

THE
PRINCETON REVIEW.

JULY, 1857.

No. III.

*Lynne
Atwater*

- ARTICLE I.—1. *A System of Practical Medicine, comprised in a series of original Dissertations.* Arranged and edited by ALEXANDER TWEEDIE, M. D., F. R. S. Vol. 2. Article, Insanity, by J. C. PRICHARD, M. D., F. R. S., etc., etc. Philadelphia: Lea & Blanchard. 1840.
2. *A Treatise on the Practice of Medicine.* By GEORGE B. WOOD, M. D., Professor of the Theory and Practice of Medicine in the University of Pennsylvania, etc., etc. Fourth Edition. In two volumes. Vol. 2. Article, Insanity. Philadelphia: Lippincott, Grambo & Co. 1855.
3. *Elements of Medical Jurisprudence.* By THEODRIC ROMEYN BECK, M. D., LL.D., and JOHN B. BECK, M. D. Tenth Edition. Vol. 1. Article, Mental Alienation. Albany: Little & Co. 1850.
4. *Mind and Matter: or Physiological Inquiries, in a series of Essays, intended to illustrate the Mental Relations of the Physical Organization and the Mental Faculties.* By Sir BENJAMIN BRODIE, Bart., D. C. L., Vice-President of the Royal Society. With Additional Notes by an American Editor. New York: G. P. Putnam & Co. 1857.

THE frequency and success with which criminal advocates plead insanity as a defence for atrocious crime, are viewed with deep concern by a large part of our people. Those who have at heart the interests of morality and religion, are of course alarmed at the apparent countenance thus given to the

duct, the book is brought to a formal close. The conclusion of the entire discussion is stated to be: Fear God and keep his commandments; for this is the whole welfare of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

ART. V.—*The General Assembly of 1857.*

THE General Assembly of the Presbyterian Church in the United States, met in the First Presbyterian Church, Lexington, Kentucky, May 21st, 1857, and in the absence of Dr. McFarland, on account of sickness, was opened with a sermon by the Rev. James Hoge, of Columbus, Ohio, on the last clause of Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world."

After the clerk had reported the roll, the Rev. CORTLANDT VAN RENSSELAER, D. D., was chosen Moderator, and the Rev. JAMES SLOAN, D. D., Temporary Clerk. On the motion of the Rev. D. Anderson, the first order of the day for the second day of the sessions, was made the hearing of the reports of the Theological Seminaries, and the second order, hearing the reports of the several Boards of the Church.

Place of Meeting of the next Assembly.

On motion of Judge Fine, the Assembly proceeded to determine on the next place of meeting. New Orleans, Philadelphia, Rochester, and Cincinnati, were nominated. The result of the vote was, for New Orleans, 137; for Philadelphia, 113; for Rochester, 13; for Cincinnati, 3. The First Church in New Orleans was therefore selected. The time of meeting was appointed to be the first, instead of the third, Thursday of May next.

The policy of changing the place of meeting of the Assembly from year to year, although attended by many disadvantages,

is recommended by so many considerations of expediency, that it may be considered as firmly established. There is no doubt, however, that prudence would dictate some limit to be put to this wandering propensity. Already some of our excitable brethren are predicting that a few years hence our Assembly will meet at St. Paul or San Francisco. Sensible men, however, will be disposed to ask *cui bono?* It may be admitted that a certain amount of good not otherwise attainable may be anticipated from meeting at so extreme a point as New Orleans. But is this good so certain and so great as to justify the increased expenditure of money, time, and health it will inevitably occasion. It will probably put the Church to an additional expense of fifty or sixty thousand dollars; and this burden will in a great measure fall on those who are least able to bear it. It will cost in time an additional two weeks to at least one hundred ministers; and it is by no means improbable, that it will involve the loss of more than one valuable life. Some very tangible good, something more than the gratification of the sentiment, that "the country and the whole country is our field," will be demanded, on sober second thought, to justify incurring losses so serious and so certain.

Theological Seminaries.

The Board of Directors of Princeton Seminary presented their forty-fifth annual report. They reported that the Seminary had received fifty new students within the past year. One was received from the Western Theological Seminary; one from Union Seminary at New York; one from the Associate Seminary at Xenia, Ohio; six are members of Baptist churches; two members of the German Reformed Church; one a member of the Associate Reformed Church; one a member of the Associate Church; and one a member of the Lutheran Church. The whole number of students during the year was one hundred and ten. One student has died. The examinations were highly satisfactory. Twenty-six had certificates of having completed the course of study. Twenty-one have already engaged as pastors, and two as foreign missionaries. The Trustees, reported the funds in a highly satisfactory condition. One benevolent individual, who wishes

his name withheld from the public, has given ten thousand dollars to be used as a sustentation fund for students. Several valuable additions to the library have been made by donations of benevolent individuals; and the condition of the Institution is reported to be every way prosperous and flourishing.

The Board of Directors of the Western Theological Seminary reported that in the past year thirty-one new students have been received. The whole number on the roll was eighty-one; regular graduates, thirteen; certificate irregular studies, four. Rev. R. W. Dickinson, D. D., has declined the professorship to which he was elected at last Assembly. They ask that the General Assembly alter the plan of the Seminary, so as to make the number of the Board consist of forty members, and that this Board be divided into two classes, one of which shall go out every year. The Trustees reported that the receipts have been \$20,020.17, and the expenditures \$20,020.17.

The Board of Directors of Danville Seminary made their fourth Annual Report, showing the whole number of students during the year to be thirty-six—twelve graduated at the end of the session and received diplomas. The students had been diligent in study, and consistent in their general deportment. The Professors suggest that all students should put themselves under the care of Presbytery at an early period of professional study, and should apply for licensure at the end of their second year's study. They also recommend that they should be required to be present at the beginning of the session and stay to its close. Rev. Stuart Robinson had accepted his appointment and taught during the year. Rev. Jos. G. Reaser had resigned his place as teacher, and the Board asked the Assembly to appoint a fourth Professor. They acknowledge the receipt of several valuable volumes for the library. The Trustees reported their whole productive funds at \$92,323.61, in addition to their real estate valued at \$10,000, and their library at \$7000, and \$1900 of unproductive funds. About twenty-five thousand dollars have been collected in cash and notes during the year, and about twenty thousand dollars in legacies, not yet paid in. They urge upon the Assembly to complete the endowment as soon as possible.

The Directors of the Union Seminary, Virginia, reported

that twenty-five students had been connected with the Seminary during the year, ten of whom were now students. Six have completed their course of study. Rev. Wm. J. Hoge had entered on his duties as Professor. The whole productive fund is \$82,300, the real estate is very valuable. They are prepared to accommodate from sixty to eighty students in their buildings. The library consists of 443 volumes. They have three scholarships completed, and a fourth in progress of completion. They are aiming to increase the fund to \$12,500, and have an agent in the field to accomplish that result. They have increased the salary of their Professors \$150 dollars each.

These reports were all referred to the Committee on Theological Seminaries.

The Rev. Dr. Moore, from the Committee on Theological Seminaries, presented a report, which was received and adopted, except the resolution referring to the Western Theological Seminary, which was put on the docket. The resolutions in the report are as follows:

Resolved, 1. That the churches be urged to complete the endowment of those Seminaries that are not yet fully endowed, to increase the number of scholarships, and to furnish funds for the repair and erection of suitable buildings, and the enlargement of the libraries.

Resolved, 2. That candidates should be required to put themselves under the care of Presbyteries as soon as possible, and receive careful supervision during their entire course, and that whatever arrangements the Presbyteries may deem expedient to facilitate their training, these arrangements should not be such as will tend to shorten the full term of study, or induce an absence from their classes, at either the opening or closing exercises of the Seminary's sessions.

Resolved, 3. That the following persons be appointed Directors of the Princeton Theological Seminary, until May, 1860, viz. *Ministers*—J. N. Campbell, D. D., George Potts, D. D., John McDowell, D. D., D. V. McLean, D. D., William Neill, D. D., H. A. Wilson, D. D., John Thompson, D. D. *Ruling Elders*—John Fine, Ebenezer Platt, Ira C. Whitehead.

Resolved, 4. That the Board of Directors of the Western Theological Seminary, at Allegheny, be enlarged to forty, and

divided into four equal classes, one of which shall go out of office annually.

Resolved, 5. That the following persons compose the class of Directors to serve for three years, viz. *Ministers*—Francis Herron, D.D., Elisha P. Swift, D.D., W. M. Paxton, W. B. McIlvaine, John Kerr, James Alexander, Cyrus Dickson. *Ruling Elders*—Luke Loomis, Alexander Johnston, James Carothers, M.D. To serve for four years, the following: *Ministers*—Thomas Creigh, D.D., James S. Woods, D.D., A. S. Hall, D.D., James Hoge, D.D., John P. Caldwell, James M. Platt, S. M. McClung. *Ruling Elders*—Lucas Flattery, Dr. H. A. True, A. Cameron.

Resolved, 6. That in the matter of the will and legacy of about twenty thousand dollars, of the late Judge Henry P. Broadnax, of Kentucky, the Assembly judge that the proper disposition of the funds bequeathed by him to the Trustees of the Board of Education of the Presbyterian Church, and by a codicil to his will, directed to be used at Danville, in Kentucky, in connection with the Theological Seminary there, is that the said funds ought to go into the hands of the Board of Trustees of said Seminary, to be appropriated by them under the discretion granted in the said will, according to the intentions of the generous testator; and that the Trustees of the Board of Education ought to perform any legal act, to which they are competent, and that may be necessary in effecting this disposition of the said funds. If the Board of Trustees of the Danville Seminary, in the exercise of their legal discretion, think proper to endow a Professorship with said funds, in that case the Professorship so endowed shall be the second on the list, and shall be called the Broadnax Professorship of Biblical and Ecclesiastical History.

Resolved, 7. That, considering the great liberality of Samuel Laird, Esq., of Kentucky, who has generously contributed to the funds belonging to the said Danville Seminary, the sum of twenty thousand dollars, it is hereby directed that the first Professorship on the list shall be called the Laird Professorship of Exegetic and Polemic Theology.

Resolved, 8. That, considering these two instances of munifi-

cent charity, by two members of the Church under their care, which have been reported during our present sessions, as bestowed on an institution which this body is endeavouring to erect to the glory of God, and their satisfaction in such great proofs of the approbation of good men; while we rejoice to be almoners of God's poor, in gratefully accepting and carefully using their humble contributions towards promoting every good work, upon which the Lord calls us to embark, we call earnestly upon those whom he has specially blessed with this world's goods, to remember that their charity should bear an exact proportion to his beneficence. How immense might be the impulse to every work of the Church, if the conduct of Samuel Laird and H. P. Broadnax were the rule, and not the exception, in the bestowment of charity by the followers of the Lord of glory.

Resolved, 9. That the following Directors of Danville Theological Seminary be appointed to serve until 1860, viz. *Ministers*—John T. Edgar, D.D., R. C. Grundy, D.D., John C. Young, D.D., L. W. Green, D.D., B. M. Hobson, James H. Brooks, John Montgomery, R. A. Lapsley, D.D., A. V. C. Schenck. *Ruling Elders*—William Richardson, John Watson, James S. Hopkins, John D. Thorpe, O. Beatty, William Prather, Glass Marshall, James Barbour, John McKeage. To serve until May, 1859: Ezekiel Forman, in place of James Coe, deceased, and Ben Monroe in place of T. E. West, deceased.

Resolved, 10. That inasmuch as the charter of Danville Seminary (Section 6) confers upon the General Assembly the right, when meeting in Kentucky, to change one-third of the Board of Trustees, and fill all vacancies then existing, it is expedient to exercise this right, that no advantage may ever accrue against it from non-use, and that the Board of Trustees of Danville Seminary be composed of the following persons, viz. John R. Ford, James S. Hopkins, John B. Temple, Mark Hardin, Robert A. Johnstone, R. J. Breckinridge, A. A. Hogue, W. L. Breckinridge, John Montgomery, J. T. Boyle, Charles Caldwell, W. J. Moberly, Stuart Robinson, J. P. Curtis, E. P. Humphrey, R. C. Grundy, W. M. Scott, James Barbour.

Resolved, 11. That the Assembly elect a fourth Professor in

Danville Seminary, to fill the chair of Oriental and Biblical Literature, and that this election be the order of the day for Monday morning at eleven o'clock.

According to the last resolution contemplating the election of a fourth Professor in the Danville Theological Seminary, the Rev. Dr. Steel nominated the Rev. Stephen Yerkes, Professor of Ancient Languages in Transylvania University, and sketched briefly his eminent qualifications for the Professorship.

Dr. Moore, as Chairman of the Committee on Seminaries, subsequently reported the following additional resolutions in reference to the Western Theological Seminary:

Resolved, 1. That agreeably to the unanimous request of the Board of Directors, this Assembly will proceed to elect a fourth Professor upon a salary to be graduated by the Trustees of the Seminary.

Resolved, 2. That in accordance with the same request, Samuel J. Wilson, who has been an assistant Teacher in this Seminary for two years past, be nominated to fill this Professorship.

Resolved, 3. That if any changes in the division of labour in the Seminary be found expedient, it may be made by the Board of Directors for the next session, provided it be reported to the next Assembly.

The Rev. Mr. McClung said he came here under instructions from his Presbytery (Saltsburg) to oppose the election of a fourth Professor. He then read a resolution of his Presbytery, stating that in their opinion too many valuable ministers are occupied in teaching our theological students in proportion to the number of the latter, and that the corps of able Professors at Allegheny is sufficient for the number of students there. He inquired whether there were funds for the support of this fourth Professor.

Some of the other members joined for a time in this objection to the election of a fourth Professor, but it was not very seriously urged. The second resolution was withdrawn, and Mr. Wilson was orally nominated according to the usual mode of proceeding. Mr. Yerkes was elected unanimously as Professor in Danville, and Mr. Wilson, by a vote very nearly unanimous, was chosen Professor in Allegheny.

In the multiplication of our Theological Seminaries, it seems

to be more and more the settled policy of the Assembly to accede to the wishes of their respective directors and supporters. The Assembly at Buffalo sanctioned the whole plan of the Seminary at Danville proposed by the Directors of that institution, without even hearing it read. It is certainly reasonable that the wishes and judgment of those charged with the care of a particular institution and responsible for its success, should be deferred to by those not so directly interested, unless in their judgment the welfare of the Church forbids such acquiescence. We presume the Assembly would not hesitate to elect any man, or to grant any reasonable number of Professors for either Danville or Allegheny, to meet the wishes of the guardians and supporters of those Seminaries. We sincerely rejoice that these important institutions have with so little difficulty succeeded in having their faculties filled up in a way agreeable to their own wishes.

Board of Domestic Missions.

The following is an abstract of the Report of the Board of Domestic Missions, as presented by the Rev. Dr. Musgrave:

The number of missionaries in commission March 1, 1856, was 387, to which have been added, to March 1, 1857, 203, making the whole number 590, and more by 24 than the year previous. Number of churches and missionary stations, wholly or in part supplied (as far as reported) by our missionaries, 904. Number of newly organized churches, 59. The number of admissions on examination is 1940, and on certificate 2054, making a total of admissions of 3994. Number in communion with churches connected with the Board, 21,863. Number of Sabbath-schools, 326; of teachers, 2610; and of scholars, 16,409. Number of baptisms, 2144.

Of the 590 missionaries who have been in commission during the year, 188 have sent in no special report to the Assembly—nearly one-third of the whole number; consequently we must increase all the returns nearly one-third to make them correct.

Appropriations.—The appropriations made to missionaries from March 1, 1856, to March 1, 1857, have been, at the office in Philadelphia, \$58,885.17, and at the office in Louisville, \$37,219.75; making a total of \$96,104.92. Appropriations

from March 1, 1855, to March 1, 1856, were, at the office in Philadelphia, \$52,548.34, and at the office in Louisville, \$34,645.83, making a total of \$87,194.17.

From this statement it appears that the appropriations made at the office in Philadelphia *exceeded* those made the year before \$6336.83, and at the office in Louisville they were more by \$2573.92; thus making the total appropriations this year more than the year preceding, by \$8910.75.

For the purpose of further comparison, we may state that the *average* appropriations made during the preceding four years, from 1852 to 1856, were, at the office in Philadelphia, \$44,776.21, and at the office in Louisville, \$28,729.19, making a total average of \$73,505.40. From this statement it appears that the appropriations made from March 1, 1856, to March 1, 1857, at the office in Philadelphia, exceeded the average of those made during the four previous years, \$14,108.96, and at the office in Louisville, \$8490.56; thus making the total excess of appropriations this year above the average appropriations of the four preceding years, \$22,599.52.

Receipts.—The total amount of receipts from all sources, from March 1, 1856, to March 1, 1857, is \$93,248.99, to which add balances on hand in the different treasuries, March 1, 1856, \$21,133.17; making the available resources of the Board during the year, \$114,382.16. The amount paid for the same time is \$95,121.76, leaving an available balance in all the treasuries, on the 1st of March, 1857, of \$19,260.40. The amount due the missionaries at the same date was \$12,964.86, leaving an unexpended balance of \$6295.54. The aggregate receipts from March 1, 1856, to March 1, 1857, have been *less*, as compared with the receipts from March 1, 1855, to March 1, 1856, \$3995.63. The falling off has been in individual or special donations and legacies, \$2191.33, and in the contributions of the churches, \$1804.30. The receipts at the office in Philadelphia, including the Presbyterial treasuries, were *greater* by \$2333.20, and the receipts at the office in Louisville were *less* by \$6328.83.

Our Missions.—During the year the Board have established new missions in various sections of our country. They have also, to the extent of their ability, re-enforced our missionaries

in the newer States and Territories. Two additional missionaries have been sent to California, three to Minnesota, one, in addition to those already there, has been employed in the Territory of Oregon, and one in the Territory of Washington. We have also commissioned one in the State of New Hampshire. Seven additional missionaries have been employed in the State of Missouri. Ten new men have been commissioned in Wisconsin, and seventeen in Iowa, which, with the changes that have taken place, make an increase of fifteen in those two States. We have also added two to the number of our missionaries in the Territory of Kansas, and the same number in the Territory of Nebraska. The Board have also continued to employ a number of missionaries among our foreign population. During the past year, one has laboured among the French, one among the Bohemians, one among the Welch, and thirteen among the Germans. Six of our missionaries have laboured chiefly among the colored people.

Clothing.—Clothing valued at \$9131.81 has been received during the year, and distributed among the missionaries who needed it. Of this amount \$4949.72 was received at the office in Philadelphia; \$2488.45 at the office in Louisville; and \$1693.64 at the depot in Pittsburgh.

Itinerants.—Thirty-three of the Missionaries have been commissioned and employed as itinerants. The greater part of the missionaries perform more or less of such service, but the number above mentioned are either wholly, or almost entirely employed as itinerants. The Board again strongly urges the importance of placing a number of *weak and feeble churches* under the charge of itinerant missionaries, in order to economize both the men and the means of the Church. They state, however, the impracticability of employing any very large number of itinerants in wholly destitute districts, where there are no organized churches, and from which they could derive no pecuniary support, without reducing the amount now appropriated to the missionary churches.

Progress made by our Church in the Missionary work.—In 1828, the year of the reorganization of the Board, there were but 31 missionaries, and an income of \$2400 only. In 1840, two years after the division of the Church, and when the parts

were fairly separated, there were 256 missionaries, and an income of \$40,734. In 1856-57, the number of missionaries employed was 590, and the income \$93,248.99.

Since the re-organization of the Board, we have increased 14 Synods, 58 Presbyteries, 1035 ministers, 1178 churches, and 87,447 members. Since 1840, two years after the division of the Church, we have increased 13 Synods, 53 Presbyteries, 705 ministers, 1473 churches, and 107,172 communicants. These results may well excite our gratitude to God, and ought to stimulate us to greater activity, liberality, and prayer.

Salaries of Missionaries.—During the past year the Board have increased their average appropriation to the missionaries \$17.48. The average appropriation by the Board to the missionaries last year, was \$191.20. During the last *four* years the Board have increased their average appropriation to the missionaries \$59.38, which is a little over 45 per cent. By this advance, the annual liabilities of the Board with the present number of missionaries have been augmented more than \$35,000. If the people whom they serve had advanced proportionably, our missionaries would now be comfortably sustained. But while the Board have increased their appropriations over 45 per cent., their people have advanced only about 30 per cent. The total average salary paid by the Board and the people to the missionaries last year, was \$503.60.

Need of Funds.—The receipts of the Board from all sources as compared with the year preceding, *fell short* nearly \$4000, while the appropriations exceeded those of the previous year nearly \$9000.

The receipts *from the churches fell short* of the payments last year *upwards of twenty-three thousand dollars!* (\$23,282.70,) and but for the balance on hand at the commencement of the year, and the large amount received from individual donations and legacies, we would have been largely in debt to our missionaries at the close of the year.

Non-contributing Churches.—The Board of Domestic Missions, like the other Boards of the Church, is trying the experiment of what is called the “Systematic Benevolence Plan,” and has dispensed with collecting Agents altogether. This experi-

ment has, perhaps, thus far, worked as well as could be reasonably expected. It is encouraging to find that the number of contributing churches is increasing, though very slowly, from year to year. In 1855—6, the increase over the previous year was about one hundred—and last year, 1856—7, the increase over the former year was about one hundred and fifty-three. This result, although encouraging, is far from being satisfactory, while the number of non-contributing churches continues to be so large. The number of non-contributing churches last year was considerably over sixteen hundred! The Board earnestly urges the presentation of the cause by every minister, and a collection by every church, however small it may be, and respectfully insists upon the importance of greater attention to this matter on the part of all our Presbyteries. Without more effective measures to carry out the Systematic Benevolence Plan, it will undoubtedly prove a failure. The Board express their special regret that many missionary churches—churches receiving aid from the missionary fund, take up no collection for the Board.

This report having been referred to the appropriate committee, Dr. C. C. Jones its chairman presented a series of resolutions which were sustained by himself, by Dr. Musgrave and several other speakers. Dr. Breckinridge, Dr. Adger, and Mr. C. D. Drake objected to that portion of the Committee's report which seemed to imply a censure on those churches which had not contributed to the funds of the Board. It was contended by those gentlemen that such failure did not necessarily imply a want of piety or of zeal. Some Presbyteries preferred conducting their own missionary operations, and some of the churches were so situated that they were called upon to expend more than their portion of contributions to the missionary work, in their immediate vicinity. Others again were unable even to meet their own necessities. All this, it was urged on the other side, may be admitted, and yet it remain true that there was on the part of many congregations great remissness in this matter. The report having been slightly modified to obviate the objections above referred to, was unanimously adopted, and is, so far as the resolutions are concerned, as follows.

1. The Assembly would humbly and gratefully render thanks to Almighty God and our Saviour for the large measure of health granted to our missionaries during the past year, and for the degree of success with which he has been pleased to crown their labours.

2. While it is encouraging to find that the number of contributing churches to the Board is increasing slowly from year to year, yet the Assembly mourn over the fact that the number of non-contributing churches continues so large.

3. The Assembly recommends to Presbyteries to adopt such measures as they may deem necessary to bring every minister and church session to the faithful performance of this duty in such manner as they may deem best.

4. That the Assembly recommend to the Board great prudence in the application of the funds of the Church, and request the Presbyteries to do all in their power to relieve the Board as fast and as far as possible of appropriations to feeble churches and missionary fields.

5. That the Assembly approves the action of the Board in effecting a change in the legal form of the title of the Board from "the Board of Missions" to "the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States."

Foreign Missions.

The Rev. J. Leighton Wilson, one of the Secretaries of the Board, addressed the Assembly at length on this subject. He said among the discouragements of the past year, were the failure of health of missionaries, and their consequent return; the suspension of missionary labour at Canton; and the want of funds. On the other hand, however, the work had been energetically carried forward; one hundred and fifty members had been added to the Church; and although the Board had incurred a debt of eleven thousand dollars, the contributions of the churches had increased some six or seven thousand dollars. A pastor of an important church has relinquished his charge, and gone into the field as a missionary; and a ruling elder of high standing has gone and taken five of the members of his church with him; and from another church in the same neighbourhood,

one ruling elder and two members have gone, and these churches have been blessed as never before. The first mentioned has more than trebled its contributions the last year, and God has poured out his Spirit and added to their numbers three times as many as they have given up for foreign missionary work. Among the Indian tribes we have as many as ten stations east of the Rocky Mountains; four are of recent origin; but of the others there is not one that has not received signal proofs of the divine favour. The Chippewas were formerly one of the worst of all the Indian tribes, but since the establishment of the mission among them the whole aspect of things is changed, and they are now a well-behaved population. Amongst the Creeks there was at the outset a great prejudice against missionaries. They drew a line around the missionaries, beyond which they were not allowed to preach the gospel. This is all removed; many are church members, and some preparing for the ministry. Among the Seminoles about fifty or sixty have been lately received into the church. A chief, who used to distinguish himself by summoning his people with his stentorian voice to desecrate the Sabbath, has now become a follower of Christ, and has sent to the Board for the largest conch-shell they can find, that he may make his voice heard as far as possible in calling them to hear the gospel. Of the Choctaws, the Rev. Dr. Kingsbury, a venerable member of this Assembly, will be able to speak more particularly.

South America is now a field of promise to the Board. In Buenos Ayres there are 35,000 people and 30,000 Romish church members, with an army of priests; but our young missionary, single-handed and alone, not even encouraged by Americans and English, went there, learned the Spanish language, published in a liberal paper an article on the question whether Peter had ever been to Rome, and also on the rights of the people to the Bible, and in other ways carried on his work. This occasioned much excitement, but led to the sale of an entire edition of the Bible, and large numbers of New Testaments. Among the interesting fruits is one of the most distinguished lawyers in that country, who has some thirty law students, into whose minds he will inculcate the same sentiments.

As to Africa, one of the chiefs not long since made a voyage in a boat in the open sea to ask for a missionary. A messenger

from the interior was sent to the coast by another chief for a missionary, but had to return without one. He was immediately sent back with the command that he must not show his face without one. At the last accounts he was still on the coast, waiting to obtain one. Mr. Wilson fancied him sitting on the rocks, sweeping the sea with his eager eyes for a sail, hoping it might bring the longed-for missionary.

In India the results have never been more cheering than during the last year; and the cloud which overhung Siam has passed away. A cloud now hangs over China, but doubtless, in a short time, instead of five we shall have ten ports open to us, and 300,000,000 open to the gospel.

The Board are constrained, however, to say that they have reached a limit beyond which they cannot go without action from the Assembly. The Assembly had encouraged the Board to go on in enlarging its operations, but the result was a debt of eleven thousand dollars. The immediate causes of this was the increased expense of remitting funds to China, building new houses at some of the Indian stations, but more from the expansion of the work. He would ask the Assembly and the Church, what is to be done? Are we to imitate the self-denial and world-wide benevolence of the Apostolic churches, or have we some other standard? Is it doing enough for this Church when her members are not giving on an average more than forty cents apiece? when not more than one of thirty-five of her ministers devotes himself to labours among the heathen; and not more than one out of one thousand private members go into the same work? There are three things which may be done—1. Incur a larger debt; 2. Curtail the missions; or, what is better, 3. Stir up the Church to a greater liberality and efficiency. The venerable senior Secretary, at the outset, entered upon his office with the express stipulation that the Board should not go in debt, and he stands by this, and as with a drawn sword, resists operations for which we have not the means. As to curtailment, where could we begin? What should we, what could we cut off? None can satisfactorily answer that question. There is a venerable father in this Assembly, who could tell with what infinite toil the first one thousand dollars was raised for this Board; now its annual receipts are one hundred and

sixty-six thousand dollars! If we only do what we should do, many of us shall live till this Board receives five hundred thousand dollars, and its influence is felt all over the globe.

Dr. Adger then presented a report, in which the following means of increasing the interest in the work of Foreign Missions were recommended:

1. That our Sunday-schools be enlisted by pastors in the good work of contributing for Foreign Missions. The aggregation of many particles is always a mighty thing, and in this case the many small streams would, by flowing together, make a great river. But far more than this; the children of the Church would thus be receiving an education in benevolence and in beneficence.

2. That our ministers preach systematically and frequently on the subject of Foreign Missions, teaching the people that it is their duty to give more money to this cause, in order that the work may grow and spread, and in proportion as it does grow and spread, because the knowledge of the Lord must fill the earth even as the waters fill the sea; that our ministers also teach that it is needful to increase greatly the number of missionaries in heathen lands, and that to this end more of our young men must willingly offer themselves for this work, being thereto moved by the Holy Ghost, and therein honoured by the great Head of the Church; that our ministers also teach that it is the joyful privilege of pious parents, filled with faith and the Holy Ghost, to dedicate their children to this most glorious, exalted, and happy service. Moreover, on the first Sabbath evening of every month, or on other occasions, and from to time, let the people hear from their ministers a detailed account of our various Foreign Missions in succession, with a description of the religious condition of the people, and the beginning and progress of the Church's work amongst them.

3. That to this end our ministers take pains themselves carefully to read the *Home and Foreign Record*, and the *Foreign Missionary*, so as to know what is being done by our missionaries; and that they also further the circulation, and encourage the reading of these publications in their congregations.

Dr. Adger said, that in presenting this report he must add a few words. He contended that the individual duty of every

minister and ruling elder was to hold up to every member of our churches their obligation to engage in this work. He had felt once that it was a reproach to us that our General Assembly met from year to year and carried on its operations by passing resolutions; but he had come to the firm belief, that for a Church of Christ, or for even one man, to get possession of an idea or a doctrine, they had not received before, and to set it forth in distinct announcement, was doing a great thing. When we meet here, too, it is as rulers, and for such a body of rulers to announce an idea, is to give to it the force of authority. He thought we were, therefore, doing much, when in this report we again declare the doctrine of Christian benevolence announced four years ago.

Then the Committee also recommended some modes for training our people in the grace of giving. As to Sunday-school constitutions, it was a most important thing to train the rising generation to the duty and grace of giving. Let us take those just coming on the stage, and make a strong impression of this matter, so that when we are gone from the stage, they may do far more than we ever have even thought of. We can accomplish nothing of lasting value by temporary expedients; but when the Church is once thoroughly trained, the foundation is laid for permanent results. With the generation already on the stage we must do the best we can by requiring the ministers to preach to the people to give, and to give more and more. He was reminded of what Dr. Schaffer once said to the Jews, who were persecuting the converts he had made: "You think that you can stop this work; but let me tell you there are thousands of Christians in England, America, &c., and they are determined to fill the world with this doctrine; and if you don't like this doctrine you must go out of the world." We must fill the world with the doctrine of Christ crucified. He had himself been thirteen years a missionary, and the happiest men he had ever seen were missionaries, and the happiest portion of his life was when he was a missionary; and if he had time he could give six reasons why it must be so. We must get rid of that wretched notion, that it is a great privation to go on a foreign mission, and that none ought to be expected to go except the few young men who are willing to be martyrs. No

man, in his opinion, is so honoured, as such, as his brother Wilson, who had gone to Africa, and given the poor heathen a written language, and taught them the arts of life, as well as the gospel—taught them that civilization that men talk so much about, but which, after all, is nothing without the knowledge of eternal life, which the missionaries carry to the perishing heathen.

As to this debt of the Board. In every way the Board must be supplied unless they have means in hand. The churches ought immediately to give *more*; and those which had done nothing, should give. What do *you* say, brethren; will you go home and strive to get your own churches to do more? We can do more if we will. He had felt his heart bound when the venerable father who opened this Assembly said he had come to the conclusion that this is a day of preparation. O! when he thought what this Church would be in one hundred years from this time, he was almost melted to tears of joy. In less than half that time he should not be surprised if this Old-school Church should give a million of dollars to Foreign Missions. Eleven thousand dollars of debt for such a Church! Why, sir, it is nothing. Let the Board go forward.

Rev. Dr. Kingsbury, the venerable missionary from the Choctaw Mission, said that when he went among that people they had no written language. They were an immoral and degraded people. An intelligent Indian informed him that he knew of but one man that would not get drunk when he had the opportunity. Infanticide prevailed, and vice stalked abroad. Now there are fifteen churches connected with this Assembly, and sixteen hundred and sixty members, mostly full Choctaws. We have twelve ordained missionaries, four licentiates, and one candidate. Two of the ordained ministers are full Choctaws, liberally educated; three licentiates, also natives, and doing a good work. They have also six boarding-schools and three hundred and thirty pupils, who are taught not only ordinary branches of education, but habits of industry. There is an increasing interest in education. There are twelve boarding-schools in all the Nation, among the Choctaws and Chickasaws, who live together. There are also a large number of Saturday and Sabbath-schools taught by natives. The New Testa-

ment, and portions of the Old, have been published in that language. Altogether they had published twenty-five thousand bound volumes, besides tracts and other small works. The Choctaws are pious, and give encouraging evidence of civilization. There is probably no part of this country where the Sabbath is more generally honoured than among them. They are also vigorously striving to exterminate whiskey from among them. He had seen large numbers assembled together for days to receive their government annuities, and not one drunken Indian. The gospel is preached among them at about sixty places. They are much scattered. The missionaries cannot preach at each of them more than once in four weeks, but meetings are held at each of them every Sabbath by one of the ruling elders. Last year they contributed \$2300. At one collection \$125 was taken up, and one plain homespun clad Indian gave \$20. One of them said, "when we commenced these collections we raised but \$3; and now that we give \$125, we are none the poorer, but the richer, for all that we have given." He hoped the Presbyterian Church would hold up the hands of their missionaries there. They are most excellent brethren, and some are fainting for want of help. We need both male and female assistants to carry on our schools and other operations. Many who would fain come are prevented by friends from coming, as he knew from facts. With Dr. Adger he could say, though a toilsome work, it was a blessed work. Forty years ago last January, he had gone among the Indians to bear to them the gospel, and he had never regretted it. There are other denominations labouring among the Choctaws—Methodists, Baptists, and Cumberland Presbyterians—but he would say that the Old-school Presbyterian Church stands fair in all its operations.

The Rev. Loyal Young, Rev. Mr. Venable, and the Rev. Dr. Hoge continued the discussion with much earnestness and interest.

The Rev. Mr. Rankin, missionary from China, followed with a fervent appeal to the Assembly to come up to the work God is calling the Church to, through the doors everywhere opening. Not more than four per cent. of the money given by our Church, and not more than three per cent. of her ministers, go to the heathen. Is this the way the Presbyterian Church car-

ries forward the work it professes to long for so earnestly? The province in which he laboured was about the size of Kentucky, and yet it contained a larger population than the whole United States and the West India Islands combined. Not long since he and a companion had traversed fifteen cities and numberless villages in their own foreign costumes, and preached the gospel, and no one interfered with them. In Africa, India, Siam, South America—everywhere there is now an open door.

Rev. Mr. Bannard dwelt upon the financial condition of the Board. The churches had not come up to what the Board were encouraged to expect when they entered on their enlarged operations. The Church must look the fact in the face, that this work is going to require more and more funds every year, and make provision accordingly, if she would do what the work demands.

Rev. Mr. Castleton also made an animated address.

The Rev. Dr. Thornwell said he had designed simply to make some remarks suggested by the progress of the discussion. His design was simply to stir up the mind of the Assembly and his own mind. It has been said that the Church is in a posture of preparation for great events; but yet no one had mentioned the precise circumstances which caused this preparatory movement. We should understand them more accurately in order that we might know our duty. He accepted the idea that there were movements of promise, and he mentioned one as indicating this preparation—the recognition by the Church of the work of Foreign Missions in its true relations and just proportions. The time has past when the cause of Foreign Missions is regarded as a mere romantic enterprise. We are looking upon it as a part of the organized life of the Church. It is not something to which we must be excited or wrought up, and we should consider it just as inconsistent now for a man to feel no interest in Foreign Missions as for him to neglect to pray. It comes as a part of the worship of God. Whatever agency we put forth in any cause of benevolence, is a part of the homage that we pay to God. When he saw this Assembly, representing our entire Church in these United States, discussing this subject, he felt as if it were one great act of worship—one grand doxology. Is it not a great matter when this much is attained? Is it not a

great revival when we are no longer to look upon Foreign Missions as something outside of the Church, but something intrinsic and of herself?

Another note that indicates a preparation, is heard in the provision God is making both in men and means for some great event. He had not been an indifferent spectator of things in the last few years, and he had often wondered what could be the meaning of the amazing concentrative interest which had been witnessed in regard to candidates for the ministry. Does it not mean that God intends to raise up men for a great era in the world and in the Church? Ascribe it to what you will—rivalry between seminaries, if you choose—the fact is still there, and a most cheering one it is.

Again, there appears to be in the revival of certain important principles, long obscured, evidence that God is preparing the means to sustain the men he is raising up. That principle which is announced in these resolutions, as to giving, will be an abundant preparation for all the work the Church has before her.

You lay down the principle that giving is a part of worship, but the question arises, How much shall we give? He would state first, that this must be regulated by the great law of demand and supply in the Church of God. Bear this in mind, and you will see how signally God is preparing us for great events. A demand is never held to exist at all, until the desire is so intense as to induce those who make the demand to meet all the costs its supply may require. He holds that to be true in the kingdom of God. There is really no demand for an increase of labourers unless the desire for them is so great as to make us ready to meet all the expenses which may be necessary to provide them. It follows that there never can be an actual, spiritual demand for ministers, until we are willing to furnish the materials to educate them, to support them, and to sustain them at home and abroad. The demand is not, indeed, here the moving cause, for both the demand and the means to meet it are the joint productions of that same grace that contemplates great and glorious things in the Church. Once admit this principle to be true, and you will see that our contributions are to be regulated by the demand, and that they are to be an

expression of the desire of the Church. This state of things God is now producing in our Zion.

Another principle. In political economy saving is one means of increasing capital. The more a man saves the more he has. But in God's workings you see that he introduces a natural improbability to contradict our natural convictions, in order to excite our faith. Thus it was in the case of Abraham, Isaac, and the whole Jewish economy. The scriptural idea is, not that "he that saveth shall increase;" but "the liberal soul shall be made rich." This is to be explained by the fact that God is the Governor of the natural and the spiritual world, and he can so arrange his dealings as to most effectually try our faith, and so that this being done, we shall find that giving has not impoverished us. He found the explanation in the same supremacy of the order which proceeds immediately from God, making all mediate things subordinate.

Now, is it so that in the work of Foreign Missions the Church is glorifying God? Do we feel that we are actually rendering our homage to the name of our God every time the cross is reared in a heathen land? There are different grounds on which men are attached to this work, but for himself, his strongest ground of attachment is that Jesus Christ is the very glory of the Lord that shall fill all the world. It is because he feels God is a great God, and deserves to be adored everywhere, that he wants to see the cross planted. The cross proclaims God's glory more than did the fiery cloudy pillar and the whole system of the Jewish economy.

Is it so, that this whole doctrine of systematic benevolence is a fixed law of the Church, and a part of her organization? Is it so, that if we bring our tithes into the store-house, God will infuse blessings everywhere in our incoming and our outgoing, and that there is a moral atmosphere that subserves the natural government? And can we then withhold our contributions from the Lord? These principles seem to him to be preparing the Church for the great work that is before her.

What should be the effect of this? He hears the notes of God's trumpet summoning the Church to a far intenser energy and devotion than ever before. It is not enough to announce these principles; we must live them and act them out. The

world is to be converted; we may have a part in it, or we may not; but if we do not, we shall have to stand aside and see the crown put upon the head of others. There is a beautiful passage in Milton's celebrated defence of the liberty of the Press. He sees England, just become a commonwealth, purging her eyes at the fountain of celestial truth, preparing to run a race of glory. So it is with our Presbyterian Church. She is in her youth, but she is purging her vision for a high and noble service in Christ's cause. For himself, he wished to have a part in her work. Wherever he sees the cross of Christ, that is enough for him. Where Jesus leads and breaks the way, it is enough for him to follow. Let us return to our churches, and labour to see that the whole body is united and compacted in these noble undertakings.

As to the debt. In one aspect it is painful, in another, encouraging. He was not frightened by it, nor afraid of the Presbyterian Church in these United States. Just make it plain to them that a claim is from God, and they will answer it. But he thought that this debt should be removed not in the way of regular contribution, but by a special collection in the churches. Dr. Thornwell then moved to amend the report by a resolution calling for a special collection to remove the debt.

The Rev. Dr. C. C. Jones thought we had now reached a point in which we could pass this report in its true spirit. He hoped there was no heart in this Assembly that had not been warmed by the course of remark we have listened to here to-day. He expressed but what he knew must be the common feeling, when he said we ought to give God thanks for this day's doings. We have received a new impulse here to-day. We have a new call upon us for entire consecration of ourselves, our possessions and all, to God. We profess to have made this consecration; but in view of these great principles we have here had pressed upon us, he for one felt that he had come far, far short of what became him. He hoped and trusted such an impression might be deepened in his own soul and the souls of others. This thought had oppressed his heart during the delivery of the remarks of the last respected speaker; and with great pleasure he seconded the resolution just offered by him. That debt belongs to the past. Let it be wiped off, and let the Board not

be hampered with it in its new year's operations. It is a small matter to our Church. Let us close these services by this practical exhibition of our interest.

One of the most pleasing indications of the presence of God in the late Assembly, was the unanimity and zeal manifested during the discussion relative to foreign missions. All the objections, that our organs for benevolent operations are Boards and not Committees; that our machinery is too complex; that presbyteries are the divinely constituted organs of the Church, and Boards excrescences; that churches and presbyteries are not to be impliedly censured when they fail to coöperate with the Boards, were all forgotten, dissipated into thin air, before the majesty and glory of the work which God had called our Church to do. The brethren all felt that they wished to be partakers in that work. The idea that God was in and with his Church only in the beginning, and then gave it all the forms and agencies he intended it should ever assume or exercise, is giving way to the consciousness of his presence, and to the ever increasing evidence that the Spirit of God dwelling in his Church, gives it forms and appliances suited to its emergencies, and therefore, that to refuse to avail ourselves of those forms, and to coöperate in those agencies, when thus plainly evoked and sanctioned by the Spirit, is to refuse to submit to the guidance of God and to the fellowship of his people. This shows that although we all have our crotchets, some on one subject and some on another, yet we are all ready to forget them when the real interests of the Church and the glory of our Redeemer are concerned. Dr. Thornwell said, "Wherever he sees the cross of Christ, it is enough for him. Where Jesus leads and breaks the way, it is enough for him to follow." This is the true principle of union and coöperation. Where Jesus leads, his people will follow, let their previous theories as to whether the path he takes is right or wrong, be what they may. There could hardly be a more decisive indication that God had hid his face from us and withdrawn his Spirit, than his allowing us to fall out, and hold back, and refuse to coöperate with each other in his work, because some thought that work should be done in one way, and some in another. And on the other hand, it is a clear manifestation of his presence and favour when our zeal for his work

is so great that we are ready and anxious to agree as to one way of doing it.

Board of Education.

Dr. A. T. McGill being called to the chair, Dr. Van Rensselaer addressed the Assembly in reference to the Report of the Board of Education.

There have been three hundred and eighty-three candidates aided by the Board, one more than during the past year. Since 1849, the time of the organization of the Board, two thousand five hundred and fifty-three young men have been educated. Only one person has been disciplined during the year. The Board has no agency in the collection of money, yet in no year past, even before the separation, when there were five to six hundred candidates, has there been so large an amount.

But yet how few the number of candidates in proportion to the great value of the harvest, one not of the grains of the earth, but of immortal souls, in comparison to which, all riches of the earth are nothing; how few in comparison to the great *extent* of the field, not of one latitude or longitude, but of the world! Even in our own Church there are some seven to eight hundred vacancies. How few, too, in consideration that the Lord of the harvest is the Lord Jesus Christ! To him should be addressed fervent prayer. He can create ministers. He did create Samuel in answer to a mother's prayer; so Davies, McMillan, and others. The call to the ministry comes from God; he is the author of the desire in the heart. We have a clear warrant to pray; yea, a special injunction to pray for the increase of labourers. Prayer gives energy to action, and ministers should bring the matter before the people, that they may know their duty.

There are in our connection sixty-two academies—four new ones established last year. There have been revivals in some of them; in one, during seven years past, two hundred persons have been converted. The Doctor then sketched a pleasant view of the prospects of the Presbyterian Colleges over the land, at different points—from Nassau Hall, New Jersey, to Austin College, Texas; and from Rome, Georgia, to Richmond, Missouri.

The connection between Colleges and Foreign Missions is very

intimate. The spirit of missions is nurtured there. There it sprang up in the hearts of Mills, Williams, and others. There is the museum of curiosities and the repository of information. There the missionaries all are educated, for they must of necessity be educated men. When Carey concluded to go to India as a missionary, he left the shoe-bench, not for the pulpit, but for the college, ere he went to teach the heathen and translate the Bible.

Dr. Leland, Chairman of the committee, then read the report of the committee, which is as follows :

The committee to whom was referred the Annual Report of the Board of Education, have read with great care and high satisfaction the full and various statements of the extensive operations of that active and energetic Board during the past year. It must be regarded as a matter of devout gratitude to God, by the Assembly, that this great work of training up the rising ministry, so essential to the vital interests of the Church and to the hopes of the world, has been prosecuted with undiminished ardour and success; that the number of candidates, in the various stages of their preparatory course, is as great as heretofore; and that the means and agencies employed by the Board to call forth and prepare efficient labourers for the ripening harvest, have received manifest tokens of divine approbation. Your committee take pleasure in calling attention to the encouraging fact that the number of schools, academies, and colleges, engaged in the great work of Christian education, has considerably increased, and that the activity and efficiency of these institutions are more signally manifested than ever before. This Report of the Board of Education is regarded by your committee as not only exceedingly valuable as a record of most interesting facts as to the progress of the great work of training young men for the ministry; but also as containing results of experience, and views of practical duty, which eminently deserve the special regard of all whose hearts are alive to the interests of Zion. All such hearts will be cheered and delighted by the elaborate discussion of the motives and encouragements to earnest, persevering prayer for the sending forth labourers into the harvest.

Your committee also take pleasure in directing the attention

of the Assembly, and of the Church at large, to the animating views embodied in the Report, as to the mighty influence exerted by religious colleges, not only at home, but in pagan lands, upon the great work of Foreign Missions.

In conclusion, your committee recommend the adoption of the following resolutions, viz.

1. *Resolved*, That the Assembly acknowledge with devout gratitude the manifest favours of God in the continued prosperity of the Assembly's measures of education, especially in the number of pious, promising young men, who have devoted themselves to the ministry; in the increasing liberality of the churches in sustaining this important department of Christian benevolence, and in the increased number and efficiency of the literary institutions, which are cordially engaged in promoting this sacred cause.

2. *Resolved*, That the great work of ministerial education, involving such large expenditure, presents the most urgent claims upon the liberality of our churches.

3. *Resolved*, That the Assembly acknowledge, with lively gratitude, the blessings so graciously bestowed by our divine Redeemer, in answer to the united prayers of the friends of Zion, for the conversion of the young men of our colleges, and earnestly recommend to all our churches the interesting concert of united prayer for the colleges in our land, on the last Thursday in February.

Board of Publication.

Rev. W. E. Schenck, Corresponding Secretary of the Board of Publication, presented their report. It shows very highly encouraging progress during the year.

The Publishing Agent reports that there have been issued sixty new works, viz. forty-five new books, and fourteen new tracts. Of these there have been issued 73,000 volumes, and 27,000 copies of new tracts, besides 25,000 copies of the Presbyterian Almanac for 1857. This is an increase of 47,500 copies of new books over last year.

The *reprints* of former publications have been 677,500 copies, exclusive of 18,000 copies of selections from Rouse's Version of the Psalms.

The total number of copies of old and new publications issued during the year, has been 802,500 copies, being an increase over last year of 212,250 copies.

The total number of copies published since the organization of the Board to March 1, 1857, has been 6,353,438.

1. The regular sales from the publishing house have amounted during the past year to 193,578 volumes, and 477,441 pages of tracts. This is an increase of 22,062 volumes over the sales of the previous year, exclusive of pamphlets and periodicals.

2. Distribution by Colportage. In this department there has been great enlargement, and peculiar encouragement during the past year.

The number of colporteurs in commission within the year has been two hundred and fifty-four, being an increase of forty-four over the last report. These have been distributed into thirty-two States and Territories, besides the entire range of the British provinces, from the Gulf of St. Lawrence to Lake Superior.

These colporteurs have sold 124,579 volumes; *distributed gratuitously* 2,140,379 pages of tracts; have *given away* 14,802 volumes; and have visited 114,182 families. In every one of those items there has been a large increase over the results of former years.

In regard to the receipts of the Board, there has been a most gratifying increase this year from every source. The total receipts for the year have been from all sources, \$119,321.03, being an increase of \$17,227.79 over the preceding twelve months. The total of expenditures of all kinds has been \$118,808.42.

The colportage fund has been increased more than \$9000 over that of last year. This Board seems to be extending its operations in every direction.

Dr. Brown, from the committee on the Report of the Board of Publication, read their report, which was as follows.

After glancing at the encouraging facts in the Report, the committee offered for the adoption of the Assembly the following resolutions, viz.

1. That in view of the facts presented in the Annual Report, the Assembly hereby expresses its gratification at the progress made by the Board during the past year, in every department

of its operations, and would cheer onward the Board in the highly important and responsible work entrusted to its hands.

2. That the Assembly is particularly pleased that in accordance with its resolution of last year, the Board has gone forward in the publication of so many works adapted to Sabbath-school libraries and juvenile reading, and hopes this branch of the work of the Board may continue to be judiciously prosecuted. And the Assembly would recommend to all its ministers and churches, in procuring their supplies of reading for Sabbath-schools, to give particular attention to the books issued by our Board for this purpose.

3. That while the Assembly is highly gratified at the increasing patronage extended from every part of the Church to the *Home and Foreign Record* and *Sabbath-School Visitor*, yet it regrets to learn that there is still a large proportion of its families and members who do not receive these periodicals. The Assembly would therefore earnestly recommend to its ministers and sessions to use all practicable means to extend the circulation of these important papers in their respective vicinities.

4. That the Assembly rejoices in the expanding extent and usefulness of its colportage enterprise, as conducted by the Board. It is peculiarly gratifying to learn that there has been so large an increase during the past year in the number of churches contributing to the colportage fund, in the aggregate amount of church contributions furnished, without the employment of any collecting agency. And the Assembly hereby reiterates its earnest recommendation, to all the churches, to contribute regularly in aid of this highly important part of the Church's benevolent schemes.

5. That in view of the greatly increased cost of living, and consequently advanced prices of labour in everything, it is hereby recommended to the Board to make such an advance in the remuneration offered to colporteurs as, in its judgment, the circumstances may demand, and the resources of the Board may justify.

The committee would further report that they have had the subject of German literature before them, and they find that there are but few works published by the Board in the German language, and of these only one is a book, viz. Dr. Alexander's

Christian Experience; five others are five and ten cent tracts, and the remaining two are only one cent tracts. This paucity of Evangelical works in German, is deeply to be deplored, in view of the following facts: 1st, That vast numbers of German Lutherans, and other denominations, into which the German people have been divided, are coming among us every year, and are very accessible to Christian effort. 2d, That they have but little, and some of them, in fact, no Evangelical literature. 3d, Other parties are prevailing to a fearful extent among them in many places to insinuate into their minds deep and bitter prejudice against our Church, by distorting and sometimes misrepresenting our doctrines and polity. For all this we can apply no antidote but the living missionary or colporteur, and a vigorous press. But when the missionary or colporteur goes among them, he has no supply of books, and much of the personal labour is lost for the lack of these permanent forms of truth, the printed sheet.

The committee would therefore recommend the passage of the following resolutions:

1. That the Board of Publication be instructed to take into their earnest consideration this whole question of supplying suitable books in the German language, and to publish, from time to time, such notices of any new issue thereof as will enable those interested to supply themselves.

2. That the Board of Publication be and hereby is instructed to take into their earnest consideration the whole subject of supplying a vigorous Evangelical literature in the German language, fitted for the objects contemplated by the Board.

The committee further suggests that the Board be encouraged to grant small libraries to Sabbath-schools established on missionary ground, and that it be authorized to elect three vice-presidents. This report was adopted.

Church Extension.

Rev. H. I. Coe, Corresponding Secretary of the Church Extension Committee, laid their report before the Assembly. It shows an unparalleled advance in its receipts—rising from \$9,751 31 last year, to \$23,265 60 this year, or an increase of one hundred and thirty-eight per cent. The number of churches

contributing to its fund has risen from one hundred and sixty-seven that year, to five hundred and two this year. No church applying for aid, and complying with the rules of the Board, has been refused. The number of churches assisted is seventy-eight. The report shows many gratifying, and some mournful facts, in reference to the supply of churches with houses of worship. This Committee has had no collecting agent in the field.

Dr. Greenleaf, Chairman, then presented the report of the committee, as follows.

The committee to whom was referred the Report of the Church Extension Committee, have attended to that service and carefully examined that Report and all the other papers committed to their hands, and as the result of their investigations, they beg leave to offer the following resolutions for the adoption of the Assembly, viz.

1. *Resolved*, That the Report of the Church Extension Committee be adopted and published.

2. *Resolved*, That the Assembly are highly gratified by the great prosperity of this part of the Church's work, the receipts having arisen during the past year from \$9,751 31 to \$23,265 60; the number of contributing churches having been trebled in the same time, and these results having been accomplished without any salaried collecting agent.

3. *Resolved*, That it affords them pleasure to commend the prudent, enterprising, economical and yet liberal manner in which the affairs of the Committee have been managed.

4. *Resolved*, That the Assembly approve of the further condition annexed to all appropriations, viz. that churches aided should not directly nor indirectly apply for aid to any church, or member of our denomination outside of its own community, without the consent of the Committee.

5. *Resolved*, That, in view of the facts that at least one-fifth of our churches are without any house of worship, and that more than one-twelfth of the remainder need larger houses—that many churches are burdened with debt in their edifices—that our churches are increasing at the rate of about one hundred a year—and that the aid afforded by the Church Extension Committee, in many instances, proved a powerful encouragement to the people to exert themselves, the Assembly would

recommend the subject of Church Extension to the confidence, prayers, and continued and increased liberality of all our churches.

6. *Resolved*, That this Assembly heartily approve of the views expressed by the Committee in their Report concerning the cost of church edifices, views which they have hitherto acted upon, and with the most encouraging results.

7. *Resolved*, That the Assembly rejoice in the evidence furnished by the Report of the Committee, that the churches they have been called upon to aid have not overpassed the limits of expenditure which a judicious regard to their circumstances would suggest; and they would most earnestly advise those churches which may hereafter build houses of worship, to avoid erecting edifices so large and costly as to involve them in heavy debts.

The fourth in the above series of resolutions, gave rise to considerable debate, and was finally stricken out, and the following substituted in its place.

Resolved, That the churches applying for aid, be required to make a full report of all moneys either raised by themselves, or received from other sources.

Relative powers of Elders and Deacons.

Dr. Breckinridge reported the following Overture. Has a church session any control over the funds in the hands of the deacons for the poor of the church? or does the control belong to the deacons? Or what power has the session in the premises? The first of these questions the Committee recommend should be answered in the negative; the second in the affirmative; and the third, by saying that the session may advise as to the use of the funds in the hands of the deacons.

This subject occasioned some little debate, perhaps from the fact that the limitations of the question were not at first perceived. The question was not, which was the governing power, deacons or elders? Nor which had the right to raise and to control the general contributions of the church? Nor even which body had control over the contributions made specifically for the poor? But simply which had the right to determine on the distribution of money designed for the poor, and already in

the hands of the deacons? That is, to decide who should receive it, and how much should be given to A., and how much to B. The question was thus reduced to a very small point. As soon as the Assembly discovered this, they cut short the debate, and adopted the report of the committee.

American Bible Society.

On motion of Dr. Thornwell, the report of the Committee of Bills and Overtures, on the Overture regarding the alterations of the English Bible by the American Bible Society, was taken up from the docket. Dr. Breckinridge, from the Committee of Bills and Overtures, presented the following Overture concerning the American Bible Society, and the publication of the Bible, without any expression of opinion of the Committee in reference to it:

1. The American Bible Society has, by the terms of its Constitution, no legitimate right to alter in any way the common and accepted standard English Scriptures, as they stood at the period of the creation of that Society.

2. Concerning the said English Scriptures, the American Bible Society has full power to print and circulate them, and to collect and manage funds for those purposes; but it has no power to edit them in any other sense than to keep them in the exact condition in which the standard English Bible stood at the formation of said Society.

3. This General Assembly and the Church it represents, are, and from the beginning have been, warm and unanimous supporters and friends of the American Bible Society. And it is in this sense we feel called on to say that we neither do nor can allow on our part of any, even the smallest, departure from the original principles on which that Society was founded, and to express the settled conviction that the continued support of that Society by the Presbyterian Church, depends upon the strict adherence of the Society to those clear and simple principles.

4. The Board of Publication of the Presbyterian Church will consider and report to the next General Assembly a plan for the preparation and permanent publication by it of the common English Bible, in a form suitable for pulpit use, with the stand-

ard text unchanged, and the usual accessories to the text commonly found in Pulpit English Bibles from 1611 to 1847.

The Rev. Dr. Breckinridge said—He had never been called to perform any duty with more regret, and none that he would sooner have avoided. It is well known to his friends that from the first he had felt that the Church of the living God was a very different thing from what Christians of our day and our own body considered it. He had always been jealous as to the assumption of any of the powers of the Church by voluntary societies. These societies were a class of Christians, he thought, who were predestinated only to mischief. He had, however, regarded the Bible Society as an exception. It seemed that the work of publishing and circulating the Scriptures was peculiarly appropriate to an organization in which all denominations could unite. From the beginning he had been an earnest, and is to this day an unfailling, friend of that Society. If he had ever laboured zealously for any one thing, it was for this Society; and even should that Society put itself into a position to compel us to withdraw our support from it, he did not see what we are to do next.

There are other considerations which could have no effect on him; but he had seen the day when to fall under the frown of one of these great voluntary societies was a serious matter, and he could conceive that there are many on this floor who would gladly avoid having this great Bible Society brought with all its power down upon them.

This overture contains two ideas as regards the Bible Society. It asserts that the Society is the printer of the Bible, and not its editor, and recommends that our Board of Publication just publish one impression of the Bible as a standard text, as in all governments you keep a standard of weights and measures. We do not want to enter into any competition with the Bible Society. He would further say, that a corrupt copy of the Bible was better than no Bible. All the truths necessary to salvation are so often repeated in the Bible, that it must require a diabolical ingenuity to obliterate them wholly. The American Bible Society perhaps will say, that in point of fact the statements in this overture are true, and that they have never done anything else. If that was true, he had nothing further to

say. Whether they had or not, was a matter that must be discussed sooner or later.

As to the publishing a Bible by the Board of Publication, he would say that when that Board was organized he had some apprehension of danger from the Bible Society, and he had offered, and Dr. Alexander had seconded, the proposition that that Board should publish the Bible, and he believed the Board did publish an edition of the New Testament. The language of the overture is more favourable to the Bible Society than their own constitution—that constitution specifying that the “sole object of the Society is to encourage a wider circulation of the Holy Scriptures, without note or comment.” In regard to the power over the sacred text, the sole power granted to them is to circulate and print the English Scriptures in common use—for by “circulating” he conceded might be meant also “printing.” He utterly denied that the Society has any right to do an earthly thing in *editing* the English text. The duty of an editor and that of a printer were widely diverse.

He wished to point out the grounds on which he held that the Bible Society has edited the Bible. It is easy to ascertain what is the standard Bible. It is near five hundred years since Wickliffe first translated the Bible into English. Under the reign of King James, fifty-four gentlemen were appointed to translate or rather collate the then present English edition of the Bible and publish it. All we have to do then, is just to get the text of 1611, and print it, and the British and Foreign Bible Society not long since actually republished the 1611 edition, to show that the Bible as they published it now was the genuine version. In 1767, Dr. Blaney, under the authorities of the Oxford and London Authorized Presses, made a revision and edited, and brought out an edition in 1769, that was adopted as the English standard text, which is the standard to this day. The Bible Society’s explanatory pamphlet does not allude to Blaney, but his text had never been authoritatively altered, and had long stood as the standard; all the Bible Society had to do was just to take the Blaney Bible, or that of 1611, and publish. These had been accepted by the English speaking people, and their Protestant churches throughout the world.

Dr. Breckinridge quoted from the Explanatory Report of the

Society, and would not go beyond that. In 1847, a superintendent of printing found certain errors in the text. Here is a question of the *purity* of the English text arising within a Society organized solely for *printing and circulating* the Bible, and not from any call from any church, or any call whatever from without; a question which may ultimately rend Protestantism in pieces, is taken up and carried through on the movement of *an anonymous printer!* There was no call for this thing. They go on and stereotype and publish the version they have for a long time been thus carrying through, and the first the public hears of this completed revision is in 1851, when the public are informed that the work is already stereotyped. The Christian public had no knowledge of what was doing until it was too late. He would now lift up his voice against this thing, whether any here concurred with him or not. The Christian conscience must answer whether a voluntary Society, on the suggestion of a printer, and under the control of one New-school man, one Old-school, &c., should be justified in making all these alterations. The Society say they have not done anything. We say they have. They say they had power to do all they did. We say they had not. They were never appointed for that. The thing establishes a precedent that the text is under their control, which we will not allow.

What is this Bible? The gift of the Lamb to his wife, the next greatest gift to that of Christ and his Spirit! Are we to stand by and see a voluntary society establish the precedent that it may do what it likes with this blessed gift? Is that a power that ought to be committed to such a Society? Never. What do we now ask of them? Nothing but that they shall stand on the pedestal where they were originally placed.

One of the strongest and most tender ties that binds together the English speaking people of the world and the two greatest kingdoms of the earth, is the English Bible; what are you to gain by making a few changes of capitals, italics, headings, spelling, &c.—and these gentlemen say this is all they have done—when you imperil the longer union of these Christians in this blessed book? What is there in this to justify an anonymous printer and a New-school preacher to tinker up the long-honoured English Bible? Especially why should this have been

done just at the very time when a portion of a large denomination is employing itself, with all its energies, to disparage our English Bible? This Bible, too, is the standard of our English tongue. What are this printer, preacher, and their colleagues, that they should take it upon themselves to amend this standard of our English tongue? We do not hold them competent for that work. When that is to be done we must go higher than they.

Dr. Breckinridge examined in detail the explanatory pamphlet of the Society, contending that however unimportant any of these changes might be, they had no right to make them; and that some of them do involve the matter of glosses and comments, and are therefore important; and that at any rate they had no right to make the changes, great or little. He had a great reverence for New England English, but we had a better English before New England was born, and he had no doubt we would still have when New England English had run out. He did not know whether either of the seven of the version Committee knew much about Greek, unless it was Dr. Robinson, and he did not know whether he was sound in the faith. Dr. Spring understood Greek, but unfortunately he was nearly blind. As to what they say about following the Greek in their punctuation, that is all humbug. We all know that the Greeks did not have all these commas, and periods, and capitals; they were a sort of people that went dead ahead; and the Hebrews were just like them, except that they went straight backward. The Society itself says, they "believe" there are five cases in which they alter the sense. Others might "believe" that this was true of most of the other changes. One of their alterations, they admit, was never found "in any edition before" —it is bran span new! As to the headings of chapters, it is true that they were no part of the text, but was what the Society put in place of them a part of the text? Why discard these captions that had been acquiesced in for two hundred years? He was firm in his conviction that this movement, if persisted in, will ruin the Society. He was ready, if the Assembly wished it, to take the specimens of their alterations they have given, and show that the bulk of them was for the worse; but after all, it is the principle of the thing which gives the subject its importance. The Society had for a long series of years

printed the Bible to the entire satisfaction of the Christian public, but they have now entered on a course which excites a general anxiety. All that the Society has to do is just to go back to where they were before. This Assembly is not a voluntary Society, but a Church of God, and as such, if we regard the word of God as in danger, we are bound to rise up in its defence.

The Rev. Mr. McNeill, one of the Secretaries of the Bible Society, was permitted to address the Assembly. His business of explaining the course of the American Bible Society is made much easier by the introductory remarks of the distinguished gentleman who had presented this overture, to the effect that whilst he had opposed voluntary societies in general, he had made this Society an exception. The Presbyterian Church is intimately connected with this Institution, not having undertaken to publish the Bible itself. This Society has sent out already three times as many copies of the word of God as were in the whole world forty years ago.

What has the Society done that it should be now arraigned? A strong case has been presented. He would only say, that if the statements made were correct, the Society has done wrong, and he could give a pledge for the Board of Managers that they would recede. The Society has no right to touch King James's version. The Board do not think they have done so. It is difficult, perhaps, satisfactorily to explain this matter, especially in the time and circumstances he was now placed in. The first edition of King James's Bible contained numerous errors. Many of these were corrected in the second edition, and then in the third edition, which last became the standard in the churches. That edition, however, would hardly be very intelligible to the body of the people now. The spelling is so different from ours, that with a dictionary's aid an unlearned man could not read it. The editions, hence, had often required corrections of spelling, &c., so as to adapt them to general use. Dr. Blancy acted only under authority of the Syndics of the Clarendon press, and resorted to the original languages when versions differed; he had altered headings, italics, &c., exclusively. This had continued to be the standard version chiefly until now. In 1813 it was adopted as the standard of the

American Bible Society. The Society's Constitution requires them to publish "the version now in common use." This does not mean any one particular edition. This would have been a dangerous assumption of power. They ought not to have fixed the Society for ever to any one edition. The object of the Board had been to get the best standard edition they can find of King James's Bible. They could not go back to that of 1611. They took Blaney's, and the Oxford, London, and other editions, and after collation, adopted one they considered as the best. But variations in spelling, punctuation, capitals, &c., gradually crept in. These crept even into the Society's own Bibles. These variations did not affect any doctrine; but it did not seem desirable that they should be publishing editions differing from each other. It was this which attracted the attention of the superintendent of printing, and led to what had been done. They intended no alterations or new version. There is no publishing house in the world which has so eminent a Superintending Committee as that of the Society, named here yesterday. They are charged to see that the Society do not deviate from the standard.

Dr. Breekinridge—On the fifteenth page of the Explanatory Pamphlet of the Society, it is said that the "Superintendent of Printing" did certain things. Does the gentleman mean that it was this Committee that is here referred to as the superintendent of printing?

Mr. McNeill—By no means. But the superintendent of printing, though an humble individual, understands thoroughly his work, and he is under the control of this Committee of Versions. This Version Committee reported the variations to the Managers. Mr. McNeill then read to the Assembly the rules adopted by the Managers and Committee for guidance in the collation they were led to enter upon. The four most perfect English editions were selected to be used as authority in making corrections. He mentioned these things to show that simply a collation was aimed at. Their object was not to destroy the unity of English readers in the Scriptures, but rather to secure it, by making their standard correspond, as far as practicable, with the authorized English editions. The specimens given in in the Explanatory Pamphlet were of *variations*, and not "alter-

ations." He granted that there were apparent instances of alterations. The headings, references, &c., are not inspired; it is the "text" alone that has that sacred character. If the Society sees that public sentiment in this country condemns the work of a collation, it will certainly abandon it. It will not set itself against the Presbyterian or any other Church. He was not taking the position that these things are to be adhered to, right or wrong. But have they done wrong? He hoped to show that there was no ground for alienation of confidence.

The Society, he said, found so many variations in their different editions, that they were forced to make an effort to get the edition of 1611 as far as possible. The Committee on Versions, composed of seven, referred the matter to a sub-committee of three—Dr. Robinson, Dr. Vermilye, and Dr. McLain—as collators. The latter gentleman undertook the collation, having a book with six columns, putting down all the variations of the different editions in the columns. Once a week he met the Committee and read the results of his labours, and they passed upon them. In case of difference among them, they referred it to the larger Committee. They had some difficult points to decide between the different editions. Where the editions differed, the Committee referred to the original language to see which was right. Mr. McNeill cited several passages where this was done. He contended that, in every case, they went according to the edition of 1611, except where it was a printer's error. There were four cases, he admitted, where they had corrected manifest errors. This may have been editing, but he thought not. They thought that these must have been errors of the press, and that they had a right to correct them. This, however, has been re-committed to the Committee, with instructions to re-examine it, more than a month since. He supposed the changes would be restored when the Committee came to make their report. He was not authorized to anticipate their report. He only expressed an opinion on the subject. He then took up all the other changes the Committee had made in regard to orthoepy, proper names, punctuation, &c., &c., and defended them on the same general principles. Mr. McNeill's speech in the afternoon occupied an hour and a half. He concluded by asserting that the present edition of the American Bible Society,

with the exception of the spelling, conforms more nearly to the edition of 1611 than any other edition now extant. The few small changes shall not stand in the way of the coöperation of this Assembly or any other Christian body. Do not, I beseech you, he said, lay violent hands upon, or cripple in any way, a Society which is doing so much to spread the word of God through the world.

Judge Fine remarked that these resolutions before us are of very great importance, and great care should be taken that we come to no conclusion hastily, and as our time is rapidly hastening to a close, he therefore moved that the resolutions be committed to a committee of five, to report to the next General Assembly.

Dr. Breckinridge disliked to claim again the indulgence of the house, but did not like to see the matter thus passed over *sub silentio*. The next Assembly will be composed of different persons from the present; we will not be there, and he did not feel like shrinking from a present duty. The matter, even if we postponed it, will not sleep in the minds of the Christian people of our land. And it will be agitated everywhere, and the fewer the agitations, the better for that Society. If the Society wishes to know our mind on this subject, how can they ever find out by our delay? It is of great importance that we speak our mind on the great principles that should guide their work; for the circulation must go on during the year, and if a wrong principle be adopted, the sooner it be changed the better. The question is not, whether the changes alluded to are right or not, but it is a question of right, and he regretted to hear the Secretary say they were few, when the Report says the examples specified are but specimens of many more; that it was a very small matter in a small place.

The thing that the motion contemplates is not one that the Assembly can decide. It contemplates a work for scholars, and that for years. The brother had spoken, for example, of the use of the capital letters; of them, he would confine himself to the letter "S." He would not speak of the propriety of putting a little "s" or a large one. The word "Spirit" occurs, perhaps, from one to two thousand times in the Bible. It is of infinite importance that it be applied rightly. And to do so

involves a question of exegesis, of translation, and of commentary.

If we have an agent appointed to a particular purpose, he only has a right to act within his instructions, and he would not make them offenders for a word; yet if the Assembly deem the Society to have departed from its instructions—from the great principles on which it was founded, you are bound to make a deliverance; if you think the matter a trifling one, say so, if you have your minds made up.

Here the Moderator announced that the hour of adjournment had arrived, but from all parts of the house were heard cries of "Go on, go on!" The Doctor proceeded, when Dr. Scott interposed a question to Dr. Breckinridge, if he had not seen the pamphlet alluded to, if he could vote on the matter; to which Dr. Breckinridge replied that he thought not, but he heard that there were several copies in the house. All that he would say would be as the friend of the Society. Our Church ever has been the friend of the Society. But we are not called on to decide on a question of fact; there is hence no need of an examination into details, we ought to make a deliverance of principle. We can do that now; let us not put it out of the house for ever. If it must be referred to the next Assembly, let it be done *simpliciter*, and not through Committee.

The Rev. Dr. Adger having the floor, said—What do we gain by reference to the next General Assembly? We have spent now a part of three days in this discussion already, and no one here will wish to avoid a duty, and have the time of the next Assembly taken up in the same way in going over the same ground.

The question is a simple, a plain one; is the Bible Society organized to print and circulate the Bible, or to edit it—not whether the Society has transcended its powers or not. That would be a question of difficulty to decide upon. If it be asked, why make a deliverance *now* in the matter? What call is there for it? Were not the admissions of the Secretary on yesterday a sufficient cause? Mr. McNeill acknowledged that there had been changes made by the Society, as specified in page 19 of the Report of the Bible Society, in regard to its emendations. It had been remarked by the Secretary that the

important changes were few, and all mentioned in the Report; the Report itself, on the contrary, mentions them only as specimens of many things. The word "O," whether it should be written "O" or "Oh," as has been said, causes a reference to the original; whence the necessity of the Society's employing an eminent scholar, so as to know what the Hebrew and Greek decide. So in regard to parentheses. In some places, the Society say, they have left out the parentheses, for they give a wrong meaning. Is not that an exposition?

The Doctor thought it far the best for the Society for us to act now; if we postpone action the public mind will imagine a thousand things of evil against the Society that do not exist. Let us pass this resolution and settle the matter; the Society then can recede, if they see proper; or if not, we can take action as we may think best.

Judge Allen was in favour of referring to the next Assembly, for we have not *time* for its discussion, and he was afraid that if we went through with the docket, even Kentucky hospitality would be greatly tried. Again, we would, if we passed this resolution, sit in judgment upon the Constitution of the Society, which we did not make, and perhaps did not all understand, as to its exact powers to collate; but if we did make a deliverance, it should be so carefully worded as not to be capable of misconstruction. It would, of course, be an implied censure on the Society. He had not had the opportunity of learning from the pamphlet alluded to, save as read by the parties in the discussion, hence he would not enter into that line of argument. He was glad that the Overture had been brought in, and that the discussion had taken place; it would do good. It would show the Society how sensitive the American people were in regard to the purity of the sacred text.

Before we touch a Society that for forty years has furnished us with the standard of sacred truth, we should be careful to know that it has a foundation; for a censure is a censure, though implied, and he would as leave pass a direct as an indirect censure.

While he did not desire to avoid any duty, yet he did not desire needlessly to rush into any responsibility, and he desired to be clearly satisfied of its propriety, before he voted for a

resolution which he thought would be fraught with evil and injury to the Bible Society.

He thought that if the matter were referred, the debate need not again take place; the press all over the country will take it up and carry it on. He wished for more light.

Dr. Hoge did not wish to vote at all for the resolutions as they now stand. He could not vote for them, for they are based on assumed facts, facts not proved, that there has been a violation of the Constitution of the Bible Society, for it is a very nice point to determine what it is to edit and what to collate. Again, he could not vote against the resolutions, for the drift of the emendations is unquestionably right—the intention is correct; and thereby the expression of opinion by any public body, on any question, when only a part of the case is known, is a dangerous thing, and we do not know what the Society has done; and he was unwilling, by innuendo, to censure the Society unless he knew certainly that it was deserved. The doctor was unwilling to vote for the resolutions, for he, so far as he knew of the changes made by the Bible Society, approved of them. We further will place ourselves in a false position if we pass a censure on the Society, for he did not believe the great Christian public would sustain us in it; and lastly, he would ask, where is the standard Bible from which the Society should copy? In what year was it printed, and where? He was in favour of referring to the next Assembly.

Dr. McGill said he approved the general principles of the resolutions, but the standard Bible has been changed in England since 1816. If this is so, the Bible in England and this country would differ. Our Bible, if the last resolution is adopted, will be different from that which we require, by the other resolutions, of the American Bible Society.

The discussion was continued by the Rev. Mr. Hamersly of Virginia, but he could not be heard by the reporter.

Dr. Aikin said the Assembly is not prepared to vote for the overture, or against it, simply because they had not the facts before them. With all the kind words used, it will be a thrust at the Bible Society. Let it go over to next year. Falschood travels faster than truth. The object is the purity of the Bible, but will these resolutions secure it? They will pave the way

for a great number of denominational Bibles. If Presbyterians publish a Bible, others may do it.

Dr. Breckinridge moved to lay this resolution, to refer to the next Assembly, on the table. The vote was counted on this resolution, and stood for it 117, and against it 127, the vote being taken by tellers. The vote then recurred upon Judge Fine's resolution to commit to the next General Assembly. The vote was taken by calling the roll. The vote stood for committing to the next Assembly 128, against it 114.

The overture was referred to the next Assembly, and the Assembly adjourned with prayer.

Disabled Ministers.

The Committee of the Trustees in the case of disabled ministers, made their report through Dr. Jones, of Philadelphia. They report that they have, during the year, on application of fifteen Presbyteries, given aid to twenty-one persons, to whom they have distributed seventeen hundred and eighty dollars, being about an average of eighty-five dollars to each. The action of the last Assembly has increased the contributions to this cause, whilst the applications are about as great as they were before. This arises from the fact that but little is known of this fund throughout the Church. They recite cases of great suffering, which have been brought to their notice, which have been effectually relieved. They say that, should not the applications increase greatly, they will be able to enlarge their appropriations in future. It has come to their knowledge that a number of wealthy persons have it in mind to contribute to this cause by legacies, to be paid after their deaths. The Trustees call upon the Assembly to take measures to increase this fund.

Judge Leavitt, from the special committee appointed by the last Assembly to report to this Assembly on the same subject, then read the report of the committee. The committee, in their report, in substance say:

That they addressed a circular to the Presbyteries, containing several points of inquiry relating to the subject, to which replies from sixty-two only have been received. Within these sixty-two Presbyteries, there are eleven ministers disabled from

age or disease, twenty-one widows and thirty-six children of deceased ministers, in need of pecuniary aid. Supposing the same destitution to exist in the Presbyteries not reporting, the result would be that the whole number of disabled ministers is twenty-six; of widows about fifty; of children not less than eighty. It is supposed that this estimate approximates the truth, though it may not be wholly accurate.

The report shows several cases of extreme penury and positive suffering; and that, with very few exceptions, it does not appear that the Presbyteries and Synods have made any provision for supplying the wants of the classes referred to.

The committee say that they do not propose to prove by argument the obligation of the Church to provide the means of comfortable support for the destitute classes whose relief is contemplated by the former action of the Assembly. It is demanded, not only by considerations of Church policy, but of clear Christian duty. The committee refer to the action of the Assembly of 1849 and 1856, as affirmatory of this obligation. They also state that the Presbyteries which have reported evince a deep interest in this subject, and give cordial pledges of coöperation in any plan of action that may receive the approbation of the Assembly. They express the confident opinion that the whole Church is now prepared for efficient action on this subject.

As to the plan of future operations, there is not an entire agreement among the members of the committee; and they have been unable to concur in any specific plan, as having the concurrence of a majority of the committee. They, therefore, suggest the several plans that have been proposed, leaving it to the Assembly to select such as they may approve. The plans are in substance the following: 1. Leaving the whole subject to the Presbyteries, simply enjoining on each to make provision for disabled ministers, widows, and children. 2. Referring it to the Presbyteries and Synods to raise such amount annually as may be necessary, and reporting any deficiency to the Assembly, to be made up from a fund to be raised by individual contributions, and placed in charge of the Trustees of the Assembly. 3. The raising of a large, permanent fund, by an annual assessment and payment by every minister of one per cent.

for five years, on the amount of his salary, and an assessment of double that amount on the church of which he is the pastor. In addition to this, the plan contemplates donations from individuals, in aid of the general fund. 4. The fourth plan proposed is substantially that adopted by the Assembly of 1849, and now in operation, which is in substance, that the churches be called on annually for such contributions as the current demands of the destitute may require, soliciting, in addition, contributions from individuals, and legacies, &c., in aid of the cause.

Without stating it as the opinion of the majority of the committee, the chairman strongly indicates it as his opinion, that it is expedient to continue the present plan, especially as it appears the sum contributed for the past year has been considerably increased, and justifies the expectation that, with the further earnest recommendation of the Assembly, the churches will provide by their voluntary contributions a sum sufficient to meet the demands of the destitute, upon a liberal scale. The committee suggest several strong objections to the policy of an attempt now to create a permanent fund so large as that the proceeds will supply these wants: They think it most judicious, at least for the present, to continue the plan now in operation, and not substitute for it another, the success of which is doubtful. The committee further estimate that the annual amount needed for the purpose stated, will be not less than \$10,000, and may amount to \$15,000.

The committee earnestly commend the whole subject to the notice and consideration of the Assembly, and express the hope that such action will be adopted as will bring the Church to the discharge of their whole duty in connection with this important subject.

Judge Fine moved the adoption of this report. This subject was fully discussed by the last Assembly. It was adopted.

Centennial Celebration.

On the memorial of the Presbyterian Historical Society, asking the General Assembly to commemorate next year, in an appropriate manner, the re-union of the Synods of New York

and Philadelphia, which occurred in 1758, the Committee on Bills and Overtures reported as follows, viz.

That the celebration of important historical events has always been considered by the Church as an appropriate, interesting, and edifying testimony to the grace and power of divine providence. Among the great events of the past, the re-union of the two Synods of New and Philadelphia is among the most remarkable incidents which have occurred in our Presbyterian Church history, and seems to come within that class of events whose celebration may be undertaken by the Church for the public benefit; therefore,

Resolved, That this General Assembly, as an expression of gratitude to God for his providential mercy, in the re-union of the Synods of New York and Philadelphia, will engage in a centennial commemoration of that event on the 22d of May, 1858.

Resolved, That Rev. Dr. Van Rensselaer, as principal, and Dr. Humphrey, as alternate, be appointed to deliver an historical address before the General Assembly.

This report was adopted.

The right of Elders to exhort and to expound the Scriptures.

Dr. Waddel said he desired to bring up a paper from the Tombeckbee Presbytery, which he had been requested by the delegate from that Presbytery to bring before the Assembly, as the delegate himself had failed to arrive. It could not legally come before the Assembly he knew, but might do so in an informal way, by consent of the Assembly. It was a request of the Presbytery to the Assembly to review its former deliverance on the subject of Ruling Elders conducting religious service and expounding the Scriptures. Dr. Waddel moved that the paper be received by the Assembly. Dr. Adger seconded this resolution in order to offer an amendment to it, as follows: "Whereas, the last Assembly, near the close of its meetings, and probably therefore, with some degree of haste in adopting the report of their Committee on the Records of the Synod of Mississippi, did sanction the principle that a ruling elder, in the absence of the pastor, may read the Scriptures and explain them, and endeavour to enforce the truth by suitable exhorta-

tions; and whereas the notice of this body has been called to the subject by representations on the part of a Presbytery of that Synod, therefore, be it resolved by this Assembly, that explaining the Scriptures, and enforcing the truth by exhortation, form no part of the official duty of ruling elders as elders. At the same time it is earnestly recommended by this Assembly, in the language of the twenty-first chapter of our Form of Government, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purposes of prayer, singing praises, and reading the Holy Scriptures, together with the works of such approved divines as the Presbytery in whose bounds they are may recommend, and they may be able to procure: and that the elders or deacons be the persons who shall preside, and select the portions of Scriptures and of the other books to be read, and to see that the whole be conducted in a becoming and orderly way."

Dr. Steele moved that the whole subject be laid on the table. This motion was carried.

Dr. Adger gave notice that he would protest against this action of Assembly, but subsequently withdrew his notice of protest, on condition that his motion should be entered on the Minutes.

The decision of the Assembly is certainly in accordance with the usage of the Church in all parts of our country with which we are acquainted. In Dr. Green's congregation, in Philadelphia, the elders held weekly meetings in different parts of the city, in which they read the Scriptures and exhorted the people, explaining and applying the portion read. In the French Protestant churches, where the same pastor serves several congregations, it is customary for him to set one of his elders to supply his place when he is engaged in some other part of his charge. Every head of a Christian family and almost every private member of the church does more or less of the duty here enjoined. It is hard to see why the elders alone should be debarred the privilege. It would require very stringent laws, and more power than any Assembly possesses, to prevent zealous elders from exhorting sinners to repent and turn unto God and live.

Independent Presbyterian Church.

Overture No. 21, from the Bethel Presbytery, was taken up, in reference to a proposed union between the Bethel Presbytery and the Independent Presbyterian Church, once known as the followers of the late Rev. W. C. Davis. Upon which the Committee made the following report.

While the General Assembly is greatly gratified with the spirit of charity and brotherly love which the Overture indicates as subsisting between the Presbytery of Bethel and the Independent Church, and would sincerely rejoice at the consummation of the proposed union, it yet cannot sanction the precise terms of the covenant which has actually been made. The privilege claimed by the Independent ministers of holding and teaching doctrines not in harmony with the Confession of Faith, is a privilege, which, even if harmless in this particular case, might be abused as a precedent, and lead in other quarters and relations to serious mischief. The Assembly expresses the desire that these ministers may soon be able to embrace our standards without reservation, and in that case, the Presbytery of Bethel is hereby authorized to ratify the union without further application to this body, but in the event that the Independent ministers and churches cannot relinquish their peculiarities with a good conscience, this Assembly will cherish them in the bonds of Christian love, but cannot see its way clear to embrace them in the same denomination.

Dr. Leland regarded this matter as important, and he would be brief. In the range of the Bethel Presbytery are some nine or ten churches of Independents, and some four ministers holding about the same views as ourselves, and they are desirous to unite with us.

When W. C. Davis's book was examined by the Assembly, it was condemned for holding certain errors: *e. g.* that the active obedience of Christ has no justifying efficacy; that the first act of faith has no holiness in it; that man, by nature, is not a subject of moral law, etc. Mr. Davis was arraigned by his Presbytery, and saw that he was likely to be condemned, and all at once he discovered that Presbyterianism was all wrong, and Independency right. He took no preachers with him, yet, in a

short time, he was surrounded by ministers and licentiates. For a considerable time there has been a strong desire to unite with us, yet their ministers wish to make a proviso, that while they receive our standards, they have leave to preach Davis's peculiar doctrines; it was not so with the people. He hoped the report would pass. The Overture was adopted.

Foreign Correspondence.

Dr. McGill, from the Committee on Foreign Correspondence, made a report which was received and is as follows:

1. In relation to the report of Rev. Edward Cater, from the committee appointed by the last General Assembly, to open a correspondence, and confer about a closer union with the Associate Reformed Synod of the South, they recommend that the same committee be continued with the assurance that this General Assembly is gratified with the progress already made in their good work; and desires, that even if a closer union with that evangelical body be not consummated, the interchange of delegates, and expressions of fraternal love so pleasantly begun may be perpetual.

2. The Committee recommend that no delegate be sent, for the present, to any of the Congregational bodies of New England. One of them has expressly informed us that the correspondence is discontinued by its own act. Others have so far entertained the same design as to refer the question of discontinuance to their distinct Associations for ultimate decision; and none of them is, in fact, represented at this Assembly, except the Evangelical Convention of Vermont. And although it is due to Rev. F. Butler to record our great satisfaction, with the eminent courtesy and fraternal spirit, with which he has represented his brethren here; yet the Committee have been grieved to find in the published Minutes of that Consociation, at their last meeting, a very offensive resolution, as well as proceedings of a secular and political bearing, which the sense of our Ecclesiastical Assemblies seeks to avoid.

3. In relation to the Reformed Presbyterian Church, from which a letter has been received of remonstrance against our settled principles of discipline, on the subject of slavery, the committee

would remind the Assembly that, thirty years ago that body declined to sanction the arrangement of any correspondence with the General Assembly, although unanimously agreed to by this body; and we do not deem it our duty in this case to send them a letter in reply, especially, as the position of our Church on the subject referred to needs no further explanation.

But we fully reciprocate the expressions of fraternal regard, and of confidence in our order, and the steadfastness of our faith which the letter conveys, and would rejoice to have the bonds of Christian fellowship with that body made closer, if it could be done consistently with the claims of truth and peace. The report was adopted with a single dissenting voice, that of J. A. I. Lowes, who gave notice that he would enter a protest to it.

Revision of the Book of Discipline.

Two overtures were read, one from the Presbytery of Philadelphia, proposing a revision of forms of judicial proceedings, and the other from Dr. Breckinridge, proposing a change in representation from Presbyterial to Synodical, and making the General Assembly consist of fifty ministers and fifty ruling elders permanently.

The Rev. Dr. Breckinridge said that every experienced minister and ruling elder must be aware that upon each of the subjects presented in these overtures, there were constantly increasing difficulties. As the Church increases, our business increases and our numbers grow larger. Before we undertake to apply any remedy, we should understand precisely what we are to do. We cannot invent new principles of government, more especially in regard to Presbyterian Church government, since our fundamental principle is, that the Church has no right to make new laws, but that our legislative authority is the Bible. We have, therefore, no legislative power. All that is left to us, is to declare and execute the will of God as contained in his holy word. We are an expository power. It is a government by tribunals, not by individuals—executed by elders of two classes. Nine times out of ten, when you get an English or American lawyer into a Church court, he is lost. The Scotch law is derived from the Roman law, with a Scotch stamp. Our dis-

cipline was made by Scotchmen, and mixes up their law ideas with their scriptural and Presbyterian tenets. Dr. Breckinridge then went into an explanation of the difference between our laws and the common law, and contended that in our Church courts we cannot decide cases in the higher courts as to the law merely, without the facts. Decide upon that principle, and you will be settling questions of law, which, as soon as they go down to be applied, will cause difficulty.

As to the other overture before us, the real difficulty is in the size of your body. You must reduce the representation and size of the Assembly; and you ought to have a commission. By adopting a ratio changing always as your numbers change, you keep down for ever the size of the Assembly. Let every Synod, however small, have a representation, and let the others have a representation which shall always be proportioned to the fixed size of the Assembly, which he thought should never exceed one hundred members.

Objection is made to destroying Presbyterial representation, and transferring it to the Synods; but there are practical difficulties as to continuing the Presbyterial representation. You cannot enlarge the number of ministers in a Presbytery necessary for a representative, for obvious reasons. Unless you do something, you will, ere long, have a General Assembly of some five or six hundred members. As to the right to have a Synodical representation, he held that every church court is a Presbytery. All our courts are made up of Presbyteries. Your specific Presbytery differs from your Synod in no particular except that one is larger than the other. And what is this General Assembly? It is the whole Church met here by its two classes of officers bearing rule. Historically, it is the same as dogmatically. Dr. Breckinridge then rapidly ran over the various steps from the advent of Makemie to the organization of the General Assembly.

As to the appointment of commissions. A committee is a body appointed to examine and *report*, a commission to examine and *conclude*. You already have commissions; your Boards are all commissions. Dr. Breckinridge was opposed, therefore, to undertaking any changes in our mode of judicial proceedings. We must go to the root of the evil, and reduce the Assembly to

a proper size for a working body; and in order to do this you must resort to Synodical representation. As to present evils, they are undoubted. All who have been accustomed to sit in our Assembly must know that our present mode of conducting judicial cases—in scraps of time, scraps of testimony, and scraps of speeches, &c., whilst other things were in the meanwhile discussed, is a mere sham. He would rather come blindfolded into the house, and take the first ten members he happens to touch, to try a case, than to take the whole three hundred of you as at present. The evils are unendurable. As to what we can now do, you can, if you choose, appoint men in whom you have confidence to consider the matter, and report to a future Assembly.

The Rev. Dr. J. H. Jones said he was from the Presbytery that sent up the overture as to judicial proceedings. The last gentleman has expounded the very difficulties they had felt with great force. He was pleased with the course indicated by Dr. Breckinridge. Select the proper committee and entrust this matter to them to examine and digest. He had felt these evils for a long time. He hoped that by this course, and by light from above, we should arrive at a happy deliverance.

The Rev. Dr. Scott said he desired the proposition before us to be so modified as to read, that the Assembly appoint a committee to examine and revise our Book of Discipline, and report on any modifications which may seem to be necessary. We need to facilitate our methods of proceeding. It will disembarass our system as now constituted, and we shall be able to go on for a series of years, even though our Church and this body should continue to grow. The constitution of the higher courts, the whole process of conducting judicial cases, and various matters, need to be reëxamined and adjusted. Our discipline should be rendered harmonious with itself, and with the fundamental principles of the government as laid down in our Book. He moved, therefore, that a committee be appointed to revise the Book of Discipline.

Judge Allen said he would prefer that the resolution should be, that they inquire whether any or what changes are necessary, and report. His experience was unfavourable to changing codes. He would not like to commit this Assembly

to a revision. It is sometimes better to bear the acknowledged evils of an old code than run the risk of greater ones, or at any rate, the inconvenience occasioned in forming what would be virtually a new one.

The Rev. Dr. Hoge said, it is now nearly forty years since any alteration of consequence has been made in our Book of Discipline, and but little if any has been made in our Form of Government. With the lapse of time changes take place, and whilst he would not advocate any change of principle, he thought it would be well to have both the Form of Government and Book of Discipline put into the hands of a suitable committee, to inquire and report necessary amendments. Such a committee, he felt assured, would not propose any material alteration; and if we can secure any modifications which would facilitate justice and judgment, he thought we should be well repaid for the labour which might be required. Dr. Hoge moved to amend the resolution by inserting also the "Form of Government." The remarks this afternoon, he said, as to the constitution of the General Assembly, all had reference to the Form of Government. The last two sections of the 13th chapter, in regard to ruling elders, had also occasioned much difficulty. Our newspapers have also not unfrequently suggested other amendments needed.

The Rev. Mr. Love said the chapter in reference to the dissolution of pastoral relations needed attention. It has become a common practice to arrange these dissolutions without proceeding according to the steps proposed in the Book.

The Rev. Dr. Swift would not object wholly to this proposal, though he would have the terms of it such that it should embrace only minor matters. We ought not to attempt such changes as would materially alter our system.

The Rev. Mr. Woodbridge said we might learn some things from the children of this world. Their forms of criminal proceeding certainly seem to be far in advance of ours. He could not understand the argument of Dr. Breckinridge as intended to show that our system was not susceptible of such improvements as would give us the advantage of the processes in civil courts. The case before us this morning is an illustration of the defectiveness of our system. We could not tell whether

that was a judicial case or not, nor what were the province and limitations of a committee of investigation. Mr. Woodbridge then suggested a system for carrying on judicial cases, which he thought would be an approximation to what we want.

The Rev. Mr. McIlvaine said he was opposed to this whole thing. He feared we were to be carried away by the spirit of change around us. Our Church has prospered under the present system; we get through our business, and are not unduly burdened. Let us go on as we have done—let well enough alone. He thought we should find in the end that we had made a mistake.

The Rev. Dr. Thornwell was opposed to including the Form of Government in the revision. He did not think we were now prepared for that. The Book of Discipline has been discussed in the Church, and we may therefore undertake modifications in it. His own mind was clear that no revision will suffice which does not embrace the principle of commissions. Yet he apprehended the Church had not sufficiently discussed that subject, and until it is fully examined, and the mind of the Church settled about it, he did not think we were prepared to attempt amendments. Let us begin with the Book of Discipline; and by the time we have finished that we shall be ready for going further. The doctrine "*Festina lente*" is more applicable to Church than to State and common affairs. He thought Dr. Hoge's motion premature.

Dr. Hoge's amendment was put and lost.

The question was then put on Dr. Scott's resolution, to appoint a committee to revise the Book of Discipline, and report whether any, and what changes are necessary, which was carried—108 in the affirmative and 76 in the negative.

The Moderator appointed as the Committee to revise the Book of Discipline, the Rev. Drs. Thornwell, Breckinridge, Hodge, Hoge, McGill, Swift, and Judges Sharswood, Allen, and Leavitt. The Committee is to report to the next General Assembly.

The Rev. Dr. Thornwell moved that the thanks of the General Assembly be returned to the pastors of the churches and to the citizens of Lexington for their generous hospitalities. Dr. Thornwell said he could not trust himself to speak on this sub-

ject. He trusted the people of Lexington may be rewarded for the kindness, generosity, and cordiality with which we have been treated; and he earnestly prayed that the blessing of God, the Father, Son and Holy Spirit, might rest upon them and their churches, now, henceforth and for ever, Amen. The motion was unanimously carried, and with great heartiness.

The Rev. Mr. McIlvaine moved that the Seminaries of Princeton and Allegheny be authorized to close their sessions two weeks earlier than usual, on account of the General Assembly meeting before the usual time next year. Agreed to.

Rev. Dr. J. H. Jones notified the Assembly that there were some funds in the Treasury for the relief of disabled ministers, and that applications must be made through Presbyteries or their Stated Clerks.

There being now no further business before the Assembly the Minutes were read and approved, and a vote passed that the Assembly be dissolved. The Moderator then made a very appropriate and impressive closing address, the substance of which is as follows.

FATHERS AND BRETHREN:—Our deliberations have been characterized by a most wonderful degree of harmony. We feel truly thankful to God for this result. May Heaven's richest blessings rest upon your families and flocks, to which you are now about to return. We now must part—many of us to meet no more in this world. Even now one of our number (the Rev. James H. Brooks of Dayton, Ohio,) is prostrated on a bed of sickness, and it may be, of death. We know not what a day may bring forth to us. How thankful should we be that we can leave all such issues in the hands of our loving and faithful Saviour! We have enjoyed a most munificent hospitality. We have met in the centre of a great and noble commonwealth—great in the fertility of its soil, in the nobleness and generosity of its men, in its churches, its College and Theological Seminary. May God's blessing rest upon them! We are now about to sing our last hymn and utter the last prayer. Our hearts beat in Christian unity and sympathy. May we each one return to the bosoms of our families and friends, and find them in the enjoyment of health and the favour of God; and when we have done with earth, may we all

join the General Assembly and Church of the first-born, whose names are written in heaven! Amen and amen.

The Moderator won the highest respect and admiration for the manner in which he filled the chair, and his words fell with tenderness and effect, when he commended his brethren to God, and bade them farewell, to meet them all no more until the re-union in the General Assembly on high. The Moderator then pronounced the Assembly dissolved, and directed that another, called in like manner, meet in the First Presbyterian Church, New Orleans, on the first Thursday in May, 1858. After singing, prayer, and the benediction, was closed the largest and one of the most delightful General Assemblies ever held.

ART. VI.—*On the Action of our Church Courts in Judicial Cases, and Suggestions in reference to them.*

IT is the testing proof that a community is orderly, that it has few occasions for the execution of its laws. Such a condition shows a virtuous people, where morals and manners are regulated by intelligence and a right spirit, so that the laws execute themselves, produce a peaceful obedience, and call seldom for the office of the judge.

It is worthy of remark as to the Presbyterian Church, extending so widely in territory, embracing men of every class in life, of every diversity of education, and of great variety of origin, that its church jurisdiction is so little invoked. Through its wide domain seldom do more than eight or ten causes come up to the General Assembly in a year, and of these many are settled or disposed of satisfactorily without any final hearing.

But few as the cases are, and harmonious as is the body of the General Assembly, they greatly embarrass and perplex it. No part of its business is done with less general approval and satisfaction. Questions of form, involving substance, are frequent. The position of the tribunal to be reviewed is awkward