. It exhibits their inner life in its affinities with, and specific differences from that of other peoples, reveals the compass and range of their ideas, the extent of their knowledge, the character of their sentiments and feelings, their conceptions, whether of objects of thought or objects of sense, the impressions made upon them by surrounding nature, and even shows traces of the historical experiences through which they have passed. Recent scientific investigations and popular treatises have made us all familiar with the fact, that a careful study of the words of any language in their structure, usage, history and relations, not only reveals much that was unsuspected by superficial smatterers, but much also that had escaped those who were intimately and familiarly acquainted

likely events; insomuch, that the evidences of a revelation, though otherwise sufficient, would *appear to be incomplete*, and so far *seemingly questionable*, without the evidence of miracles: not questionable for *claiming* those which are well attested.

ART. V.—*The General Assembly.*

THE General Assembly of the Presbyterian Church in the United States of America met, according to adjournment, in the Central church, Cincinnati, Ohio, on the 16th day of May, 1867, and was opened with a sermon from the Rev. R. L. Stanton, D. D., Moderator of the last Assembly, from 1 Cor. ii. 2, "For I determined not to know anything among you, save Jesus Christ and him crucified."

W. P. Breed, D. D., and John Crozier, *ministers*; and T. Newton Wilson, *elder*, were appointed a Committee on Elections, to whom the cases of persons present with informal commissions, or with no commissions, were referred.

The Stated Clerk announced that commissions in due form had been presented by persons claiming to represent the Presbyteries of Transylvania, West Lexington, Palmyra, and St. Louis, but that the Committee on Commissions were satisfied that the persons enrolled were the true and legal representatives of those Presbyteries. They recommended that these commissions be referred to the Committee on Elections, to give these claimants an opportunity of being heard.

On motion of Rev. Dr. R. J. Breckinridge, the report was laid on the table till after the appointment of the Standing Committees.

The Stated Clerk announced that he had been officially notified of the formation of the following new Presbyteries:—Presbytery of Rio Janeiro, Brazil, by the Presbytery of Baltimore, with six ministers and three churches; the Presbytery of Holston, East Tennessee; and the Presbytery of Catawba, in North Carolina. These Presbyteries and their commissioners were then ordered to be enrolled.

The Committee on Elections reported certain persons entitled to seats as commissioners, and they were accordingly enrolled.

The Stated Clerk presented a communication from the (non-adhering) Presbytery of Louisville, notifying the Assembly that it had elected no commissioners to this meeting of the Assembly, and protesting against the admission of any commissioners professing to represent the Presbytery of Louisville in this Assembly.

On motion of Rev. Dr. R. J. Breckinridge, the paper was laid upon the table till after the appointment of the Standing Committees.

The Assembly then resolved to proceed to the election of a Moderator.

Rev. Dr. P. D. Gurley, of Washington, and Rev. Dr. Howard, of Pittsburg, were nominated.

Dr. Gurley was elected by a vote of 169, to 55 for Dr. Howard.

Reunion of the Old and New-school Churches.

Rev. Dr. Gurley, (Moderator) from the Committee of Conference, with a similar committee from the other branch of the Presbyterian Church on the subject of a reunion of the two branches, presented the following report, embodying the terms of reunion agreed upon by the two committees:

The Joint Committee of the two General Assemblies of the Presbyterian Church, appointed for the purpose of conferring on the desirableness and practicability of uniting these two bodies, deeply impressed with the responsibility of the work assigned us, and having earnestly sought Divine guidance, and patiently devoted themselves to the investigation of the questions involved, agree in presenting the following for the consideration, and, if they see fit, for the adoption of the two General Assemblies:

Believing that the interests of the Redeemer's kingdom would be promoted by healing our divisions; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely appointed work; that the main causes producing division have either wholly passed away, or become, in a great degree, inoperative; and

that two bodies bearing the same name, adopting the same Constitution, and claiming the same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate, and, in some respects, rival organizations; and regarding it as both just and proper that a reunion should be effected by the two churches as independent bodies, and on equal terms, we propose the following terms and recommendations as suited to meet the demands of the case:

1. The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Confession of Faith shall continue to be sincerely received and adopted "as containing the system of doctrine taught in the Holy Scriptures," and its fair, historical sense, as it is accepted by the two bodies, in opposition to Antinomianism and Fatalism on the one hand, and to Arminianism and Pelagianism on the other, shall be regarded as the sense in which it is received and adopted; and the Government and Discipline of the Presbyterian Church in the United States shall continue to be approved as containing the principles and rules of our polity.

2. All the ministers and churches embraced in the two bodies shall be admitted to the same standing in the united body which they may hold in their respective connections up to the consummation of the union; and all the churches connected with the united body not thoroughly Presbyterian in their organization, shall be advised to perfect their organization as soon as is permitted by the highest interests to be consulted; no other such churches shall be received; and such persons alone shall be chosen commissioners to the General Assembly as are eligible according to the Constitution of the Church.

3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the united Church.

The official records of the two branches of the Church for the period of separation shall be preserved, and held as making up the one history of the Church, and no rule or precedent, which does not stand approved by both the bodies, shall be of any authority until reëstablished in the united body.

5. The corporate rights now held by the two General Assemblies, and by their Boards and Committees, shall, as far as

practicable, be consolidated, and applied for their several objects, as defined by law.

6. There shall be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the church, which the churches shall be encouraged to sustain, though left free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the union shall be effected, the General Assembly shall reconstruct and consolidate the several Permanent Committees and Boards which now belong to the two Assemblies, in such a manner as to represent, as far as possible, with impartiality the views and wishes of the two bodies constituting the united Church.

8. When it shall be ascertained that the requisite number of Presbyteries of the two bodies have approved the terms of union as hereinafter provided for, the two General Assemblies shall each appoint a committee of seven, none of them having an official relation to either the Committee or Board of Publication, who shall constitute a Joint Committee, whose duty it shall be to revise the catalogues of the existing publications of the two churches, and to make out a list from them of such books and tracts as shall be issued by the united Church, and any catalogue thus made out, in order to its adoption, shall be approved by at least five members of each committee.

9. If at any time after the union has been effected, any of the Theological Seminaries under the care and control of the General Assembly, shall desire to put themselves under Synodical control, they shall be permitted to do so at the request of their Boards of Direction; and those Seminaries which are independent in their organization, shall have the privilege of putting themselves under ecclesiastical control, to the end that, if practicable, a system of ecclesiastical supervision of such institutions may ultimately prevail through the entire united Church.

10. It shall be regarded as the duty of all our judicatories, ministers, and people in the united Church, to study the things which make for peace, and to guard against all needless and offensive reference to the causes that have divided us, and in order to avoid the revival of past issues, by the continuance of

any usage in either branch of the Church, that has grown out of our former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice in relation to all such usages, as far as consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

11. The terms of reunion shall be of binding force, if they shall be ratified by three-fourths of the Presbyteries connected with each branch of the Church, within one year after they shall have been submitted to them for approval.

12. The terms of the reunion shall be published by direction of the General Assemblies of 1867, for the deliberate examination of the churches, and the Joint Committee shall report to the General Assemblies of 1868, any modification of them they may deem desirable, in view of any new light that may have been received during the year.

13. It is recommended that the Hon. Daniel Haines and Hon. Henry W. Green, of New Jersey; Hon. George Sharswood and Hon. William Strong, of Philadelphia; and Daniel Lord, Esq., and Theodore Dwight, Esq., of New York, be appointed by the General Assemblies a committee to investigate all questions of property and of vested rights, as they may stand related to the matter of reunion, and this committee shall report to the Joint Committee as early as the 1st of January, 1868.

14. It is evident that in order to adapt our ecclesiastical system to the necessities and circumstances of the united Church, as a greatly enlarged and widely extended body, some changes in the Constitution will be required.

The Joint Committee, therefore, request the two General Assemblies to instruct them in regard to the preparation of an additional article to be reported to the Assemblies of 1868.

All which is respectfully submitted on behalf of the Joint Committee of the two General Assemblies.

C. C. BEATTY, *Chairman,*

E. F. HATFIELD, *Secretary.*

Leaving their report with the General Assemblies and the ministers and churches of our denomination through the land,

your Committee cannot disregard the providential auspices under which their recommendations await decision. The present is thought to be a favourable time, now that many questions of former controversy have lost their interest, for adopting a magnanimous policy, suitable to the necessities of our country and the world. The Presbyterian Church has a history of great renown. It has been intimately associated with civil and religious history in both hemispheres. Its republican and representative character, the parity of its clergy, the simplicity of its order, the equity of its administration, its sympathy with our institutions, its ardent patriotism in all stages of our history, its flexible adaptation to our heterogeneous population, its liberal support of colleges and seminaries designed for general education and theological culture, its firm and steadfast faith in the extension of the Redeemer's kingdom, and this by means of revealed truth and the special effusions of the Holy Spirit, in distinction from all trust in human arts and devices, all unite to promise, if we are wise and faithful, a future for the Presbyterian Church in these United States greater and better than all the past. Amid all the changes that have occurred around us, we are confident that nothing true and good will ever recede or decay; and it becomes all those who love the same faith, order, and worship, abounding in love and hope, to pray that God would count them worthy of their calling, that they may fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in them, and they in him, according to the grace of our Lord Jesus Christ.

Signed by order of the Committee,

C. C. BEATTY, *Chairman*.

VILLEROY D. REED, *Secretary*.

On motion of Rev. Dr. Smith, the report was received, and referred to a Special Committee of Seven.

The Moderator announced the following as the special Committee to whom is referred the report of the Committee on Reunion. *Ministers*—J. T. Smith, D.D., W. P. Breed, D.D., George Marshall, D.D., D. D. McKee, A. T. Rankin. *Ruling Elders*—George C. Miller, E. A. More.

Declaration and Testimony.

The Moderator laid before the Assembly a communication from certain signers of the Declaration and Testimony, assigning their reasons for not appearing at this time in obedience to the citation of last year.

The paper was, on motion, referred to the Judicial Committee.

The Moderator also announced a communication from Rev. W. C. Handy, of Lewes Presbytery, who signed the Declaration and Testimony after the last meeting of the Assembly. His case having been referred by his Presbytery to this Assembly, he now notifies the Assembly that he is ready to answer.

Rev. Dr. Stanton moved to reconsider the reference to the Judicial Committee of the paper presented by certain signers of the Declaration and Testimony; and the matter was reconsidered.

Dr. Stanton then moved that these papers, those laid upon the table yesterday, and all others relating to the same general subject, be referred to a Special Committee of Seven, with instructions to report to-morrow morning.

Prof. Matthews opposed the reference. His seat was contested, and he wished a settlement of the question.

Prof. Duffield called for a division of the question.

Rev. Dr. Stanton remarked that, to use a common expression, the case is getting mixed; yet, after all, it is but one case having different heads. He could not see the propriety of a division of the question.

Dr. Duffield urged that these contestants have a chance to present their case according to the recommendation in the report of the Committee on Commissions.

The motion to refer to a Special Committee was adopted, and such a committee was subsequently appointed, consisting of *Ministers*—R. L. Stanton, D. D., Willis Lord, D. D., W. P. Breed, D. D., A. T. Rankin. *Ruling Elders*—S. Galloway, T. Newton Wilson, W. S. Gilman, Jr.

A communication from the Presbytery of Louisville (non-conforming) went to the same Committee.

The Stated Clerk, from the Committee on Commissions, laid

before the Assembly the commissions of Rev. James H. Brookes, D.D., and Rev. S. J. P. Anderson, D.D., who claim to be Commissioners from the Presbytery of St. Louis.

On motion, the papers were referred to the same Committee.

This Committee to which all these papers were referred, was directed to report on the morning of the following day. It was found impossible to prepare a report on such an extended and complicated affair on such short notice. The time, therefore, was prolonged and left to the discretion of the Committee. Although not intended by the Assembly, the effect of this course was virtually to decide against the claims of the contestants for seats in the Assembly; because the report involving their claims was not made until a late period of the session, and then their case was only one item among many, in a report, which was, on motion, adopted without division. The dispatch of business in a body of two hundred and eighty members, and limited, by usage and necessity, to a session of some ten or fifteen days, becomes an object of primary importance. It, however, not unfrequently works injustice or hardship in particular cases, as in the present instance.

The Moderator, in appointing this committee, acted on the principle of constituting it almost exclusively of members in sympathy with the majority of the house. The obvious principle of justice is that in all committees of importance the minority should be fairly represented. Such is the usage of the British Parliament, of the American Congress, and of all deliberative bodies. Dr. Staunton, recognizing the justice of this principle, moved that the committee be enlarged by the addition of three members, and Drs. Brownson and Duffield, and elder D. L. Collier, were added to the committee. Of these, however, only one (Dr. Duffield), belonged to the class of dissenters from the wisdom and constitutionality of the acts of the Assembly of 1866, which were the subjects in dispute. On a subsequent occasion, when a substitute for Dr. Krebs (disqualified by ill health) was to be appointed on the joint committee on Reunion, the name of Dr. Paxton, of New York, was presented and urged on the very ground that he was opposed to the proposed plan of uniting the New and Old-school bodies. To the astonishment, as we are informed, of all parties, the

Moderator appointed a gentleman known to sympathize with the majority of the committee. We refer to this subject not for the purpose of disparaging the Moderator, who acted on his own views of propriety, but because of the importance of the principle involved. In all governments where the majority rules, the rights of minorities should be sacredly guarded.

Unemployed Ministers.

Rev. Dr. Elliott, from the Special Committee appointed by the last Assembly, to which was referred an overture concerning unemployed ministers and vacant churches, and sundry memorials requesting the Assembly to devise measures for the more competent and uniform sustentation of those who are able and willing to engage in the work of the ministry, presented a report, which was read and accepted.

The report reviews, at some length, the evils complained of. It acknowledges their existence, and attributes them to the too frequent and easy dissolution of the pastoral relation, and the too early licensure of candidates for the ministry. It concludes by recommending the following action by the Assembly:

1. That it be enjoined upon all the Presbyteries to guard against the admission of men to the ministry of whose characters, habits, acquirements, prudence, and piety, they have not ample evidence to satisfy them of their fitness for the sacred office, and that it be earnestly urged upon all the Presbyteries not to grant license to their candidates, "except in extraordinary cases," until they have spent three whole sessions of study in the seminary. But unless all adopt the same rule, its adoption by a part only will be of no benefit, but injury, as has been found from experience.

2. In regard to applications for the translation or removing of a minister from one charge to another, or the resigning of a pastoral charge, the Presbyteries be required to adhere strictly to the forms of proceeding laid down in Chapters XVI. and XVII. of our Form of Government, and to discourage, by all proper means, those frequent changes which are unfavourable to the stability and growth of the Church, except in cases where the change would evidently tend to promote the best interests of the Redeemer's kingdom.

3. That, with a view to secure employment for our unemployed ministers and licentiates, it be enjoined upon each Presbytery and each Synod severally to appoint a committee—that of the Presbytery to be called the “Presbyterial Committee of Missions,” and that of the Synod the “Synodical Committee of Missions”—the chairman of each of these committees to be the Stated Clerk of the body appointing him.

4. That it be made the duty of the Presbyterial Committees to open a correspondence with each other, by which to ascertain the number of unemployed ministers and licentiates in each body; also the number of ministers and licentiates who are willing to be employed, and to submit to the direction of the committee in assigning them a field of labour.

5. That it be the duty of each Presbyterial Committee to see that every vacant church within their bounds be supplied with the preaching of the gospel; and also every station or neighbourhood where, in their judgment, churches may soon be collected and organized. For this purpose the committees shall be empowered to adopt a system of itinerancy wherever it may be done with the greatest advantage to the cause which it is their object to promote.

6. Where there are more vacancies than ministers to supply them, in any Presbytery, the committee of that Presbytery shall apply to the committee of any other adjacent Presbytery which has a surplus, and secure the number needed. On the contrary, if any Presbytery has a surplus of ministers, beyond what is needed to supply their own vacancies, the committee shall, upon application, send them where they are wanted; and the vacant churches shall receive the supplies thus sent according to the request of their own committee.

7. In all cases it shall be the duty of the Presbyterial Committee to see that the ministers thus appointed shall receive a competent support, and for this purpose the committee shall inquire into the condition of the vacant churches, and to what extent they are able to contribute to the supplies furnished them, and shall apportion to them the additional amount of supplementary aid which may be necessary to an adequate support for such supplies. But no church shall have ministerial supplies or assistance in funds granted it, which, in the judg-

ment of the committee, has not done all that it can, or ought to do, for the purpose of securing the stated preaching of the gospel, or which does not punctually redeem the pledges it has given.

8. It shall be the duty of the Presbyterial Committees to report to the Synodical Committees, so that if vacancies are found unsupplied within their bounds, and ministers or licentiates unemployed, it shall be the duty of the respective Synodical Committees to appoint to those vacancies such ministers as are without a field of labour; and it shall be the duty of those thus appointed to report themselves to the Presbyterial Committee within the bounds of the Presbytery in which they are appointed to labour, and to attach themselves to that Presbytery at as early a period as practicable.

9. The Presbyterial and Synodical Committees shall each report semi-annually to the Board of Domestic Missions, so that if there be still ministers who are not employed, the Board may appoint them to such vacant posts of labour as they shall judge to be productive of the greatest amount of good to the church; and in making their reports the committee shall state distinctly to the Board the amount of salary pledged by the several vacancies, and the additional sum required to be supplied by the Board.

10. No appointment shall be made for less than a year, and if a minister abandons the field to which he has been appointed before the completion of his time, or neglects to occupy it with constancy and fidelity, unless on account of special interposition of Providence, he shall forfeit his supplementary appropriation, besides subjecting himself to the censure of his Presbytery.

11. In no case shall the maximum amount of salary to be given to those who are thus sustained, exceed \$1000, including the estimated rent of a manse; nor less than \$600; nor shall the supplementary sum granted to each minister, beyond what the congregation pledges, exceed one-third of the whole amount of the salary thus to be raised, and to be proportionally less in cases where the whole amount can be raised to the sum required and agreed upon by the Presbyterial Committee.

12. The Board of Domestic Missions, as the organ of the General Assembly, shall have a general oversight of this whole

matter, acting in accordance with the foregoing arrangement, corresponding with the Synodical and Presbyterial Committees, recognizing and enrolling all ministers and licentiates reported by these committees, and paying over the supplementary portion of salary as assigned to them severally by their respective Presbyteries, and to enable the Board to act with greater efficiency upon the churches for the collection of an amount of funds sufficient to meet the demands which will be made upon it for the purposes indicated, its power, if not sufficiently ample, should be enlarged to an extent proportionate to the work to be performed. The exact sum necessary to meet the present exigency is not easy to ascertain definitely; but the Board should endeavour to raise at least \$300,000, at the earliest possible period, and ultimately increase it to \$500,000; and when the fund shall have reached an amount beyond that which is necessary to place all unemployed ministers in active service, let the same rule of distribution be applied in supplementing the salaries of all those ministers who are without an adequate support.

13. It is to be understood that nothing in the provisions of this plan shall be so interpreted as to prevent the Board of Domestic Missions from commissioning and sending out missionaries as heretofore, to labour in frontier and other destitute settlements, and granting them a liberal support, as indicated in the resolutions adopted by that Board at a meeting held November 13, 1866.

14. It shall, moreover, be the duty of the Board to make a full report annually to the General Assembly on this whole subject, and of the practical workings of the system of measures adopted, with such facts as experience may have shown to be beneficial for the removal of existing evils, and the enlargement and prosperity of the church.

In submitting to the General Assembly the foregoing plan, the Committee have, after full deliberation and a careful examination of other plans submitted to them, adopted this, as best suited to the existing wants of the church, and, at the same time, to preserve and bring into united and harmonious action the constitutional powers of our church courts. Holding as we do to the unity of the church, and yet recognizing different

ecclesiastical judicatories as constituent parts of this one church, it is important that each part, in its proper place and in the exercise of its legitimate powers, be brought in action for the benefit of the whole. These foundation principles have been kept in view by your Committee, and upon this constitutional basis they have endeavoured to present a plan which brings into harmonious action the powers of the various judicatories of the church, each acting in its own proper sphere, and all for the attainment of the same object. While the lower courts exercise their appropriate functions as indicated in our *Form of Government*, the General Assembly, as the supreme court of the whole church, having sanctioned the action of the lower judicatories in assigning unemployed ministers to posts of labour, is bound to make the "necessary provision for their support" beyond what the churches which they serve are able, and have voluntarily pledged themselves to contribute. This object, it is believed, the Assembly will most effectually accomplish by the agency of the Board of Domestic Missions, as her representative for that purpose. Just as the apostolic college, the highest authority in the primitive church, assigned the collection of funds for a particular object to the deacons, so our General Assembly may very properly appoint the Board of Domestic Missions over this business of collecting funds to meet the present necessities of the church; and to that Board we must look for its successful accomplishment.

Rev. Dr. Elliott remarked, after the report had been read, that the Committee had carefully considered several plans proposed, and others in actual operation, especially that of the Free Church of Scotland. In their opinion, the latter was not adapted to our circumstances, and could not be put into successful operation by us. It appeared to the Committee that the plan proposed by it was the best that could be adopted here.

Most of the churches in our country, our own among the number, are organized upon the principle that the gospel is not to be preached to any who are not willing and able to pay for it. This is the principle and the rule. All that is done for the wicked and the destitute is exceptional and temporary. Dr. C. C. Jones, when Secretary of the Board of Missions,

avowed, as we understand, the principle, that when a church, after a few years trial, failed to become self-supporting, it was to be abandoned. The scriptural rule is to preach the gospel to the poor, yea, to all men, whether they will bear, or whether they will forbear. We are persuaded that nothing effectual will be accomplished in the work of missions until the conviction is fastened upon the conscience of the church that it is its duty and high privilege to give an adequate support to every one whom the Holy Ghost has called to preach the gospel. If the Romanists and Methodists can do this, there is no good reason why Presbyterians should not do it. To accomplish this object, we need no new plans, and no complicated machinery. All that is required, is that the church should adopt, from a sense of duty, the principle above stated, and that the present Board of Missions should determine to act upon it. If that Board could be filled with the zeal, courage, and energy which characterized the Christian Commission during the war, the work would be accomplished.

The Board, however, can do nothing until the church is brought to recognize and acknowledge that Christ requires that all whom he calls to preach the gospel should live by the gospel.

Metropolitan church in Washington.

The Rev. Dr. Gurley, from the Special Committee of the last Assembly to which was referred the overture from the Committee of Church Extension within the bounds of the Presbytery of Potomac, asking the General Assembly to transfer the property of the proposed Metropolitan church, in the city of Washington, to the Presbytery of Potomac, to be by it applied to the purposes of church extension in that city, presented the following report:

The Committee report that, since the last Assembly they have laid all the material facts connected with the history of the Metropolitan church in Washington, before the Hon. Henry W. Green, of New Jersey, and solicited his opinion as to the propriety of the transfer proposed; and they further report that they have received from him a written opinion, herewith submitted, to the effect that such a change of appro-

priation as is contemplated in the overture, "would be a diversion of the fund from the purpose for which it was given, a defeat of the presumed intentions of the donors, and a departure from the recognized principles of equity." The Committee therefore recommend that the Assembly decline to sanction the transfer proposed in the overture.

This recommendation was adopted.

Church Extension.

Rev. Dr. Brownson, Chairman of the Committee on Church Extension, presented the following Report:

The Committee appointed to examine the Twelfth Annual Report of the Board of Church Extension, and also the records of that Board, beg leave to present the following for adoption by the Assembly.

Resolved, 1. That the records of the Board be approved, and that the Report be approved and published.

Resolved, 2. That the policy of the Board, in merely stimulating the liberality of the churches in their own behalf, by *supplementary* appropriations, under a rule of economy which secures the widest possible distribution, meets with the hearty sanction of the Assembly.

Resolved, 3. That the Assembly finds unhesitating gratification in the fact that through this Board, during the past year, notwithstanding its limited means, one hundred churches, located in fifty Presbyteries and eighteen States, have been efficiently aided in securing houses of worship; thus making an aggregate of 728 churches, which, since its organization twelve years ago, "have obtained church properties, free from debt, worth over two millions of dollars, and that will accommodate fully 150,000 worshippers."

Resolved, 4. That the appropriations made for the benefit of the freedmen in the Southern States during the last year, in connection with the Freedmen's Committee, are highly approved; and it is hereby recommended to the Board to extend such further help to the coloured people disposed to unite with our church in obtaining places of worship as circumstances may demand, and the state of the treasury may permit.

Resolved, 5. That whilst it is a matter for congratulation

that the contributing churches have increased in number, from 167 in the first year of the Board's operation, to 829 in the year now closed, and that the contributions have also increased four-fold during the same period, it is at the same time with great pain that the Assembly contemplates the fact that 1800 churches, or nearly two-thirds of the whole number, still give nothing to this important object.

Resolved, 6. That the Assembly, regarding the work of this Board as of vital moment to the stability and progress of the Presbyterian Church, and the advancement of the cause of Christ in this land, does most solemnly and earnestly appeal to all our churches and people, in the name of the "Great Shepherd of the sheep," to make regular and liberal contributions for the spread of the Saviour's kingdom through this approved channel.

Rev. H. I. Coe, the Secretary of the Board, upon invitation, addressed the Assembly as follows:

Mr. Moderator, Fathers, and Brethren—Just twenty-three years ago, on this very day, the 18th of May, and at about this very hour of the day, the General Assembly entered upon the great work of systematic Church Extension. Let us, for our encouragement, briefly review the work that has been done during that period. The result is, that \$400,000 have been raised, and 1100 churches have been aided and enabled to build houses of worship. This work has been done under great and embarrassing difficulties, and though our progress has not been what we could have wished, there is great reason for encouragement. No important application has been refused, and the appropriations are gradually and steadily approximating to the demand. It is an important fact that, during the last six years, this Board has assisted more churches than have been organized in our bounds. It is also an encouraging fact in our work, that our contributions have been constantly increasing. During the first eleven years—embracing the period from 1844 to '55—the average number of churches contributing annually to the Church Extension Committee of the Board of Missions was only 55, and their average yearly contributions were less than \$3,500. In eleven years the old Committee received but \$68,544, of which only about \$21,000 were from churches. In the first

year of the new organization there were 167 contributing churches. During the last year we find 829 contributing churches, and our receipts were \$30,000. We have thus great reason to thank God and take courage. During the last five years the Board has given sanctuaries to about 300 churches, and it is probable that, during the present year, 100 more will be added to the number. The Freedmen will also need aid largely during the present year. It is the purpose of the Board to respond cheerfully to all the demands upon it, and if this great work is to go forward as it should, it will require not \$30,000, but \$300,000."

Board of Publication.

Rev. Dr. Rockwell, from the Standing Committee on the Board of Publication, presented a report which, as amended and adopted, is as follows:

Resolved, 1. That this Assembly has heard, with unaffected pleasure and devout gratitude to God, of the success which has attended the efforts of the church, through its Board of Publication, to preach the gospel by means of the printed page, both in the form of the religious paper and tract, and the more permanent volumes which have gone forth to make up the literature of the church.

Resolved, 2. That the Assembly highly approves the labours of the Board in supplying the youth of our churches with reading, which, in a popular and attractive form, presents the great features of the gospel, and the great duties of the Christian life.

Resolved, 3. That the Assembly has heard with pleasure of the large increase in the circulation of the *Sabbath-school Visitor*, and of the favour with which it is everywhere received, and cordially and earnestly commends it to our churches, as a most valuable auxiliary in the work of Sabbath-school instruction.

Resolved, 4. That the Assembly solemnly calls upon pastors and sessions carefully to supervise the reading introduced into Sabbath-schools under their care, and to see that no book, however attractive, be admitted that teaches for doctrine what is contrary to the standards of our Church, and the usages and order which we regard as in accordance with the word of God, and that in the selection of books precedence be always given

to the publications of the Board, and further that Presbyteries be enjoined to see that this resolution be carried out in the churches within their bounds, and to ascertain the extent to which the recommendation is adopted.

Resolved, 5. That while the Board is called upon to provide attractive reading for the young, it should also bear in mind that one of the objects of its organization was the furnishing of a sound and healthful Christian literature, adapted to the higher types of Christian culture and experience, and that diligent efforts should be made to circulate works of acknowledged merit, and which the church has ever received as faithful and instructive expositions of Christian doctrine and practice.

Resolved, 6. That the large and increasing distribution of the publications of the Board among the Freedmen and also among many churches of the South which have been impoverished by war, meets the cordial approval of the Assembly, and that our churches be urged to contribute the means fully to meet the calls which are coming up with increasing earnestness for aid in the supply of our Southern brethren with a sound evangelical literature.

Resolved, 7. That it be enjoined upon the Presbyteries under the care of this General Assembly, to recommend in the most earnest manner the introduction of the "*Home and Foreign Record*" into every congregation within their bounds, and that the sessions of churches subtract from the aggregate of their annual subscriptions a sufficient amount to place the "*Record*" in the hands of all our families and pewholders. And it is hereby further recommended that those who have in charge the "*Home and Foreign Record*," consider whether any modification is necessary to adapt it to more ordinary and general reading.

Resolved, 8. That the Board be directed to consider whether cheap editions of many of their publications may not be issued, to be used in gratuitous distribution and for sale in our railroad cars, and along our great thoroughfares of traffic and travel.

Resolved, 9. That the Committee have examined the Minutes of the Board and its Executive Committee, and recommend their approval and signature by the Moderator.

i The Rev. Dr. W. E. Schenck, Secretary of the Board, upon invitation, addressed the Assembly.

During the past year the work of the Board has been prospered in all its departments, for which we have reason gratefully to acknowledge God's hand. The distributions of the past year exceed those of the year before by nearly 20,000 volumes. More than 358,000 volumes and over 1,586,000 pages of tracts, have been distributed. These have gone into all parts of the world, and we have evidence that they have been accompanied by the Divine blessing in the conviction and conversion of sinners, not in single instances only, but in congregations. In all this we rejoice. We have now 332 different tracts upon our catalogue, and it has been, and still is a great wonder that our pastors do not avail themselves of this useful instrumentality.

A word as to our Sabbath-school books. To this important matter the Board has given great attention. There are great evils prevalent in relation to this matter. There are many books in Sabbath-school libraries which pastors would not allow there if they knew their character. I have known many instances where books of this character, published by other denominations, have been introduced into our schools. Sometimes these books are of a purely secular character, and unfit for Sabbath reading. In regard to our books, I would say that we publish none that do not contain "Christ and him crucified," though we often use the threads of parable and story upon which to string this great truth.

I would say, as to our *Sabbath-school Visitor*, that I am persuaded no cheaper or better paper of the kind is published. The circulation of the *Visitor* has increased 14,000 during the last year, and there has been an increase of 20,000 over its circulation two years ago. We desire it to be used in all our Sabbath-schools, as it is put forth for the use of our own children.

As to our distributions, I would say to you that we will give away books and tracts *just as fast as the churches furnish us with the means*. This is an important part of our work. We are now sending our books to all parts of the Church, and to the South.

During the last year our Colportage work, which during the war was mainly one of distribution, has been enlarged again.

We have had in commission 145 colporteurs, who have laboured in 25 of our States and of the British Provinces. Several have been labouring in Louisiana, North Carolina, and other parts of the South. We need more colporteurs, and we earnestly urge you to take up this matter in your Presbyteries, and see if something cannot be done towards furnishing suitable men. We will commission all such as come recommended by you, and who will go forth among your people and faithfully do colportage work there. But we ask you to recommend only good men, of some business capacity, and who will do their work, exhibiting piety, zeal, and prudence. Our receipts are increasing. Those for Colportage exceed by \$2000 the receipts of last year. In this great work we most earnestly wish your coöperation and your prayers. I have often felt that while all our other enterprises are prayed for, ours is almost neglected. Mighty as this engine is—perfect as is our machinery—all this will not avail, unless God blesses it and supplies the motive power. Pray, then, for it.

Foreign Correspondence.

Dr. Irving introduced the delegation from the Free Church of Scotland with a few appropriate remarks. The Rev. Principal Fairbairn then delivered an interesting address, expressing fraternal and catholic principles and feelings. This gentleman, so distinguished for his learning and abilities, is almost as well known in this country by his writings, as in Scotland itself. His visit to this country has been productive of great good. He has been everywhere received with the respect and affection due to his high reputation and excellence. In the course of his remarks he dwelt upon the success of their Sustentation Fund. "This fund," he said, was "the back-bone" of their Church. It originated with Dr. Chalmers. The minimum salary for a minister was fixed at \$750 and a manse. It is now proposed to make the minimum a \$1000. Dr. Buchanan's church contributes \$5000 to this fund, and draws \$750. Dr. Candlish's church contributes \$15,000, and draws \$750. We regret very much that the demands on our limited space forbids our inserting Dr. Fairbairn's interesting and

instructive address at length. It would enrich our pages, but we are obliged to forego this pleasure.

The Rev. Mr. Wells, the associate of Dr. Fairbairn, next addressed the Assembly. Mr. Wells, whose talents and attainments placed at his command some of the most attractive positions in the Free Church, consecrated himself to the self-denying labour of preaching the gospel to the most degraded population of Glasgow, and has been eminently blessed. To this subject his remarks were specially directed. He recognized Dr. Chalmers in this department as the governing spirit of his age and country. To evangelize Scotland was his purpose. "In 1833," said Mr. Wells, "he began his evangelistic work on a large scale. In one year thereafter he saw as many churches built as had been built in a century and a half before. In seven years, two hundred and twenty-two churches had been built in Scotland, at a cost of over one million five hundred thousand dollars. In 1843, the year of the disruption, all seemed lost, and we had not one single place of worship. Then our Church espoused the cause of Home Missions, and our membership was fitted for its work, and consecrated to it by a spirit of severe sacrifice. Nine hundred churches were soon added to those formerly built. It was fortunate for us that almost from the beginning we had, by common consent, a fixed plan. No time was frittered away and lost in experiments.

"Let me explain what is meant by our phrase, *territorial*. A congregation finds a neglected district, missionaries are appointed, Sabbath-schools organized, and the whole district is saturated and pervaded with Christian influences. I would call your attention to this fact. We are not satisfied with mission-schools, or with prayer-meetings, or with anything else that does not look to the establishment of a church in that locality. We find that this prospect is a stimulus to the missionary and to the people, calling forth affectionately and especially. No congregation with means is considered as having done its duty with us unless it has established one or more churches. Barrenness is esteemed the greatest of reproaches. That church is most honoured which is most truly a *mother* church. Signal success has attended this scheme. It has been wonderfully blessed of God. Outcasts are now the salt of the earth, and

those once sunk in the depths of degradation are now an honour to the church of Christ—the joy and crown of our churches. Some of these congregations increase with great rapidity, reporting one and two hundred additions to the church, within a year, on profession of their faith.

“The city of Edinburgh has a population of one hundred and forty thousand souls. It has thirty-four Free Church congregations. Of these, nine have been formed since the disruption. Had your work been prosecuted with the same success as ours, you would have had in Cincinnati sixteen self-sustaining congregations, and a membership drawn from among those ‘without God and without hope in the world.’

“Glasgow has fifty-eight Free Church congregations. Of these, fifteen have been formed in the way I have described. One of these has a membership of eleven hundred, and another has over fifteen hundred. Besides these, there are nine mission stations, which will soon become regular Home Mission churches.

“Two hundred new churches have been formed since the disruption. While some of our old congregations are decaying, you can hardly find one of these new congregations which is not flourishing. Many are nurseries and Christian institutes for the land in which they stand, provoking others to love and to good works. The world, under the circuit of God’s sun does not exhibit a spectacle more sublime. Further, these churches have had a great reflex influence in stimulating the spiritual life of our older churches. They have often been the channel through which gracious revivals have flowed forth to bless our land.”

This is a subject of such vital importance to our church and country, that the experience and efforts of our Scottish brethren are of special interest to all classes of our people.

On a subsequent day the delegation from the Presbyterian Church in Ireland, the Rev. Dr. Denham, of Londonderry, and Rev. Dr. Hall, of Dublin, were introduced to the Assembly. Both gentlemen made addresses, which were listened to with the deepest interest. That of Dr. Denham was distinguished for the tender and devout spirit which characterized all his utterances to American Christians; that of Dr. Hall was elo-

quent and stirring. The impression made by these distinguished men has done much to strengthen the bond of sympathy between our people and their brethren in Ireland. We must content ourselves with giving a few statistics of general interest from the speech of Dr. Hall, who said,

“Our country, Moderator, is a small one; you would be able to anchor it within one of your inland seas; but you have abundant evidence that it is very productive. The Protestants of Ireland are about 1,260,000, and the Presbyterians are rather more than half a million of these. Besides the General Assembly, there are several much smaller, but most respectable bodies of Presbyterians, such as Reformed, and others, who will not, we hope, wish to resist that tide of union feeling that has been happily setting in. The General Assembly has 600 ministers, and 560 congregations. It has 83,834 families, 126,207 communicants, 2,145 elders, 230,926 sittings in its churches, 372 young persons studying for the ministry, and its contributions last year for missionary objects were \$70,000, and for the support of its ministers, \$163,565. It has two Seminaries entirely under its control—Belfast and Derry—with a staff of fourteen professors, who are making a high place for themselves in the sacred literature of Europe, and for whom any church might well be thankful. We have, besides, the advantage of the admirable Queen’s College, of which many of our younger ministers are graduates, and our children take advantage of the national schools, on which, with a wise extravagance, the government is spending about \$2,000,000 annually in Ireland. We have sent recently over fifty ministers to the colonies, and we have six mission schemes at home, in India, and to the Jews, all receiving increased support from year to year, none of them quite without tokens of Divine blessing.”

Domestic Missions.

Rev. Dr. Stewart, Chairman of the Committee on Domestic Missions, presented the following report:

The Committee to whom was referred the Annual Report of the Board of Domestic Missions, would respectfully offer for the consideration and action of the General Assembly, as the

result of a careful examination of the document, the following minutes and recommendations:

It appears, from the Report of the Board, that the year which it represents has been, in many respects, a year of more than ordinary interest and activity on the part of the officers and missionaries of the Board. The amount of funds distributed has exceeded that of any former year by a very large per centage. The number of missionaries receiving support, in whole or in part, from the funds of the Board, is 626, an excess of 87 over the number aided the preceding year. By these missionaries the gospel has been preached in 32 States and Territories; 76 churches have been organized, and 6060 persons gathered into the fold of Christ. Of these, 3576 were received on profession of their faith, and 2484 on certificates from other churches.

The whole number of members connected with the churches aided by the funds of the Board exceed 27,000, and during the year more than 30,000 children have been taught in 481 Sabbath-schools.

The Committee notice further in their report, that more than one hundred and fifty of the missionaries of the Board had made no report, that the contributions from the churches for Domestic Missions had fallen off during the past year, and that a considerable number of our congregations had made no contributions at all. The report closes with a series of resolutions, which, as amended, is as follows:

1. *Resolved*, That the policy of the Board in its efforts to give to its missionaries a living salary, and to extend the field of its operations, is fully endorsed.

2. *Resolved*, That the General Assembly sanctions the course of the Board in the appointment of district missionaries; and that it be urged on all the Presbyteries to stir up the churches under their care to a greater degree of liberality in their contributions to this cause.

3. *Resolved*, That the special attention of the Board of Domestic Missions be called to the report of the Committee appointed by the Assembly of last year on ministerial sustentation, the supply of vacant churches and other kindred subjects, which has been adopted by this Assembly, and that the

Board be directed to coöperate, as far as possible, in the way prescribed in carrying out the plan therein set forth; and further, that the Board report to the next Assembly what enlargement of their powers, if any, may be necessary for that purpose.

4. *Resolved*, That the Board be directed to adopt some stringent rule, requiring all who are aided by its funds to make an annual statistical return of the labours of the year.

5. *Resolved*, That the Report of the Board be adopted and ordered to be published.

Dr. Janeway, Secretary of the Board, followed with an address, in which he referred to the rapidly increasing population of the country; the demand for increased exertion; the backwardness of the churches, and various difficulties with which the Board had to contend.

It is plain that this Board and its officers have a thankless and trying work. They cannot satisfy all demands, or meet the conflicting claims of different sections and interests. They are constantly exposed to the danger of having their best considered plans overthrown, on the spur of the moment, on the suggestion of any member of the Assembly. Constant complaint is made that the churches do not take hold of this work; the presbyteries pass resolutions, the pastors may or may not present the subject to their people; but the work is not carried on as it ought to be. The Board, to meet the emergency, with the advice and consent of the Assembly, appointed "district secretaries" to take charge of the work of Domestic Missions in special fields. The plan was to have one such secretary in every State. This plan, as far as adopted, worked admirably. Dr. Matthews, of Kentucky, said it gave unity to their operations, and they could not get on in their State without such an officer. Suspicion, however, was excited that these secretaries were agents in disguise. If their business was to raise funds, open opposition was threatened. The title was distasteful to some, and instead of secretaries, it was moved, and unfortunately carried, that they be called missionaries. This change, the Board regard as a serious mistake. 1. Because these officers are not missionaries in the ordinary usage of that term. They are "secretaries;" that is, they are men who are expected to do for a particular district what the Secretary of the Board

does for the whole church. 2. The men required for this work are not young men just entering on their ministerial labours, but men of experience, standing, and established influence. Such men are not to be classed with the general missionaries of the Board. And 3. As this title is established, being given by other organizations to similar officers, it operates to our disadvantage to refuse this designation to the honoured servants of our Board. So great and complex are the interests with which the Board of Missions has to deal, that a new effort is to be made to modify the system. The Assembly appointed a Committee to report next year to recommend such measures as they may deem necessary to promote the greater efficiency of the Board. This Committee consists of Dr. John C. Backus, Dr. W. M. Paxton, Dr. George Marshall, Dr. S. J. Niccolls, and Rev. A. M. Woods.

Foreign Missions.

The Rev. Dr. Lord, from the Committee to whom was referred the Report of the Board of Foreign Missions, stated that, with much care and interest they had examined this annual exhibit of the Board, touching its condition, means, and operations. From this it appears that we have about sixty different stations—or centres of evangelistic effort in the foreign field—scattered among our Indian tribes, in South America, in Africa, in India, in Spain, in China and among the Chinese in California, among the Jews, and in France, Belgium, and other portions of Papal Europe. In connection with these various stations, there are engaged in the great work of evangelization three hundred and forty-five missionaries and assistant missionaries. Of this whole number seventy are ordained American ministers, twelve are ordained native ministers, and eight are native licentiates, making altogether ninety employed in the distinctive work of preaching the gospel.

In view of the facts they condensed from the Report of the Board, the Committee on that Report would recommend for adoption by this General Assembly the following resolutions:

Resolved, 1. That the Report of the Board, so full of matter of deep interest to the church, be approved and published.

Resolved, 2. That the thanks of the General Assembly are due to the members of the Board, and especially to the members of the Executive Committee, for the zeal, wisdom, and Christian love and fidelity with which they have conducted this great work of Foreign Missions, so far as it has devolved upon them.

Resolved, 3. That we reverently and gratefully recognize the favour of the Great King and Head of the church to his cause and his people in the work of his Spirit in our Theological Seminaries; inciting the students in them to renewed inquiry as to their duty relative to the foreign field; stimulating a fuller consecration to Him who came to seek and save that which was lost; and enabling so many of them, when they hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" willingly to answer, "Here am I; send me." This General Assembly would affectionately press upon all our candidates for the ministry a loving and supreme devotion to Christ.

Resolved, 4. That we renewedly assure our brothers and sisters, working among the heathen, of our tender sympathy, our earnest prayers, and our cordial coöperation in every practicable and appropriate way. They are a part of the sacramental host, even as we; and as in their place they carry on the mighty conflict with Satan, in the deep recesses of his wide-spread and horrible dominion, we would send them words of cheer. The night is far spent; the day is at hand. Our glorious Emmanuel is coming, and to every consecrated one he graciously says, "Be thou faithful unto death, and I will give thee a crown of life."

Resolved, 5. That with all the earnestness demanded by the exigency, we would call upon God's people in the churches at home to rise to a truer conception of their duties and privileges as redeemed sinners, and as co-workers with that precious Saviour who redeemed them; to gain also a more adequate conception of the nature, the vastness, and the difficulties of the work to be done, before the kingdoms of this world can become the kingdom of our Lord; and by prayers of faith and labours of love, and gifts and sacrifices like those of Jesus, to furnish the material and the spiritual supplies needed to wipe out that debt; to send forth those waiting

young men; to replenish the treasury of the Board with liberal means for the present year; to enlarge along the future the sphere of our operations and the array of our aggressive forces, and to do our whole duty, on the one hand to a world lying in sin, and on the other to the King of kings and the Lord of lords. The spirit of missions is the spirit of Christ; and the spirit of Christ, pervading and energizing his whole mystical body, will be alike the salvation of the world and the power and glory of the church—of the church militant and of the church triumphant.

Dr. Irving, one of the secretaries of the Board, made an impressive address, in the course of which he said:

“The greatest difficulty under which the Board now labours is the debt of \$35,000. It has been occasioned not by extravagance, but by economy—economy during the whole war, and economy still. Four years before the war, and since that time, we have had an average of seventy-eight ordained ministers in the field, and in the last two years we have had besides, an average of fifty-four native assistants. During these two years we have been carrying on this work with the sum of \$23,000 less than the amount spent on an average during the three years preceding the war. For the last five years \$240,000 have been expended for exchange alone. The church has not recognized this, and we have been compelled to reduce the outlay by just that amount. Had the contributions been in gold, we would have had, during those five years, about \$240,000 more than we did have. During the last year we have spent about \$50,000 for exchange. It thus appears that we have received from the 240,000 communicants of the church, in the aggregate, the sum of \$186,000, and out of that \$80,000 were given by New York and the churches in its vicinity. The whole church, then, outside of that state, gave us during the last year a little over \$100,000. We begin this year not only with an empty treasury, but with a debt of \$35,000 hanging over us. How are we to carry on this expanding work unless there be a correspondence between the contributions of the church and these providential demands? We cannot go forward with an empty treasury. There are men here who have been labouring in China, and one from Brazil, and one just returned after

twenty years of labour at Lahor. It would be unnecessary to dwell further upon these subjects. They are spread out in the Report of the Board."

Mr. William Rankin, Treasurer, dwelt specially on their financial difficulties. As an encouraging fact he mentioned that Dr. Irving preached a sermon in Newark, and we took a collection of \$1700 for the cause. A day or two after, a Sabbath-school teacher said to me, "This is a great work in which you are engaged, But it is an easy thing for our Sabbath-school to support a missionary. Give us the name of one." So I gave them a name, that of the Rev. Mr. Wilson, of Siam, for whose support they agreed to raise \$800 a year. The first quarter, the school raised \$300. So we have \$1200 from this school, which will pay Mr. Wilson his salary, with exchange, and leave a small surplus. Now, if there are one hundred Sabbath-schools as able and willing as this, we will send out all the missionaries that are willing to go. Will not your Sabbath-schools take up this subject in earnest, and support not a child, whom they can send to school, and from whom they can get occasional letters, but a missionary whom I will name to them? Why very many Sabbath-schools could do it. The Sabbath-school of the Second Presbyterian Church, in St. Louis, has supported a missionary for years. It is a good way to excite an interest in this matter.

The Rev. J. K. Andrews, in view of this subject, as presented by Dr. Irving, offered the following resolutions:

In view of the appeal now made by the Board of Foreign Missions to this Assembly, and of the demand made, and the debt resting at present on it,

Resolved, 1. That the church should take efficient measures for liquidating this debt promptly.

Resolved, 2. That in order to do this, the Secretaries of the Board be instructed to make a direct appeal, by circular, through the pastors and sessions, to all our people, for a voluntary contribution, to be given outside and independent of their ordinary contributions, which shall be at once a thank-offering to the Lord for his great goodness to us in pouring out his Spirit on many portions of the church, and also a contribution to the Board of Foreign Missions, for paying this debt.

Resolved, 3. That to render this effort more prompt and efficient, each Presbytery be requested to hold, at its approaching meeting, a brief conference in reference to the present condition and demands of our foreign missionary operations; and that it shall be the duty of the Commissioners to this body to bring this action of the Assembly before their respective Presbyteries, in connection with their reports as Commissioners.

Mr. C. A. Spring presented the following resolutions:

Resolved, 1. That it is the deliberate and solemn sense of this General Assembly, that the children of the Presbyterian Church are her peculiar charge and care. That it is her especial duty, and one that has been too much neglected, to see that they are trained up in orderly and systematic habits of benevolence, to love the Boards of our church, and our church's great commission to preach the gospel to every creature.

Resolved, 2. That in view of the alarming condition, present and prospective, of the treasury of our Board of Foreign Missions, a committee of this Assembly, to be nominated by the Moderator, be appointed, whose duty it shall be to address a circular letter to all the Sabbath-schools, Bible-classes, children and youth in our connection—to all children who meet to talk of and sing about Jesus—and tell them of the immediate and pressing wants of this Board; that it is \$35,000 in debt—that the fathers turn to them because they are commanded to do so—and because they believe that there is power in prayer; power in littles; power in concerted action; power in the children and youth of the Presbyterian name, when properly directed, to pay off the whole debt in a single day.

Resolved, 3. That to this end, and in view of all the blessed influences that cluster around it, the General Assembly recommend to all pastors and superintendents to set apart the second Sabbath in July next, when, in all our Sabbath-schools and Bible-classes, after appropriate services, a collection be taken up to extinguish this debt.

Resolved, 4. That in their circular to the children, the Committee press upon them to begin at once to prepare for the great day of the children's free-offerings, by self-denial, and by

saving every penny, and by earning something every week for the great object.

All these resolutions were adopted. The interest manifested in the Assembly when the affairs of this Board were under discussion, is an omen for good. We have no fear that the funds required to relieve it of all embarrassment, and to carry on all its operations, will be withheld, if the people can only be reached. But such is the ignorance on the subject, and the pre-occupation of the public mind, that unless the demands of the Board can, by pastors, secretaries, or agents, be urged on the heart and conscience of the people, comparatively little will be done. We neglect the means for such direct appeals, and then complain that the agents of other societies stop it, and gather in the money which would naturally flow into our own treasury. The thing to be done, whether by systematic organization or by travelling agents, is personal application and appeal. All experience shows that this is necessary, and that this is effectual.

Board of Education.

The Rev. Dr. Williams presented the report on this Board, recommending the adoption of the following resolutions:

Resolved, That the Report of the Board of Education be approved, and that it be published under its direction, and that a copy be sent to all our ministers and church sessions.

Resolved, That the Assembly gratefully recognizes the gratuitous and faithful services of those members of the Board, and especially of the Executive Committee, who have devoted much of their time and attention to the business of this Board.

Resolved, That in view of the continued paucity of candidates for the ministry, it be earnestly recommended to all ministers, ruling elders, and Christian parents, to press frequently upon the attention of pious young men the duty of considering the question of personal consecration to the work of the gospel ministry.

Resolved, That the day of prayer for colleges, schools, and the youth of the church, on the last Thursday of February, be observed, so far as possible, in all our churches; and that the

first Sabbath of Mareh, immediately following, be improved by such instruction from the pulpit as may awaken in parents a deeper concern for the salvation of their children, and may lead the children and youth to consecrate themselves to Christ; also, that appeals be made at the same time for enlarged contributions to the ministerial fund of the Board.

Resolved, That the Assembly is much encouraged by the reports of the large number of young men who have been brought into the church by revivals, and by the knowledge that an unusually large proportion of the candidates under the care of the Board have the work of foreign missions in view, and they hail it as an indication of God's special favour toward this department of the church's work.

Resolved, That the Board be directed to continue its fostering care over the colleges, academies, and parochial schools already established, and to make such appropriations in their aid as the funds contributed for this purpose may warrant.

Resolved, That the missionary work of the Board, in the way of parochial and other schools for the benefit of our foreign population, which cannot be reached by our ministers, be vigorously prosecuted; and especially would the Assembly recommend to the patronage of our churches the German Theological School of the Rev. Professor Van Vliet, of Dubuque, as a much needed agency for the training of a German-speaking ministry for this rapidly increasing class of our population.

Resolved, In view of the extraordinary necessities of the coloured congregations in the South, and in order to afford aid to a number of pious, sensible, and experienced men, selected by our Presbyteries with a view of training them for preachers of the gospel, the Board of Education is permitted, at its discretion, in their case, temporarily to relax the rule (§ I. art. vi.), requiring that no person shall be received by the Board unless he shall "have spent at least three months in the study of the Latin language."

Resolved, That in view of the limited success of the efforts to secure the general introduction of the system of parochial schools, it be earnestly recommended to ministers and ruling elders to give more attention to the common schools in their neighbourhoods, frequently visiting them, and encouraging

both teachers and pupils; endeavouring to secure the appointment of teachers of moral and religious character, and the introduction of suitable books, and especially of the Bible, into the schools; and, in every way proper and prudent, labouring to elevate the standard of common school education in the regions where they dwell.

Resolved, That it be recommended to the Board to consider the expediency of preparing for publication a volume of permanent educational documents, in such a way that it may be brought within the reach of our churches generally; this volume to be composed of choice selections from the Annual Reports, in which are many valuable and elaborate discussions of important topics connected with the cause of education, but not now generally accessible; and also of such other documents as may seem most suitable.

Resolved, That in the case of those who, after having been educated in whole or in part by the Board, shall fail to enter the ministry in the Presbyterian Church, the Board be instructed to insist upon the obligation to refund, with interest, the money which they have received, according to section 3, article vi., of the Rules and Regulations of the Board.

Resolved, That the Board be instructed to withhold the appropriations, except in extraordinary cases, to schools and academies, in those Presbyteries, none of whose congregations have contributed to the funds of this Board.

Freedmen's Bureau.

Dr. Richardson presented the Report on Freedmen, recommending the adoption of the following resolutions:

Resolved, 1. That the records of the Committee on Freedmen, for the past year, are hereby approved, and the Second Annual Report, now before the Assembly, is hereby ordered to be published and distributed through the churches.

Resolved, 2. That the Assembly expresses its approbation of the fidelity and wisdom with which the affairs of the Committee have been administered, and tenders its thanks to all who have contributed in any way to its success.

Resolved, 3. That the Committee on Freedmen be continued in the location and the work hitherto assigned to it, and that

the Boards of the Church be requested to coöperate with it, in their several departments, in such manner as may seem best fitted to promote its ends.

Resolved, 4. That the patient continuance in well-doing on the part of the ministers and teachers under the charge of the Committee, in the face of so much to discourage them—and especially in the face of so great social discredit and isolation, and even of ridicule, reproach, and persecution—is worthy of the commendation and sympathy of the church; and that the Assembly takes pleasure in the acknowledgment of this claim, and in the expression of its due appreciation thereof.

Resolved, 5. That in the constitutional character of the coloured people—their impulsiveness and readiness to receive impressions, both good and evil—and in the fact that various influences and agencies of evil are striving to gain the mastery over them, the Assembly find abundant reason not only to do, but to do at once, all that may be in its power, for their intellectual, moral, and religious enlightenment.

Resolved, 6. That the recent legislation of the national Congress, conferring upon the Freedmen of the South all the rights and privileges of citizenship, calls upon as patriots, not less than as Christians, to use our utmost endeavours so to educate and train them that they may be prepared judiciously and safely for all the interests involved, to enjoy the immunities and discharge the duties to which they are called.

Resolved, 7. That inasmuch as in the injury and injustice long inflicted upon this people, all sections of the country were more or less implicated, and for them all were more or less responsible, we recognize it as a righteous obligation, binding upon all, to repair and compensate for the wrong done them by the use of every means in our power to promote their social and spiritual welfare.

Resolved, 8. That in no way can we so properly express our gratitude for the providential answer to the prayers which for long and weary years went up from Christian and humane hearts for the deliverance of this people from servitude, as by continual prayer and persistent efforts for their rescue from the worse bondage of ignorance and sin, knowing that if the Son shall make them free, they shall be free indeed.

Resolved, 9. That the Assembly hereby expresses its approval of the measures taken by the Committee to establish schools and other institutions of learning among the Freedmen; and would especially commend to the interest and aid of the churches the Biddle Memorial Institute, established for the training of catechists and other religious teachers, that it may be enabled fully to meet the important purposes of its foundation, and to fulfil the designs of its generous founder.

Disabled Ministers' Fund.

Rev. Dr. Smith, Chairman of the Committee on the Disabled Ministers' Fund, submitted the following report:

The Committee to whom was referred the Twelfth Annual Report of the Trustees of the General Assembly, in relation to the Disabled Ministers' Fund, beg leave to report. Your Committee find reason for congratulation and devout thanksgiving to God in the fact that the cause is steadily growing in favour with the churches, as is manifest from their constantly increasing contributions to its funds. During the past year its receipts amounted to upwards of \$27,000, an increase of upwards of \$5000 on those of the preceding year. Fifty-four disabled ministers, and seventy widows, and eight families of orphans were relieved, an advance in each of these classes upon the numbers previously obtaining relief.

The Trustees have been enabled to meet fully every demand made upon them by the Presbyteries, and have a balance on hand sufficient, and perhaps not more than sufficient, to meet their accruing obligations until the annual collections in September shall replenish their treasury. Gratifying as this result is, the church, it is manifest, does not fully realize her obligations to those who have spent their strength in her service. Their claims for an adequate support address themselves not to our charity, or brotherly kindness alone, but to our sense of justice. They have a right to such support. In this the children of this world are wiser than the children of light. The state provides a pension for her disabled servants. Beneficial societies, which have multiplied so greatly among us, find their bond of union, their means of growth, their very life itself, in the provision they make for the relief of their disabled members and

their orphan families. And the church, whose glory it is that she was the herald of charity to the nations, in whose very organization the great principle was recognized that none of her members should suffer lack while others had a superfluity, cannot be behind them in this labour of love. What appeal speaks more eloquently to the hearts of God's people? Who can adequately realize all that is represented by the figures of this report? Fifty-four ministers, twenty-four of whom are above seventy years of age, worn out in the service of the Master, with no provision for their declining years, feeling daily the pinchings of poverty—who can tell the value of your benefactions to them? How touching is the story of each of these seventy widows, and each of these eight orphan families; and how many more, at this hour, are suffering want?

The Committee further recommend the following resolutions for adoption by the Assembly:

Resolved, That this Assembly approves of the diligence and fidelity of the Trustees and Secretary in the management of the important interests entrusted to their care.

Resolved, That this Assembly urges upon the churches continued and increased contributions to this fund, and upon all the individual members of our churches to whom God has given an abundance of this world's goods, the duty of making donations and bequests for the increase of its permanent fund.

Resolved, That this Assembly reiterates the instructions of the last;—that the Presbyteries be instructed to adopt such means as will bring this cause to the attention of all the churches; and they are also instructed to take especial pains to discover and present to the attention of the Committee on the fund the claims of all who are in need, and for whom the church designs this provision, not only that there may be no misappropriation of the funds, but that none who are entitled to aid may be neglected and allowed to suffer for want of it.

Resolved, That the Report of the Trustees on this subject be printed in the Appendix to the Minutes.

Theological Seminaries.

Rev. Dr. Breed, Chairman of the Committee on Theological Seminaries, presented the following report:

The Committee on Theological Seminaries report that there has been placed in their hands full reports from the Theological Seminaries at Princeton, Allegheny, and Danville.

The Directors of the Seminary at *Princeton* report the reception of fifty-three new students during the year, and the actual attendance of one hundred and thirty-five. Of these, fifty passed the usual examination and received the usual certificates. The uncommon degree of missionary spirit manifested in this Seminary during the year is exceedingly gratifying, nearly one-third of the senior class having signified their intention to engage in the work of foreign missions.

The Board of Trustees report the completion of the endowment, an addition of six scholarships, and generally encouraging condition of the finances.

The Directors of the *Western* Theological Seminary report that during the year twenty-one new students were admitted, the whole number on the roll being seventy-three. Of these, twenty-seven have completed their course and gone forth into the field. A full statement of the condition of the finances is made in the report of the Trustees.

The Report of the Directors of the Seminary at *Danville*, asks:

1. That the Seminary be re-opened at the earliest practicable period.
2. That the annual sessions begin on the first Thursday in May, and close on the first Thursday in November.
3. That the number of the Board of Directors be largely reduced.
4. That the vacant chairs be filled, and a fifth chair created.

The Trustees report a very satisfactory condition of the finances of the institution; and in view of this fact, as well as from other considerations, ask:

1. The early re-opening of the Seminary.
2. That a meeting be held during the sitting of this Assembly, within the State of Kentucky, to elect Professors, Directors, and Trustees.

Accompanying these reports is a paper from Dr. Robert J. Breckinridge, stating that in accordance with the order of the

last Assembly, he had taken charge of the interests and affairs of this Seminary during the year, and directing attention to various matters affecting its interests. This paper the Committee recommend to the attention of the Assembly.

The Committee further recommend:

1. That the chapter entitled "Of the Board of Directors," in the "Plan of the Danville Theological Seminary," shall be, and is hereby so amended, as that each of the three classes of Directors—one of which is chosen by every General Assembly—shall consist of five ministers and five ruling elders: and any six members present at any meeting of the Board shall be a quorum to transact business.

2. The Committee recommend that measures be taken for the re-opening of this Seminary at the earliest practicable day.

3. That the following be elected to fill the professorships now vacant, viz.,

Rev. E. P. Humphrey, D. D., Professor of Biblical and Ecclesiastical History; Rev. S. Yerkes, D. D., Professor of Oriental History and Literature; Rev. R. W. Landis, D. D., Professor of Church Government and Pastoral Theology.

4. That the change of time in opening and closing the sessions of the Seminary be referred to its Board of Directors.

5. That the fourth chapter of the Plan of the Seminary, entitled "the Professors—the Faculty," be and hereby is so amended as the Professors in said Seminary shall hereafter receive \$1750 a year instead of \$1500 as heretofore, the salary to be paid in half-yearly instalments.

6. That the Assembly during its present sessions proceed to fill the chairs now vacant in this Seminary.

7. That a fifth professorship be and hereby is established in said Seminary; the title of this professorship and its duties to be fixed by the Faculty as filled by this Assembly, and reported to a subsequent Assembly.

8. That the Reports of the several Seminaries, together with that of Rev. Robert J. Breckinridge, D. D., be printed in the Appendix to the Minutes of the Assembly.

The gentlemen above nominated were duly elected to the several chairs designated in the Seminary at Danville, and on recommendation of the Committee, Dr. Willis Lord, of the

Seminary at Chicago, was transferred from the chair of Biblical and Ecclesiastical History to that of Polemic and Didactic Theology.

Systematic Benevolence.

The Rev. Mr. Fraser brought in the report on this subject, concluding with the recommendation of the following resolutions:

Resolved, 1. That we reiterate the injunction of the last General Assembly, making it the duty of pastors and stated supplies to instruct the people of their several charges in the principles of Christian liberality, as they are taught in the word of God, and interpreted in the standards of our church, and the deliverances of the General Assembly.

Resolved, 2. That all our Presbyteries be enjoined to require of all the churches under their care regular contributions to all the objects recommended by the General Assembly; and that ministers and sessions be especially inquired of as to their faithfulness in giving the people the opportunity to contribute.

Resolved, 3. That special pains should be taken to train up the children of the church in the principles and practice of Christian liberality.

Resolved, 4. That the Secretaries of all the Boards be appointed a committee, with the Rev. D. Irving, D. D., as Chairman, and that they be requested to take this whole subject into consideration, and report to the next Assembly such measures as they deem best for the more efficient working of the benevolent operations of the church.

The Committees to whom the reports of our several Boards are referred, have gradually, as it seems to us, adopted an erroneous view of the object for which they are appointed. That object is first, to see that the Boards are faithful in their several vocations; and secondly, to bring up any salient points which merit special attention or definite action on the part of the Assembly. Instead of being confined within these limits, their reports are becoming extended dissertations, discussing the various topics which the Reports of the several Boards bring to view, interspersed with moral and religious remarks. This is all very well, but it is out of place, and swells the

Minutes to an undue size, and accomplishes, we fear, very little good.

Death of the Rev. Thomas D. Hoover.

The following minute was adopted as a tribute to the memory of one of the members of the Assembly who died during its sessions :

Whereas, This Assembly has heard with profound grief of the death of the Rev. Thomas D. Hoover, pastor of the Second Presbyterian Church of Cranberry, New Jersey, a commissioner to this body from the Presbytery of New Brunswick; therefore,

Resolved, That we devoutly recognize the providence of God in this solemn event, whereby one of our number has been suddenly removed from his place here to "the general assembly and church of the first-born which are written in heaven."

Resolved, That it is our earnest prayer that this solemn dispensation of Providence may be sanctified to ourselves personally, and to the entire church, of which the deceased was a useful and honoured member.

Resolved, That we express our heartfelt sympathy and condolence with the bereaved widow of our deceased brother, and pray that the same sustaining grace which was granted to him during his illness may be vouchsafed unto her in this hour of her sore bereavement.

Resolved, That this General Assembly record their grateful sense of the kind attentions so gratuitously rendered by Drs. Thornton and Carson, of this city, during the illness of our brother; that we also appreciate the spirit of liberality manifested by the proprietors of the Spencer House, in connection with this sad bereavement.

Resolved, That our Stated Clerk be directed to communicate a copy of these resolutions to the widow of the deceased, to the proprietors of the Spencer House, and to Drs. Thornton and Carson.

Mr. Hoover had for years been a great sufferer from asthma, which enfeebled his constitution, and rendered him less able to contend with the acute disease which was the immediate cause of his death. He was highly respected and loved by his

friends, his people, and his co-presbyters. The cheerfulness which he maintained under protracted bodily suffering, his mild and gentle spirit, his fidelity and energy in the discharge of his pastoral duties, will cause his memory to be affectionately cherished by all who knew him.

Overtures.

Among the numerous overtures presented to the Assembly there are some of general and permanent interest.

Overture No. 3.—The Committee report “an overture from the Presbytery of Saline, in favour of the enactment of a law requiring that, in the election of pastors, none be permitted to vote except communicants in good and regular standing;” also “that when any candidate is before a church, the church shall determine whether he shall be called to the pastorate before any other candidate shall be heard.”

The Committee recommend for answer, That in regard to the first point, the enactment of such a law would prohibit a usage quite extensive among the churches founded upon an interpretation of the present law, which has heretofore been sanctioned by the General Assembly.

It is therefore deemed inexpedient, upon the application of a single Presbytery, to recommend such alteration in the Form of Government. In regard to the second point, it need only be said that the authority asked for is now possessed by each congregation, and may be exercised or not, at its pleasure; while, to make such exercise binding, by positive law, would deprive all congregations of a present liberty, the use of which seems wisely left to their discretion. Adopted.

The idea that all church power should be confined to communicants rests on the Puritan or Independent notion of the church, as a company of regenerate men bound together by a voluntary covenant. The Protestant and Presbyterian doctrine is, that the visible church consists of those who profess the true religion, together with their children, and that baptized persons are members of the church (although not necessarily entitled to all its privileges), until in some regular way they are separated from it. On this principle our church has always acted in the election of pastors and other church officers. There is danger

also that the doctrine of the supreme power of the Assembly may be run into the ground. The rightful authority of the Assembly is limited in many ways; among others by the Constitution. And one of the stipulations of the Constitution is, that no acts of the Assembly shall be binding as permanent or constitutional rules, until submitted to the Presbyteries, and sanctioned by them. This calling on the Assembly to make laws permanently to bind the churches or church courts, is calling upon it to exercise a power which it does not possess. Suppose some one should overture the Assembly to enact that all our churches should stately use in public worship the Liturgy of the Church of England, what would we say? While resisting the doctrine that the Assembly is a body of delegated powers, having no authority not specifically granted, we must guard against the opposite extreme of ecclesiastical omnipotence.

Overture No. 13—Being the action of the Presbytery of California upon the subject of employing more efficiently the private members of the church as teachers, and catechists, and expounders of the word of God among the destitute portion of our population. The Committee recommend that this subject be referred to the Presbyteries and church sessions, and that the General Assembly urge upon pastors, and elders, and all private members of the church to coöperate in the use of all legitimate means to bring the gospel more extensively within the reach of the poor and spiritually destitute, especially among the population of our large cities.

The report was adopted.

Overture No. 18—Being the action of the Presbytery of Chicago upon the subject of infant baptism, viz.,

Whereas, The neglect of infant baptism is an evil growing to an alarming extent, and whereas our church is bound to do what it can to arrest it; therefore

Resolved, That we overture the General Assembly to enjoin upon all the Presbyteries within our bounds to ascertain the number of unbaptized children whose parents are members of our communion, and report to the next Assembly.

The Committee recommend that the injunction suggested in this action be sent down to the Presbyteries.

The report was adopted.

Overture No. 25—From the “Southern Relief Committee,” of Cincinnati, asking the coöperation of the Assembly’s churches.

The Committee recommend the adoption of the following:

Resolved, That it be urgently recommended to all our congregations to aid generously in the efforts now being made to relieve the destitution existing in the southern portions of our common country, by contributions in money, provisions, or in any other manner that may be most advisable; and that all pastors of churches under the care of the General Assembly, where contributions have not already been made, be requested to bring this subject before their congregations at the earliest day possible.

The report was adopted.

We rejoice that the General Assembly has acted upon this subject. If the reports in the public papers as to the present destitution at the South, and the disastrous effects of the recent floods, be correct, the largest liberality will be demanded to meet the wants of our suffering brethren.

Report of the Committee of Ten on the Declaration and Testimony.

The Rev. Dr. Stanton, Chairman of the Committee to whom was referred the papers relating to the contested seats from several Presbyteries, and sundry other papers relating to the Declaration and Testimony, presented the following Report:

The Committee to whom were referred sundry papers relating to the division of the Synods of Kentucky and Missouri, and of the Presbyteries under their care, which has resulted in two sets of Commissioners claiming seats in this General Assembly from several of these Presbyteries, and also sundry papers concerning the signers of a paper entitled a “Declaration and Testimony,” &c., together with the citation of the said signers who were summoned by the last General Assembly to appear before this present Assembly, beg leave to report:

That they have had the matters committed to them under consideration, and have had full personal conference with the several claimants for seats, and recommend to the General Assembly for adoption the following propositions:

I. The ecclesiastical judicatories hereinafter named, are the true and lawful judicatories in connection with and under the

care and authority of the General Assembly of the Presbyterian Church in the United States of America, namely:

The Synod of Kentucky, which met at Henderson, Kentucky, in October, 1866, and adjourned to meet and did meet in Lexington, Kentucky, in November, 1866, of which Synod the Rev. J. T. Lapsley is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; this Synod having under its care and authority, and within its ecclesiastical boundaries, the following Presbyteries, viz., the Presbytery of Louisville, of which the Rev. J. P. McMillan is now the Moderator, and the Rev. R. Valentine is the Stated Clerk; the Presbytery of Ebenezer, of which the Rev. J. F. Hendy is now the Moderator, and the Rev. R. F. Caldwell is the Stated Clerk; the Presbytery of West Lexington, of which the Rev. Stephen Yerkes, D. D., is now the Moderator, and the Rev. J. K. Lyle is the Stated Clerk; the Presbytery of Transylvania, of which the Rev. G. J. Read is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; the Presbytery of Muhlenburg, of which the Rev. A. D. Metcalf is now the Moderator, and the Rev. S. Y. Garrison is the Stated Clerk; and the Presbytery of Paducah, of which the Rev. J. P. Riddle is now the Moderator, and the Rev. James Hawthorn is the Stated Clerk; and these several Presbyteries having in their connection and under their care and authority and within their ecclesiastical boundaries, respectively, the ministers, churches, licentiates, and candidates belonging to and claiming to belong to, the Presbyterian Church in the United States of America.

The foregoing described judicatories, namely, the Synod, Presbyteries, and church sessions, within their respective jurisdictions, are to be respected and obeyed as the true and only lawful judicatories possessing the names above recited, within the State of Kentucky, which are in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America; and the Commissioners sent to and enrolled in this General Assembly from the above described Presbyteries, are true and lawful Commissioners.

The Synod of Missouri, which met at Boonville, Missouri, October 10th, 1866, of which Synod the Rev. J. P. Finley

was elected Moderator, and the Rev. J. A. Paige was elected the Stated Clerk, and which adjourned to meet in Kansas City on the second Wednesday in October, 1867; this Synod having under its care and authority and within its ecclesiastical boundaries, the following Presbyteries, viz., the Presbytery of St. Louis, of which the Rev. J. F. Fenton is now the Moderator, and the Rev. H. C. McCook is the Stated Clerk; the Presbytery of Palmyra, of which the Rev. A. Steed is now the Moderator, and the Rev. J. P. Finley is the Stated Clerk; the Presbytery of Potosi, of which the Rev. G. W. Harland is now the Moderator, and the Rev. A. Munson is the Stated Clerk; the Presbytery of Lafayette, of which the Rev. Charles Sturdevant is now the Moderator, and the Rev. George Fraser is the Stated Clerk; the Presbytery of South West Missouri, of which the Rev. William R. Fulton is now the Moderator, and the Rev. James A. Paige is the Stated Clerk; and the Presbytery of Upper Missouri, of which the Rev. Mr. Pinkerton is now the Moderator, and the Rev. W. C. McPheeters is the Stated Clerk; and these several Presbyteries having in their connection and under their care and authority and within their ecclesiastical boundaries, respectively, the ministers, churches, licentiates, and candidates belonging to and claiming to belong to the Presbyterian Church in the United States of America. The above described judicatories, namely, the Synod, Presbyteries, and church sessions within their respective jurisdictions, are to be respected and obeyed as the true and only lawful judicatories possessing the names above recited, within the State of Missouri, which are in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America; and the Commissioners sent to and enrolled in this General Assembly, from the above described Presbyteries, are true and lawful Commissioners.

II. While this General Assembly herein declares, as above set forth, that certain Synods and Presbyteries, or bodies claiming to be such, within the States of Kentucky and Missouri, bearing the same names and claiming to exercise rightful jurisdiction over the same churches and people and within the same territory as those above recognized as lawful, are in no

sense true and lawful Synods and Presbyteries in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, these said unlawful Synods and Presbyteries having been dissolved by their own act under an order of the last General Assembly, and being now organized in open defiance or disregard of said order; yet, this General Assembly, acting in accordance with the decision of the last General Assembly, hereby asserts its jurisdiction and authority over the ministers and churches within and belonging to these unlawful ecclesiastical organizations; and the Presbyteries and Synods herein declared lawful, are directed to call, at their next stated meetings, their entire rolls as they existed before these divisions were made. This General Assembly, therefore, directs those ministers and churches belonging to any of the aforesaid unlawful organizations, who may desire to remain in connection with the Presbyterian Church under the care of the General Assembly, or who, having withdrawn, may desire to return, to report themselves to the Presbyteries respectively within whose bounds they are located; and the said Presbyteries are hereby directed to receive them in the manner and upon the conditions hereinafter stated, as follows:

1. Upon the appearance in person or on application by letter of any minister or ministers who have not signed the aforesaid "Declaration and Testimony," but who have acted with the said signers in the aforesaid unlawful organizations, the Presbyteries are directed to enroll them upon their simple expression of a desire to remain in, or to return to, as the case may be, the Presbyterian Church under the care of the General Assembly; and upon the application of any church or churches now embraced within any of these unlawful organizations, the Presbyteries are directed to receive them upon their expression of a similar desire.

2. Upon the application of any minister or ministers who signed the aforesaid "Declaration and Testimony," before, during, or since, the meeting of the last General Assembly, the Presbyteries shall require, as a condition of their enrolment, that they subscribe, upon the records of the respective Presby-

teries to which they make application, a declaration to the following effect, viz.

“I, *A. B.*, hereby declare my desire to adhere to the Presbyterian Church in the United States of America, and do now promise to render due obedience in the Lord to the authority of all its courts, embracing the Presbytery, the Synod, and the General Assembly; and, to this end, inasmuch as the last General Assembly pronounced the aforesaid ‘Declaration and Testimony’ to be ‘a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts an act of rebellion against the authority of the General Assembly’—I do hereby disclaim that I had any intention to rebel against or renounce the authority of the General Assembly in signing the ‘Declaration and Testimony,’ and I hereby withdraw all language deemed by the General Assembly offensive or disrespectful, in which its sentiments are expressed.”

In case any ruling elder who is a signer of the aforesaid “Declaration and Testimony,” shall express a desire to remain in or return to the Presbyterian Church, he shall be required to subscribe a declaration to the same effect, embracing the session as a court, upon the records of the session of the church where he may apply to be enrolled, whether or not he be an acting elder in that or any other church; and in case any ruling elder who is a signer, as aforesaid, should now belong to a church not embraced in any of the aforesaid unlawful organizations, whether an acting elder or not, he shall subscribe the same declaration upon the records of the church wherein he is enrolled, as a condition of his remaining in good and regular standing.

3. The same requirements shall be made, as last above specified, of any minister or elder who is a signer of the aforesaid “Declaration and Testimony,” now belonging to any other Presbytery or church in any other Synod than those of Kentucky and Missouri; that is to say, any such minister or ruling elder shall subscribe the declaration above recited, upon the records of the Presbytery or session, as the case may be, as a condition of his remaining in good and regular standing.

4. All the lower courts of the church, as sessions, Presbyteries, and Synods, are hereby enjoined to see that these direc-

tions of the General Assembly are faithfully observed; and if in any case or cases arising out of the conduct of the signers of the aforesaid "Declaration and Testimony," or out of the conduct of any of those, not signers, who have acted with them in organizing unlawful Presbyteries or Synods, any of the lower courts deem it their duty to institute process, they are hereby enjoined to exercise forbearance, and study the things that make for peace and harmony.

5. In case any person or persons belonging to any of the aforesaid classes, now embraced in any of the ecclesiastical organizations herein pronounced unlawful, shall not make application for membership in any of those judicatories herein pronounced lawful, or in any other judicatories under the care and recognizing the authority of the General Assembly, at or previous to the next spring stated meetings of the aforementioned lawful Presbyteries, the said Presbyteries shall thereupon drop the names of such ministers, and the said churches shall drop the names of such ruling elders from their respective rolls, as having voluntarily withdrawn from the jurisdiction of the Presbyterian Church in the United States of America under the care of the General Assembly, and they shall thenceforth be regarded as being no longer ministers in or members of the said Presbyterian Church; and in case any minister or ruling elder belonging to any other Presbytery or church now in our ecclesiastical connection, who is a signer as aforesaid, shall not subscribe the aforementioned declaration, at or previous to the next stated spring meeting of the Presbytery under whose care he is as a minister, or, if a ruling elder, under whose care his church is placed, his name shall be dropped in like manner and with like effect.

III. This General Assembly deems it proper, furthermore, to declare, authoritatively, the following principles, and to set forth the following statements, to the end that peace and harmony may be restored to the church at large under its care, and that all persons in its connection may be well and faithfully informed of their duty:

1. In the provisions hereinbefore announced, for the purpose of restoring to the church, under proper ecclesiastical relations, ministerial brethren, elders, and churches, whom we regard as having put themselves in antagonism to the just authority of the

church, and especially of the General Assembly, this supreme judicatory has endeavoured to do this in such a manner as, on the one hand, to recognize and maintain the just authority of the General Assembly, and, on the other, to extend the hand of fraternal kindness and welcome to brethren who have erred.

2. This present action severs no one from the church, but leaves the responsibility of final separation upon those who fail to give heed to the provisions now and herein made for their remaining in or return to the church of their fathers, whether they be ministers, ruling elders, churches, or any organizations claiming to be Presbyteries and Synods.

3. The plan now proposed, and recommended to this General Assembly for adoption, recognizes, on the one hand, the authority of the last General Assembly in citing the signers of the aforesaid "Declaration and Testimony" to appear before this present General Assembly, while, on the other hand, it remits their cases to the lower courts for final disposition in a way which every minister and member of the church must regard as regular, and with the simple requisition that the said signers comply with the terms above specified. This course does not even require the said signers to renounce the principles of church order which they affirm they conscientiously entertain, nor is it the wish of the General Assembly to interfere with their conscientious convictions; nor, furthermore, does this plan come in conflict with some good and wise brethren who have denied or seriously doubted, while fully adhering to the church, the competency of the last General Assembly to issue the summons to the signers of the aforesaid "Declaration and Testimony" to appear at the bar of the present General Assembly, "to answer for what they have done in this matter." This, however, is clear to the whole church: that the last and present General Assemblies stand in a very different relation to this whole matter. When the last Assembly issued its citation to these brethren, such was notoriously the condition of the lower courts, almost universally, in the Synods of Kentucky and Missouri, as subsequent events have but too well shown, that it would have been nothing less than vain trifling with sacred interests, which were greatly imperilled, for that General Assembly to have remanded the cases of these brethren to

those courts; but now, the Synods of Kentucky and Missouri, with the Presbyteries in their connection, as herein recognized, adhere to the Presbyterian Church through the General Assembly, and there is every reason to believe that the directions herein made will be faithfully executed by them.

4. This General Assembly regards the refusal of many of those cited by the last to appear before the present Assembly, as a grave violation of their duty, while, at the same time, it respects the conscientious, though, as it judges, the mistaken, conviction of duty, which has led them to decline obedience. It duly regards the declarations of some of these brethren, that, in signing the aforesaid "Declaration and Testimony," and in their declining to obey the aforesaid citation, they intend no disrespect to the General Assembly, but have taken this course because they deem the last and previous General Assemblies to have exceeded their constitutional authority. It ought, however, to be clear to these brethren, and to the whole church, that when a court of the highest grade and jurisdiction has made a decision or issued an order, it is the duty of all good and law-abiding men to yield it due respect and obedience, until it is repealed by the proper authority. This is a principle on which all good government rests, in civil as well as ecclesiastical affairs, and without its due recognition, anarchy would reign in church and state. In the present case, according to the principles of our system, no lower court or body of men is competent to set aside the acts of the General Assembly, for it is a court of last resort. If men, from conscientious scruples or otherwise, cannot abide its deliberate, well-considered, and solemn decisions, instead of persisting, during a series of years, in open defiance of its authority, they should, as Christian men and in the exercise of their Christian liberty, quietly withdraw from the church. From the present condition of things, however, this General Assembly is not disposed to take any further notice of the offence of the signers of the aforesaid "Declaration and Testimony," or of their refusal to obey the aforesaid citation of the last Assembly, than is provided for in the plan herein set forth for the restoration of peace and harmony and the return of these brethren to their proper relations in the church.

5. In regard to the two brethren who have obeyed the citation aforesaid—the Rev. J. A. Quarles, who signed the aforesaid “Declaration and Testimony” before the last General Assembly met, and the Rev. William C. Handy, who has signed it since, and who appears before the present General Assembly in obedience to a supposed “order of the Synod of Baltimore”—this General Assembly expresses its gratification at their manifest spirit of obedience, and feels called upon to take no further order in their respective cases than to enjoin them to repair to their respective Presbyteries and comply with the requisitions hereinbefore set forth, Mr. Quarles to appear before the nearest Presbytery which adheres to the General Assembly.

Finally. Your Committee have been animated, in the measures proposed in this report, simply by the desire to maintain the authority and restore peace and harmony to the church, and they are fully convinced that the same desire pervades the bosom of every member of this General Assembly. They only therefore, in addition, recommend the following resolution, as in their judgment conducive to this end, viz.

Resolved, That upon a motion to adopt this report, if such shall be made, the persons claiming seats upon the floor of this General Assembly, and those cited to appear here by the last General Assembly, shall be heard in discussion upon any part of this report.

All of which is respectfully submitted.

R. L. STANTON, *Chairman,*
 WILLIS LORD,
 W. P. BREED,
 A. T. RANKIN,
 JOHN T. DUFFIELD,
 JAMES I. BROWNSON,
 SAMUEL GALLOWAY,
 D. L. COLLIER,
 T. NEWTON WILLSON,
 W. S. GILMAN, JR.

On the motion to adopt the foregoing report, a protracted debate ensued. The leading speakers on the side of the dissentients from the acts of the Assembly of 1866, were Rev.

J. A. Quarles, Rev. Dr. Brookes, Rev. R. L. Breck, and Rev. Dr. Yantis; and on the side of the Assembly, Dr. R. J. Breckinridge, Prof. James Matthews, and Rev. S. J. Niccolls. These speeches were characterized by ability, research, courtesy, and a fraternal spirit. The report was ultimately adopted by a vote of ayes 261, nays 4. Excused from voting, 1. We do not dwell further on this subject, because the ground gone over was necessarily the same as that so strenuously contested in the last Assembly. The report was a compromise. It was to be taken as a whole, or not at all. Viewed in this light, it will, we doubt not, be regarded as eminently wise and conciliatory. It was evidently designed to heal the breach produced by the action of the last Assembly, and to render it consistent with the honour and conscientious convictions of those who dissented from that action to retain their connection with the church. In the first place, it requires the renunciation of no constitutional right. All concerned are allowed the right of protest and dissent. The signers of the Declaration and Testimony are not required to withdraw their names from that document, or to repudiate any principle which it contains. The report respects the conscientious convictions of all affected by its action. In the second place, it does not require to approve of the past acts of the Assembly. It calls for no assent to the wisdom, correctness, or constitutionality of any of those "deliverances" from 1861 downward, which have been the subject of so much discussion. And thirdly, it does not call for the recognition of the binding force of unconstitutional enactments. The principle that an unconstitutional law is no law, the Assembly neither itself denies, nor calls upon any man under its jurisdiction to deny. All that the report demands is, first, that the judicial decisions of the court of last resort, whether wise or unwise, constitutional or unconstitutional, must be submitted to. This is what is required of necessity in all well-organized societies. The decisions of the Supreme Court of the United States are final in all cases in which it adjudicates. No man is required to regard its decisions as wise, right, or according to law; but they must be submitted to. Such decisions do not bind other coördinate branches of the government in their future action, nor the court itself in deciding other cases of the like kind.

When that court decided in favour of the constitutionality of a national bank, and of internal improvements conducted by the general government within the limits of the States, no man was required to agree with the learned judges. Opposition to the bank continued, and it was finally overthrown. And when the same court decided that slavery was not an institution depending on the *lex loci*, and that therefore the Missouri compromise was unconstitutional, a decision which shocked the common sense and revolted the conscience of the whole north, no one resisted the judgment of the court, or refused to recognize Dred Scott, whose status was involved in the decision, as a slave. So these brethren are not required to approve of the acts of the Assembly of 1866, or to regard the assumption of jurisdiction which they involved, as constitutional. All that the report demands is, first, that these judicial acts, of dissolving and recognizing certain church courts, and citing certain individuals, be in those cases submitted to. Any one may oppose the passing of any similar act in the future, and do all he can to bring his brethren to agree with him in his construction of the constitution. But the decision of the highest court is of necessity final, in the particular case. These brethren say that the act of the Assembly declaring a Presbytery or Synod *ipso facto* dissolved, should such body admit any of the signers of the Declaration and Testimony to sit as members, is unconstitutional. They have a perfect right to their opinion. But if the Assembly so enact, there is no help for it. A man might believe the act of Congress creating a national bank unconstitutional, and therefore that the bank had no legal existence, and could not collect its debts. On this conviction he might refuse to pay his note to the bank. The case would then go to the courts, and if the Supreme Court decided that the bank could legally sue and be sued, there would be an end of that case. Any other man, or the same man, might try the experiment over again in hope that the court would reverse its decision; but until it is reversed, the decision, whether right or wrong, must stand. Submission involves no acknowledgment of legitimate authority, and therefore may be rendered with a good conscience.

And secondly, the report requires that disrespect to the Assembly and a schismatical intention should be disavowed by

the signers of the Declaration and Testimony. As they disclaim any intention to be disrespectful or to promote schism, there can be no difficulty so far as this requirement is concerned.

The adoption of this report throws the responsibility of preserving the unity and peace of the church on the dissentients. According to the universally recognized doctrine of schism, no man is justified in renouncing connection with a church to which he has avowed allegiance, unless he is required to profess what he does not believe; or to do what his conscience, as guided by the word of God, forbids. As neither of these requisitions are made of those who are concerned, in this report, we cannot see how they can escape the guilt of schism, should they renounce their allegiance to the church of their fathers. Should a transient majority of a church even apostatize from the truth or order of the gospel, that would be no excuse for the faithful to abandon it, unless they themselves were required to join in the apostacy. What would become of our country if every county should renounce its allegiance to the State, or every State to the Union, every time an unjust or unconstitutional law was passed. We would soon become a Mexico among the nations were this principle acted upon; and our church will become an ecclesiastical Mexico, if such anarchical principles control the action of its members.

Reunion.

Dr. Bred presented the report of the majority of the Committee, which is as follows:

The majority of the Committee to whom was referred the Report of the Committee on Reunion with the other branch of the church, would respectfully recommend to the General Assembly the following resolutions:

1. *Resolved*, That this Assembly has listened with grateful and profound satisfaction to the report of the Committee on Church Reunion, and recognizes in the unanimity of the Joint Committee the finger of God as pointing toward an early and cordial reunion of the two sister churches now so long separated.

2. *Resolved*, That said Committee be continued and directed

to coöperate with any similar Committee of the other branch in furtherance of this object, and to report thereon to the next General Assembly.

3. *Resolved*, That the Committee be empowered to fill all vacancies that may occur in their body during the coming year, whether by resignation, protracted sickness, or by death.

4. *Resolved*, That the necessary expenses incurred by this Committee in the discharge of the duties assigned them be paid from the profits on the sale of books by the Board of Publication.

5. *Resolved*, That the Report of the Committee be published in the Appendix to the Minutes, and in our religious newspapers, and commended to the careful consideration of our whole church, and that the Committee be directed to report to the next General Assembly any modification of the terms of reunion specified therein, which may appear desirable to the Joint Committee, in view of any further light that may have been received during the year.

6. *Resolved*, That the Hon. Daniel Haines, and the Hon. Henry W. Green, LL.D., of New Jersey, Daniel Lord, LL.D., and Theodore Dwight, LL.D., of New York, and the Hon. William Strong and the Hon. George Sharswood, LL.D., of Pennsylvania, be appointed a Committee to investigate all questions of property and of vested rights as they may stand related to the matter of reunion; and that this Committee be requested to report to the Joint Committee as early as January 1, 1868; and that our share of the necessary expenses incurred by this Committee be also paid by our Board of Publication from the profits on its book-sales.

Resolved, That the Joint Committee be requested to consider, and report to the next General Assembly, any specific amendments to our church constitution, which may be required in the government of a body so large as that of the re-united church.

W. P. BREED,
GEORGE MARSHALL,
C. D. MCKEE,
A. T. RANKIN.

The resolution referring to a change in the constitution was stricken out.

Dr. Smith then read the following report:

The minority of the Committee to whom was referred the Report of the Committee appointed by the last General Assembly, to confer with a similar Committee of the other branch of the Presbyterian Church, on the subject of an organization between the two bodies, beg leave to report that they have heard, with great pleasure and gratitude to God, of the delightful spirit of harmony which pervaded the deliberations of the Joint Committee, and the gratifying degree of unanimity with which their conclusions were reached, and cannot but hail these auspicious occurrences as the harbingers of that ultimate union between the two bodies, which we all so earnestly desire. The time, we trust, may speedily come, when all branches of the Presbyterian Church in this land, holding the same standards, having the same ancestry, the same traditions, and the same glorious history, will be one in fact and in form, as well as in faith; and the action proposed here to be taken is not designed to prevent or hinder, but to hasten, in proper time, such a consummation.

The subject is one of great difficulty and delicacy. The almost uniform failure of all similar attempts at organization, the frequent exasperations and widening of the breach between the bodies attempted to be united, and the multiplication of the strifes and divisions among them, which have resulted from the best intentioned efforts at union when prematurely urged, warn us of the necessity of moving cautiously, and pondering every step. The reasons which should always inspire such caution, operate with peculiar force in the case before us. The generation which witnessed the disruption, and the men who were the chief actors in it, on both sides, are still among us. The feelings excited by it have not yet passed away.

The traditions of it are still fresh, and many, it is to be supposed, on both sides, still retain the convictions then avowed, and hold fast to the positions then assumed. Under such circumstances, the great danger is, lest by precipitate or unguarded action we kindle the embers of the old strife into a flame throughout our churches and Presbyteries, and so prejudice and procrastinate the result desired. Just emerging from

one sea of troubles, we ought surely to hesitate, lest we plunge into another.

In order that the union between the two bodies, when formed, may be real and permanent, there must be a thorough understanding and hearty agreement between them, as to the chief issues on which they are divided. Nothing should be left ambiguous or indeterminate, to become the occasion of future misunderstanding and strife. It has seemed to the minority of your Committee that the basis of union, as found in the report before us, is not sufficiently detailed and explicit, and they are unwilling that it should go down to the churches, with the implied sanction of this Assembly, to which all look for guidance and instruction as over them in the Lord. The basis of union is reported to you expressly and formally for your action upon it, and it is the prerogative, as it seems to us, the imperative duty of this body, the highest court of the church, to express its judgment clearly and unequivocally, for the guidance of the Committee, and of the church at large, in their future deliberations.

With these views, the minority of your Committee, with great reluctance, but under the stress of convictions they dare not resist, have felt constrained to differ with the majority upon a single point—that of instructing the Committee appointed by the last Assembly and to be continued by the action of this. They heartily concur with the majority in their entire report, and adopt it as their own, and propose to add to it the following instructions to the Committee of Fifteen:

1. That they endeavour, if practicable, to secure a more clear and definite statement of the doctrinal basis. It is well known that the two parties differed in their interpretation of our doctrinal standards upon points which both considered vital, while both professed to receive them as containing “the system of doctrine taught in the Holy Scriptures.” There is nothing in the basis as proposed in the first article to show in what sense, or in the sense of which party, or in what higher sense, which is supposed to harmonize both, our standards are to be interpreted. What is their true historical sense, is the very question to be settled. Both parties disclaim all the

extremes from which they are formally distinguished: if accepted by the two bodies in the same sense, then either can define that sense for the other, and there can be no possible difficulty in the way of agreement upon a clear and definite statement as to the main points at issue, particularly the great decisive doctrines of imputation, and the atonement as to its nature and extent.

2. As on the basis proposed, committee-men, *i. e.*, unordained men, are allowed to sit in all church courts except the General Assembly, the Committee are further instructed to secure, if possible, such an amendment or modification of the second article as will insure the speedy and thorough presbyterial organization of all the churches, and the admission of none but ordained ministers or elders to a seat in any church court.

3. The Committee are still further instructed to obtain, if possible, a distinct and formal recognition of the right and obligation of every Presbytery to be satisfied as to the soundness of every minister it receives. With these instructions the minority concur in the recommendation, that the Committee of Fifteen be continued as provided for in the report of the majority.

JOSEPH T. SMITH,

E. ANSON MORE.

The report of Dr. Smith was finally laid on the table by a vote of *ayes*, 152; *nays*, 64. On motion of Dr. J. I. Brownson, an additional resolution was unanimously adopted, in the following words:

Resolved, That in submitting the Report of the Committee on Reunion to the consideration of the churches and Presbyteries, the Assembly is not called upon at this time to express either approbation or disapprobation of the terms of reunion presented by the Committee in its details, but only to afford the church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the Committee may have the benefit of any suggestions which may be offered, before making a final report for the action of the next Assembly.

On motion of Rev. P. D. Young, the Moderator was requested to appoint a member of the Reunion Committee of Fifteen to fill the virtual vacancy occasioned by the illness of the Rev.

John M. Krebs, D. D. In accordance with this request, the Moderator appointed the Rev. J. E. Rockwell, D. D., of the Synod of New York.

The vote in favour of laying Dr. Smith's resolution on the table is not to be taken as indicating the opinion of the Assembly as to the programme of the Committee. Many voted for that motion, not because they disapproved of Dr. Smith's report, but because they thought this Assembly was not called upon to do anything more than to send out the report of the joint committee for the consideration of the churches. The unanimous adoption of Dr. Brownson's resolution shows that the Old-school General Assembly was not prepared for the surrender at discretion which the report of the joint committee calls upon it to make. General Lee, at Appomatox Court House, might as reasonably have called on General Grant to lay down his arms, and concede everything to the Southern secessionists for which we had been so earnestly contending. The surrender, at any rate, has not yet, we are thankful to say, been effected, and we greatly mistake the character of Presbyterians if the plan of the joint committee, when it comes to be understood, be not nearly unanimously rejected by our branch of the church. We speak only of the programme of the Committee. The question of reunion, in proper terms, is a different matter.

The Rev. Dr. Smith, in advocating the adoption of his report, avowed himself in favour of union with our New-school brethren and with other branches of the Presbyterian Church, but was anxious that such union be on principles consistent with our doctrines and obligations, and on conditions, which would produce harmony and efficiency. Of the plan of the Committee, he affirmed that "this basis of union surrenders every principle for which we and our fathers have been contending these last thirty years." To prove this, he reviewed the several articles of the proposed plan. First, as to the doctrinal basis, he showed that it leaves the matter just as it was. The New-school before the disruption professed to adopt the system of doctrines contained in our Confession of Faith; and they are willing to make the same profession now. But it is to be adopted in the "sense in which it is accepted by the two

bodies." But all the world knows that it was accepted by the New-school on the "broad church" principle, which allowed of what the Old-school conscientiously believed was the rejection of that system. Then, secondly, as to the admission of churches not presbyterially organized, the plan provides that such churches may be represented in all our courts except the General Assembly. As to the latter, it proposes "that only such persons shall be chosen commissioners as are eligible according to the constitution of the church." That is, it is proposed that the constitution shall be violated in all our courts except the highest. Honest men, who have vowed to sustain that constitution, are asked to assent to its violation. This, to say the least, is a most extraordinary proposition. Well might Dr. Smith say, "Never, never, will the Old-school Presbyterian Church give their consent to abjure all its convictions, thus to roll back the whole tide of its history, thus to renounce everything which had distinguished it as a religious body."

Another article provides for the appointment of a committee of seven by each body to revise the catalogue of the books published by the two churches, and no book is to be retained on the catalogue of publications to be issued by the united church, which is not approved by at least five members of each committee. Our Board of Publication have a thousand books on their catalogue; the New-school Committee have thirty on theirs. We are asked to agree that they should revise our list, and strike out every book which five of their committee may object to. Dr. Smith regards this as saying, "Brethren, whatever is not acceptable to you; whatever is not in accordance with the New-school theology, cast away."

Another article provides that the theological seminaries belonging to the Old-school shall be allowed to put themselves under the care of the Synods; and those belonging to the New-school, may, should they prefer it, remain close corporations. We invite them to take part in the control of our institutions for theological training, and consent that we shall have no control over theirs.

Once more, the proposed programme declares that "all ministers and churches in the two bodies shall be admitted to the same standing in the united body which they hold in their

respective bodies up to the consummation of the union. This Dr. Smith argued, does away with the constitutional and natural right of the Presbyteries to judge of the qualifications of their own members. Every Old-school Presbytery will be bound to receive without questioning any minister of any New School Presbytery, who may present himself with clean papers.

The Rev. Dr. R. J. Breckinridge, as might be expected from his antecedents, was opposed to this whole scheme of reunion. He said he did not intend to argue the case. In his view any such union was impossible. We cannot absorb a church as a whole. The only method of union between the two bodies was that its members individually should come in through the Presbyteries, as all the rest of us had come. He insisted also, that such an union as that proposed would work the forfeiture of all our endowments.

The Hon. S. Galloway, a member of the joint committee, spoke earnestly in favour of the plan. He urged the obvious practical advantages of reunion, and made very light of the objections which had been urged against it. The New-school, he maintained, were as orthodox as the Old-school, at least in Ohio; and as to the admission of Congregationalists into our church courts, that he regarded as a trifle.

The Rev. Mr. Marshall avowed himself opposed to the programme of the joint committee, but regarded all discussion of its merits as premature. It was not yet before the house. It is here only to be published to the churches. In the next Assembly the plan would come up on its merits.

Mr. H. K. Clarke, who also was a member of the joint committee, made a long and forcible speech against the proposed plan. He said the Committee had transcended its powers. It was appointed to ascertain whether a union with the New-school could be effected on the basis of agreement "in doctrine, polity, and order." Instead of this, the Committee propose a new basis, which provides for diversity in doctrine and order. The Old-school Committee did all they could to induce the Committee of the New-school to agree to the basis which they proposed, which intended to provide for agreement in doctrine and order. Every effort to that end was opposed, and what he regarded as the broad-church principle was insisted upon, and

finally conceded. Our Committee urged that the Confession should be adopted in its "obvious, fair, historical sense." They insisted that it should be adopted "in the sense in which it was received in both churches." It is however notorious that the one church has been strict in its construction of the Confession of Faith, and the other satisfied with its being adopted as to substance of doctrine. The result of the whole discussion in the joint committee, according to Mr. Clarke, was the adoption of the broad-church principle.

Another proposition from the Old-school Committee was, that no church, not presbyterially organized, should be represented in our church courts. This, although admitted to be just and reasonable, was, on the grounds of expediency, stricken out. Mr. Clarke also dwelt on the unfairness of the article relating to the Board of Publication, and showed that it allowed any three men on the New-school Committee to strike from the list any book they pleased. The same inequality characterizes the proposed plan as it regards our seminaries. Our Committee proposed that seminaries which are close corporations should be *requested* to place themselves under ecclesiastical control. Even this was denied; and it is simply said, they shall have the privilege of so doing. Mr. Clarke expressed his firm conviction that if this plan were adopted it would lead to a division of the church, and increased contention instead of harmony.

Dr. Gurley, the Moderator, was requested to explain the action of the joint committee as to the points to which Mr. Clarke had referred. As to the doctrinal basis, he said that between the extremes of Antinomianism and Fatalism on the one hand, and Arminianism and Pelagianism on the other, there is a system of doctrine known as Calvinism, and on that system the plan proposes that the two churches should unite. Anything more definite than this, he said, was unattainable and undesirable. As to the representation of Congregational churches in our courts, he admitted it to be irregular, but regarded it as only a temporary arrangement to be tolerated in order to secure a great good. In reference to the Board of Publication, he said the great mass of our books were as acceptable to our New-school brethren as ourselves. He did not believe that one in a hundred would be stricken out. As

to the seminaries, their hands were tied; all they could do was to intimate a preference for ecclesiastical control. "On the subject of presbyterial examinations," he said, "we had a long conference. Many of the New-school Committee (Dr. Adams among others) acknowledged that this right is among the inherent and inalienable rights of Presbytery. The only question is as to the *expediency* of exercising it. And so we leave the matter with the Presbyteries. I have never felt that it was wise to enjoin this rule upon Presbyteries. In our Presbytery we examine simply because the rule requires it, and the matter is pretty much one of form. It seems to me the wisest and best basis is to leave the matter with Presbyteries, and let them examine, if they please—and that is just where it is left in these terms of union. It was the usage to receive brethren with clean papers, and we now propose to return to the old usage, unless convictions of duty prevent.

"The Committee is not authorized to propose changes in the Constitution. If we are coming together, the changes can be made by the united church. Some change in the basis of representation in the Assembly will be necessary—and this, I think, will ultimately be made."

It will be observed that Dr. Gurley did not advert to any one of the great principles involved in this question. What he said, however, virtually terminated the debate, and Dr. Smith's report was laid on the table by the vote above stated.

The importance of the question submitted to the churches by the action of the last Assembly cannot be overestimated. It concerns our very existence. Not the existence of a Presbyterian church, but the existence of a church professing and acting upon the principles which have always distinguished us as an ecclesiastical body. We are called upon to renounce that in which our special identity consists. It is not a mere change of name. The term "Old-school" is not simply to be dropped before the word Presbyterian in our designation; but the historical reality known and revered as the Old School Presbyterian Church will cease to exist. Another body with different principles, as well as with a different name, will take its place. With the opponents of the proposed union it is therefore a matter of conscience. With its advocates it cannot be a matter

of conscience. It is a matter of expediency, or at most of sentiment.

With regard to the great body of those who advocate the reunion of the two great branches of the Presbyterian Church in this country, the obviously controlling consideration is the advantages to be expected from the union. These are great. They are patent. They affect pressing interests in the pecuniary or business operations of the church. Weak congregations would be able to combine. Energies worse than wasted in mutual opposition might be directed to common ends. Instead of presenting a divided front to others, and, in our view, more or less erroneous bodies, we should form an unbroken phalanx. The strength of the united body for good would be far greater than of either portion separately, or even of the whole as it now is. A great weight would be lifted from our public, and especially from our giving men. The number of shoulders added to the wheels of our system would cause them to revolve easily and rapidly. We should indeed be, in the eyes of the world, glorious as an army with banners. These considerations have deservedly great weight. They ought to produce an effect. They are specially operative in the minds of our laymen, who cannot be expected to take into view the doctrinal and ecclesiastical principles involved in the question. They say, "The clergy made the quarrel. We have nothing to do with it. If they are ready to stop fighting, so much the better. We are for peace and coöperation."

Others are influenced by principles true in themselves, but which are not applicable to the question which we are called upon to decide. They insist that the visible church ought to be one organization, that the seamless robe of Christ ought not to be rent; that sects are a great evil and a great wrong. All this may be readily admitted. The division of the inhabitants of the earth into different and conflicting nationalities is a great evil. It would be far better, if all men would dwell together as one family, under one father God, obeying his laws and promoting each other's interests. But how worse than Utopian would be any practical attempt to carry this scheme into operation. Fourierism is beautiful as a social theory; but what is it in its application in the actual state of the world? If all Christians

were really one—one in faith, one in their intelligent knowledge of the Scriptures, one in spirit, then they might be, and should be, externally one. But if in order to external union, we must renounce the truth; cease to profess it, not only individually, but collectively; then we sacrifice the substance for the shadow; the reality for the semblance; a living man for a wooden image. We violate conscience for expediency. We serve man rather than God. This is a question not as to what would be right in an ideal state of the church, but as to what is right in the actual condition of things; some men acting on one set of principles and another upon the opposite; one believing that the church should be ruled by bishops, others that prelates are usurpers of an unscriptural authority, and that God has committed the government of his church to presbyters; and others again, that all power is of divine right in the brotherhood. It is plainly impossible that republicans and monarchists can live and act harmoniously together. It is far better in the state that those who agree should act together, and live peaceably with others. So it is plainly impossible that Papists and Protestants, Prelatists and Independents, should form one harmonious ecclesiastical organization. If Old and New-school Presbyterian bodies agree, they should be united, but if they differ in what both conscientiously believe and feel bound to carry out into practice, then they must either sacrifice their consciences, or remain asunder.

There is another false stand-point taken by the advocates of this union. They contemplate the matter as though there were no distinct Christian churches with their peculiar creeds and constitutional rules. They speak as though they were dealing with the subject *in thesi*; and discussing the question, On what principles should the disciples of Christ be externally organized? Should it be on a broad doctrinal platform, such, as the Apostles' Creed, which would allow all Christians to be merged in one ecclesiastical organization. This broadest of broad church principle is openly advocated even by some Old-school men. They would have the absolutely essential doctrines of Christianity, and nothing more, made the doctrinal basis of church-union.

Now, admitting that this would be scriptural and wise, it is

not the question we have to deal with. We are not called upon to decide what would have been the wisest course for the church in the first centuries. We may admit that it was narrow-minded bigotry to frame a stricter creed than that of the apostles—that the determinations of the Councils of Nice, Chalcedon, and Constantinople, were unnecessary theological niceties. Few indeed will be latitudinarian enough to take this ground, or will undertake to censure the church for repudiating the followers of Pelagius, who could with good conscience repeat the Creed, the Lord's prayer, and the Ten Commandments. But admitting that the church has ever been wrong in resisting heresy, still it is not now the question what would have been right centuries ago, but what is right under the existing state of things. How are churches professing distinct and opposite systems of doctrine and order to come together in one ecclesiastical organization? The only honest answer to this question is, Let them alter their creeds—let them strike from their confessions everything distinctive, retaining only what is common to all Christians, or at least to all Protestants. There would be honesty and fair dealing in this. But this is not what the advocates of union have ventured to propose. What is practically advocated is, that men believing one creed should profess another; or that those who do not adopt a certain system, should avow before God and man that they do adopt it. We have a distinctive system of doctrine presented in our standards, the proposal is that we should agree that all who adopt the Apostles' Creed should be allowed to say that they adopt the system of doctrine contained in the Westminster Confession. Others do not go quite so far. They, however, insist that men should be allowed to say they adopt our system, who notoriously do not adopt it. It is not a new creed, but a latitudinarian principle of subscription which is now urged upon us. It is a revival of the doctrine of the famous Oxford Tract, No. 90, which asserted the propriety of signing a creed in a “non-natural sense.”

We would not knowingly or willingly do injustice to any of our brethren. But this is actually the doctrine advocated in some of our public papers, Old-school as well as New-school; and what is more to the point, this is the very principle which

constitutes the sum and substance of the Plan of Union proposed in the report of the Joint Committee of Fifteen. We are well aware that it is not so understood by many who signed that report; nor by many who advocate its adoption. Nevertheless it is its true import and spirit, and this we will endeavour as briefly as possible to demonstrate.

Every minister at his ordination is required to declare that he adopts the Westminster Confession and Catechism, as containing the system of doctrine taught in the sacred Scriptures. There are three ways in which these words have been, and still are, interpreted. First, some understand them to mean that every proposition contained in the Confession of Faith is included in the profession made at ordination. Secondly; others say that they mean just what the words import. What is adopted is the "system of doctrine." The system of the Reformed churches is a known and admitted scheme of doctrine, and that scheme, nothing more or less, we profess to adopt. The third view of the subject is, that by the system of doctrine contained in the Confession is meant the essential doctrines of Christianity and nothing more.

As to the first of these interpretations it is enough to say, 1. That it is not the meaning of the words. There are many propositions contained in the Westminster Confession which do not belong to the integrity of the Augustinian, or Reformed system. A man may be a true Augustinian or Calvinist, and not believe that the Pope is the Antichrist predicted by St. Paul; or that the 18th chapter of Leviticus is still binding. 2. Such a rule of interpretation can never be practically carried out, without dividing the church into innumerable fragments. It is impossible that a body of several thousand ministers and elders should think alike on all the topics embraced in such an extended and minute formula of belief. 3. Such has never been the rule adopted in our church. Individuals have held it, but the church as a body never has. No prosecution for doctrinal error has ever been attempted or sanctioned, except for errors which were regarded as involving the rejection, not of explanations of doctrines, but of the doctrines themselves. For example, our Confession teaches the doctrine of original sin. That doctrine is essential to the Reformed or Calvinistic

system. Any man who denies that doctrine, thereby rejects the system taught in our Confession, and cannot with a good conscience say that he adopts it. Original sin, however, is one thing; the way in which it is accounted for, is another. The doctrine is, that such is the relation between Adam and his posterity, that all mankind, descending from him by ordinary generation, are born in a state of sin and condemnation. Any man who admits this, holds the doctrine. But there are at least three ways of accounting for this fact. The scriptural explanation as given in our standards is, that the "covenant being made with Adam not only for himself, but also for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression." The fact that mankind fell into that estate of sin and misery in which they are born, is accounted for in the principle of representation. Adam was constituted our head and representative, so that his sin is the judicial ground of our condemnation and of the consequent loss of the Divine image, and of the state of spiritual death in which all men come into the world. This, as it is the scriptural, so it is the church view of the subject. It is the view held in the Latin and Lutheran, as well as in the Reformed Church, and therefore belongs to the church catholic. Still it is not essential to the doctrine. Realists admit the doctrine, but unsatisfied with the principle of representative responsibility, assume that humanity as a generic life acted and sinned in Adam, and, therefore, that his sin is the act, with its demerit and consequences, of every man in whom that generic life is individualized. Others, accepting neither of these solutions, assert that the fact of original sin (*i. e.*, the sinfulness and condemnation of man at birth) is to be accounted for in the general law of propagation. Like begets like. Adam became sinful, and hence all his posterity are born in a state of sin, or with a sinful nature. Although these views are not equally scriptural, or equally in harmony with our Confession, nevertheless they leave the doctrine intact, and do not work a rejection of the system of which it is an essential part.

So also of the doctrine of inability. That man is by the fall rendered utterly indisposed, opposite, and disabled to all spiritual good, is a doctrine of the Confession as well as of

Scripture. And it is essential to the system of doctrine embraced by all the Reformed church. Whether men have plenary power to regenerate themselves; or can coöperate in the work of their regeneration; or can effectually resist the converting grace of God, are questions which have separated Pelagians, the later Romanists, Semi-Pelagians, Lutherans, and Arminians, from Augustinians or Calvinists. The denial of the inability of fallen man, therefore, of necessity works the rejection of Calvinism. But if the fact be admitted, it is not essential whether the inability be called natural or moral; whether it be attributed solely to the perverseness of the will, or to the blindness of the understanding. These points of difference are not unimportant; but they do not affect the essence of the doctrine.

Our Confession teaches that God foreordains whatever comes to pass; that he executes his decrees in the works of creation and providence; that his providential government is holy, wise, and powerful, controlling all his creatures and all their actions; that from the fallen mass of men, he has from all eternity, of his mere good pleasure, elected some to everlasting life; that by the incarnation and mediatorial work of his eternal Son, our Lord Jesus Christ, and by the effectual working of his Spirit, he has rendered the salvation of his people absolutely certain; that the reason why some are saved and others not, is not the foresight of their faith and repentance, but solely because he has elected some and not others, and that in execution of his purpose, in his own good time, he sends them the Holy Spirit, who so operates on them as to render their repentance, faith, and holy living absolutely certain. Now it is plain that men may differ as to the mode of God's providential government, or the operations of his grace, and retain the facts which constitute the essence of this doctrinal scheme. But if any one teaches that God cannot effectually control the acts of free agents without destroying their liberty; that he cannot render the repentance or faith of any man certain; that he does all he can to convert every man, it would be an insult to reason and conscience, to say that he held the system of doctrine which embraces the facts and principles above stated.

The same strain of remark might be made in reference to the

other great doctrines which constitute the Augustinian system. Enough, however, has been said to illustrate the principle of interpretation for which Old-school men contend. We do not expect that our ministers should adopt every proposition contained in our standards. This they are not required to do. But they are required to adopt the system; and that system consists of certain doctrines, no one of which can be omitted without destroying its identity. Those doctrines are, the plenary inspiration of the Scriptures of the Old and New Testament, and the consequent infallibility of all their teachings;—the doctrine of the Trinity, that there is one God subsisting in three persons, the Father, Son, and Spirit, the same in substance and equal in power and glory; the doctrine of decrees and predestination as above stated; the doctrine of creation, viz., that the universe and all that it contains is not eternal, is not a necessary product of the life of God, is not an emanation from the divine substance, but owes its existence as to substance and form solely to his will;—and in reference to man that he was created in the image of God, in knowledge, righteousness, and holiness, and not *in puris naturalibus*, without any moral character;—the doctrine of providence, or that God effectually governs all his creatures and all their actions, so that nothing comes to pass which is not in accordance with his infinitely wise, holy, and benevolent purposes;—the doctrine of the covenants; the first, or covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience; and the second, or covenant of grace, wherein God freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all who are ordained unto life, his Holy Spirit, to make them willing and able to believe;—the doctrine concerning Christ our Mediator, ordained of God to be our prophet, priest, and king, the head and Saviour of his church, the heir of all things, and judge of the world, unto whom he did, from eternity give a people to be his seed, to be by him in time redeemed, called, justified, sanctified, and glorified, and that the eternal Son of God, of one substance with the Father, took upon him man's nature, so that two whole, perfect, and distinct natures, the

Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion; that this Lord Jesus Christ, by his perfect obedience and sacrifice of himself, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given to him;—the doctrine of free will, viz., that man was created not only a free agent, but with full ability to choose good or evil, and by that choice determine his future character and destiny; that by the fall he has lost this ability to spiritual good; that in conversion God by his Spirit enables the sinner freely to repent and believe;—the doctrine of effectual calling, or regeneration, that those, and those only whom God has predestinated unto life, he effectually calls by his word and Spirit from a state of spiritual death to a state of spiritual life, renewing their wills, and by his almighty power determining their wills, thus effectually drawing them to Christ; yet so that they come most freely;—and that this effectual calling is of God's free and special grace alone, not from any thing foreseen in man;—the doctrine of justification, that it is a free act, or act of grace on the part of God; that it does not consist in any subjective change of state, nor simply in pardon, but includes a declaring and accepting the sinner as righteous; that it is founded not on anything wrought in us or done by us; not on faith or evangelical obedience, but simply on what Christ has done for us, *i. e.*, in his obedience and sufferings unto death; this righteousness of Christ being a proper, real, and full satisfaction to the justice of God, his exact justice and rich grace are glorified in the justification of sinners;—the doctrine of adoption, that those who are justified are received into the family of God, and made partakers of the spirit and privileges of his children;—the doctrine of sanctification, that those once regenerated by the Spirit of God are, by his power and indwelling, in the use of the appointed means of grace, rendered more and more holy, which work, although always imperfect in this life, is perfected at death;—the doctrine of saving faith, that it is the gift of God, and work of the Holy Spirit, by which the Christian receives as true, on the authority of God, whatever is revealed in his word, the special

acts of which faith are the receiving and resting upon Christ alone for justification, sanctification, and eternal life;—the doctrine of repentance, that the sinner out of the sight and sense, not only of the danger, but the odiousness of sin, and apprehension of the mercy of God in Christ, does with grief and hatred of his own sins, turn from them unto God, with full purpose and endeavour after new obedience;—the doctrine of good works, that they are such only as God has commanded; that they are the fruits of faith; such works, although not necessary as the ground of our justification, are indispensable, in the case of adults, as the uniform products of the indwelling of the Holy Spirit in the hearts of believers;—the doctrine of the perseverance of the saints, that those once effectually called and sanctified by the Spirit, can never totally or finally fall from a state of grace, because the decree of election is immutable, because Christ's merit is infinite, and his intercession constant; because the Spirit abides with the people of God; and because the covenant of grace secures the salvation of all who believe;—the doctrine of assurance; that the assurance of salvation is desirable, possible, and obligatory, but is not of the essence of faith;—the doctrine of the law, that it is a revelation of the will of God, and a perfect rule of righteousness; that it is perpetually obligatory on justified persons as well as others, although believers are not under it as a covenant of works;—the doctrine of Christian liberty, that it includes freedom from the guilt of sin, the condemnation of the law, from a legal spirit, from the bondage of Satan and dominion of sin, from the world and ultimately from all evil, together with free access to God as his children. Since the advent of Christ, his people are freed also from the yoke of the ceremonial law. God alone is the Lord of the conscience, which he has set free from the doctrines and commandments of men, which are in anything contrary to his word, or beside it, in matters of faith or worship;—the doctrines concerning worship and the Sabbath, concerning vows and oaths, of the civil magistrate, of marriage, contain nothing peculiar to our system, or which is matter of controversy among Presbyterians. The same is true as to what the Confession teaches concerning the church, of the communion of saints, of the sacraments, and of the future state,

and of the resurrection of the dead, and of the final judgment.

That such is the system of doctrine of the Reformed church is a matter of history. It is the system which, as the granite formation of the earth, underlies and sustains the whole scheme of truth as revealed in the Scriptures, and without which all the rest is as drifting sand. It has been from the beginning the life and soul of the church, taught explicitly by our Lord himself, and more fully by his inspired servants, and always professed by a cloud of witnesses in the church. It has moreover ever been the esoteric faith of true believers, adopted in their prayers and hymns, even when rejected from their creeds. It is this system which the Presbyterian Church is pledged to profess, to defend, and to teach; and it is a breach of faith to God and man if she fails to require a profession of this system by all those whom she receives or ordains as teachers and guides of her people. It is for the adoption of the Confession of Faith in this sense that the Old-school have always contended as a matter of conscience.

There has, however, always been a party in the church which adopted the third method of understanding the words "system of doctrine," in the ordination service, viz., that they mean nothing more than the essential doctrines of religion or of Christianity.

That such a party has existed is plain, 1. Because in our original Synod, President Dickinson and several other members openly took this ground. President Dickinson was opposed to all human creeds; he resisted the adoption of the Westminster Confession, and he succeeded in having it adopted with the ambiguous words, "as to all the essential principles of religion." This may mean the essential principles of Christianity, or the essential principles of the peculiar system taught in the Confession. 2. This mode of adopting the Confession gave rise to immediate and general complaint. 3. When President Davies was in England, the latitudinarian Presbyterians and other dissenters from the established church, from whom he expected encouragement and aid in his mission, objected that our Synod had adopted the Westminster Confession in its strict meaning. President Davies replied that the Synod required candidates to

to adopt it only as to "the articles essential to Christianity."* 4. The Rev. Mr. Creaghead, member of the original Synod, withdrew from it on the ground of this lax rule of adoption. 5. The Rev. Mr. Harkness, when suspended from the ministry by the Synod for doctrinal errors, complained of the injustice and inconsistency of such censure, on the ground that the Synod required the adoption only of the essential doctrines of the gospel, no one of which he had called in question.

While it is thus apparent that there was a party in the church who adopted this latitudinarian principle of subscription, the Synod itself never did adopt it. This is plain, 1. Because what we call the adopting act, and which includes the ambiguous language in question, the Synod call "their preliminary act," *i. e.*, an act preliminary to the actual adoption of the Westminster Confession. That adoption was effected in a subsequent meeting (on the afternoon of the same day), in which the Confession was adopted in all its articles, except what in the thirty-third chapter related to the power of the civil magistrate in matters of religion. This is what the Synod itself called its adopting act. 2. In 1730 the Synod unanimously declared that they required all "intrants" to adopt the Confession as fully as they themselves had done. A similar declarative act of their meaning was passed in 1736. Again, in the reply to the complaints of Messrs. Creaghead and Harkness, it was asserted that the Synod never intended that the Confession should be adopted only in those articles essential to Christianity. 3. Over and over again at different periods—in the negotiations for the union of the Synod of Philadelphia and that of New York and New Jersey, both parties declared their adherence to the whole system of doctrine contained in the Westminster Confession. The same thing was done in the correspondence of our Synod with that of the Dutch Reformed Church, and in their letter to the General Assembly of the Church of Scotland, in which that body was assured that we had the same standard of doctrine as they had. 4. Finally, when in 1787 the General Assembly was organized, it was solemnly declared that the Westminster Confession of Faith, as then

* See Gillett's History of the Presbyterian Church, vol. i. p. 130.

revised and corrected, was part of the CONSTITUTION of this church. No man has ever yet maintained that in adopting a Republican constitution, it was accepted only as embracing the general principles of government, common to monarchies, aristocracies, and democracies.*

The Old-school have always protested against this broad-church principle, 1. Because in their view it is immoral. For a man to assert that he adopts a Calvinistic confession when he rejects the distinctive features of the Calvinistic system, and receives only the essential principles of Christianity, is to say what is not true in the legitimate and accepted meaning of the terms. It would be universally recognized as a falsehood should a Protestant declare that he adopted the canons of the Council of Trent, or the Romish Catechism, when he intended that he received them only so far as they contained the substance of the Apostles' Creed. If the church is prepared to make the Apostles' Creed the standard of ministerial communion, let the constitution be altered; but do not let us adopt the demoralizing principle of professing ourselves, and requiring others to profess, what we do not believe.

2. A second objection to the lax rule of interpretation is that it is contrary to the very principle on which our church was founded, and on which, as a church, it has always professed to act.

3. The Old-school has always believed that it was the duty of the church, as a witness for the truth, to hold fast that great system of truth which in all ages has been the faith of the great body of the people of God, and on which, as they believe, the best interests of the church and of the world depend.

4. This lax principle must work the relaxation of all discipline, destroy the purity of the church, and introduce either perpetual conflict or deathlike indifference.

5. There always has been, and still is, a body of men who feel it their duty to profess and teach the system of doctrine contained in our Confession in its integrity. These men never can consent to what they believe to be immoral and destructive, and therefore any attempt to establish this broad-church prin-

* On these subjects see the *Constitutional History of the Presbyterian Church*, by Charles Hodge, vol. i. chap. 3.

ciple of subscription must tend to produce dissension and division. Either let our faith conform to our creed, or make our creed conform to our faith. Let those who are convinced that the Apostle's Creed is a broad enough basis for church organization, form a church on that principle; but do not let them attempt to persuade others to sacrifice their consciences, or advocate the adoption of a more extended formula of faith which is not to be sincerely embraced.

The next point to be established in this exposition is, That the New-school branch of the Presbyterian church in this country have practically adopted, and still hold, this lax principle against which the Old-school have always protested.

This is not a question concerning the faith of our New-school brethren as a class, but simply as to a rule of church action. We fully believe that a very large part, perhaps a great majority of those brethren, sincerely adopt the system of doctrine contained in our standards, and that they understood themselves to profess that faith at their ordination. But what we hold to be undeniably true as a matter of history, is that the New-school church do not, and never have required the adoption of that system as the condition of admission to their ministry. In proof of this position we appeal—1. To the fact already mentioned. It has been shown that a party existed in the original Synod who desired the doctrinal basis to be, as expressed in the adopting act (so called,) "essential and necessary articles;" "essential and necessary articles of faith." If a Presbytery deemed "the scruples or mistakes (of a candidate for reception into our ministry) to be about articles not essential and necessary in doctrine, worship, or government," he was to be admitted.

This was interpreted to mean "articles or doctrines essential to Christianity." This mode of adopting the Confession, is pronounced, by the Rev. E. H. Gillett, a compromise, in which the stricter Presbyterians yielded much to the New England, English, and Welsh members of the Synod. He says, further, that the Synod in 1736 endeavoured to put a construction on the Adopting Act which it would not bear." That construction, in the language of the Synod of 1736, is "that they adopted the Confession of Faith and Catechism to be the con-

fession of their faith, except only some clauses in the twentieth and twenty-third chapters," which relate to the civil magistrate. These are precisely the words used by the Synod in their real adopting act in 1729. The interpretation which the Synod repudiated was that put upon the language of their preliminary act, (commonly called the Adopting Act itself,) by Presidents Dickenson, Davies, and others, that by "essential and necessary doctrines" are to be understood doctrines "essential to Christianity," and not doctrines essential to the Calvinistic system. These were the two methods of interpretation about which the contention arose. The Synod gave the stricter construction, which, as we understand him, Mr. Gillett says the act will not bear. He further says that the Adopting Act, (as he interprets it,) in spite of this action of the Synod, "still stood as the fundamental and constitutional basis of the Synod, and no possible *interpretation* could supersede it." (*History of the Presbyterian Church*, vol. i. chap. 4.)* Of the two methods of adopting the Confession which disturbed the original Synod, this work of Mr. Gillett, published officially by the New-school Presbyterian Publication Committee, advocates the lax principle as the fundamental and constitutional basis of the church. The New-school as a church is thus committed to this broad-church principle.

2. It is well known by all familiar with the controversy attending the disruption in 1837, '38, that this was the grand point of difference between the New and Old-school parties. The one contending that the Confession was to be adopted as "to substance of doctrine" only; the other insisted upon its

* The Synod in 1736 say that they did at first adopt and still adhere to the Westminster Confession, Catechisms, and Directory, "without the least variation or alteration, and without any regard to said distinctions," *i. e.*, the distinctions which had been complained of. This Mr. Gillett says was not true. It certainly is not true that the Synod adopted the Confession literally without "the least variation;" for they distinctly excepted parts of the twentieth and twenty-third chapters. What the Synod, however, intended by their language is true—and that is, that they did not intend to distinguish between the articles essential to Christianity and those not essential to it. This was the distinction complained of. This they repudiated. That this is their true meaning, is plain from the cotemporary history of the controversy; from the explanation which they give of the Act of 1736, by quoting the Act of 1729; and from the whole subsequent history of the church.

strict adoption, as containing "the system of doctrine" held by the Reformed churches.

3. The decisive proof however, that the New-school, as a church, do adopt this lax principle, is to be found in the following facts. First, before the division of the church as a party, they uniformly and strenuously resisted the exercise of discipline in reference to doctrines notoriously inconsistent with the Calvinistic system. The Old-school, although averse to the modified Calvinism of New England, as represented by such men as the late Drs. Richards and Griffin, of Newark, New Jersey, and many others who agreed with them; and although still more averse to the hyper-Calvinism of the Hopkinsians, never desired that men adopting those views should be excluded from the ministry in our church. It was not until the rise of Taylorism, or, as it was called in New England, the New Divinity, that it was felt that fidelity to our standards demanded the intervention of church authority.

Every one knows that the fundamental principles of the New Divinity are, 1. That ability limits obligation, and therefore, as man has power only over deliberate acts of the will, all sin consists in the deliberate violation of known law. Hence, there can be no moral character before moral action, and no moral action until there is such a development of reason and conscience, as is the necessary condition of moral agency. If this be so, there can be no hereditary, sinful corruption of nature; and original sin, in the universally accepted meaning of that term, is an impossibility. Here we have, not an explanation of the doctrine that men are born in a state of sin and condemnation, but a bold denial of the doctrine itself. But the denial of that doctrine is the rejection, not only of the theology of the Reformed churches, but of that of the whole Christian church. 2. A second principle is, that a free agent can always act in opposition to any amount of influence which can be brought to bear upon him, short of that which destroys his freedom. In other words, absolute certainty is inconsistent with free agency. From this it follows, that God cannot control the acts of free agents in a moral system. If this be so, there can be no efficacious grace; and no purpose of election, because there is no power to carry that purpose into effect; regenera-

tion becomes, and is avowed to be, not an act of God, of which the soul is the subject, but an act of the sinner himself.

It is on the ground of the principle just mentioned the New Divinity vindicates God in the permission of sin. He cannot prevent its occurrence in a moral system. He does all he can to prevent all sin, to convert all men, to save every human being. It would be a waste of time to prove that these principles are inconsistent with Calvinism. Words must lose their meaning before there can be any dispute on this point. Unless Augustine was a Pelagian, no man holding the above principles can believe the system of doctrine taught in the Westminster Confession. 3. A third fundamental principle of the New Divinity is, that a regard to our own happiness is the ground of moral obligation. We are bound to do whatever gives us most enjoyment. Our whole allegiance is to ourselves. If serving the world, sin, or Satan, would make us happier than serving God, we should be bound to serve sin. This is the system which the eminently devoted Dr. Nettleton spent the later years of his life in denouncing and opposing.

It is an historical fact that the New-school as a party resisted the exercise of discipline in reference to these doctrines; that they not only refused to censure those charged with holding them, on the ground that the charge was not sustained, but they refused to allow the doctrines themselves to be condemned. It is further notorious, that they freely ordained or received into their Presbyteries men who did not hesitate to avow their adhesion to these principles. It was this more than anything else which roused the church to resist the encroachment of errors which threatened its existence; just as the Dred Scott decision and the attempt to force slavery on Kansas, roused the country to resist the encroachments of the slave power.

A second fact which proves the point in hand is, that since the separate organization of the New-school, the advocates of the New Divinity have been freely admitted and ordained. In no case has any censure been pronounced against their peculiar views, and in no case have their advocates been subjected to discipline. Yet it is undeniable, and we presume universally admitted, that these doctrines are publicly avowed and taught by not a few of their ministers.

A third fact is, as Mr. Hovey K. Clarke stated on the floor of the Assembly, the New-school Committee on Reunion strenuously resisted any such statement of the doctrinal basis as would exclude the teachers of these doctrines. Nothing would have been easier than to place this matter in a form which precluded honest misinterpretation. We know Dr. Bushnell has said that such is the chemistry of thought, that any form of words can be interpreted to mean anything; and that another distinguished man has said he could sign any creed any of his opponents could write. These, however, are moral idiosyncrasies. The great majority of good men at least act on the principles of common honesty. As it is known that the original and main dispute between the Old and New-school related to the principle of subscription, it would have been easy to stipulate, 1. Negatively, that the Confession was not to be adopted only as to the necessary or essential doctrines of religion; and 2. Affirmatively, that it was to be received in each and every article belonging to the Calvinistic or Augustinian system, as that system is set forth in the common standards of our church. What that system is, is just as certain as what Popery or Lutheranism is. Instead of anything thus definite, the programme, as submitted to the Assembly, proposes that the Confession should be adopted in the sense in which it is received in both branches of the church. This refusal to be definite, and this insisting on ambiguity, is proof enough that the parties are not agreed as to the terms of subscription; or rather, that it was agreed to concede to the New-school their lax principle of interpretation.

A fourth fact bearing on this point is, that whereas before the report of the committee, strong opposition to union was manifested in the New-school body, as soon as it was seen that the Old-school had surrendered every thing, the proposed plan was adopted by an unanimous vote in the New-school Assembly. What does this mean? Why it means they have sense enough to see that we have abandoned our principles and adopted theirs; and they are of course willing to receive us as repentant sinners. This has been openly proclaimed by their distinguished speakers; and one of their Presbyteries has formally resolved that it is, and must be understood that men

holding the doctrines of Dr. Taylor and Prof. Park are to be received in the united church as of undoubted orthodoxy.

We repeat what we have already said. We are not labouring to prove the prevalence of heresy in the New-school church. We know many of their ministers whom it would be an honour to any church to count among its members. We are willing to receive as true whatever can be even plausibly said as to the general orthodoxy of our New-school brethren. Let this be admitted. It does not touch the question. That question relates to a rule of church action, viz., the principle which is to govern the united church in receiving and ordaining ministers of the gospel. Shall every man who denies any one of the great constituent elements or doctrines of the Calvinistic system be excluded from the ministry in our church? Or, shall we admit men who deny the doctrine of original sin; of inability; of sovereign election to holiness and eternal life; the perseverance of the saints; the doctrine of the atonement as a true and proper expiation for the guilt of sin and a real satisfaction to the law and justice of God, and who represent it as merely didactic, moral, or symbolical in its design and influence? This is the question, and it is one which concerns our life.

We have no belief that any honest Old-school man can approve of the proposed plan of union, if he regarded it in the light in which we have presented it. And still further, we do not believe that there is any real difference among us, as to the principles set forth in the foregoing pages. The difference is not concerning principles, but simply a matter of fact. Those who have assented to this plan of union admit that the Old-school principle of subscription is right, and ought to be adopted in the united church, but they say the New-school have adopted it, and *therefore*, and on that understanding, they are in favour of the union. They have been led into this serious mistake because the New-school members of the committee assured them that as for themselves they did adopt the Confession as we do. This we doubt not is true as to them individually, but it is as clear as day that it is not true of the New-school as a church. This being the case, union with that church, on the proposed programme, would be the renunciation of a principle

to which the Old-school are pledged in honour, in conscience, and by solemn vows.

As to the other great point in controversy, the admission of Congregationalists to sit as members of our church courts, little need be said. It is admitted to be unconstitutional; but it is urged that it is a limited and temporary evil, and ought not to stand in the way of a union which promises such advantages. But the question is, Is it right? Is it right for a church deliberately to violate a constitution which it is solemnly pledged to support? In 1837 the Old-school abolished the old Plan of Union with Congregationalists, on the ground that it was unconstitutional. They justified the excising acts on the ground that it was against their conscience to allow Congregationalists to sit as members of Presbyterian judicatories. Are they now willing to disgrace themselves in their own eyes and in the eyes of all other men, by saying this was a false pretence? If conscience forbade it then, it forbids it now. And it ought not to be done. It is a great mistake to regard this as a small evil. Every moral wrong is a great evil. And that it is morally wrong for men deliberately to violate a constitution which they have vowed to support, admits of no dispute. Suppose it were proposed to allow a British peer to sit as a member of the United States Senate. It might be said it was a small matter, only one member out of sixty-four, and that his presence could do no harm. In one sense this may be true. He might be the wisest and most useful member of the body; nevertheless his admission would shake the very foundations of the government. We cannot believe that our church will ever be brought to assent to a plan of union which involves the surrender of the great principles which we have conscientiously adopted, and to which we stand pledged before God and man.

If the view of this subject given above be correct, it necessarily follows that the Old-school would be guilty not only of a great moral wrong should it accept of the proposed plan of union, but would forfeit the moral right to all endowments, whether of churches, or boards, or seminaries. Those endowments were given to a church professing certain principles, and pledged to support them. If those principles be abandoned, the

moral right to the endowments ceases to exist. We say nothing of the legal question. That is beyond our province. But if property be given to a body pledged to require of its ministers sincere faith in the grand old scriptural Augustinian theology, which has ever been the fountain of life and strength, all moral right to the property is gone, if that body becomes latitudinarian, admitting to its ministry men to whom that theology is a jest or an offence.

SHORT NOTICES.

The Poetical Books of the Holy Scriptures, with a Critical and Explanatory Commentary, by the Rev. A. R. Fausset, A. M., Rector, St. Cuthbert's, York, England, and Rev. B. M. Smith, D. D., Professor of Oriental Literature and Biblical Instruction, in Union Theological Seminary, Va. Philadelphia. 1867.

This brief commentary is marvellously compact and is often almost epigrammatic in its terseness. It is suggestive rather than exhaustive, yet it contains more than might have been imagined from its diminutive size. The plan upon which it is constructed, of giving a page of commentary opposite to each page of text, has embarrassed its preparation without promoting the convenience of its readers, for the proposed correspondence has not in actual fact been preserved, and could not be without a detriment far greater than the advantage to be gained. Nevertheless, with this drawback, which is chiefly one of mechanical arrangement, it will serve a valuable purpose and meet the wants of a large class of readers who have not leisure nor inclination to consult more extended commentaries, and who wish to arrive at the meaning of the sacred writers by as direct a route as possible. The exposition of the Psalms in particular is admirably executed. That of Job would probably have been improved, if the writer had consulted some of the later continental commentaries, as those of Hahn, Schlottmann, and others.

The whole is evangelical and spiritual, and a fair measure of attention is paid to whatever is typical and Messianic. In the Song of Solomon, confessedly, one of the most difficult books in the Bible to expound satisfactorily, the Messianic interpreta-