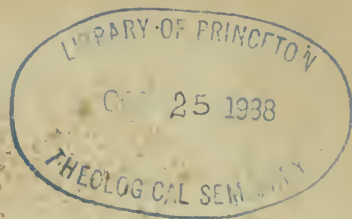




BX 8950 .P83 1865 v.7

The Presbyterian historical
almanac and annual



THE
PRESBYTERIAN
HISTORICAL ALMANAC,

AND

Annual Remembrancer

OF THE CHURCH.

FOR

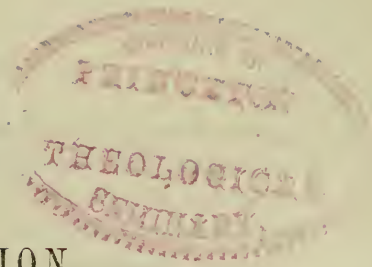
1865.

BY

JOSEPH M. WILSON.

VOLUME SEVEN.

PHILADELPHIA:
JOSEPH M. WILSON,
No. 111 SOUTH TENTH ST., BELOW CHESTNUT ST.,
1865.



INTRODUCTION.

THE PRESBYTERIAN HISTORICAL ALMANAC for 1865, containing *the Annual Chronicles of the Presbyterian Church* for the year ending with the sessions of the Assemblies and Synods of 1864, is submitted to the consideration of its friends, and I feel warranted in pressing its claims upon their attention in order to enlarge its usefulness, for it must not be forgotten that the object of the *Almanac* is to save the History of the Church, and this is done by arranging its annual proceedings in such a manner that they are easy of access, convenient, and permanent; it also gathers up the past and secures everything having a direct or remote tendency to develop the power and importance of THE PRESBYTERIAN CHURCH. In such a labor, there ought to be a fair co-operation on the part of the Ministers and Elders, those called and appointed guardians of the people; and I feel the more disposed to claim for the *Almanac* that degree of favor at the hands of the Church, from the fact that it is especially devoted to the illustration of Presbyterianism, and that I have no more interest in the main object of the work than any other Presbyterian, being only a voluntary servant, giving the results of my observation and experience and ready to incorporate any suggestion that may tend to increase the value of the enterprise, thereby rendering it more useful and acceptable to its subscribers.

Those friends who have received it from the beginning, in 1859, when the first volume was issued, will see that the range of the work is extending and has included much that is useful in addition to the current history of the Church. The earlier volumes contained an Alphabetical list of all the Presbyterian Ministers throughout the world, with the Presbyteries to which they belonged and their post-office address. These were continued until the subscribers were familiar with their names and locations. In the

places of those Lists of Ministers will appear "The Clerical Record of the Brethren," the *second* list appearing in the volume for 1864, (pp. 375, 376, 377.) As soon as replies are received from the Ministers similar lists will appear of the other branches of the Church. An examination of said Record is all that is required to illustrate its value.

The Histories of Theological Seminaries are being prepared. Two have already been published, viz.: *Princeton*, New Jersey, and *Union*, New York. The others will appear in due time.

The Biographical Department contains the Memoirs of those who have died during the year, to which are added the Biographies of relatives who have been Presbyterian Ministers, but who have died at a previous date. Efforts are in progress to secure a Memoir of every Presbyterian Minister who has died in the United States and British Provinces of North America. The result of these efforts will, of course, appear in the *Almanac*.

The Histories of Churches, one of which appears in this volume, are giving place to Histories of Churches by Presbyteries and Synods. These histories, minute in details, will be published with Ecclesiastical Maps of the Synods showing the location of each Church, the boundary of each Presbytery, with such other facts and illustrations as will render them acceptable to the friends of the *Almanac*.

The MANSE question, to which has very naturally been added Libraries, is continued and with an indication of increasing interest on the part of the people, showing a very remarkable change for the better. There can be no doubt of this fact, that just as soon as the people thoroughly understand the necessity and importance of providing a Comfortable Home for their Minister, Manses will arise all over our land, and even now signs are visible that in some Presbyteries they will try to have a Manse for every congregation within their bounds; and another encouraging fact is the readiness with which the people will co-operate with the Minister or Elder, or any member of any given congregation, who will take up and urge the subject publicly.

As far as Libraries are concerned they will increase with the general enlightenment and intelligence of the congregations. Ignorant piety may be excused in some portions of the earth, but most cer-

tainly not in the Presbyterian Church. That it does exist there, however, "is most true; and pity 'tis, 'tis true." But as excuses can be found for every neglect of duty, it will not help the case to canvass the Church at this time, to discover the various reasons why Christians should be so forgetful of their privileges.

In the Article on Manses, in this volume, will be found especial reference to a number of publishers who are ready to co-operate with any congregation to provide a Library for their Minister.

It thus appears that the field of the *Almanac's* operation is wide, but not wider than is necessary to take in the idea; to illustrate which, it is published, viz.: to develop the power and importance of the Presbyterian Church. To aid me in this labor I respectfully ask the friends of the enterprise to come forward at this time and identify themselves with its career. This can be done by their suggesting some way to increase its usefulness by their responding to my letters and circulars issued from time to time, soliciting information, and by their taking the *Almanac* and commending it to their people and friends—for if the *Almanac* is a work worthy of the attention of the highly educated and refined, and as such it has been commended by the General Assemblies, and Synods, and Presbyteries of our own country, of the British Provinces in North America and in Great Britain and Ireland, it is assuredly worthy of the attention of the intelligent families of the Church.

The Illustrations are in accordance with the high character of the work, engraved by John Sartain, Samuel Sartain, Emily Sartain, and A. H. Ritchie, and by their excellence sustain the reputations that the artists so deservedly possess.

In sending forth the seventh volume, I feel more than usually anxious that it may find favor in the eyes of its friends. To those who sympathize with me in this labor of love for the Church, I confidently expect that degree of active co-operation they would naturally expect were our relative positions changed.

J. M. W.

PHILADELPHIA, PA., 1865.

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THE PRESBYTERIAN CHURCH, (O. S.)

THE SEVENTY-SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, met in the Third Presbyterian Church, Newark, New Jersey, May 19, 1864.

Owing to the absence of JOHN H. MORRISON, D.D., the retiring Moderator, WILLIAM L. BRECKINRIDGE, D.D., was, on motion, appointed to open the sessions with a sermon, which he did from 2 Corinthians viii. 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The Permanent Clerk reported the following Commissioners, who were enrolled as members of the

Seventy-Sixth General Assembly of the Presbyterian Church.

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|----------------------|---------------|------------------|-----------------------|------------------|-----------------|
| ALLISON, JAS. W. | Palestine. | J. C. Allison. | FENTON, JOSEPH F. | St. Louis | E. H. Smith. |
| Anderson, S. Mc | Cedar. | C. O. Waters. | Ferrier, Edsall | Hudson | Arch. Beyea. |
| BACKUS, D.D., J. T. | Albany. | J. S. Alrich. | Flanagan, J. H. | West Virginia | E. B. Hall. |
| Bailey, Winthrop | Connecticut. | Jacob Webster | Fornan, A. P. | Palmyra | G. B. Pogue. |
| Baldrige, S. C. | Saline. | R. W. Pratt. | Fraser, Thomas | Benecia. | ..... |
| Batchelder, J. M. | Des Moines. | James Welsh. | GIRARD, E. GRAND | Chillicothe. | Noah Evans. |
| Baynes, J. W. | Michigan. | T.W.Lockwood | Gordon, J. Smith | Carlisle. | H. M. Graydon. |
| Beattie, R. H. | North River. | Jas. O. Merritt. | Greenleaf, D.D., J. | Nassau. | J. C. Cook. |
| Beatty, D.D., C. C. | Steubenville. | James G.Allen. | Grimes, Joseph S. | Beaver. | S. M. Ross. |
| Breckinridge, W.L. | Louisville. | ..... | Grove, T. A. | St. Clairsville. | W.C.Kirkwood. |
| Burt, D.D., N. C. | Cincinnati. | Stan.Matthews | HAMILTON, A. R. | Zanesville. | Jas. McCreary. |
| Hurtis, D.D., A. | Buffalo City. | Daniel Kelley. | Harlow, James M. | Genesee Riv. | Edward Crosby. |
| Bush, George C. | Newton. | John White. | Haskell, T. N. | Londonderry. | J. W. Kinnicut. |
| CAMPBELL, JAS.K. | New York. | A. B. Belknap. | Hays, George P. | Baltimore. | ..... |
| Candee, D.D., I. N. | Schuyler. | Jas. H. Wilson. | Hoge, Moses A. | West.Reserve. | ..... |
| Carnochan, J. G. | Susquehanna. | Hiram Stevens | Hopkins, D.D., II.II. | Louisville. | ..... |
| Carson, James C. | Blairsville. | Robt. Fulton. | Hudson, John P. | Northumb'd. | J. McCormick. |
| Clarke, Walter H. | Corisco. | ..... | Hughes, Watson | Redstone. | Andw. Christy. |
| Cleland, Thos. H. | Transylvania. | J. P. Lapsley. | Hynes, Thomas W. | Kaskaskia. | ..... |
| Cobb, A. P. | Monmouth. | ..... | JOHNS, JOHN H. | New Castle. | C. C. Brokaw. |
| Colt, Samuel F. | Luzerne. | Chas. Fuller. | Johnson, Baker | Winnebago. | ..... |
| Cowhick, J. Y. | Donegal. | H. B. Essick. | Johnson, John | Luzerne. | Henry Gilmore. |
| Craven, D.D., E. R. | Passaic. | W. Rankin, Jr. | Junkin, D.D., D. X. | New York 2d. | Robert Carter. |
| Craven, H. L. | Chippewa. | ..... | KEAN, WILLIAM F. | Allegheny. | James Brown. |
| Crowe, D.D., T. S. | New Albany. | Andw. J. Hay. | Kempshall, E. | Elizabeth'tn. | Wm. Annin. |
| DALE, JAMES W. | Philadelphia. | Henry Harper. | Kirkpatrick,D.D., J. | Taritan. | Wm. Wilson. |
| De Lancy, R. A. | Londonderry. | ..... | Krebs, D.D.,John M. | New York. | E. Houghton. |
| Dubois, R. P. | New Castle. | ..... | Knob. Ernst | Milwaukie. | John Ogden. |
| Duncan, C. C. B. | Zanesville. | Thos. Oldham. | LANE, GILBERT | Newton. | M. Reyerson. |
| ELLIOTT, D.D., David | Allegheny C. | John D. Stokes. | Lapsley, J. T. | Transylvania. | ..... |
| Everett, B. S. | West Jersey. | Lewis McBride | Lavery, Win. W. | Steubenville. | E. J. Beall. |



James Wood

PRINTED BY JAMES WOOD, 1848

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 43

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|----------------------|----------------|------------------|----------------------|------------------------|-------------------|
| Lawson, Orr | Huntingdon. | Samuel Linn. | Roberts, W. C. | Columbus. | F. A. Foster. |
| Lester, William H. | Washington. | James Rankin. | Robinson, John | Richland. | Thos. Smith |
| Liggett, J. A. | Elbenzer. | William Ernst. | Rockwell, A. O. | Ohio. | A. G. McCandless. |
| Logan, S. C. | Lake. | W. H. Boyd. | Rodgers, D.D., R. K. | N. Brunswick | B. S. Disbrow. |
| Lord, D.D., Willis | Chicago. | J. C. Mateer. | Rogers, W. S. | Oxford. | C. Falcomer. |
| Lowe, Benj. I. | California. | ..... | SCHENCK, D.D., W.E. | Philadelphia. | Jas. Andrews. |
| Lowrie, D.D., J. M. | Fort Wayne. | Joseph Gorrell. | Scovel, S. F. | Miami. | J. Morehouse. |
| MACLEAN, D.D., John | N. Brunsw'k. | Peter Davis. | Shearer, F. A. | Fairfield. | ..... |
| McMaster, D.D., A.S. | New Lisbon. | John Dildine. | Sheldon, D.D., Geo. | Elizabeth't'n. | M. Osborn. |
| Marshall, Wm. R. | Baltimore. | Thomas Archer. | Spencer, William B. | Stdney. | J. H. McGrier. |
| Miller L. Merrill | Ogdensburg. | Geo. Hurlburt. | Steele, J. A. | Highland. | J.M.Chambers. |
| Miller, Samuel | Burlington. | I. Van Horne. | Stevens, L. M. | Chicago. | ..... |
| Milligan, Josiah | Rock River. | ..... | Stevenson, S. H. | Bloomington | W. P. Pearson. |
| Moore, R. B. | Huntingdon. | James Parker. | Stewart, W. B. | Phila. 2d. | T. C. Henry. |
| Morrow, N. V. | Findlay. | William Taylor. | TAYLOR, A. A. E. | Dubuque. | Thompson Bell. |
| Musgrave, D.D., G.W. | Phila. Cent. | Sam'l D. Powel. | Taylor, Alfred | Phila. 2d. | R. McDowell. |
| McCANDLISH, Wm. | Missouri Riv. | J.C. McCandless. | Templeton, S. M. | Peoria. | James Ayres. |
| McCarrell, Alex. | Washington. | Wm. Mercer. | Thomson, A. E. | Marion. | J. M. Briggs. |
| McDougall, Jr., J. | Nassau. | J. P. Wallace. | Thompson, C. K. | Crawfordsv'e. | Jos. Wallace. |
| McElwain, Andw. | Saltsburg. | John Gourley. | Thorburn, A. McA. | Troy. | A. Eldridge. |
| McKaig, C. V. | Ohio. | John Hays. | Tully, David | Albany. | ..... |
| McKee, James A. | St. Paul. | Jos. Van Eman. | Tustin, D.D., Sept. | Potomac. | C. E. Lathrop. |
| NEVIN, D.D., Alfred | Phila. Cent'l. | T. W. Hastings. | VAN DOREN, W. H. | Whitewater. | Wm. Byram. |
| Nimmo, Gers'm H. | Lewes. | Robt. Patterson. | Virtue, Andrew | Wooster. | Zenus Z. Crane. |
| Nixon, J. Howard | Muncie. | T. I. McIntire. | WALSH, JOHN J. | Furrnkhabad | ..... |
| OWEN, THOMAS | Long Island. | Samuel Tooker. | Warner, John R. | Carlisle. |[salar. |
| PAXTON, D.D., J. D. | Vincennes. | W. Helphinstin. | Westervelt, S. D. | Connecticut. | W. P. Van Rens- |
| Pinkerton, J. A. | Sangamon. | Stephen Sutton. | Wilson, David A. | Potosi. | ..... |
| Platt, Joseph | Schnuyler. | William K. Oat. | Wilson, Elijah | Donegal. | N. Dodge. |
| Porter, J. Jermain | St. Louis. | J.W.Sutherland. | Wilson, James G. | Iowa. | J. H. Whitney. |
| Pratt, John H. | Hocking. | ..... | Wood, D.D., James | Madison. | J. R. McElroy. |
| RAFENSPERGER, E.B. | Maumee. | S. Whitelsey. | Wortman, M. L. | Allegheny C. | J.M.Burchfield. |
| Reardon, James D. | Northumb'l'd | J. S. Furst. | Wray, John | Clarion. | James Patton. |
| Reeve, William B. | Long Island. | ..... | Wright, D.D., E. W. | Logansport. | W. Seawright. |
| Rendall, Isaac N. | Mohawk. | ..... | YOUNG, D. P. | W.Lexington Wm. Allen. | ..... |
| Reynolds, D.D., J.V. | Erie. | I. L. Reed. | ..... | Indianapolis. | Chas. N. Todd. |
| Rice, D.D., N. L. | New York. | Wm. Walker. | ..... | Saltsburg. | W. C. Bovard. |
| Roberts, Belville | Rochester C. | Wm. Shepard. | ..... | ..... | ..... |

MINISTERS.....136.

RULING ELDERS.....113.

TOTAL.....249.

DELEGATES FROM CORRESPONDING BODIES.

JAMES P. WILSON, D.D., *Minister*, and JOSEPH ALLISON, *Ruling Elder*, from the General Assembly of The Presbyterian Church, holding its session in Dayton, Ohio, in 1864.

JOHN T. PRESSLY, D.D., from the General Assembly of The United Presbyterian Church of N. A.

DAVID D. DEMAREST, D.D., from the General Synod of The Reformed Protestant Dutch Church, N. A.

JAMES WOOD, D.D., of Madison Presbytery, was elected Moderator.* RAVAUD K. RODGERS, D.D., of New Brunswick Presbytery, was elected Temporary Clerk.

* JAMES WOOD, D.D., was born near Saratoga Springs, New York, July 12, 1799; hopefully converted in early youth; made a public profession of religion at the age of seventeen; graduated at Union College, Schenectady, N. Y., in 1822, and at the Theological Seminary, Princeton, N. J., in 1825; was licensed to preach by Albany Presbytery, in 1824; ordained and installed pastor of the Presbyterian Church, Amsterdam, N. Y., in 1826; was appointed agent for the Presbyterian Board of Education for the south and south-west, in 1833; was elected Professor in the Theological Seminary, New Albany, Indiana, in 1839; was elected Associate Corresponding Secretary of the

Presbyterian Board of Education, in 1854; was elected President of Hanover College, Hanover, Indiana, in 1859.

His published works are as follows: A Treatise on Christian Baptism, Old and New Theology, Memoir of Sylvester Scovel, D.D.; The Best Lesson and the Best Time to Learn it; The Gospel Fountain; Grace and Glory; A Call to the Sacred Office. Most of these have been issued by the Presbyterian Board of Publication, Philadelphia, Pa. Also, numerous articles for Periodicals, especially The Home School and the Church and The Presbyterian Magazine.

Bills and Overtures.

WILLIAM L. BRECKINRIDGE, D.D., of Louisville Presbytery, Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—From the Board of Domestic Missions, requesting a modification of the resolutions adopted by the General Assembly of 1860, on Certificate of Honorary Membership. On motion of Rev. Dr. Musgrave, it was referred to the next General Assembly.

No. II.—From Joseph M. Wilson, of Philadelphia, Pa., on MANSES, or Comfortable Homes for Presbyterian Ministers, free of rent, as follows:

WHEREAS, The importance of providing MANSES for the comfortable accommodation of Presbyterian ministers and their families, is a duty, the performance of which cannot be much longer delayed, but the magnitude of the operation demands a careful scrutiny of the state of the Church, and a thorough knowledge of her condition; therefore,

Resolved, That the churches under the care of the General Assembly be requested to reply to the following questions:

1st. Please give the name of your church, with the year of its organization.

2d. What has been (about) the annual rent paid by your minister for a house to live in? or

3d. Have you a MANSE for your minister, thereby securing him a comfortable home?

4th. If you have a MANSE, how long has it been finished, and (about) what amount in rent does your minister annually save by living in the MANSE.

5th. What was the plan you adopted to awaken the interest of the people, and thus secured the means to build your MANSE? You will please let your answer to this question be as full as possible, (as these replies will be published,) and you thereby aid your brethren who have not yet erected a MANSE, but who will do so as soon as they may see how it can be done, by showing them how it has been done.

6th. Have you a *Glebe* attached to your MANSE? If so, what is saved to a minister's family by tilling a few acres?

7th. Please give a description of your MANSE, its size, and accommodations, with specifications of its cost, as far as possible, with diagrams of the arrangement of the rooms, the attention paid to ventilation, the capacity of its library or study, together with such other suggestions as may tend to increase the value of these returns.

Resolved, That the ministers, ruling elders, deacons, trustees, or members of the churches under the care of this General Assembly, be earnestly requested to make early and full replies to these questions, adding any information or making any suggestions that may awaken an interest in behalf of MANSES, or Comfortable Homes for Presbyterian Ministers.

Resolved, That said replies, suggestions, and information, be sent to Joseph M. Wilson, Philadelphia, Pa., to be by him arranged and classified in time to be presented to the next General Assembly of the Presbyterian Church.

Resolved, That Joseph M. Wilson be authorized to supply the Stated Clerks of the Presbyteries, in connection with this General Assembly, with a sufficient number of copies of this Overture as there are churches within the bounds of said Presbyteries, with the understanding that the Stated Clerks will attend to their distribution among the churches.

Resolved, That in order to the fulfilment of the objects contemplated, the Presbyteries be enjoined to make inquiries from time to time, testing the diligence of the churches in replying to the questions contained in this Overture.

The Overture was adopted.

No. III.—From West Jersey Presbytery, respecting a MANSE FUND. It was *Resolved*, That in view of the action taken on Overture, No. 2, no action be taken at this time on a Manse Fund.

No. IV.—From Highland Presbytery, asking for a division of the Presbytery, as follows: "The Presbytery of Highland in session at Burlingame, Kansas, would most respectfully represent to the General Assembly to meet at Newark, N. J., in May, 1864. That,

WHEREAS, Our Presbytery extends over the entire State of Kansas, and a part of Nebraska, and consists of fifteen ministers and twenty-one churches; and, WHEREAS, The Synod of Upper Missouri has not met for two years, and there is no prospect that it can meet soon; therefore,

Resolved, That we respectfully request your venerable body to make of us the following division:

1. To commence at the Missouri River, where the south line of Atchison County strikes said river, and runs west to the western boundary of the State; that part north of said line to retain the name, papers, and organization of Highland Presbytery, and to meet upon our own adjournment.

2. To commence on the aforesaid line running west to the north-west corner of Jefferson County, thence south to the south-west corner of Franklin County, thence east to the eastern boundary of the State, thence north by the State line to the place of beginning, including *Ministers* J. G. Reaser, G. S. Woodward, W. A. Starrett, W. Willson, and A. R. Day, and the *Churches* of Westminster, Leavenworth First, Union, of Lawrence, Lecompton, Osawkee, Wyandotte, Elmgrove, and Demer First, to be called Leavenworth Presbytery, to hold its first meeting in Leavenworth City, Kansas, on the first Monday of October 3, 1864, at 7 P. M., the oldest minister present to preach the opening sermon and preside until a Moderator be chosen.

3. The remaining part of our territory, including *Ministers* E. K. Lynn, A. Warner, J. A. Steele, J. M. Pryse, and A. A. Morrison, and the *Churches* of Carlyle, Fort Scott, Bethel, Burlingame, Auburn, Salina, Topeka, Pleasant Hill, and Twin-Springs, be called "Topeka Presbytery," to hold its first meeting in Topeka, Kansas, on Friday, September 30, before the 1st Monday of October, 1864, at 7 P. M., the oldest member present to preach the sermon and preside until a Moderator be chosen.

The Committee recommended the following resolution, which was adopted:

Resolved, That these three Presbyteries be erected into a Synod, to be called the SYNOD OF KANSAS, to hold its first meeting at Lawrence, Kansas, on the 1st Wednesday of October 5, 1864, at 7 P. M., the oldest minister present to preach the sermon and preside until a Moderator be chosen.

No. V.—From Marion Presbytery, as follows:—A minister receives a dismission to unite with a distant Presbytery, and travels in the region indicated, but does not remove his family. After an absence of months, perhaps of more than a year, he returns to the residence of his family. During his absence, however, the Synod sets off "all the ministers" of

his Presbytery "residing north of the south line" of his county to form part of a new Presbytery. Holding the original certificate, to which Presbytery does he belong, and in case of the necessity of process for ministerial conduct, which Presbytery is bound to proceed in his case? It was

Resolved, That the minister in question be held to belong to the Presbytery which granted him the certificate.

No. VI.—From New Jersey Synod; No. X.—From Allegheny Presbytery; No. XIV.—Philadelphia Synod; No. XV.—From Baltimore Synod; No. XXII.—From New York Synod, recommending a change in the Form of Government and Book of Discipline on the subject of the constitution of courts of appeal, be referred to a special Committee of five to consider the whole subject, and report to the next Assembly. It was

Resolved, That if, in the judgment of said Committee, a change be desirable and practicable, they be directed to digest and report a plan for the constitution of said court for the consideration of the Assembly.

The Moderator appointed the following persons on the Committee, viz., Drs. Craven, Krebs, Candee, *Ministers*, and Messrs. Ryerson and Linn, *Elders*.

No. VII.—From St. Clairsville Presbytery, as follows: Would it be consistent for a minister of the Presbyterian Church to administer the ordinance of baptism to a member of the Friends' Society, who professes to believe that "Jesus is the Son of God" and the essential doctrines of the Christian religion, but declares his intention to continue his connection with the Friends' Society? It was

Resolved, That the inquiries be referred to the answers in the Larger and Shorter Catechisms, to the question, "To whom is baptism to be administered?"

No. VIII.—From the Directors of the Western Theological Seminary, Allegheny, Pa., asking "that it be required of candidates for the ministry in our Church, before entering the Theological Seminary, or commencing their regular course of theological study, to put themselves under the care of a Presbytery, unless specially hindered, in which case it shall be done at the first stated meeting of the proper Presbytery thereafter;" it was

Resolved, That it be strongly recommended to all young men entering the theological seminaries to put themselves under the care of the Presbyteries to which they naturally belong, as soon as possible.

No. IX.—From Allegheny Presbytery, on the Book of Psalms and Hymns; it was

Resolved, That the Overture be referred to the Committee which has been raised under the report of the Committee on Psalmody.

No. X.—See Overture, No. VI.

No. XI.—From Pacific Synod on the amendment of the Constitution of the United States. The Committee recommend the following paper offered by Dr. Musgrave, which was adopted:

WHEREAS, Almighty God, the God of nations, is the head and source of all authority and power in civil government, and nations as such are the subjects of his moral laws, and his revealed will is the supreme law of national life; WHEREAS, the Christian and loyal people of our country are everywhere beseeching God to interpose for our deliverance as a nation from the assaults of a most groundless and wicked rebellion, and

to establish and maintain the national unity and authority ; and WHEREAS, resolutions have already passed the Senate of the United States, and are pending in the House of Representatives, recommending amendments of the National Constitution in several particulars ; therefore,

Resolved, That it is our solemn national duty so to amend our fundamental and organic law that the preamble of the National Constitution shall read in substance, as follows : " We, the people of the United States [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Governor among the nations, and His revealed Will as the supreme law of the land in order to constitute a Christian government and] in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure [the inalienable rights and] blessings of [life] liberty [and the pursuit of happiness] to ourselves, our posterity, [and all the people] do ordain and establish the Constitution of the United States of America." It was further

Resolved, That this General Assembly recommend to all the people in the congregation under its care to memorialize Congress upon this subject.

No. XII.—From Newton Presbytery, reciting the former deliverances of the General Assembly upon the subject of slavery in this country, and the duty of emancipation, and asking this General Assembly to take such action as in their wisdom seems proper to meet the present aspects of human bondage in our country. The Committee recommended the following paper, which was adopted. In the opinion of the General Assembly, the solemn and momentous circumstances of our times, the state of our country, and the condition of our church demand a plain declaration of its sentiments upon the question of slavery in view of its present aspects in this country.

From the earliest period of our Church the General Assembly delivered unequivocal testimonies upon this subject, which it will be profitable now to reaffirm :

In the year 1787, the Synod of New York and Philadelphia, in view of movements then on foot looking to the abolition of slavery, and highly approving of them, declared that " inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community, therefore they earnestly recommend to all the members belonging to their communion to give these persons who are at present held in servitude, such good education as to prepare them for the better enjoyment of freedom." * * * " And finally they recommend it to all their people to use the most prudent measures consistent with the interest and the state of civil society in the countries where they live, to procure eventually the final abolition of slavery in America."

In 1795 the General Assembly " assured all the churches under their care that they view with the deepest concern any vestiges of slavery which may exist in our country."

In 1815 the following record was made : " The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty which appear to be recognized by the Federal and State governments in these United States. They have expressed their regret that the slavery of the Africans and their descendants still continues in so many places, and even among those within the pale of the Church, and have urged the Presbyteries under their care to adopt such measures as will secure, at least to the rising generation of slaves, within the bounds

of the Church, a religious education, that they may be prepared for the exercise and enjoyment of liberty, when God in his providence may open a door for their emancipation."

The action of the General Assembly upon the subject of slavery in the year 1818 is unequivocal, and so well known that it need not be recited at length. The following extracts, however, we regard as applicable to our present circumstances, and proper now to be reiterated :

"We consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins 'that all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system. It exhibits rational, moral, and accountable beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction, whether they shall know and worship the true God, whether they shall enjoy the ordinances of the gospel, whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence."

"From this view of the consequences resulting from the practice, into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind, . . . it is manifestly the duty of all Christians, who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and of religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world."

They earnestly exhorted those portions of the Church where the evil of slavery had been entailed upon them, "to continue, and, if possible, to increase their exertions to effect a total abolition of slavery, and to suffer no greater delay to take place in this most interesting concern than a regard to public welfare truly and indispensably demands;" and declare "that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve;" warning "all who belong to our denomination of Christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil."

Such were the early and unequivocal instructions of our Church. It is not necessary too minutely to inquire how faithful and obedient to these lessons and warnings those to whom they were addressed have been. It ought to be acknowledged that we have all much to confess and lament as to our short-comings in this respect. Whether a strict and careful application of this advice would have rescued the country from the evil of its condition, and the dangers which have since threatened it, is known to the Omniscient alone. Whilst we do not believe that the present judgments of our Heavenly Father, and Almighty and Righteous Governor, have been inflicted solely in punishment for our continuance in this

sin; yet it is our judgment that the recent events of our history, and the present condition of our Church and country, furnish manifest tokens that *the time has at length come, in the providence of God, when it is His will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty.*

Whatever excuses for its postponement may heretofore have existed, no longer avail. When the country was at peace within itself, and the Church was unbroken, many consciences were perplexed in the presence of this great evil, for the want of an adequate remedy. Slavery was so formidably entrenched behind the ramparts of personal interests and prejudices, that to attack it with a view to its speedy overthrow appeared to be attacking the very existence of the social order itself, and was characterized as the inevitable introduction of an anarchy, worse in its consequences than the evil for which it seemed to be the only cure. But the folly and weakness of men have been the illustrations of God's wisdom and power. Under the influence of the most incomprehensible infatuation of wickedness, those who were most deeply interested in the perpetuation of slavery *have taken away every motive for its further toleration.* The spirit of American slavery, not content with its defences to be found in the laws of the States, the provisions of the Federal Constitution, the prejudices in favor of existing institutions, and the fear of change, has taken arms against law, organized a bloody rebellion against the national authority, made formidable war upon the Federal Union, and in order to found an empire upon the corner-stone of slavery, threatens not only our existence as a people, but the annihilation of the principles of free Christian government; and thus has rendered the continuance of negro slavery incompatible with the preservation of our own liberty and independence.

In the struggle of the nation for existence against this powerful and wicked treason, the highest executive authorities have proclaimed the abolition of slavery within most of the rebel States, and decreed its extinction by military force. They have enlisted those formerly held as slaves to be soldiers in the National armies. They have taken measures to organize the labor of the freedmen, and instituted measures for their support and government in their new condition. It is the President's declared policy not to consent to the reorganization of civil government within the seceded States upon any other basis than that of emancipation. In the loyal States, where slavery has not been abolished, measures of emancipation in different stages of progress have been set on foot and are near their consummation; and propositions for an amendment to the Federal Constitution prohibiting slavery in all the States and Territories are now pending in the National Congress. So that, in our present situation, the interests of peace and of social order are identified with the success of the cause of emancipation. The difficulties which formerly seemed insurmountable, in the providence of God, appear now to be almost removed. The most formidable remaining obstacle, we think, will be found to be the unwillingness of the human heart to see and accept the truth against the prejudices of habit and of interest; and to act towards those who have been heretofore degraded as slaves, with the charity of Christian principle in the necessary efforts to improve and elevate them.

In view, therefore, of its former testimonies upon the subject, the General Assembly does hereby devoutly express its gratitude to Almighty God for having overruled the wickedness and calamities of the rebellion, so as to work out the deliverance of our country from the evil and guilt of slavery; its earnest desire for the extirpation of slavery, as the root

of bitterness from which has sprung rebellion, war, and bloodshed, and the long list of horrors that follow in their train: its earnest trust that the thorough removal of this prolific source of evil and harm will be speedily followed by the blessings of our Heavenly Father, the return of peace, union, and fraternity, and abounding prosperity to the whole land; and recommend to all in our communion to labor honestly, earnestly, and unweariedly in their respective spheres for this glorious consummation, to which human justice, Christian love, national peace and prosperity, every earthly and every religious interest, combine to pledge them.

No. XIII.—A letter from Rev. John Montgomery, asking the Assembly to authorize a meeting of Lafayette Presbytery of Upper Missouri Synod to be held in the First Church of Pettis, Pettis County, Mo., on Friday, Sept. 16, 1864. It was *Resolved*, That request be granted, and that a meeting take place at the place and time specified.

No. XIV.—See Overture, No. VI.

No. XV.—See Overture, No. VI.

No. XVI.—From New Lisbon Presbytery, relating to the religious instruction of the colored Freedmen. It was *Resolved* to refer the Overture to a Committee to Report on the Freedmen.

No. XVII.—From Miami Presbytery of Cincinnati Synod, and Ogdensburg Presbytery, of Buffalo Synod, in favor of a union of the two branches of the Presbyterian Church. It was *Resolved* to refer the papers to a special committee on that subject.

No. XVIII.—From the Presbyterian Historical Society, requesting the Assembly to recommend their proposition to erect a fire-proof building for their use. It was

Resolved, That the Assembly renewedly expresses its cordial approbation of the objects and aims of the Society in its efforts to preserve and perpetuate the history of the Presbyterian Church.

Overture, No. 19.—From the Presbytery of Columbus, memorializing the Assembly to authorize the Presbytery of Lake Superior, which is incompetent to transact presbyterial business in consequence of being reduced to less than a quorum, to receive the Rev. William T. Hendren as a member of that Presbytery upon a letter of dismissal from the Presbytery of Columbus. It was

Resolved to refer the Overture to St. Paul's Synod.

Overture, No. 20.—From Sandusky Synod, asking "Whether baptism administered by the denomination of Disciples (usually styled Campbellites) ought to be regarded as valid?" It was

Resolved, That the question be answered in the negative.

Overture, No. 21.—From the remnant Presbytery of Platte, requesting that that Presbytery be united with the Presbytery of Upper Missouri. It was

Resolved, That Platte Presbytery be united with Upper Missouri Presbytery, and that that Presbytery, when thus constituted, meet at St. Joseph, Mo., on the second Thursday of July, (14th,) at 8 o'clock, P.M.; and that the Rev. R. Scott, or, in his absence, the oldest minister present, preside until a Moderator be chosen.

No. XXII.—See Overture, No. VI.

No. XXIII.—From A. S. MacMaster, D.D., referred by the Assembly to this Committee. It was

Resolved. That the General Assembly hereby appoints the first Thursday of September, or such other day as the President of the United States may in the meantime appoint as a season of national humiliation, as a day of fasting, humiliation, and prayer, in view of the sins of the nation and of the Church, for which we are justly suffering under the displeasure of God. The Assembly calls the special attention of our churches and people to the prevailing covetousness, the idolatry of wealth, the luxury and sinful extravagance, the sins and evils essentially growing out of and sustained by our long-continued system of slavery, Sabbath-breaking, profanity, intemperance, fraud, and violence, pride, and boasting, and insensibility under God's judgments; the injustice, oppression, and cruelty practised towards the Indian race; the abounding corruption of the people; the prevalence of extreme party spirit which leads even good men, in their devotion to party, to support for positions of trust and power candidates of known unfitness or bad character, in preference to those possessing every mental and moral qualification, as worthy of special remembrance and repentance.

In view of these sins and evils, the Assembly hereby calls upon all its churches and ministers to humble themselves before God, and to seek at the throne of grace, through the sacrifice and mediation of Jesus, our great High Priest, the pardon and removal of these transgressions, and the outpouring of the Spirit upon our rulers and people.

No. XXIV.—To allow the Second Church at Nashville, Tenn., to transfer its Presbyterial connection.

The Committee recommend that, the last General Assembly having attached the Second Presbyterian Church in Nashville to the Presbytery of Transylvania, and there being now a prospect of the Presbytery of Nashville rescinding the act by which it seceded from the Presbyterian Church in the United States of America; that it be therefore

Resolved, That so soon as the Presbytery shall have so rescinded its act of secession, the Second Church in Nashville shall be authorized to transfer its connection with the Presbytery of Transylvania to the Presbytery of Nashville.

No. XXV.—From Dane Presbytery, requesting the Assembly to urge Ruling Elders to superintend the Sabbath-schools, it being their duty to feed the lambs. It was

Resolved, That owing to the late date on which the Overture was presented, there is no time to consider it by this Assembly.

No. XXVI.—From Rev. J. C. Thornton, asking the Assembly to declare whether Presbytery has absolute power over the settlement of Ministers. It was

Resolved to refer the querist to the Form of Government and the past adjudication of the Church.

Judicial Cases.

JOHN MACLEAN, D.D., of New Brunswick Presbytery, Chairman of this Committee, reported the following:—

JUDICIAL CASE, NO. I.—A complaint of St. Clairsville Presbytery, against Wheeling Synod, for taking exception to their Minutes on the

ground "that their entire action in the case of the Church of Kirkwood was unwise and inexpedient." It was

Resolved, That the complaint be dismissed, on the ground that in the action complained of the Synod passed no judgment in the case, but only expressed an opinion, and that there is therefore no constitutional ground for complaint. (See Book of Discipline, Chap. vii., Sec. ix., Sub. Sec. ii.)

No. II.—Being the complaint of the Session of the Seventh Church of Cincinnati, and the appeal or complaint of the Presbytery of Cincinnati against a decision of the Synod of Cincinnati in the case of the Messrs. Brown. The Committee find both these complaints to be in order, and recommend that they be considered as one, and in the following which is the usual order: 1. The reading of the decision complained of. 2. The complaint itself. 3. The proceedings of the lower courts. 4. The hearing of the parties. 5. The judgment of the Assembly.

At the opening of the case a letter from J. G. Monfort, D.D., in reference to it was read, requesting, for reasons stated, a reference of this case to the next General Assembly. It was

Resolved, That it be so referred.

No. III.—Being a complaint of Mr. C. J. Abbott against certain action of the Synod of Missouri. It was

Resolved, That this case was dismissed, on the ground that it had been several years before the Assembly, and that no person had appeared to prosecute it. (See *The Presbyterian Historical Almanac* for 1864, p. 49.)

No. IV.—A memorial of the Pastors and Ruling Elders of the church of Bloomington, Illinois, in respect to the decision of the last Assembly upon the appeal of Dr. T. F. Worrell. It was

Resolved, That this memorial be dismissed, on the ground that it is not competent for this Assembly to revise the proceedings of a previous Assembly in a judicial case.

No. V.—Being a complaint of S. B. McPheeters, D.D., against a decision of St. Louis Presbytery; also, a complaint of W. W. Green and others against the same decision; also, a memorial from a number of ministers and ruling elders of St. Louis Presbytery, touching the same case.

The Moderator explained the state of the question, and read the action of the Presbytery of St. Louis complained against, which was as follows:

The memorial of certain members of Pine Street Church having been presented, after discussion—

Resolved 1. That by the action of Presbytery, in June, 1863, the pastoral relation between Dr. McPheeters and the Pine Street Church was dissolved, and Dr. McPheeters ceased to be the pastor of that church, and ceased to have the right to exercise discipline, or perform the functions of the pastoral office in that church.

Resolved 2. That inasmuch as this action was taken by Presbytery in the exercise of its power, "to ordain whatever pertains to the spiritual welfare of the churches under their care;" and is its solemn judgment that the interests of the Pine Street Church required that Dr. McPheeters should cease to exercise the functions of minister to that church; therefore Presbytery learn with regret that Dr. McPheeters is still officiating as minister in that church, whether by invitation of session or at his own instance, is not known to the Presbytery; but in either case they do hereby ordain and declare that in the judgment of Presbytery the peace and harmony and spiritual interests of Pine Street Church, as well as a proper respect for the feelings of a large minority opposed to the ministration of their former pastor, require that Dr. McPheeters

shall cease all connection with that church, and no longer attempt to minister to that congregation.

The vote in the case was then taken by calling the roll, and with the following result: To sustain the complaints against the Presbytery, 47; not to sustain, 119; to sustain in part, 2; excused from voting, 1.

Whereupon, the Moderator announced that the complaints in this case against the Presbytery of St. Louis were not sustained.

On motion of Dr. Krebs a Committee was appointed to draw up and report a minute in this case.

The following persons were appointed as the Committee, viz., Drs. Beatty, Musgrave, Elliott, Tustin, Craven, and Judge Linn, and they made the following report, which was adopted:

The Assembly does not sustain the complainants, because the proceedings of the Presbytery of St. Louis in this case appear constitutional and regular, and, so far as we can perceive, were judicious, equitable, and for the edification of the Church.

These complaints, both in their language and the necessity of the case, brought the whole proceeding under our review. The question of a dissolution of the pastoral relation between Dr. McPheeters and the Pine Street Church was originally brought in an orderly manner before the Presbytery, by petition from a minority of said church, and a personal tender of resignation by the pastor; and after all the constitutional steps were taken with care and deliberation, was decided by the Presbytery, acting for the peace and welfare of that church. That which was called an appeal and complaint to Synod against that action could not so suspend all further proceedings as to prevent the Presbytery from considering and acting upon the continued disturbed state of that congregation; and when, at a subsequent stated meeting of that body, this subject came before them, they did, almost unanimously, deem it unadvisable that the late pastor should continue ministerial labors in that congregation. Against this decision of the Presbytery, Dr. McPheeters and others have uttered these complaints, which we do not sustain.

The Assembly has patiently listened to the history of this case from the opposite points of view taken, but in their decision have strictly confined themselves to the facts on record. The resignation of the pastoral relation, and the distracted state of the church, seemed plainly to call for the action of the Presbytery; and being upon the ground, and conversant with all the circumstances and demands of the case, they seem most competent to understand and decide what that action should be. The question of the pastor's loyalty to his national government, which seemed to be so largely a disturbing element in the church, has not been properly before the Assembly, as it was not pronounced upon in any Presbyterian action. They judged it best for the peace and prosperity of that particular church that the late pastor should retire altogether, and cease from his public ministrations to them; and this Assembly cannot decide otherwise. And though many of the members of the Presbytery were absent from that meeting which so decided, this could not invalidate their proceedings, as it was a regular and lawful meeting of that body.

The right and duty of the Presbytery "to order whatever pertains to the spiritual welfare of the churches under their care," and especially to heal dissensions, by seeking to remove the occasions of them, is a distinctive and important feature in our Presbyterian polity. And when the pastor himself so far recognized the propriety of his withdrawal as to tender to the Presbytery his resignation, it was clearly competent for that body not only to grant his request, but to order, if necessary, that he cease his ministrations to that people, if they believed that by longer

continuing to serve them the dissensions would be fomented, the strife become embittered, and the spiritual interests of the church endangered. And when the Presbytery did, at length, so interfere and direct, without pronouncing upon the rumors and side issues which were the occasions of the strife and unhappy condition of the church, they simply undertook to control the relations of pastor and people for the welfare of the church, without impeaching, by any expression, the moral character and ministerial standing of that pastor. They only ordered, as a prudential measure, that the resignation which he had himself voluntarily tendered to them, should properly and entirely be carried out, by his ceasing in any way to keep up this unhappy state of things by ceasing to minister to them as their pastor.

No. VI.—Being the complaint of N. West, D.D., against the Synod of New York. The substance of the case is as follows:

Mr. Rowland had absented himself from the ordinances of the Second Church of Brooklyn, New York, of which Dr. West is pastor, for some months. Upon application for his certificate, the Session gave him a certificate, omitting the words, "*at present in good and regular standing,*" and substituting for them a testimonial to his previous good Christian character; inserting, at the same time, a statement of the fact of his recent absence from the ordinances of the church. Mr. Rowland brought a complaint against the Session, before the Presbytery of Nassau, and the Presbytery sustained the complaint. Dr. West complained to the Synod against the Presbytery. The Synod of New York, by a vote of 10 to sustain, 12 to sustain in part, and 21 not to sustain—sustained the complaint of Dr. West against the Presbytery; and then, in its final minute, ordered a letter in the usual form to be given to Mr. Rowland. Against the decision of the Synod, in adopting this minute, Dr. West complains.

The sentence complained of was read, and is as follows:

"The Committee appointed to bring in a minute in the case of the complaint of the Rev. N. West against the action of the Presbytery of Nassau, report as follows: The vote of the Synod was—to sustain the complaint, 10; to sustain in part, 12; not to sustain, 21. The Synod, therefore, sustains the complaint only in part. In this judgment the Synod does not decide that the papers given to Mr. Rowland were unconstitutional, but that, under the circumstances, they deem them to have been unadvised, and therefore, as a measure of peace, the Synod directs the Session of the Second Church to give to Mr. Rowland and wife certificates of church-membership, in such form as is usual among the churches of this city in dismissing members in good standing.

The vote of the Assembly was taken, and the complaint was almost unanimously sustained.

On motion of Dr. Rodgers it was

Resolved, That the complaint of N. West, D.D., be sustained, and the decision of the Synod, in its final minute, be, and it hereby is reversed; and further, that the Synod erred in prescribing to the Session of the Second Church of Brooklyn, the form of a certificate to be granted to Mr. Rowland, after they had already granted a certificate to him which was agreeable to the Constitution of the Church and to the truth.

No. VII.—From John B. Saye against Illinois Synod. No action appears on the Minutes in this case. (See *The Presbyterian Historical Almanac*, for 1864, page 51.)

No. VIII.—A complaint from Rev. John Crozier and Rev. John Mack against Illinois Synod. It was

Resolved to refer this case to the next General Assembly.

Synodical Records.

THE following Records were approved *without* exception :—

Albany, Allegheny, Baltimore, Buffalo, Chicago, Cincinnati, Illinois, Iowa, Kentucky, Missouri, New Jersey, Northern Indiana, Ohio, Philadelphia, Pittsburg, Saint Paul, Wheeling, and Wisconsin.

The following *exception* was taken to the Minutes of Sandusky Synod, on page 75. A "formal protest" is entered against the action of the last General Assembly :—The Committee judge that remonstrance or complaint, for the reopening of a question, may be made by an inferior judiciary to a superior; but that protest against the action of the General Assembly can be made only by a minority of the body itself.

The following *exception* was taken to the Minutes of New York Synod :—In the case of N. West, D.D., against the Presbytery of Nassau, in which the Assembly has adjudicated, as follows: That the decision of the Synod, in its final minute, on pages 128 and 129, be, and it hereby is reversed; and further, that the Synod erred in prescribing to the Session of the Second Church in Brooklyn, the form of a certificate to be granted to Mr. Rowland, &c., after they had already granted to him a certificate of dismission which was constitutional and true.

The Records of the following Synods were *not* received :—Alabama, Arkansas, Georgia, Indiana, Memphis, Mississippi, Nashville, North Carolina, Northern India, Pacific, South Carolina, Southern Iowa, Texas, Upper Missouri, and Virginia.

Princeton Theological Seminary.

THE *Fifty-Second* Annual Report is as follows: During the year *sixty-seven* students were admitted, viz. :—

| NAMES. | COLLEGES, UNIVERSITIES, ETC. | NAMES. | COLLEGES, UNIVERSITIES, ETC. |
|-----------------------|------------------------------|----------------------|------------------------------|
| Alexander, Clifton W. | Des Peres Institute, Mo. | Jones, Benjamin T. | Washington Academy, ... |
| Anderson, Samuel R. | Michigan University. | Joss, Augustus A. | Hanover College, Ind. |
| Benedict, Benjamin G. | Lafayette College, Pa. | Keigwin, Albert N. | Louisville College, Ky. |
| Bernard, S. | Truro College, Nova Scotia. | Kingdon, John | Columbian College, D. C. |
| Butler, H. S. | New Jersey College, N. J. | Kingsbury, Josiah W. | Dartmouth College, N. H. |
| Cameron, John G. | Truro College, Nova Scotia. | Knox, William W. | New Jersey College, N. J. |
| Campbell, James R. | Williams College, Mass. | Laurie, William | Pennsylvania Univ., Pa. |
| Cleveland, John L. | Centre College, Ky. | Littell, Levi Clark | ..... |
| Crowther, Thomas | New York Free Acad., N.Y. | Littell, Wm. Henry | New Jersey College, N. J. |
| Demarest, John K. | New York University, N.Y. | Longmuir, Gavin | Williams College, Mass. |
| Depue, Ayres, Moses | Lafayette College, Pa. | Martin, John F. | Missouri University, Mo. |
| Dewing, J. R. | ..... | McCampbell, G. M. | Hanover College, Ind. |
| Elliott, J. Calvin | W. Reserve College, Ohio. | McGlatheary, William | Amherst College, Mass. |
| Faris, Salmon Coles | ..... | McKee, H. W. | Hanover College, N. H. |
| Forbes, John J. | Pennsylvania Univ., Pa. | Merrill, James G. | Amherst College, Mass. |
| Foster, Addison P. | Williams College, Mass. | Merwin, Alex. Moss | Williams College, Mass. |
| Griffin, Edward H. | Williams College, Mass. | Moore, William | Toronto University, C. W. |
| Foster, Daniel R. | New Jersey College, N. J. | Patton, Francis L. | Toronto University, C. W. |
| Hall, Henry R. | New Jersey College, N. J. | Perry, David B. | Yale College, Conn. |
| Hays, Jr., S. A. | New Jersey College, N. J. | Pettengill, S. B. | ..... |
| Hench, Thomas H. | New Jersey College, N. J. | Pires, Emmanuel N. | Hanover College, Ind. |
| Irwin, Salathiel M. | Hanover College, Ind. | Pitkin, Paul H. | Washington College, Pa. |
| Johns, Reading B. | Ashmun Institute, Pa. | Pomeroy, Stephen W. | Lafayette College, Pa. |
| Johnson, James G. | Union College, New York. | Raymond, George L. | Williams College, Mass. |
| Johnston, James W. | Union College, New York. | Reed, William C. | Yale College, Conn. |

56 PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)

| NAMES. | COLLEGES, UNIVERSITIES, ETC. | NAMES. | COLLEGES, UNIVERSITIES, ETC. |
|-----------------------|------------------------------|-----------------------|------------------------------|
| Sanford, Elihu T. | Union College, N. Y. | Thompson, Eberle W. | Hanover College, Ind. |
| Sawtelle, Wm. Henry | Hanover College, Ind. | Torrence, H. W. | Westminster College, Pa. |
| Sayre, Sylvanus | New Jersey College, N. J. | Vanderveer, Robert S. | New Jersey College, N. J. |
| Shearer, Frederick E. | New Jersey College, N. J. | Vanderveer, D. N. | Union College, N. Y. |
| Smyth, George H. | New York Univ., N. Y. | Westcott, Robert R. | New Jersey College, N. J. |
| Somes, Arthur H. | ..... | Wilson, A. L. | Wabash College, Ind. |
| Stead, Alfred J. | New York Univ., N. Y. | Worden, James A. | Miami University, Ohio. |
| Steen, William S. | Pennsylvania Univ., Pa. | Wright, Jr., John | Union College, N. Y. |
| Swinnerton, H. W. | New Jersey College, N. J. | | TOTAL, 67. |

The following Table gives the Names, the Locations, the Denomination, the Presidents, the Year of Organization of the Colleges and Universities where the students were graduated; also, the number of Students at each Institution.

| NAME. | LOCATION. | DENOMINATION. | PRESIDENT. | Year of Org. | No. of Students. |
|-----------------------|----------------------|--------------------|-----------------------------|--------------|------------------|
| Amherst College. | Amherst, Mass. | Congregational. | Wm. A. Stearns, D.D., LL.D. | 1820 | 2 |
| Ashmun Institute. | Oxford, Pa. | Presbyterian. | John M. Dickey, D.D. | 1855 | 1 |
| Centre College. | Danville, Ky. | Presbyterian. | ..... | 1823 | 1 |
| Columbian College. | Washington C., D.C. | Baptist. | George W. Samson, D.D. | 1821 | 1 |
| Dartmouth College. | Hanover, N. H. | Congregational. | Asa Dodge Smith, D.D. | 1769 | 1 |
| Desperes Institute. | Desperes, Mo. | ..... | ..... | ..... | 1 |
| Hanover College. | Hanover, Ind. | Presbyterian. | James Wood, D.D. | 1833 | 7 |
| Lafayette College. | Easton, Pa. | Presbyterian. | Rev. Wm. C. Cattell, A.M. | 1832 | 3 |
| Louisville College. | Louisville, Ky. | Presbyterian. | ..... | ..... | 1 |
| Miami University. | Oxford, Ohio. | State Institution. | J. W. Hall, D.D. | 1809 | 1 |
| Michigan University. | Ann Arbor, Mich. | State Institution. | E. O. Haven, D.D., LL.D. | 1837 | 1 |
| Missouri University. | Columbia, Mo. | State Institution. | ..... | 1843 | 1 |
| New Jersey College. | Princeton, N. J. | Presbyterian. | John Maclean, D.D., LL.D. | 1746 | 12 |
| New York Free Acad. | New York, N. Y. | City Institution. | Horace Webster, LL.D., M.D. | 1848 | 1 |
| New York University. | New York, N. Y. | ..... | Isaac Faris, D.D., LL.D. | 1832 | 3 |
| Pennsylvania Univ. | Philadelphia, Pa. | ..... | D. R. Goodwin, D.D. | 1753 | 3 |
| Toronto University. | Toronto, Can. W. | Presbyterian. | ..... | ..... | 2 |
| Truro College. | Truro, Nova Scotia. | Presbyterian. | ..... | ..... | 2 |
| Union College. | Schenectady, N. Y. | ..... | Eliphalet Nott, D.D., LL.D. | 1795 | 5 |
| Wabash College. | Crawfordsville, Ind. | Presbyterian. | Joseph T. Tuttle, D.D. | 1834 | 1 |
| Washington College. | Washington, Pa. | Presbyterian. | John W. Scott, D.D. | 1806 | 1 |
| Washington Acad. | ..... | ..... | ..... | ..... | 1 |
| Western Reserve Coll. | Hudson, Ohio. | Presbyterian. | Henry L. Hitchcock, D.D. | 1826 | 1 |
| Westminster College. | N. Wilmington, Pa. | U. Presbyterian. | J. Patterson, D.D. | 1852 | 1 |
| Williams College. | Williamstown, Mas. | Congregational. | Mark Hopkins, D.D., LL.D. | 1793 | 6 |
| Yale College. | New Haven, Conn. | Congregational. | T. D. Woolsey, D.D., LL.D. | 1701 | 2 |
| Not Graduates. | ..... | ..... | ..... | ..... | 5 |
| TOTAL.....67 | | | | | |

Table of students who were received during the year from other *Theological Seminaries*.

| NAME. | SEMINARY, &c. | LOCATION. | DENOMINATION. | PRESIDENT. | Year of Org. |
|--------------------|---------------|---------------------|---------------|------------------|--------------|
| Bernard, L. | Truro. | Truro, Nova Scotia. | Presbyterian. | ..... | ..... |
| Dewing, J. R. | Western. | Allegheny, Pa. | Presbyterian. | D. Elliot, D.D. | 1827 |
| Moore, William | Knox. | Toronto, Canada W. | Presbyterian. | ..... | ..... |
| Patton, Francis L. | Knox. | Toronto, Canada W. | Presbyterian. | ..... | ..... |
| Raymond, George L. | Auburn. | Auburn, N. Y. | Presbyterian. | Edwin Hall, D.D. | 1821 |
| Smyth, George H. | Western. | Allegheny, Pa. | Presbyterian. | D. Elliott, D.D. | 1827 |

Table giving the Names, &c., of *forty-two* students, who, having finished their course, graduated.

| NAME AND STATE. | COLLEGE, WHERE EDUCATED. | Year of entering Sem'y. | LICENSED BY THE PRESBYTERY OF |
|--------------------------------|---------------------------------|-------------------------|-------------------------------|
| Abbott, Pittson, J., New York. | Union College, New York. | 1861 | Albany. |
| Atwater, David J., New Jersey. | New Jersey College, New Jersey. | 1861 | New Brunswick. |
| Bates, Frederick. | Union College, New York. | 1861 | Albany. |
| †Beattie, Charles, New York. | Union College, New York. | 1862 | North River. |
| Bernard, Samuel ..... | ..... | ..... | ..... |
| Bishop, George S., | Amherst College, Massachusetts. | 1861 | Rochester, (N. S.) |

| NAME AND STATE. | COLLEGE, WHERE EDUCATED. | Year of entering Sem'y. | LICENSED BY THE PRESBYTERY OF |
|------------------------------------|-----------------------------------|-------------------------|-------------------------------|
| Brooks, Peter Hanerly, New York. | Union College, New York. | 1861 | Albany. |
| Butler, Henry E., Vermont. | Vermont University, Vermont. | 1862 | ..... |
| Chambers, Andrew G., Ohio. | Miami University, Ohio. | 1860 | Sidney. |
| Coffin, Selden Jennings, Penna. | Lafayette College, Pennsylvania. | 1861 | Philadelphia 2d. |
| Conklin, Newton James, Penna. | Lafayette College, Pennsylvania. | 1861 | New Brunswick. |
| Cowan, Edward P., Missouri. | Westminster College, Missouri. | 1861 | Phila. Central. |
| Dernelle, Daniel, New Jersey. | New Jersey College, New Jersey. | 1861 | New Brunswick. |
| Eddy, Clarence. | Yale College, Connecticut. | 1862 | New Brunswick. |
| Forman, John P. B., Missouri. | Westminster College, Missouri. | 1861 | Palmyra. |
| Fueller, Charles, Missouri. | Westminster College, Missouri. | 1861 | ..... |
| †Honeyman, Wm. E., New Jersey. | New Jersey College, New Jersey. | 1861 | Elizabethtown. |
| Howe, Samuel H. | Hanover College, Ind. | 1861 | Ebenezer. |
| Howell, George R., Connecticut. | Yale College, Connecticut. | 1861 | Long Island. |
| Johnson, Thomas S., Wisconsin. | Carroll College, Wisconsin. | 1861 | New Brunswick. |
| Kellogg, Samuel K., ..... | ..... | ..... | ..... |
| Kelly, Joseph C., Pennsylvania. | Jefferson College, Pennsylvania. | 1862 | Huntingdon. |
| Ludlow, James M., New Jersey. | New Jersey College, New Jersey. | 1861 | Passaic. |
| Merrill, Benjamin. | Dartmouth College, N. Hampshire. | 1861 | Carlsle. |
| Mitchell, Samuel S., Pennsylvania. | New Jersey College, New Jersey. | 1861 | New Brunswick. |
| Myers, Joseph H., Ohio. | Jefferson College, Pennsylvania. | 1861 | Wooster. |
| McCoy, J. Simon, Pennsylvania. | Jefferson College, Pennsylvania. | 1861 | New Castle. |
| McMartin, M., Vermont. | Middlebury College, Vermont. | 1861 | ..... |
| †Newcomb, Homer S., New York. | Dartmouth College, N. Hampshire. | 1862 | Albany. |
| Orr, John, Pennsylvania. | Jefferson College, Pennsylvania. | 1861 | Saltsburg. |
| Phelps, Willis B., | New Jersey College, New Jersey. | 1861 | Winnebago. |
| Pollock, George C., Pennsylvania. | Lafayette College, Pennsylvania. | 1861 | Newton. |
| Rankin, Alexander, New York. | Union College, New York. | 1861 | Albany. |
| Rule, John, Kentucky. | Centre College, Kentucky. | 1862 | W. Lexington. |
| Shearer, George L., Pennsylvania. | Lafayette College, Pennsylvania. | 1861 | Phila. Central. |
| Smith, Ambrose C., Pennsylvania. | Jefferson College, Pennsylvania. | 1861 | Phila. Central. |
| Stevenson, James M., New York. | Union College, New York. | 1861 | ..... |
| Viele, James P., New York. | Union College, New York. | 1861 | Albany. |
| Williams, Meade C. | Miami University, Ohio. | 1861 | Fort Wayne. |
| Wines, Casper Morris. | Washington College, Pennsylvania. | 1860 | New Brunswick. |
| Witherow, Benj. H. | Jefferson College, Pennsylvania. | 1862 | Burlington. |
| Wylie, James S. | New Jersey College, N. J. | 1861 | Benicia. |
| Wylie, John. | New Jersey College, N. J. | 1861 | New Brunswick. |
| Wylie, Richard. | New Jersey College, New Jersey. | 1861 | New Brunswick. |
| Wynkoop, Theodore S. | Yale College, Connecticut. | 1861 | New York. |
| TOTAL.....42. | | | |

The whole number of students during the year has been *one hundred and eighty-six*, of whom six have been absent the whole term. One of these absentees, T. Porter Stone, died at his home in Indiana. Two others, Charles Beattie† and Homer S. Newcomb† have been on the roll of this class for two terms, and having passed through the regular examinations, will receive separate certificates. Another member of the class, William E. Honeyman† has been a student for three years, but interrupted by sickness, and obliged to be absent from the closing reviews and final examinations. Of the whole number, nearly the one-half are already engaged for definite fields of labor in the pastoral relation, or in the Foreign and Domestic Missionary work. The actual attendance upon the exercises of the Institution, even to the close of the term, has been larger than usual, notwithstanding the great inconvenience occasioned by the meeting of our Presbyteries at the time of closing. There is much occasion for gratitude to God, in view of the prosperity he has granted, for the temporal favor and spiritual benefits he has vouchsafed so graciously during the term now closed.

THE PROFESSORS OF THE SEMINERY ARE AS FOLLOWS :

- CHARLES HODGE, D.D., *Exegetical, Didactic, and Polemic Theology.*
 ALEX. T. MCGILL, D.D., *Ecclesiastic, Homiletic, and Past. Theology.*
 WM. HENRY GREEN, D.D., *Oriental and Old Testament Literature.*
 CASPAR WISTAR HODGE, A.M., *New Test. Literature and Bib. Greek.*
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History.*

Western Theological Seminary.

THE *Thirty-Seventh* Annual Report is as follows: During the year *thirty-four* students were admitted, viz. :—

| NAME. | COLLEGES, UNIVERSITIES, ETC. | NAME. | COLLEGES, UNIVERSITIES, ETC. |
|-----------------------|------------------------------|----------------------|------------------------------|
| Barnes, W. Guthrie | Jefferson College, Pa. | Noble, William B. | Jefferson College, Pa. |
| Brown, Thomas M. | Jefferson College, Pa. | Newton, John | Oglethorpe Univ., Georgia. |
| Brown, Christopher R. | ..... | Scott, George W. | Middlebury College, Vt. |
| Calhoun, John A. | Glade Run Academy, Pa. | Smith, Alexander E. | Washington College, Pa. |
| Campbell, Richard M. | Jefferson College, Pa. | Sharpe, John H. | Washington College, Pa. |
| Campbell, William O. | Jefferson College, Pa. | Sheeley, Virgil G. | Miami University, Ohio. |
| Cooper, Henry. | Rochester Univ., N. Y. | Steele, Thomas C. | Yale College, Conn. |
| Cummings, Philan. J. | Washington College, Pa. | Thompson, Benjamin | New Jersey College, N. J. |
| Cummins, Wm. H. | Wittenburg, Germany. | Torrance, William | Hanover College, Ind. |
| Glenn, Samuel M. | Jefferson College, Pa. | Woods, Robert | Washington College, Pa. |
| Hench, John C. | Jefferson College, Pa. | Stewart, T. Calvin | Jefferson College, Pa. |
| Jones, J. Fred. | Washington College, Pa. | Goetman, John G. | Pennsylvania Univ., Pa. |
| Jordan, John J. | Jefferson College, Pa. | Forbes, Samuel | Madison College, |
| Kirkaid, Moses, S. C. | Washington College, Pa. | McPherrin, Josiah | W. Sunbury Academy, Pa. |
| Laird, Thomas R. | Allegheny Academy, Pa. | Haselton, William A. | Ohio University, Ohio. |
| Morrison, Alex. F. | Jefferson College, Pa. | Young, A. Z. | ..... |
| McConnell, Alex. S. | Franklin College, Ohio. | | Indiana. |
| | | TOTAL..... | 34. |

The following Table gives the Names, the Locations, the Denominations, the Presidents, the Year of Organization of the Colleges, &c., where the students were graduated; also, the number of students at each institution.

| NAME. | LOCATION. | DENOMINATION. | PRESIDENT. | Year of Org. | No. of Students. |
|-----------------------|--------------------|--------------------|------------------------------|--------------|------------------|
| Allegheny Academy. | Allegheny, Pa. | ..... | ..... | ..... | 1 |
| Franklin College. | New Athens, Ohio. | Presbyterian. | ..... | 1825 | 1 |
| Glade Run Academy. | Glade Run, Pa. | Presbyterian. | ..... | ..... | 1 |
| Hanover College. | Hanover, Ind. | Presbyterian. | James Wood, D.D. | 1833 | 1 |
| Indiana University. | Bloomington, Ind. | State Institution. | Cyrus Nutt, D.D. | 1828 | 1 |
| Jefferson College. | Canonsburg, Pa. | Presbyterian. | Joseph Alden, D.D., LL.D. | 1802 | 10 |
| Madison College. | ..... | ..... | ..... | ..... | 1 |
| Miami University. | Oxford, Ohio. | State Institution. | J. W. Hall, D.D. | 1809 | 1 |
| Middlebury College. | Middlebury, Vt. | Congregational. | Benj. Labaree, D.D. | 1800 | 1 |
| New Jersey College. | Princeton, N. J. | Presbyterian. | John Maclean, D.D., LL.D. | 1746 | 1 |
| Oglethorpe Univ. | Milledgeville, Ga. | Presbyterian. | Samuel K. Talmage, D.D. | 1838 | 1 |
| Ohio University. | Athens, Ohio. | State Institution. | S. Howard, S.T.D., LL.D. | 1804 | 1 |
| Pennsylvania Univ. | Philadelphia, Pa. | ..... | D. R. Goodwin, D.D. | 1753 | 1 |
| Rochester University. | Rochester, N. Y. | Baptist. | Rev. M. B. Anderson, LL.D. | 1851 | 1 |
| Washington College. | Washington, Pa. | Presbyterian. | John W. Scott, D.D. | 1806 | 6 |
| W. Sunbury Acad. | ..... | ..... | ..... | ..... | 1 |
| Wittenburg. | Germany. | ..... | ..... | ..... | 1 |
| Yale College. | New Haven, Conn. | Congregational. | Theo. D. Wolsey, D.D., LL.D. | 1701 | 1 |
| | | | TOTAL..... | 34. | |

The following were received from other *Theological* Seminaries :— James E. Lapsley, from Princeton, New Jersey, and A. Z. Young, from Lane Seminary, Ohio; William A. Haselton, from Andover, Mass.

The following Table gives the Names, &c., of *twenty-three* students, who, having finished their course, graduated.

| NAME. | COLLEGE, WHERE EDUCATED. | Year of entering Sem'ly. | LICENSED BY THE PRESBYTERY OF |
|----------------------|----------------------------|--------------------------|-------------------------------|
| Atkinson, John S. | Wesleyan University, Ohio. | 1861 | Marion. |
| Belden, Luther M. | Washington College, Pa. | 1861 | Redstone. |
| Campbell, Charles M. | Indiana University, Ind. | 1861 | Allegheny City. |
| Carr, William T. | Md. | 1861 | Baltimore. |
| Dunlap, Cyrus H. | Westminster College, Pa. | 1861 | Beaver. |
| Falconer, William C. | Washington College, Pa. | 1861 | New Lisbon. |
| Fouke, Henry C. | Washington College, Pa. | 1861 | Ohio. |

| NAME. | COLLEGE, WHERE EDUCATED. | Year of entering Sem'y. | LICENSED BY THE PRESBYTERY OF |
|------------------------------------|--------------------------------|-------------------------|-------------------------------|
| Hendren, William T. | Denison University, Ohio. | 1861 | Columbus. |
| Kerr, James D. | Washington College, Pa. | 1861 | Washington. |
| Lapsley, James E. | Ohio University, Ohio. | 1861 | Saltzburg. |
| Levenberger, Joseph A. | Jefferson College, Pa. | 1861 | Worster. |
| Lewis, Edward P. | Washington College, Pa. | 1861 | Blairsville. |
| Lyon, James H. | Williams College, Mass. | 1861 | Cong'l Asso'n. |
| Miller, Samuel W. | Jefferson College, Pa. | 1861 | Cedar. |
| Monfort, Cornelius V. | Knox College, Illinois. | 1861 | Schnyler. |
| Nugent, Edwin R. | Westminster College, Missouri. | 1861 | ..... |
| Price, R. Thompson | Washington College, Pa. | 1861 | Stenbenville. |
| Ramsey, James S. | Washington College, Pa. | 1861 | Washington. |
| Richardson, David K. | Vermillion Institute, Ohio. | 1861 | Ma.nee. |
| Sloane, B. S. | Washington College, Pa. | 1861 | Saltzburg. |
| Stevenson, Joseph H. | Miami University, Ohio. | 1861 | Sidney. |
| Vancelev, William S. | Waynesburg College, Pa. | 1861 | Washington. |
| White, William W. TOTAL...23. | Jefferson College, Pa. | 1861 | Washington. |

The whole number of students on the roll during the year has been *one hundred and fourteen*. Of this number fourteen have been absent.

The Board are happy to report that Charles C. Beatty, D.D., LL.D., has entered upon his duties as Lecturer Extraordinary, and has filled an important department in practical theology.

The chair of Theology being still vacant the Board would request the Assembly to fill the vacancy. This was done by the election of ARCHIBALD ALEXANDER HODGE, D.D.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- DAVID ELLIOTT, D.D., *Polemic and Hist. Theology and Ch. Government.*
 MELANCTHON W. JACOBUS, D.D., *Oriental and Bib. Lit. and Exegesis.*
 ARCHIBALD ALEXANDER HODGE, D.D., *Didactic and Pastoral Theology.*
 SAMUEL J. WILSON, D.D., *Biblical and Ecclesiastical History.*
 WILLIAM M. PAXTON, D.D., *Sacred Rhetoric.*
 CHARLES C. BEATTY, D.D., *Lecturer on Practical Theology.*

Danville Theological Seminary.

THE *Eleventh* Annual Report is as follows: During the year *six* students were admitted, viz. :—

| NAMES. | COLLEGES, UNIVERSITIES, ETC. | NAMES. | COLLEGES, UNIVERSITIES, ETC. |
|---------------------|------------------------------|-----------------|------------------------------|
| Cleland, Thomas H. | Centre College, Ky. | Hill, Charles | Marietta College, Ohio. |
| Condit, William C. | Centre College, Ky. | Rathbun, Davis | Central College, Mo. |
| Heide, T. H. Aufler | Desperes Institute, Mo. | Shophard, J. C. | Westminster College, Mo. |
| TOTAL...6. | | | |

The following students having finished their course graduated :

| NAME. | WHERE EDUCATED. | Year of entering Sem'y. | LICENSED BY THE PRESBYTERY OF |
|-----------------------------|---------------------|-------------------------|-------------------------------|
| Byers, Joseph H., Kentucky. | <i>Privately.</i> | 1861 | Transylvania. |
| Rankin, John N., Missouri. | Centre College, Ky. | 1860 | Transylvania. |

The total number of students in attendance was *fourteen*.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- ROBT. J. BRECKINRIDGE, D.D., *Ereg. Didactic, and Polemic Theology.*
 EDWARD P. HUMPIREY, D.D., *Biblical and Ecclesiastical History.*
 STEPHEN YERKES, D.D., *Biblical and Oriental Literature.*
 ROBERT L. STANTON, D.D., *Church Government and Pastoral Theology.*

North-West Theological Seminary.

THE *Fifth* Annual Report is as follows: During the year *five* students were admitted, viz. :—

| NAMES. | COLLEGES, UNIVERSITIES, ETC. | NAMES. | COLLEGES, UNIVERSITIES, ETC. |
|---------------------|------------------------------|----------------------|------------------------------|
| McDonald, John McC. | W. Alexander Academy. | Waldocker, C. F. | Westminster College, Mo. |
| Peck, Harlan P. | New Jersey College, N. J. | Wilson, Alexander G. | Jefferson College, Pa. |
| Smith, James H. | W. Alexander Academy. | TOTAL...5. | |

Of these James H. Smith was received from the Western Theological Seminary.

The following students having finished their course graduated.

| NAME. | WHERE EDUCATED. | Year of entering Sem'y. | LICENSED BY THE PRESBYTERY OF |
|--------------------------------|--------------------------------|-------------------------|-------------------------------|
| Norton, Warren, Maine. | Des Peres Institute, Missouri. | 1861 | Chicago. |
| Smith, James H., Pennsylvania. | West Alexander Academy, Pa. | 1863 | Chicago. |
| Waller, Maurice, Illinois. | Centre College, Kentucky. | 1861 | ..... |

Charles Elliott, D.D., having accepted the appointment made by the last Assembly, was duly inaugurated as Professor of Biblical Literature and Exegesis, at the opening of the late term, and has without interruption and with acceptableness discharged the duties of the office throughout the session. And the other Professors, Drs. Lord and Halsey, have uninterruptedly met the duties of their respective positions. Dr. Lord has filled the vacant McCormick Professorship of Theology, as well as his own.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

..... "Cyrus H. McCormick," *Prof. of Didactic and Polemic Theo.*
 WILLIS LORD, D.D., *Prof. of Biblical and Ecclesiastical History.*
 LEROY J. HALSEY, D.D., *Prof. of Historical and Pastoral Theology.*
 CHARLES ELLIOTT, D.D., *Prof. of Biblical Literature and Exegesis.*

Union Theological Seminary.

THIS Seminary is located at Prince Edward, Va., but I have been unable to get a report from it in time for this volume. (see page 298.)

THEOLOGICAL SEMINARY, COLUMBIA, SOUTH CAROLINA.—An account of this Seminary will be found in another part of this volume, (see page 261.)

Board of Domestic Missions.

THE *Sixty-Second* Annual Report is as follows:—

During the year the whole number of Missionaries in commission was 452. The number of churches and mission stations, in whole or part

supplied (so far as reported) by these brethren is 719. Nineteen churches are reported as organized—the number admitted to the Church on profession of faith, 1,482, and on certificate, 1,021—making a total of 2,503. The entire membership in churches connected with the Board is 19,736. The Sabbath-schools number 322, with 2,775 teachers, and 19,561 scholars. The number of baptisms reported is 2,218. The amount promised to the missionaries from March 1, 1863, to March 1, 1864, has been \$58,924 33, an increase of nearly *six thousand* dollars beyond the measure of the year preceding. However gratifying this may seem, and for which we owe thanks to the Church's glorious Head, it is manifestly inadequate to the magnitude of the field and the vastness of the work. It is inferior to the doings of other years. In the year ending March, 1869, the appropriations were double. This, however, was before the disrupting influences of civil war, whereby more than *one-third* of the entire field was swept away, and also was the period of the expansion which culminated in the severe embarrassments of 1861. We refer to it here to say, that while in times like these, this advance, though pleasing in itself, is not by any means in keeping with the ability of the Church, and the grand necessities of the case.

RECEIPTS.—The entire amount, during the fiscal year ending March, 1864, received from all sources, was \$82,684 29, an excess beyond the year preceding of \$11,473 51.

Clothing valued at \$13,984 08 have been received and distributed to the missionaries over and above the salaries paid them, affording seasonable relief and a blessed testimony to the faithfulness of our ladies, in the midst of the wonderful demand for our patriot soldiers.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

T. L. JANEWAY, D.D., *Corresponding Secretary*, 907 Arch St., Phila.
 SAMUEL D. POWEL, Esq., *Treasurer*, 907 Arch Street, Philadelphia.

Board of Education.

THE *Forty-Fifth* Annual Report is as follows:—

CANDIDATES.—The following table exhibits the operations of the Board of Education in the department of candidates for the ministry:

| | |
|---|-------|
| The number of <i>new</i> candidates received during the year has been | 61 |
| The number received from the beginning (in 1819),..... | 3,263 |
| The whole number on the roll during the past year has been.... | 265 |
| Of these latter there have been. | |
| In their Theological course..... | 145 |
| “ Collegiate “ | 88 |
| “ Academical “ | 32 |

265

The number of new candidates this year is larger than that reported last year.

From reports received from our literary and theological institutions, the Board feel authorized to report to the Assembly that progress has been made, during the past year, towards a higher standard of ministerial qualifications; and that to no cause can this be traced so obviously,

as to a greater caution on the part of Presbyteries in receiving candidates, and to their increased diligence and fidelity in watching over them after their reception.

The total receipts of the year, from all sources, are \$47,726 88. Total receipts of the Candidates' Fund are \$43,438 16—\$905 01 less than those of last year, but an increase on the receipts of the year previous of \$4,090 13.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

WM. CHESTER, D.D., *Corresp. Secretary*, 821 Chestnut St., Phila., Pa.
 Rev. THOS. McCAULEY, *Assistant Secretary*, 821 Chestnut St., Phila., Pa.
 WILLIAM MAIN, Esq., *Treasurer*, 821 Chestnut St., Phila., Pa.

Board of Foreign Missions.

THE *Twenty-Seventh* Annual Report is as follows:—

MISSIONARIES and Assistant Missionaries sent out during the year were thirteen, of whom six are ministers—two of them returning to their fields of labor. The removal by death of the Rev. H. V. Rankin, of the Ningpo mission, is deeply deplored—the only death in the ranks of the ordained missionaries. The death of a female missionary among the Indians, Mrs. Williams, and the death of Mrs. Herron, wife of the Rev. D. Herron, in India, are also afflictive events; but in all these instances, death was gain to our departed friends. It is mentioned with special pleasure, that three native missionary laborers were licensed to preach the gospel in India, and six in China, by Presbyteries in these countries.

THE WORK OF THE MISSIONS.—The work of the missions has been carried forward as in preceding years. This work is conducted among several of our Indian tribes; in New Granada and Brazil; in Liberia and Corisco in Africa; in India, Siam, China, and Japan; among the Chinese in California; in Belgium, France, and Italy; and among the Jews. Full accounts are given in the Report of the condition and progress of all these missions. These accounts show that 67 ministers of the gospel, 11 licentiate preachers, 4 physicians, 193 teachers, colporteurs, &c.; in all, a staff of 275 laborers, including the wives of the missionaries, are connected with the Board. It is particularly interesting to see that of these various laborers, not less than 125 are natives of the countries in which this work is carried on. The work itself is that of making the gospel known to those who sit in darkness, by preaching, by conversation, by teaching, by distributing the sacred Scriptures, and other Christian books. In such a brief abstract as this, satisfactory details cannot be furnished, but as giving some idea of the work in progress, it may be stated that over 21,000,000 pages of the Scriptures and Tracts were printed last year at the mission presses; nearly 5000 youths were taught in the schools; and hopeful converts were admitted to the churches in Liberia, at Corisco, Bogota, Rio de Janeiro, Rawal, Pindi, Lahor, Jalandar, Kapurthala, Lodiana, Ambala, Saharapur, Dehra, Futtehgurh, Mynapurie, Etawah, Bangkok, Petchaburi, Canton, Ningpo, Shanghai, Tungehow, San Francisco, Iowa, Chippewa—in some cases one, two, or three; in other cases, eighteen, nineteen, thirty, In no

former year has greater encouragement been granted to the servants of Christ, in the hopeful conversion of souls unto God.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

WALTER LOWRIE, Esq., *Corresponding Secretary*, 23 Centre St., N. Y.
 JOHN C. LOWRIE, D.D., *Corresponding Secretary*, 23 Centre St., N. Y.
 WM. RANKIN, JR., Esq., *Treasurer*, 23 Centre Street, New York.

Board of Publication.

THE *Twenty-Sixth* Annual Report is as follows :—

During the year *eighty-seven* books, *eighteen* tracts, *two* 18mo. tracts, *two* sheet hymns, *two* packages sailors' tracts, *one* Revised Book of Discipline, *one* Certificate of Reception, *one* Marriage Certificate.

DEPARTMENT OF PRODUCTION.—The Board has issued during the year 87 new books, of which have been printed 152,950 copies; 1 Revised Book of Discipline, 3,000 copies; 2 new 18mo. Tracts, 7,000 copies; 2 Sheet Hymns, 10,000 copies; 2 Packages of Sailors' Tracts, (12mo.,) 6,000 copies; 1 Certificate of Reception, 1,000 copies; 1 Marriage Certificate, 3,000 copies; 18 new 12mo. Tracts, 57,000 copies; total copies of *new* publications, 239,950.

The *reprints* of former publications during the year have been: Of books, 176,150; of Tracts and Catechisms, 263,900; of Packages of Tracts, 28,000; of Sheet Hymns, 50,000; total, 518,050 copies. Total number of publications during the year, 758,000. Total number of copies of books and tracts issued by the Board since its organization, 11,548,488.

In addition to the above, there have been printed during the year: Of *Sabbath-school Visitor*, 646,000 copies; of the *Home and Foreign Record*, 121,350 copies; of the Annual Report of the Board, 4,000 copies; of the Report on the Disabled Ministers' Fund, 2,000 copies.

DEPARTMENT OF DISTRIBUTION.—1. The sales at the Depository have been, 179,871 volumes, and 1,971,419 pages of tracts, which is an increase of 4,852 volumes, and 1,400,958 pages of tracts, upon the sales of last year. The net value of these sales is \$37,857 74, which is an increase of \$11,968 59 upon the sales of the preceding year. The sales and distributions made by colporteurs are stated elsewhere, and are not, of course, included in the above figures.

2. *Distributions by the Executive Committee*.—The amount received for the Distribution Fund during the year has been \$5,017 28; the value of the books and tracts distributed from it, \$6,193 21.

These distributions have been made as follows :—To Mission and other needy Sabbath-schools, 2,626 volumes; ships and naval and military stations, hospitals, soldiers, and prisoners, 42,650 volumes; humane institutions, 1,724 volumes; ministers, 262 volumes; feeble churches and literary institutions, 862 volumes; individuals, for gratuitous distribution, 1,299 volumes; total of volumes granted, 49,423; pages of tracts granted, 566,782.

As church collections are rarely taken for this fund, its entire reliance is upon the munificence of individual Christian friends of the Board and

its work, and the close of the year finds the fund empty and overdrawn. We bespeak for it the contributions of the benevolent for the coming year.

3. *Distribution by Colportage.*—The number of colporteurs during the year has been ninety. The reports which have been received show that they have performed 7,243 days of labor, have sold 52,411 volumes, have given away 33,857 volumes, have distributed 1,623,063 pages of tracts, and have visited and conversed with 432,582 souls.

While the number of regularly commissioned colporteurs has been smaller than usual, hundreds of ready hearts and hands have been found among the chaplains, officers, hospital nurses, and others, to aid in the distribution of books and tracts without any charge for the service; and wherever the Board has received an intimation of such readiness, it has gladly furnished its publications.

The Board has seized every opportunity to place some good religious reading in the hands of the soldiers and sailors, wherever they were accessible. At every prominent naval or military post along the Atlantic seaboard, in the Gulf of Mexico, or along our western rivers, some of its publications have been distributed among them.

The sick and wounded soldiers in the military hospitals have received especial attention. Always ready eagerly to receive books, tracts, and papers, there is good reason to believe that the Spirit of God has led their minds, in instances not a few, by the perusal of these pages, to a saving knowledge of the Lamb of God.

The Southern prisoners in the hands of our government have also been, to a large extent, supplied. At Fort Delaware, Pa., Rock Island, Ill., Johnson's Island, near Sandusky, Ohio, and elsewhere, thousands of them have gratefully received and read the pages of printed truth. From Johnson's Island, particularly, most encouraging accounts have been received of the usefulness of the books sent to them.

During the past year the colored freedmen have become a numerous and important class of claimants for the benefactions of the Board. They are now found collected in villages at numerous points along the Atlantic coast and the Mississippi River. Their eagerness to learn to read and to possess books, is very remarkable. The Board has begun to send to them supplies of suitable elementary books and tracts, as an aid to those who are engaged in their instruction.

Total of Distribution.—Gathering up the various items, we have the following as the aggregate work of distribution of the year now under review: Volumes sold at the Depository, 179,810; volumes sold by Colporteurs, 52,411; volumes given by Colporteurs, 33,827; volumes granted by Executive Committee, 49,323; total of volumes distributed, 315,562.

The pages of Tracts distributed are as follows: By sale at the Depository, 1,971,419; gratuitously by Colporteurs, 1,623,063; granted by Executive Committee, 506,782; total, 4,161,264.

In addition to these, the Board has issued copies of the *Sabbath-school Visitor*, 646,000; copies of the *Home and Foreign Record*, 121,350; copies of various Reports, 6,000.

The *net value* of the issues of the year has been: Sales in the Depository, \$37,857 74; sent to Seminaries, Authors, Editors, &c., \$627 45; sales by Colporteurs, \$28,538 10; *Home and Foreign Record*, \$3,800 99; *Sabbath-school Visitor*, \$6,905 37; total of net value, \$77,729 65.

As this total comprehends not only cash sales, but credit sales and donations, it does not, of course, correspond with the Treasurer's account, which exhibits only cash received.

The *catalogue value* of this total would be \$94,008 27, the difference

being made up of discounts allowed to clergymen, theological students, booksellers, and synodical depositories.

DEPARTMENT OF SUSTENTATION.—The entire receipts of the Treasury during the year, exclusive of balance in hand March 1, 1863, have been \$97,897 14, an increase of \$16,226 21, over those of the year preceding. The aggregate expenditures have been, \$106,622 31, an increase of \$34,772 72, occasioned by the increase of publications.

The amount of cash received from sales of books, tracts, and periodicals has been \$63,081 49, an increase of \$13,203 67; the balance in the Treasury at the end of the year is \$7,182 53.

The Colportage Fund.—The receipts for Colportage have amounted to \$28,508 29, being a gain of \$3,429 94 over the year preceding, and a little more than has ever been received in a single year, even when the entire South was in co-operation with the Board.

The number of contributing churches has been 703, an increase of 30 over that ever before contributing to the Fund in a single year.

The expenditures for Colportage have been \$23,024 02, leaving a balance in the Colportage Fund, on the first day of March, of \$5,484 27.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WM. E. SCHENCK, D.D., *Corresponding Secretary and Editor*, 821, Chestnut Street, Philadelphia.

WINTHROP SARGENT, Esq., *Superintendent of Colportage, Business Correspondent, and Treasurer*, 821 Chestnut Street, Philadelphia.

PETER WALKER, Esq., *Pub. of the Periodicals*, 821 Chestnut st., Phila.

Board of Church Extension.

THE *Ninth Annual Report* is as follows:—

Applications for aid were received during the year from *seventy* churches, asking for \$31,054 02, being an average of \$442 91 each.

Besides these *new* applications there were *thirty-two* previous applications, asking for \$12,750.

The Board had, therefore, one hundred and two applications, calling for \$43,804 02.

During the year *seven* applications, calling for \$7,100, were stricken from the file, because they had not furnished the required information in the two years allowed for that purpose.

There remained on file at the close of the year *forty-two* applications, calling for \$22,210.

During the year appropriations amounting to \$11,557 27 were made to forty-seven churches, in the bounds of seventeen Synods, thirty-one Presbyteries, and fourteen States and Territories. The average amount appropriated to each of these forty-seven churches was \$245 90. If the special appropriations, for which the Board took no responsibility, but left out of view, the appropriations would average \$304 27 to each church.

The Board also found it necessary during the year to make a number of informal pledges of aid on special conditions, which should be reckoned in its liabilities, yet cannot appear among our formal appropriations until further action is taken in reference to them.

Appropriations amounting to \$1200, were, during the year, withdrawn from eight churches which had not called for them in the two years to which they were limited.

During the year forty-three churches drew their appropriations, amounting to \$9,843 52.

RECEIPTS.—The balance on hand, April 1, 1861, was \$20,506 58. The receipts from all sources, during the year, were \$24,847 49, of which sum, \$14,936 51 were from churches. The available means of the year, therefore, were \$45,354 09.

COST OF CHURCH EDIFICES.—Since the organization of the Board, July, 1855, appropriations have been made to five hundred and seventeen different churches. Of these, seventy-one churches were aided by special appropriations, for which the Board took no responsibility. As nearly as we can ascertain, the remaining four hundred and forty-six churches cost \$874,847, or \$1,961 each.

The reported average cost of the churches aided by the Board, during the year under review, is \$2,225 39. This is an advance of \$567 38, or nearly thirty-four per cent. over the reported cost of churches aided during the previous year.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

REV. HENRY I. COE, *Corresp. Secretary*, 88 Market St., St. Louis, Mo.
DAVID KEITH, Esq., *Treasurer*, 88 Market St., St. Louis, Mo.

Fund for Disabled Ministers and Families of Deceased Ministers.

THE *Ninth* Annual Report is as follows :—

The first Annual Report of the Trustees to the General Assembly, in relation to "Disabled Ministers, &c.," was made at their meeting in 1856. It informed the Assembly that during the year relief had been given to the families of eight ministers, eleven widows, and one orphan—about sixty persons—among whom were disbursed one thousand five hundred and eighty dollars. The Assembly can estimate the progress of this cause, when that Report is compared with the present, in which the Trustees have the pleasure of announcing that the appropriations of the year ending May 1, 1864, have been eighty-eight, an increase of more than fourfold. Forty-eight of these have been made to widows, thirty-seven to ministers, and three to families of orphans—in all, not less than two hundred and fifty persons, putting the number of each family at the low average of three. Among these have been divided, in different proportions asked by Presbyteries, thirteen thousand one hundred and sixty dollars.

In no former year have the contributions to this object been so large, nor have the cases relieved been so numerous. The plan of annual collections, so often recommended by the Assembly, is received with increasing favor by the churches, and none are made with more cheerfulness. A large proportion of the ministers aided are in the decline of life, from seventy on to more than eighty years.

The receipts during the year were \$13,267 80; balance on hand at beginning of year, \$3,580 48; total, \$16,847 28; payments, \$13,515 31; balance, \$3,331 97.

THE OFFICERS OF THE FUND ARE AS FOLLOWS :

JOSEPH H. JONES, D.D., *Corresp. Secretary*, 524 Spruce Street, Phila.
GEO. H. VAN GELDER, Esq., *Treasurer*, 220 Walnut Street, Phila.

MISCELLANEOUS RESOLUTIONS, &c.

STATE OF THE COUNTRY.

ON the first day of the session Rev. SAMUEL MILLER, Burlington Presbytery, offered a Resolution in relation to the setting apart by this Assembly of a day of fasting, humiliation, and special prayer for the country. The hour of adjournment having arrived the resolution was not acted upon.

The following day Mr. Miller called up his resolution, when ALFRED NEVIN, D.D., of Philadelphia Central Presbytery, offered the following as a substitute, which was unanimously adopted :

WHEREAS, There is enough in the recent operations of our army to claim our especial gratitude to God ; and, whereas, what remains undone demands our most sincere prayers to and reliance upon Him, (without whom all human effort is vain ;) therefore.

Resolved, That the Assembly, in view of the condition of our country, will spend Wednesday afternoon next in thanksgiving to Almighty God for past mercies, and in prayer for his continued blessing upon our country.

On motion of MARTIN RYERSON, Ruling Elder, Newton Presbytery, it was

Resolved, That the Permanent Clerk be directed to send a copy of the resolution just adopted to the General Assembly now in session at Dayton, Ohio, and request it to unite with us on next Wednesday afternoon in the same object.

The hour for devotional exercises having arrived Isaac N. Candee, D.D., Schuyler Presbytery, moved that the half-hour of devotional exercises be this afternoon spent in special prayer for our country and for our armies now in the field.

A LETTER from the General Assembly of the Presbyterian Church now sitting in Dayton, Ohio, was received and read, as follows :—

DAYTON, OHIO, May 24, 1864.

To the Moderator of the General Assembly of the Presbyterian Church, U. S. A., in session at Newark, N. J.

REV. AND DEAR BROTHER :—I have been instructed to communicate to the reverend body over which you preside, the following extract from the Records of the General Assembly of the Presbyterian Church, U.S.A., in session in this city, this 24th of May, 1864.

A written communication was received from the General Assembly in session at Newark, New Jersey, conveying more fully the information received by telegraph on the 21st inst., that, in view of the condition of our country, they had resolved to spend Wednesday afternoon of this week in thanksgiving to Almighty God for past mercies, and in prayer for his continued blessing upon our country, with the request that this Assembly would unite with them, at the same time, in the same object.

Whereupon it was resolved to comply with the request, and that the Stated Clerk be instructed to communicate this action to the Moderator of the General Assembly at Newark, New Jersey, with the assurance of our hearty sympathy with them in thus commending the case of our beloved country to the favorable regards of the God of our fathers—the great Head of the Church—both theirs and ours.

A true extract.

EDWIN F. HATFIELD, *Stated Clerk*.

The Permanent Clerk reported a letter from the General Conference of the Methodist Episcopal Church in the United States of America, now sitting in Philadelphia. The letter was read, and is as follows :

PHILADELPHIA, May 24, 1864.

To the General Assembly of the Presbyterian Church of the United States of America.

BRETHREN :—The General Conference of the Methodist Episcopal Church in the United States of America has received your fraternal letter, notifying us of your resolution to spend the afternoon of to-morrow (Wednesday, 25th inst.,) in thanksgiving to Almighty God for past mercies, and inviting us to unite with you in a similar service at the same hour.

We have already devoted an entire day to religious services in behalf of our nation since the opening of our Conference, nevertheless, we recognize the open hand of the Father of Mercies, and acknowledge with you his many blessings to us, to our households, the church, and to our beloved country, and we accept your invitation, and designate to-morrow afternoon for a special service of thanksgiving, the service to be under the charge of the Bishop presiding.

W. L. HARRIS,

Secretary of General Conference.

The following communication was received from the General Assembly of the United Presbyterian Church now sitting in Philadelphia :

PHILADELPHIA, May 27, 1864.

To the Moderator of the General Assembly of the Presbyterian Church in the United States of America.

The General Assembly of the United Presbyterian Church in the United States of America, having received a communication from the reverend body over which you preside, asking its co-operation with your Assembly "in thanksgiving to Almighty God for past mercies, and in prayer for his continued blessing on our country," and being unanimously impressed with the importance of the proposed subjects of thanksgiving and prayer, regrets that such a co-operation is impossible, from the fact that the Assembly was not yet convened at the time appointed.

The General Assembly has, however, appointed a time for like devotional exercises.

By order of the Correspondence Committee, JAMES R. DOIG.

FREEDMEN.—The Committee to whom was referred so much of the report on the Board of Education as relates to the establishment of schools among the freedmen of our country, have carefully considered the whole subject in the light of such information as they have been able to gather, and they are constrained to believe that the attempt, on the part of our Board of Education, to conduct an enterprise of such magnitude, would seriously cripple it in its legitimate work, which was never more important than at the present time, while the results of its efforts must disappoint the expectations awakened.

The General Assembly, recognizing the Divine providence which has removed the shackles of bondage from a multitude of the African race, thus bringing them within the reach of missionary effort as objects of Christian benevolence; and persuaded that their condition is such as to now appeal to the Christian heart of God's people, would call the attention of our churches, and the members of our communion, to a consideration of their duty to this degraded and suffering race. We rejoice in the fact that God has, in the midst of the desolation of so much of

our country, opened a way, for the instruction, and, as we hope, elevation of this long degraded people.

The Committee would therefore recommend to the members of our communion to co-operate with all evangelical Christian effort for the education of the Freedmen; yet, in order to draw forth and direct more fully their efforts toward this work, therefore,

Resolved, 1. That two committees be appointed by this Assembly, consisting of two ministers and three ruling elders each, to be called the General Assembly's Committees for the Education of Freedmen, which committees shall receive, control, and disburse all funds which may be contributed for the establishment and support of schools among freedmen, or for the support of missionaries who may give themselves to the work of preaching the gospel among them.

Resolved, 2. One of these Committees shall have its headquarters in Philadelphia, the other at Indianapolis. They shall co-operate, dividing the oversight of the field as may best suit their convenience, both for the collection and disbursement of funds, and for operations among the freedmen. They may appoint teachers and ministers for the work only upon the endorsement of the Presbyteries or Committees of the same, within whose boundaries such teachers or ministers may reside. They may fix the salaries of the same, determine the character of the books to be used, and do all other things necessary to the control of such an enterprise. But they are allowed in no wise to interfere with the plans or work of the Board of Domestic Missions.

Resolved, 3. These committees are requested to call upon our people, for funds to be expended in this work—by circulars, by printed or personal appeals through the pastors and sessions. But in making public collections, care must be taken not to interfere with the plan already adopted in reference to the support of the several Boards of the Church.

Resolved, 4. These Committees shall collect facts, keep a correct account of their receipts, expenditures, and disbursement of funds, and report to the next General Assembly upon the whole subject of their appointment, which Assembly shall continue, alter, or disband such Committees at its pleasure.

Resolved, 5. The Board of Publication is directed to furnish gratis, at its discretion, upon the order of these Committees, such of its publications as may be used for the education and evangelization of this people.

The Moderator announced the following as the two Committees on the Religious Instruction of Freedmen.

The Committee at Philadelphia—Rev. W. P. Breed, Rev. S. F. Colt, and ruling elders Morris Patterson, John McArthur, and Wilfred Hall.

The Committee at Indianapolis—Rev. J. H. Nixon, Rev. S. C. Logan, and ruling elders James M. Ray, Charles N. Todd, and Jesse L. Williams.

MINISTERS' SALARIES.—The following address to the churches reported by the Committee of Ruling Elders appointed at an early stage of the session of the Assembly was unanimously adopted.

Beloved Brethren:—We have, on various occasions, addressed our churches on the subject of providing an adequate support for the ministers of the gospel, and are happy to know that this obligation has been generally recognized in our communion.

Under ordinary circumstances, it might have been superfluous to advert to the subject again. But the calamitous war, which has been so recklessly and causelessly forced upon our country by unscrupulous and wicked men, bringing with it so many new duties, trials, and sorrows,

and affecting in various ways the vital interests of the Church, is telling with extreme severity upon the comfort and usefulness of the Christian ministry. Many, very many, worthy, faithful, and devoted pastors while they and their families have been suffering for want of the comforts, and often the necessities of life, have most sensibly been caused to realize some of the consequences of the great sin of rebellion.

It would be but a waste of time to dwell upon the greatly increased expenses of living; you have but too many proofs of it already. The inevitable consequence has been a corresponding advance of wages and salaries, and a corresponding loss to all dependent upon fixed incomes. Families have increased the wages of domestics; farmers and mechanics, of their workmen; merchants, commercial institutions, corporations of every kind, and public offices—municipal, state, and national—of their clerks and agents. A movement so general and comprehensive must have had an adequate cause; the necessity which compelled it must be one reaching all classes of society—all, at least, dependent upon fixed salaries for a livelihood—and none should be denied a participation in these measures of relief.

We have, however, reason to fear that up to this period, with some rare and honorable exceptions, the claims of the ministry have been overlooked. The salaries of pastors, always small, always much less than they could have earned in secular pursuits, and too often insufficient for even a meagre support, remain in a large majority of cases stationary, while the price of living has advanced fully fifty per cent. We believe this is the result, not of design, but of inadvertence. Pastors shrink from asking an increase, and it is not the way of the world to enlarge salaries where there is neither demand nor complaint. But we are sure that our people would not willingly subject their ministers to the mortification of *supplicating* an increase of their stipends. We cannot doubt their readiness to act in the premises, whenever it shall be properly brought before them. To believe otherwise would be a reproach to their intelligence, their sense of justice, their appreciation of Christian ordinances, and their fidelity to the Saviour. They are not yet prepared to condemn His wise and equitable decree, "that they which preach the gospel should live of the gospel." What our congregations need, is that some competent authority should bring the subject to their notice.

It is with this view, beloved brethren, that we address this letter to you, the respected ruling elders and trustees of our churches. We ask you to bring the subject before your respective congregations *with the least possible delay*. We beg you to have it candidly and prayerfully considered. Deal justly, nay generously, by your pastors. Your liberality to them will not be a lost investment, but will yield a rich return to you and your families: for in this, as in other relations, "he which soweth bountifully shall reap also bountifully." You will begin to reap at once, for a congregation always finds its own present advantage in relieving its pastor of all perplexity about its support, and placing him in a position where he can work with comfort, his mind free from anxious and harassing cares about his temporal support. And then, if other motive still be needed, you have it in those touching and wonderful words of our Lord and Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If the Saviour were here, is there a church bearing his name that would not covet the privilege of ministering to his wants?

We are deeply impressed with the importance of this subject. It is not at all in the light of a personal favor to the ministers of the gospel that we bring it before you. It is vital to the Church, and vital to our

afflicted country. Our most precious interests, secular and spiritual, ecclesiastical and national, demand that the hands of the evangelical ministry be strengthened in every practicable way, and the ordinances of the sanctuary clothed with the highest degree of efficiency. We are now being punished most grievously for the past wickedness of the nation, and it cannot be too often, nor too strongly, impressed upon the minds and hearts of our people that there cannot be any rational hope of maintaining our free institutions except by the all-pervading influence of the gospel. "Righteousness exalteth a nation: but sin is a reproach to any people." "If the Son therefore shall make you free, ye shall be free indeed." All history abundantly confirms these clear teachings of the Bible, and we must heed them if we desire to escape the fate of the many great and powerful nations that have perished from the earth. How is it possible to produce these blessed results, so dear to the heart of every Christian, of every true patriot, unless we maintain the Christian ministry, and the ordinances of the gospel, in a condition of the highest practicable efficiency? And how can that be done without an adequate support of the ministry?

We leave the matter in your hands, dear brethren, satisfied that you will deal with it in a spirit of Christian kindness to your pastors, and of unfeigned love to our common Lord and Master.

P. S.—This letter relates to Pastors. But the policy it recommends pertains, with equal reason, to ministers who are faithfully serving the Church in her Colleges, Seminaries, and Boards, and in this view we invite attention to it on the part of all concerned in the management of these Institutions.

Judge Ryerson moved that the Address be printed and sent out by the Permanent Clerk of the General Assembly, at the expense of the Board of Publication. Carried.

On motion of Rev. ALEXANDER MCCARRELL, of Washington Presbytery, it was

Resolved, That the thanks of this Assembly are hereby tendered to the Pastors, Ruling Elders, and Trustees of the Church for the accommodations they have furnished to the Assembly.

On motion of DAVID X. JUNKIN, D.D., of New York 2d Presbytery, it was

Resolved, That this General Assembly be now dissolved, and that another chosen in like manner be required to meet in the First Presbyterian Church, of Pittsburgh, Pa., William M. Paxton, D.D., Pastor, on Thursday, May 19, 1865.

A. T. MCGILL, D.D., W. E. SCHENCK, D.D., JAS. WOOD, D.D.,
Stated Clerk. *Permanent Clerk.* *Moderator.*

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE SET FORTH IN HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P. STANDS FOR PASTOR; S. S. S. STATED SUPPLY; T. TEACHER; CHPN. CHAPLAIN; F. M. FOREIGN MISSIONARY; EDT. EDITOR; W. C. WITHOUT CHARGE.

| NAME. | COLLEGE WHERE EDUCATED. | STUDIED THEOLOGY AT | LICENSED BY THE PRESBYTERY OF | OBTAINED BY THE PRESBYTERY OF | MEMBER OF THE PRESBYTERY OF | YEAR OF ORD. N. | YEAR OF DEATH. | AGE. | CAUSE OF DEATH. |
|---------------------------------------|---------------------------|---------------------------|-------------------------------|-------------------------------|-----------------------------|-----------------|----------------|------|------------------------------|
| 1 Baber, James, W. C. | Hampton Sidney Coll., Va. | Princeton Seminary, N. J. | New Brunswick. | Carlisle. | Columbus. | 1826 | 1863 | 69 | Jaundice. |
| 2 Barr, Amirex, CHPN. | Jefferson College, Pa. | Princeton Seminary, N. J. | New Brunswick. | Columbus. | Susquehanna. | 1850 | 1864 | 45 | Congestive Chills. |
| 3 Biggs, D. B., Thos. Jacob, W. C. | New Jersey College, N. J. | Princeton Seminary, N. J. | New Brunswick. | Philadelphia. | Chenand. | 1818 | 1864 | 77 | Decay of Vital Powers. |
| 4 Campbell, D. B., John N., P. | Pennsylvania Univ., Pa. | <i>Privately.</i> | Philadelphia. | Hanover. | Albany. | 1820 | 1864 | 66 | Fever. |
| 5 Cheney, Laban Clark, CHPN. | <i>Privately.</i> | Yale Seminary. | N. Y. M. E. Conf. | N. Y. M. E. Conf. | Albany. | 1830 | 1864 | 56 | Measles. |
| 6 Clarke, D. B., Jonathan, W. C. | Yale College, Conn. | Western Seminary, Pa. | Cong'l. Ass'n. | Cong'l. Council. | Phila. Central. | 1843 | 1863 | 45 | Typhoid Pneumonia. |
| 7 Cogswell, D. B., Jonathan, W. C. | Harvard University, Mass. | <i>Privately.</i> | Cong'l. Ass'n. | Cong'l. Council. | N. Brunswick. | 1840 | 1864 | 52 | Decay of Vital Powers. |
| 8 Evans, Richard Jones, S. S. | Jefferson College, Pa. | Princeton Seminary, N. J. | Allegheny City. | Allegheny City. | Allegheny Cy | 1859 | 1863 | 89 | Consumption. |
| 9 Farwell, D. B., Ashbel Green, W. C. | New Jersey College, N. J. | Princeton Seminary, N. J. | New Jersey. | Redstone. | Redstone. | 1818 | 1864 | 69 | Remittent Fever. |
| 10 Greene, James, W. C. | Belfast, Ireland. | Belfast, Ireland. | ..... | ..... | Des Moines. | 1835 | 1863 | 64 | Decay of Vital Powers. |
| 11 Grier, John Walker, W. C. | ..... | Princeton Seminary, N. J. | New Castle. | Philadelphia. | New Castle. | 1826 | 1864 | 75 | Decay of Vital Powers. |
| 12 Johnstone, John, W. C. | ..... | ..... | ..... | ..... | New York. | 1836 | 1864 | 50 | Decay of Vital Powers. |
| 13 Knott, John W., S. S. | Jefferson College, Pa. | Princeton Seminary, N. J. | New Brunswick. | Richland. | Marion. | 1826 | 1864 | 53 | Congestion of the Lungs. |
| 14 Leocenthal, Isidore, F. M. | Lafayette College, Pa. | Princeton Seminary, N. J. | New Brunswick. | New Brunswick. | Lodiana. | 1855 | 1864 | 38 | Killed by a Hindoo. |
| 15 Logan, David Swift, S. S. | Jefferson College, Pa. | Western Seminary, Pa. | Allegheny City. | Steinville. | West Reserve. | 1861 | 1864 | 30 | Pneumonia. |
| 16 Magill, Charles Beatty, P. | Miami University, Ohio. | Western Seminary, Pa. | Washington. | Fairfield. | Fairfield. | 1864 | 1864 | 24 | Bilious Remittent Fever. |
| 17 Marshall, William, W. C. | Glasgow, Scotland. | Glasgow, Scotland. | Dysart B., Scot. | New York. | New York 2d. | 181. | 1864 | 75 | Decay of Vital Powers. |
| 18 Mitchell, William Luther, P. | Jefferson College, Pa. | Princeton Seminary, N. J. | Lafayette. | Hillsboro. | Kaskaskia. | 1859 | 1864 | 36 | Measles. |
| 19 McKinney, Isaac Newton, EDT. | Jefferson College, Pa. | Western Seminary, Pa. | East Alabama. | Ohio. | Ohio. | 1857 | 1864 | 36 | Consumption. |
| 20 McMillan, Robert, P. | Jefferson College, Pa. | Western Seminary, Pa. | Andover Seminary, Mass. | Cong'l. | Saltsburg. | 1857 | 1864 | 35 | Consumption. |
| 21 Newton, D. B., E. H., W. C. | Middlebury College, Vt. | Andover Seminary, Mass. | Cong'l. Ass'n. | Cong'l. | Troy. | 1814 | 1864 | 77 | Decay of Vital Powers. |
| 22 Nichols, James, CHPN. | Union College, N. Y. | Union Seminary, Tenn. | Albany. | Albany. | Rochester City | 1845 | 1864 | 55 | Nervous Fever. |
| 23 Noel, E. P., P. | <i>Privately.</i> | Union Seminary, Tenn. | Holston. | Holston. | Saint Louis. | 1833 | 1864 | 60 | Amputation of Leg. |
| 24 Rodgers, James, W. C. | Miami University, Ohio. | Western Seminary, Pa. | Ogdenburgh. | Ogdenburgh. | Ogdenburgh. | 1824 | 1863 | 78 | Decay of Vital Powers. |
| 25 Russell, Moses, F. | Hampton Sidney Coll., Va. | Union Seminary, Va. | Miami. | Miami. | Cincinnati. | 1841 | 1864 | 53 | Pneumonia and gastric affec. |
| 26 Shane, John Dabney, W. C. | Hampton Sidney Coll., Va. | Union Seminary, Va. | Cincinnati. | West Lexington. | Cincinnati. | 1842 | 1864 | 52 | Inflammation of Lungs. |
| 27 Sim, William Romlau, P. | Jefferson College, Ind. | Danville Seminary, Ky. | Kaskaskia. | Kaskaskia. | Kaskaskia. | 1858 | 1864 | 33 | Consumption. |
| 28 Smith, John Paris, P. | Jefferson College, Pa. | Princeton Seminary, N. J. | Donegal. | Louisville. | Indianapolis. | 1845 | 1864 | 42 | Camp Fever. |
| 29 Taylor, Robert, P. | Pennsylvania Univ., Pa. | Western Seminary, Pa. | Erle. | Erle. | Phila. 2d. | 1861 | 1864 | 29 | Typhoid Pneumonia. |
| 30 Thompson, D. B., George W., P. | Rutgers College, N. J. | Princeton Seminary, N. J. | New Brunswick. | Huntingdon. | Huntingdon. | 1841 | 1864 | 45 | Congestion of Liver. |
| 31 Van Buren, Isaac, W. C. | New Jersey College, N. J. | Princeton Seminary, N. J. | New York Classis. | Huntingdon. | New York. | 1800 | 1804 | 92 | Decay of Vital Powers. |
| 32 West, D. B., Nathaniel, CHPN. | ..... | Edinburgh, Scotland. | ..... | ..... | Phila. Central. | 1836 | 1864 | 31 | Paralysis. |

In Memoriam.

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN; FOR THE FORMER THINGS ARE PASSED AWAY."—*Revelation* xxi. 4.

BABER, JAMES—Was born in Hanover County, Virginia, July 25, 1794. He was the eldest son of George and Sarah (Anderson) Baber. His father being killed when he was only four years old, he was left under the guardianship of his maternal uncle, Thomas Anderson, Esq., of Caroline County, Va. Becoming pious at an early age, he was educated at Hampden Sidney College, Va., then under the Presidency of the celebrated Dr. Moses B. Hoge, whose deep spirituality of mind and holiness of life made a permanent impression on his future character. Determining to prepare for the ministry, he spent three years at the Associate Reformed Seminary, N. Y., under the tuition of Dr. John M. Mason, the most distinguished divine and pulpit orator of his day, who seemed intuitively possessed of the faculty of making plain to his students the most complex questions of theology. In 1819 he entered the Princeton Theological Seminary, and passed two years under the instruction of Drs. Alexander and Miller. Dr. Charles C. Beatty, Moderator of the General Assembly in 1862, Dr. John McClean, President of New Jersey College, and Dr. John Breckinridge, were his classmates at the Seminary, the latter his most intimate personal friend.

On leaving the Seminary, he was licensed by the Presbytery of New Brunswick, April 26, 1821, and first preached in Henry County, Virginia, where for a time he taught in the family of Philip Dondridge, Esq. On September 28, 1826, he was ordained by the Presbytery of Carlisle, and his first charge was at Hancock, Md., where he remained for three years, and then rode as missionary in the West for a year, and, on his return, preached as stated supply for the churches about Newton and Middletown, Frederick County, Virginia. His next charge was at Point Republic, Rockingham County, Virginia, where for two years, in addition to teaching school, he supplied the Presbyterian churches in the vicinity, and at communion seasons was frequently assisted by Drs. Speice and Baxter, with whom he was on intimate terms.

In 1832 he received a call to the Presbyterian Church, near Huttonsville, Randolph County, Virginia, and was installed pastor by the Presbytery of Lexington. At that time, this was the wildest and most secluded part of the State, to be approached only by traveling over rugged mountains crossed by a single wagon track. Here in Tygart's Valley, at Huttonsville, Beverly, and in the surrounding mountains, he labored diligently with much success to build up the Presbyterian Church, riding on horseback from thirty to forty miles in all seasons and in all weather to fulfill his appointments, a matter which he regarded as of vital importance. Being called on a certain occasion to the distant State of Ohio, he announced to the congregation that he would preach again on a certain number of Sundays thereafter, and, to the astonishment of every one, he was promptly on hand, notwithstanding the *then* difficulties of traveling seemed to make his arrival at the time impossible. Half the time he preached at Huttonsville, one-fourth at Beverly, and one-fourth at Logans, a mountain station on Cheat River, forty miles from his residence, accessible only by a single bridle path. On one of these trips, in which he was often compelled to swim his horse in time of high water, by a fall

his shoulder was dislocated, and he suffered much, because there was no physician in the country to set it properly.

In all his labors and trials he was especially aided and upheld by his wife, whose maiden name was Maria J. Llewellyn, to whom he had been married on the 16th day of October, 1822, by Bishop Meade. She was an Episcopal lady of Jefferson County, Virginia, of great piety and intellectual attainments, a Bible class scholar of the celebrated Dr. John Matthews, afterwards President of Hanover College, Indiana, who though retaining her connection with her own church to the day of her death, from a *conscientious* conviction against a change, entered with a zeal and catholic spirit into all her husband's ministerial plans, and hesitated not to risk a naturally delicate constitution accustomed to the comforts of luxury in all the exposure of a missionary life in the wilds of Western Virginia.

An event occurred during his pastorate in the Huttonsville Church which illustrates the very different state of public opinion on the subject of slavery in Virginia, before the teachings of the Revolutionary fathers had been swept away by the modern dogmas of Calhounism, which have since baptized the State in blood. One of the members of the church, having sold some slaves to a negro trader, or soul driver, (the then popular designation of that contemned class,) one or two of the slaves endeavored to escape, when a wealthy elder, connected with one of the most influential families of the country, joined in the pursuit, and helped (as was reported) the trader handcuff his victims.

Great indignation was felt in the congregation; and on the ensuing Sabbath the pastor preached from the text: "What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the Lord God of Hosts?" Isaiah iii. 15—a most pointed and impressive discourse, denouncing the conduct of the parties.

Under the *sting* of the rebuke the elder, in the midst of his sermon, got up with his family and went out of the church, followed by one or two others *implicated*—the preacher calmly continued in the same strain.

The next day the session was called together, and the pastor's resignation tendered, which was refused by that body, and the minister unanimously sustained, and the elder condemned by the universal approbation of the congregation, including the elder's own father-in-law.

The circumstances of the case were written in detail by the pastor to his old preceptor, Dr. Archibald Alexander, who replied in a letter fully sustaining the *proceedings* as in conformity with the Deliverance of the General Assembly in 1818.

Here it may be remarked that the position of Southern Presbyterians of that day has been much *misunderstood* while holding slavery as an *evil* to be tolerated, only until the way to emancipation should be opened. They condemned the buying and selling of human beings for *gain*, and especially the slave trade—a feeling that only *died away* after the intrigues of politicians had acquired more slave territory, by Free States votes, and thus drowned all *conscience* in the enormous profits of extending cotton culture.

Mrs. Baber was strongly attached to the tenets of the old Virginia emancipation school, and had liberated her slaves before marriage, and was a zealous co-worker with Mrs. Page, Bishop Meade's sister, and other benevolent ladies of the valley of the Shenandoah, who were laboring for the temporal and spiritual elevation of the slaves in their midst.

When Virginia, in 1832, failed by *one* vote in her Legislature to provide for future emancipation, a large emigration of her small landed proprietors (the bone and sinew of the land) took place, and Mrs. B.—

seemed struck with the presentiment of future *judgment* coming on the land, and frequently said—a BLOODY STRUGGLE would some day ensue, and used her influence to induce her son to settle in Ohio, instead of Tennessee, where strong inducements had been held out to him to go by an uncle, in order that when the fight came he *might* be as she expressed it on the *right* side of the line.

Now the contest has come; the facts of the census of 1860 show that Virginia has more emigrants in the *single* State of Ohio, than in *all* the seceded States together, proving that the West is indebted in a great degree for its present proud, stand by the flag of the Union to this old, liberty-loving spirit transplanted from its native soil to a more genial region.

After these difficulties, in 1835, he received a call to the Presbyterian Church, near Carmichael Town, Green County, Pa., and was duly installed pastor by the Red Stone Presbytery, and labored with success in his new field, preaching half the time at Waynesburg, the county seat. Much to the regret of the people, he resigned his pectorate in 1838, on account of his wife's failing health, which he hoped would be improved by a return to the valley of Virginia. He was transferred from the Red Stone to the Winchester Presbytery and for some time filled as stated supply the churches at Sheperdstown, Jefferson County, Va., and the vicinity.

So great was his anxiety as to the temptations attending College life that, when his only son entered New Jersey College, he adopted the precaution of spending the first year with him, during which time he renewed many of the reminiscences of the days passed by him as a student in the Seminary. On his return to Virginia, he devoted himself to building up new Presbyterian Churches at Berryville, Clark County, and Kabletown, Jefferson County, where there were none, and was eminently successful in obtaining liberal subscriptions, and having erected commodious edifices. So catholic was he in his views, the Methodists being unable to raise money to finish a new church to replace their old one at Whitehouse, near Summit Point, Va., that he got up a subscription paper himself and obtained the money to complete the building, for which at the dedication he received the public thanks of the venerable Bishop Waugh, of Baltimore.

He experienced the severest affliction of his life by the death of his wife, on October 6, 1850, whom he found laid out a corpse on his return from fulfilling an appointment to preach in an adjoining county. This affliction for a time completely unmanned him. A beautiful tribute to her memory from the pen of her friend, Mrs. Judith B. Alexander, of King George County, Va., sister of Mrs. Jane Washington, former proprietress of Mount Vernon, was published in *The Presbyterian*, and in after years his chief pleasure was to dwell on these reminiscences.

In 1851 he removed to Columbus, Ohio, where his son resided, but in 1853 returned again to Virginia, and was employed in raising subscriptions for the Metropolitan Church, at Washington, under the auspices of the General Assembly. In 1857 he came back to Ohio to reside with his son who had advised him that he was getting too old to stand the labor of traveling around as agent. Having connected himself with Columbus Presbytery, though, without a charge, he continued preaching in the surrounding counties to destitute congregations and was busily engaged in distributing tracts and revising his sermons, some of which were published. He seemed never satisfied unless he was trying to do good. In May, 1860, he went on a visit to his old State, and for the last time had the satisfaction of seeing again the home of his youth before the de-

solating hand of war had swept over its face. In April, 1861, he returned to Ohio, deeply distressed at the breaking out of the Rebellion, especially that some of his brethren had warned him not to prolong his stay in his native State, because he was true to the Union. From this time he confined himself at home reading and attending on religious exercises and caring for naught but spiritual things. The meeting of the General Assembly at Columbus, in 1862, was the source of great pleasure to him, as it afforded him an opportunity for seeing many of his old friends there gathered together, towards whom he cherished the warmest affection.

On the 15th of August, 1863, his son, then stationed on duty at St. Louis, and then under orders for the South, received a dispatch from the attending physician that his father was very ill. He hastened to his bedside, and found him very feeble and nearly blind from a very severe attack of jaundice. He had been confined about a week, but had not suffered the news to be sent to his son for fear that it might interfere with the discharge of his official duties. Though surrounded by kind friends and attended by a skillful physician, it was evident that his days were numbered. The arrival of his son appeared to revive him, but he could converse only in broken sentences, though he was perfectly rational. The next day he asked his son to read to him the 23d Psalm and John xiv.: "Let not your heart be troubled"—from which he appeared to derive great consolation. All the ministers of his church being out of the city of Columbus, as it was the summer season, the Rev. Mr. Talford, Chaplain of Camp Chase, an Episcopal clergyman, visited him to whom he expressed perfect resignation to the will of God and confidence in hopes of the future. During his last night he asked the ladies gathered around his bed to sing, "Oh for a closer walk with God;" then his mind seemed to wander, while he quoted passages of Scripture, and sometimes the state of the country troubled him. "The death throes of slavery!" and similar expressions escaped him. Gradually he grew weaker and weaker, but his death struggle was harder than might have been expected from the exhaustion of his frame, and at one o'clock, A. M., August 19, 1863, he breathed his last, aged sixty-nine years and twenty-four days. Circumstances compelled the funeral to take place next day, and all the Presbyterian clergy being absent, as before stated, the services were conducted by the Rev. Mr. Talford, most of the pall-bearers being Presbyterian Elders, and the corpse was followed to the cemetery by a large number, where the usual burial service of the Episcopal Church was read (to which, on account of his wife, the deceased cherished a strong attachment) and the body was committed to the dust to await the resurrection of the blest. The only family he leaves is his one son, Major R. P. L. Baber, who, before the breaking out of the Rebellion, was a practicing lawyer in Columbus, Ohio, and for many years the partner of Judge N. H. Swayne, now of the Supreme Court of the United States.

Rev. James Baber was a man of exceedingly sensitive and delicate temperament, who could only be fully appreciated by those who best knew his worth from long acquaintance. His mind was strong and logical; his preaching was of the solid, substantial character of the divines of the old school. He was one of the best Latin scholars of the country. The characteristic feature of his life was his pure, deep personal piety and devotion to religion in exclusion of the outside world. So pre-eminent was his godly walk and conversation that, as he passed along the street, the common remark was, "there goes a Christian." The memory of such a man must ever be dear to the true followers of Christ. He illustrated in his life the highest virtues that adorn the human character.

As a husband, he cherished the woman of his love with the most exalted affection; as a father, he nourished his only son with unflinching care and tenderness, laboring always to place his feet in the path of usefulness in all the relations of life; whilst as a teacher of the gospel, he never hesitated to declare the whole counsel of God, and demonstrated, by his own conduct, the efficacy of the great doctrines he preached. He was eminently a GOOD man.

BIGGS, D. D., THOMAS JACOB—The son of John and Sarah Biggs, was born in Philadelphia, Pa., November 29, 1787.*

His parents died when he was about six years of age. He was received into the communion of the Pine Street Presbyterian Church, under the pastoral care of the Rev. Dr. Archibald Alexander, in 1807, when about twenty years of age. He was educated at Nassau Hall, Princeton, New Jersey, graduating in 1815. The Rev. Drs. Daniel Baker, Charles Hodge, Ravaud K. Rodgers, S. C. Henry, John Goldsmith, and Bishop John Johns were of the same class. He was for a time tutor in Princeton College. He entered Princeton Theological Seminary in 1815, and continued nearly two years. He was licensed by the Presbytery of Philadelphia in 1817, and was ordained by the same Presbytery in the fall of 1818, and installed as pastor of the Frankford Church, Pa., Dr. Neill preaching the ordination sermon, Dr. Janeway presiding, and Rev. George C. Potts delivering the charges. His pastorate at Frankford was a very happy and useful one. His people were devotedly attached to him, many were added to the church, and a number of young men were brought into the ministry.

"In 1830 he was elected President of Washington College, Pa. He visited the institution, and was much inclined to accept the position. While, however, considering the question, he visited Cincinnati, and was offered the Professorship of Ecclesiastical History and Church Polity in Lane Theological Seminary, with the promise that the chair should be fully endowed by his friends in the East. After prayerful consideration, he decided to accept the chair in Lane Seminary, and he came to Cincinnati, in 1832. He resigned the Professorship in Lane Seminary, August 27, 1839, and accepted the Presidency of Cincinnati College. He continued to fill this position until the College was burned, and he resigned October 15, 1845. Having been called to the Presidency of Woodward College, in Cincinnati, he accepted it October 24, 1845, and here he continued until it was decided to merge the funds of the institution into the public schools of the city, in 1851. During this Presidency, and afterwards, he ministered in the Seventh Presbyterian Church, Cincinnati, and the First Church of Walnut Hills. In October, 1852, he accepted a call to the charge of the Fifth Church, Cincinnati, and was installed its pastor, in November of the same year, in which he continued until his resignation, December 31, 1856. Since that time he has had no regular charge, but he continued to preach occasionally in the pulpits of various denominations until near the end of his life.

* This sketch is taken from *The Presbyterian*, published in Cincinnati, Ohio, Rev. Dr. JOHN G. Moxfort, Editor.

He died, February 9, 1864. The funeral services were held in the Seventh Presbyterian Church, Cincinnati, where the deceased was accustomed to worship with his family in the later years of his life. The Rev. Dr. Burt, the pastor of the church, delivered a most appropriate and beautiful address, and was followed by Bishop Melvaine of the Episcopal Church, in reminiscences which are so tender and delightful, that we copy them entire.

"I have known the deceased for fifty years. I entered the College of New Jersey, in 1814. The first time I saw the deceased was when he came forward in the chapel to lead the singing, which he was in the habit of doing. Dr. Green was then President of the College. The students were generally irreligious, and opposed and persecuted the few who professed religion. The latter, only some twelve or thirteen in number, one of whom was young Biggs, were very faithful. They were accustomed to meet every evening at nine o'clock, at the ringing of the bell, in the room of some one of their number for prayer, and at these meetings they earnestly prayed for a revival of religion in the College. Prior to this there had never been a revival in the College, and it required great faith to expect one. Myself, then young, my older brother, and one of the pious students roomed together, and I knew familiarly the state of things, and the opposition to which the religious students were subject. At length, in answer to prayer, the Spirit of God was poured out, so that in two or three days the largest room in the College was filled with the previously irreligious, asking for the prayers of the pious. The twelve or thirteen were now fully occupied in ministering to their fellow-students. They opened their rooms for prayer-meetings, and so occupied were all, with the things of religion, that the regular studies could hardly go on. The first prayer-meeting I ever attended was in the room of young Biggs and Daniel Baker, since widely known as an eminent and godly man. Many were brought into the kingdom in connection with this revival, who have become eminent in the church; among others, Dr. Armstrong, late Secretary of the American Board, who had been ungodly before, and Dr. Hodge, who previously had seemed to be almost a Christian. At that time Dr. Biggs was most faithful, his soul overflowing with kindest sympathy.

"The Theological Seminary at Princeton was then just beginning. Sunday-schools, too, were in their infancy. The news came, of such schools being established in the cities; and we thought we must do something in this way. So we raised three hundred dollars in the institution, and Biggs, and Baker, and others, founded five schools in and around Princeton. The first time I ever made a public address was at one of these schools. Daniel Baker told me I must, and I thought I must, and that was the way I commenced to preach the gospel.

"Dr. Biggs graduated one year before me, but we entered the new building of the Seminary together.

"My intercourse with him for a time after leaving Princeton, was interrupted until in 1832, when we came to the West. Since that time until his death, our acquaintance was intimate. We did not know each other as Episcopalian or Presbyterian. A beautiful trait in his character was the largeness of his Christian regards. He was beautiful, too, in his faith, and the joyfulness of his hope. He never seemed to see God in the pillar of cloud, but always in the pillar of light. Christ was so near to him, that he felt no doubts, but rejoiced in his fellowship with him.

"Great loviugness of mind and heart characterized him beyond what is usual. It beamed from his countenance, it spoke in his voice and was expressed in his whole manner. He *must* have been useful, as he *was*.

"It is delightful to think how little we realize that we stand over the

dead! We seem to speak of *the living*, and it is a glorious life to which he has gone. And when Christ, who is our life, shall appear, we shall know how death is followed up in victory, and how glorious is the transition when the believer dies.”

He married Miss Rebecca Neff; they had seven children, six of whom survive him. A brother-in-law, a son, and a son-in-law are ministers.

CAMPBELL, D. D., JOHN N.—Was born in Philadelphia, Pa., March 4, 1798.* His maternal grandfather was Robert Aitkin, a man of high character and standing, and the publisher of the first English edition of the Bible in this country. He was baptized by the Rev. Robert Annan, at that time minister of the Old Scots' Presbyterian Church in Philadelphia, and in connection with that church he had his early training. After being, for several years, a pupil of that celebrated teacher, James Ross, he entered the University of Pennsylvania; but, from the fact that his name does not appear on the catalogue, I suppose he could not have completed his collegiate course. He pursued his theological studies, for some time, under the direction of Dr. Ezra Stiles Ely, but subsequently went to Virginia, where he prosecuted his studies still further, and became temporarily connected, as Teacher of the Languages, with Hampden Sidney College. He was licensed to preach by the Presbytery of Hanover, on the 10th of May, 1817, and his first efforts in the pulpit were in the heart of the Old Dominion. He preached for some time in Petersburg, Va., and also in Newbern, N. C., where he was instrumental in establishing the First Presbyterian Church.

In the autumn of 1820, he was chosen Chaplain to Congress; and, though he was then only twenty-two years of age, he discharged the duties of that difficult place to unusual acceptance. He afterwards returned to Virginia, and remained, it is believed, between two and three years. In 1823, he became the assistant of the venerable Dr. Balch, of Georgetown, D. C., and continued in that relation from one to two years. In December, 1828, he took charge of the New York Avenue Church in Washington City, D. C., where his great popularity very soon crowded their place of worship. In January, 1825, he was elected one of the Managers of the American Colonization Society, and very ably and efficiently discharged the duties of the office for about six years. During his residence in Washington he made the acquaintance of many of the prominent characters of the day, and became especially intimate with that noble specimen of a man and statesman, WILLIAM WIRT, with whom, for some time, he kept up a correspondence. Here, too, he acquired great popularity as a preacher, and was especially admired, both in and out of Congress, for his graceful and impressive elocution.

It was here that the late Chief Justice SPENCER, then a member of this congregation, and a member of Congress, first heard him, and then became acquainted with him, and then recommended him to you as a suitable person to take charge of this then vacant church. He accepted your invitation to come and preach to you as a candidate; and shortly after accepted your invitation to settle over you as a pastor; and he was actually installed in this relation on the evening of the 11th of September, 1831. I remember the occasion was rendered specially interesting by the presence of a former venerable pastor, Dr. Nott, who addressed the congregation with an air of tender familiarity, which might well become a father in speaking to his own children.

* This Memoir is taken from the Funeral Sermon delivered by WILLIAM B. SPRAGUE, D. D., of Albany, N. Y.

Through all these intervening years Dr. Campbell has remained steadily at his post, except for a few weeks during each summer, which he has spent in relaxation at Lake George; and has been in his own pulpit with a degree of constancy, unparalleled, so far as I know, in the Presbyterian Church. And, in addition to his duties as a minister, he has performed a great amount of labor in other capacities, especially as one of the Regents of the University of the State of New York—an office which he deemed in no wise incongruous with his higher vocation, on account of its intimate connection with the educational interests of the State. During nearly the whole time that this prodigious burden of care and labor has rested upon him, his health has not been firm, and nothing but a highly elastic constitution, and an indomitable strength of purpose, could have enabled him to endure it.

But, notwithstanding he seemed so frail, and yet knew that his physical system was often and easily disordered, there had been nothing in any of his recent demonstrations to betoken the near approach of death. He had, indeed, just closed an interesting course of Wednesday evening Lectures upon Church History, by an eloquent representation of the condition of the Church in its triumphant and glorified state. He had preached a sermon, which some of you have said was worthy to be his own Funeral Sermon, and *that*, when there was nothing apparent to give the subject any special fitness; but it turned out that he was standing in his pulpit then for the last time. You are ready now to think of these circumstances as having been well nigh prophetic; but, at the time of their occurrence, you saw in them no foreshadowing of evil. When he pronounced the benediction at the close of his last service, I am sure it did not occur to any one of you that those were the last words he was to utter in the house of God. The next day he was walking about the streets, and visiting in some of your families, with at least his usual degree of vigor and buoyancy. The following day he was under his physician's care, and it was but too apparent that he had been attacked by a serious malady. It was the week immediately preceding your communion; but, instead of being engaged in the usual preparation for that solemnity, he was burning with fever upon his bed. Friday evening came, when he had expected to meet you in the preparatory services, and you found one of his brethren occupying his place. The morning of the Sabbath, (March 27, 1864,) came, and just as you were on your way hither to commemorate your Redeemer's death, the appalling news was flying in every direction that your pastor was ready to be dressed for the grave. You came hither, and listened to impressive words, spoken out of a warm full heart, and received the sacred memorials from unaccustomed hands; but your hearts were bowed under the reflection that you were a bereaved people. The tidings were quickly proclaimed at the doors of all our churches, and from the pulpits of some of them, and prayers were offered that the Sanctifier and Comforter might be among you.

Dr. Campbell's character, in respect to its predominant qualities, both intellectual and moral, was strongly marked. His perceptions were like the lightning's flash—he saw, as if by intuition, what most minds reach by a thoughtful, if not laborious, process. From this quickness of perception, in connection with a habit of close observation and a retentive memory, it resulted that he had treasured up a vast amount of valuable knowledge, especially in connection with almost every department of practical life; insomuch that it was difficult to introduce a subject upon which he had not some matured thoughts, if indeed he was not quite at home. He had also a graceful facility of communication that made him welcome to all intelligent society, and was likely to secure to him precedence in

almost any company into which he could be thrown. What rendered his presence the more attractive was his good humor and fine flow of spirits; for which, however, if he thought the occasion demanded it, he could substitute an air of stern rebuke, accompanied with words of withering import.

His taste was, in every respect, most exact; and, from the adjustment of his dress, and the arrangement of his furniture, up to the planning of the magnificent edifice for the State Library, you would scarcely find any thing that admitted of improvement. His mind was uncommonly versatile—you could not call him to any service, or place him in any position, to which he could not readily adapt himself; and it has been well said, by one of our daily papers, that he could have been any thing else as well as a minister.

Of his moral qualities, that which was perhaps as patent as any other was an iron strength of purpose, that defied all ordinary opposing influences. And with a firmness that never yielded he united a frankness that loathed dissimulation—he could utter words of scathing reproof, and mean just what he said, and yet they would be so qualified and tempered by an indescribable something, a sort of half jocose look and manner, as to give no offence to the party to whom they were addressed. And, to crown all, he had always an open heart and hand, according to his ability, for administering to the wants of the poor and suffering. I may mention, as an evidence of this, that, in instances almost innumerable, in which subscriptions in aid of objects of charity have been brought to me, Dr. Campbell's name has appeared prominent on the list.

Dr. Campbell was, in his views and practice, a thorough Presbyterian. In the great controversy which divided our Church, he took a deep interest, and his opinion never changed in respect to the rectitude of the dividing act, much as he deplored the consequences. His remarkable executive power, in connection with his great familiarity with ecclesiastical rule, gave him a decided influence in the councils of the Church, so far as he mingled with them. His strong aversion to leaving home has prevented his being a member of the General Assembly, at more than two or three of its sessions, during his ministry; but, on one of these occasions, he was nominated for the Moderatorship, and came very near being chosen. He has always taken a deep interest in our Theological Seminary, at Princeton, and his name has been on the list of its Board of Directors ever since the year 1836.

Dr. Campbell, I hardly need say, was no careless spectator of the distracted and convulsed state of our nation. His watchful and sagacious eye carefully scanned every movement, and noted every sign of good or evil; and sometimes his earnest spirit would unburden itself in words of strong condemnation in respect to men or measures; but he looked with the utmost confidence to a glorious issue; and he doubted not that this great affliction through which the nation is passing is destined to work for it the peaceable fruits of righteousness. He believed that God's hand is at work amidst all this desolation, and that it will ere long be lifted out of the darkness to scatter blessings throughout all our borders.

CHENEY, LABAN CLARK—Son of John and Lucy Cheney, was born in Rowe, Berkshire County, Mass., March 20, 1808. At an early age, (his fourteenth or fifteenth year,) he joined the Methodist Episcopal Church, of which his parents were members.

His father was a farmer, but having little inclination for that occupation, he went into business, with, however, indifferent success. Having a taste for study, and a desire to enter a profession, he chose that of Me-

dicine, and commenced his studies in the city of Boston. He was at times impressed with the thought that it might be his duty to preach the gospel, but gave it no serious consideration until, soon after commencing his medical studies, he was afflicted with a protracted illness. At this time he became convinced that he was called to the ministry of Christ.

Upon his recovery, he became a pupil at Wilbraham Seminary, Mass., but, as his father was unable to give him a collegiate education, he was afterwards obliged to pursue his studies at home. This he did with great industry and perseverance, obtaining a knowledge of Latin and Greek fully equal to that of the majority of college-graduates, and some considerable acquaintance with the Hebrew. He was especially fond of Logic and Metaphysical studies.

He was licensed to preach when about twenty years of age, and two years thereafter was ordained in the New York Conference. A few years after, at the especial request of the Bishop, he went to Mississippi, and preached a few years with great acceptance in Vicksburg, Natchez, Grand Gulf, and other places. He soon acquired influence there, and seemed to be in a condition to accomplish much good in the Lord's work, when the rapidly failing health of his wife necessitated his immediate return to the North.

He thenceforward labored in the New York East Conference until within a few years of his death. In 1844 and '45 he was pastor of the Bedford Street M. E. Church in New York City. The arduous and incessant labors of this great field, (this church being at the time the largest, except the Broadway Tabernacle, in the city, and having upward of eleven hundred communicants,) so injured even his naturally robust constitution, that he never fully regained his health.

Four years before his death, circumstances combined to indicate to him the duty of dissolving his connection with the Methodist Episcopal Church, and he accordingly joined with the Presbyterian Church at New Orleans. He was serving as one of the Seamen's Chaplains of the Post on the outbreak of the war. He left New Orleans soon after this, and served as chaplain in the Federal Army for some time, and at the time of his death was acting as stated supply of the Presbyterian Church in Kenton, Hardin County, Ohio.

He died of pneumonia after an illness of five weeks. His mind was somewhat affected by the disease, but his trust in God remained firm and unshaken. The last day of his life, he prayed at frequent intervals, as his strength permitted, for the building up of the Church, and the spread of the gospel. He said, "I have been an unworthy servant, but the blood of Christ can atone for all;" and often, apparently oblivious to all around him, he would ejaculate, "Precious Saviour," and other words of trust and prayer. His wife, the influence of whose gentle character and ever-consistent piety was felt by all who knew her, lay ill at the same time with the same disease: she survived her husband but nineteen days. They sleep in Jesus. "Let me die the death of the righteous, and let my last end be like his."

Mr. Cheney was married to Cynthia J. Smith, of Derby, Conn., in 1831. They had three children, two of whom are now living. Rev. Mr. David Cheney, cousin of the Rev. L. C. Cheney, is a Baptist clergyman, and is now preaching in California.

Mr. Cheney's character was eminently fitted both to win popularity and command respect. Mild, affable, and indulgent, even to a fault, he was inflexible and knew but one course where duty was concerned. Of large heart and genial disposition, his religion was especially characterized by broad catholicity of spirit, recognizing in every one who believes and

trusts in Christ the Saviour and him crucified, a member of his church, and of the great household of faith. Christianity with him was no abstract doctrine of the schools, but a vital principle, the mainspring of the soul, animating and controlling all the thoughts and actions of life from day to day. Accustomed to judge men by his own high standard he was far too confiding for his own best interests. In many cases conscientiousness outweighed worldly wisdom, and seemed to narrow his sphere of usefulness and success in life, but the Lord knoweth his servants. His crown is none the less bright, because, like thousands of other noble, patient souls, his faithful labors were known to comparatively few on earth.

CLARKE, D.D., HENRY STEELE—Son of Oran and S. (Thomson) Clarke, was born in Somers, Conn., in 1818. His parents soon after removed to Utica, New York, where he passed his boyhood. He was of Puritan descent, his ancestors being among the original colonists of New England. His parents were members of the Congregational Church, and they were careful in the training of their children. His literary education was begun in Hamilton College, Clinton, New York, and was continued at Yale College, New Haven, Conn., where he was graduated in September 1841.

His first charge was at Willoughby, Ohio, and a strong and tender attachment soon sprang up between him and that people, of whom he always spoke, in after years, with great affection. But a disease of the throat obliged him to seek a different field of labor, and after being for a time disabled, he was at length installed pastor at Manchester, N. H., September 20, 1849. His ministry in that congregation continued until the year 1852, when he accepted the cordial and unanimous call which brought him to Philadelphia as pastor of the Central Presbyterian Church. And faithfully has he performed his duties there. The records of the Session show a steady increase in the number of communicants, the roll having more than doubled during the period of his pastorate; and the thrift and activity which have marked every department of church labor have been a standing testimony to his zeal and fidelity. Under all the discouragements of a large city congregation, through all the fluctuations of popular taste, and in spite of the many temptations and diversions which beset a pastor in such a charge, he has breasted the torrent with sustained exertion. It was in the midst of these unremitting labors that he was arrested by the stroke of disease. An ordinary cold, as it seemed, developing into a heavy chill during one of his pastoral visits, was his first warning. He returned home to be prostrated by a violent Pneumonia, occasioning great oppression and difficulty of breathing, if not acute pain, and attended with almost constant delirium. All that skill and kindness could do were done to recover his exhausted energies, but the oil of life was burned out, and the flame flickered in the socket until Sunday morning, January 17, 1864.

CHARLES W. SHIELDS, D.D., of Philadelphia, preached his funeral sermon, from which the following extracts are taken:—

As a preacher, his abilities were always acknowledged to have been of a high order. He possessed naturally some of the finest traits of an attractive public speaker, a graceful presence, a persuasive manner, always gentle, and at times pathetic—an exact and careful taste, good judgment, a quick fancy, an acute and discriminating intellect. To these original endowments he joined a scholarly acquaintance with English literature, especially the divines of the Seventeenth Century, though by no means neglecting the literary models of a later date—and a high standard of

pulpit preparation. In his earlier ministry, a tendency to the ornate and rhetorical is said to have verged toward excess; but with increasing experience, the whole manner and spirit of his preaching became chastened, less strained and more simple, direct and practical. He grew textual and expository, rather than propositional or logical, and particularly excelled in applying his subject to the heart and conscience, mingling tender entreaty with pungent appeal, and aiming at a last vivid impression. He considered no sermon complete which did not end in this kind of close grapple with sin. His conscientious sense of the solemnity of his message, kept him from digressing from it into mere philosophical questions or encumbering it with vain controversies. Least of all, did he ever descend to those ignoble arts which are degrading the modern pulpit to a level with the rostrum, and rendering the house of God a mere resort for the latest Sunday sensation. No Christian minister ever fulfils his own ideal, or that of his hearers, but it is easy to see how exalted and pure was that toward which your pastor steadily struggled. May not the text of his last sermon in this pulpit, "PREACH THE WORD," be truthfully said to have been his motto?

As a pastor our brother was no less efficient and successful than as a preacher. Giving himself to his whole work, with a whole heart, he therefore brought into this important practical department all that judgment, tact, application, and system for which he was distinguished. His gentleness and affability also eminently fitted him for the difficult offices of a parochial charge, and by long practice in them he became known and noted for his proficiency.

During the course of his ministry he was called to a number of prominent stations in the church, and always took a lively interest and active part in her various schemes of beneficence. His associates in the Session over which he presided, in his Presbytery, and in the different Boards of the church of which he was an officer or member, will bear befitting testimony to his conscientious and efficient manner of discharging any public trust with which he was honored.

Even in such spheres of life, and on the most casual acquaintance, it was impossible not to see the beauty of his private character, but it was reserved for nearer and more intimate friends to discover it in all its details of gentleness, sagacity, and refinement. He was eminently the friend with whom a grave interest could be trusted, and the adviser to whom any question of duty or propriety might be safely carried. In removing mistakes, and explaining personal peculiarities, he united wisdom with a large hearted charity.

Pliant without being pliable, he had the rare faculty of knowing in an emergency how to defer to the judgment of others without at the same time losing either their respect or his own. Often, indeed, he would gracefully yield a point rather than push it to the extreme of useless controversy; but he was never diverted from a purpose which he believed to be right.

His sensitive organization might have left him a prey to much annoyance, but for the divine grace with which it was attempered, and the Christian principle which nerved and supported him. He was therefore tender-hearted, forbearing and forgiving, and in the breadth of his charity sought some excuse even for the very censoriousness which pained him.

Over all these peculiar traits was thrown the veil of that genuine courtesy which springs from kindness of heart, and expresses itself in thoughtful attentions. Without being punctilious or exacting toward others, he was himself scrupulously observant of the minor proprieties which distinguish culture from rudeness. Every opportunity of doing a little ser-

vice was promptly seized, and no civility received was allowed to pass unacknowledged. If such politeness may sometimes be carried to excess, yet it is certainly not the fault of this busy age; nor are exemplars of it wholly irrelevant, when even good people may be found neglecting it, while yet they rank it with the tithes of mint, anise, and cummin so easily paid.

So much in our friend was this an instinct and habit, that even in the unguarded moments of sickness and delirium, it never left him, and still thoughtful of others, rather than of himself, he was to the last the gentleman, no less than the Christian.

His death was deemed a great loss by all classes of citizens; his varied experience and the generous culture of his literary powers made him an acceptable orator on anniversary occasions, and an extended intercourse with his people had awakened those emotions of personal regard time will not soon efface.

COGSWELL, D.D., JONATHAN*—The son of Dr. Nathaniel Cogswell, was born in Rowley, Mass., September 2, 1782. He was of English origin. His ancestors by his father's side came to this country in 1636, possessed of a handsome property, and having a grant to a large tract of land in Essex County, Mass.

His father, Dr. Nathaniel Cogswell, was a man of superior education and acquirements, a model of the most remarkable integrity and purest character. Possessed of a large landed estate, he strongly opposed his son's entering the ministry, and told him that if he persisted in his resolution he would do nothing for him. Receiving, however, from his pious and devoted mother an early religious training, the subject of this sketch was converted at the age of seventeen, and not long after received a decided and unmistakable call to preach the gospel. He at once resigned all earthly considerations for the cause of Christ. Without delay he began his preparatory studies, and in the spring of 1803 entered Harvard College, graduating in 1806 among the first of his class. At this point, his conviction that he must preach becoming stronger and stronger, his father withdrew all pecuniary support. But nothing daunting, he at once engaged in teaching. So great was his diligence and self-denial that he pursued his theological studies while tutor at Bowdoin College, Maine; and after refusing many tempting offers to take charge of literary institutions, received license, and on the 24th of October, 1810, was ordained to the full work of the gospel ministry. In the following May he was married to Miss Elizabeth Abbott, niece of Samuel Abbott, Esq., who gave \$120,000 to found the Andover Theological Seminary.

It was his cherished desire to labor as a missionary in Western New York, and he was actually on his way thither when he received an invitation to preach in Saco, which was so clearly providential that he felt bound to accept it. He was settled and for eighteen years preached there with great fidelity and marked success until his multiplied and long-continued labors resulted in such physical and mental exhaustion that his physician assured him he must discontinue preaching or he could not live. He at once resigned and removed to New York city, where he spent the winter. In April 1829, he accepted a call to, and was installed pastor of the church in New Britain, Conn., where he labored for five years. During this time he was appointed, by President Jackson, one of the Board of Examiners to the Military Academy at West Point.

In 1834 he was elected Professor of Ecclesiastical History in the Theo-

* This sketch is taken from *The New York Observer*, R. W. DR. PRIME, Editor.

logical Institute of Connecticut, at East Windsor. While there, in 1837, his wife died, leaving four daughters, three of whom are still living. He afterwards married Miss Jane Kirkpatrick, daughter of Judge Kirkpatrick, Chief Justice of the State of New Jersey, who also died before him, March 6, 1864, leaving one son and one daughter.

In 1837 he was honored by the University of New York with the title of Doctor of Divinity, and in the year 1844, being appointed executor of a large estate, which required his presence in or near the city of New York, he retired from public life to the city of New Brunswick, N. J., where he resided until his death.

With reference to his character as a man, Christian liberality was his most marked characteristic. In 1811, when the work of Foreign Missions was awakening and giving a new direction to the pecuniary resources of the Church of Christ, he gave all the money he had to the cause, some six hundred dollars in silver. Another instance in which this same generous spirit was manifested is furnished by his ten years' gratuitous services at East Windsor; in addition to which he contributed largely to the Institution not only in money, but in books also, giving most of his private library, and many rare old English editions of valuable works. Since his residence in New Brunswick there has been no change in this respect. With the late Dr. Janeway and J. R. Ford, Esq., he aided in building the present tasteful edifice of the Second Presbyterian Church, contributing a handsome proportion of the entire cost; besides giving one-half the price of the MANSE or parsonage, a thousand dollars toward the permanent support of the minister, and repeated gifts, both to the pastor and people, up to the time of his decease. He was a Life Director of the American Bible Society, and a Life Member of the American Tract Society, the Seaman's Friend Society, the American and Foreign Christian Union, and various other religious societies. He founded a scholarship both in Rutgers College and College of New Jersey, and was a regular annual contributor to the various Boards of the Church of which he was an honored minister. Christian beneficence marked the whole course of his long life.

As a preacher Dr. Cogswell was peculiarly zealous for sound doctrine, and fearless in stating and defending it. His own faith was unwavering, and timidity in expressing what he believed was unknown to him. His own religious experience was pre-eminently doctrinal and reflective. Nourished by prayer, enriched by meditation, and invigorated by knowledge, religion was to him a life, and faith an abiding principle. When memory lost the record of other familiar things, Jesus and his love remained deeply graven upon her tablet. Great simplicity of character imparted a charm and gave tone to the whole tenor of his life. He was singularly free from that "labor and sorrow" which mars the strength of the fourth score of years, and like the Patriarch of old, "he gave up the ghost and died in a good old age, an old man and full" of experiences, of graces and of anticipations. He has gone to his reward and his works do follow him—while we deplore his loss in these days when "the godly man ceaseth, and the faithful fail from among the children of men."

He died, August 1, 1864.

EVANS, RICHARD J.—Was born at Ebensburg, Cambria County, Pa., A. D., 1834. He was the son of eminently pious parents. John and Margaret (Jones) Evans, both valuable members, his father a ruling elder of the Welsh Congregational Church at Ebensburg. Both his parents survive him. Three of his maternal relatives were ministers of the gospel.

Mr. Evans was doubtless the subject of many prayers in childhood, and



Painted by Emily Sartain Phil

R. J. Evans

Portrait of R. J. Evans, 1850

prayer for him was manifestly answered early. Whilst yet a little boy he often expressed a purpose to serve God in the ministry, and an ardent desire to exercise that ministry in the missionary field. Nor does he seem at any time to have lost sight of that purpose until in the good providence of God it was carried out, and from the scene of his active missionary labors the Master called him home. He prosecuted his entire course of literary and classical studies at Jefferson College, Pa., where he graduated, in 1857, with more than ordinary credit, and immediately entered upon a regular course of study in Western Theological Seminary, Allegheny City, Pa. Up to this period his membership was in the Welsh Congregational Church—the church of his fathers. Nor had he as yet expressed any desire of changing that connection; but, yielding to the hallowed influences and associations of Christian brotherhood, deepened and sweetened by that remarkable work of grace wrought in the Seminary and the cities in 1858 and '59, by the reviving power of which his own soul was greatly refreshed, he gave up his original purpose of completing his studies at Andover, and during his second term at the Western Theological Seminary he united with the Presbyterian Church, was taken under the care of Allegheny City Presbytery, and early in 1859 was licensed to preach the gospel. The ensuing summer he preached in Clarksburg, Indiana County, Pa., to a small but interesting congregation, who would gladly have retained him as their pastor, but he could not stay. The pole-star of his life was then rising above the horizon. God was answering his prayer. A mission field was opening for him in the far distant West. He returned, however, to the Seminary and prosecuted his studies for a part of the following term; then near the close of 1859 he was ordained by the Presbytery of Allegheny City, and having been united in marriage to Miss Sarah F. Woods, of Snowden, Pa., they at once set out for their distant field of labor, sailing from New York, February 7, 1860, and arriving at Olympia, Washington Territory, on the 13th of March following.

He at once set about his work, preaching at different and distant points, by way of exploring the field. In June, 1860, he opened a school on Chambers' Prairie, then the centre of his labors and his home, and whilst teaching continued to preach regularly at points varying in distance from six to twenty-five miles from his residence. But it was too much, and though a successful teacher he was obliged the following March to abandon a work he dearly loved, to close his school that he might give his whole time and strength to the gospel ministry. In March, 1861, he removed from Chambers' Prairie to Olympia, having received and accepted a call to the Presbyterian Church in that place. The congregation there was small, consisting of twenty-five members, chiefly females, with no church edifice, and but little religious interest. Men who were professed worshippers at the shrine of mammon were slow to yield to gospel claims. Still he was not discouraged, a church must be built, and he began at once. It devolved upon himself to procure the means, to purchase material, to plan the work, and to see to its progress. In these efforts he was nobly sustained by the female members of his church. God smiled upon the work, and it was a complete success. But the burden was too heavy to be borne by one whose ordinary labors had already overdrawn his strength; he bore it, but not long. His health began to fail in the autumn of 1862, though he continued to preach until the following spring. The following is an extract from his diary, perhaps the last he ever wrote: "The last month (April) has been a period of sickness and debility, which, although constantly going about, has been marked by little or no efficient labor; although I wrote one sermon during that period I was not

permitted by my friends to preach it. They are exceedingly solicitous lest I aggravate and protract my disease by continuing to preach. But I urge upon them that the physical and mental exertion accompanying the simple act of preaching would prove rather beneficial than otherwise. There is, however, a debility and unpleasant cough attending my sickness, which will probably make it proper for me to desist from preaching for a time, though I deeply regret being obliged to do so. I have tried, however, not to be wholly idle; as my strength would permit I have tried to read such books as might prove recreative to the mind, and furnish some useful thoughts. I have also made occasional calls upon the sick, pastoral visits, and social calls, both for the purpose of promoting my own health, and I trust also of doing good and glorifying God." Thus what little strength is left he uses in his Master's service—"Faint yet pursuing."

Thus he continued from house to house and subsequently from his dying bed, to teach his people of Jesus, to warn the careless sinner, and to feed the lambs; himself happy in a Saviour's love, exclaiming, "I have nothing to fear in view of death, I know that my Redeemer liveth," until having suffered the will of God with patience he sweetly fell asleep on the 15th day of June, 1863.

During his illness he had prepared a sermon for the dedication of the church, founded on Isaiah lxvi. 1, 2, but it was not permitted to him to preach it, nor yet to witness the entire completion of that house of God he loved so well; but from it he was borne to his last resting-place on earth, and his funeral sermon, by the Rev. Daniel Bagley, of the Methodist Protestant Church, founded on Rev. xiv. 13, was the first preached from its pulpit into which many extracts from his dedicatory sermon, (which had been found amongst his manuscript,) were introduced producing touching and tender impressions on that stricken flock. Thus consumption speedily finished its fatal work. He was called to rest from his labors on the day that his commission from the Board of Missions expired. He left an only child, a son aged one year and three months. Ten months later, April 24, 1864, the lone mother having returned to her early home, was called to lay her dear boy in the grave. Brother Evans was a devotedly pious and humble Christian, an earnest evangelical preacher, a faithful working man. His influence was felt in the community. The bold blasphemer and the wily skeptic felt and feared his power. His labors were abundant in the Sabbath-school, the prayer-meeting, in the pulpit, and in every department of pastoral life. He has done what he could. He rests from his labor, but "he being dead yet speaketh."

Rev. GEORGE P. HAYS, of Baltimore, Md., writes of him as follows:—"There is a mournful pleasure in sitting down once more to write of my dear friend Evans. And yet to fairly estimate his worth is as difficult as pleasant. He had no marked characteristics that overshadowed every other feature of mind or heart. His was one of those harmoniously developed natures that we sometimes meet with. As a class-mate in college and in the Seminary I do not remember a study or a duty in which he was not decidedly above mediocrity, and yet there were others which excelled him in each. This very thing by the way serves to illustrate one of his habits; namely, of doing his best at every thing that was to be done. No matter whether he liked it or disliked it, he did it. And he worked, not by spasms and starts, doing up the work of a week in a day, and then doing nothing for a season, but patiently and faithfully he discharged each day's duties. This trait eminently fitted him for the field to which his Master called him. Working earnestly at what he had set before him, he was not discouraged by the delay of success, or the ab-

sence of immediate fruit. When representing his society on contest his subject was characteristic: 'Faith as an element in civilization.' He treated it with manly ability, considering faith in self, faith in our fellow-men, and most important of all faith in God. His own faith in each of these was well proportioned, and therefore he had energy to work and patience to wait.

"He had a large amount of good common sense. This made him a safe judge of what he ought to do himself, and a wise counselor to advise others. He was neither unduly excited by visionary schemes, nor improperly disheartened by apparent failures. It was thus ordinarily safe to follow his judgment, which he gave, when asked, with the utmost candor. He was neither a flatterer nor an envious rival in anything. His prudence and sound judgment, if he had been spared, would have made him invaluable, as a counselor of the church in all missionary efforts along the North Pacific coast.

"One thing that deserves special mention, because of its rarity, is this: his fidelity in reproving the faults of a friend. In doing this he was never offensive nor indelicate, but always proved by his manner that his motive was sincere friendship. It has been truly said, 'you can tell your friend any thing if you love him enough.' So it was with him. His attachments were hearty and devoted, and this manifest affection enabled him to administer any just reproof without giving the least offence. Indeed it was an added link of gold in friendship's chain.

"I never heard him preach after we left the Seminary. He gave promise of being a preacher of the pure gospel. I know that his aim was to glorify his Master by saving men. Prevented by circumstances from entering the foreign field, he gave himself earnestly to the cultivation of one of the most distant fields under the care of the Board of Domestic Missions. But his work is done, and he is enjoying his reward. It will be a blessing to the church if his successor shall be his equal. May the King of Zion send many like him to build up his kingdom in the earth."

DAVID ELLIOTT, D.D., Professor in the Western Theological Seminary, Allegheny, Pa., says:—"I have a very distinct recollection of Richard J. Evans, while he was a student in the Theological Seminary at Allegheny. He was a man of striking attributes of character, not easily to be forgotten. His intellectual powers were strong, and he was assiduous in their cultivation, and in the acquisition of all desirable theological knowledge. He professed great decision of character, and was not easily discouraged or deterred from the accomplishment of his purposes by the difficulties to be surmounted. Withal he was an earnest and decided Christian, and had a strong desire 'to preach the gospel in regions beyond (the old settlements) and not to boast of another man's line of things made ready to his hand.' And when he decided to go to Washington Territory, I thought he was the right man for the field, and felt most cordial in recommending him to the Board of Missions."

FAIRCHILD, D.D., ASHBEL GREEN*—The son of Lent W. and Jemima Fairchild, was born at Hanover, N. J., May 1, 1795. The former died in November, 1802; the latter died May 21, 1824. Both of his parents were pious; and his mother was endowed with remarkable gifts, and was greatly distinguished for the strength of her faith and unusual activity and usefulness in the service of Christ.

Ashbel was the youngest of six children, and owing to the early death of his father his religious training was devolved chiefly upon his mother,

* This Memoir was prepared by Rev. HUGH O. ROSBOROUGH, Smithfield, Pa.

who presented him in his childhood as an offering to the Lord in the ministry of his Son; and his education throughout was conducted with this high and holy end in view.

At the age of thirteen he commenced his classical studies at Morristown, N. J. In November, 1812, he entered the Senior Class in Princeton College; and in September, 1813, he received the degree of A. B. The writer is not informed as to his standing in the several classes preparatory to his theological course, but judging from his talents, his scholarship, his industry, and his general attainments, it is inferred that he was not excelled by any of his classmates.

In January, 1814, he made a public profession of religion, and united with the Presbyterian Church of Hanover, N. J.; and in June of the same year he entered the Theological Seminary at Princeton.

He was licensed to preach the gospel by the Presbytery of Jersey at their session in Morristown, April, 1816, the Rev. E. D. Griffin, D.D., presiding. In September following, he left the Seminary and entered upon a missionary tour of six months in North Carolina, as assistant to Rev. Dr. Hall. Returning home in April, 1817, he spent two months during the summer in a missionary field in the north-western part of his native State. And in September of the same year he entered upon another missionary tour, under the direction of the Western Missionary Society, and spent three months on the waters of the Monongahela, and then three months on the upper branches of the Allegheny.

He was taken under the care of the Presbytery of Redstone, April 21, 1818, and was appointed stated supply to the congregation of George's Creek for half of his time; and on the 1st of July following he was ordained as an Evangelist by this Presbytery, at its sessions in Pittsburgh.

On the 12th day of May, 1820, Dr. Fairchild was most happily married to Miss Eliza McDougall, of Newark, N. J., who, with two of their children, was permitted the sad privilege of following his remains to the tomb—four of their beloved offspring having preceded their father to the eternal world.

On July 2, 1822, Dr. Fairchild was installed pastor of the churches of George's Creek, Morgantown and Greensboro', with a salary of three hundred and thirty-three dollars. For the first three years he was obliged to make up the deficiency of his salary by teaching. One year of this time he taught in the Academy at Morgantown. In April, 1827, he resigned the charge of the congregations of Morgantown and Greensboro', and was installed pastor of the Tent Church, to which he devoted the half of his time. From this date he labored faithfully and successfully in the united pastorate of the churches of George's Creek and Tent, till April, 1854, when he resigned the charge of George's Creek, that he might devote the whole of his time to the Tent congregation.

When Dr. Fairchild took charge of George's Creek, the number of communicants did not exceed ten, of whom one, viz, Henry Jennings, was an elder. This number increased, during the first ten years of his ministry there, to one hundred. And owing to a powerful work of grace commenced in the congregation in the fall of 1829, and which continued, with little abatement, for a whole year, the church grew rapidly; so that in 1832, the number in communion amounted to one hundred and eighty.

In the winter of 1832-3, in consequence of severe labors and exposure, Dr. Fairchild was attacked with a disease of the lungs, on account of which he concluded to spend the following winter in the South; and in his absence his pulpits were supplied by the Rev. James McDougall, his brother-in-law.

About the year 1836, his salary was increased to five hundred dollars, in

consequence of a call he received from the congregation of Pigeon Creek. About this time, also, the church of George's Creek was greatly reduced, on account of many of its members attaching themselves to the new churches organized at McClellandtown and Spring Hill Furnace; and many others dismissed to churches in the West.

After having served this church, either as stated supply or pastor, for thirty-six years, it was with great reluctance that its members—numbering one hundred and twenty—consented to his resignation. Dr. Fairchild remained the greatly attached pastor of the Tent Church till death dissolved the relation, a period of thirty-seven years.

The respect of this people for their late beloved pastor was manifested on the day of his burial, by their coming out in a mass to pay the last sad token of regard to one whom, for nearly two-score years they had been wont to look upon as superlatively good and great. His four Ruling Elders were the bearers of his silent dust, and they deposited it in the grave in the blessed hope of a glorious resurrection. The religious ceremonies of the occasion—consisting of singing, reading the Scriptures, prayer by Rev. Jesse Purinton, of the Baptist Church, sermon by Rev. H. O. Rosborough, from Psalm lxxiii. 24, and an appropriate and eloquent address on the character of the deceased, and prayer, by Rev. S. Wilson, D.D.—were held in the church of George's Creek, in the cemetery attached to which his body was laid, beside the sleeping ashes of three children, who were not lost, but only gone before.

Dr. Fairchild preached his last sermon in the Baptist Church of Smithfield, Pa., on May 22d, from the passage: "This is my friend." Song of Solomon v. 16. While preaching this sermon, his last sickness, viz. remitting fever, seized his already frail body; and although friendship's tender hand and the physician's skill were faithfully applied, it would not let go its grasp until the monster death, without a sting, received his victim just as the last hour of June, 1864, was being numbered with the past. As the breath departed, one of his old pupils, who was present, exclaimed, "My father, my father, the chariot of Israel and the horsemen thereof."

It was the writer's privilege to visit him several times during his last illness, and he always found him calm and rational; but, owing to great physical prostration, but little conversation could be enjoyed. The doctrines of sovereign grace, which he preached so fully, so clearly, and so powerfully, cheered and delighted his soul not only when his "tongue was the pen of a ready writer," but upon his bed of languishing and death they were his support and comfort. He had appropriated Jesus as his personal Saviour, and living and dying, like Thomas, he was enabled to say, "My Lord and my God."

Thus passed away from earth one who, like Barnabas, "was a good man, and full of the Holy Ghost and of faith." As a friend, Dr. Fairchild was most ardent and constant in his attachments. As to scholarship and general intelligence, he was perhaps unsurpassed by any of his cotemporaries. In him the dignity and the simplicity of the gospel ministry were most beautifully combined and exemplified. His tall stature, his peculiarly solemn and expressive features and tones of voice, gave him unwonted power both in the pulpit and in the courts of the church. His Presbytery, of which he was a member forty-six years, looked up to him as a wise counselor and father; and when necessarily absent, many and anxious were the inquiries made by the brethren, both of the ministry and eldership, in regard to their beloved elder brother. A few years ago, when sickness prevented his attending a meeting of the Synod of Pittsburgh, one of the distinguished Professors of the Seminary at Alle-

gheny, having ascertained the cause of Dr. Fairchild's absence, remarked in language similar to this: "The Archer has been looking over the membership of this Synod, and has selected the most shining mark for his arrow."

Besides frequent contributions to the weekly religious press, the publications from Dr. Fairchild's pen are "The Great Supper," "Scripture Baptism," "Unpopular Doctrines," and "What Presbyterians Believe;" all of which are issued by the Presbyterian Board of Publication. "The Great Supper" has been translated into German, and with one or two exceptions, no book published by the Board has a larger circulation.

Dr. Fairchild took a very deep interest in the present distressed condition of our country, and his prayers for our constitutional rulers, the success of our arms, the preservation of our government, and the establishment of peace upon a sure, righteous, and honorable basis, were most earnest and importunate.

His soul was greatly troubled when he looked at the wickedness and follies that abounded, in high places and low, in city and country, and that there were so few who were "grieved for the affliction of Joseph." Amos vi. 6.

One other remark, and I will close. It is this: Although Dr. Fairchild resided in the bounds of George's Creek congregation, yet he was never known to meddle, in any way, in the affairs of that church after they obtained another pastor; but whenever invited, he was always ready to aid and encourage his successor in any work of faith or labor of love.

GREENE, JAMES—Was born in Cookstown, Ireland, in January, 1798. His parents were pious and gave their son a good education. He was educated at Belfast College, Ireland, and studied Theology in the Divinity Hall connected with that Institution. He emigrated to this country in 1838, locating in Pennsylvania, and joining the Associate Reformed Presbyterian Church. In 1854 he removed to the West, settling in Agricola, Poweshiek County, Iowa, and connecting himself with Des Moines Presbytery.

He labored with zeal and devotion to his Master's calling. For two or three years prior to his death he was quite infirm, but he continued to labor with but little interruption until a few months before his death, which took place September 4, 1863.

GRIER, JOHN WALKER—Was born in Bucks County, Pa., in the year 1789. He was the son of Joseph Grier and Ann Walker, and was taken by them to Chester County on their removal to that part of the State, when he was only a few years old. Here he entered school, and was prepared for college, for the most part under the tuition of one who afterwards married his sister, John F. Grier, D.D., of Reading, Pa. He graduated at Dickinson College, Carlisle, Pa., in the year 1809. He studied Theology at the theological school of the Rev. Dr. J. M. Mason of New York, and also at the Theological Seminary at Princeton, New Jersey. His health being very precarious he was much delayed in his preparations for the ministry, but was finally licensed by the Presbytery of New Castle, October 1, 1818. For a few years he taught a classical school, but having received a commission as Chaplain in the United States Navy he was ordained by the Presbytery of Philadelphia on the 25th of May, 1826. As a chaplain he officiated at different periods at almost all the naval stations in this country, and made five voyages, some lasting more than three years, in the vessels of war—Delaware, North Carolina, Potomac, Ohio, and St. Lawrence. His last public service was performed

as chaplain of the Navy Yard at Pensacola, Florida, and in 1859 he resigned his commission, having served more than thirty years. The remainder of his days he passed in the families of his children, and died on the 25th of March, 1864. His remains were deposited in the church-yard at Brandywine Manor, Pa., where his fathers are sleeping, awaiting the blessed resurrection of the just.

Mr. Grier was married in the year 1818 to Jane, daughter of Samuel Laverty, Esq., of Chester County, Pa. He had six children, three of whom died in infancy. The remainder are: Matthew Blackburn Grier, who entered the Presbyterian ministry, and has been pastor successively of the churches at Ellicott's Mills, Md., and Wilmington, N. C. He is now one of the editors of the *Presbyterian*, Philadelphia. Samuel Laverty Grier, M. D. He settled in early life in the south-west, and died in Natchez, Mississippi, July 30, 1864. John Mason Grier, who became a lawyer, and is connected with the newspaper press in Philadelphia.

JOHNSTONE, JOHN—Died at Elm Hill, Moffat, Scotland, May 4, 1864, in the eightieth year of his age. Mr. Johnstone was for many years a member of New York Presbytery, and though living in Scotland he still retained his connection with that Presbytery.

KNOTT, JOHN W.—Was born near Blairsville, Westmoreland County, Pa., October 7, 1812. His early years were spent with his parents on a farm. At the age of seventeen he entered the Academy at Greensburg, the county seat of his native county, and from thence he went to Jefferson College, where he finally graduated. But as to all these eras of his life the dates fail me. While at college, Brother Knott made a profession of religion, and united with the Presbyterian Church, under the ministry of the venerable Dr. Matthew Brown, at that time President of the College. And having now given his heart to his Divine Master, he formed the determination, by the Divine approval, to serve him in the work of the ministry. Accordingly, shortly after leaving college he entered the Western Theological Seminary at Allegheny. After he had been there some time, his parents removed to Newark, New Jersey, and he transferred his connection to Princeton Seminary, and there completed his theological studies, and received license to preach the gospel from the Presbytery of New Brunswick.

Returning shortly after to his native State, he was invited to supply the church at Gilgal, then in the Presbytery of Blairsville. After he had been there, perhaps a year, he came to Ohio, and receiving a call from the churches of Leesville and Ontario, he was duly installed over them by the Presbytery of Richland. For three years he served these churches. In the meantime, he was married to Miss Kerr, of Richland County, Ohio, who still survives to mourn his loss. He was next called to the churches of Hayesville and Jeromeville, where he labored for four years. He next became pastor of the churches of Keene and Jefferson, in the Presbytery of Hocking, with which he remained for seven years, and until his health failed him, and a severe bronchial affection rendered it necessary for him to abandon the pulpit entirely for a season. He then removed to his farm in Richland County, where he resided till his death. But, in the meantime, his health became comparatively good; and both inclination and a sense of duty induced him to seek among our vacant churches a field of labor, where he could preach that gospel for which he was ever willing "to spend and be spent." He accordingly was invited to supply the churches of Eden, Caroline, Waynesburg, and Nevada, in

the Presbytery of Marion. Not deeming it proper to leave his farm, and remove to the bounds of these churches, to reach some of the points named he had to ride from thirteen to twenty miles, or more. But no weather stopped him. Frequently, in the most intense cold known to our latitude, he has performed the whole distance, in a sleigh or on horseback, without once stopping to rest or warm. Through mud, and over frozen roads, and across swollen streams, such as would have caused many a veteran leader of our armies to doubt whether he should order his troops to attempt them, this brother performed these journeys. For the last three years before his death he supplied the church of Sandusky, in Marion Presbytery, thirteen miles from his home. Often was he at the door of these churches when the people scarce dared to leave their homes, and had little expectation that he would, or thought that he should, be there. Indeed, his friends and his physician united in remonstrating against it, the latter assuring him that his energies must succumb to the unreasonable effort and exposure, and that disease would surely be induced, and his days be shortened by it. But he had heard the charge of an apostle, "Endure hardness as a good soldier of Jesus Christ;" and had heard him say, in view of his own dangers and hardships, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God;" and in self-forgetting faithfulness to duty, he was willing to be a follower of Paul, so far as he followed Christ. But none who knew the nature of his arduous labors, will be surprised to learn that the disease of which he died was an affection of the lungs. Bronchitis had laid him aside for some time from the work of the ministry, as we have stated, and finally this, under his severe toils, brought on congestion and hemorrhage of the lungs. For the last few months his health had been feeble and broken, and for eight weeks before his death he was confined to his house, and mainly to his bed.

Living at several miles' distance from him, I did not know of his illness until he sent a request to me to visit him. I found him weak, but cheerful. A copious hemorrhage the day before had left him very feeble. Yet he spoke freely of his condition; and when, in answer to his question as to what I thought of his case, I candidly told him that his recovery was not all probable, and that the summons *might* come at *any* hour, he said that was his own opinion also, and he left it all with his Divine Master. Then giving some directions and requests concerning some Presbyterian matters, he closed by saying: "Say to the dear brethren of Presbytery from me, Be faithful to Jesus;" and added, "One last request I would make of you. When I am gone, I desire you to attend my funeral, and speak to the people from the words of Paul concerning Abel—'He being dead, yet speaketh.'" He had spoken of his own faith and hope, assuring us that the doctrine of salvation by grace through faith was now the comfort of his soul; and that same Jesus whom he had preached to others, he now leaned upon with comfort in death.

His death did not occur till some weeks after this, and the extraordinary storm that prevailed, prevented many from attending his funeral; and it was thought best to postpone the sermon till the subsequent Sabbath, when the large church at Shelby was crowded with attentive listeners, many of whom attested, by their tears, the sincerity of their feelings, and their sympathy and sorrow.

Our departed brother not only labored, as we have seen, "in season and out of season," but his preaching was in "simplicity and godly sin-

cerity." He was "in doctrine uncorrupt." Not meddling himself with "knowledge too wonderful for him," nor reaching after a "vain philosophy," nor the curiosities of literature, his mind was plain, practical, and humble. His theology and his philosophy were drawn alike from the word of God. What he found there he fully believed; and he considered, when he had proven his position by the Bible, he had proven it fully, and established it immovably. Jesus Christ and him crucified was the burden of his preaching. Yet he considered this as involving all that "doctrine which is according to godliness," including in its wide sweep the character both of God and man: God's sovereignty, both of power and of grace, and man's duty and responsibility, in their fullest and widest range: man guilty and helpless, and the grace of Christ sufficient for the chief of sinners, and offered freely and sincerely to all. This he fully preached. At the same time he believed and taught "that the purpose of God, according to election," would stand, and that the words of our Divine Redeemer would be fully verified—"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

He died at his residence in Shelby, Richland County, Ohio, September 3, 1864.

LOEWENTHAL, ISIDORE—Was born A. D., 1826, in the city of Posen in Prussian Poland, of Jewish parents. He was the oldest of a family of eight children. His father, like many other of the same people, was indifferent to matters of religion, but observed, from custom only, the principal ceremonies and rites of his ancestral faith. His mother was a strict adherer to the traditions of the Rabbis, (oral law,) and at the same time instructed her children carefully in the principles of morality. His parents bestowed upon him an education more liberal than their circumstances and the number of their children might seem to warrant. He was first placed at a Jewish school, where he learned the first principles of science, and to repeat prayers which he did not understand. After a few years he left this school, and thenceforward attended *soidisant* Christian schools and gymnasias of his native city. In these religion was taught like other branches of science, as a thing of which it was necessary for a man to know something, in order to get along in the world. The manner in which religion was taught in the gymnasium may be known from the following extract from one of his letters: "We had two recitations (in religion) weekly which I was not obliged to attend. We studied Greek, but were never told that the gospels and epistles of the New Testament were written in that language. We studied Hebrew, read Isaiah, were taught to admire his style which according to our professor's opinion was almost equal to that of Homer. I was early enough taught to look upon the greatness of the Jews—Philo, Spinoza, and Mendelssohn, and the Christians Voltaire, Rousseau, Hume and Bolingbroke—I was told of the fanatics Milton and Locke, and of the discoveries of Newton, a genius, who, notwithstanding his greatness, could not rid himself from the common superstitions of the greater part of mankind—I was taught to give as much credit to the Bible, as to the work of some ancient Greek who wrote on National History." Such was the character of the training Mr. Loewenthal received in the professedly Christian schools and gymnasias of his native city.

After completing the course of study of the gymnasium, which is about equal to that of our college, he entered a mercantile house in Posen as clerk. But merchandizing had no attractions for him—his tastes led him in a different direction. In the midst of books he was happy, and no

where else. He had a strong desire to enter one of the German universities, but what interfered is not known. While acting as clerk he formed associations with educated young men of his own age, who had imbibed liberal political sentiments. This was in 1844 and 1845, when there was great political agitation throughout continental Europe, and which culminated in the upheaval of 1848. These young men were in the habit of meeting secretly for the discussion of political questions, reading essays, rehearsing poetry of their own composition, usually political in its character. Mr. Loewenthal was so bold as to publish a piece of poetry in one of the public journals, containing sentiments adverse to the government, which brought him under the displeasure of the authorities. Learning that he was in danger of arrest, and knowing the fate that awaited him in such an event, he hastily fled from his native city, and after many difficulties and narrow escapes reached Hamburg, whence he purposed to embark for the United States. After much trouble he succeeded in getting a passport, and sailed for New York, where he landed in the latter part of the summer of 1846. Here he was a stranger in a strange land, not possessed of much means, and ignorant of the language of the people, except what little he had learned on board of the English vessel in which he had crossed the Atlantic. He endeavored first to find employment in New York and failed, then he visited Philadelphia, and with the same want of success. He then went to the country and sought employment with a farmer, but was again doomed to disappointment, although he offered his services to several for whatever they chose to give him. His funds were now almost exhausted, and every door of employment seemed closed against him—he became despondent. At last he invested the small amount of funds that remained to him in a few notions, and started out as a pedler. His stock was small, as a small basket was by no means filled by it. In this capacity, in November, 1846, he came to the house of the late Rev. S. M. Gayley,* near Wilmington, Delaware, drenched with rain, and suffering with cold. Mr. Gayley kindly asked him in to warm himself, and gave him his dinner. After disposing of some of his wares to Mrs. Gayley he was about to depart, when Mr. Gayley seeing that he was thinly clad for the season, and the day was cold, asked him to tarry for the night, which he gladly accepted. Upon inquiring as to his home, occupation, &c., Mr. Gayley discovered that he was well acquainted with the ancient classics, also Hebrew, several modern languages, also that he had studied some philosophy and mathematics. His sympathies were drawn to the young stranger, and he persuaded him to remain at his house until he would make an effort to obtain employment for him more congenial to his tastes and wishes than his present one. Mr. Gayley, among others, wrote to George Junkin, D.D., then President of Lafayette College, Easton, Pa., also to his own nephew, the Rev. S. A. Gayley, now of West Nottingham, Maryland, who was then in the junior class of the same institution; the result of which was the formation of a class in modern languages in the college, and the employment of Mr. Loewenthal as the teacher. His fees were sixty dollars for the session. To save him expense, Mr. S. A. Gayley agreed to take him into his room, share with him his bed, and generally aid him in any way he was able. The Faculty directed him to have his board in the College refectory. The offer thus tendered him he gladly accepted. About the 1st of January, 1847, he bid adieu to Mr. Gayley and his family, and started for Easton, Pa., where he immediately entered upon the discharge of his new duties.

* A Memoir of Rev. SAMUEL M. GAYLEY is published in *The Presbyterian Historical Almanac* for 1864, with Portrait, pages 151-9.

During his stay at Mr. Gayley's "the veil was taken away" from his mind and in a letter he thus speaks of his experience. He says: "It was at your house, by your earnest prayers (at family worship,)—to which I first went half from curiosity—half from politeness—by your humble supplications, that I was first awakened to apprehend my danger, to consider that I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness, morning and evening, for the summons to family worship, to hear you pray; I was more and more convinced that I was on the wrong path." During the time he was at Easton, Mr. Gayley corresponded regularly with him, and frequently in his letters gave him religious advice, although ignorant at the time of the peculiar state of Mr. Loewenthal's mind. These kind words happened to be exceedingly appropriate to him, as the letter above referred to shows. In the following fall he made a public profession of his faith, was baptized by his father in the gospel, and received into the membership of the Rockland Presbyterian Church, to which Mr. Gayley was then stately ministering.

Mr. Loewenthal entered the senior class of Lafayette College the following year, and graduated with his class. After graduation he acted as tutor in the college for a short time. In the fall of 1848 he accepted an offer from Rev. Samuel Miller, to take the position of teacher of languages in the collegiate school at Mount Holly, N. J., which he accepted. Here he remained until the fall of 1851, when he entered the Princeton Theological Seminary. Here he took a full course, graduated with honor, and was licensed by the Presbytery of New Brunswick. After completing his theological studies he offered himself to the Board of Foreign Missions of the Presbyterian Church to go to India—to Afghanistan—as a missionary, and was accepted, and sailed for his field of labor about the first of August, 1855.

As a linguist he had few if any equals in this country. In mathematics and philosophy he was equally proficient. But all his talents were unreservedly given to God. The Society of Inquiry of the Seminary selected him as their essayist at the commencement at which his class graduated. His subject was India as a missionary field. The essay was a masterly production, and was afterwards published in the Princeton Review.

He reached Peshawur in 1855, and immediately addressed himself to the acquisition of that difficult language, the Pushtoo, which he soon mastered. He had completed a translation of the New Testament into it, and was about commencing that of the Old Testament, for which labor his thorough knowledge of the Hebrew and the oriental languages so admirably fitted him, when he met his death by violence. He could preach with ease in Pushtoo, Persian, Cashmere, Hindustance, Arabic, and, in fact, in all the languages and dialects of the country which he had selected as his field of labor. When we reflect that he was only in the 38th year of his age—in the prime of life—when he was taken away, we can form some idea of the loss the church has sustained by his death.

His death occurred under the following circumstances: He was in the habit of going out early to get the air, as he suffered much from headache, on a morning in July, 1864. He was shot by the watchman, who said he thought he was a thief. The shot took effect killing him instantly.

LOGAN, DAVID SWIFT—The son of Joshua and Sabrina Logan, was born at Pittsburgh, Pa., 1834. His literary education was commenced in the Academy of Beaver, and was continued in Jefferson Col-

lege, where he graduated with honor in the class of 1854. He was a most diligent student and thorough scholar, as those who knew him will testify. In the class-room, how his eye would kindle and his countenance beam as he would quickly and correctly demonstrate some intricate problem in the higher mathematics, or as he would give a critical and lucid translation of some passages in Tacitus or Demosthenes. In the autumn of 1857 he entered the Western Theological Seminary, and having passed through a regular course of theological training, was licensed to preach by the Presbytery of Allegheny City. He was afterwards ordained as an Evangelist by the Presbytery of Steubenville, and for two years preached in the churches of New Philadelphia and Urichville, Ohio. During this time he performed much hard work. His last field of labor was in the Presbyterian Church of Tiffin, Ohio. Here he labored with great zeal and earnestness and with much success, until he was prostrated by a severe attack of typhoid pneumonia. From this his system never fully rallied, and becoming incapacitated for the discharge of his ministerial duties, he returned to his home in Bridgewater, Pa., where he continued to decline, until, on the evening of September 15, 1864, in the thirtieth year of his age, he "fell asleep in Jesus." Alas, that such a sun should go down in the morning!

He married Miss Lizzie Spears, who survives him.

Rev. D. A. CUNNINGHAM, of Philadelphia, Pa., speaks of him as follows:—"There was a beautiful symmetry in his ministerial character. He was endowed with a well-balanced nature. No one trait stood out in exaggerated development, and no single function was cultivated at the expense of the rest. He had method, promptness, assiduity, thoughtfulness. He was an earnest and affectionate preacher, and a faithful expounder of Divine truth. He was 'a workman that needed not to be ashamed.' He was also an efficient pastor, always delighting to 'feed the sheep and the lambs.' His piety was effusive, evenly, like a lamp abundantly replenished. He was, in the strictest sense, a Christian gentleman. This was his character while living, and he went down to death in a manner altogether in keeping and harmony with the life which he led in Christ."

MAGILL, CHARLES BEATTY—The son of Rev. Thomas F. and Laurinda D. Magill, was born in Wellsville, Ohio, October 3, 1840. He graduated at Miami University, Oxford, Ohio, in 1858, and having completed his studies at the Western Theological Seminary, Allegheny Pa., was licensed by the Presbytery of Washington, in April, 1861. The winter of 1862 and 1863 he spent at Princeton, N. J.; and having preached in Virginia and Illinois, was finally ordained and installed on the 13th of May last, by the Presbytery of Fairfield, pastor of the Presbyterian Church of Birmingham, Iowa, under circumstances of the greatest encouragement and hope.

Rev. SAMUEL C. McCUNE, of Fairfield, Iowa, speaks of him as follows: "A few weeks after a combination of circumstances seemed to indicate it as his duty to spend a short time in the service of the Christian Commission, in Georgia, where, he abounded in labors; where, too, he contracted his last illness, and from which he returned to die. Of a vigorous constitution, and in the prime of early manhood, thoroughly educated, and devotedly pious, all who knew him cherished the hope that a long life and an eminently useful career lay before him. As a child of the covenant, he was loaned to the Lord, and nursed for Jesus. In the eighth year of his age, he began to give evidence of a change of heart, while a sanctified nursery, and the closet, and the family altar, were among the earliest and sweetest

recollections of his memory. When about twelve years of age he lost his dear father; and his widowed mother, though limited in means, judiciously devoted all her available resources to the education of his intellect and of his heart. As that mother said to the writer, 'The happiest day of my life was the day when I first saw him stand in the sacred desk, and heard him preach that same Jesus to whom I had dedicated his person and his life.'

"Charles B. Magill was eminently worthy the precious circle of family relationships by which his early life was encompassed. His maternal grandfather was the late Rev. Mr. Waters, formerly of Galesburg, Ill. His father was a Presbyterian clergyman. The late Rev. Merwin Johnston, of Carlisle, Pa., and the late Rev. Robert Johnston, of Peoria, Ill., and the Rev. W. T. Adams, of Washington, Ill., were his maternal uncles, to all whom Charles was endeared by fond affection and cherished hope.

"The profound solicitude and constant attention bestowed upon the young pastor by his physician, by the members of his Session, and indeed by the church and community, indicated the deep hold he had already acquired in the confidence and affection of that people. His afflicted mother and sister, when apprized by telegram of his illness, hastened from their residence in Steubenville to his side, to minister as mother and sister only can, to his wants, and soothe his departing hours. During the lucid intervals of his severe and protracted illness, he recognized all his friends, and was frequently engaged in his chosen work, preaching and praying, and sending messages of love to his bereaved and sorrow-stricken people.

"To the inquiry propounded by his mother, 'Is Jesus precious?' his prompt reply was, 'Precious, very precious! precious all the time.' To the question, 'Do you love Jesus more than you do mother?' he said, 'Yes, yes, and you know what that means.' Perfect love had cast out all fear of death, and his victory over sin and Satan, earth and death, was apparent to every weeping eye. His work is done. His conflicts are over. He sleeps in Jesus, unconscious in death, as perhaps in life, of the affectionate interest he had awakened in the bosoms of hundreds. Thus, like an early flower that had just begun to unfold its beauties, to expand its leaf, and diffuse its fragrance and sweeten the atmosphere around him, he was suddenly translated to a loftier and a holier sphere, 'where light forever shines, and joy forever smiles.'

"On Sabbath morning, August 28th, a vast concourse of sympathizing friends attended his earthly remains to the church in which he had just begun his labors, where appropriate services were held, conducted by Rev. S. C. McCune, of Fairfield, assisted by Rev. J. M. McElroy, of Ottumwa. It was a sad parting by that people, with their young and dearly beloved pastor."

His remains were taken to Peoria, Ill., and laid beside his relations.

MARSHALL, WILLIAM*—The Second Presbytery of New York, having at their last stated meeting been informed of the decease of one of their oldest members, the late Rev. WILLIAM MARSHALL, appointed the Moderator to draft a minute expressive of their respect for his memory.

But few particulars can now be gathered respecting his early life. he having been the youngest of his father's family, all of whom preceded him to the grave, and himself leaving no descendant. All that we have

* This Memoir was prepared by R. W. DICKINSON, D.D., of Fordham, New York.

been able to ascertain is, that he was born at Perthshire, Scotland, probably in the year 1789, as his baptismal record at Blair-Logue bears date the 25th of October of that year, and his death ensued in his seventy-fifth year; that he was educated at Glasgow, where he passed seven or more years; and that he preached a number of years—probably settled—at Calinshaw, Fifeshire.

On coming to the United States he brought letters from the Relief Presbytery of Dysart, and was received, April 17, 1832, by the First Presbytery of New York, and by the same installed November 13, 1832, pastor of the church at Peekskill. Our acquaintance with him did not commence until the fall of 1838, when he, with the church at Peekskill, was set off by the Synod of New York to the Second Presbytery; and though he was never prominent in Presbytery, he was much respected for the regularity of his attendance and the courteousness of his deportment, his attention to every matter that came under Presbyterian cognizance, his scrupulous regard for the doctrine and discipline of the Church, the importance which he attached to a thorough classical and theological education, the pertinency and discrimination with which he was wont to conduct the examination of candidates for the ministry; and, in general, the soundness of his judgment in all matters which respected the present and future interests of the Church at large. Though not conspicuous in the discussions which resulted in the division of the Church in 1837, he was most decided, yet without bitterness, in his doctrinal views; and strenuously opposed—as might have been expected from his conservative proclivities—what were then termed “new measures.” And in 1843, when the “marriage question” engaged the attention, and called forth not a little of the talent and Biblical lore of the Church, he made the argument in that relation before the Synod of New York—an argument of marked ability, and which was afterwards, with an appendix, published by Newman, in a small, closely printed volume of 212 pages, entitled, “An Inquiry Concerning the Lawfulness of Marriage between Parties previously related by Consanguinity or Affinity; also, A Short History of Opinions in Different Ages and Countries, and of the Action of the Ecclesiastical Bodies on that subject.”

Though presenting an exterior that was in no wise adapted to impress one with an idea of his intellectual qualities—being, in fact, dull in his appearance, his mind, when brought to bear on a given point, was comprehensive and penetrating. It was by slow processes of thought that he worked out his conclusions; but when once attained, he was not to be moved by any objections unless a flaw could be detected in his premises—so logical was he in his mode of presenting any scriptural subject that had impressed his mind with sufficient force to lead him to devote days—it might be as many weeks—to its investigation. In his powers of analysis, as might be shown by a reference to some of his sermons, he was remarkably exact; and in conversation would not unfrequently call attention to a passage which had escaped general observation, and by a single remark, it may be, either present it in a new light, or show in what way it might be treated at once to confirm and animate faith, and silence, if not convince, the skeptic. Yet Mr. Marshall, with all his resources for the pulpit, so far from being an attractive preacher, was not acceptable to a promiscuous audience; and this was owing not to any prejudice against his character—for he was regarded as a good man—but simply to a manner that was far from prepossessing, and to a peculiarity of accent that rendered him, in public, not easily intelligible, and, in general, tiresome to his hearers—thus serving to illustrate the importance of voice and manner to one who would become an interesting and effective minis-

ter of the New Testament, the comparative futility of all preparatory students for the pulpit in case one has neither the natural nor the acquired power of appropriate utterance. A poor delivery may divest the best sermon of all its studied meaning and force. He whose carefully prepared discourse requires a very different elocution from his own to secure from an audience that attention which its essential merits demand, is not the man for the modern pulpit. Even John Foster, with all his power of written thought, was so uninteresting in the pulpit that he could never retain a congregation.

This defect became more apparent as Mr. Marshall advanced in age; but during the latter years of his pastorate, it was difficult to say which was the more to be admired—his quiet, persevering industry, without the prospect of success in his work, or the patient, uncomplaining spirit of the members of his church. It was a curious, if not suggestive spectacle—he preaching without discouragement, and they listening without interest; he in no wise relaxing his studious preparation for the pulpit, and they becoming only more listless and inert. Meanwhile the congregation, as a matter of course, became smaller; even the old church edifice, sympathizing, as it were, with the low state of religion within, betrayed ominous signs of speedy decay. At last, on reference being made of the state of the church to the Second Presbytery, a committee was appointed to visit the church, and to express their judgment after a free conversation with the pastor, and those among his people who might attend the church by appointment. The result was that the pastor consented to resign his charge, and the trustees to pay him all arrears of salary.

Such was the action of Presbytery through the committee, of which the writer of this was the chairman; and ever since we have regarded it as the duty, as well as the right of a Presbytery so to supervise the churches under its care that no church shall suffer through the want of adaptation on the part of any minister whom we have installed; for had Mr. Marshall pertinaciously refused to resign, that church, in all probability, would have become extinct. But no sooner had he retired than another was called, who, under God, was the means not only of re-collecting the scattered members of the congregation, but of building a new church, which of late years has been enlarged, and where there are still the indications of continued growth and influence under the pastoral care of one whose labors have been, at intervals, signally blessed.

Such, we are inclined to think, would be the result in other parallel cases, did our Presbyteries oftener act with reference to the general interests of the cause of Christ, instead of being restrained by motives of false delicacy, or mistaken kindness towards a particular pastor, who either does not know himself, or looks to his present means of support rather than to the improbability of being useful to the church over which he might have been injudiciously placed, or where he may have been too long. The pastor himself, in some other relation, might be at once happier and more useful. Deferring to the judgment of the committee, Mr. Marshall resigned his charge without a murmur, or betraying any unkind feelings towards his people; and no one rejoiced more than he on looking back to the favorable change which had taken place in the field of his former labors. But when he left there with his scanty means, it was to throw himself on the providence of God, and await his will; for he knew not that he should ever be settled again—nor was he. Every door seemed closed; and at this juncture, and at our suggestion, he determined to engage in the business of teaching; but on revising his academic studies he found himself so deficient in algebra that, though then about sixty years of age, he engaged a competent teacher to instruct him in

that branch!—an instance, we apprehend, that has not many parallels, serving to evince his fondness for study, no less than the strength of his purpose.

From that time he continued to teach, first in connection with a school in the city of New York, and afterwards at Port Chester, until the death of his wife, Lydia Knapp, an excellent lady, whom he had married in 1837—to whom, under Providence, he was indebted for his domestic comfort, and much of his personal influence while at Peekskill, and who by education, taste, and a most amiable disposition, was well fitted to aid him, as she did, in the work of instructing youth. Feeling his loss, and becoming somewhat infirm, he removed from Port Chester to Cabin-hill, Delaware County, there to spend his remaining days. But for this retirement from the duties of public life he was prepared both by his scriptural views of life, and by his habits of solitary thought; so that he became neither a burden to himself nor a tiresome visitor to his friends. Social intercourse he enjoyed at intervals; conversation with some intelligent friend he highly prized; but he was always averse to interrupting any minister who might be engaged in his study; and instead of going about spending his hours in gossiping idleness, availed himself of his own resources, finding company, as well as profit, in his readings and meditations.

Still, his heart was in the ministry of reconciliation, and feeble as he became, he never neglected an opportunity, were one given, of supplying some pulpit, or assisting some neighboring minister; and towards the close of his life continued to wait on God in the ordinances of the sanctuary—to take the same interest in God's word and Christ's servants, and an increased interest in meetings for social prayer; thus proving that though he might have succeeded better in some other relation in life, yet that he entered the ministry from right motives; and to the last not only held fast the form of sound words, but maintained a consistent walk with God.

Few might have listened to his pulpit utterances, but by all who knew him he was greatly esteemed. Few will note the sequestered spot of his humble burial, but we doubt not that "his record is on high"—his "testimony in heaven."

MITCHELL, WILLIAM LUTHER—The son of William and Eleanor Mitchell, was born in Maury County, Tenn., July 11, 1828. He was converted at the age of twelve years, under the preaching of Rev. Daniel Baker, D.D.; graduated with honor at Jefferson College, Pa., August, 1854, and at Princeton Seminary, N. J., May, 1857; was licensed to preach the gospel by the Presbytery of Lafayette, Mo., Sept. 1857; supplied the First Presbyterian Church, Burlington, Iowa, a year and a half; was ordained and installed pastor of the Presbyterian Church, Hillsboro', Ill., by the Presbytery of Hillsboro', December, 1859. A short but successful ministry, he finished his labors and entered into rest, February 23, 1864.

It was in this field of labor he was eminently useful and successful. He died, February 23, 1864, of measles.

Rev. ALFRED N. DENNY, of Moro, Ill., writes of him as follows:—
"He was a minister of more than ordinary ability and attainments. He became a Christian at twelve years of age, awakened under the preaching of the late Dr. Daniel Baker. His piety was such as none could cavil at; his life was religion exemplified. His early advantages were limited, but his vigorous mind and energetic will enabled him to take an honorable place among the best trained and most gifted both in College and



Your Affectionate Son
J. N. McKinney

Seminary. When he entered the ministry, his mental acquirements, moral worth, and genuine piety gave promise of great usefulness. As a preacher he was always earnest and instructive, and often eloquent and impressive. None could listen to him without feeling that he was in earnest; that the truths which he uttered were to him living realities. The *great* themes of the gospel were his favorite subjects; and he was remarkably happy in illustrating and enforcing them from the word of God. Toward the close of his life he felt more deeply the importance of the great doctrines, and in his preaching he dwelt more upon them; the Sovereignty of God, the excellency and sufficiency of Christ, the perfect security of believers, the bliss and glory of the saints in heaven. His last unfinished sermon was on Election. Among his last and best sermons was one on the Heavenly Foretastes, in which he spoke like one who felt himself on the verge of the heavenly world. He did not shun to declare the whole counsel of God. He knew how to persuade men both by the mercies and the terrors of the Lord. In revivals he was very successful; in his short ministry he was engaged in several in his own church and in others. His deep convictions of right and duty, his generous impulses, his Christian conduct and character, gained for him the respect and esteem of all who knew him, and the love and friendship of those who knew him intimately. His social and domestic qualities were of the strongest, purest, most tender kind. His little family circle was his highest earthly delight. How much he was their delight, his widowed wife and two little children know too well by their irreparable loss.

"His death was triumphant. Death to him had no sting. In the most terrible pangs of dissolution, his soul was filled with heavenly raptures. When it was thought that his tongue was forever silent in death, he suddenly broke forth in the loftiest and most eloquent strain for more than half an hour, uttering things almost unutterable, concerning the riches, and grace, and glory of Christ. His ruling passion was strong in death, to preach Christ and him crucified."

He married Miss Mary B. Mutchmore, May 4, 1858, who, with two children, survives him.

McKINNEY, ISAAC NEWTON—The son of Rev. David and Eliza (Finley) McKinney, was born in Erie, Pa., October 20, 1828. His father was the first pastor of the Presbyterian Church in that place, having been ordained and installed there April 23, 1825.

Whilst yet a child his father removed to Centre County, Pa., having become pastor of the Presbyterian Church in Hollidaysburg, Pa. His boyhood, though promising, exhibited nothing very remarkable, unless it was an unusual fondness for the company of grown persons of intelligence. He was robust, active, possessed of a strong will, observant, quick in judging, strictly moral, a lover of religion, kind, respectful to superiors, eager in his acquisition of knowledge, clear in his comprehension of things, and ready in communicating his ideas. His mental traits were early developed and of a steady growth.

He thus gave indications of a capability of high attainments in scholarship, and of eminent usefulness in the Christian ministry. He was hence put early, quite too early, to hard study; and studying became and always continued to be, his great delight. But he was too highly stimulated. A similar mistake has proved ruinous to the health and longevity, and hence, to the highest comfort and usefulness, of many of the most nobly indued minds. An early training to close mental application will qualify a person for great endurance; but still, there is a possibility, and a danger, too, of carrying application too far, so as to prevent a full de-

velopment of the physical man, and to induce disease, which will, ere long, render the tenement unfit for its spiritual habitant.

Mr. McKinney's health began to fail long before he attained to full manhood; and it gave way so completely at the close of its Junior year (1847,) in Jefferson College, that he was forced to leave the institution. The next year, 1848, being partially recuperated, he returned to college, and was graduated; and in the autumn he went to Alabama, where he engaged in teaching. For three years, he had charge of the Presbyterian Academy, at Lafayette, which, under his instruction and management, rose from seventeen to eighty scholars. In 1852, he entered the Theological Seminary at Princeton, but within a few months his health utterly failed, and he was obliged to give up the idea of prosecuting his studies.

For some time he visited among his friends in Pennsylvania. On gaining a little strength, he returned to Alabama and took a Bible agency. Still improving, he accepted licensure, and engaged as an itinerating missionary. In the summer of 1856, he returned to his native state, and accepted a call to Montour's Church, where he was ordained and installed, by the Presbytery of Ohio, April 14th, 1857, and for three years, he was the happy, loved, and successful pastor; but his health being too delicate to bear the exposures incident to a country charge, he accepted an appointment as Professor of Latin in his ALMA MATER. The change proved unfavorable, and in a year he was obliged to resign; his physical man being entirely prostrated. Recovering a little strength, he went to Europe and spent a year on the Continent. He returned, not benefited, in the autumn of 1862, and with his remaining strength, aided in editing the Presbyterian *Banner*; and then in originating and conducting the *Family Treasure*. In this last enterprise he labored with intense delight, until Saturday, November 20, 1864; and the next morning, (Sabbath,) long before the dawn on earth, he entered into rest, and light, and peace, and joy above.

Mr. McKinney's disease was, first, scrofula, then bronchitis, then tubercles in the lungs, and then a dropsical affection of the abdomen, which terminated his life. He died at the residence of his father, near Pittsburgh, Pa., being thirty-six years of age. Death had long been regarded as near, and he had endeavored, with the close of each day, to have duty done. And yet death had not been looked upon as just at hand. Not five minutes before his departure he spoke to his father, and neither of them, even then, supposed that the messenger was by their side. But the members could no longer serve the mind. The earthly tabernacle had become an unfit residence, and the soul departed to the building of God, eternal in the heavens.

The character of Mr. McKinney may be drawn in a few words. He was, from childhood ever onward, strictly conscientious—just, truthful, kind, courteous, prompt, diligent, obedient—a pattern of rectitude. He cherished a deep reverence for his parents; was regardful of the comfort of all around him; gave no place to envy; indulged not in detraction; avoided strife; was disposed to attribute a good motive to whatever was said or done; rejoiced in making others happy.

As a scholar, he was about fair in Science and Philosophy; while in Language he was superior—embracing Latin, Greek, French, and German, with his native tongue.

As a preacher, he was ardent, direct, lucid, enchaining the attention of his audience. His special aim to bring his hearers under the power of gospel truth was manifest. He mostly spoke extemporaneously, but never without careful previous study.

As a teacher, he had rare capabilities. While quite a youth, one win-

ter, when his collegiate studies were suspended by his ill health, he got up a class of young persons to study Grammar and Natural Philosophy. There were some fourteen, about his equals in age, and his playmates from childhood; and yet he so interested them in their studies that order reigned without discipline, and his school-room was their delight.

When he entered the Academy, at Lafayette, Alabama, not yet twenty years of age, of hardly medium stature, smooth face, fair complexion—seemingly a boy—his pupils felt but little like venerating their teacher. Two or three were older and stouter than he. One of these, who had been removed from several institutions for insubordination, agreed with his fellows, that he would take an early occasion to put their new teacher out of the window. On the first day the occasion did not occur; every thing passing off with perfect smoothness. It was so on the second day; and on the third; and through the week; and during another week. By this time the wild young man had discovered that there was a pleasure in acquiring knowledge. He was interested in his studies; and he soon became one of his teacher's firmest friends. A five months' space passed without a scene of disorder, or case of discipline. And for the term of three years, during which he conducted the school, it increased every term, and not a painful conflict occurred; and in but two or three instances was it needful to send off a scholar. Order was maintained by the infusing of a noble spirit into the pupils, and by having them become so interested in their studies, that the school-room was their place of delight.

McMILLAN, ROBERT—Son of John McMillan of North Strabane Township, Washington County, Pa., also a worthy grandson of the Rev. John McMillan, D.D., widely known as the patriarch of Presbyterianism in Western Pennsylvania, was born in the old family residence, March 10, 1829. Entering on his literary career at about sixteen years of age, he passed a full and thorough classical course in Jefferson College, Canonsburg, Pa., boarding at home, a distance of three miles. He graduated with honor in the class of 1850. On the reception of his bachelor's degree he taught some months in Darlington, Beaver County, Pa., and then took charge of the Academy in Cross-Creek village, in Washington County, and there for three years "taught with great acceptance." There, too, under the pastoral labors of the Rev. John Stockton, D.D., during the time of a blessed revival in the church, the seeds of grace, which in childhood and youth had been implanted in his mind, sank into his heart, and visibly, vigorously developed into spiritual life. At once he seemed to hear an injunction from the gracious Saviour, saying, "Son, go work to-day in my vineyard," and "was not disobedient to the heavenly vision." Paul-like he entered without delay upon the Master's work, and became a zealous laborer in the prayer-meeting and the Sabbath school.

Whilst thus employed he also studied, under the tutelage of his revered pastor, the branches belonging to the first year of a Theological course. The two remaining years were advantageously spent at the Western Theological Seminary in Allegheny City.

By the Presbytery of Washington, at Wellsburg, West Virginia, April 17, 1856, he was licensed as a probationer for the gospel ministry. Shortly after this he was married to Miss Lizzie, second daughter of William and Jane (Reed) White, of Colerain Township, Lancaster County, Pa. As a candidate for settlement he was eagerly invited by vacant congregations in different Presbyteries. After much anxious and prayerful deliberation on the question of duty, his decision, at length, was made in such a way

as brought him into a highly-prized acquaintanceship and brotherhood with the writer of this memoir. On August 25, 1857, by the Presbytery of Saltsburg, he was ordained to the ministry, and installed pastor of the congregations of Warren and Pine Run, in Armstrong and Westmoreland Counties, Pa.

His physical man, of slender form and towering stature, was taxed with sufficient severity by his college studies, even when counteracted by so much daily exercise, and was inadequate to the more rigorous confinement of six additional years in the Academic Chair and Seminary seclusion. With a constitution weakened thus, he entered on the duties and responsibilities of the pastoral work. And under a conscientious determination to present only "beaten oil for light" in the sanctuary of the Lord, he devoted himself to the weekly, wearing, wasting toil of thorough pulpit preparations, and the performance of all other pastoral services in the families of an extended charge. "The preacher sought to find out acceptable words, and that which was written was upright, even words of truth, as goads and as nails fastened by the masters of assemblies, given from one shepherd." But so "much study was a weariness of the flesh" beyond the powers of endurance in his mortal frame.

A slight sprain in the muscles of his back, when thus debilitated, was followed by ulceration. Finding it beyond the control of physicians at home, in the autumn of 1861 he sought counsel in Pittsburgh, and was enjoined at once to desist from all ministerial labor. Complying with this advice for two or three months, his system rallied, so far as to beguile him into the belief that he might again indulge his heart's desire by resuming the active exercises of his holy office. But a few weeks' trial sufficed to show that he had committed a perilous mistake—farther lapse of time proved that it had been a fatal one. Acting, then, on the advice of friends he put himself under the care of Dr. Darragh, of Philadelphia. By him he was treated for eighteen months—much of the time by daily inspection; and was flattered with the prospect of ultimate restoration. Being chiefly desirous of prolonged life, as he often remarked, from love to the duties of his sacred calling, he incurred no little expenditure, both of means and strength, in making two trips to the sea coast, and four terms of sojourn in Philadelphia, always attended by the unremitting care and kind offices of his sympathizing wife. During all this time, however, only his body was released from a pastor's toil. His ever-active, ever-anxious mind could not be beguiled of a pastor's care. His heart, beating with undying concern for the welfare of the flock of God, over which "the Holy Ghost had made him bishop," could not be weaned from the exciting, consuming solicitude of that relation. When at home amongst them, and a weekly witness of their destitute condition, it preyed severely on his spirits. The Sabbath-day, at each successive return, became the occasion of increased prostration. And as a means of partial counteraction to this feeling, whenever he was able to reach the church, he would teach a Bible-class, or briefly address a prayer-meeting. These closing exercises of his sacred office were generally conducted in a melting strain of tender love. Also, when absent from his charge, that he might be under the eye of his physician, tidings would frequently reach him of trials and bereavements among them; and so stir up the sympathies of his soul with them, as to be scarcely less depressing upon him than if he had been in their midst. A letter, written under such circumstances, to sorely-stricken parents, whose last loved child had been called away from their embrace, while opening up to them the sweetest fountains of Christian consolation, as few others could have done, must have proved as exhaustive on himself as if every line had been written with his own blood. But an in-

redient still more bitter was in preparation for his cup. In order that the attentions of his fond wife might be given undividedly to his comfort, whilst they were with the physician, their children were left at her father's in Lancaster County. On one of these occasions, in May of 1863, a telegram summoned them thither to witness, in a few hours, the death, by diphtheria, of their only son, a dearly loved and loving boy of nearly four years. And to the same place he returned from the city again, in the following year with the last weary effort of his fast failing powers. And there, on August 1, 1864, peacefully, joyously, he breathed out his longing soul to God who gave it; laid down his earthly tabernacle to mingle with the precious dust of their sainted Willie, and left a most devoted wife and very youthful daughter to taste the sweet assurance, "God is our refuge and strength, a very present help in trouble."

Brother McMillan possessed a clear mind, a warm heart, and a most unassuming spirit; or, as Dr. Stockton expresses it, "had talents of a high order cultivated by thorough education. His manners were most modest and retiring, and in his whole conduct, candor and integrity stood forth with unusual prominence." His sermons, of the richest ingredients, and of the finest mold, bore no other visible traces of the labor bestowed upon them. His delivery, full-toned and faultless in articulation, was characterized by a simple earnestness and unction that found its ready way to the hearts of his auditors, and made him a great favorite with all the congregations where he preached. In illustration of this it may not be amiss to mention that once, when he was assisting at a communion season, in a congregation where the announcement of a protracted meeting would have awakened opposition, the exercises were prolonged by a new appointment at the close of each discourse, until nine of his precious sermons had been delivered. And at last when it was announced that the exercises were at an end, a person, from whom opposition to such meetings had been strongly apprehended, was the first to express regret to the pastor, "that they had closed so soon." One of these discourses will long linger as a blessed fragrance in the memories of those who heard it, based on the text, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" But most of all in his own charge was he intensely revered, almost idolized. This devoted affection was displayed most strongly when, under his exhaustive labors nearly three years before his death, his over-taxed frame gave way. He wished at once to resign his charge, that it might pass into the hands of another capable of fulfilling its duties. But his people, as one man, resolutely withheld their consent, preferring to wait whilst any hope of his restoration remained, rather than risk the reception of any other pastor in his stead. In these circumstances, supplied partly at his expense, but chiefly by the voluntary services of brethren in the Presbytery, they continued his salary till but a few weeks before his death, manifesting all the while the deepest sympathy with him who had been such a Barnabas to them in all their tribulations. The life of God in his soul was of an order so high, and productive of effects so all-pervading, all-controlling as to produce on all his brethren the impression of intimate and abiding "fellowship with the Father and with his Son Christ Jesus." And yet deep humility, and godly jealousy over himself, together with the depressing effect of his principal disease, and the intensity of a neuralgic affection under which he often agonized, would cloud, at times, his sense of acceptance with God, and induce great and renewed searching of heart. Nor was he raised altogether above the region of these clouds till near the close of his days on earth. Happily at this period, in the study of two little

books, entitled, "The Blood of Jesus," and "None but Christ," by tenderly contemplating the grace of Christ, he obtained beams so bright from the Sun of Righteousness, as forever dispelled murkiness and mist from his horizon. Then the sun of his experience went down without a cloud, or rather melted away into the glorious light of heaven. Thus did his own case verify, in a signal manner, language which, once in a delightful Presbyterian conference at Leechburg, himself had quoted with thrilling effect upon the audience :

"The more thy glories meet my eyes,
The humbler I shall lie :
Thus, while I sink, my joys shall rise
Immeasurably high."

"Let me die the death of the righteous, and let my last end be like his."

NEWTON, D.D., EPHRAIM HOLLAND—Was born in Newfane, Vermont, June 13, 1787. His ancestors were from England, and settled in the eastern part of Massachusetts, about the year 1630. His father, Marshall Newton, served for seven years in the Revolutionary army, and his grandfather, Marshall Newton, of Shrewsbury, Mass., was a Lieutenant in Colonel Williams' Regiment in the "Old French War." E. Holland spent the early part of his life in labor with his father in the blacksmith shop. He had a special fondness for books, and determined to acquire something more than a common education. While at work with his father making axes he mastered English grammar, and laying his book upon the forge near the bellows-pole committed it to memory page after page until the whole was familiar.

When in his nineteenth year he taught a district school in Marlboro', Vt., with very marked success. He fitted for college with Alvan Tobey of Wilmington and at the Windham County Grammar School, in Newfane, and entered the Freshman class at Middlebury College, October 6, 1806, under Rev. Jeremiah Atwater, President and graduate, August 16, 1810; under Rev. Henry Davis, President. In the autumn of 1809, during a powerful revival of religion in the vicinity of Middlebury, which extended to the college, he was hopefully converted, and in April, 1810, he, with about one hundred others, made a public profession of religion, and united with the Congregational Church in Middlebury under the pastoral care of Rev. Dr. A. Merrill.

He entered the Theological Seminary, in Andover, Mass., in November, 1810, and completed his theological course there in September, 1813. He was licensed to preach the gospel by the Haverhill Massachusetts Association of Congregational Ministers, April 14, 1813. His first field of labor was in Marlboro', Vt. He commenced his labors here in October, 1813, and was ordained and installed March 16, 1814.

Dr. Newton's ministry in Marlboro' continued for nearly twenty years, and it was a successful ministry—one hundred and thirty-three persons were received to the church. A new church edifice was erected and the cause of education and morality received a valuable impulse through the whole community. Dr. Newton was installed pastor of the Presbyterian Church in Glens Falls, N. Y., February 23, 1833, and during his pastorate of about three and half years in this place one hundred and seventy-two members were added to the church.

In November, 1836, he commenced his labors with the Presbyterian Church in Cambridge of New York, where he served as pastor until August, 1842. During his pastorate here eighty-three were added to the



Eng^d by A. H. Ritchie.

Ephraim A. Newton

church, besides others who came into the church soon after his resignation, the fruits of special religious interest that prevailed during the last months of his ministry here. In July, 1843, he was elected Principal of Cambridge Washington Academy, which post he occupied with great efficiency and success until August, 1848.

During this time he supplied the Reformed Dutch Church in Easton, N. Y., for one year; also, the Reformed Dutch Church in Buskirk's Bridge for two years.

Having a fondness for the Natural Sciences Dr. Newton gave his attention early in life to mineralogy and geology, and availing himself of the opportunities he enjoyed to collect specimens in these departments, he had gathered one of the largest and most valuable private cabinets in the land. This cabinet of about ten thousand specimens attracted the attention of connoisseurs and elicited proposals for purchase from several quarters. All these he refused, and in August, 1857, presented it to the Theological Seminary in Andover, Mass., and there gave the summer months of several successive seasons in arranging these specimens and preparing a catalogue. He afterwards gave his Library of about one thousand volumes to Middlebury College.

In 1860 he returned for the first time, after an absence of twenty-seven years to Marlboro', Vt., and finding his former parish destitute of the preached word, he consented to occupy the pulpit for a time, preaching as he had strength, while at the same time he was engaged in gathering materials for a history of that township. He found here a most discouraging state of things, but he addressed himself with zeal to the work of restoring that wasted heritage of the Lord. He spent the most of his time here until the fall of 1862, when he was elected to represent that people in the Legislature of Vermont, and while in the discharge of his duties as a member of that Legislature he was attacked with a severe fit of sickness from which he never fully recovered. In the fall and winter of 1863 and the spring of 1864 he was the acting pastor at Wilmington, Vt., and there sustained his last labors in the pulpit. At the time of his death he had made arrangements to supply that people for the winter.

In August and September Dr. Newton made his first visit to the West. He went to visit two sons and their families in Cincinnati, Ohio, to visit other kindred and to secure a suit of fossils and shells from the Ohio River, and his last contribution to the cabinet in Andover.

He returned October 15th to the house of his son-in-law, John M. Stevenson, Esq., in Cambridge, N. Y., where he had made his home for the last eight years, and while engaged in labors at the Academy for a few days took a severe cold, failed rapidly, and died October 26, 1864. Dr. Newton was tall in person, dignified in appearance, and genial in his manner. The prevailing expression of his countenance was that of benevolence, and he never failed to command the respect and to win the affection of those with whom he was associated.

As a preacher he was plain, earnest and Scriptural, seeking to present the great truths of the Bible in their simplicity rather than exhibit ornament in style or oratory. His ambition was to acquire knowledge, and make himself a learned man, that he might be more useful among his people and become qualified to instruct the pupils committed to his care.

He was especially active in all that concerned the welfare of his people, in things both religious and secular, and a zealous and successful worker in the town and country benevolent associations of the day. For his attainments in Theological and general knowledge his Alma-mater conferred on him the honorary degree of D. D. From early life he manifested a great interest in the cause of education, and his first effort after being settled as a

pastor in Middlebury and Glens Falls was to establish schools which were successful and proved a lasting benefit.

At Cambridge he found a good Academy already established, and immediately gave it the benefit of his energies and counsels. After resigning his pastorate he was its Principal for five years. Subsequently he became its President, and his interest in this institution continued during his life, and his last public act was in performing an official duty in that Academy.

Dr. Newton took a great interest in Agricultural matters, and by his advice and example among the people of his first charge, introduced many beneficial changes in their mode of farming, especially in sheep husbandry. After giving up the Academy at Cambridge he retired to a small farm where he remained for several years. During this period he devoted much time to the cultivation of varieties of seeds and vegetables, with a view of learning what were the best, and by this means gave much valuable information to the neighboring farmers. He contributed many articles for publication in the agricultural journals, and at the time of his death was President of the Washington County Agricultural Society.

Dr. Newton was married, in 1815, to Huldah, eldest daughter of Major-General Timothy F. Chipman, of Shoreham, Vt., an excellent and devout woman, who entered into rest in 1853. Three sons and one daughter survive to cherish, with many other friends, the memory and mourn the loss of a good father and a good man.

Rev. I. O. FILLMORE, who followed Dr. Newton in the pastoral office in Cambridge, writes as follows:—"My acquaintance with Dr. Newton began with my ministry in Cambridge. He was one of my parishioners there. He had passed through some troubles that had grown out of the Old and New School controversy, which at that time was agitating some of the churches in that part of the country. The parties in the church and congregation were about equally divided—a small majority being with those who espoused the Old School side of the controversy. With this side Dr. Newton had identified himself. Of course, he encountered the opposition of the other party. This item of history is given, not to revive feeling, now happily passed away, but to show that what Dr. Newton encountered arose from the state of things in the church and not from anything chargeable upon him personally as a man or a minister. Any other minister, at that particular juncture of affairs, would have experienced equal or greater troubles.

"If this state of things, and the delicate position he occupied, put some restraints upon our intercourse, it was not long before all reserve and restraints were thrown off, and I think I may say our friendship was mutual and cordial. I learned to love him and to seek his counsels and aid, and I may as well state here that the bitter feelings which controversy and party spirit had engendered in the minds of some, all passed away, and the whole church and congregation loved and honored him as an honest, upright man, a devoted, faithful minister of Christ, and as a Father in Israel.

"In summing up his characteristics and virtues I am at a loss where to begin or where to end. He must have been well on to three score years when I first saw him, perhaps in the fifty-sixth or seventh year of his age. He was spare in person, rather tall. His countenance was grave, sometimes wearing a shade of sadness. My first impression of him was that he was a severe and gloomy man. But I found him to be the reverse. He was usually cheerful and pleasant in conversation and intercourse. There was in him a vein of humor and wit, which would now and then reveal itself, but not so as to compromise his dignity or seriousness.

"He was a man of great industry, never allowing himself to be idle.

When he retired from the more active duties of a regular ministerial charge he was engaged at first as Principal of Cambridge Academy, which was never more flourishing than under his supervision; afterward he devoted himself to agriculture, in which he excelled.

"In matters of business he was proverbially accurate and honest, and was one of the best accountants I ever knew. He used to say that the manner and accuracy of keeping accounts determined a man's success in business. Respecting his attainments in scholarship, I am not able to speak, except that in the natural sciences, he is said to have excelled. There was a time when in mineralogy and geology he was equal to any in the land. Had he given his undivided attention to these sciences, he would have been the peer of any of our eminent geologists.

"During my ministry in Cambridge he gave a course of sermons on the first chapter of Genesis, in which he displayed high attainments in geology and great ability in reconciling that science with revelation.

"As a preacher Dr. Newton was sound and scriptural rather than imaginative, ornamental, and oratorical. His sermons were models of system and Scripture illustration. He was a great friend to all the benevolent operations of the church, and was especially interested in the cause of Foreign Missions. Acquainted with the early efforts of the American Board and with many of the first missionaries, he never lost sight of the operations of that noble Institution. He was also a warm friend and patron of the Board of Missions in that church with which he was so long identified. He was always ready to assist at missionary meetings and concerts. His extensive knowledge, and his accurate presentation of statistics, were of great advantage, and always interested his hearers. He was a man of prayer and a lover of the doctrine and order of the church with which he was connected.

"In every sense he was a good and faithful man and minister, and I was not surprised to learn that death found him ready to go and join the church triumphant and engage in the higher service in the temple not made with hands. He came to his grave in a good old age, like a shock of corn fully ripe. The memory of the just is blessed. May the example of his fidelity to the cause of Christ and of his many virtues excite to imitation, and may the mellow rays of his sunset linger long in the memories of his children and other friends."

Rev. A. B. BULLIONS, of Troy, N. Y., writes thus:—"Dr. Newton was a man of great industry, perseverance, enthusiasm, and fidelity to his trusts. His life was filled up with usefulness, and wherever he was placed he labored conscientiously and successfully for the well-being of the community. As a preacher, he was orthodox, discriminating, and faithful to the souls of men. As a Christian, he was humble and trustful, always living near his Saviour. As a friend, he was genial and warm-hearted. Apart from the duties of his sacred calling, he devoted much of his time to the cause of education, and to every interest designed to benefit the community in which he lived. Having a sure and safe judgment, he knew how to devise well; and possessed of a remarkably methodical mind, combined with great perseverance, he could accomplish well all he undertook. He was never in a hurry, and yet his influence was powerfully felt in every good work. He labored all his life, and almost up to the day of his death; and his record is not only on high, but also among a grateful people, who will now sadly miss his presence, and his unselfish devotion to their welfare. But 'blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them.'"

NICHOLS, JAMES—The son of Abiel and Fidelia (Briggs) Nichols, was born in Berkley, Bristol County, Mass., August 6, 1811. He was educated at Union College, Schenectady, N. Y., and studied Theology in the Seminary at Andover, Mass., was licensed by Albany Presbytery, in 1838, and ordained by same Presbytery in 1845, as pastor of the Presbyterian Church, Oneida, N. Y. This was his only charge.

He was Principal of the Synodical Academy at Geneseo, N. Y., from January, 1850, to March, 1858, and was Chaplain of the Western House of Refuge, Rochester, N. Y., from February, 1859, until he entered the Army as Chaplain of the 108th Regiment New York Volunteer Infantry. His exposure to the privations of the camp ended in his contracting a fever, from which he never recovered. He returned to Rochester, N. Y., where he died, January 31, 1864.

He married Miss Sarah J. Hastings, of Heath, Mass., who, with five children, survive him.

NOEL, E. P.—Was born in North Carolina, in 1804. His parents removed to Anderson County, Tenn., and gave their son such an education as that portion of our country afforded. He studied Theology in the Union Theological Seminary, at Marysville, Tenn., and was licensed and ordained by the Presbytery (Holston,) in the bounds of which this institution was located, and entered upon his labor as a minister of the gospel of peace in Jasper County, Tenn., in 1833. In 1835 he moved to Knoxville, Ill., and for two years labored with acceptance to the church in that place. He then removed to Columbia, Mo., and it was here that he was first troubled with a pain in his left foot, and though he received the best medical assistance it baffled all skill and became eventually an ulcer.

From Columbia he moved to Rocheport where he had charge of a school, but sickness unfitted him for active usefulness. In about a year he moved to the south-west, and located in Bolivar, Polk County, Mo. Here was the scene of his greatest trials and sufferings.

He was the first Presbyterian minister who preached south of the Osage. He organized a church near Bolivar and one twenty-five miles distant in Green County, near Springfield, preached to these charges and in other places, hunting up the lost sheep who were wandering about without a shepherd, many of whom had united with other churches, never expecting to see a Presbyterian minister among them, obtaining no other aid. The next year he found two other ministers, viz., Messrs. Dodge and Jones, formerly of the Harmony Indian Mission, who united with him and formed a Presbytery. He continued here for more than two years longer, suffering all the privations incident to a life of poverty in a new settlement. A man with less energy, suffering as he did would have shrunk back from the toil he endured. He now walked on crutches, and his limb had become so painful that for months at a time he could not obtain a single night's rest. Yet nothing kept him from his appointments—not even sickness in his family.

He would start out in a storm to cross a prairie, where the only landmark was a distant point of timber and that frequently hidden from view by the driving snow. Providence always led him aright. He traveled in a little light buggy, and his good old horse swam the creeks with him and it. Indeed it was frightful to see the animal plunge into the driving current with the buggy floating after him. People used to say, "Brother Noel, you have got your horse so trained that he travels over these ravines as though he was walking on eggs." In the summer time when the heat and prairie flies were intolerable he would travel at night. The people grew to

expect that he would fulfil all his appointments, no matter what was the state of the weather or the condition of the roads, and once when he was detained more than an hour beyond his time by the breaking of his buggy, one old lady insisted that he was lying dead by the road side, and a party were about to go in search of him when he drove up. Another old lady used to walk seven miles to hear him preach, so much did she love the word of God.

During these two years he received some little aid from the Home Missionary Society, and a very little from his people, for they were poor. At the end of this time, and at the earnest solicitation of his friends, he gave up his active labors here and moved to Balls Mills, near Fort Scott, and placed himself under charge of Dr. Dodge who thought he could cure his foot in three months, if he would avoid taking exercise during that time and confine himself entirely to his chair. But his desire to do good forced him to labor for Christ. He used to preach occasionally sitting in a chair to the Rev. Mr. Dodge's charge, and his efforts were blessed with an abundant outpouring of the Holy Spirit. It is desirable to mention that the people here were very kind, ministering to the temporal wants of himself and family. After remaining in this country about a year, failing to obtain any relief for his foot, he moved with his family to Ray County, and preached to the Plum Grove Church about fifteen miles from the county-seat. Here, too, the church enjoyed quite a revival.

After several years stay here he was induced to move to St. Louis to procure medical assistance for his foot. Here he was faithfully attended by Dr. Knox for more than two years, without, however, receiving any permanent cure. During this time he was not idle, but preached to two small churches in the vicinity of St. Louis.

In 1850 he moved to Troy, Lincoln County, and continued here "in the faithful discharge of his ministerial duties, growing in usefulness and in the esteem of community, and in the affections of the people of his charge till the day of his death," which occurred March 22, 1864, and was occasioned by the amputation of his leg which he had broken accidentally. Let us drop the veil over his sufferings during the time that he remained after the amputation. They were intense; he bore them without a murmur.

In regard to his character words fail me. As evidence of his usefulness whenever he preached for any length of time there was a revival of religion. I know that he was well beloved by his flock in this place. He was possessed of energy known to few. I have seen him suffer days of pain, and in the long still night have heard groans of anguish burst from his lips, but he was always patient. He was a kind husband, a tender father. He set an example of Christian fortitude and Christian zeal to all who knew him.

About three weeks before his death it pleased Providence to take away a darling son aged five years, the child of his old age, and as he watched with tears streaming down his face his death struggles, and saw the imploring eyes turned on him for relief, he cried, "Oh, Charlie, pa can't cross the dark river with you, but something tells me it won't be long before I'll come too." Though his own heart was breaking he prayed continually, "Thy will be done." On the next Sabbath he preached from this text, "It is finished." In his discourse he made the following remark, "It is more than probable that I will never preach to you again," and he never did. The next Sabbath that he spent with God's people was in the church triumphant, in the house not made with hands eternal in the heavens.

He married Miss Jane A. Flesheart, in 1831, who, with several children, survives him.

Rev. EDWARD WRIGHT, of St. Louis, Mo., speaks of him thus:—
 “I first formed Mr. Noel’s acquaintance about twenty years since, when we were members of the same Presbytery. Through all these years I knew him as a great but patient sufferer, always moving with his crutch and preaching with his diseased leg upon a table, while he stood upon the other.

“With less piety and devotion to his work, it might have been easy for him to frame an excuse for leaving the ministry. But he loved the service of his Master, and with but a meagre support for a large and dependent family, he ceased not to preach the gospel. His natural and acquired abilities were good, his memory very retentive, and his manner of presenting truth simple and instructive. His hearers felt that he was in earnest and sought to do them good by making his Saviour prominent, while he made no display of himself. His personal afflictions, though grievous, no doubt wrought out for him, by the renewing of the Holy Spirit, a ‘far more exceeding and eternal weight of glory.’”

RODGERS, JAMES—A native of Roxburghshire, in the South of Scotland, was born in the year 1785. His parents were in humble circumstances, and his education was limited to that which could be acquired in early life in the common school. When still a boy the necessities of the family required him to engage in daily manual labor. He continued in employment as a laborer, till 1819, when, with his family, he emigrated to this country. He settled in the township of Hammond, St. Lawrence County, N. Y., a section of that State which was then covered by an almost unbroken forest. In the year 1805 he had married Margaret Hill, who shared in his joys and sorrows, his difficulties and sacrifices, for the long period of fifty-five years. Mildness and energy united to a sound judgment, under the control of grace, rendered her a companion whose counsel and kindness were especially useful amid the difficulties, material and moral, which attend pioneer life. Her sudden death by accident, in the year 1860, in some measure clouded the short remaining portion of his life.

A number of families from Scotland settled in Hammond about the same period. Mr. Rodgers felt the strong necessity that existed for the establishment of religious services among them, that the teaching and training of their father-land might not be forgotten, nor the memories of its quiet Sabbaths and solemn communions, swept away by the ungodliness and deep worldliness which characterize early settlements. As yet the feelings of the immigrants went forth towards the church of their fathers, and in a strange land they loved to sing one of the old songs of Zion. Meetings for prayer and religious worship were organized, and held in school-houses, and in their management Mr. Rodgers soon acquired a prominent position. At first, after devotional exercises, he read a discourse from works of some of the divines of the Seventeenth Century; and to this was occasionally added a word of exhortation, and thus gradually an exposition of some portion of Scripture took the place of the printed sermon. A portion, and finally the whole, of Saturday was given to the work of preparation, and that his worldly interest might not suffer, some person was sent by the neighboring families to perform his usual labor. This continued for a period of more than two years. His exertions and the success which attended them became known, and some Christian friends, among whom the Hon. Judge Fine, of Ogdensburgh—who ever remained an attached and highly esteemed friend—was prominent, advised him to apply to the Presbytery of Ogdensburgh, to be taken under their care as a licentiate, application was made, and after a satisfactory examination on theology, he was licensed to preach at a meeting held

at Canton, St. Lawrence County, on the 23d March, 1823. He was ordained as an evangelist by the same Presbytery on the 9th June, 1824. For a number of years Mr. Rodgers continued to labor in Hammond, and some of the adjoining townships; mainly, however, in the former, where a substantial church was organized. He also gave a partial supply to a second church in the township of Oswegatchie, which had been organized in 1823, and where he finally settled as stated supply in 1827.

The church prospered under his care, and on the 13th May, 1839, he was installed as its pastor, and remained so till June 27, 1848, when he resigned his charge. Mr. Rodgers subsequently labored for short periods in other fields, but failing health rendered regular labor impossible. When able he was always ready to engage in any work by which souls might be saved or the Redeemer's kingdom extended. He felt deeply interested in the revival meetings of 1858, and though his health was very feeble he was present and took part in those held in the Presbyterian Church, in the village of Ogdensburgh where he was then residing.

His constitution had been strong and robust, but for years his health had been giving way under repeated attacks of disease. The hardships and exposures of his early immigrant life had deposited the seeds of more than one painful disease, and his sufferings were at intervals and for considerable periods of the most excruciating character, terrible even to witness, but borne with fortitude, the most enduring patience, and entire resignation to the Divine will. From these he was released by death on the 20th August, 1863, in the seventy-eighth year of his age.

In many respects the Rev. James Rodgers was a remarkable man, and without those advantages derived from a liberal education, and a special course of training for the ministry, he proved himself an efficient and successful workman. Intellectually he was distinguished by the possession of a sound practical judgment, and he took a correct and comprehensive view of the class of subjects that naturally fell within his mental range. He owed much to his early *religious* training, and in childhood he had been so thoroughly drilled in the doctrines of the Shorter Catechism that in later years, planted on this foundation, he would have stood unmoved amid hosts of heresies. He dated his conversion from his fourteenth year. With his Bible he was thoroughly acquainted; it was emphatically "the man of his counsel," and in his pulpit ministrations the system of doctrine contained in our Confession and Catechisms was fully and plainly set forth. His sound expositions of Scripture doctrine were thus instrumental in building up the churches in which he labored in a "form of sound words," which secured their prosperity and peace, amid the intense excitement of the religious struggle, which resulted, in 1838, in the division of our church. His deep religious experience—largely acquired in the school of affliction—rendered him a wise, judicious, and sympathizing counselor, and he was eminently skillful in his treatment of the various classes of inquirers to whom he was called to minister, and in availing himself of such opportunities as were presented to speak a word of warning or of exhortation. His pulpit services were characterized by rich scriptural knowledge, great earnestness, and deep spirituality. He was also a diligent pastor, breaking the bread of life "from house to house," keeping a watchful eye over the young, and instructing them carefully in the doctrines embodied in our Catechism.

Mr. Rodgers possessed an energy of character, a force of will, and a power of endurance which qualified him for encountering the difficulties of the missionary field, in a newly settled region. His conversation was marked by cheerfulness and vivacity, and was enriched by appropriate illustrations drawn from a most retentive memory. For years, with the

exception of short intervening intervals his bodily sufferings were intense, and they increased in severity as the end drew near. Yet his faith was strong and his hope bright. There was agony of body, but deep serenity of soul. With him all seemed to be peace. From one of his children his sufferings elicited the sympathizing expression "poor father," to which he at once replied, "*Not poor* father. When Christ is rich, how can I be poor?" To some inquiries as to his state of mind, he answered, "I have no fear to die, and no desire to live; for me death has so terrors, and life no charms." His work was done, and rest was near. He desired the seventeenth chapter of John's gospel to be read to him, and on awaking after a brief slumber his mind recurring to it, he said, "Oh that weight of glory!" He died on the 20th August, 1863. The fruits of his labors abide. The strong churches of Hammond and Second Oswegatchie have been built up in the two fields, in which he chiefly labored, the only two self-sustaining churches in addition to First Oswegatchie, in this section of New York, that have remained in connection with our Assembly.

Mr. Rodgers left five children—two sons and three daughters. His sons are elders in our church, one in Hammond, the other in Second Oswegatchie, and two of his grandsons are now prosecuting their collegiate studies with a view to the ministry. "The memory of the just is blessed."

RUSSELL, MOSES—Was born in Greene County, near Xenia, Ohio, on the 29th of February, 1812. His parents, Adam and Mary (Ross) Russell, were plain, godly people of strict moral and religious habits. They strove to bring up their children in "the nurture and admonition of the Lord." The Christian character of those children proves that their efforts were not in vain.

The subject of this sketch was the youngest of the family. He was early operated upon by the influences of the Holy Spirit. With his early convictions and conversion came the earnest desire to preach "Christ and him crucified." Few were the facilities that favored and many the obstacles that opposed his entering the ministry. Yet in the mind of one alive to duty and quickened by grace, as he was, difficulties and opposition will but engender determination to obey the Divine call. The "woe is me, if I preach not the gospel," yields a moral force that will surmount every barrier. God opened up a way for him to follow the desire of his heart, and after having completed his preparatory studies under the tuition of the Rev. Dr. Hugh McMillan, he entered Miami University, in 1833. After having spent four years in this Institution—years marked by the conscientious discharge of duty as a Christian, and unflinching diligence and perseverance as a student, he graduated in 1837, a more than ordinary scholar, with the esteem of his fellow-students and the entire confidence of his instructors.

He then gave himself to immediate preparation for the ministry. He pursued a part of his theological studies under the care of Rev. John S. Galloway, (who preceded him to glory only a year or two,) of Springfield, Ohio. He completed his theological course at Hanover and Allegheny Seminaries.

In the spring of 1840 he was licensed by Presbytery of Miami at Dick's Creek, Ohio. In September of the same year he received a call to the Clifton Presbyterian Church, (then called the Yellow Spring Church,) which he accepted, and was ordained and installed as its pastor on the 17th of November, and as such he remained until the day of his death.

He was married four times. His first marriage was in February, 1841, soon after his settlement at Clifton, to Miss Alethia Clarke, of Dick's



Engraved by Emily Sartain Phil

Yours Truly
Moses Russell

Engraved by George W. Wood

Creek. They were soon separated by her death, which took place in September of the same year. He was again married in November, 1842, to Miss Nancy J. Jacoby, of Clifton. She was taken away by death in August of 1843. His third marriage was to Miss Abigail F. Newell, of Cincinnati, Ohio, in October, 1844. After eleven years of happy, useful life, with him, she was stricken from his side, in December, 1855. She left him five children, all of whom survive their parents. These three, "having obtained a good report," died in faith, their earthly expectations unrealized—"God having provided some better thing for them."

His last marriage was in December, 1856, to Miss Phœbe J. Estle, of Clifton. Pleasant was their life together. She proved herself a devoted wife to him—to his children a true mother. They had four children, the two youngest of whom soon followed their father to the grave.

This "servant of God" was pleasant in his address, and well calculated to gain an influence over others. Many were the friends he made, and his friendships were lasting. Possessing a kindly heart, much humor, and a sprightly style, he was eminently a fine conversationalist. This was one cause of his influence as a man and as a Christian minister. His company was much sought by young and old, and indeed by every class of society, for he had developed, in a wonderful degree, that power of *adaptation* which enabled him to enter with zest into the feelings, and tastes, and habits of all whom he met. In a social point of view, he was the very life of every gathering at which he was present, formality fled, and all seemed to reflect the sunshine of his good-nature. This stood him good service in the cause of Christ, for he thus prepared the mind for the willing reception of truth, and by his kindness won a way to the hearts of sinners.

As a minister of the word he was active, faithful, diligent. His preaching was doctrinal and practical, he clearly comprehended in his own mind and made plain in his preaching the distinctive doctrines of the cross. Others were more brilliant and showy, few more scriptural and pointed in the presentation of gospel truth. Clear as a thinker, and forcible as a speaker, his teachings—"words fitly spoken"—were often the "power and wisdom of God" unto the salvation of many. Of him, it was written by one who had long been a constant attendant on his ministry, and whose intelligence and godliness fitted him for judging: "His sermons were rigidly systematic, at once instructive and edifying; they were formed after a Scripture model, his proofs, his figures, his illustrations were nearly all drawn from that book, and but few men could excel him in deducing the obligations to holiness of life from the doctrines of divine sovereignty and salvation by grace, those stumbling-blocks to the unlearned and unstable." During his life he preached more than three thousand times; and has left about one thousand sermons written—most of them, a small proportion in full notes. While in health he was never idle, and during his whole ministerial life he never requested leave of absence a single day for pleasure-seeking.

For an "under shepherd" of the flock of Christ he was peculiarly fitted by nature and grace. Having all his life been a sufferer from sickness, and often called to pass through the "deep waters of affliction," he was able to truly sympathize with the suffering and the afflicted, and point them to the great Comforter, for experience had taught him that God was indeed "a very present help in time of need and trouble."

For about twenty-four years, almost a quarter of a century, he labored among the beloved people of his only charge—the bonds of love that joined pastor and people constantly growing firmer. Those who were the "Fathers" when he came had "fallen asleep," and many whom he had

baptized at the beginning of his ministry, were the strength and prop of the church at its close. But few, very few of the original members of the church survived his death, and the weeping congregation who laid him to rest "in the house appointed for all living," belonged almost entirely to another generation from that which welcomed him to his field of labor.

During his pastorate the church increased greatly in numbers and strength, and erected a large and commodious church edifice. Well may it be said of him that he was a "workman needing not to be ashamed of his work, rightly dividing the word of life." Long and faithfully did he break the bread of life to his people, and draw water for them "from the wells of salvation!" Of the fruit of his labors, as an humble instrument in the hand of God, much may already be seen—eternity will reveal more!

He preached his last sermon on the 23d of August, 1863, immediately after a communion season. The subject of that discourse was Christian zeal. Those who heard will not soon forget it. At the close of the services he stated, that owing to his weakness and fatigue, there would be no service on the next Sabbath, but that he would *rest*. Little did we then think that God was calling him to that unbroken "rest that remaineth for the people of God." A low fever prostrated him for the next few days, which was immediately succeeded by a violent hemorrhage of the lungs, and for weeks he lay in a very critical condition, palpitating between life and death, yet perfectly resigned to the will of God, triumphant in that faith in which he had so long instructed others. His physician said to one of his family, "Though I have witnessed many death scenes, I have never before known the Christian's love of Christ gain so complete a victory." And his own words were, "As I have lived in the faith of God, I can die in it; God has never deceived me, and he will not now; my belief is Christ and him crucified. Christ is 'my all and in all.'" Contrary to all expectation he so far regained strength as to be able to attend church again, and even began to indulge the hope of preaching again, but God willed different, and on Thanksgiving evening he was attacked by another hemorrhage, while pronouncing a marriage ceremony. From that time until the day of his death he endured much suffering, indeed constant pain. His confinement to his bed developed a disease of the stomach, which, together with his weakness of lungs, carried him surely and steadily into the arms of that conqueror who knows no friend and shows no pity.

As the end approached his mind, at times, wandered, and he seemed in feelings to be living over his younger days. He imagined himself surrounded by his college friends and classmates, and often touching to those about him were the remarks he made to and of those friends. Gradually the symptoms of dissolution came on. No human skill could now arrest the progress of disease, and with painful anxiety, family and congregation, waited the certain issue. On the morning of the 22d of March, 1864, without a struggle, he quietly slept into death, and woke with God. As the morning sun arose the tolling bell announced to a sorrowing congregation that the ties that bound pastor and people were severed only to be reunited when they and he should awake in the light of the resurrection morn. Thus lived and died a devoted servant of God, whose character may be summed up in the words of a fellow-laborer in the bonds of Christ. "Brother Russell was a good man, a wise counselor, and a faithful minister;" of such it has been written, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

SHANE, JOHN DABNEY—Was born in Cincinnati, Ohio, in 1812. He was educated in Hampden Sidney College, Prince Edward, Va., and studied Theology in the Union Theological Seminary, Va. He was licensed by Cincinnati Presbytery, May 31, 1842, and shortly after ordained by West Lexington Presbytery, and labored until 1855, at North Middleton, Ky., and with other churches in that region of country. He returned to Cincinnati in 1857, and since that time labored as occasion presented in the bounds of Cincinnati Presbytery with which he was connected.

He died in Cincinnati, February 7, 1864, of inflammation of the lungs. He never married; from his earliest years he revealed a passion for collecting and hoarding every thing that had any direct or indirect bearing upon the planting and history of the Presbyterian Church in the Mississippi Valley. In this respect his zeal was remarkable; to carry out the great object of his life, he declined the pastoral office, as he had that of the family relation, so that he could roam untrammelled over that broad land. He preached to many congregations, and when visiting among the people he invariably sought out those of age and experience and would note down their reminiscences, invariably finishing with a peculiar inquiry after old barrels, trunks, chests, and family records, all of which he carefully searched. He had an excessive fondness for his collections, so much so, that he never parted with any of his treasures; it mattered not how insignificant the thing appeared to the uninitiated eye, with him it was sacred. I well remember an interview with him; we had been correspondents for several years, and met in the book-store of J. D. Thorpe, in Cincinnati. It was my first and only visit to his collections; they were on the upper floor of Moore, Wiltach & Co's. large building on Fourth Street, and an interesting place it was; the rooms, three in number, were shelved all around from floor to ceiling, divided and subdivided by partitions, pamphlets arranged by subjects and then by years, newspaper clippings carefully rolled up with a memorandum to each stating the name and date of paper and place of publication, magazines, reviews, and periodicals of all kinds having any reference to Presbyterianism, especially in the West; scrap-books, in which were collected what are known as "Broad-sides," being circulars, prospectuses, &c., printed on one side only. After I had been fully impressed with the extent of the collection, he took me to a favorite end of the room near his bed, (for he not only labored and lived but lodged there,) and showed me some choice specimens of nearly forgotten lore, regular nuggets from the antiquarian mine, some of his great successes; these old volumes he would deal with most tenderly; each one had a distinct pedigree—*this* one he got from an old lady whose grandchild he had been off some fifteen or twenty miles into the country to baptize; *that* one was secured from the wreck of some family that "had seen better days;" and *that* he obtained at a funeral, hunting with the zeal of a trapper through the garrets and cocklofts of the disconsolate mansion. Being attracted by piles of papers and pamphlets in the middle of the floor, *they*, he said, were his unarranged material, pointing to a good sized bundle *that* he obtained on a small "raid" a short time before when he went to help a Methodist brother at a camp-meeting in an old Presbyterian region; then came his extensive correspondence with many whose names are well known in the "Republic of Letters," as well as those who are justly deemed Fathers in the church.

Though absorbed in this apparently one idea, he had a heart full of sympathy with all that was human and of good report. He kept himself thoroughly acquainted with the current history of the times, and never forgot that he was a Presbyterian; and that he believed *his* mission

was to save as much as he could of the past History of the Church he loved. He was a genial companion, and where he felt that the freedom of a true Christian friendship could be indulged in, his conversation gleamed with sprightly thought and pointed anecdote, and yet he was not fully appreciated. He was greatly interested in my labors, especially in my *Presbyterian Historical Almanac* and MANSE scheme, and over the suggestive influence of a good dinner at a neighboring restaurant, we talked long and earnestly upon matters relating to the Church. He joined with me in the belief that the time was coming when Presbyterian ministers would (as they most certainly should) live in MANSES free of rent. All that is needed is for the people to help on the good cause, and co-operate with every effort made to produce such a desirable result.

His collections were sold at auction after his death, and realized about three thousand dollars; a large portion of them were secured through the attention of Samuel Agnew, Esq., of Philadelphia, for the Presbyterian Historical Society.

SIM, WILLIAM RONDAU—The son of Dr. William and Elizabeth (Jack) Sim was born in Golconda, Ill., Nov. 25, 1831. His father was a native of Scotland, and came to the United States, landing in Philadelphia in 1817. He soon after removed West, settling in Golconda, Ill., in January, 1818. His son entered Hanover College, Hanover, Ind., and was graduated, August 9, 1854. He studied Theology in the Danville Theological Seminary, completing his course in 1857. In the autumn of 1857 he was licensed, and the year following was ordained by Kaskaskia Presbytery. His first field of labors were the congregations of Jordan Grove and Lively Prairie, Ill., where he was installed as pastor in 1858. In October, 1860, he took charge of the church in Golconda, joining Saline Presbytery, where he remained until his death.

He died, July 7, 1864, of consumption, in his native place, Golconda, Ill. His health failed in the fall of 1862, and his labors from that time were very much interrupted. He married Miss Maria Pinney, of Princeton, Ind., September 20, 1861, who, with one son, survives him.

Rev. BENJAMIN C. SWAN, of Shawneetown, Ill., writes as follows:—“He was characterized by a very remarkable degree of refinement, in thought, expression, and deportment, and amiability, rarely attained, which won for him the admiration and love of all his acquaintances, especially of those who were privileged in knowing him best. He was a pure-minded man, a cheerful Christian. And yet his earnest love for souls often seemed to fill him with the most agonizing distress. I have no recollection of any manifestation of sinfulness in word or act during my whole acquaintance with him. One of his youthful associates said to me, ‘he was the best boy that ever lived in Golconda.’ All the people of his native place loved him, and he loved them with an ardor altogether inexpressible. His premature death was no doubt brought about by his unwearied exertions for their salvation.”

SMITH, JOHN FARIS—Was born in Chanceford, Pa., in 1822, and was reared up under the ministry of Dr. Samuel Martin. He made a profession of his faith in Christ at the early age of sixteen, in Chanceford, the congregation of his birth. He was an Alumnus of Jefferson College, having graduated there in 1842. He attended the Theological Seminary of Princeton, N. J., and was licensed in 1844 by the Presbytery of Donegal at its first meeting. After some travel he located in Owensboro', Ky., as a supply for nine months. After the expiration of

this time he was ordained by Louisville Presbytery and was settled as pastor of the Presbyterian Church of Bardstown, Ky. After remaining here one year, he accepted a call to the Church of Vincennes, Ind., in 1847; after laboring there about ten years, he removed to Richmond, Ind. There he remained three years, and in the fall of 1859 he was called to the Church of Hopewell, Johnson County, Ind. This was the last field he occupied on earth. During four years of his ministry here, he enjoyed good health. Being of vigorous constitution and of active temperament he did not spare himself. And perhaps the exposure to which he subjected himself during these four years, had much to do in producing that exhaustion or debilitation, which marked the last year of his labor. Early in the spring of 1864 he left for the army at Chattanooga, under the auspices of the Christian Commission, where he remained a few weeks earnestly engaged in ministering to the spiritual comfort of our soldiers. Taking camp fever, he came home sick, and was confined for several weeks—so low that his family physician and friends despaired of his life. He seemed apprehensive of death himself, spoke of it, and seemed prepared for it. But God was pleased to spare him at that time, and he was partially restored. During this attack the Presbytery of Indianapolis held its spring meeting in his church, and he was elected Commissioner to the General Assembly. His heart was bent upon going to it, as he had all along desired it in connection with a visit to his relations in Pennsylvania. He was unable to go, God intended his attendance upon the sessions of *another* "General Assembly." As soon as able to travel, however, he started for Pennsylvania, where, after three weeks confinement he fell asleep in Jesus, at five o'clock, A. M., July 4, 1864, while the guns of Grant and Sherman were welcoming the advent of our national birth-day. Coming death threw its shadows before him, and at the first of this last attack, he told his wife he must go. There in the old cemetery of Chanceford, beside the moss-grown grave of his father, lie the remains of the lamented Brother Smith. But, "I know that he shall rise again, even at the resurrection."

A friend who lived intimately with him the last three years of his life, part of the time in his family, and the whole of it under his ministry, writes as follows:—"He was a modest, unassuming man, making no attempts at display, either in the pulpit or elsewhere. A man of good judgment, he could be trusted in a sermon or a business transaction. His sermons were sound, chaste, and unctuous—many of them were fine. He addressed himself faithfully to his work. The state of his nervous system the last few years made it quite a task for him to wait on the sick and dying. His sympathies would be so highly awakened that he passed restless nights. As a friend, he was kind and faithful. He was always in his place and at his post—never being absent from a Synod or Presbytery since its ordination. His large and flourishing church lose an acceptable pastor, the adjacent Academy a warm friend. As a husband and father the lonely hearts of a widow and five children can describe better than this pen."

TAYLOR, ROBERT—Was born in Ballynarrig, County Derry, Ireland, August 12, 1830, of humble and devoted Christian parents. In his infancy the family removed to this country, and settled in Philadelphia. Here he enjoyed up to his early manhood the special instructions and influence of a sorely afflicted and most faithful mother, and often while he was very feeble in his physical constitution and light and even wayward in ripening years her calm, assured, and as after years proved her prophetic saying was, "My boy will live and yet be a minister of the pre-

ious One who loved me and gave Himself for me." Passing through the usual course of school studies he was taken up by the Session of the Second Associate Reformed (now United Presbyterian) Church in Philadelphia, and enabled to enter upon the work of preparation for the ministry, to which he felt he had been consecrated. Uniting with the above church he gave pleasing evidence of interest in the Saviour, and made rapid advances in literary studies. Entering the University of Pennsylvania he at once took a high stand and gave unusual promise.

But as Saul of Tarsus was for three years even after his great change made to pass through various experiences before he could come forth Paul the Apostle, and as Luther was turned aside from his great work probably that he might learn lessons which he could never have learned in any other way, so most unexpectedly Mr. Taylor was led to leave the University in the Junior year of his course; and thence he pursued business for a time, married, moved to Cincinnati, Ohio, studied law, was admitted to the bar, and afterwards settled down with prospects of eminent success in his profession, in Mercer, Pennsylvania. During most of this time however he had sadly declined in religion. The world had held out to him its gilded cups, and for a time he eagerly grasped and drank their poisonous draughts, but finding the dregs were terribly bitter and led by ways he knew not and in which he afterwards traced with an overflowing heart the influence of a mother's prayers and the rich grace of a covenant God, he made an entire change of his course, re-united with the church—the Presbyterian Church of Mercer—relinquished the law profession, entered the Western Theological Seminary, at Allegheny City, Pa., carefully pursued for a time the allotted course of study, and graduating there, April 16, 1861, was licensed the following May by the Presbytery of Erie to preach the everlasting gospel.

Anxious then to labor where, as he said, to a beloved friend he might have his one short life, do the most it could, for good to men and for glory to God, he went to a then new and opening field in Warren, Pa., preaching his first sermon to that people from the text, "Glory to God in the highest, and on earth peace and good-will towards men." Here he was earnest, zealous, and happily successful, and on the 13th of the following November was ordained to the office of the holy ministry. But attached as he was to the young church that he had tenderly and laboriously gathered, efforts early began to be made to secure his services for other and larger spheres of labor. These, however, he resisted, until at length after much prayerful deliberation he was led to accept a call to the Second Presbyterian Church of Germantown, Pa., where with great acceptance to the public and unusual earnest devotion of spirit he labored to make the gospel known, loving the people and the place, and grieving only that souls were not more numerous converted to the Lord.

But he was not to continue long in that field. With singular unanimity and under all the circumstances of the case, with what were deemed most gratifying prospects of good, the North Presbyterian Church of this city (Philadelphia) sought him for their pastor. He loved his present charge. He was not fond of changes, especially in pastoral relations. But after much thought and prayer he was made to feel that this call was from the Master he served, and accepting it he prepared to enter upon the work in the new and inviting field. Accordingly arrangements were made for him to preach on the following Sabbath his farewell sermon in the one congregation in the morning and his Introductory to the other in the evening. Many a person looked forward with deep interest to both occasions, and much was his own heart engaged.

But "My thoughts are not your thoughts, neither are your ways my



Engraved by J. H. Smith & Co. New York

Geo. W. Thompson

Am.

ways, saith the Lord." On the Saturday before that expected eventful Sabbath he sickened and gradually declined until after a brief illness, in which he manifested eminent composure of mind and a calm and loving confidence in the Saviour whom he had preached and in whom he gloried as THE LORD HIS RIGHTEOUSNESS, he gently entered into rest, April 15th, 1864, in the thirty-fourth year of his age. His end was peace. His works do follow him.

THOMPSON, D.D., GEORGE WASHINGTON—The son of Elias J. and ———, was born in New Providence, Essex County, New Jersey, on the 10th day of October, 1819. Two or three years later, his family removed to New Brunswick, and there the greater part of his early life was passed.

Rev. O. O. McCLEAN, of Lewistown, Pa., writes as follows:—"In 1835, in his sixteenth year, he made a profession of religion, in the church then under the care of Joseph H. Jones, D.D., now of Philadelphia, Pa. After graduating at Rutgers' College, New Brunswick, N. J., he entered the Theological Seminary, at Princeton, and completed the regular course of study. While connected with this Institution he labored for six months, in Cazenovia, New York, under the direction of a pastor there. Before leaving the Seminary he was licensed by the Presbytery of New Brunswick, and was invited immediately to aid the minister of our church, in Danville, Pa. After remaining there a short time, he accepted a call to the churches of Mifflinburg, and New Berlin. At the latter place he was married to Miss Mary Ann Stillwell. His ordination and installation over these churches took place in 1841, or 1842. During the time of this pastorate he preached also at Hartleton, where a church was soon formed.

"In 1847 he was called to the church of Lower Tuscarora, which he served during seventeen years. Toward the close of his ministry there, the degree of Doctor of Divinity was conferred upon him by the Trustees of Jefferson College.

"He died at his home, in Academia, Juniata County, Pa., on the 28th day of January, 1864, in the fourth month of the forty-fifth year of his age, leaving a wife and two children—a son and daughter. His disease was congestion of the liver, contracted, it is thought, while he was laboring under the direction of the Christian Commission in the hospitals at Gettysburg.

"Dr. Thompson was a man of pleasing person and winning address. He had a sprightly and most genial spirit. Its innocent and peaceful overflowings helped to endear him to his friends, and to enliven and cheer every circle in which he moved. He had an acute, ready practical mind. When he applied it to a subject his thoughts were clear and discriminating, often exceedingly vigorous and impressive. His great command of language, his plain Saxon English diction, his minute and familiar treatment of his theme, his power of illustration, and his easy and graceful manners, together with the unusual sweetness of his voice, made him one of the most popular extemporaneous speakers of his day.

"The leading characteristics of his preaching were plainness, pointedness, persuasiveness, and adaptedness, especially this last. He labored to know and present to the people the particular truths he thought most suited to the occasion. He seemed peculiarly qualified to aid in services connected with revivals of religion. In such seasons his labors were often remarkably blessed to his own and others' churches. The recovery of many a backslidden professor and the awakening and conversion of many sinners throughout his own and other Presbyteries, attest how he was a

chosen instrument of salvation to souls. While in this and other lands many now in the ministry remember him affectionately as their spiritual father and helper.

"To the Boards of our churches he was a prompt and useful friend. While all the causes a good man is bound to support, especially in his own community, received his constant attention. A large and flourishing Academy and a Seminary for young ladies, both hard-by his late home, owe much of their prosperity and Christian influence to his efforts. In Presbytery his animation, earnestness, diligent attention to business and readiness of counsel, cause his loss to be deeply felt by his brethren.

"His pastoral labors during the long settlement over the people of his late charge, were eminently successful. A church, comparatively feeble when he came to it, now numbers over seven hundred communicants with several flourishing Sabbath-schools and prayer-meetings, and has a circle of sixteen elders—men of prayer and work. His influence over his flock was marked, and will be long remembered and felt. It was owing, in great part, to the constant interest he manifested in the persons and homes of his people, his knowledge of human nature and the way he could pleasantly adapt himself to any position or association in life. Those, and especially the young with whom he conversed on the subject of religion, and whom in the hour of conviction and distress he sought to lead to the great Consoler, felt that he was their fellow—a sinner like themselves to be 'saved by grace,' and one who knew the workings of their hearts. They saw when he talked to them that he was not assuming 'lordship over their consciences.'

"He was a man of faith and prayer and child-like dependence on Christ. Salvation through his blood was the great theme of his preaching, and as he said when dying, 'he rested on Jesus with a poor sinner's hope.' Those who knew him best remember him as an unsuspecting, kind-hearted, patient, forbearing, and forgiving and most useful Christian man and minister, loving the brethren and beloved by them all. With him—

"The pains of death are passed,
Labor and sorrow cease,
And life's stern warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in the Saviour's joy."

J. H. SHUMAKER, Principal of Tuscarora Academy, Pa., says:—
"Whether a biography of the late Rev. G. W. Thompson, D.D., shall be published, as has been contemplated,* depends upon future indications of Providence in the matter. Regard for him as a friend, respect for him as an honored and successful minister of Jesus Christ, and the hope that good may be done, impel me to attempt this passing tribute to his memory.

"In the year 1852 it was my privilege to unite with the church under his care. From that time till the close of his life I sat under his ministry, lived as his nearest neighbor, saw him almost daily, accompanied him frequently in his travels, and in his visits to the sick and to the house of mourning, became the confidant of many of his plans and hopes, and at last witnessed his departure to 'the better land.' This intercourse

* It was contemplated to publish a volume containing a Memoir of Dr. Thompson, with selections from his sermons and correspondence.

afforded me abundant opportunities for knowing both the *outer* and *inner* life of the man. Should any suppose me *blinded* to his defects, I have only to remark that the 'veil of a lover's blindness' is apt to be lifted by *twelve years of familiar acquaintance*.

"*Physically*, Dr. Thompson was a *man of great strength and activity*. He was of medium size, well-proportioned, round and plump, but not corpulent. His *capacity for labor was almost unbounded*. In youth his constitution was rather frail. After he entered upon the ministry, his health and strength increased with increasing labors. During his whole ministry he lost scarcely a Sabbath by illness. He was fond of rich, nourishing food, and ate freely; but between regular meals he never tasted food, however tempting it might appear. His abhorrence to intoxicating liquors was such that his physician could scarcely prevail on him to take stimulants when it became necessary.

"Dr. Thompson's *countenance* indicated *great force of character*, whilst *his smile won the hearts of men* everywhere. His *voice was indescribably musical*. Its full, clear, ringing tones could be heard distinctly in the largest church, or in the open air, without any apparent effort on his part. He could speak for hours without becoming hoarse. His voice never failed him, never became husky, never harsh. Through all its modulations, from tones of tenderness that would soothe an infant to tones that reached the ear and stirred the hearts of thousands, it was ever the same. The music was there. To the music was added a remarkably *distinct articulation*, such as could only be acquired by careful study and practice. (He used to say that many ministers ruin their voices, and their sermons too, by a wretched utterance.) His eye was *clear, steady, and piercing*. Its flashes, as he kindled with his subject, made men feel that neither he nor his subject could be easily trifled with. *He kept his eye always on his audience*. Nothing escaped his notice. Much of his power lay in his voice, in his eye, and in his animated, earnest manner. His *gestures* were *quick, effective, frequent*, and generally *graceful*. They were evidently *not studied*. There was *nothing theatrical* about the man or his manners.

"Dr. Thompson's *intellectual* qualifications were of a high order. Knowing him only during the latter years of his life, the writer is not prepared to say how much was natural talent, how much acquired. That he was *not a dull boy*, may be inferred from the fact that he was licensed to preach before he was twenty-one years of age, having finished a full collegiate course, and the greater part of his course in the Seminary.

"As a *scholar* he was *thorough and critical*. He read the Bible in Hebrew and Greek with ease and fluency. He studied the original, so as to obtain the nice shades of meaning, often necessarily lost in the translation. As a *thinker* he was *clear, quick, and accurate*. His thoughts, as a general thing, came rapidly. His *difficulty* lay, if anywhere, *in the arrangement*. Frequently he would be revolving in his mind three or four passages of Scripture, and as thoughts occurred he would assign them to different passages, until the completion of one sermon was almost the completion of three or four. In writing for his own use he preferred *short-hand*, using a system partly invented by himself. A few twists and turns of pencil or pen and the thought was fixed. His *short-hand* saved him hours of labor. The only regret is that *his sermons are all written in short-hand*. Nearly all his efforts displayed the workings of a keen, vigorous intellect. His Expository Lectures on Daniel and on the Romans—continuing through several years—displayed a wonderful amount of patient research, deep thinking, critical analysis, subtle reasoning, and full knowledge of the teachings of the Bible. He was *not fond of controversy*, but would uphold and defend the truth against all opposition.

In argument few men could handle keener weapons, or deal heavier blows than he. The doubts and difficulties of a sincere inquiry after the truth he would patiently hear and meet. Careful searching of his own heart, a large acquaintance with men, and close observation, had given him an *extraordinary knowledge of human nature*. This knowledge he used with happy effect in conversing with inquirers, and also in showing the impenitent sinner his true condition. Often in his sermons he would expose the workings of sin in the human heart—its refuges of lies—its deceitfulness—its delusions, flatteries, and excuses—its guilt—its pollution, power over the whole man, and the utter helplessness of its victims, until men were forced to the conclusion that without Divine help they must inevitably perish. His *appeals to men's own consciousness* of facts stated, clinched the argument. With a caviller he had no patience; with an infidel he never stopped to argue. He held that no matter what men may say they are *conscious in their secret souls that the Bible is God's word*. On one occasion an infidel tried to provoke him into a discussion, in a crowded store. Dr. Thompson listened to him silently for a considerable time. Finally, stepping in front of the infidel and fixing his eye steadily upon the man's face, he said to him in the quiet, decided tone of a fixed judgment, '*You will go to hell, sir, if you do not change your sentiments.*' It may have been 'a begging of the question,' but *that infidel was silenced*. (It would be pleasant here to speak of a number of most interesting cases, where infidels were converted under his preaching, but our limits forbid.)

"*Socially*, Dr. Thompson was *one of the most genial men I ever met*. Ready-witted, quick at repartee, full of anecdotes, well-informed on almost every conceivable subject, he could amuse, entertain, or instruct easily and gracefully. He added a joy and a charm to every social circle which he entered. He could adapt himself to all classes of men, and bring himself into ready sympathy with any occasion that was not sinful. He formed acquaintance with strangers so easily and naturally that he never seemed to obtrude himself. There was a hearty good-humor about him that carried men captive. When he entered a family his happy greeting won the hearts of the older members. A sweet story or a playful remark to the children brought them clustering round his knees. He loved little children, and they loved him. He used to say, 'Heaven is largely made up of little children.' Often in his sermons he would throw out 'crumbs for the little chickens,' as he playfully called special remarks to children. He could talk to children without being *childish*, and without using terms beyond their comprehension, and in consequence was called upon for many a Sabbath-school address. He loved to hear children sing, and encouraged them to sing. One of his favorite hymns was the 333d, in Dr. Boardman's collection:—

"I think when I read that sweet story of old,
When Jesus was here among men,' &c.

Dr. Thompson was a sweet singer. He delighted in music, and on the flute he performed the most difficult music readily. (He had learned to play by taking up the flute at odd moments.) He always sang at family-worship. A brother minister, who spent some days at his house, speaking of this, said: 'It was to me like a little heaven to hear the Doctor and his family sing.' His *temperament was joyous*. *His religion did not make him gloomy*. Why should it? When God was blessing his labors, when repenting sinners were giving joy to angels in heaven, why should he not show his glad thankfulness in his life?

"Persons of grave, serious natures sometimes objected to him as being 'too fond of fun.' It may be possible that he sometimes exceeded the

bounds of strict propriety, but close underneath all this surface playfulness lay a chord attuned to tenderest harmony with every thing pertaining to the Redeemer's kingdom. Touch that chord rudely or gently, in the midst of festivity and mirth, and the unmistakable tones of heavenly music rang forth.

"Advancing years, and increasing grace, subdued the exuberant sprightliness of his youth. The change during the latter years of his life was distinctly marked.

"In his HABITS, Dr. Thompson was *regular* and *methodical*. He planned his work, and then executed. He tried to have a time and place for every thing. An appointment being made he would fill it *without regard to the weather, darkness, or bad roads*. Nothing put him out of temper more readily than a failure on the part of any one to meet an engagement. He called it both *lying* and *robbery*. The Doctor was an *early riser*, and did much of his studying early in the day. A certain portion of his time was set apart for recreation and exercise. He had a shop, circular saws, and turning-lathes, and tools for working in wood, iron, and bone. He generally sawed his own wood, repaired anything that was broken, and often amused himself by making ornamental and useful articles, displaying both taste and skill. The natural bent of his mind was toward mechanics. From this source many of his illustrations were drawn. He used to say that many of his best thoughts came to him *in the shop*. These thoughts he would jot down on slips of paper kept near him for that purpose. When he wished more active exercise, he would cross over to the Academy and engage with the boys in their sports and plays. To a spectator it might appear *undignified* for a Doctor of Divinity to play like a boy, trying his skill at marbles or at the various games of ball. To the Doctor himself it was *genuine recreation*. He returned to his study with body all aglow, and with renewed vigor of mind. Any kind of recreation, he held, which refreshes body or mind, may be engaged in by a Christian, if done in a Christian spirit. His presence restrained rudeness and passion on the part of the boys, his ripper judgment decided and settled their difference, and *they all loved him*. Much of his knowledge of human nature was gathered on the play-ground. In the freedom and excitement of play he discovered many an entrance to a young man's heart and conscience. The fact that hundreds of students were hopefully converted under his ministry, shows that his 'playing with the boys' impaired neither his influence nor his usefulness. He was not one of the New York Observer's men, 'Dying of Respectability.' If playing with a boy gave him a hold for good upon that boy's heart, he would play, the 'respectability' might look out for itself. By the intercourse his own heart was kept fresh and buoyant. If a young man wished to converse about the interests of his soul, he would rise at midnight. He did that. A young man, now in the gospel ministry, might be named as a living witness.

"Dr. Thompson was a man of *lovely spirit*. Free from bad motives himself he was *unsuspecting* as a child. Even when appearances seemed to be very much against any one, he would say, 'The Lord knows all the facts—we do not—let us not judge uncharitably.' When injured *he was not vindictive*. He could forgive an injury to himself easily. If it was shown that he had injured another, he not only frankly confessed, but made all the reparation in his power. One of his great characteristics was *love to his ministerial brethren*. He spoke of them to me oftentimes and freely, but *never unkindly*. He delighted rather to dwell on what was excellent about them, and rejoiced to hear that God was blessing their labors. He had 'none of *that OTHER spirit* which would drag angels

down.' Often in announcing to his people that he expected a given brother to assist him, he would bespeak a favorable reception, by telling them how greatly the Lord had blessed that brother's labors elsewhere. Many who filled the pulpit for him will remember his delighted look of approbation and encouragement when they made 'a good point' in the sermon. Often after service he would say to one and another of his members, with a warm grasp of the hand, 'Oh what a feast Brother — gave us to-day!' or 'Wasn't that a glorious sermon?' Large as his heart was jealousy found no room there. He was *not ambitious*, except to do good. His *spirit* was truly *missionary*. To become a missionary was one of his cherished plans in early life. The Lord ordered otherwise. His first call came from a *very feeble* church. The salary offered was a mere trifle. In spite of remonstrances from his friends, he *accepted that call*, and by the end of the year he had received *six hundred dollars*. His labors in that field were abundantly crowned with success.

"In after life when the most flattering calls came from city churches, offering a salary of thousands, *he declined*, giving as his reason that *he doubted whether he could be as useful* in the city as the country. In deciding his duty *money was no part of the consideration*. He used to say, 'If money was the object, he could, by engaging in secular pursuits, make double the highest salary ever offered him.' It was no idle boast.

"Dr. Thompson was a man of *large sympathies*. His heart was drawn out toward the afflicted. The awful sufferings at Gettysburg unmanned him. After spending a night in the hospitals of the Second Army Corps, he said to me, 'This is awful, another such night would kill me.' Little did he or I then think that on that very night, whilst ministering to the wounded and dying and talking to them of Jesus and the great salvation, he had contracted the seeds of the disease that should end his life. He felt that every moment was inestimably precious. The agony with him was that thousands of those poor brave men *were dying without an interest in Christ*. The Delegates of the Christian Commission will understand from this why he was so anxious to have religious services everywhere on the Sabbath. Some of them thought '*he wanted to show himself!*' Ah! little did they know the man.

"His business, part of the time, at the office of the Commission, was to assign Delegates to the different hospitals. One Delegate, on being assigned where there was urgent call for help, objected. He wanted to go to another hospital. On being assured that the men there were already provided for, he still objected. Dr. Thompson's reply was *characteristic* of the man, 'Brother, does the Lord allow you to labor *only where you find it pleasant?*' The Delegate went.

"Among his own flock few that looked to him for sympathy or counsel were disappointed. His heart was always open to their distress. Many of his happiest efforts were called forth by afflictions and bereavements. The son of one of his elders—a promising young man and a devoted Christian—was at church on Sabbath afternoon, and *that night was found dead*. The community was startled. It was so sudden, so unexpected. Parents and friends sat, bowed in speechless grief. What should the pastor say? He chose for his text, Numbers xxi. 4: '*And the soul of the people was much discouraged because of the way.*' He spoke of God's dealing with the children of Israel—of their trials of faith and patience—of their temptations—of their losses—of their murmurings and rebellion—of God's anger—of his sudden and fearful judgments—of their weary wanderings year after year up and down the wilderness—of their enemies, numerous, fierce, and strong—of the death of Aaron, and the probability that Moses would soon follow—of the fact that few who left Egypt in

the prime of manhood were then left alive—all these things going to prove that '*they had GOOD REASON to be discouraged because of the way.*' None who heard him that day will forget the startling emphasis with which he added, '**BUT FOR ALL THAT IT WAS THE RIGHT WAY, BECAUSE IT WAS GOD'S WAY.**' The effect was thrilling. Then, as if enraptured, he spoke of God's loving-kindness even in trials and afflictions—of his tender mercies—of his wisdom, goodness, love—of his promises—of his faithfulness—and of the heavenly Canaan to which he is leading his children, until even *that stricken father smiled through his tears.* After that it was not hard to lay the young man to rest, in hope of a glorious resurrection. The crown and the kingdom seemed *not far away.*

"*Morally, Dr. Thompson was a good man. That he had many and great virtues even his enemies admit. That he had faults his best friends do not deny.* That he often came short of his duty, and of the glory of God, he himself both confessed and deeply deplored. His remarks in conversation, his prayers and his sermons all showed that in the conflict with sin and Satan he felt his weakness, but they showed too that he knew where help and strength could be found. With him *secret prayer* was more than name—it was *part of his life.* He had tried its efficacy, and lived in the enjoyment of the blessings it brings. Prayer constituted a large part of his preparation for the pulpit. As God's ambassador he felt that he could not deliver God's message properly, without previous communion with him. In delivering that message *he knew not the fear of man.* He never withheld the truth through fear of giving offence. He denounced not the sins of the people in other parts of the world, but the sins of heart and life prevailing, or likely to prevail among his audience. Taking his stand upon some truth of the Bible, he would boldly challenge any sinner to show him that God speaks of sin more softly, or deals with it more tenderly than he represented. 'Show me from the Bible that I am wrong,' he would say, 'and I will yield the point.' His very *fearlessness* sometimes disarmed men.

"*The central idea of his Theology was God's sovereignty.* He dwelt upon that sovereignty as displayed in the history of individuals and of nations—in the wondrous scheme of Redemption—in the salvation of sinners—in ordering and overruling all things for the glory of God, until his own soul was kindled into a sublime faith that animated his life. *Faith in God* was a prominent characteristic of the man. In seasons of affliction and bereavements—in perplexities and discouragements—in church difficulties, and in our national troubles, he pointed his people to God as their Helper, with a tone and manner that showed how firmly he himself rested upon, and trusted in the Lord God Omnipotent.

"*Dr. Thompson nearly always spoke extempore.* His thoughts were *carefully arranged beforehand.* The words came with the occasion. His *manner* was earnest and impressive—his *style* plain and simple. The whole was marked by a calm self-possession that never failed him before any audience. He had an easy flow of plain Saxon words, and these he used, never stopping to polish a sentence.

"*There was but little poetry in his composition.* He reached after *no exalted flights of imagination.* His preaching **ABOUNDED IN ILLUSTRATIONS.** These were sometimes *homely,* but never *low*—often *happy and striking.* His *taste* was *pure.* The business and pleasures of his people—their homes, fields, and gardens—their habits and customs—their disappointments, losses, and trials—their daily cares, anxieties, hopes, and fears—their comforts and blessings, thanksgivings, and festivities—all afforded him illustrations of Divine truth. *A girdled tree* which was by the

road-side, *living* and yet *fatally deadened*, afforded him a terrible illustration of the sinner who has passed—

‘The unseen boundary between God’s patience and his wrath.’

One of his best Temperance Lectures was based upon a ‘yellow-jackets’ nest’ near where he stood. He used to say if you can attach a Bible truth to any part of a man’s daily life, you make him a better man. (On the same principle he abhorred that kind of wit which consists in a ludicrous use of God’s word.) His illustrations brought him into immediate sympathy with his audience, and having gained their attention he held it. He was *not eloquent* in the sense of high sounding words and glittering generalities. He *had the eloquence of nature*—the eloquence of a man who is terribly *in earnest*. As he spoke men felt that he had a large, warm heart, beating in living sympathy with his sinning, suffering fellow-men, and when he spoke of the remedy which God had graciously provided for all their woes, they felt that he sincerely desired them to ‘taste and see that the Lord is good.’

“If there was a trifle in God’s house, that trifle did not long escape rebuke. If there was a penitent, stricken soul, that soul was not allowed to depart without words of consolation and comfort. If he saw that any truth was making an impression, he took *that* as an indication of the leading of the Holy Spirit, and he would *follow up that truth* with all the force and earnestness he could give it, even though he must *dispense with part of the prepared sermon*. Some of the best things he ever said *came like a flash*, in connection with what he noticed among his audience.

“Dr. Thompson was *abundant in labors*. He commenced to preach before he was twenty-one years of age. During all the rest of his life he labored faithfully, perseveringly. Of his labors in his first charge I am not prepared to speak, further than to say that many souls were brought into the kingdom. His last charge covered an area of nearly one hundred square miles. In every portion of this field he established Sabbath-schools and prayer-meetings. Whenever it was practicable he encouraged them by his presence. He held that the church ought to be *aggressive*—not upon other churches—but *upon the kingdom of darkness*. In this warfare every member ought to be ‘a good soldier of Jesus Christ,’ giving his time, his money, his labors, and his influence, as well as his prayers, to the cause. That he succeeded in bringing all his members up to his own high views of duty and responsibility is not claimed for him. That many of them became active co-workers, rejoiced his heart and strengthened his hands.

“He preached twice every Sabbath, and lectured on Sabbath evening. His two churches were seven miles apart. This distance he rode once, generally twice, every Sabbath. He preached in school-rooms frequently during the week. Often he preached *six* times a week, and on one occasion *seventeen times*, from Sabbath morning till the next Sabbath night! When asked, ‘How could you do it?’ he replied, ‘The Lord was pouring out his Spirit so copiously, and strengthened me so wonderfully, that I felt no weariness.’ He preached in nearly all the churches of the Presbytery of Huntingdon, and in many churches of adjoining Presbyteries, during seasons of religious interest. When a brother called for help he would leave his own people on Monday, preach all week, return on Saturday evening, preach at home on the Sabbath, and probably return on Monday to labor for another week. Sometimes he would send a brother to fill his pulpit, with a message like this, ‘The Lord is doing a great work here. I must stay. Pray for us all.’ Often he would return from these revival scenes laden with the blessings of the gospel. Near

the close of his life I asked him, 'In how many revivals have you labored?' He answered, 'I do not know, probably *one hundred*.' Rev. J. J. Hamilton alone was with him in *more than twenty*. *Thirteen* revivals were enjoyed by his own church during the seventeen years of his pastorate. *Nine* of these the writer witnessed. For weeks, during these seasons, he would labor incessantly, scarcely eating or sleeping, agonizing for souls and at the same time rejoicing over every new trophy of redeeming grace. The LEADING MOTIVE of his life was TO SEE SINNERS CONVERTED. For this he prayed, for this he labored with all his powers. Men sometimes called him an *enthusiast*. His was the *enthusiasm* of FAITH IN GOD, AND IN THE FINAL SUCCESS OF THE GOSPEL. St. Paul, I believe, was enthusiastic in the same way occasionally.

"It may be added that Dr. Thompson never would begin a series of meetings unless there were decided evidences of the presence of the Holy Spirit. He had no faith in 'getting up' a revival.

"Beside these labors he attended regularly the meetings of Presbytery and Synod, filled the appointments of Presbytery—assisted at ordinations, installations, and dedications of churches—addressed Sabbath-schools at their anniversaries—preached before the Faculty and students of the colleges at Canonsburg, Easton, and Princeton—preached in nearly all our large cities, and in many of the towns and villages in Pennsylvania. And yet his pulpit was very seldom vacant on the Sabbath. If he could not be present himself he was sure to have a supply. His connection with the Seminary at Princeton and with the Board of Education; and, especially the care of a number of candidates for the ministry, whose wants he had pledged himself to supply, obliged him to travel much. He generally traveled by railroad at night, so as to have the full day for business or labor. If there was a detention he would say, 'There is some Providence in this,' and then shape his course accordingly. If there was time, and people were willing to hear, he would preach. In the cars, in railroad depots, on boats, under the trees, in tents, in hospitals, in camps, and in prisons did he proclaim the unsearchable riches of Christ, and the importance of an immediate interest in his salvation. And this he did not from vain-glory, but because the love of Christ constrained him.

"At the Convention of Ministers and Elders held several years ago in Pittsburgh, Pa., a gentleman met him with the question, 'Do you remember preaching on a canal-boat some fifteen years ago to several hundreds of boatmen detained by a break in the canal?' 'Oh, yes, sir.' 'Well I was among them. The truth entered my heart that day, and I have been for some years preaching that same gospel to dying men.' Many who heard Dr. Thompson's address to that Convention went home inspired by it to new zeal and activity.

"Of the RESULTS of Dr. Thompson's labors it is difficult to speak. Eternity alone can disclose them fully. Frequently men would meet him, like the minister spoken of above, and tell him how a sermon had been blessed to them. During his last pastorate the membership of his church increased from one hundred to nearly seven hundred members—from thirty families to three hundred and twenty. When the old church was found too small, a new one was erected. As the membership increased another church of the same size and style was erected in Perrysville. He lived to see both churches well filled. The number of persons hopefully converted under his ministry and preaching cannot, according to data in our possession, fall far short of *two thousand*. Of the Academy students converted whilst at school nearly *one hundred* have entered the ministry, or are pursuing their studies with that end in view.

Some of them have already gone to glory. Many of them caught his spirit, and are now laboring for God, as living representatives of Dr. Thompson's influence. No warm-hearted Christian could long be about him without obtaining higher views of the great end for which men ought to live and labor. The Colleges, Seminaries, and Boards of the Church all felt his influence, and were enriched by the contributions he secured for them. Ministers and churches not a few thankfully acknowledge that he came to them as a heaven-sent blessing.

"Dr. Thompson was in many respects *peculiar* and *original*. In nothing were his *peculiarities* shown forth more fully than in *raising money*. It would carry us far beyond the limits of the present article to record the curious, original plans he devised and executed. Collections for all the Boards of the Church were regularly taken in his own congregation. He never hesitated to present the claims of any other worthy object. His general views on the subject of benevolence may be stated in one proposition, '*The Christian who gives LESS THAN ONE-TENTH of his income gives TOO LITTLE.*' 'Give as much *more*,' he would say, 'as the Lord gives you ability.' His own example enforced his teaching on this subject. When called upon to raise money by an extra effort, as he often was at home and abroad, his knowledge of human nature, his ready wit, his anecdotes, his earnestness, his eloquence, his knowledge of the Bible, his devotion to Christ and his cause, were all brought into full play. Men smiled and wept by turns, but when he was done with them, the treasury of the Lord was replenished. When the 'last dollar' had been already given, he could raise hundreds more.

"Dr. Thompson's *death* was a fit sequel to such a life as his. He performed *his last earthly labors in a revival* in his own church. It is sweet to think that *he entered heaven when there was joy among the angels* over sinners returning to God. During all that revival *unconverted church members* were the *burden* of his soul. Day and night he ceased not, even with tears, to warn them of their danger. He sank under his labors, in the forty-fifth year of his age. Humanly speaking, he died in the midst of his usefulness. In the Divine economy he died at the *right time*, because it was *God's time*. When the physician announced to him that his end was approaching, he replied calmly and submissively, 'The Lord's will be done.' Turning affectionately to his wife, he asked, 'Mother, can you say THAT?' Having arranged his worldly affairs, he took a tender leave of his wife, son, and daughters, commending them to a faithful, covenant-keeping God. Being asked about his hope, he replied, '*It is only the hope of a poor sinner.*' To his people he sent as a message, '*Remember the words which I spake unto you while I was yet with you.*' He loved them—oh, how tenderly!

"Shortly afterwards he said, 'Sing—sing the 90th hymn'—

'There is a fountain filled with blood,' &c.

During the singing a radiant smile illumined his features. At the close of the hymn we bowed in prayer for him, for his family and for his flock. As he was sinking rapidly his wife asked him, 'Is Jesus precious?' He replied 'Oh, yes, *he is.*' And thus calmly, peacefully he fell asleep in Jesus.

"On the day of the funeral the church could not contain the people assembled. After a touching and tender discourse by the Rev. Matthew Allison, from the words, 'Be ye also ready,' the vast assemblage passed in procession in front of the pulpit to look upon their pastor's face for the last time. Strong men wept like children. Their spiritual father was

taken away. His elders carried him to his resting-place, and laid him down among his people. Never did the 627th hymn—

‘I would not live alway,’

appear to me so touchingly beautiful as it did that day, sang by the choir at the open grave. It was a hymn of *faith* and *hope*. We looked forward and upward to the

‘Bright plains
Where the noontide of glory eternally reigns,’

full of joyous hope that *there* we shall see him again. The benediction, a silent pressure of the hand, or a few broken words between friends, and the obsequies were ended. ‘And they that be wise *shall shine* as the brightness of the firmament; and *they that turn many to righteousness*, as the stars forever and ever.’”

The *late* Rev. JOSEPH A. PATTERSON,* of Walker, Pa., wrote as follows:—“How great a vacancy there will be in that congregation. His place no one can fill. Indeed no *one* will be called to fill his place. I take it for granted that the congregation will be divided and form two charges. But even then no two persons that I have ever known can fill his place fully.

“I believe the great secret of Dr. Thompson’s usefulness was his *faith*. He had the most unwavering confidence in the promises of God’s word. I believe his trust in the Divine faithfulness was implicit. Take this, together with his enthusiasm in any one thing that might be on his mind, and I suppose we have as much insight to his eminently useful life as we can have. After all our speculation concerning him, the most satisfactory of all is, he was God’s instrument. He felt this. He acted on it. Where he thought God called, there he would go and nowhere else. What he thought God wanted him to do that he did without fear for the consequences. He never hesitated to declare the whole counsel of God. Like myself he had once dedicated himself to the work of a Missionary. I learned that fact while in the Seminary by having access as Secretary to the archives of the Missionary Society. I found there a letter from him, telling his reasons for not going away. I cannot now recall the specific reasons given. But the substance of them was that clear providential circumstances led him to another field. I talked to him about the matter at one time, and he told me he had cherished that scheme as one of the dearest that ever entered his heart. That he had never given it up, and that if God should so direct he would gladly take family and all and go to any heathen land. It was not so ordered. But in his home field he was a true missionary. If all our ministers had but the same spirit, the treasuries of the different Boards of the church would be full and the whole church would be far more aggressive, far more earnest, far more efficient. After I have seen the notices of his death, and sketches of his life given by others, I may gather some crumbs that they have neglected and give them to the public. Give Mrs. Thompson the assurance of our deepest sympathy in her affliction.”

VAN DOREN, ISAAC—The son of Abram and Ann Van Doren, was born at Griggstown, N. J., in 1772. He was educated in the college of New Jersey, and studied Theology with Rev. Dr. Romaine, of Schenectady, finishing with Rev. Dr. Livingston, both eminent in the Reformed Dutch Church. He was licensed by the classis of New York,

* A Memoir of Rev. JOSEPH A. PATTERSON will be published in *The Presbyterian Historical Almanac* for 1866.

and ordained about the year 1798. In 1800 he settled in Hopewell, Orange County, N. Y., where during his pastorate of twenty-three years he was blessed with eminent success. At one time one hundred and fifty were added to the church. He removed to Newark, N. J., and for four years was Principal of the Academy. He then, with his eldest son, established the Collegiate Institute on Brooklyn Heights. From there he removed to Lexington, Ky. After spending several years as a teacher in the West, and while so engaged he had some fifteen hundred under his tuition, he was eminently blessed with special blessings upon his pupils; on one occasion thirty were added to the church of the late Dr. Carroll of the First Presbyterian and the Episcopal Church of which the present Bishop McIlvaine was pastor.

He was author of a Tract, entitled, "A Summary of Christian Duty," compiled from the Douay Bible.

His latter years were passed happily and usefully residing with his children. He was eminently social, given to hospitality, the gifted counselor of young clergymen, and all who sought his advice. He died of paralysis, August 12, 1864, at Perth Amboy, N. J. He married, in the year 1800, Miss Abbey Halsey, daughter of Col. Luther Halsey, of Schenectady, N. Y., and sister to Rev. Drs. Luther, Abram and Job F. Halsey. His widow, with nine children, survive him, and it is mentioned as a noticeable fact that at his death he left fifty-two living descendants. One who knew him well adds, "That he was not brilliant, but remarkable for sound common sense, of a cheerful disposition unspotted integrity, and unostentatious piety."

WEST, D.D., NATHANIEL—Was born in Ulster, Ireland, in 1794, and entered the ministry in the Independent Connection, in Hull, England, in 1821. He came to the United States in 1834, and preached his first sermon to the Eleventh (now West Arch Street) Presbyterian Church, Philadelphia. It so happened, in the orderings of Providence, that his last sermon on earth was preached (only ten days before his death) to the same people whose pulpit he was kindly supplying in the absence of their pastor. He labored successively at Meadville, Monroe, North East, Pittsburg, McKeesport, Belmont, and Hestonville, (United,) besides being engaged in various benevolent agencies. He published the Analysis of the Holy Bible, besides quite a number of smaller works. At the time of his death he was the oldest member of the Central Presbytery of Philadelphia, and senior Chaplain in the Satterlee United States Military Hospital, West Philadelphia.

The following is an extract from the Minute adopted by Philadelphia Central Presbytery:—"Dr. West was a man of marked peculiarities, and abundant labors. His frame was large and robust, his health vigorous, and his spirits exuberant; of great energy of character and memory unusually retentive; of varied observation and extensive reading, his ministrations were characterized by quaintness, clearness, and strength.

"This Presbytery make record of his decease from among them with humble recognition of the sovereignty of that God who appoints to his servants their gifts, their time and place of service, and the time and circumstances when their earthly labors shall cease. They receive it as a renewed admonition to be diligent in their labors for Christ, since 'the night cometh in which no man can work.' They extend to the family of Dr. West their deep sympathy in the affliction which in the providence of God has befallen them."

A STATISTICAL VIEW

OF THREE BRANCHES OF THE PRESBYTERIAN CHURCH.

THE following Table is made up from the returns made by the General Assemblies meeting in 1864. The first column is The United Presbyterian Church in North America; the second is The Presbyterian Church in the United States of America, (N. S.); the third is The Presbyterian Church in the United States of America, (O. S.) These returns are made up from the Presbyterian Reports to the Assembly and published in the Minutes.

| GENERAL SUMMARY. | United Presby'n Church. | Presby'n Church, (N. S.) | Presby'n Church (O. S.) |
|---|-------------------------------|--------------------------------|-------------------------------|
| Synods..... | 7 | 22 | 35 |
| Presbyteries..... | 46 | 105 | 171 |
| Ministers who are Pastors..... | 371 | 458 | 1,012 |
| " Stated Supplies, Teachers, Editors, Agents, Without Charge, &c..... | 142 | 1,186 | 1,253 |
| Ministers, Total..... | 513 | 1,644 | 2,265 |
| Licentiates..... | 47 | 135 | 292 |
| Candidates..... | 54 | 175 | 366 |
| Churches—Pastors..... | 491 | 468 | 1,173 |
| Churches, Stated Supplies, Without Charge, &c..... | 207 | 974 | 1,453 |
| Churches—Total..... | 698 | 1,442 | 2,626 |
| Elders..... | ..... | ..... | ..... |
| Deacons..... | ..... | ..... | ..... |
| Mansees..... | ..... | ..... | ..... |
| Licensures during the year..... | ..... | ..... | 91 |
| Ordinations during the year..... | ..... | ..... | 95 |
| Members added on Examination..... | 2,610 | 5,980 | 9,250 |
| Total number of Communicants..... | 57,795 | 138,074 | 231,960 |
| Adults Baptized..... | 267 | 2,093 | 2,380 |
| Infants Baptized..... | 3,698 | 3,692 | 9,801 |
| Number of Churches giving to Domestic or Home Missions..... | 469 | 807 | 1,400 |
| Amount given..... | \$15,495 | \$174,178 | \$6,414 |
| Number of Churches giving to Foreign Missions..... | 483 | 677 | 1,346 |
| Amount given..... | \$28,611 | \$98,529 | \$126,615 |
| Number of Churches giving to Education..... | 234 | 627 | 1,035 |
| Amount given..... | \$1,538 | \$88,353 | \$125,344 |
| Number of Churches giving to Church Extension..... | 230 | ..... | 1,985 |
| Amount given..... | 4,887 | ..... | \$46,300 |
| Number of Churches giving for Publication..... | 245 | 663 | 802 |
| Amount given..... | \$1,564 | \$76,444 | \$28,184 |
| Number of Churches giving for Disabled Ministers' Fund..... | ..... | ..... | 692 |
| Amount given..... | ..... | ..... | \$15,666 |
| Amount given for Miscellaneous Purposes..... | \$38,121 | \$6,615 | \$220,102 |
| Amount given for Congregational Purposes, &c..... | \$207,859 | ..... | 1,677,106 |
| Total amount given for all Causes..... | \$398,075 | \$445,110 | 2,345,871 |

THE PRESBYTERIAN CHURCH, (N. S.)

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, met in the Third Presbyterian Church, Dayton, Ohio, on Thursday, May 19, 1864, and was opened with a sermon by the retiring Moderator, HENRY B. SMITH, D.D., from Ephesians iv. 13: "Till we all come in the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Permanent Clerk reported the following as members of the

Seventieth General Assembly of the Presbyterian Church.

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|-----------------------|----------------|-------------------|------------------------|---------------|-------------------|
| ADAMS, Eli P. | Scioto. | Joseph Riggs. | DAVIES, EVAN L. | Marshall. | ..... |
| Allen, D.D., D. H. | Cincinnati. | E. D. Mansfield. | Dillingham, J. H. | Bloomington. | Bernard Fowler |
| Allen, John B. | Clev. & Port. | ..... | Dimnick, Fran. M. | Des Moines. | ..... |
| Atterbury, W. W. | Madison. | ..... | Duffield, Jr., Geo. | Monroe. | Charles Noble. |
| Atwood, William | Geneva. | T. Van Auken. | Dunning, Chas. S. | Montrose. | Jas. Leighton. |
| Avery, Eugene H. | Gal. & Bely. | Chas. Williams. | Dunning, Halsey | Dis. of Colm. | David Bassett. |
| BAIB, CLEMENT E. | Hamilton. | Robert Erwin. | EMENS, PETER W. | Oswego. | J. G. Benedict. |
| Ballantine, Elisha | Salem. | ..... | FAY, NATHANIEL T. | Maunice. | ..... |
| Barbour, Philander | Albany. | F. H. Hastings. | Fisher, John | Chariton. | C. H. Howell. |
| Bartle, William T. | Kalamazoo. | Wm. C. Hayne. | Fitch, Chester | Utica. | ..... |
| Bassett, James | Fox River. | John L. Miller. | Folts, Benjamin | Galena & Bel. | G. E. Collins. |
| Beaman, Gam'l. C. | Keokuk. | ..... | Foot, Charles H. | Alton. | F. A. Sabin, M.D. |
| Betts, Xenophon | Trumbull. | Peter Allen, M.D. | Foster, Thomas | Detroit. | J. S. Farrand. |
| Boardman, Geo. W. | Tioga. | ..... | Foster, Gustav. L. | Coldwater. | John Chandler. |
| Boardman, S. W. | Cayuga. | I. Parsons, M.D. | Franklin, Benj. | Washtenaw. | P. C. Vreeland |
| Bosworth, Byron | Rochester. | David Dickey. | GLASS, JOHN | Cedar Valley. | ..... |
| Brainerd, D.D., T. | Philadela. 4th | J. B. Stevenson. | HAMNER, J. G. | Wilmington. | Edw. T. Taylor. |
| Buell, Allen J. | Delaware. | O. S. Penfield. | Hastings, Thos. S. | New York 4th | Herman Griffin. |
| Burgess, Chalton | Buffalo. | H. Stillman. | Hatfield, D.D., E. F. | New York 3d. | Charles Merrill. |
| Butler, J. Glent h. | Philadela 3d. | G. W. Simons. | Higgins, Coryd, D. | Ithaca. | D. C. Hazen. |
| CANFIELD, D.D., S. B. | Onondaga. | Jas. M. Monroe. | Hitchcock, D.D., H. L. | Clev. & Port. | I. L. Hommedieu |
| Carnahan, Jas. A. | Logansport. | Sam'l Favorite. | Hodgman, T. M. | Genesee. | And. Thomson. |
| Chapman, Abner D. | Iowa City. | James G. Irwin. | Holt, Edmund D. | Winona. | ..... |
| Cheadle Henry C. | Athens. | ..... | Howell, Jesse L. | Minnesota. | Wm. S. Potts. |
| Clark, Asahel | Montrose. | Wm. Wright. | Hubbard, Wm. G. | Nassau. | Wm. H. Frost. |
| Clarke, D.D., Ter. S. | Cayuga. | Jas. Henderson. | JACK, ANDREW D. | Fort Wayne. | John N. Gossitt. |
| Conrad, Jacob E. | Dakota. | ..... | Jervis, Timothy B. | Utica. | ..... |
| Craighead, Jas. G. | New York 3d. | H. A. Nelson. | Johnson, John M. | Rockaway. | ..... |
| Craighead, Richard | Meadville. | Jos. Dickson. | KELLOGG, H. M. | Columbus. | J. B. Dwinell. |
| Crawford, Levi P. | Ottawa. | Joseph Baker. | Kingsbury, D.D., A. | Pataskala. | Chas. Wallace. |
| Crosby, D.D., How'd | New York 4th | T. D. Lander. | LILLY, ARAUNAH H. | Lyons. | Bailey D. Foster. |
| Curtis, D.D., Geo. C. | Chemung. | S. Benjamin. | Lyman, Hunting'n | Cortland. | Cyrus Coy. |

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|----------------------|----------------|-------------------|---------------------|--------------------|------------------|
| Lyman, Osiran A. | Cincinnati. | ..... | Rosseter, Henry A. | Green Castle. | ..... |
| MARSH, AUGUSTUS | Grand Riv. V. | J. D. Bennett. | Rutherford, Robt. | Wabash. | ..... |
| Marsh, Edwards | Knox. | Wm. A. Wood. | SAYRE, WILLIAM N. | North River. | Isaac Smith. |
| Marsh, Spencer | Brooklyn. | Wm. Churchill. | Smith, d.b., H. B. | New York 4th | Marcus C. Riggs |
| Martin, Almon G. | St. Joseph. | ..... | Smith, d.b., J. Few | Newark. | H. J. Pointier. |
| Millar, Andw. M. | Champlain. | H. D. Savage. | Smith, Samuel D. | Huron. | Elijah Bemis. |
| Moore, Alex. D. | Harrisburg. | John A. Weir. | Smith, T. Ralston | New York 3d. | C. A. Davison. |
| Moore, William E. | Philadela. 3d. | S.W. Entler, M.D. | Smith, William C. | Saginaw. | Jas. Seymour. |
| Morgan, Timothy | Lexington. | ..... | Sparks, Samuel M. | Pittsburg. | ..... |
| McCullough, S. J. | Wellsboro'. | ..... | Spees, d.b., S. G. | Dayton. | Peter Odlin. |
| NEWTON, OREN II. | Franklin. | Seth W. Case. | Starr, Jr., Fred'k | Geneva. | Wm. Herries. |
| Newbury, Samuel | Dubuque. | B. K. Bronson. | THOMSON, SAM'L S. | Crawfordsv'e. | Isaac M. Coen. |
| OLMSTED, EDW. B. | Alton. | D. E. Beatty. | Tinker, Joseph E. | Clev. & Port. | ..... |
| Osborn, Henry | Hudson. | Wm. Redfield. | WALDO, EDMUND F. | Milwaukee. | ..... |
| PAGE, JOSEPH II. | Ontario. | ..... | Waldo, Martin | Genesee Val. | Kendall Wilder. |
| Patterson, d.b., R.W | Chicago. | Eben. Jenkins. | Whitaker, Ephr | Long Island. | Joseph Wells. |
| Peloubet, Alex. O. | Catskill. | ..... | Whittemore, I. T. | Schuyler. | ..... |
| Phelps, James H. | Rochester. | H. N. Bushnell. | Whitney, John | Columbia. | Leroy L. Brown. |
| Poor, d.b., Dan'l W. | Newark. | Wm. S. Morris. | Wilbur, Francis A. | Elyria. | Isaac L. Fisher. |
| Priest, J. Addison | Otsego. | Elias Child. | Wilson, James J. | N. Missouri. | ..... |
| RANKIN, ARTHUR T. | Indianapolis. | Jacob C. Adams. | Wood, Enos | Watertown. | Solon Massey. |
| Rankin, John | Ripley. | Jas. Snedaker. | Wood, Morgan L. | Illinois. | Rich. E. Wilder. |
| Rawson, Sam'l A. | Steuben. | ..... | Wood, Samuel M. | Troy. | ..... |
| Read, d.d., Jas. F. | Erie. | R. L. Perkins. | Woods, James V.A. | Kansas. | Wm. S. Hibbard |
| Richards, Elias J. | Philadela. 4th | S. H. Perkins. | Wright, Edmund | St. Louis. | Edwin Barnard. |
| Riggs, Herman C. | St. Lawrence. | ..... | Wright, d.d., E. S. | Buffalo. | Abijah F. Taylor |
| Robinson, Sam'l N. | Chenango. | ..... | MINISTERS, 117. | RULING ELDERS, 86. | TOTAL, 203. |

DELEGATES FROM CORRESPONDING BODIES.

- EDWARD P. HUMPHREY, D.D., from *The General Assembly which met in Peoria in 1863.*
 THOMAS E. VERMILYE, D.D., from *The General Synod of the Reformed Protestant Dutch Church.*
 SAMUEL SPRECHER, D.D., from *General Synod of the Evangelical Lutheran Church.*
 Rev. DAVID WINTERS, from *General Synod of the German Reformed Church.*
 Rev. ALFRED STEVENS, from *General Convention of Vermont.*

THOMAS BRAINERD, D.D., of Philadelphia Fourth Presbytery, was elected Moderator. Rev. GEORGE DUFFIELD, Jr., of Monroe Presbytery, and Rev. CHARLES S. DUNNING, of Montrose Presbytery, were chosen Temporary Clerks; Henry Darling, D.D., the Permanent Clerk, having sent word that he would not be present, Rev. T. RALSTON SMITH, of New York Third Presbytery, was appointed clerk, *pro tempore*.

Bills and Overtures.

HENRY L. HITCHCOCK, D.D., Chairman, reported as follows:—

OVERTURE, No. I.—From The Presbyterian Historical Society, asking this Assembly to adopt such action as may aid the Society in its present efforts to secure funds for the erection of a fire-proof building for the preservation of its valuable collections and for an endowment, the interest of which shall be applied to the general purposes of the Library. It was

Resolved. That the Assembly regards with favor the objects of The Presbyterian Historical Society, and also its present efforts to secure funds for the erection of a suitable fire-proof building for the safe preservation of its valuable collections and for an endowment, and commend the Society to the confidence and favor of our people.

No. II.—Asking what order should be taken in regard to Presbyteries which do not adopt the Assembly's plan for the payment of the expenses of their Commissioners. The Committee recommended, and it was adopted, That the Assembly earnestly reiterate the sentiments and recommendation of the last General Assembly, (*Minutes*, pp. 329, 330,) and urge them especially upon the attention and fraternal feelings of the older and larger Presbyteries. The strong should help the weak, otherwise the new and distant Presbyteries must be imperfectly and irregularly represented, and thus their connection with the Church becomes loose, nominal, and uncertain, instead of being that vital, mutually helpful, and permanent relation which it ought to be.

This principle of mutual help is carried much further in the Free Church of Scotland, where all the money contributed to the support of the ministry is thrown into a common fund, and thence disbursed to the different pastors. Thus they who gather much have nothing over, and they who gather little have no lack.

No. III.—From Michigan Synod, on Sabbath-schools. It was, on motion, referred to a Special Committee, having under consideration a report from the preceding Assembly on the same subject.

The following is their report, which, on motion, was adopted:—

The Committee to whom were intrusted the Special Report of the Committee of the last Assembly on Sunday-schools, and the memorial of the Synod of Michigan on the same subject, respectfully report:

That they have carefully considered the papers committed, and are of the opinion that the subject therein presented, and the suggestions made thereon, call for the earliest deliberation and mature action of this Assembly. The labors of individuals and churches on behalf of Sunday-schools, in the provisions admirably devised for their accommodation, in the literature or music provided for their use, in the development of talents and influences especially adapted to interest and operate on the minds there gathered, and in concerts of prayer, have conspired to lift the Institution into a position of prominence and power never before occupied, and promising yet greater growth and larger good. This fact seems to require that a more distinct recognition of the Sunday-school agency be made in our Assembly reports, and that its relation to the Church and its authorities be more clearly defined. While experience has demonstrated the vast capacities for good that lie in the Sunday-school, and which ought to be more fully unfolded, it has in various ways, also, admonished us of evils which ought to be guarded against and avoided. The danger is, that the Sunday-school may become detached from its proper connection with the Church and its authorities, and assume an independence which must prove, in the end, injurious both to itself and the Church.

This severance has, we learn, actually taken place in some instances, and the proper shepherd of the flock can appear before the lambs only by the sufferance of the superintendent; and so the young, cut off from their appointed spiritual guardians, are exposed to influences which cannot be brought under proper supervision and control. We would recommend, therefore, that the Assembly adopt and act upon the resolutions presented in the papers that we have in charge, thereby bringing this important institution within their constant purview, and doing what they can to develop and impress its great importance upon the hearts of the Church.

Resolved 1. That it belongs emphatically to the Pastor and Elders of each congregation to direct and supervise the whole work of the spiritual training of the young, and that it is an important part of the functions of their office, both to encourage parents to fidelity in bringing up their children in

the nurture and admonition of the Lord, and, also, to secure the co-operation of all the competent members of the Church, in the religious education of all the children and youth to whom they can gain access.

2. That great attention ought to be paid to the work of inculcating lessons from the sacred Scriptures, and of fixing in the memory the Catechisms of our Church, both as to its doctrine and polity; and still further of combining all the schools of a congregation in united worship as far as possible, and especially of leading them to Jesus in the exercise of a living faith and continued reliance on the Holy Spirit.

3. That to the above end, we would further recommend to the Pastors that they adapt, wherever practicable, the second discourse of every Sabbath, particularly to the young of their flock; thus affording to this, the most susceptible and hopeful portion of their fields, at least one-half of their time and labor, and giving their children distinctly to feel that they have a place, no less in the sanctuary than in the Sunday-school, both for worship and instruction.

4. That Church Sessions be required to furnish, in their statistical reports, a full account of the number of Sunday-school scholars and teachers in their respective congregations, to be embodied in the Assembly's Minutes.

5. That a Permanent Committee of the Assembly be appointed, whose duty it shall be to take charge of this great interest, and to report whatever may quicken and stimulate the Church, in its duty of training the young according to the word of God.

6. That this General Assembly earnestly recommend to the Pastors of the churches within its bounds to present before their congregations, in one or more discourses, the relation of baptized children to the Church, and the reciprocal duties between parents and children, growing out of this relation, as defined in the word of God, and declared in the doctrines of our Church.

7. That it is exceedingly desirable that the entire congregation, old and young, be permanently connected with the Sunday-school, either as scholars or teachers.

The following resolution was referred to the Permanent Committee on Sunday-schools:—

Resolved, That a Committee of three ministers and two elders be appointed to prepare a circular, embodying the resolutions passed on the subject of Sunday-schools, and urging upon pastors and sessions, as the judgment of this Assembly, the importance of assuming the spiritual care and oversight of the schools connected with the churches under their care, to send a copy of this circular to every pastor, and to report to the next General Assembly such action on this subject as they may deem expedient.

Resolved, That the Chairman of the Committee on Leave of Absence be instructed to report to their respective Presbyteries the delinquencies of such Commissioners to this body as have absented, or as may absent themselves, without leave, from a full half day's session of this Assembly.

No. IV.—From Otsego Presbytery on the same subject. It was *Resolved* to refer it to the Committee on Statistics.

No. V.—From Chicago Presbytery on a Periodical. It was *Resolved*, That no further action be taken, inasmuch as the subject is before the Assembly by report from a Committee of last Assembly.

No. VI.—It was *Resolved*, That this Assembly highly appreciates the faithful and self-denying labors of its ministers and those of other Christian denominations in our National Army; that it has confidence in the value of the regimental chaplaincy, and in the motives and fidelity of the

great majority of Chaplains; and the Assembly earnestly exhorts all in its churches to give these brethren in the field a place in their sympathies and prayers.

No. VII.—It was *Resolved*, That the noble devotion, labors, and sacrifices of our patriot soldiers and sailors call for our deepest gratitude and lasting remembrance, and that we regard it as the high privilege, no less than the imperative duty, of the church of God to minister in every possible way to their necessities, both temporal and spiritual.

Resolved, That the Assembly have regarded with deep interest the labors of the United States Christian Commission among the army and navy; that we believe it is an agency well designed to meet the necessities of the work, and that we most cordially commend it to the Christian sympathy and liberality of the churches here represented.

No. VIII.—It was *Resolved*, That the Permanent Committee on Foreign Missions be authorized to take measures to become incorporated, so as to receive and hold property in trust for the General Assembly, to be expended in Foreign Missions.

No. IX.—It was *Resolved*, 1. That it affords us great pleasure to renew our expression of confidence in the American Bible Society, as one of the great instrumentalities of God, by the dissemination of his Word, for the preservation of the civil and religious liberties of our land, and the moral and spiritual elevation of the whole family of man.

2. That we offer devout thanksgiving to Almighty God for the prosperity of the Society during the past year, enabling it to a large extent to meet the wants of the Army and Navy in supplying our noble men with the Word of Life, which has been to them an unfailling source of instruction and comfort amid the trials, sacrifices, and sufferings to which they have been exposed.

3. That in view of the increasing demand for the Holy Scriptures in the Foreign Field and the Home Work, we will encourage our people to increased liberal support of the Bible Cause; and while we welcome the accredited agents to our pulpits, we will cordially co-operate with them in every proper measure to advance the interests of this great and benevolent work.

No. X.—That the General Assembly's Permanent Committee on Publication, as speedily as possible, procure stereotype plates of the Confession of Faith and Shorter Catechism, to correspond with the largest and smallest sizes of our Church Psalmist, and that every Psalmist hereafter bound and sent forth by the Committee have at the end of the same a copy of each of these indispensable Presbyterian documents.

It was *Resolved* to refer this Overture to the Publication Committee with discretionary power.

No. XI.—Has a Session or Church constitutional power in examining a candidate for membership to require abstinence from any error, practice, or custom which the members adjudge to be sinful and decidedly injurious to personal piety and to the interests of the Church of Christ? And if they have this power, then is it expedient to admit persons to membership who practice and defend promiscuous dancing and card-playing, and the use, manufacture, and sale of intoxicating drinks as a beverage?

It was *Resolved*, That it is the province of the Session to judge of the qualification of candidates for membership in the Church. For their guidance in the matters noticed in the Overture, reference is made to past acts of the Assembly, found in Digest, chap. vii., on Moral Questions, sections 3-5.

No. XII.—That the Permanent Committee on Home Missions be requested and authorized to act as a Special Committee of the General Assembly, to receive and examine all applications that may be made to them by those desiring appointments as chaplains, either in the army or navy, and, if satisfied with the qualifications of said applicants, furnish them with a recommendation to that effect.

It was *Resolved* to postpone indefinitely the Overture.

No. XIII.—WHEREAS, the Providence of God has recently given special encouragement to Christian labor for the propagation of a pure Gospel in various parts of the world that have long been under the influence of Romish superstition, especially in South America and Italy; it was

Resolved, That this Assembly recognizes the AMERICAN AND FOREIGN CHRISTIAN UNION as invested with a peculiarly high and solemn responsibility, as pledged to a most honorable work, and as worthy of the confidence, affection, and liberal support of all our Churches.

No. XIV.—It was *Resolved*, That a committee of five be appointed to report to the next General Assembly, on the Relations of the Church to the WEEKLY RELIGIOUS PRESS—its interest in, and its duty in regard to, the Family Religious Newspaper.

Adopted; and D. Howe Allen, D.D., Rev. Clement E. Babb, Henry M. Field, D.D., Rev. John W. Mears, and Mr. Edward D. Mansfield were appointed the Committee.

No. XV.—A memorial from the Session of the *First Presbyterian Church of Detroit* in reference to fields opening for MISSIONARY EFFORT, especially in the West, South, and Southwest, and among the freedmen. As the main topics had been before the Assembly in other forms, no action was recommended beyond the adoption of the following resolution. It was

Resolved, That George Duffield, D.D., be requested to prepare and furnish to the Publication Committee, for the use of our Churches, a tract setting forth the demands for Home Missionary labors which have been imposed upon the Church by the recent developments of God's Providence in our nation. Adopted.

Polity of the Church.

HENRY B. SMITH, D.D., Chairman, reported as follows:—

PAPER, No. 1.—The Committee on the Polity of the Church, to whom was referred the Overture of St. Lawrence Presbytery, upon the Reunion of the two General Assemblies of the Presbyterian Church in the United States of America, propose the following declaration:

1. That this Assembly cordially welcome all signs of increased love and union among those who hold to the fundamental facts and doctrines of the Gospel; and bears its solemn testimony, with self-humiliation, against whatever fosters alienation and genders strife among the disciples of our Lord.

2. That the tendencies of modern society, the condition of Protestant Christianity, the increase of fidelity, the progress of Romanism, and the present and prospective state of our own country, afford powerful arguments against further subdivisions, and in favor of that union and unity of the Church into which it is to grow, and which is to be its consummation; and that we record, with unfeigned gratitude, our profound conviction that the spirit of disunion and of sectarianism is waning, and that the

spirit of brotherly kindness and mutual confidence is largely on the increase.

3. That in an especial manner are those Churches bound to foster this spirit, who adopt the same standards of faith and order, and whose divisions are local, personal, and incidental, and for whose reunion there is only needed a wise deference to each other's rights and a higher measure of Christian charity. Adopting the same formulas of faith and form of government, all that is needed is to receive them in the same spirit.

4. That as the churches represented by this Assembly did not inaugurate separation, so, too, they hold to no principles and views, and would impose no terms, inconsistent with a full and cordial reunion, whenever and wherever the will of the great Head of the Church, as indicated by divine providence, may open the way for us all to meet together again, on the same basis on which of old our fathers stood: and that we should rejoice in such reunion, as a pledge of the future prosperity, and an augury of the accelerated growth of the kingdom of Christ through the length and breadth of our land; and that it is our united and fervent prayer to our common Master, that he would so remove all hindrances as to make a plain path for our feet, where we may walk together, being of one heart and mind, in the ways of the Lord.

5. That, while we do not deem it expedient now to appoint such a Committee as that asked for in the memorial of the Presbytery of St. Lawrence, yet, that this expression of our principles and convictions, with our heartfelt Christian salutations, be transmitted to the General Assembly of the Presbyterian Church now in session at Newark, New Jersey.

No. II.—From New York Fourth Presbytery inquiring what shall be done, in making up the annual statistical reports, with those members whose place of residence is not known to the Session. It was

Resolved, That according to repeated declarations of previous Assemblies, (see pp. 41-3 of the Digest,) such names cannot be stricken from the roll. Each Session, in making up its own report, is at liberty to state the number of such members. And that the question of providing an additional column for such cases in the statistical returns be referred to the Special Committee of this Assembly, which now has the subject of these tables in its charge.

No. III.—The Commissioners from the Presbytery of Wilmington have been instructed to ask information of the Assembly on the following points:

1. Who are voters in an election for trustees of a church?
2. Who have power to call a meeting for the election of trustees of a church?
3. Who have power to close and hold possession of a church—the trustees or the session?
 1. That the questions asked are wholly legal questions, to be determined by the local laws, relating to church property, in the State where the church lies.
 2. That, in the absence of any statutory law relating to the mode in which trustees shall proceed, the by-laws of the corporation shall govern the mode of proceeding.
 3. That, in the absence of any specific rules of proceedings, the general principle of law, that the trust shall be executed for the sole use of those for whom it is held, shall govern the case.

No. IV.—An application from Cincinnati Presbytery that Presbyteries may be authorized to receive for a time under their care churches in the slave-holding States, where we have no Presbyteries formed. It was

Resolved, That as a similar case was submitted by the same Presbytery,

in 1859, (see Minutes, pp. 16, 17, 18, and Digest, p. 131,) no further action is required.

No. V.—A minister who has laid aside the active duties of the profession, and engaged in a secular calling, though he occasionally preaches and administers the ordinances, and attends meetings of Presbytery, wishes to be informed whether it is compatible with the discipline of our Church, for him to accept the office of Ruling Elder in the church where he resides. It was

Resolved, That the question must, according to our Constitution, be answered in the negative. (See Form of Government, chap. xiii., sect. 2.)

No. VI.—An application from the Synods of Genesee and Geneva, to change the boundaries of these Synods, by sanctioning the transfer of the Church of Hornellsville from the Presbytery of Steuben to the Presbytery of Genesee Valley. The action, on the part of the church, of the Presbyteries, and of the Synods, appears to be unanimous, and to be based on sufficient reasons. It was

Resolved, That this application be granted.

Judicial Cases.

D. HOWE ALLEN, D.D., Chairman, reported as follows:—

JUDICIAL CASE, NO. I.—A memorial from Onondaga Synod, in relation to the action of the last General Assembly in the case of the complaint of Mr. S. Edwards Todd against certain decisions of that Synod.

In examining this case the Committee find, first, that the history of the case is briefly this: Mr. S. E. Todd was tried by the Congregational Church of Genoa on certain charges, and suspended from the privileges of the church. Mr. Todd entered a complaint against this action before Cayuga Presbytery to the effect that it was grossly irregular, unjust, and unconstitutional. The Presbytery sustained the complaint, but adopted no minute as to the effect of their action in regard to the proceedings complained of. Messrs. William Robinson and Esbon Lyon then carried the case to the Synod, by complaint against the action of the Presbytery, as being unconstitutional; especially in that it was secured by the vote of the Moderator, when he had no right to vote, and for other reasons which it is not necessary here to repeat.

The Synod, by nearly a unanimous vote, sustained the complaint and censured the Presbytery; and then, as they should have done, put upon their records a minute as to the effect of this action upon the proceedings below, namely, that it necessarily annulled the action of the Presbytery, and left that of the church untouched; or, in the language of the Book adopted by the Synod, *reversed* that of the Presbytery and *affirmed* that of the church.

The case came before the Assembly of 1863 by complaint of Mr. S. E. Todd against the action of the Synod. We have not this complaint before us; but infer, from the documents that we have, that the complaint was, that the Synod ought to have remanded the case to the Presbytery; but that instead of doing so, they reviewed and decided the whole case. The action of the last Assembly is found on pages 277-280 of their Minutes. The Judicial Committee found that the forms required by our Book in cases of complaint had not been observed; and yet, deeming that, according to

the spirit of the Book, the complaint was properly before the Assembly, proceeded to present their findings in the case, and to recommend that it be remanded to the Synod, with instructions to remand it to the Presbytery. Their report was adopted.

Upon the recommendation of the Committee it was

Resolved, That the requisition of the last Assembly upon Onondaga Synod be rescinded, and that the case be dismissed; but while the Committee come to this conclusion, they feel constrained also to express decidedly their disapproval of the language of the Synod, pronouncing the action of the Assembly "unjust and unconstitutional."

No. II.—The appeal of Mrs. Maria Hill from the action of Albany Synod, the Committee reported: That after examining the documents presented, and hearing the statements of the parties by themselves or counsel, your Committee are satisfied that substantial justice has been done in their case. The alleged irregularities in the lower judicatories which are complained of, are of a technical character or caused by the course pursued by the appellant or her agents. She could at any time have arrested the proceedings and prevented a conviction of contumacy, by submitting to the authority of her Session and answering their citations, and can now at any moment reverse the sentence and be restored in the manner provided by the tenth article of the fourth chapter of our Book of Discipline.

It was *Resolved*, upon the recommendation of the Committee, that the appeal of Mrs. Maria Hill be not sustained.

The Church Erection Fund.

THE *Tenth* Annual Report is as follows:—

The whole number of grants made during the year is eleven, of which five have been loans and six donations. The amount of loans appropriated for these churches is \$2,266 00; the amount of donations is \$1,125 00; total, \$3,391 00. The present condition, (May 1, 1864,) of the Funds is as follows:—Amount of Loans to Churches secured by Bonds and Mortgages, \$44,687 56; amount of Donations to Churches secured by Bonds and Mortgages, \$11,461 21; amount of Loans and Temporary Investments, \$42,249 84; interest earned thereon to date, \$621 00; cash in Bank, \$19,997 51; total, \$119,017 13.

Upon a review of the general history of this Fund, as it has passed under the observation of those to whom its administration has been specially intrusted, the Board cannot withhold the expression of their gratification and thankfulness to Almighty God. They believe, that, with comparatively few exceptions, it has secured the general approval of the Church. The Fund has been preserved in its integrity, not a dollar having been lost by call-loans. It has aided in creating Church property to the amount of more than half a million of dollars. The period has been one most eventful in the history of this country, involving churches in serious embarrassments, and doubtless curtailing the progress of Church Erection; and yet this large result has been already gained by the co-operating use of this Fund. When the war that now rages so fearfully through the land shall have been concluded, the Board anticipate a very large increase in the applications that will be made to this Fund to aid "feeble congregations" in erecting houses of worship. To this increase the Board will be prepared most cheerfully to

respond. The Fund is already assigned by the General Assembly to the respective Synods; and that a larger amount of the Fund has not been used in the actual erection of church edifices, is due, as the Board believe, to no deficiency in the principles or details of the plan, but to special causes in the state of the country, temporary in their character, and for which no plan having the indispensable elements of stability and permanency could provide. The character of the Fund as a *loaning* fund, and also the class of churches which it was created to aid in the work of Church Erection, are questions which, as the Board suppose, were thoroughly settled at the time in which the Fund was established. So, also, the amount of specific loans and donations is, in the judgment of the Board, as nearly right as human wisdom is likely to make it. The Board are strongly impressed with the idea that this Fund has a great future work to perform in the Church, for which it ought to be carefully and faithfully preserved. On the whole, after bestowing thoughtful attention to the point, and hearing suggestions from various quarters of the Church, they see no sufficient reason for any alteration in the principles of the plan.

THE OFFICERS OF THE FUND ARE AS FOLLOWS :

SAMUEL T. SPEAR, D. D., Brooklyn, N. Y., *President*.

JESSE W. BENEDICT, Esq., *Secretary and Treasurer*, 128 Broadway, N. Y.

The Publication Committee.

THE *Twelfth* Annual Report is as follows:—

During the year *nine* Books, *seven* Tracts, *one* Catechism, *one* Soldier's Scrap-Book, *one* Discourse and *one* Almanac were published.

The Treasurer reported: Balance on hand, April 1, 1863, \$754 62; Donations for general purposes, \$4,794 42; Donations for special fund, \$14,911 38; Cash for sales, \$17,946 83; Total, \$38,407 25; Payments, \$33,281 11; Leaving a balance at end of fiscal year of \$5,126 14.

The cash received does not show the full amount of sales, as, in some cases, the balances only in favor of the Committee appear on the Treasurer's books.

The gross sales for the year amount to \$22,353 66, as compared with \$15,722 33 the preceding year, showing an increase of 40 per cent. in the business of the Committee. If to this we add \$1,660 23, the value of grants of books and tracts made during the year, it will give a total of \$24,013 89.

THE ENDOWMENT FUND.—After a full discussion in the last Assembly, it was unanimously *Resolved*, That the Permanent Committee are directed, if in their judgment it is expedient, to inaugurate and vigorously to prosecute an effort to raise a fund of \$50,000; \$40,000 of which shall be applied as their capital in trade, and \$10,000 toward the removal of the incumbrance on the Presbyterian House.

The Committee, immediately upon the adjournment of the Assembly, determined to enter upon this work. This intention was, however, suspended by the invasion of Pennsylvania by the Southern army, under Lee, and the complete absorption of the public mind in that momentous crisis of our national struggle. When, after the battle of Gettysburg, the de-

feated wave of rebellion had receded, and the equanimity of the community was restored, the summer *interregnum* of city life was upon us, and a movement of this nature could not successfully be inaugurated.

Early in the autumn, the services of the Rev. George A. Howard, pastor of the Presbyterian Church of Catskill, N. Y., were obtained for the difficult and delicate post of Special Agent for securing the fund. Mr. Howard entered upon the work, September 15th, 1863, and has prosecuted it with great earnestness, mainly in the city of New York and its vicinity.

He reports subscriptions thus far obtained amounting to \$11,545.

In addition to the labors of Mr. Howard, the Committee have secured subscriptions and donations in Philadelphia and vicinity; and in more distant churches have had the aid of pastors and elders, so as to be able to report \$29,000 as subscribed or paid, March 31, 1864.

The sum has since been increased, and the Committee do not doubt that, with the co-operation of the pastors of our churches upon which they may fairly count, *the full amount of \$50,000 can and will be secured* by the close of the present year.

INSTRUCTIONS OF THE LAST ASSEMBLY.—*The New York Depository*, which it is the wish of the Assembly should be kept well supplied, will, it is believed, be found properly provided. Mr. Randolph, with whom is the Committee's New York Agency, has removed his store to No. 770 Broadway, (at the corner of Ninth Street,) where he will be able to give more room to our stock.

CHURCH PSALMIST.—The action of the Assembly on the Church Psalmist was reported to the Presbyteries by the Stated Clerk. A number of churches, during the past year, have adopted our Book.

PRESBYTERIAL COMMITTEES.—The instruction of the Assembly, that "each Presbytery appoint a Minister or Elder to see to it that the Publication Cause is presented annually to the churches in its connection, to secure contributions to it, and that these Agents report their labors to the Secretary of the Permanent Committee as early as the 1st of April of each year," was acted upon, by the appointment of such Committees in several Presbyteries. In some cases the duties imposed have received an attention highly encouraging. When this system shall be carried out in every Presbytery, and for each of the benevolent schemes of the Assembly, our Agencies for the spread of the Gospel and the upbuilding of the Church will be furnished with all the means that they can fairly demand. After the blessing of God in spiritual gifts, our next great want is *system based on principle*.

CIRCULATION OF PUBLICATIONS.—The question, *by what method*, beyond the ordinary channels of trade, our books and tracts shall be distributed, now calls for practical consideration. In some Presbyteries it is under discussion. The Committee invite suggestions as to the most economical mode of securing the object proposed.

DONATIONS OF BOOKS AND TRACTS.—In addition to the circulation of its publications by sale, the Committee, during the past year, have made donations to the value of \$1,660 23. The Committee anticipate, with much satisfaction, the increase of this part of their work. During the past year their attention has been directed to securing the Endowment Fund as their most pressing duty. It is hoped that before the close of the present year this end will have been attained. The churches and the Committee will then be able to do more, the one party in making, the other in receiving annual collections, and the distribution of publications by donation be largely increased.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

Rev. JOHN W. DULLES, *Corresp. Secretary*, 1334 Chestnut Street, Phila.
WILLIAM L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut Street, Phila.

Foreign Missions Committee.

THE *Sixth* Annual Report is as follows:—

The whole number of Ministers belonging to our Church employed in the Foreign Missionary work, in connection with the American Board of Commissioners for Foreign Missions, is sixty, distributed as follows: In Western Africa, *three*; South Africa, *three*; European Turkey and Western Asia, *twenty-one*; Southern Asia, *eleven*; Eastern Asia, *six*; Pacific Islands, *six*; North American Indians, *five*. Seven of these brethren are now in the United States. Three have been withdrawn from the service during the year, viz.: Jacob Best, Henry H. Cobb, and Oliver Crane. One new missionary has entered the service during the year, viz.: Rev. George E. Post, M. D., Beirut, Syria.

Of 1,464 churches connected with the Assembly, 629 contributed to this cause, during the year ending in May, 1863, the sum of \$80,487 08; an increase, as compared with our last Report, of 34 in the number of contributing churches, and of about \$10,000 contributed. In eight Presbyteries there are no contributions reported.

The Committee cannot forbear calling attention to the fact, in this connection, that in 61 of our 106 Presbyteries, having an aggregate membership of 44,367, but \$15,860 77 are reported as contributed, during the year to send the Gospel to the heathen world; somewhat less than twenty-eight cents per annum to each member, or about a half of one cent per week; and that these Presbyteries are located in the most prosperous portions of the most highly favored country ever inhabited by Christian men.

The following resolution was unanimously adopted by the last General Assembly:—

Resolved, That each Presbytery connected with the Assembly be earnestly requested to arrange, at their next meeting, for the thorough and systematic presentation of the claims of the Cause of Foreign Missions to each of their churches, and as far as possible to every member thereof; and to appoint one of their ministers or elders as the Presbyterial Agent for Foreign Missions, whose duty it shall be to see that the Cause is presented to each church; to report at each meeting of the Presbytery; and also to report, annually, to the Permanent Committee of the Assembly, what each church has done for the Cause during the year; and that the Stated Clerk of each Presbytery be requested to furnish to the Permanent Committee the name of the minister or elder who shall be appointed the Presbyterial Agent for Foreign Missions.

The Committee rejoiced greatly in this action of the Assembly, believing that, if it was carried out by the Presbyteries, and efficient Presbyterial Agents appointed, the result would demonstrate the happy adaptation of our system, when properly applied, to develop the energies and resources of the Church, in every good cause; and that a greatly increased interest in the work of the world's conversion would be apparent, in the contributions of the churches and the consecration of men and women to the work.

We have been notified, by five of 106 Presbyteries, that they have appointed a Presbyterial Agent; and have received reports from two, Utica and Crawfordsville. The latter is reported, on the Minutes of the last Assembly, as having contributed during the year there reported \$32 65. The report just received from Rev. Samuel B. King, the Presbyterial Agent, states that the contributions this year amount to \$196 55. If a similar proportional increase could be realized in all the Presbyteries, there would be no lack of funds. The report of Rev. Joseph N. McGiffert, of the Pres-

lytery of Utica, while it does not show any increase of contributions during the past year, gives assurance, in its method and tone, that the Presbytery have selected the right man for their Agent, and that it will show in the future a brighter record than ever in its contributions to the Cause. Your Committee are fully convinced, that the most wise and efficient action which this General Assembly can take is to adopt measures to secure an earnest response by the Presbytery to the action of the last Assembly by the appointment in each of an Agent, who comprehends the vast importance of the work committed to him, and the new and blessed impulse to all the interests of the Church at home, which a high degree of success in this cause will give.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

R. R. BOOTH, D.D., *Chairman*, New York City.

WALTER S. GRIFFITH, Esq., *Treasurer*, 171 Broadway, New York City.

The Education Committee.

THE *Eighth* Annual Report is as follows:—

The Assembly's plan of education is giving increasing evidence of wise adaptation to accomplish the important object for which it was designed. All local educational organizations are now merged in it, and it is regarded with growing confidence and favor by the churches.

The work of the past year has been carried through without special paid agency; and the result proves that, with proper Presbyterian activity, the entire Educational work of the Church may be conducted on the principle of self-development.

Eighty-seven students properly recommended, have been aided in whole or in part, as follows:

In Auburn Theological Seminary, 20; in Lane, 12; in Union, 14.

In Colleges: Hamilton, 10; Union, 3; Yale, 1; Western Reserve, 4; Marietta, 5; Wabash, 5; Knox, 2; Michigan University, 3; Iowa University, 1; Ashmun Institute, Oxford, Pa., 1.

In Academies: Newark, N. J., 1; Olivet, Michigan, 1; Owego, N. Y., 1; Homer, N. Y., 1.

In preparatory studies: at Lane Seminary, 2.

Nearly twenty of these have completed their theological course, and have been licensed.

From the 10th of May, 1863, to the 1st of May, 1864, at which time the Treasurer's yearly accounts were closed, the sum received into the Treasury from 314 churches, in 84 Presbyteries, from 27 individuals, and from investments, was \$13,325 92, making, with a balance transferred from last year, a total of \$14,929 05. The total amount of expenditures for the year was \$11,608 19, leaving a balance of \$3,320 86. This is not at all inopportune, as but few contributions, in comparison with the whole number, are made during the summer months; and the difficulty is always greatest in raising the earlier appropriations of the year.

The Philadelphia Education Society received last year from churches, mostly in the Synod of Pennsylvania, \$2,530 17, and disbursed in aiding nine theological, eleven collegiate, three academic students, and in defraying its expenses, \$2,642 93. This Society has suspended active operations, relinquishing its field, and transferring its students to the Permanent Com-

mittee. The retirement of this Society will bring the Educational operations of the whole Church into a uniform system, and unite in one great whole the scattered efforts of each part.

The Committee have not sufficient data to be able to state, with any exactness, what has been done in behalf of Education throughout the Church beyond their own field of labor. Several of our Institutions have foundations, on which a number of students are placed; and several individuals have disbursed funds largely to aid young men in a private way; and something has been contributed to individual students in smaller amounts; but the aggregate of the sums thus expended, the Committee have no means of ascertaining. Of this they are certain, that, for many years, the Cause of Education has not stood so high in the estimation of the Church, as regards either its merits or the means by which it is carried forward.

The fact which causes the Committee the greatest concern just now, is the smallness of the number of candidates for the ministry, particularly in the earlier preparatory studies. We know that this has been caused by the strong appeal to the patriotism of our young men to enter the army, and the readiness with which that appeal has been conscientiously met. Many of them have thus been diverted from entering college, and many have left it for the camp after entering. Some will return to resume their studies improved by the discipline through which they have passed; others will come home with enfeebled constitutions, or worn out with hardships; and some have already been, and more will yet be, numbered with the unreturning brave. In the mean time, our Home and Foreign missionary fields expand before us; and the war itself creates a new and pressing demand for the dissemination of the knowledge and the fear of God in every part of the land, and opens the whole of it for the entrance of the Gospel. The providential call for a living, earnest, self-denying, self-sacrificing ministry was never so loud and pressing as it is to-day.

The Home Missious Committee.

THE *Third Annual Report* is as follows:—

Notwithstanding the continuance of the war and the commotions resulting from it, our Missionaries, with scarcely an exception, have been able to continue their labors in peace and quietness, and with encouragement and success. Many churches complain of losses from their numbers to sustain the war, and removals to the mining regions; but very few have asked for larger appropriations, while a considerable number have asked less and some have become self-sustaining.

During the year *five* missionaries have been sent to California, *three* to Nevada Territory. A Presbytery has been formed in Nevada, called Washoe Presbytery, consisting of *four* ministers and *five* churches.

A great field is opening at the South. *Three* of our ministers have gone to Missouri, *two* to Tennessee. The relations of our Committee with the American Home Missionary Society remain the same. They acknowledge the receipt of legacies from persons known to have belonged to our church to the amount of \$30,000, from which we believe no churches in our connection have received any aid whatever.

There have been employed during the whole or a part of the year, 297 missionaries. They have preached the gospel stately in 403 places. The aggregate of their labors is 238 years.

Statistical reports have been received from only 176 missionaries, or only about seven in twelve of the whole number. They report revivals of religion in considerable numbers; 615 converts; 739 have been added to the churches on profession of faith; 594 have been received by letter; 17 churches have been organized, and 37 church edifices have been built, repaired, enlarged, freed from debt, or are now in process of construction.

The number of missionaries have labored in the different States, as follows: In New York, 52; in New Jersey, 11; in Delaware, 1; in Ohio, 29; in Indiana, 15; in Wisconsin, 20; in Iowa, 32; in Kansas, 9; in California, 8; in Western Virginia, 1; in Pennsylvania, 29; in District of Columbia, 2; in Michigan, 32; in Illinois, 38; in Minnesota, 11; in Missouri, 5; in Nebraska, 1; in Nevada Territory, 3.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

HENRY KENDALL, D.D., *Corresp. Secretary*, 150 Nassau Street, New York.
 Rev. ROBERT ADAIR, *Associate Secretary*, 1334 Chestnut Street, Phila.
 EDWARD A. LAMBERT, Esq., *Treasurer*, 40 John Street, New York.

MISCELLANEOUS RESOLUTIONS.

ON THE STATE OF THE COUNTRY.—The Committee, HOWARD CROSBY, D.D., Chairman, submitted the following report, which was unanimously adopted, the Assembly rising in expression of their approbation:—

WHEREAS, The iniquitous rebellion, prompted by reckless ambition in the defence and furtherance of human slavery, continues to lift itself against the liberal and legitimate Government of the United States; and,

WHEREAS, Such rebellion not only violates the sacred principle of obedience to the authorities ordained of God, but also directly advocates the hindrance of the free progress of God's Holy Word, and thus, as Anti-Christ, opposes itself to the truth; and,

WHEREAS, Its aiders and abettors are responsible for the sea of blood that has been shed, through their resistance to the righteous efforts of the Government to save the life and integrity of the nation; and,

WHEREAS, It becomes the Church of Christ to utter no uncertain voice in regard to a grand public fact—so intimately and essentially associated with its interests; therefore,

Resolved, 1. That this General Assembly heartily reaffirms the principles, and renews the declarations, of previous General Assemblies, so far as applicable to the present aspect of public affairs.

Resolved, 2. That we recognize clearly the good hand of our God in all the victories of the national arms, whereby the limits of the rebellion have been contracted, and its vitality impaired; and we look humbly and confidently to the same Divine source for further success, until the cause of the nation shall be vindicated and peace established on the grave of treason.

Resolved, 3. That we also recognize the same good hand of our God in the disappointments and delays of the war, by which he has made more sure the complete destruction of the vile system of human bondage, and rendered less self-confident and more religious the heart of the nation.

Resolved, 4. That, in such recognition and hope, we do by no means lose

sight of our national and individual sins, which render us so utterly unworthy of the Divine favor, but confess them with penitent hearts, and trust to a covenant God in Christ Jesus, that this unworthiness will not hinder the might of God's grace in behalf of the cause of right and order.

Resolved, 5. That we exhort all our churches to renewed zeal and faithfulness in supplication to God for the deliverance of the land, and the prosperity of Christ's Kingdom, through the blessings of national peace and fraternity.

Resolved, 6. That we cordially uphold the Government with our sympathies and prayers in its energetic efforts for the suppression of this most causeless and cruel rebellion; and urge all Christians to refrain from weakening the authority of the Administration by ill-timed complaints and unnecessary criticisms, fully believing that, in such a crisis, all speech and action which tend to difference should be studiously avoided for the sake of the common weal.

Resolved, 7. That a copy of these Resolutions, duly authenticated, be transmitted to the President of the United States.

Thomas Brainerd, D.D., Howard Crosby, D.D., Robert W. Patterson, D.D., Edwin F. Hatfield, D.D., with Messrs. Samuel H. Perkins and Walter S. Griffith, were appointed a Committee to present this action of the Assembly to the President of the United States.

Resolved, That the pastors of the churches be requested to read the same to their congregations.

COMMUNICATION with the Assembly in session, at Newark, N. J. Telegram was received from that Assembly, asking this Assembly to unite with them in spending the afternoon of Wednesday next, (May 25,) in thanksgiving and prayer for our beloved country. The request was acceded to, and the Stated Clerk was directed to inform the Assembly at Newark, by telegraph, this body will unite with them on Wednesday next, at three o'clock, P. M.

A Letter was subsequently received from the Assembly at Newark, conveying more fully the information received by telegraph on the 21st instant. that, in view of the condition of our country, they had resolved to spend Wednesday afternoon of this week in thanksgiving to Almighty God for past mercies, and in prayer for his continued blessing upon our country; with a request that this Assembly would unite with them at the same time in the same object.

Thereupon it was resolved to comply with the request, and that the Stated Clerk be instructed to communicate this action to the Moderator of the General Assembly, at Newark, N. J., with an assurance of our hearty sympathy with them, in thus commending the case of our beloved country to the favorable regard of the God of our fathers, the Great Head of the Church—both theirs and ours.

PROVISION FOR DISABLED MINISTERS AND THE FAMILIES OF DECEASED MINISTERS.—The Committee to whom this subject was referred, J. GLENTWORTH BUTLER, D.D., Chairman, reported:—

That, in discharging the duty assigned them, they have given a careful examination to the whole subject, as one which deeply involves the honor and prosperity of the Presbyterian Church, and which, therefore, earnestly calls for immediate attention and effective regard.

From actual investigation it appears that every other branch of the Church of Christ, either in its organic capacity or through its subordinate ecclesiastical bodies, has adopted and carried into effect some measures for the relief of its disabled ministers and their families; while it must be ac-

knowledge that we have thus far failed to initiate any effort to make suitable provision in behalf of this suffering class.

The Committee, believing that its appointment indicates a disposition on the part of the Church to remove the reproach which has justly attached to its past inaction, beg leave to submit, *First*, and succinctly, certain considerations of Christian duty and Church policy, upon which is based the obligation of the Church to provide for her disabled servants; and *next*, more fully to state the several plans by which this duty has been proposed to be accomplished, with a commendation to immediate adoption by this General Assembly of that method which seems, in the judgment of your Committee, best adapted to accomplish the desired object.

After enumerating various plans which were deemed unacceptable the Committee go on in behalf of Annual Collections, as follows:—

Your Committee wish to be understood as strongly commending this plan, with the simple addition of a standing request for special contributions and legacies, in order to the gradual formation of a small fund to meet exigencies arising from general or local causes, connected with the financial condition of the country. They favor the immediate adoption, by the Assembly, of the plan as thus stated, and beg leave to present the following as the principal reasons to be assigned for its adoption:

The convincing consideration, in favor of the Plan of Annual Collections, is *its uniform success* where it has had a trial. The actual experience of other Churches conclusively indicates this plan to be the most practicable and efficient in its working, and in all its effects, both upon the ministry and Church, productive of the best, most useful ends. The Moravian Brethren, the Methodist, and Protestant Episcopal Churches, have all along adopted it, and report it as working well. The other branch of our own Church having, after ten years of discussion, decisively adopted it, (with the addition of the request for special donations and legacies,) report that the plan produces yearly an amount in excess of the demand. The Secretary in charge of this interest reports, to the Assembly now in session at Newark, N. J., the disbursement of about \$14,000. and a surplus of nearly \$10,000 in the treasury, as the history of the plan for the year just closed.

Sustained by these considerations and facts, your Committee confidently commend the adoption, by the Assembly, of *the Plan of Annual Collections in all its churches, together with a standing request for special contributions and legacies toward the creation of a small permanent Fund, the principal of which, as well as interest, may be drawn upon to meet unanticipated exigencies.*

If this Plan be adopted by the Assembly, as it is important that the churches have an intelligent apprehension of the amount requisite for its successful initiation, the Committee venture to name the sum of \$10,000 as that which this last but not least worthy claimant upon their benefaction should receive during the ensuing year.

As respects the agency and method by which the Fund so gathered shall be disbursed, the Committee recommend, in outline simply, that it be intrusted to the care and control of the Trustees of the Presbyterian House, to be by them disbursed, through a Secretary or Agent to be appointed for the purpose, upon the recommendation of the several Presbyteries within whose bounds its deserving claimants may reside; and that the principles and rules of distribution be left to the considerate judgment of the brethren composing the Board.

In conclusion, the Committee submit the following resolution for the adoption of this General Assembly:

Resolved. 1. That a Fund, to be called "The Ministerial Relief Fund," for the relief of disabled ministers of good and regular standing, in connection

with this body, and the families of ministers who have deceased while in our connection, be constituted, to be supplied by annual collections in all our churches, donations, and legacies.

Resolved, 2. That in order to constitute and maintain such Fund, it is hereby enjoined upon all our Presbyteries to take such action as shall secure from every church an annual contribution thereto.

Resolved, 3. That this Fund be intrusted to the Trustees of the Presbyterian House, to be by them disbursed upon the recommendation of Presbyteries, upon such principles and rules of distribution as they shall deem most equal and beneficial.

Resolved, 4. That for the special oversight and care of the interest thus committed to them, the Trustees are authorized to appoint a Secretary, prescribe his duties, and determine his salary.

ON MANSES AND PASTORAL LIBRARIES.—The Committee to whom was referred by the last Assembly the Overture from Joseph M. Wilson, of Philadelphia, Pa., on MANSES, presented the following report:—

The Committee appointed by the last Assembly to report upon an Overture of Mr. Joseph M. Wilson, proposing that inquiries should be made in respect to Manses, and to whom also was referred the subject of Pastoral Libraries, beg leave to state, that in consequence of the removal of the Chairman, Rev. Asa D. Smith, D.D., to another field of labor, no meeting of the Committee has been held. The subject, however, is so important, that it is presumed the Assembly will desire to keep before the churches, under one form or another, the desirableness of providing comfortable accommodations and literary help for their pastors, and will willingly further any judicious measure looking to this end.

Mr. Wilson now proposes, through one of the Committee, to supply, at his own expense, the Stated Clerks of the Presbyteries, with as large a number of copies of a letter of inquiries, in respect to the matters proposed, as there are churches within the bounds of all our Presbyteries; with the understanding, that the Stated Clerks will attend to their distribution among the churches; and he himself will arrange and classify the same in time to be presented to the next General Assembly.

By directing the answer to be forwarded directly to a Committee appointed for that purpose, who could place them in the hands of Mr. Wilson, to be arranged and classified, it is believed that the statistical zeal and ability of Mr. Wilson, under the general direction of the Committee, could be advantageously employed by the Assembly, and his generous offer be accepted.

The Committee would, therefore, recommend the adoption of the following resolutions:

WHEREAS, The importance of providing Manses for the comfortable accommodation of our ministers and their families, and also of establishing and enlarging Pastoral Libraries, is worthy of serious consideration, and never more so than at present; therefore,

Resolved, 1. That George E. Day, D.D., Rev. J. Glentworth Butler, Rev. Zephaniah M. Humphrey, and Messrs. Edward D. Mansfield and Charles A. Davison, be appointed a Committee to collect information, by appropriate inquiries, in respect to existing Manses and Pastoral Libraries in connection with our churches, to report to the next General Assembly.

Resolved, 2. That blank forms containing these inquiries be sent to the Stated Clerks of the Presbyteries, and that they be requested to attend to their distribution among the churches.

Resolved, 3. That the ministers, elders, deacons, and members of the

churches under the care of the General Assembly be earnestly requested to make early and full replies to these questions, adding any information, or making any suggestions, which may tend to awaken an interest in behalf of Manses and Pastoral Libraries.

PERMANENT CLERK.—A communication was received from Henry Darling, D.D., Permanent Clerk, resigning his office, whereupon Rev. J. GLENTWORTH BUTLER was elected Permanent Clerk of the General Assembly.

THANKS.—It was *Resolved*, That the thanks of this General Assembly are due, and are hereby cordially tendered, to the citizens of Dayton, who have so kindly received and entertained our Commissioners during the sessions of our body.

Also, to the Trustees of the Third Street Presbyterian Church; to the Choir of said church; to the Committee of Arrangements, and especially its Chairman, whose manifold services have made our sessions so agreeable and comfortable.

It was further *Resolved*, That the thanks of this Assembly be presented to the Moderator, the Rev. Thomas Brainerd, D.D., to whose urbanity and impartiality we are so much indebted. Also, to the Clerks, for their promptitude and exactness in arranging the business, and keeping the records of the Assembly, in a manner so satisfactory.

The business of the Assembly having been completed, and the vote taken for the dissolution of the Assembly, the Moderator, with prayer and the apostolic benediction, declared the Assembly dissolved, and required another Assembly, chosen in the same manner, to meet at the La Fayette Avenue Presbyterian Church in the city of Brooklyn, N. Y., (Rev. THEODORE L. CUYLER, *Pastor*.) on Thursday, May 19, 1865.

E. D. HATFIELD, D.D., Rev. T. R. SMITH, THOS. BRAINERD, D.D.,
Stated Clerk. *Permanent Clerk, pro tem.* *Moderator.*

In Memoriam.

TABLE WITH NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: W. C. WITHOUT CHARGE; P. PASTOR; CHPN. CHAPLAIN; S. S. STATED SUPPLY; SECT. SECRETARY.

| NAMES. | WHERE EDUCATED. | STUDIED THEOLOGY AT | LICENSED BY THE PRESBYTERY OF |
|----------------------------------|--------------------------|------------------------|-------------------------------|
| Allen, D.D., David Oliver, W. C. | Amherst College, Mass. | Andover Sem'y, Mass. | Cong'l. Association. |
| Allen, Nathan, P. | Hamilton College, N. Y. | Auburn Sem'y, N. Y. | Auburn. |
| Arms, Clifford S., P. | Union College, N. Y. | Princeton Sem'y, N. J. | Hudson River. |
| Bartholomew, Orlo, P. | Union College, N. Y. | Auburn Sem'y, N. Y. | Cayuga. |
| Bushnell, Calvin, W. C. | Williams College, Mass. | Privately. | Cong'l. Association. |
| Goodrich, Chauncey E., CHPN. | Union College, N. Y. | Princeton Sem'y, N. J. | Troy. |
| Hayden, Gardner, W. C. | Williams College, Mass. | Privately. | Hampshire Cong. As. |
| Hughes, David, S. S. | Jefferson College, Pa. | Privately. | Pittsburgh. |
| Ingraham, Ira, W. C. | Middlebury Coll., Vt. | Privately. | Addison Cong. As. Vt. |
| Kingsley, Phineas, W. C. | Privately. | Privately. | Congregational Asso. |
| Martin, Enoch R., P. | Marietta Coll., Ohio. | Lane Seminary, Ohio. | Cincinnati. |
| McLane, D.D., Jas. Woods, SECT. | Yale College, Conn. | Andover Sem'y, Mass. | Andover Cong. Asso. |
| Pitkin, Caleb, W. C. | Yale College, Conn. | Privately. | N. Litchfield C. Asso. |
| Shepard, Lewis Morris | Andover Institute, N. Y. | Privately. | Watertown. |

| NAMES. | ORDAINED BY THE PRESBYTERY OF | MEMBER OF PRES'Y OF | YEAR OF ORD. | YEAR OF DEATH. | AGE. | CAUSE OF DEATH. |
|------------------------------|-------------------------------|---------------------|--------------|----------------|------|----------------------|
| Allen, D.D., David O., W. C. | Cong'l. Council. | N. York 3d. | 1827 | 1863 | 64 | Conges. of Lungs. |
| Allen, Nathan, P. | Angolica. | Buffalo. | 1850 | 1864 | 44 | Typhoid Fever. |
| Arms, Clifford S., P. | Hudson River. | Hudson. | 1827 | 1863 | 67 | Bron. & Liver affec. |
| Bartholomew, Orlo, P. | Oneida. | Utica. | 1836 | 1864 | 62 | Diabetes. |
| Bushnell, Calvin, W. C. | Cong'l. Council. | Ottawa. | 1810 | 1864 | 83 | Decay of Vital Pow |
| Goodrich, C. E., CHPN. | Oneida. | Utica. | 1830 | 1864 | 63 | Decay of Vital Pow |
| Hayden, Gardner, W. C. | Berkshire Cong. As. | Troy. | 1820 | 1864 | 75 | Conges. of Lungs. |
| Hughes, David, S. S. | Athens. | Athens. | 1852 | 1864 | 45 | Typhoid Fever. |
| Ingraham, Ira, W. C. | Addison C. Asso., Vt. | Geneva. | 1820 | 1864 | 72 | Disease of Kidneys. |
| Kingsley, Phineas, W. C. | Congregational Asso. | Cleveland. | 1819 | 1863 | 75 | Apoplexy. |
| Martin, Enoch R., P. | Salem. | Madison. | 1835 | 1863 | 60 | ..... |
| McLane, D.D., Jas. W., SECT. | New York Third. | Brooklyn. | 1836 | 1864 | 63 | Disease of Kidneys. |
| Pitkin, Caleb, W. C. | West. C. As., N. Hav. | Portage. | 1807 | 1864 | 83 | Decay of Vital Pow |
| Shepard, Lewis Morris | Watertown. | Lyons. | 1839 | 1863 | 53 | ..... |

“ AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN; FOR THE FORMER THINGS ARE PASSED AWAY.”—*Revelation xxi. 4.*

ALLEN, D.D., DAVID OLIVER—The son of Moses and Melitable Allen, was born in Barree, Mass., September 14, 1799.* While a child, his parents removed to Princeton, Mass., where he spent his youth on a farm, enjoying the usual advantages of a common school education. At the age of seventeen he taught a winter school, which employment he followed very successfully several months each year, till he commenced his professional studies. At the age of nineteen, he entered Williams College, Mass., and, after remaining there two years, he removed, with other students, to Amherst College, Mass., where he graduated in 1823, in a class of five—being the second that had left the Institution. It was during his Senior year, at a time of special religious interest, that he first became personally interested in religion, and, in the winter of 1823, made a public profession of the same in Princeton. The year after leaving College, he spent at Groton,

* This Memoir is taken from *The Congregational Quarterly*, Boston, Mass., Rev. I. P. Langworthy, Editor, a most excellent Journal.

Mass., having charge of what is now called "Lawrence Academy." While here, his attention was turned to the ministry, and he entered Andover Theological Seminary in the fall of 1824, where he continued till the spring of 1837, when a most urgent call was made for reinforcements of one or more missionaries to India. Newell, Nichols, Frost, and Hall had deceased, and Nott and Bardwell had returned to this country. The dying appeal of Gordon Hall was not to be resisted. On the 21st of May, 1827, he was ordained at Westminster, Dr. Woods, of Andover, Mass., preaching the sermon; and, on the 23d of May, he was married to Myra Wood, daughter of Abel Wood, Esq., of Westminster, Mass. On the 6th of June he embarked from Boston for Calcutta, where he arrived on the 21st of September. After stopping a month here, he proceeded to Bombay, where he labored several years in preaching and establishing schools. He was the first American Missionary to establish a station at Ahmednuggur, in 1831, where he spent several years. After this he was engaged in making extensive tours in Western India, preaching, distributing Bibles, Tracts, &c. In 1843 he took charge of the printing establishment, at Bombay. This constituted for some ten years a very important agency in Missionary operations in Western India. It employed part of this time one hundred persons, mostly natives, and, the number of pages printed increased from one million and a half, in 1843, to near twelve millions, in 1852. The works printed were portions of Scripture translated, religious tracts, school books, &c., &c. Dr. Allen was the author of several very useful tracts in the Mahratta language. He also translated portions of the Old Testament, and, superintended a revised and corrected edition of the whole Scripture into Mahratta, which was a great work.

Too close application to these labors, together with the effects of a warm climate, so impaired his constitution and health, that physicians advised him that he must at once leave India, if he would prolong his life. In February, 1853, he sailed for America, making a short stop in Palestine and England—arriving in Boston in June. His health gradually improved, so that after one year of rest, he commenced preparing the *History of India, Ancient and Modern*, an octavo volume of over six hundred pages, published in 1856. This work was received very favorably by the press, both in this country and in England. Probably no one volume contains so much valuable matter appertaining to India as this. And what is peculiar, no one in reading it would suspect it was compiled by a missionary or clergyman, but rather, by some highly accomplished gentleman of leisure, thoroughly posted in all departments of business and literature, both of India and England.

From 1856 to 1860, Dr. Allen preached in different places; one whole year at Westport, Mass., where there was no special religious interest, and nearly two years at Wenham. His style of preaching was plain and practical—more instructive than rhetorical. During the intervals, when not engaged in preaching, he contributed several valuable articles to the periodical press. Few men were so thoroughly informed as to all matters relating not only to India and England, but to the history and present state of our country. Naturally he possessed great thirst for knowledge, excelling both as a mathematician and a linguist, and had a memory so tenacious that he scarcely ever forgot anything. His mind was well balanced, grasping alike great principles of philosophy or the practical details of business. In 1854, he received the degree of Doctor of Divinity, from Amherst College; at the time he left India, he was a member of the "Royal Asiatic Society," and for years before his decease, he was an active member of the American Oriental Society.

An interesting memoir of his first wife—Myra W. Allen—was published

by the Massachusetts Sabbath-school Society, and has had a very extensive circulation. His only child, Myron O. Allen, graduated with high honors at Yale College, in 1852, studied medicine in preference to either of the other professions, on account of a physical inability for public speaking, and, though he commenced the practice of medicine very successfully, he went down to an early grave, greatly lamented by all who knew him. His father outlived him two years, and, though he died suddenly, he had been failing for several years. His labors and residence in India of twenty-six years—some eight or ten, beyond the usual average both of missionaries and Europeans in that warm climate—had broken down a strong constitution, and developed disease in several organs to such an extent, that, a little extra exposure might prove fatal. A slight cold in returning from the Commencement of Amherst College, produced a congested state of the lungs, under which he sank, July 17, 1863, after six days illness, in the full exercise of all his mental faculties.

ALLEN, NATHAN—Was born in Lansing, N. Y., March 9, 1820. In the year 1842, while engaged in teaching school in Plymouth, Ohio, he was converted, and at once decided to study for the ministry. Entering Western Reserve College, he remained there two years, till 1844, when he entered Hamilton College, and finished the remainder of his college course. In 1847 he entered Auburn Theological Seminary, and spent two years in this Institution.

Having completed the theological studies prescribed in the Seminary, he was licensed by Auburn Presbytery and invited to the pastorate of the Congregational Church, in Castile, N. Y., where he spent two years. He was ordained by Angelica Presbytery and was subsequently pastor of the Presbyterian Church of Cuba, N. Y., for six years and a half, where his labors were greatly blessed, and where he gathered a large congregation, and one well-grounded in the faith. His next and last place of labor was Springville, N. Y., in Buffalo Presbytery, where he gathered the harvest of the seed sown by himself and others. Here he was eminently useful. After the morning service, he gathered a large share of the congregation into a Bible-class, which he ably instructed, while the Sabbath-school was carried on by members of the church. While not gifted with all the manners and graces of the schools, the Master and the Spirit had infused into his heart the persuasive power of truth, so that there was a deep eloquence in his earnest, honest face. He was a workman whom, as we believe, the Master approved. His work is finished, and all the dark clouds which surrounded him have passed from his horizon.

He died ———, 1864, of Typhoid Fever.

ARMS, CLIFFORD S.—The son of Samuel and Clarissa (Smith) Arms, was born in Canaan, Columbia County, N. Y., June 4, 1796. He was educated at Union College, Schenectady, N. Y., where he was graduated in 1824. He studied Theology at the Princeton Seminary, N. J., graduating in 1826, and was licensed by Hudson River Presbytery, and ordained by the same Presbytery in 1827. He was pastor of the Church in Madison, Morris County, N. J., from 1832 to 1851, and at Ridgeberry, Orange County, N. Y., from 1851 until his death. He died, September 25, 1863, of Bronchial and Liver Affection.

He was married, April 22, 1829, to Sarah, daughter of Major Forman, of Mississippi, and grand-daughter of Rev. Dr. John Woodhull, of New Jersey. His children died young.

He was greatly beloved by his people, and died lamented by the brethren.

BARTHOLOMEW, ORLO—Was born in West Goshen, Conn., in 1802. He was educated in Union College, Schenectady, N. Y., and studied Theology in Auburn Seminary, N. Y., where he finished his course in 1835. He was licensed by Cayuga Presbytery, and ordained by Oneida Presbytery in 1836.* His first place of preaching was at Henrietta, Monroe County, N. Y., but on May 10, 1836, he preached by invitation, with a view to settlement, in the Congregational Church in Augusta, N. Y. Here he was installed pastor, and just twenty-eight years from that day, (May 10,) a long and sorrowing procession followed his remains to their resting-place, near by the grave of a former pastor, Rev. Abner P. Clark, whose brief and faithful labors are still held in honor and affection.

In a sermon preached on his 20th anniversary, it is stated that he did not commence his studies preparatory to the ministry until he was twenty-five years of age. He ever regretted the disadvantage he labored under from this cause, and yet it is to be confessed that few of his brethren of better opportunities, or more brilliant talents, have been favored with so successful a ministry. The secret lay chiefly, not in his attainments as a scholar, or his abilities as a preacher, fair as these may have been, and certainly few occupants of a quiet rural parish have been so much sought for in all manner of official services. He was a diligent sermonizer, having written his 1128th discourse previous to his sickness. He was earnest and animated, and never prolix, in the pulpit, his evident aim being, not to preach himself, but Christ Jesus the Lord. But the key to his long and acceptable ministry in Augusta, is found in his character as a Christian *pastor*. He loved his books, but not better than he did his people. He visited and cared for his flock. No one could be sick, or in trouble of any kind, that he was not at hand to serve them. His goodness was transparent and eminent to all beholders. His people knew that his heart was set upon their welfare infinitely more than upon his own ease and emolument, and this fact covered like a mantle every deficiency and fault. His reproofs were sometimes sharp in the utterance, but it was so thoroughly understood by all that he cherished no bitterness in his thoughts, that offence was rarely taken, and never retained. He was singularly humble, meek, and forbearing, following very closely in the footsteps of his divine Master. His liberality to every good cause was ever up to the measure of his ability, and often beyond it, though he was a discreet manager of his own affairs, and a judicious counselor to those asking his advice in worldly things. There was no one in his congregation, and probably not in the whole town, for his diocese was much wider than his immediate congregation, who would not have recognized the particulars in Paul's description of a bishop as fully verified in him: "A bishop then must be blameless; the husband of one wife, vigilant, sober, of good behaviour; given to hospitality, not to wine; no striker; not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection with all gravity. Moreover, he must have a good report of them that are without."

His last sickness and death were in beautiful correspondence with his life. His disease was lingering and painful, but his patience and cheerfulness never failed. He was much in the reading of the Scriptures and in prayer particularly for those yet unconverted under his ministry. He read over with special interest the life of the Missionary Stoddard, and found the death-bed experience of that saintly minister peculiarly illustrative of his own. "Read those pages," said he, "and you will understand how I feel."

* This Memoir is mostly prepared from a sketch in *The Evangelist*, Rev. Dr. J. G. CRAIGHEAD & H. M. FIELD, Editors, New York.

The text of the last sermon that he wrote was in Psalm xci. 4: "He shall cover thee with his feathers, and under his wings shalt thou trust; *his truth shall be thy shield and buckler.*"

The last sermon he preached was from the text: "Therefore will I look unto the Lord: I will wait for the God of my salvation; my God will hear me." Both these passages were signally illustrated in his closing experience. "Ah, that blessed immortality!" said he to his sister. And when the 17th chapter of John was read to him he remarked upon the 24th verse as having a singular preciousness of import—"that they may behold *my glory.*" "*Oh, that glory! how I long to see it.*"

The immense concourse of people at his funeral testified of the love of all classes of the people for this good man. A large number of the clergy were present. The venerable Pindar Field, an old and tried friend, offering prayer at the house; Rev. Drs. Fisher and Goertner, of Hamilton College, Clinton, N. Y.; Rev. E. H. Barnes, of Vernon Centre; and Rev. M. S. Platt, of Hamilton, conducting the devotional services at the Church. The sermon, by request of the deceased, was preached by Rev. W. E. Knox, of Rome, N. Y. It was a scene to be impressed on the memory as that lengthened procession of carriages wound up the western slope from the Shenandoah valley to lay the remains of the venerated pastor in the quiet hill-side cemetery where he had so many times officiated at the burial of his parishioners.

There shall his precious dust mingle with theirs in hope of a common and joyful resurrection.

He died at the Manse or Parsonage belonging to the congregation, on Saturday, May 7, 1864, of Diabetes.

BUSHNELL, CALVIN*—The son of Reuben and Martha Bushnell, was born at Saybrook, Conn., in 1781. He was graduated at Williams College, Williamstown, Mass., in 1809, and remained another year as Tutor. He studied Theology privately under David Porter, D.D., of Catskill, N. Y. He was licensed by a Congregational Association, at Durham, N. Y., in 1810, and ordained by Oneida Presbytery, in 1812. He entered upon his Master's work as a Domestic Missionary, being a pioneer in Western New York, settling at Vernon, Oneida County, and remaining there nearly twenty-five years.

In 1835 he went to the West. There he also labored as a pioneer, first preaching for the church at Big Grove, afterwards assisting at the organization of the church at Lisbon, and united with Presbytery of Ottawa in 1840. In consequence of feeble health his labors as a minister were not long continued.

He died at Lisbon, May 15, 1864, aged eighty-four years, of no particular disease; he simply ceased to live, conscious to the last.

He was a man of strong convictions, and of rare consecration to Christ. His labors were blessed with several remarkable revivals of religion, the fruits of which were benign and enduring. During the years of his seclusion from public life, and from society, his cheerful piety and his patient waiting on God's will, exerted a quickening influence that extended beyond the circle of his family. These qualities shone in him to the last, and irradiated the severe sufferings through which he passed. He died as he had lived, trusting wholly in Christ.

He married Miss Polly Williams, daughter of Ezekiel Williams. He had four sons and six daughters.

* This Memoir was prepared by Rev. NAHUM GOULD, of Somonauk, Ills.

GOODRICH, CHAUNCEY ENOCH*—Was born September 19, 1801, in what at that time was the eastern part of Troy, Rensselaer County, N. Y., now called Brunswick.

He was the youngest son of Dr. Enoch Goodrich and Rebecca Gale. His ancestor, William Goodrich, came from Great Britain to this country with an uncle and brother, and settled in Weathersfield, Conn., about 1647. William's youngest child was David, and one of the youngest of David's *seventeen* children was Benjamin, who married Hannah Olmsted, of the same family with the late Professor Olmsted of Yale College.

Five of the children of this marriage were soldiers in the Revolutionary War, and Enoch, the youngest, who was the *twelfth* son and *fourteenth* child, became a physician. He was born in 1764. He studied medicine in Stamford, Dutchess County, N. Y., where he married Rebecca Gale. They subsequently removed to Troy, where the subject of this sketch was born, one of the youngest of nine children.

Dr. Enoch Goodrich moved, in the early part of 1806, to Elbridge, Onondaga County, which was then part of the town of Camillus. The country was but partially settled, and was very sickly. The family were all attacked by the diseases incident to new countries, and his wife died during the first year, and the next year his own death left his children orphans.

When not quite six years old, young Chauncey found a home with his uncle by marriage, Colonel Nathan Beckwith, of Rhinebeck, Dutchess County, where he lived till the age of fourteen. His constitution, originally delicate, and shattered by disease contracted in the western home, and by the hardships endured there, made him an object of tender solicitude with his kind uncle and aunt, and turned his thoughts, at an early age, from the hard work of the farm to the study of medicine. But when he was just *thirteen* his hopes were blasted by the death of his eldest brother, Henry, who had succeeded his father in the practice of medicine, having (almost unaided) studied several languages and various branches of science. Soon after this, commenced the struggle of life.

In 1815, leaving his uncle, he went to his relatives in Brunswick, and began to labor in a tannery there, working so hard as to retard his growth and injure his health.

In 1817, he made a profession of religion in the church under the pastoral care of Rev. John Younglove, of Brunswick. After this his time was divided between work, study, and teaching school.

In 1820, he began a course of classical study with a view to the ministry, commencing with Mr. Reuben Farnham of Elbridge, going on with his uncle, Rev. George W. Gale, of Adams, Jefferson County, and finishing at Lansingburgh Academy. He entered the junior class at Union College, Schenectady, in 1823.

His small patrimony (of less than three hundred dollars) being now spent, he was glad to avail himself of some assistance rendered to him by the Presbytery of Troy, (under whose care he placed himself,) by the Ladies' Benevolent Society of Troy, and by numerous kind friends.

During all his course of study he practiced the most rigid economy, usually boarding himself, and often receiving with thankfulness a loaf of bread, or some other article of food.

He graduated in 1825, having taken a good standing in his class. While in college he was a member of the Phi Beta Kappa and Philomathean Societies. In 1825 he entered Princeton Theological Seminary, N. J.

There was a peculiarity in his eyesight which had long been a source of

* This Memoir was prepared by JOHN P. GRAY, M. D., Superintendent of the New York State Lunatic Asylum, Utica, N. Y., and published in connection with the Report of Mr. Goodrich on *The Organization and Test Culture of Seeding Potatoes.*

perplexity and annoyance, distorting every object, and rendering the study of Greek and Hebrew very difficult.

"After leaving college, and on his way to Princeton. (writes R. G.—, of Lenox, Massachusetts, in the *Country Gentleman*, of July 7, 1864,) in going down the Bay of New York he found he could readily distinguish the transverse spars of the shipping, but could not the vertical ones. A gentleman who wore concave glasses was present, and upon borrowing them he could see the masts, but the yards became indistinct. He concluded that the lenses of his eyes were not spherical, but spheroidal, the curvature of the horizontal section being right, and of the vertical too great; and that a lens ground upon a cylinder of a curvature sufficient to overcome the excessive curvature of the vertical section of his eyes would afford him relief." While at Princeton, he invented, for this imperfection, a plano-concave cylindrical lens, and perfected it through the kindness of Messrs. John McAllister & Son, of Philadelphia, who had glasses ground for him in France. These same glasses he used thirty-six years, until his death. He wrote to Professor Silliman about his peculiar vision, and I think some notice of it was put in the *American Journal of Science* for 1828.

While at the Seminary he continued to receive aid from the Presbytery of Troy, and was also assisted by the education fund of the Institution. He graduated in 1828.

Among his fellow-students at Princeton, were Nicholas Murray,* David H. Riddle, Cyrus Mason, Erskine Mason, William S. Plumer, J. Holmes Agnew, George W. Bethune,† John C. Young, of Kentucky, Peter J. Gulick, missionary to the Sandwich Islands, George B. Whiting, missionary to Syria, and other missionaries. His own thoughts were turned to the foreign field, and he offered his services to the American Board, but his lack of health obliged him to relinquish all thought of such employment.

He was licensed to preach by the Presbytery of Troy in the autumn of 1828, and went immediately to teach in the Oneida Institute, a manual labor school at Whitesboro', N. Y., under the charge of his uncle, Rev. George W. Gale,‡ afterwards the founder of Knox College, Galesburg, Ill. While there he preached often at New York Mills. In 1830 he was ordained by Oneida Presbytery and settled as pastor of the Presbyterian Church in Salisbury, Herkimer County, where he had been preaching several months. The salary was four hundred dollars, of which one hundred was given by the "Home Missionary Society."

In May, 1830, he married Margaret Tracy, daughter of William Gedney Tracy, of Whitesboro', N. Y.

For twelve years he was pastor, successively, in Salisbury, Herkimer County; Butternuts and Fly Creek, Otsego County; Winfield, Herkimer County; and Holland Paten, Oneida County. During these twelve years he had only the small salary of four or five hundred dollars a year upon which to support his family.

Though suffering from constant ill health, his professional journal shows that he missed preaching only two or three Sabbaths.

Besides preaching and performing the laborious duties of a country minister, he prosecuted various literary labors, (never quite completed however,) read and studied much, lectured to his people on chemistry and other sciences, and kept up his knowledge of agriculture by tilling the ground with his own hands.

The period of his pastoral duties was a time of excitement. The whole

* A Memoir of NICHOLAS MURRAY, D.D., is published in *The Presbyterian Historical Almanac* for 1862.

† A Memoir of GEO. W. BETHUNE, D.D., is published in *The Presbyterian Historical Almanac* for 1861.

‡ A Memoir of GEORGE W. GALE, D.D., with Portrait, is published in *The Presbyterian Historical Almanac* for 1863.

country was in a state of ferment. Temperance, anti-slavery, social reform, "new measures" with regard to revivals, &c., were dividing churches and arraying Christians against each other, while the controversy between the two parties in the Presbyterian Church, resulting in the division, was at its height. All these things made the relation between pastor and people exceedingly precarious.

In these controversies he took a decided stand on the side of progress and reform, while the extravagant zeal of some with whom he was at first associated soon left him far behind, and he suffered considerable persecution from many others who thought he was going too far.

He was always active in establishing Sunday-schools, Bible-classes, temperance and missionary societies.

In 1841 his labors as a pastor terminated. Soon after he removed to Utica, N. Y., and in 1843 started a market garden. Not content with the ordinary routine of sowing and reaping, he tried various experiments in raising peaches, grapes, sweet potatoes, and other tender fruits and tropical plants, which had never flourished in the cold winters and changeful summers of Oneida County.

Most of his plans proved unsuccessful or too expensive, but he gained many premiums from agricultural societies, and laid up a fund of useful knowledge, which was of great service to him in after years.

The accurate habit of observation, and the close research which had hitherto marked his character, led him to study attentively the habits of plants, and the effect of climate and cultivation upon them; and when the potato began to fail, he soon discovered what he thought to be the true cause and the true remedy.

Relinquishing the cultivation of most other vegetables, he now devoted himself with untiring assiduity, to the restoration of this valuable plant.*

Through his brother-in-law, Mr. Henry Tracy, he procured a few potatoes from Chili, South America, at an expense of two hundred dollars, and from these he obtained seed, and commenced experiments, not only for the renewal of the potato from the seed, but to infuse new vigor into the plant by seed renewal from tubers grown in South America, where it is indigenous. For long years he experimented, holding the pen in one hand, and the hoe in the other, noting down on the field the most minute peculiarities of each individual plant, and all the circumstances of cultivation, soil and weather, which could influence its growth. He did not, however, give up the duties of his profession, but became Chaplain of the New York State Lunatic Asylum, a position which he held for about nineteen years. In this, as in all other positions, he discharged his duties conscientiously and acceptably, and in his death the institution and the public have lost a valuable servant.

His winters were spent in arranging the facts learned during the summer into various essays and shorter articles. His communications to the *Country Gentleman*, and other agricultural papers, to the "Patent Office Reports," and the "Transactions of the New York State Agricultural Society," are known to all who read those publications, and the new varieties of potatoes which he introduced, attest the practical value of his labors.

During all this period, he was not idle in the literature of his profession. He not only kept himself well posted, but prepared a work on Pastoral Theology, the manuscript of which has been placed in the hands of one of his ministerial friends for publication.

Constantly increasing illness led him to give up, one after another, the

* [It is worthy of note that Mr. Goodrich, from constitutional idiosyncrasy, was never able to eat a potato, and that he tested the various varieties solely by chemical analysis, taste, and observation of cooking qualities.]

pleasures and active employments of life, and at last obliged him to decide on committing the further progress of his experiments to other hands.

He had already given some new varieties to his friend Charles W. Gleason, Esq., of Holden, Mass., for experimental test before their introduction to the public. He subsequently transferred 130 younger varieties to another friend, D. S. Heffron, Esq., of Utica, and to the writer, 42, now in the fifth year of successful cultivation. Among the latter, the early Goodrich, the Calico, the Gleason, and the Harison, are most promising, while all were free from rot last year.

However, during the early part of the winter of 1864, feeling his strength failing, and advised by his physician that he could not long survive the steady progress of long disease, he devoted himself to the preparation of two valuable papers on the culture and disease of the potato, embodying all the results of his long experience and close observation, which he completed a few days before his death, which occurred May 11, 1864.

His various communications to the several agricultural papers from the year 1848 to the day of his death, amount to one hundred and thirty, as far as the writer has been able to trace them. He has also left a large amount of unfinished work, mainly in notes, and observations on vegetable physiology and pathology, the result of careful and intelligent study, which it is to be regretted he was not spared to complete; and which, it is to be hoped will fall into the hands of some one with the ability and disposition to render them available to the world. His failing health alone prevented his completing a work on vegetable pathology, for which he had ample materials, and a subject to which he had long given great attention, and of which he had frequently conversed with the writer.

Mr. Goodrich, as has been stated, was for many years, a man of feeble health. He was, however, a constant worker, always giving to physical and intellectual labor the total of his strength. He rarely went from home, gave himself no recreation, and never attended places of amusement. He was a studious scholar, an earnest, practical, Christian man, and a benefactor of his race in an eminent sense of the word. In all his labors he was unselfish and devoted to the single thought of permanently benefiting mankind. His investigations and experiments on the diseases of the potato, and its renewal, were prosecuted for sixteen years, with the enthusiasm of a true lover of science, and with the patient perseverance characteristic of a scholar, and with the sole object of preserving this invaluable esculent to the world. During all this period, his annual expenses in cultivation, considerably exceeded the returns from his sales. The deficits were made good by the premiums awarded him by the State Agricultural Society, from time to time, and when he closed his work, a careful examination of his accounts showed a balance of about fifty dollars as his pecuniary reward. Some of the members of the New York State Agricultural Society, hearing for the first time of his straitened circumstances, and the unremunerative character of his successful efforts to advance the cause of agriculture, proposed at the annual meeting in February, 1864, a memorial; and subscriptions were taken up amounting to the sum of seven hundred dollars.

This thoughtful and generous act smoothed the latter hours of Mr. Goodrich, and afforded him all the necessary pecuniary support, during the short remnant of his life.

He left four daughters, young ladies dependent on their own exertions. His friend, Mr. R. G——, of Lenox, Mass., in a brief obituary in the *Country Gentleman*, justly remarks:—

“As the introducer of the *Garnet Chili* and other new varieties of potatoes, Mr. Goodrich deserves to be well remembered by his countrymen, and his decease is a national loss.

“His tastes were scientific, and he was particularly fond of the natural sciences; a most careful observer of facts, and exceedingly methodical in preserving a record of them, and arranging them with a view to future comparison and the lessons to be drawn from them. He kept most full and careful records of the weather and the daily appearance of growing plants, so as to be able to trace the influence of the temperature and atmospheric changes upon them. When the potato disease first manifested itself his attention was aroused to find out its cause and the proper remedy. He commenced a most minute examination of the growth of the potato plant under different circumstances, and the phenomena consequent upon it under different degrees of temperature and of dryness of the atmosphere and changes from one condition to another of the weather. A series of these observations extended through a period of two or three years, led to the belief that the plant, by long cultivation under conditions not natural to it where it was indigenous, had become enfeebled and incapable of resisting atmospheric changes, which would not affect a plant newly taken from its *habitat*. He, therefore, concluded that seed obtained from tubers grown upon the elevated plains of South America, where the potato originated, might be expected to produce new varieties of greater vigor to supply the place of those failing. A barrel of potatoes raised in Chili, obtained at Panama and brought across the Isthmus at an expense of some two hundred dollars, just before the railroad was built there, enabled him to commence the series of experiments which were continued up to his death. His general plan, which has been given to the public in all its details in his printed circulars and Transactions of the New York State Agricultural Society, was to raise plants from the seed obtained from the ball, plant the tubers produced from it, observe their growth, keeping a careful record of the appearance of each, rejecting every feeble or unhealthy or otherwise unpromising plant—gather the tubers in the fall, and if found of indifferent quality, discard them and preserve only such as indicated valuable qualities. In addition to the plants raised from the seed of the original Chili potatoes, he saved seeds of their progeny, and pursued the same system with their product. Frequently he produced tubers which, for three or four years, would be very promising, and then develop some feature which rendered them, in his opinion, unworthy of cultivation. He, therefore, came to regard no potato a safe one to give to the public until at least five years from the seed. The Garnet Chili was the only one of fifteen hundred seedlings of the year it was produced.

“The *Calico*, a new variety, which he was prepared to give to the public this year—a seedling of the second generation from the original Chili, was the only one of two hundred raised with it that he had not discarded.

“His interest in the enterprise he had inaugurated ceased only with his death. His leading object was to perform his duty as a minister of religion, and no temptation would induce him to forsake that; but he was gratified that through his instrumentality a new and healthy variety of the potato had been given to the country, and he fully appreciated its importance.

“Several of Mr. Goodrich's papers on the potato disease, and the proper course to be pursued in view of it, have been published in the Transactions of the New York State Agricultural Society and of the Smithsonian Institute. They all exhibit careful, minute examination and philosophical conclusions. His mind was active and original, and he was a very ready and accurate writer. His scientific tendencies may be illustrated by an incident in his early history. From boyhood he had a defect in his vision, not arising from any weakness of his eyes, and which neither convex nor concave spectacles would relieve. After leaving college, and on his way to Princeton, in going down the Bay of New York, he found that he could readily

distinguish the transverse spars of the shipping, but could not the vertical ones. (The incident here referred to is given in another part of this narrative.)

“Shortly before his death, in view of the probability that he should not be able to continue his experiments, he placed his memorandum in the hands of his friend, D. S. Heffron, Esq., of Utica, who had become fully acquainted with his views. The sums he received from the sale of potatoes originated by him, never amounted to a compensation for the money and care expended in his experiments. The testimonial of seven hundred dollars received from the New York State Agricultural Society, more than equalled all he had ever received beyond his actual expenditures. Had his object been simply to make money, with a little business tact his Garnet Chili might have produced him a fortune. It was remarked at a meeting of the New York State Agricultural Society, that already at least three million dollars had been saved by the introduction of the Garnet Chili potato.

“Mr. Goodrich left no property, having during his life lived up to his means, which were moderate; and having given a good education to his four daughters, all of whom survive him and depend, as we are informed, upon their own exertions for their support.

“Republics are, according to proverb, ungrateful. Under a monarchy or despotism, Mr. Goodrich would have received some substantial reward for his untiring efforts to promote the welfare of his race, and his family at his decease would have been placed under the tutelage of the State. But with us private munificence and enterprise usurps the ordinary duties of the State, and it remains to be seen whether his countrymen fully appreciate the lasting benefits conferred upon them by the untiring zeal and perseverance of Mr. Goodrich.”

HAYDEN, GARDNER—The son of Joel and Jemima Hayden, was born in Blandford, Mass., September 9, 1789. He was graduated at Williams College, Mass., in 1818, and studied Theology probably under Rev. John Keep, of Blandford. He was licensed by the Hampshire Congregational Association, Mass., and ordained by the Berkshire Congregational Association, in 1820, and became pastor of the Congregational Church, at Egremont, Mass. He subsequently became pastor of the Presbyterian Churches of Sand Lake and Brunswick, N. Y., and was a member of Utica Presbytery.

He died at Schaghticoke, N. Y., January 9, 1864, of Congestion of the Lungs. He married Miss Emily Babcock. They had four sons and three daughters.

Rev. J. H. NOBLE, of Schaghticoke, N. Y., writes of him:—“As a most excellent man, clear and discriminating in his views of truth, an earnest and successful preacher of the Gospel.”

HUGHES, DAVID—The son of Aaron and Meribah Hughes, was born at Cape Island, Cape May County, N. J., December 8, 1819, and brought up on a farm, with such advantages of education as he could obtain at the Academy, in Cape Island, until he was sixteen years old. He then entered Jefferson College, Pa.

During the first year of his college course he made a public profession of religion, although he always supposed he met with a change of heart when very young, while attending the Academy at Cape Island. He graduated in 1839, after which he greatly desired to study law, but in deference to his father's wishes he abandoned that cherished idea and turned his attention to the study of medicine, and attended medical lectures both at New Haven

and Philadelphia, and entered upon the practice of medicine in Washington County, Pa., in 1843, about which time he was married to Miss Susan P. Lee, of Washington County, Pa. He was a successful practitioner of medicine for seven years. But during this period his eldest son, a child to whom he was much attached, was removed by death. This providence made a change in his whole future life. It led him to turn his attention to the ministry. He immediately began the study of Theology privately with David H. Riddle, D.D., of Pittsburg, Pa., and was licensed by Pittsburg Presbytery, in March, 1850, and in September following he removed to New Plymouth, Vinton County, Ohio. In 1852 he was ordained to the work of the ministry, and installed pastor of the church at New Plymouth, by Athens Presbytery. After two years of pastoral life, believing that the church could and ought to support their pastor, he advised them not to ask the Home Missionary Secretary for further aid. But finding that the church did not give him competent support, he combined the practice of medicine with his pastoral labor, which he continued for two years; when he discontinued the practice of medicine, and combined farming with his ministerial work, which he continued to the day of his death. About three years before his death he resigned his pastorate, and at the request of pastor and church, Presbytery dissolved his pastoral relation. Yet he continued to preach in the church just as before. In January and February, 1864, taking with him one of his sons, he visited his relatives in Pennsylvania and New Jersey, and immediately after his return was attacked with typhoid fever. During his sickness, which lasted twenty-one days, he arranged his business very carefully, always expressing the fullest assurance of his peace with God. On the night before his death he sang, with a clear voice, as expressive of his own feelings, the hymn—

“Father! I long, I faint to see
The place of thine abode.”

And on the morning of the 18th of March, 1864, he calmly fell asleep in Jesus.

His widow and ten children survive him.

INGRAHAM, IRA—The son of Samuel and Sarah (Lewis) Ingraham, was born in Cornwall, Vt., December 20, 1791—that goodly New England town which has been the birth-place of more ministers of the Gospel than any other of its age and size in the land. He was educated at Middlebury College, Vt., graduating in 1815. He then went south and taught school. This was in the days when education was welcomed in that portion of our country, though coming from New England. On his return to his native State he studied Theology with Rev. Dr. Bates, of Middlebury, Vt., and entered upon the ministry at Orwell, Vt., being licensed by the Addison Congregational Association of Vermont; he was ordained by the same Association in 1820, and soon after settled in Bradford, Mass. He then preached in Brandon, Vt., and finally at Lyons, N. Y., and became a member of Geneva Presbytery. Here he conducted that congregation through two powerful revivals of religion during his nine years of service there. He served the Western College Society for awhile, with head-quarters at Geneva, N. Y., and as life began to wane a little, he accepted the quiet rural charge at Phelps, N. Y. Later in life he has resided with his children at Chicago, and Rochester, N. Y., and at length in Geneva again, as his last earthly resting-place, and there he died, April 9, 1864, of Disease of the Kidneys.

MILES P. SQUIER, D.D., of Geneva, N. Y., writes that—“His funeral was largely attended by the clergy of the place and others, and we laid

away in the grave that which was earthly, to rest in hope. He was a good man and true; he loved thought and study, and his Master's work. Few have left a cleaner, better record, and we will 'mark the perfect man, and beloved the upright, for the end of that man is peace.'"

Rev. BENJAMIN M. GOLDSMITH, of Benton, N. Y., writes as follows:—"He was considered by his brethren in the ministry to be eminently fearless, sound, faithful, and judicious, both in and out of the pulpit. Habits of laborious study he carried through life. He was greatly esteemed and beloved in every place where he was Pastor. His discourses were remarkably searching, and clothed in plain language. His work was signally blessed in every place where he ministered."

He married Miss Deborah W. Stebbins, of Springfield, Mass., who with an only daughter, the wife of Rev. Mr. Hickey, survives him.

KINGSLEY, PHINEAS—The son of Phineas and Abigail (Wood) Kingsley, was born in Rutland, Vt., March 12, 1788. He did not receive a collegiate education, but studied languages with Israel Keith. He studied Theology privately with Rev. Heman Ball, of Rutland. He was licensed by a Congregational Association, at Castleton, Vt., and ordained in Highgate, Vt., in 1819, over the churches of Highgate and Swanton, Vt. Here he labored for ten or twelve years, when he removed to ———, Vt., where he was installed pastor of the church.

He removed to Ohio about the year 1837, and subsequently labored in many places. He died in Brooklyn, Ohio, July 6, 1863. He was not ill. He came in from his garden, sat down on a sofa; soon after his head dropped, and he fell asleep without a struggle. He preached the day before his death.

Rev. WILLIAM H. GOODRICH, of Cleveland, Ohio, writes as follows:—"He was a singularly pure and godly minister, very laborious, earnest, and humble. The last year of his life, when seventy-five years old he preached nearly every Sabbath, walking four miles to do so, and wrote a sermon a week. He was very highly esteemed by his brethren in the ministry, not for showy talents, but for substantial worth and fidelity."

He married Miss P. Keith, who survives him, with one married daughter.

MARTIN, ENOCH R.—The son of John Martin, was born in Washington County, Indiana, about the year 1811. His father was one of the early settlers in that State, and was for many years an elder in Bethel Presbyterian Church, in Washington County, Ind. His mother was a most excellent pious woman.* Mr. Martin did not graduate at any college, and studied Theology privately. He was licensed by Cincinnati Presbytery, and was ordained by Salem Presbytery in 1836. He preached for several years to the Mt. Vernon and Utica Churches, and also at the same time to a congregation at the mouth of Bull Creek, on the Ohio River, in Clark County, Ind. Thence he moved to Jefferson County, Ind., and preached for several years to the Mizpeh Sharon and Mt. Vernon Churches. Traveling for his health, he became acquainted with the Sharon Church, Ill., where he settled and labored for several years. Thence he removed to Iowa, on account of feeble health, and resided near the college at Kossuth, Iowa, where he had somewhat recovered his health. He preached for six months to the Presbyterian congregation at the college, after which he returned to Illinois, and preached for two years in that State.

In 1862 he received and accepted a call to the Pisgah and Sharon Churches, Ind. He entered upon his work, November 26, 1862, and died

* This Memoir was prepared by Rev. W. S. DICKEY, of Columbus, Ind.

November 26, 1863, having labored just one year. He was not a great but a very acceptable preacher, a good man, a sincere Christian, and a very useful minister of Jesus Christ. He died in the midst of his usefulness. He did much for the cause of education, and for the suppression of intemperance.

He married Miss Catharine Matthews, a daughter of John Matthews, an elder in Pisgah Church, who survives him.

McLANE, D. D., JAMES WOODS—Was born in Charlotte, Mecklenburg County, N. C., May 22, 1801. Whilst yet a child his parents removed to Illinois, where he became a hopeful subject of Divine grace under the preaching of a missionary from the East, by whose influence he was induced to consecrate himself to the work of the Gospel ministry. In accordance with the advice of his spiritual father he came to Andover, Mass., and entered Phillips' Academy, in the summer of 1821. A friend speaking of him at this time, says: "I well remember his first appearance on this classic hill, and his clothes were worn and dusty, and his face was bronzed by a five weeks' exposure to the weather in performing on horseback a journey from the West of more than a thousand miles. He sold his horse for forty dollars, which furnished him a capital with which to commence a course of study for the ministry. It seems but yesterday since it was my privilege to form my first acquaintance with him, which I have never ceased to remember with more than ordinary pleasure. His tall and well-proportioned figure, his genial temper, his Christian spirit, and his fine talents and scholarship endeared him to all his fellow-students, and made them true prophets of his future fame and usefulness."

He graduated at the Academy, in 1822, and taught school two years. He entered Yale College, in 1825, taking a high stand in his class, and graduated in 1828. After teaching school in New London three years he went to Andover Theological Seminary to prepare for the ministry. During his three years at the Seminary he was tutor in Phillips' Academy. He graduated in 1834, and was licensed by the Andover Congregational Association, in 1835, and remained in Andover, Mass., a year, preaching frequently for congregations without ministers. In 1856 he was called to the Madison Street Presbyterian Church in New York, and ordained, November 4th of that year as pastor of that church by New York Third Presbytery, a colony from the old Seventh Church, (Rev. Dr. Hatfield's.) He was its first pastor, and was settled there eight years, building up the church. He was then called to the First Presbyterian Church in Williamsburg, Long Island, a comparatively small organization of seventy-five members, worshipping in a temporary edifice, devoted time and strength to building up the church, making the greatest personal sacrifices. He raised the new edifice corner of South Fourth and Sixth Streets by interesting his New York friends in the enterprise, and collecting a large portion of the necessary funds. He labored untiringly in this field till he was taken sick, and in December, 1863, was relieved of his pastoral charge by Brooklyn Presbytery, at his own request, on account of his failing health.

For many years previous to his illness he has been a frequent contributor to the religious press. His essays on the revision of the Bible, under the signature of Cameroy, in the *New York Observer*, were marked by great vigor and ability, and the untiring industry with which he pursued his researches to fortify his points and illuminate the subject he discussed made his productions valuable to the Christian public.

He was a sound and earnest preacher of the Gospel. Firmly attached to the doctrines of grace, and abhorring the rationalistic and infidelizing views of the German school of theology, he resisted its beginnings wherever he

met it, and made open, bold, and uncompromising defence of the truth as it is in the Word of God, which was his ultimate arbiter in religious discussion.

Dr. McLane was a man of elevated character and principle, useful as a pastor, and preacher, and writer, a hard student, and actively engaged in various public and religious institutions, to which he gave his time and strength with freedom and energy. He has been for many years a member of the Board of Directors and Recorder of the Union Theological Seminary in this city, and for several years Secretary of the Church Erection Fund, in which office he has labored untiringly and zealously. He performed herculean labor in correcting and preparing a new edition of the Bible published by the American Bible Society, of which he was the Director, and received from that institution a strong testimonial to the value of his services.

Such men are greatly needed in our day, and their departure from the world is a public calamity. But the Head of the Church is its light and defence, and will preserve it, though good men die. Others will rise up to take their places, and the succession of the prophets will never be broken while the world stands.

EDWIN T. HATFIELD, D.D., of New York, says, "He was a godly, conscientious, whole-souled, noble Christian; few like him, ardently devoted to the church."

He married Miss Anna Richards, of New London, Conn., who survives him. They had two daughters and four sons. He died in Brooklyn, E. D., N. Y., February 26, 1864, of Disease of the Kidneys.

PITKIN, CALEB—The son of Stephen Pitkin, was born in New Hartford, Litchfield County, Conn., February 27, 1781. His father was a farmer, and he worked upon the farm until he was twenty-one years of age. He then entered upon a course of study for the ministry, and was graduated from Yale College, New Haven, Conn, in 1806.

He studied Theology privately under Rev. Asahel Hooker of Goshen, Conn. He was licensed June 10, 1807, by the North Congregational Association of Litchfield, Conn., and supplied for a time the churches of Derby and Oxford. He afterwards became pastor of the church in Milford, being ordained and installed by the West Consociation of New Haven, Conn. Here he remained nine years, being dismissed October 22, 1816. The succeeding winter he spent as a missionary in Ashtabula and Portage Counties, Ohio, in that portion of the State then known as New Connecticut or the Western Reserve. He was installed, April 23, 1817, pastor of the Congregational Church of Charlestown, Portage County. Here he remained about ten years, spending one-half of the time with the Charlestown Church and the other half traveling extensively over the Reserve as a missionary.

Previous to the close of this period measures had been taken by the Presbyteries of Grand River and Portage toward the establishment of a college. Mr. Pitkin had been an active agent in this work, and henceforward it was the principal object of his attention.

In 1828 he removed to Hudson, where Western Reserve College was established in 1826, and remained there till his death. He continued after his removal to Hudson to preach in destitute places upon the Sabbath as long as his strength permitted, laboring during the week in behalf of the college. He died February 5, 1864, nearly eighty-three years of age. At the time of his death he was the only remaining member of the original Board of Trustees of Western Reserve College.

He married Miss Anna Henderson. They had five children, two daughters and three sons. She survives with her sons, two of whom, one a law-

yer, the other a minister, are graduates of Western Reserve College. An adopted daughter, wife of Rev. D. Vrooman, died a missionary in China.

SHEPARD, LEWIS MORRIS—Was born in Potsdam, St. Lawrence County, N. Y., in 1810.* Of his parents the writer of this has no definite knowledge, except that they were New Englanders, probably natives of Vermont. His father, Timothy Shepard, located at Potsdam in 1802, and was of course among the early settlers of that region. Timothy Shepard was not a professing Christian, but his wife was a godly woman. In this new settlement Lewis M. Shepard passed his early years, and on arriving at a suitable age was for a time a pupil at the Potsdam Academy, then under the care of the Rev. Asa Brainard. He became pious at the age of sixteen, during a powerful revival, which occurred in his native place in 1826-27, and soon after united with the Presbyterian Church. He had then a strong desire to enter upon a course of study with a view to the ministry; but the way not seeming to be open, he turned away with much reluctance from this purpose and earnest desire of his heart and learned the carpenter's trade. This business he pursued for a few years, but the Lord had other work for him to do than that with which Jesus occupied himself in while he dwelt at Nazareth. Hence, when about twenty-two years of age, a powerful work of grace, which took place in Watertown, N. Y., where he was then residing, brought him very near the Saviour. Then he could say with the Apostle, "Woe is me if I preach not the Gospel." He made known his feelings to some Christian friends of the Second Presbyterian Church, of Watertown, with which he was then connected, and they not only sympathized with him, but encouraged him by offering him some assistance. Soon after he entered the Oneida Institute, at Whitesboro', then offering as he supposed the best facilities for education to one situated like himself. In this Institution he spent four years, supporting himself to a considerable extent by manual labor. And yet he found time and strength for no small amount of Sabbath-school and other evangelical labors, while thus engaged in his studies and toiling hard besides for self-support. Nor was evidence wanting that his labors at that time were owned and blessed by the great Head of the Church.

After finishing his course of study (four years) at the Oneida Institute, he returned to Watertown and studied Theology under the direction of Rev. Marcus Smith, then pastor of the Second Presbyterian Church, now of Collamer, N. Y. He was licensed to preach the Gospel by Watertown Presbytery, at Sackett's Harbor, N. Y., August 29, 1838. He was ordained and installed by the same body, at Theresa, Jefferson County, N. Y., in the latter part of February, 1839. During a ministry of twenty-five years Mr. Shepard was hindered from preaching by ill-health only two Sabbaths. At Theresa, the winter after his installation there, he was cheered and encouraged, and the church greatly strengthened by a precious work of grace. In that vicinity Mr. Shepard preached for twelve years, occupying different localities, at Theresa and Plessis, then at Champion, Smithville, and North Adams.

In 1850 he united with Albany Presbytery, and supplied the church at Tribe's Hill for eighteen months. From thence he removed to Monroe, Fairfield County, Conn., where he labored for six years. His next and last field of labor was at Huron, Wayne County, N. Y., where God made him an instrument of great good to that church and people, nearly one hundred souls being added to the communion of that church, during the six years of his ministry there. In every place where he labored he had more or less evidence that

* This Memoir was prepared by Rev. A. H. LILLY, East Palmyra, N. Y.

his work was owned by the Master of the vineyard. In conversation with a brother minister but a few months previous to his death Mr. Shepard remarked: "I shall not need any one to care for me in my old age, for I expect to fall on the field with my armor on." And so the result proved. His work was then well-nigh finished, though neither of the friends had any such thoughts then. His illness was very brief, and at the first was not supposed to be dangerous. But it proved to be fatal, and Brother Lewis M. Shepard passed hence to his reward, October 16, 1863.

When but a young man Mr. Shepard gained the reputation of being a bright earnest Christian, and this it is believed that he maintained through life. He was not noted for his scholarship, nor for splendid abilities, but both were of a respectable character. As a minister of Christ he was earnest, diligent, and self-denying, and not ambitious of wealth or place if only he might see the work of the Lord prospering.

He was not an orator, yet was he a pleasant speaker, and so earnest withal that he easily gained the attention of his auditors. By his abundant labors in season and out of season he made it obvious that the great end of his life was to honor the Master.

But his labors are finished, and a bereaved widow and family and a sorrowing church mourn his loss, and all his brethren in the ministry say of him as David said concerning Jonathan, "Very pleasant hast thou been unto me."

History of the Third Street Presbyterian Church, Dayton, Ohio.

THIS Church originated in the controversies which resulted in the unhappy division of the Presbyterian Church of the United States. On the 11th of March, 1839, Dr. John Steele and Peter Odlin, Elders, and sixty-seven communicants having withdrawn from the First Presbyterian Church of Dayton organized the Third Street Presbyterian Church, and placed it under the care of Dayton Presbytery, (N. S.) The bitterness of feeling which this division occasioned has long since passed away, and the two churches are now in peace, doing their appropriate work and illustrating in all their intercourse with each other that Christian unity and brotherly love which should characterize churches of the Lord Jesus Christ.

Before the formal organization of the Church measures had been taken to purchase a lot and to secure the erection of a church edifice. A lot one hundred by two hundred feet was purchased on the corner of Third and Ludlow Streets, a central and desirable location, and the church edifice was commenced in April, 1838, and finished in January, 1840, at a cost of \$17,500. This, at the time, was one of the finest church edifices in the West, and was very creditable to the zeal and liberality of the then comparatively feeble congregation. The building committee consisted of Dr. John Steele, P. Odlin, and N. Wilson. The first Board of Trustees was composed of P. Odlin, James Perrine, E. W. Davies, Nathaniel Wilson, and Charles G. Swaine. The Church was dedicated March 25, 1840, the Rev. Lyman Beecher, D.D., preaching the sermon.

The pulpit of the Church was supplied by Dayton Presbytery until May 30, 1839, (service being held in the Lecture-Room,) at which time Rev. Randolph Stone was chosen stated supply, and served the Church until October 1, 1840. In July, 1840, Rev. J. W. Hall, of Gallatin, Tenn., was elected stated supply for one year from October 1, 1840. Mr. Hall not being able to assume his duties at the specified time, Rev. A. Pomeroy by invitation supplied the pulpit until November 8th, at which time Mr. Hall arrived, and having subsequently been elected pastor remained with the Church until 1852, when to the great regret of the congregation he resigned. During the twelve years of his pastorate the Church was greatly prospered and large accessions were made to its membership. Dr. Hall now fills the honorable and responsible position of President of Miami University, Oxford, Ohio.

From May, 1852, to December, 1852, the pulpit remained va-

cant, being most of the time supplied by Rev. J. B. Ripley. In December, 1852, Rev. G. P. Tindall was elected stated supply, in February, 1853, pastor of the Church. In April, 1857, Mr. Tindall resigned. The Church remained without a pastor from April, 1857, to September, 1859, the pulpit being ably supplied by C. F. Matton, D.D., the Professors of Lane Seminary and others. During this period the Church was blessed with a precious revival of religion as the fruits of which forty-three persons were converted and made a public profession of their faith in Christ. In 1858 the church edifice was enlarged by adding twenty-three feet to its length at a cost of \$6000.

In September, 1859, S. G. Speer, D.D., of Milwaukee, the present pastor, (1864) was elected, and entered upon the discharge of his duties, November 1st. The uniform prosperity which has attended this Church is attributable in no small degree to the wisdom, harmony, and energy which have characterized the Board of Elders. It is the strongest Church in our connection in Ohio outside the cities of Cincinnati and Cleveland, numbering about three hundred members. It has never been distracted by animosities and dissensions. The pastor has been earnestly supported by the elders, and during those intervals in which the Church has been without a pastor all its services and charities have been maintained with uniformity and ability. It is at the present time in a healthy condition, and its future looks bright and promising.

Since the organization of the Church the following persons have been elected to the office of Ruling Elder:—Daniel Keifer, May 20, 1840; D. M. Curtis, May 20, 1840; Robt. W. Steele, January 4, 1854; L. F. Claffin, January 4, 1854; Henry Strickler, January 4, 1864; Winslow S. Phelps, June 20, 1860; Preserved Smith, June 20, 1860.

The present session of the Church is composed of Peter Odlin, Daniel Keifer, Robert W. Steele, Henry Strickler, Winslow S. Phelps, and Preserved Smith.

The Board of Deacons, E. W. Davies, W. H. Butterfield, Dr. John Davis, W. F. Comly, J. T. Kenney, David Carroll, and John Webber.

THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, met in the Second United Presbyterian Church of Philadelphia, Pa., May 25, 1864, and was opened with a sermon by Rev. JAMES HARPER, (alternate of the Moderator Alexander Young, D.D.,) from Psalm lxxx. 14: "Visit this vine." After the discourse the Permanent Clerk reported the following Commissioners to the

Sixth General Assembly of the United Presbyterian Church, N. A.

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|---------------------|---------------|--------------------|----------------------|---------------|-----------------|
| ALEXANDER, S. | Mercer. | James Brewster. | Hawthorne, Wm. | St. Lawrence. | ..... |
| Allen, Henry | St. Louis. | Joseph Hanill. | Henderson, G. D. | Bloomington. | A. H. Hauley. |
| Anderson, John | Michigan. | David Turner. | Hill, R. A. | New York 2d. | Thos. Archison. |
| Anderson, S. | Conemaugh. | H. M. Wilson. | KENDALL, CLARKE | Lake. | Jno. Culbertson |
| Andrews, Joseph | Steubenville. | James Stewart. | LOGUE, J. W. | Cleveland. | ..... |
| Armstrong, J. G. | St. Louis. | Wm. Caldwell. | MACLAREN, WM. | Boston. | ..... |
| BARNETT, D.B., JAS. | Egypt. | ..... | Marks, L. | Monongahela. | Jos. McConnell. |
| Barr, W. W. | Philadelphia. | Jas. Ferguson. | Marling, M. M. | Kansas. | ..... |
| Blair, David | Conemaugh. | J. B. Allison. | Montgomery, A. S. | Indiana. | Chas. L. Gordon |
| Blair, W. H. | Michigan. | ..... | Morrow, J. H. | Chicago. | William Patton |
| Boyd, J. R. | Muskingum. | ..... | McArthur, Sam'l | Keokuk. | ..... |
| CAMPBELL, R. G. | Wheeling. | N. Taylor. | McCartney, Joseph | Big Spring. | Thos. McAlister |
| Campbell, W. A. | Xenia. | S. K. Mitchell. | McCartney, Thos. | Nebraska. | ..... |
| Clark, D.D., A. D. | Allegheny. | John Dean. | McElree, E. N. | Butler. | W. Runnberger. |
| Clarke, Matthew | Bloomington. | ..... | McElwee, D.D., W.M | Frankfort. | S. Livingston. |
| Coleman, W. M. | Monongahela. | Thomp. Benton. | McGill, James | Stamford. | John Lees. |
| Collins, Samuel | Indiana. | Wm. Bonner. | McKee, J. A. | Chartiers. | John Stewart. |
| Connelly, Henry | New York 1st. | ..... | McLaren, Wm. S. | Caledonia. | James Gordon. |
| Craig, J. L. | S. Indiana. | ..... | McLean, D.D., D.H.A. | Allegheny. | J. C. Wilson. |
| Currie, W. P. | Chicago. | ..... | McVean, D. C. | Caledonia. | ..... |
| DALES, D.D., J. B. | Philadelphia. | S. C. Huey. | PAUL, D. | Mansfield. | G. C. Graham. |
| Davidson, Wm. | Ohio First. | Thos. Findley. | Pollock, R. II. | Ohio First. | W. T. Crawford. |
| Doig, D.D., J. R. | Keokuk. | ..... | Pressly, D.B., J. T. | Allegheny. | C. Arbutnot. |
| EASTON, D.D., J. S. | Steubenville. | H. A. Thompson | Prestly, W. H. | Chillicothe. | ..... |
| FIELDS, A. B. | Westmorel'd. | John S. Stewart. | REID, W. J. | Monongahela. | W. Watt. |
| Forsyth, David | Butler. | George Miller. | Rippee, John | Delaware. | J. H. Thompson |
| Forsyth, Hugh | Muskingum. | S. B. Clark, M. D. | Robb, W. A. | Xenia. | D. Graham. |
| Freeborn, J. G. | Dus Moines. | ..... | Rodgers, James | Sidney. | D. Wallace. |
| GIBSON, W. McC. | Mansfield. | Thos. L. Smith. | SAWHILL, J. | Le Claire. | ..... |
| Goodwillie, Thos. | Vermont. | ..... | Scott, John P. | Detroit. | ..... |
| Gordon, Henry | Argyle. | A. P. Robinson. | Smeallie, J. M. | Delaware. | D. L. Thompson |
| Graham, S. H. | Frankfort. | Robt. C. Scott. | Stewart, J. | Le Claire. | ..... |
| Grimes, William | Wheeling. | A. Haverfield. | TAGGART, SAMUEL | Chartiers. | Wm. Gabby. |
| HARPER, JAMES | New York 1st. | Isaac McGay. | Thompson, Chas. | Mounmouth. | ..... |

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|----------------------|---------------|----------------|---------------------|---------------|-----------------|
| Thompson, David | Muskingum. | Robt. Wilkin. | Wallace, Samuel | Sidney. | D. McClung. |
| Tris, A. C. | Des Moines. | ..... | Williamson, R. D. | Albany. | A. Smealie. |
| Turner, J. D. | Ohio First. | Robt. McKinley | Wilson, J. T. | New York 2d. | David Shields. |
| URE, DAVID M. | Argyle. | W. M. Safford. | Wilson, D.D., Sam'l | Xenia. | E. E. Andrew. |
| WADDLE, J. R. | Lake. | J. S. Lytle. | Winter, T. W. | Mercer. | J. A. McLaughry |
| Wallace, A. G. | Westmore'ld. | M. C. Ekin. | ..... | Argyle. | Jas. Cummings. |
| Wallace, D.D., D. A. | Monmouth. | Sam'l Graham. | ..... | Butler. | H. Bovard. |
| Wallace, Henry | Monmouth. | Hugh Warnock. | ..... | Monmouth. | A. M. Elliott. |
| MINISTERS, 81. | | | RULING ELDERS, 61. | | |
| TOTAL, 142. | | | | | |

DELEGATES FROM CORRESPONDING BODIES.

REV. WILLIAM BLACKBURN, *Minister*, and GEORGE JUNKIN, JR., *Ruling Elder*, from *The General Assembly of the Presbyterian Church, (O.S.)*

T. W. J. WYLIE, D.D., and REV. DAVID STEELE, from *The General Synod of the Reformed Presbyterian Church.*

J. M. WILLSON, D.D., and REV. J. R. W. SLOANE, from *The Synod of the Reformed Presbyterian Church.*

DAVID A. WALLACE, D.D., of Monmouth Presbytery, was elected Moderator. Rev. A. G. Wallace was elected Assistant Clerk for one year.

Gills and Overtures.

SAMUEL WILSON, D.D., Chairman of this Committee, reported the following Overtures, which were adopted:—

OVERTURE, No. I.—Being three papers submitted to them by the Assembly; the first from G. D. Henderson and S. Collins; the second from S. Wilson and A. M. Elliott; and the third from S. Livingston and W. M. McElwee, as follows:

I. The paper of G. D. Henderson and S. Collins asks for the appointment of a committee to prepare an address to President Lincoln, Secretary Stanton, and Lieut. General Grant, embodying the following items:

1st. An assurance of the deep sympathy and earnest co-operation of this Assembly and of the people whom we represent, with the Government in its present trials and worthy efforts to maintain the principles on which it is based.

2d. The great satisfaction we have enjoyed in observing their recognition of the facts—"that God alone can organize victory;" "that we need the Divine favor;" and that we are warranted to expect this favor only in the way of a dutiful regard to his will as Governor among the nations.

3d. An assurance that we gladly recognize this favor in the successes which have attended the movements of our armies on the Potomac and in Georgia, and that it is only in the continuance of this favor that we can hope for final success.

That an address of the nature contemplated in the paper of these brethren should go forth from this Assembly, it appears to your Committee, is highly proper. We, therefore, recommend for adoption the following resolution, viz:

Resolved, That a Committee be appointed to prepare, at their earliest convenience an address such as the paper of these brethren contemplates, and forward it to President Lincoln and his Cabinet.

II. The paper of S. Wilson and A. M. Elliott asks that a Committee be appointed to report whether any, and if so, what advice should be tendered by this Assembly to our National Executive, touching the *morality of retaliation* as a means of preventing the continuance of the cruelty and barbarity which has been practised upon our soldiers by our rebel enemies. As this paper was presented under the impression that President Lincoln was *hesitating* on the question of retaliation, your Committee think no action is needed in the premises by this Assembly, as we have been informed that the President has already decided the course to be pursued by him, and that retaliation is being already practised to some extent by the Union army. We, therefore, recommend that this paper be dismissed.

III. The paper of S. Livingston and W. M. McElwee asks for the adoption of the following resolution:

That this Assembly hails the Emancipation Proclamation of President Lincoln as a measure of high military importance and necessity, and statesmanlike in striking at slavery, the root, cause, and strength of the rebellion, and that we recognize in it the voice of God speaking as he did to his ancient people Israel, saying by it to us, "Break every yoke and let the oppressed go free." The Committee present this resolution in another form, and recommend that in this amended form it be adopted, viz:

Resolved, That without expressing any judgment on the military importance and necessity, or the statesmanlike character of the Proclamation, we hail it as obedience to the voice of God, calling us, as he did his ancient people, "Let the oppressed go free and break every yoke."

No. II.—A Memorial of Joseph M. Wilson, of Philadelphia, Pa., as follows:

The subject presented by this Memorial is the importance of providing MANSES for the comfortable accommodation of the ministers of the United Presbyterian Church. To secure proper information in proposing to make a movement in this direction, this Memorial contains a series of resolutions, which we herewith transmit, intended to call forth this information, and recommended for adoption, viz:

WHEREAS, the importance of providing MANSES for the comfortable accommodation of United Presbyterian ministers and their families is a duty, the performance of which cannot be longer delayed, but the magnitude of the operations demands a careful scrutiny of the state of the Church, and a thorough knowledge of the condition in this aspect; therefore,

Resolved, That the churches under the care of this General Assembly be requested to reply to the following questions:

1. Please give the *name* of your church with the *year* of its organization.
2. What has been about the annual rent paid by your minister for a house to live in? or,
3. Have you a MANSE for your minister, thereby securing him a comfortable home?
4. If you have a MANSE, how long has it been finished, and about what amount in rent does your minister annually save by living in "THE MANSE?"
5. What was the plan you adopted to awaken the interest of the people and thus secure the erection of a MANSE?

Please let your answer to this question be as full as possible, (as these replies will be published,) and you thereby aid your brethren, who have not yet erected a MANSE, but will do so, as soon as they see how it *can* be done, by showing them how it *has* been done.

6. Have you a *Glebe* attached to your MANSE? if so, what is saved to a minister's family by tilling a few acres?

7. Please give a description of your MANSE, its size and accommodations,

with specifications of its cost as far as possible, with diagrams of the arrangement of the rooms, the attention paid to ventilation, the capacity of its Library, and such other suggestions, as will increase the value of these returns.

Resolved, That the Ministers, Elders, Deacons, Trustees, or members of the churches under the care of this General Assembly, be earnestly requested to make early and full replies to these questions, adding any information or making any suggestions that may tend to awaken an interest in behalf of MANSES or comfortable homes for United Presbyterian Ministers.

Resolved, That said replies, suggestions, and information be sent to Joseph M. Wilson, of Philadelphia, Pa., to be by him arranged and classified in time to be presented to the next General Assembly of the United Presbyterian Church.

Resolved, That Joseph M. Wilson be authorized to supply the Stated Clerks of the Presbyteries, in connection with this General Assembly, with a sufficient number of copies of this Overture as there are churches within the bounds of said Presbytery, with the understanding that the Stated Clerks will attend to their distribution among the churches.

Resolved, That in order to the fulfilment of the objects contemplated, the Presbyteries be enjoined to make inquiries from time to time, testing the diligence of the churches in replying to the questions contained in this Overture.

No. III.—A paper sent up by the Session of the congregation in Venice, Pa., asking the Assembly “whether choristers are responsible to the Session for the manner in which they discharge their duties, &c.; whether it is wrong to use repeating tunes in the worship of God; and whether Christians are justifiable in absenting themselves from public ordinances, because such tunes are introduced;” and also on the preamble and resolutions of Isaac McGay and S. Collins, “Exhorting ministers and elders to use their influence, wherever needed, to have the use of repeating tunes discontinued.” The Committee presented the following:

1. While your Committee think there is sometimes much bad taste in the use of such tunes, yet they do not feel prepared to say that their use is, *in itself*, unscriptural and wrong.

2. That it devolves on Sessions to exercise a controlling supervision over this, as over the other parts of public worship.

3. That in the exercise of their official function in supervising this part of public worship, they be affectionately advised to keep in view the following objects:

a. Let them aim to secure the use of such music as is grave, sweet, and solemn in its character, suitable to be employed in the praise of God, and calculated to excite and express the devotional sentiment contained in the particular Psalm used at the time.

b. Let them also take into consideration the circumstances of their congregations, and aim so to supervise the service as to promote their peace and edification. And let the people, also, regard charitably the rights and wishes of those whose tastes and prejudices and preferences differ from their own.

c. Let them, in all discreetness, be earnest and unwearied in their efforts to foster the development of a musical taste and talent among their people, so that this part of public worship may become, continually, more and more pleasant and profitable to themselves, and more and more commend the inspired Psalter to the whole body of the faithful.

No. IV.—Being the Report of the Special Committee on Theological Seminaries, made to the fourth General Assembly, and by her “laid on the

table until the Overture concerning the Assembly's power over Theological Seminaries, should be decided," respectfully recommend for adoption the following report:

WHEREAS, Your Committee are informed that the Book of Government and Discipline, soon to be laid before the Assembly, contains a declaration of principles concerning the Assembly's power over and duties unto the Theological Seminaries of the Church, it was

Resolved, That no action be taken by the Assembly upon this subject until after the adoption of a Book of Government and Discipline.

No. V.—Xenia Presbytery asks for the preparation of three formulas of questions, viz: one to be used in the admission of applicants to membership in the church; one to be used in the administration of baptism; and one to be used in licensing probationers for the gospel ministry. Formulas of questions for the first and third of the above uses have been already prepared. (See Book of Discipline, pp. 29, 32, and 41.) We regard the preparation of an additional formula to be used in baptism, as very important, tending, as it will, to secure faithfulness and uniformity in the administration of this ordinance. It was

Resolved, That the Committee on Directory for Worship be instructed to prepare a formula of questions to be used in the administration of baptism, and that when adopted, said formula be inserted in the Directory for Worship and the Book of Discipline; and further, that in the application of this, and the formula in the case of admission of members, Sessions are affectionately recommended to use great tenderness towards the weak or such as are earnestly inquiring after the truth.

No. VI.—Being the papers of S. McArthur, S. Collins, and J. T. Pressly, touching proposed amendments of the Constitution of the United States. It was

Resolved, 1. That in the judgment of the Assembly it is desirable and a duty that the Constitution of the United States be so amended as to recognise the supremacy of God and his law, and of his Son, our Lord Jesus Christ, in his character as the Governor of the nations.

Resolved, 2. That it be recommended by this Assembly to the ministers and other members of the United Presbyterian Church to co-operate in all proper measures with their fellow-citizens for amending the Constitution of the United States, so as to secure the accomplishment of this important end.

Resolved, 3. That the Committee on Correspondence be directed to send a copy of the above action to the General Synod of the Reformed Presbyterian Church as our answer to their communication made to the last Assembly of the United Presbyterian Church.

Judicial Committee.

Rev. WILLIAM MACLAREN, Chairman, reported the following:—

JUDICIAL CASE, NO. I.—A Memorial of Illinois Synod complaining that no abstracts of their proceedings and wants were received from the Boards of Home Mission, Publication and Church Extension, at the last meeting, held at Sparta, in May, 1863.

The 5th article, under the head of "General rules, touching the matters

intrusted to the care of the Assembly Boards," contains the following instruction: "The several Boards of the Church shall submit an abstract of their proceedings and wants to the several Synods, at their annual meetings." It was

Resolved, That the attention of the several Boards be, and hereby is, called specially to the rule above cited, and they are urged to furnish statedly to the Synods of the church the prescribed information.

No. II.—Memorial from Benjamin Carter. The memorialist asks the General Assembly to give a deliverance on the manufacture, sale, and use of intoxicating liquors as a beverage.

The General Assembly at its first Annual Meeting, held in Xenia, May, 1859, adopted the following resolutions:

1. That the business of manufacturing and vending intoxicating liquors for drinking purposes, is injurious to the best interests of society, and therefore inconsistent with the law of God, which requires, "Thou shalt love thy neighbor as thyself."

2. That the use of intoxicating drinks, as a beverage, has a tendency to lead to intemperance, and in most, if not all cases, results in intemperance in a greater or less degree, and therefore is inconsistent with the law of God, which not only forbids all sin, but all the "causes, means, occasions, and appearances thereof, and provocations thereto."

3. That church sessions have full authority, and it is their duty to enforce the principle of total abstinence, where, in the exercise of a sound discretion, they have reason to believe that the safety of the individual and the honor of religion require it.

4. That the practice of renting houses to be occupied by those who are engaged in the manufacture and sale of intoxicating drinks, to be used as a beverage, or for any immoral purpose, is utterly inconsistent with the honor of the Christian religion. It was

Resolved, That the memorialist be referred to the above cited resolutions, and that church sessions be, and they are hereby instructed to apply and enforce in the exercise of discipline the principles which they exhibit.

No. III.—On the revision of the Book of Government and Discipline.

As the book in its present form was by act of last Assembly, made authoritative until a revised form of it would be adopted, so that the interests of the church in the meantime will not suffer; and as the revision is not yet in a state of forwardness to be laid before this Assembly; it was, therefore,

Resolved, That the work of revision be continued, and that it be intrusted to a committee of members who can conveniently meet and give it the proper attention.

Resolved, That it be left discretionary with the Committee to what extent the revision shall be carried.

Resolved, That David R. Kerr, D.D., R. Gracey, D.D., W. M. McElwee, D.D., Rev. J. B. Clark, and W. J. Reid, be and hereby are appointed to constitute the Committee on revision.

Resolved, That the Committee be enjoined to complete their work as speedily as possible; and that the Board of Publication be directed to print five hundred copies, and mail one copy to each minister of the United Presbyterian Church by the first of February, 1865.

No. IV.—On the Memorial of Abner Jones, the Judicial Committee beg leave to report:—The memorialist complains that he has suffered injury in consequence of the course pursued by the Committee on Psalmody, and asks for protection and redress. As your Committee have not been able to procure and collate the documents and other evidence necessary to form a

correct judgment anent the matters referred; and as the time allowed us would be insufficient for a careful and critical examination of the different versions; it was, therefore,

Resolved, 1. That the memorialist may feel assured that the General Assembly of the United Presbyterian Church will not pursue any course in regard to a new version of the Psalms, that would in any way infringe on his copyright or the copyright of any other author without the consent of the party concerned, and an equitable and satisfactory compensation.

Resolved, 2. That a select committee be appointed to confer with Abner Jones on matters contained in his memorial, and report to the next General Assembly.

No. V.—On the Memorials from the session of the Church of Washington, Iowa, and from elders and other members of the Church of Crawfordsville, Iowa, and from W. B. Caruthers, of Keokuk Presbytery; the Judicial Committee report:

The memorialists who present the first and second papers request the Assembly to give a deliverance concerning an association called the "Union League," and ask this body to answer the following question: "Is it, or is it not, a violation of the fifteenth article of our Declaration and Testimony to become members of the Union, or Union Loyal League, a secret oath-bound Society?"

The memorialist who presents the third paper, gives a sketch of the action of the Keokuk Presbytery on the subject above referred to.

As your Committee have not the necessary evidence before them, they are not prepared to express a judgment on the question whether the practice of the Union League is contrary to the rule of this Church in regard to secret societies. It was, therefore,

Resolved, That the fifteenth article of our Declaration and Testimony which relates to secret societies, is sufficiently explicit and comprehensive, and that the application of its principles belongs primarily to the Church Sessions and Presbyteries.

Board of Home Missions.

THE *Fifth* Annual Report is as follows:—

During the year one hundred and ten ministers have labored in connection with this Board in thirty-four Presbyteries, and for periods from three to twelve months.

The Report of the Treasurer is as follows: Balance on hand at beginning of the year, \$1,759 62; Contributions during the year, \$16,604 21; Total, \$18,363 33; Payments, \$15,772 33; Balance on hand, \$2,591 50.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

R. D. HARPER, D.D., *Corresponding Secretary*, Xenia, Ohio.
JOHN FLEMING, Esq., *Treasurer*, Xenia, Ohio.

Board of Foreign Missions.

THE *Fifth* Annual Report is as follows:—

In presenting their Fifth Annual Report the Board feel that in many respects the past year has been a memorable one in the history of our Foreign Missionary operations.

James Prestly, D.D., and the Corresponding Secretary, J. B. Dales, D.D., who were reported to the last Assembly as absent from the country, returned early in the year, having visited and made careful observations of the several missions of the Board in Egypt, Syria, and Italy. Their statements respecting the condition, workings, and prospects of these fields of labor, have been gratifying, and the Board have renewed confidence in commending them to the sympathies, the prayers, and the continued contributions of the churches.

The Board has under its care the following missions and laborers:—

SYRIA.—Rev. John Crawford and wife, and six helpers at Damascus and six stations.

CHINA.—Rev. John C. Nevin and wife, at one station.

INDIA.—Rev. A. Gordon and wife, Rev. E. H. Stevenson and wife, Rev. J. S. Barr and wife, Miss Elizabeth Gordon, and Rev. E. P. Swift and wife and G. W. Scott and wife, with several helpers at two stations, Sealkote and Gujtanwala.

EGYPT.—Rev. J. Barnett, D.D., Rev. G. Lansing and wife, Rev. John Hogg and wife, Rev. S. C. Ewing and wife, Rev. A. Watson and wife, Misses S. B. Dales, M. J. McKown, and S. Hart, together with seven helpers in Alexandria, twenty-one in Cairo, and several others up the Nile.

ITALY.—Rev. W. G. Morehead.

The Report of the Treasurer is as follows: Balance on hand at beginning of the year, \$4,891 97; Contributions, \$32,988 40; Total, \$37,880 37; Payments, \$34,312 92; Balance, \$3,567 45.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

J. B. DALES, D.D., *Corresponding Secretary*, 1628 Filbert St., Phila., Pa.
T. B. RICH, Esq., *Treasurer*, 190 Elizabeth Street, New York, N. Y.

Board of Education.

THE *Fourth* Annual Report is as follows:—

During the year aid has been granted to fifteen students, as follows:—*Eight* literary and *seven* Theological. These are distributed among the following Presbyteries: Argyle, *one*; Butler, *three*; Delaware, *one*; Keokuk, *one*; Michigan, *two*; Monmouth, *two*; Philadelphia, *two*; Sidney, *one*; Southern Indiana, *one*; and Xenia, *one*.

The report of the Treasurer is as follows: Balance on hand at beginning of the year, \$210 94; Contributions, \$1,220 21; Total, \$1,431 15; Payments, \$1,443 95; Leaving the Board in debt, \$12 80.

The wants and claims of the Board were earnestly commended, and that in the future more liberality would be manifested.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

Rev. JOHN A. EADIE, *Corresponding Secretary*, Monmouth, Illinois.
THOMAS JOHNSTON, Esq., *Treasurer*, Monmouth, Illinois.

Board of Church Extension.

THE *Fourth* Annual Report is as follows:—

The applications which have been made for aid from young and feeble congregations during the past year, have been more numerous than in a similar period since the first organization of the Board. In some instances these applications have come from congregations recently organized, who are engaged in erecting houses of worship, while in other instances, the aid desired is to liquidate debts already contracted which are lying as a heavy burden upon congregations barely able to sustain themselves without this incumbrance. While it is gratifying to learn that infant congregations are rising up, and while older and stronger congregations should cheerfully extend a helping hand to their younger sisters, it would be well if some of our congregations would manifest more of a disposition to help themselves to the extent of their ability before they lean upon others.

The last Assembly directed the congregations under our care to raise for our Fund an amount equal to five cents per member. The number of communicants reported last year is, 54,758. At the rate of five cents per member, the amount which we were authorized to expect would be \$2,737 90. And will it be believed that according to the report of the Treasurer, the whole amount paid in during the year is only \$875 40? Some Presbyteries have complied strictly with the order and have raised the full amount, and consequently on the part of others there must have been great neglect. And the result is, the Board have been able to give but little direct pecuniary aid to the numerous applicants. And as it was known generally, that the Board had but a small amount of funds at our disposal, the application in most instances has been for permission to employ an agent to make collections. And because we could do nothing better in helping the needy, the Board have very reluctantly yielded to such requests.

The Report of the Treasurer is as follows: Balance on hand at beginning of year, \$817 00; Contributions, \$875 40; Total, \$1,692 40; Payments, \$1,150 96; Balance, \$541 44.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

ROBERT GRACEY, D.D., *Corresponding Secretary*, Arsenal, Pa.
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood St., Pittsburg, Pa.

Board of Publication.

THE *Fifth* Annual Report is as follows:—

During the year, besides keeping a sufficient stock in our Depository for supplying Sabbath-school libraries and standard religious books, we have published since the last report 17,600 copies Shorter Catechism; 10,000 Brown's Child's Catechism; 10,000 Selections of Psalms for Sabbath-schools; 500 Patterson on the Shorter Catechism; 500 James' Anxious Inquirer; 500 Willison's Sacramental Advices; 500 Solitude Sweetened; 250 Watson's Body of Divinity; 3000 The Bible against Slavery; 3000 Version of Fifteen Psalms; 100 Record Book of Sessions.

We have also published 2,400 Bagster Polyglott Bible, with Psalms;

1,400 Polyglott New Testament, with Psalms; 3000 Testaments, 32mo., with Psalms; 13,500 Double Column Psalm Book; 6,000 Psalm Book, 48mo.; 1000 Psalm Book, 18mo. Total number of volumes published, 73,250.

We have now to ask the attention of the Assembly to what is to us an unpleasant subject, especially as it is reported from year to year without producing any change for the better. We refer to the contributions of the church to this Board. A reference to the past year will be sufficient. The last Assembly recommended a contribution of \$2,500, and we have received \$1,246 53, that is, *almost* one-half. And so it has been each preceding year. It will be found on examination that about one-half the appropriation is the amount which we actually receive.

We would like that the Assembly should make a rigid scrutiny into the cause of this state of things, that wherever the fault lies, the proper remedy may be applied. The great difficulty that we labor under is want of means. We have no Publication Fund worth speaking of—we can neither publish a variety nor can we adopt any general plan for the circulation of what we *do* publish throughout every part of the church. And yet it may be thought by some that here is the reason why we are not supported more heartily by some sections of the church; because they are receiving little if any benefit from our operations. We have but to say it will be time enough to hold us responsible for not supplying the whole church when we are furnished with the means to do so; but it does appear unreasonable to expect us to do a certain work when we have never yet had the means of doing that work. We can assure the Assembly and the church that we are publishing and circulating our publications fully up to all the means which we possess for these purposes.

The Report of the Treasurer is as follows: Balance on hand at beginning of year, \$672 98; Receipts, \$20,157 98; Total, \$20,830 96; Payments, \$19,995 95; Balance, \$835 01.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

JAMES PRESTLEY, D.D., *Corresp. Secretary*, 76 Third St., Pittsburg, Pa.
 JAS. RODGERS, D.D., *Superintend. of Depository*, 76 Third St., Pittsburg, Pa.
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood Street, Pittsburg, Pa.

Missions to the Freedmen.

THE *First* Annual Report is as follows:—

As directed by the last Assembly this Board was organized in the Second United Presbyterian Church, Allegheny City, July 4, 1863. The following officers were appointed for the year: Rev. G. C. Vincent, President, Rev. C. A. Dickey, Secretary, Rev. John B. Clark, Corresponding Secretary, and John Dean, Treasurer.

There have been four regular and three special meetings held during the year. When the Board was first organized, there were no funds under its control; and desiring to send teachers into the needy field as soon as possible, and as some months might elapse before our congregations would forward their contributions for this work, it was thought wise to issue a brief circular, and employ two collecting agents to secure some funds. Accordingly, the Revs. S. Coon and E. Small were employed—the former continuing in

this service for about six weeks, and the latter for about three months—and we are glad to record that the people have responded to all our calls for aid more liberally than we expected, and have enabled us to place in the field a large number of laborers.

The past year has been to some extent one of experiment. The work was new, the embarrassments to its prosecution many, and the kind of teachers that should be employed was not well understood. But we went forward hoping to profit by experience, and trusting that the God of the oppressed would bless our humble endeavors to Christianize and elevate the delivered captives, and the results have been very encouraging. We are persuaded that there is no other field now open to the Church in which so much can be done at so little cost.

In employing teachers the Board has adopted the plan of organizing them into corps, believing that this would facilitate the comfort of the missionaries and the best interests of their work. With each corps a minister has been sent, whose chief work has been to superintend the religious interests of the Mission. With him there has been associated one or more male members, to aid in the general management of the work. The same general plan has also been followed by the Presbyteries who have engaged in this enterprise.

The following persons have been employed as missionaries and teachers during the year. The first corps was appointed August, 1863, and entered upon their work at Goodrich's Landing, Louisiana, in November:

Rev. Thomas Calahan, Superintendent. Resigned March 1, 1864. Mr. John Lackey, Assistant.

Miss Henrietta Lee, Teacher; Miss Mary A. Smith, Teacher; Miss Agnes E. Fraser, Teacher; Miss Lizzie M. Findley, Teacher; Miss Aggie E. Hammond, Teacher, resigned April 1, 1863.

The second corps was formed of persons sent by the Presbytery of Muskingum and by the Rev. J. R. Slentz and others, of Venango County, Pa. They entered upon their work in the City of Vicksburg, Mississippi, about the same date as named for the first corps.

Rev. J. H. Buchanan, Superintendent. Resigned April 1, 1864.

A. B. McCandless, M. D. Remained with the Mission three months. Mrs. Buchanan, ditto; Miss M. A. Lorimer, ditto; Miss J. C. Milligan, ditto; Mr. D. H. McFate, ditto; Miss H. J. Ricketts, yet in service; Miss Bella Brown, ditto.

The three persons last named were supported in part by the Rev. J. R. Slentz and others, to whom the Board feel grateful and much indebted.

The third corps was sent out from the bounds of the Synod of Iowa, (excepting Miss J. Hudelson, from the Presbytery of Indiana,) and was located in the City of Vicksburg, Mississippi, at the same time with the second corps.

Rev. S. F. Vanatta, Superintendent; Mr. J. H. McConnell, Assistant; Mrs. Vanatta, killed by guerillas, on transport, between Vicksburg and Natchez; Mrs. McConnell; Miss J. Hudelson. Miss Hammond labored with this corps while she remained in the field.

The fourth corps was organized at Allegheny City, and early in January, 1864, started on their mission. Soon after their arrival at Vicksburg, this corps was located at Davis Bend, with head-quarters in the mansion of Jeff Davis. But it has been divided into two parts, one remaining on the Jeff Davis plantation, the other is on an adjoining plantation.

Mr. James Darling, Superintendent; Rev. John M. Donaldson; Miss Ella R. McCullough; Miss Margaret Andrews; Miss Mary J. Wallace; Miss Mary M. Irwin; Miss Mattie McLane.

Moses Johnston, a colored man, was sent with this corps, and was profit-

ably employed during the winter, teaching among the colored troops posted to guard the Bend. He has been lately transferred to a point a few miles from Natchez. He is an intelligent and worthy member of our church.

March 3, 1864, Peter Donaldson was appointed to act as a business agent for the mission at Vicksburg, at a salary of \$400 per annum. Also, Capt. Joseph Morehead was appointed as teacher, March 24th, and left the same day for the South.

A Mrs. M. Watson, (Old School Presbyterian,) from Indiana, supported by her own congregation, has been laboring in connection with the third corps. It is understood that she designs uniting with our church. The Presbytery of Wheeling has been doing a good work in the city of Memphis and vicinity. Too much praise cannot be accorded to the brethren of this Presbytery for their zeal in behalf of this good cause. They have collected a large amount of funds and their report to us exhibits the work as prosperous under their care. The following items are of general interest. This Mission was commenced in April, 1863. At last report the whole number of pupils who had received instruction was 815—about 320 are reading, 80 writing, and 80 studying arithmetic. They also have a fine Sabbath-school numbering about 450 pupils.

They have eight teachers employed, costing about \$1500. The teachers are as follows:—Rev. Josiah Stevenson, William Stevenson, Abner Buck, J. T. Ferguson, Mrs. Stevenson, Miss F. Kiddoo, Miss Mary B. Johnston, and Miss Aggie Henry.

About \$4000 have been collected and about \$2,500 expended during the year.

From the Synod of Iowa we have not received a full report, but the following general facts have been communicated to us. In addition to the teachers from that Synod, previously mentioned in this report, Miss Alma Glasgow and Miss Sarah J. Gibson were sent to Vicksburg in the month of April, and have been actively engaged in the Fourth Regiment, U. S. Heavy Artillery.

At last report \$1,026 02 had been collected, and \$557 62 expended, but all the balance was due to the laborers in the field.

The Presbytery of Mansfield has been conducting a mission in the vicinity of Memphis with a great deal of success. The report which is made from it is very encouraging. The following are the teachers, viz: Rev. G. C. Torrence, Mrs. Torrence, Mr. J. F. Finney, Misses Jennie Buck, and Bella Rose. They have been laboring for eight months on President's Island, and have enrolled 500 scholars. Of these about 250 can read—50 can read and write. A Sabbath-school was organized, November 21, 1863, and now numbers about 500 pupils. Ninety dollars' worth of books have been purchased, and five boxes of clothing forwarded. There have been collected \$1,568 43, and expended \$1,129 27.

Mr. Torrence has been compelled to give up the work, owing to severe affliction in his family, and, at the request of the Presbytery, this Board has written to Rev. D. Strang and wife to take the place of Mr. Torrence, and it is expected that they will very soon be actively engaged in the work.

Of the mission conducted under the joint care of the First Presbytery, of Ohio, of Xenia, and Chillicothe, we have no specific report. But from a report rendered March 11th, in the *Presbyterian Witness*, by Rev. M. M. Brown, we glean the following interesting facts. The Mission was inaugurated at Nashville, Tenn., October 13, 1863, by the Rev. J. G. McKee. At present there are two schools in operation. In one the actual attendance has reached about 400 and in the other about 100 pupils. About 125 have learned to read. The Sabbath-school has an attendance of about 150 scho-

lars. Preaching and prayer-meetings have been conducted as opportunity afforded. It also gives us pleasure to state that in Nashville there is a Church belonging to the Associate Reformed Church, South. A few of the members yet remain in the city who are represented as loyal to the Government, and it is hoped that a United Presbyterian congregation may be built up there at no very distant day.

The following persons have been employed in this promising Mission:—Rev. J. G. McKee, Rev. M. M. Brown, Misses Mary Dougherty, Agnes Wallace, Sallie McKee, A. Arbuthnot, and Mary C. Hudelson. It is to be deeply regretted that the failing health of Rev. J. G. McKee has compelled him to retire from the work for the present. But he is not idle. An effort is being made to erect school buildings at Nashville for the accommodation of the Mission, and Mr. McKee is engaged in soliciting funds for that object as opportunity offers.

The Board has no statement of the amount of funds collected for or expended on the mission at Nashville.

Also from the Presbytery of Indiana we have no report.

Also from the Presbytery of Monmouth, which, we believe, has done something in this work, we have no report.

And from the Presbytery of Muskingum, which has done a good work, we have no statement of funds collected or expended.

RECEIPTS AND EXPENDITURES BY THE BOARD.—All moneys received to May 17th, amount to \$8,065 22. All moneys expended for all purposes to the same date amount to \$3,333 41.

There is still a balance due for the services of teachers and on purchase of Books, &c. But after all claims have been settled, we will have a sum on hand with which to commence the operations of the coming year.

SUPPLIES FURNISHED.—It is impossible to give an exact statement of these, as some were donated, and were not sent directly by us. But the Treasurer's report will show what was actually paid for by the Board. Many boxes of clothing, thousands of school books, hundreds of Bibles, Testaments, Psalm books, tracts, slates, &c., were forwarded from time to time. Very few books were sold, and that only to such persons as preferred to buy them. Some of the colored people would not take them as a gift, preferring to own them, by purchase. All the firms from which we have purchased, have kindly made a reduction of 20 and 25 per cent. below retail prices.

ACKNOWLEDGEMENTS.—The Board would acknowledge its indebtedness to Alexander McElroy, of Washington County, Pa., for a liberal donation of Bibles and Psalm books—to the Bible Society of New York, for 500 Testaments and 100 Bibles—to the National Freedmen's Aid Society for contributions of second-hand clothing and books—to the Freedmen's Aid Commission of Cincinnati for their labor in forwarding supplies—to the Ohio and Mississippi Railroad for passing our teachers at half fare, and to all our brethren who have aided us in this good work.

CHANGES.—In the month of January the corps which had labored so successfully at Goodrich Landing was compelled to seek a new field, the contraband camp at that point having been broken up. But in the providence of God a new field was soon opened. Misses Fraser and Smith were soon employed in an artillery regiment near Vicksburg, Mr. Lackey and the other members of the corps went to the Woods plantation of the Davis Bend, where they have an ample field of labor. Mr. Lackey has been appointed Superintendent of the first corps in room of Mr. Calahan, to date from April 1, 1864. Since the withdrawal of Rev. Buchanan and his corps the general supervision of the work has devolved upon the Rev. S. F. Va-

natta, who at last accounts, we are happy to say, had almost recovered from his wound. And for this brother the Board entertains the strongest affection and sympathy. His trials have been very great. Not only did he receive a painful wound, but his amiable and Christian wife was instantly killed by guerrillas, while on a steamer bound for Natchez, where the military authorities supposed a mission station should be established. For this brother, so deeply bereaved and yet so patient and untiring in the Master's service, we earnestly desire the comforting and sustaining grace of God.* Also, for the Rev. Mr. and Mrs. Buchanan, who were bereaved of two interesting children, the same feelings of sympathy are entertained, and we trust that they will feel more than compensated for their loss by the grace of God.

OTHER CHANGES will soon take place. A number of our teachers will retire from the field during the hot season. As yet we know not how many will return. But a sufficient number will remain at all the stations to hold the field till strong reinforcements are sent out in the fall. The Board has resolved to send no more out until the hot season is past. In the meantime it is hoped that an earnest effort will be made to send forth a large number of teachers into the field next fall. The harvest truly is plenteous and can be reaped at comparatively small loss.

At Vicksburg our teachers are no longer permitted to occupy the large public school building. And as the teaching at present has to be done in regiments and private houses, it is difficult to maintain regularity or grades in the schools. But the work goes on prosperously. The authorities have given us a lot of ground in Vicksburg, and at last report were cheered to learn that the colored people were engaged in erecting thereon a building sufficient to accommodate about ten teachers. This, it is hoped, will be accomplished without any cost to the Church.

Colonel Thomas, Superintendent of Contrabands, has given Mr. Lackey complete authority to colonize as many negroes as the Woods' plantation will accommodate. It will be divided into lots of ten or twelve acres each. After all expenses have been paid out of the crop, the residue will be divided among the Freedmen. Under Mr. Lackey's oversight, it is hoped that this arrangement will greatly facilitate the interests of the mission work.

STATISTICS.—At Goodrich Landing the number of scholars enrolled has reached 875—in Sabbath-school there were about 400. In Vicksburg, which Mr. Vanatta says is in some measure a new one since leaving the public school building, numbers now 750—141 in alphabet, 380 spelling, 130 in First Reader, 75 in Second Reader, 30 writing. This does not include a school of some 80 scholars taught by Misses Fraser and Smith.

At Davis' Bend they have under the care of the fourth corps about 350 scholars. Mr. Lackey reports an attendance of 210 in his schools. In both these places more than an equal number attend the Sabbath-school.

SALARIES.—The Board pays each minister and Superintendent \$500, each male teacher, \$400, and each lady teacher, \$300 per annum. We also pay the transportation of the missionaries to the field of labor. The Government furnishes rations and shelter for them while in the service of the Board.

GENERAL REMARKS.—The work as conducted by this Board and the Presbyteries during the year, encourages the belief that the colored people are not only intensely anxious to learn, but have capacities which will compare very favorably with those of whites. Also, they are eminently a devotional people, and fond of religious excitement. The work among them should not be intermitted, but greatly increased during the coming year.

* Rev. S. F. VANATTA died from the effects of his wound, and a Memoir of him will appear in *The Presbyterian Historical Almanac* for 1866.

The Government has been friendly toward this mission, and it is believed that a Freedmen's Bureau will soon be established which will save us from many annoyances now experienced.

We moreover believe that almost an equal number of males and females should be employed in this work. All should possess fair scholarship and sound piety. None should be young and inexperienced. At the head of every corps there should ordinarily be a married couple to care for the domestic interests of those employed as teachers.

A large number of books and papers will be needed to furnish the day and Sabbath-school during the year. We are greatly indebted to a few individuals for their contributions during the year just closed.

The attendance at the schools varies very much and during the summer will not be so large as at other seasons. Camps are constantly changing. The age of the scholars ranges from four to seventy years, and the general impression is that those of pure African blood are more robust in constitution, and in a general way more vigorous in intellect than those known as mulattoes. For the study of arithmetic and penmanship they discover marked ability. But the great desire of this people is to be able to read the Bible.

As at present managed it is difficult for the Board to give any estimate of the amount of funds needed to carry on its operations next year. If all the Presbyteries now acting independently continue to do so, we will perhaps not need more than \$12,000, but if all parts of the church operate through us, probably \$16,000 would be a sufficient appropriation. But we humbly submit this matter to the wisdom of the Assembly.

It is very gratifying that so many first-class Christian men and women are ready to engage in this work. We have not been able to send out more than one in five who have applied to us for appointment. Truly does God seem to be inclining the hearts of the people to do good to those who have long been cruelly robbed and spoiled. And may we not hope that the day is not far distant when Ethiopia shall be brought under the power of the gospel?

RECAPITULATION.—By the Board and the Presbyteries there are six stations occupied, and Rev. Randal Ross, Chaplain of the Fifteenth Ohio Volunteers, has done much in Tennessee in the way of teaching and distributing books among the contrabands.

So far as known to us there have been FIFTY-FOUR teachers employed in this work during the past year.

In all the schools during the year there have been about 4,500 persons. Of this number at least two thousand have been taught to read and an equal number have received Sabbath-school instruction.

And now, dear brethren, in view of these facts hastily grouped together, have we not great reason to thank God and take courage? Why should the work cease so long as the field is open and God is so richly bestowing means upon our people with which to do good? As Christians and patriots we ought to labor incessantly for the mental and moral elevation of this unfortunate people. The Church is God's instrument for this work. Without her they can never enjoy the bliss and dignity of civil and religious freedom. Let none be backward to devise liberal things in their behalf. Let all come forward and do what they can, and they will not only enjoy the gratitude of four million hearts hitherto wrung with the tortures of oppression, but confer a lasting favor on the Church and Government, strengthening each and developing the true idea of both.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

Rev. J. B. CLARK, *Corresponding Secretary*, Allegheny, Pa.
JOHN DEAN, Esq., *Treasurer*, Allegheny, Pa.

MISCELLANEOUS RESOLUTIONS.

FUND FOR SUPERANNUATED AND DISABLED MINISTERS IN NEED AND FOR DESTITUTE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

THE Committee appointed to consider this subject made the following report:—

The duty contemplated in the appointment of your Committee, refers to a matter which it is believed is one of the most affecting and important that can be brought to the attention of our churches. It is that of providing some ways and means by which men, who have kept back from the secular and lucrative callings of life, that they might devote themselves wholly to the work of the ministry and the care of souls, may have some measure of relief in store for them, if ever the dark hour shall come when through age, or sickness, or accident, they shall be disabled and laid aside. That they who preach the gospel should live of the gospel, is a principle which we all sacredly believe; and surely no one can, for a moment, doubt that it is equally true, they who have sacrificed their all in this service, should be tenderly and properly provided for, and not as a charity, but as a solemn and dutiful return for work that they have done at the Master's call.

In almost all the relations of life, this duty is unquestioned and is faithfully attended to. The well-regulated State provides a pension for the worn out or crippled soldier, and also for his needy widow or children. In this city alone no less than eight nationalities have societies for the relief of the unfortunate and the necessitous of their people; and a delicate and most proper sense of duty has led our sister churches, the Presbyterian, Episcopalian, Methodist, Moravian, and other ecclesiastical bodies, to have a well-organized and systematic way of meeting the case of a minister's need and that of his family at any time that it may arise. But why should this be so kindly and timely done for ministers in other bodies, and men in other walks of life, and not be done in some way for ours? Surely ministers of the United Presbyterian Church are as devoted, as laborious, as self-sacrificing, as liable to age and infirmity, and it may be, need of help, as those of any other body.

Besides this, a proper regard to the best interests of our church demands something of this kind. If our young men see that in the great proportion of the fields of labor to which they may be called they are to receive merely that which will meet present wants, and give them no opportunity of laying up anything for themselves or families for a future day when they may be unable to labor longer, and if, too, they see no provision is made in the church at large to relieve them when such a time of trial may come, it surely cannot be regarded as strange, if in many cases deserving and noble-hearted men of this class will avoid entering a ministry which might have them placed in such a position, without, perhaps, the slightest means of help. But let such provision be made, and immediately all reasonable ground of doubt will be removed, and the servant of God may go forth to his work, assured that however limited his means may be in preaching the gospel, perhaps to the poor and in seeking to save the souls of the lost, yet whether he may be laid aside in need in early life or in late old age, a grateful church will not suffer him or his to lack any good thing. How much such a state of things would lift up the burden from an anxious heart, and smooth the pathway of an oftentimes hard and laborious life!

Such a course also might go far towards keeping the ministry from being entangled with the affairs of the world. Almost all men shrink from the worldly-minded and secular minister of the gospel of the meek and lowly

Jesus. Yet how can a man with small salary, a family growing up around him, a certain prospect of a time of need coming on, and a consciousness that there is nothing in store from his own scanty earnings, or from the church's gratitude and riches to supply him, how can he, with the feelings of a man, help, in such circumstances, being more or less under the influence of the spirit that will lead him to seek, by even worldly means, to provide for himself and for his household. And who can justly blame him? But if the provision is made which is now proposed, and for which necessity so touchingly pleads, then all occasion of anxiety on this account is taken away, and the adversary will have no good ground upon which he may tempt the man who, of all others, should live above the world, to become a man of the business and spirit of the world!

In view of the momentous interest and importance of this subject, and desirableness of some plan being adopted that shall be most simple in its machinery and most easy and effective in its management and results, the committee respectfully recommend the following to the consideration of the General Assembly.

Inasmuch as there are now, and with the increase of our church are likely to be more and more disabled and superannuated ministers in connection with our United Presbyterian Church, and of the widows and families of deceased ministers who are in indigent circumstances; and *inasmuch* as it is the duty of the church to provide for those (together with their families) who have devoted their time and spent their energies in her service; and *inasmuch* as no local provision can effectually meet this object, and no efficient general provision has yet been made for it; therefore,

I. There shall be a Fund created for the relief of Superannuated and disabled ministers, and for the help of the indigent widows and families of such as are deceased. Said fund to be called The Fund for Superannuated and Disabled Ministers in Need, and for Destitute Widows and Orphans of Deceased Ministers.

II. This Fund shall be raised by contributions which the Synods and Presbyteries are enjoined to see shall be taken up at least once each year in all the churches under the care of the Assembly, and shall be acknowledged in a new column to be added to the Table of Statistical Reports.

III. The Fund thus raised shall be placed in the hands of the Board of Trustees of the General Assembly, to be disbursed only on the recommendation of the Presbyteries having charge of the applicants, and in such amounts as the most judicious discretion shall dictate under a careful examination of all the circumstances of each particular case.

IV. That the affairs of this Fund may be most conveniently and efficiently managed, the Board of Trustees shall appoint from their number a committee of at least three, who shall reside, if possible, in the same locality. This committee shall receive all applications, decide upon the sums that shall be appropriated according to the state of the funds and the circumstances of the case, give orders on the Treasurer for the sum to be paid, and make a full report of their proceedings to the Board of Trustees. The chairman of this committee shall keep this cause as frequently as possible before the churches. And the Board of Trustees shall make an Annual Report of the state of the Fund and of their proceedings in regard to the General Assembly.

V. In order that there may ultimately be a permanent Fund, and thus have the necessity for annual contributions removed, special donations and legacies are earnestly solicited from all parts of the church, the principal of which shall be invested by the Board of Trustees of the General Assembly, and the interest shall be added to the General Fund to meet the wants of each current year.

THE PRESBYTERIAN HISTORICAL SOCIETY.—The Committee on the Memorial from the Presbyterian Historical Society, report the following preamble and resolution, which were adopted:—

WHEREAS, The collection and careful preservation of ample materials for perpetuating the history of the Presbyterian Church in the United States of America, is of the greatest importance; and,

WHEREAS, “The Presbyterian Historical Society” is laboring with much diligence and success in this noble work, and has already collected a large amount of most valuable historical matter, and is now making vigorous efforts to secure funds for the erection of a strictly fire-proof building, for the preservation and convenient use of its collections, and for an endowment, the interest of which shall be appropriated to the purposes of the library, and has, by its memorial, asked this General Assembly to adopt such minute, or resolution, as in its judgment, would most effectually aid the Society in the accomplishment of its object. Therefore,

Resolved, That the Assembly cordially commends the Society to the enlarged liberality of all our churches and congregations.

EDUCATION.—A conference on this subject having been held by the Assembly, the following resolution was adopted:

The Assembly having heard remarks from several brethren on the matter of Education, and being deeply impressed with the importance of saturating the minds of the young with Christian principles, and convinced that to this end schools, academies, and colleges, should be pervaded with a pure Christian atmosphere; therefore,

Resolved, That the ministers and elders of this Church be recommended to exert their influence, most earnestly, in promoting the Christian culture of the young under their care, and that all parents who are seeking for their children a secular education, be urged to take care that those educational institutes, where they place them, be such as are under the influence of Christian principles, and, so far as practicable, such also as are favorable to the maintenance and propagation of the tenets of our Church.

UNITED STATES CHRISTIAN COMMISSION.—George H. Stuart, of Philadelphia, in behalf of the Christian Commission, addressed the Assembly, when the following resolution was adopted:

Resolved, That the General Assembly having heard with deep interest the statements of George H. Stuart, Esq., respecting the operations and purposes of the United States Christian Commission, hereby express devout thanksgiving to God for what has been accomplished by this Association, in furnishing the soldiers of our army, and the marines and sailors of our navy, with the means of relief to their bodies and of salvation to their souls, and earnestly commend it to the continued confidence, the sympathy, the liberal contributions, and the fervent prayers of our people, in this hour of the pressing need of our noble army and navy.

AMERICAN BIBLE SOCIETY.—*Resolved,* That this Assembly has heard with deep interest the statements made by Rev. Dr. Taylor, Corresponding Secretary of the American Bible Society, touching the operations of the same, and gladly embrace this occasion to acknowledge the generous donations of books, granted by said Society to our missions in Egypt and among the freedmen, and at the same time, to commend it to the favor and liberality of the people of the United Presbyterian Church.

STATE OF THE COUNTRY.—**WHEREAS,** The General Assembly of the Presbyterian Church in the United States of America, now in session at Newark, N. J., has, by letter, invited us to spend Wednesday afternoon, (May 25th,) along with them “in thanksgiving to Almighty God for past

mercies, and in prayer for his continued blessings on our country." And, WHEREAS, in consequence of our not having been constituted until the evening of that day, it was impossible for us to comply with this fraternal invitation at that time. Therefore,

Resolved, 1. That this Assembly, reciprocating the spirit that prompted that invitation, and being itself deeply impressed with the importance of thanksgiving and prayer, in view of the state of our country, spend the time from four o'clock on Friday afternoon until the hour of adjournment in these exercises.

Resolved, 2. That the Rev. Henry Gordon be appointed to preside on the occasion.

EVANGELICAL REPOSITORY AND UNITED PRESBYTERIAN REVIEW.—It was *Resolved*, That, while recommending all the periodicals of the Church, the Assembly would call attention particularly to the claims of the Evangelical Repository and United Presbyterian Review.

It was *Resolved*, That this Assembly be now dissolved, and that another General Assembly, similarly constituted, be directed to meet in the First United Presbyterian Church of Washington, Iowa, (Rev. W. H. WILSON, *Pastor*.) May 25, 1865.

JOSEPH T. COOPER, D.D.,
Stated Clerk.

DAVID A. WALLACE, D.D.,
Moderator.

In Memoriam.

TABLE WITH NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P. PASTOR; F. M. FOREIGN MISSIONARY; W. C. WITHOUT CHARGE.

| NAMES. | WHERE EDUCATED. | STUDIED THEOLOGY AT | LICENSED BY THE PRESBYTERY OF |
|-----------------------------|-------------------------|--------------------------|-------------------------------|
| Arnold, George Cavit, P. | Jefferson College, Pa. | As. Ref., Allegheny, Pa. | Monongahela, <i>A. Ref.</i> |
| Bullions, D.D., Peter, P. | Edinburgh Univ., Scot. | <i>Privately.</i> | Edinburgh, <i>Associate.</i> |
| Frazier, James Adair, F. M. | Miami Univ., Ohio. | As. Ref., Oxford, Ohio. | Michigan, <i>Asso. Ref.</i> |
| Hanna, D.D., Thomas, W. C. | Jefferson College, Pa. | <i>Privately.</i> | Chartiers, <i>Associate.</i> |
| Hannon, John E., W. C. | Jefferson College, Pa. | As. Ref., Allegheny, Pa. | Monongahela, <i>A. Ref.</i> |
| Henry, Addison, P. | Jefferson College, Pa. | As. Ref., Allegheny, Pa. | Monongahela, <i>A. Ref.</i> |
| McCready, Jonathan S., P. | Franklin College, Ohio. | As. Sem'y, Canonsb'g, O. | Ohio, <i>Associate.</i> |

| NAMES. | ORDAINED BY THE PRESBYTERY OF | MEMBER OF PRES'Y OF | YEAR OF ORD. | YEAR OF DEATH. | AGE. | CAUSE OF DEATH. |
|----------------------------|-------------------------------|---------------------|--------------|----------------|------|-------------------|
| Arnold, George Cavit, P. | Philadelphia, <i>A. Ref.</i> | Philadelp'a. | 1855 | 1863 | 38 | Consumption. |
| Bullions, D.D., Peter, P. | Argyle, <i>Associate.</i> | Albany. | 1818 | 1864 | 73 | Congestive Fever. |
| Frazier, Jas. Adair, F. M. | Michigan, <i>Asso. Ref.</i> | Michigan. | 1849 | 1863 | 44 | Conges. of Lungs. |
| Hanna, D.D., Thos., W. C. | Chartiers, <i>Associate.</i> | Chartiers. | 1821 | 1864 | 65 | Paralysis. |
| Hannon, John E., W. C. | Monongahela, <i>A. Ref.</i> | Oregon. | 1833 | 1863 | 64 | Cancer in Stoma'h |
| Henry, Addison, P. | ..... | Albany. | 1858 | 1863 | 29 | Abscess. |
| McCready, Jonathan S., P. | Muskingum, <i>Associate.</i> | Wheeling. | 1856 | 1864 | 33 | Wound in Battle. |

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN; FOR THE FORMER THINGS ARE PASSED AWAY."—*Revelation* xxi. 4.

ARNOLD, GEORGE CAVIT—Son of John and Mary (Cavit) Arnold, was born February 19, 1825, in North Fayette Township, Allegheny County, Pa.* He was the oldest of ten children. His parents were members of Union (Associate Reformed) Congregation, and were very highly esteemed for their uprightness, intelligence, and piety. They gave special attention to the instruction of their children, by precept, example, and bringing them up in the fear of the Lord. The subject of this notice often spoke with gratitude of the early Christian culture he received from them; and their counsels and their love and the hallowed associations of home exerted a controlling influence upon him during the whole of his life.

In early life he was distinguished for industry, for diligence in study and the cultivation of a literary taste, and for a modest truth, which "grew with his growth and strengthened with his strength," and constituted a leading charm in his social intercourse. He early engaged in teaching a part of the year, to fit himself for some higher position, and to gratify his taste for intellectual pursuits.

In his twentieth year his convictions became very strong, and he gave himself to the Lord by a public profession of his faith, in connection with the church of his parents. He was led to this decisive step by a sermon from his pastor, Rev. John Ekin, from "The love of Christ constraineth us," and a subsequent one, from "I must keep the feast in Jerusalem."

His religious convictions gave a new direction to his purposes. Encouraged by his pastor he set his face towards the ministry. In the same year

* This Memoir was prepared by Rev. A. G. WALLACE, Stewartsville, Pa.

he entered Du Quesne College, Pittsburg, and two and a half years later the Junior Class of Jefferson College, Canonsburg, Pa. By his high-toned, Christian life he won for himself the confidence of his fellow-students and the Professors. In the Franklin Literary Society, his clear and comprehensive intellect commanded for him an honorable position. In his class, of over fifty members, he received one of the first honors, at their graduation in August, 1849.

He immediately entered the Associate Reformed Theological Seminary, in Allegheny, Pa., where the ripeness of his scholarship, the high order of his performances, and his earnest piety secured for him the respect and the affection of the students and Faculty.

During the summer of 1850 he had charge of the Hookstown Academy, Pa., and in the fall of the same year accepted the position of Professor of the Preparatory Department in Jefferson College. The duties of this position he filled with credit to himself, but at the end of a year resigned it, that he might return to the Seminary. His theological studies had been kept up, and with his own class he passed the examination of the third year, and was recommended by the Board for licensure. On April 14, 1852, in company with J. R. McCalister and A. G. Wallace he was licensed by Monongahela Presbytery. It was a very solemn period to him. He accepted licensure with great fear and trembling. His earnest desire was to preach the gospel, but he recoiled from it as the time approached, under a deep sense of the greatness of the work and his own unfitness for it. With much earnest wrestling in prayer, he entered on his work. His first sermon was preached the following Sabbath, at Canonsburg.

After a few Sabbaths in his own Presbytery by appointment he preached with acceptance in almost all the churches of Blairsville and Mansfield Presbyteries, traveling on horseback in company with a brother licentiate, more than fifteen hundred miles, and then returned to the Seminary greatly invigorated in health and much encouraged. As one result of his summer's experience he was very active with a few others in measures calculated to increase the personal piety and the missionary spirit of the students. The impressions thus made upon his mind determined to a great extent his future course. The character of the field a young minister should choose was often the topic in conversation. His eyes were turned to the missionary field; at first, towards Foreign Missions—Syria or China; but after consultation with some returned missionaries he gave up this purpose, being persuaded he could not master the language so as to speak it readily. The Home Field then opened before him. The congregation at Mansfield, Ohio, voted to call him, but he notified them he would not accept. He accepted an invitation to preach in East Boston, Mass., with a view of joining a new organization, and for six months labored faithfully, esteeming it an honor to aid in planting Presbyterianism in a soil from which it had well-nigh perished. He also embraced the opportunity of becoming familiar with New England customs and forms of error and development of Christian character and of acquiring a higher degree of intellectual culture.

The General Synod of 1853 wished to establish a few leading Missions in the West, and appointed Mr. Arnold to La Salle, Ill. He found much to deter him. Many bowed to the virgin, many were infidels, drunkenness, profanity, and debauchery abounded, but he remembered that some of the Corinthians were washed, and he entered on his work with zeal. In the pulpit, in the lyceum, and on the platform as lecturer, he sustained well the character of the Presbyterian ministry, of which he was the sole representative in the place for ability and piety.

From his isolation in the prairie he was called, in May, 1854, to the company of brethren in the dense city, by an invitation to preach in Kensing-

ton, Philadelphia. Amid many hindrances he labored until discouraged. He was about to return west of the mountains when unexpectedly, (September 4,) he was called by a very full vote to the pulpit of the Second Associate Reformed (now Fourth United Presbyterian) Church. The call was accepted.

Previous to his ordination he was elected Professor of Mathematics in Jefferson College. The position had many attractions for him, and warm friends urged it upon him, but he replied that the office of pastor was the highest and holiest of all employments, and that Providence by a long and singular train of circumstances had led him to accept the call, and he must go forward.

January 11, 1855, he was ordained and installed by the Associate Reformed Presbytery. On the next Sabbath he preached on "The Minister of Christ," from 2 Cor. vi. 4, presenting impressively the dignity of the pastor's office, his accountability to God alone and his duties. The sermon itself and the impression it made were an appropriate introduction to what proved to be a very happy and useful pastorate. He now felt that he had fully entered on his Master's work, and gave himself wholly to it, laboring assiduously in the pulpit and from house to house.

On the 22d of March following he was married to Miss Martha Jamison, of Allegheny, Pa. The domestic influences were most happy, developing his affections and sympathy very greatly. Three times death entered his family, taking each time a son. These afflictions were blessed to him. He had formerly been very despondent at times, but now he had such comfort in the assurance of the Saviour's love and of the indwelling of the Holy Spirit, that his hope of life became much more confident and joyful. Warned occasionally that he might soon be called to follow them, he became more spiritually-minded, and preached with greater earnestness and feeling. His sermons went more directly to the heart, and his prayers came from nearer the throne.

Mr. Arnold was a faithful pastor. He identified himself fully with his people. Their sorrows and their struggles were his own. He was often in their houses counseling and comforting them. His preparation for the pulpit was carefully made, and the blessing of the Lord sought upon it. His expositions of Scripture were clear and forcible, his applications pointed, his appeals most earnest. The prayer-meeting and the Sabbath-school engaged his labors. He had the reward of seeing the work of the Lord prosper. At times there were seasons of great solemnity, when the power of the Spirit was felt and the congregation increased in numbers and grace.

In the Presbytery Mr. Arnold took his place early as an efficient member. His amiable spirit, his clear perceptions, and his good business tact fitted him for a leading part. His brethren in the Presbytery will always cherish the most pleasing recollections of their intercourse with him. In the Synod also his name occupied a place among the esteemed and efficient members.

Mr. Arnold was a member of the Board of Foreign Missions of the United Presbyterian Church from its organization. To this work he gave earnest attention. It harmonized well with his own spirit, and he most cordially and laboriously devoted himself to its great interests, always attending its meeting and always a wise and useful actor in its proceedings. The anxiety and worry of his connection with the Board did much to impair his health.

Another sphere of usefulness was opened to Mr. Arnold as one of the Editors of the *Christian Instructor*, when it assumed the form of a weekly paper. He had high conceptions of what a religious paper should be, and endeavored to bring up *The Instructor* to that standard. He aimed to mould and control public sentiment, discussing prudently but fearlessly the

great questions of the day, and especially topics calculated to excite to greater holiness. His connection with this paper continued three years. A short time before his health failed he was offered the entire control, but declined it.

He was also led to make use of another agency for promoting the Master's work—the Lecture. In his own congregation first to instruct and awaken thought, and afterwards, by invitation, he delivered several lectures. His comprehensive views, his logical modes of thought, his fine taste admirably fitted him for a Lecturer, and he always left a good impression.

It was too much. For years his health had not been vigorous, and early in 1863 failed entirely. He had felt himself much improved, but on a trip to New York to lecture he was exposed, and early in the morning of Thursday, February the 12th, the long threatened hemorrhage took place; he was entirely prostrated at once, and his active labors as a minister were at an end. His last sermon was on the last Sabbath of January, from "How long halt ye between two opinions?" On the following Sabbath he addressed some of the tables at communion—a precious season. His last official act was a marriage ceremony on the evening of the 11th. In May he returned to his father's, hoping for improvement, but in vain. By the advice of physicians he went to Western Wisconsin in September; still he declined. He was joined by his wife, but her presence could not command health. His old and intimate companion, Rev. M. Clarke, visited him and proposed to accompany him home. They reached Chicago, Ill., on Saturday evening. He was borne to a room in the hotel. His strength was exhausted, his work ended. The joy of seeing his home and friends and children was denied him. On Monday afternoon, November 30, 1865, far away from the scene of his labors and the fruits of his ministry, with only his wife and two brethren near him, he died. His death was calm and peaceful. Opening his eyes, as if surprised and delighted by some joyful vision, he gently breathed his last. The LORD in whom he had trusted, whom he served in the ministry almost twelve years, was faithful to him, and gave him comfort. Among the joys that awaited him was the welcome of his father who preceded him to glory but a few days, but of whose death he was ignorant. His body was brought to Allegheny for interment—a large concourse of ministers weeping for a brother. A multitude of people followed his remains to their resting-place in Mount Union Cemetery.

In person Mr. Arnold was about six feet high, broad-shouldered, and muscular, but without that tenacity which endures long-continued fatigue. His complexion was fair—a thin veil through which his emotions could easily be read. There was a peculiar clearness, a mellow affectionate expression in his dark brown eye that was very attractive. In repose it was almost languid; when speaking brilliant with animation. In his manners he was somewhat reserved towards strangers, but cordial on nearer acquaintance, respectful towards superiors, familiar with the humblest, cautious and dignified towards all.

He was possessed of very warm affections. Old friendships were cherished. His love for his parents became more tender and reverent with years. His own family were exceedingly dear to him. His letters abound with references to them and to his happy life with them. It is interesting to trace the development of his affections for them, and his love for Christ and heaven at the same time. "If our homes here," he wrote, "so much surpass our most ardent hopes, if our earthly loves so sweetly disappoint us, are we not better prepared to enter into the meaning of the assurance that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God has prepared for them that love him?" His attachment to his brethren in the ministry was very strong, especially to such as were of refined mind and were devoted to their work.

Mr. Arnold was characterized by great purity of mind and a high sense of honor. He instinctively loathed vice and abhorred the thought of any thing dishonorable. More intimate acquaintance only revealed more clearly the purity of his motives and his emotions. He scorned the thought of taking advantage of another, and thus was a brother with whom it was delightful to have intercourse. He candidly revealed himself, and when he found, as sometimes he did, that his candor was taken advantage of, and he was dealt with deceitfully, it was as a sword to his heart.

Conscientiousness was another element of Mr. Arnold's character. His principles and his whole life was brought to the test of God's word. When he ascertained the will of God, or comprehended the teaching of the Scripture, his course was decided. To know the truth and to do right was his great desire. He had the moral courage to act upon his convictions. When ministers were denounced for it he declared his sympathy for the slave, and unfolded the sin of slavery and warned them of the judgment to come. One of his earliest contributions to the press was, "A Voice from Egypt," and his last one, "Who were the Slaves in the Roman Empire in the Days of the Apostles?" He fearlessly opposed intemperance in all its degrees and its agencies. He lifted his voice against every evil, however the popular sentiment might be. The gospel was to him not a philosophy, not a system of truth for the future existence only, but God's appointed agency for destroying the works of the devil, and as a minister he felt himself to be a Reformer.

Mr. Arnold's intellect was of a high order. His conceptions were clear and accurate, his conclusions sound. He was quick to detect a fallacy, and able in exposing it. He was a close student while health continued. He studied men as well as books, and hence his views were comprehensive, and his measures practical. He yielded readily to his convictions, and held them firmly. The furthest possible removed from chicanery, he was an opponent to be feared for the clearness and force of his logic.

He excelled as a writer. He had a special fondness for the study of languages, especially the English. He appreciated its beauties and had command of its rich stores. He wrote with great facility. There was a richness of words, an elegance, a classic purity of style which was charming. He began to write early, but was never crude. His contributions continued until near his death, but there was always the freshness of vigorous thought which made his articles ever welcome. His sermons were written as far as possible, and for clearness of thought, arrangement, beauty of illustration, and force, are admirable; his lectures might be presented before any audience.

He was not an orator, but was an interesting speaker. He spoke without notes, freely and earnestly, and always commanded the attention of his audience. He was an able expounder of the Scriptures, and endeavored to speak from the word to the conscience, from the Spirit to the heart. The inquirer after God's will was enlightened and quickened, the weary was refreshed, the sorrowful comforted.

He was especially fitted for the pastoral work by the fullness and richness of his own religious experience. His sense of sin and unworthiness was very deep, and his sense of the mercy of Christ was correspondingly great. It was a constant theme of praise and thanksgiving that he had been made a subject of redeeming grace. The love of Christ constrained him; it filled his soul to overflowing; it shed a bright joyful light in all God's providences. He attained peace through great tribulations. He was harassed with doubts and fearful questionings; he was despondent unto the verge of despair, but he always found comfort and at length permanent peace at the mercy-seat. His communion with the Saviour was exceedingly near and precious; there were seasons of prayer which appeared to him as the very gate of heaven;

there were places which he named JEHOVAH SHAMMAH. His consecration to his Lord was unreserved. The example of Paul, of Martyn, Brainerd, McCheyne, made a deep impression on him, and he desired like them to be wholly given to the Lord. He esteemed it the highest honor, the noblest work to which one can be called to preach the grace of Christ. His heart was with his people. When offered a professorship in Miami University, when united to other attractive positions, his love for his people kept him with them. For their sake and for Christ's sake he denied himself many advantages, sacrificing even health itself. Looking back at it he expressed no regrets, but said it was God's will, and he was still JEHOVAH JIREH. Such love was rewarded by a cordial love in return. They refused to consent to the dissolution of the pastoral relation when his health failed. His letters to them during his illness, full of his love for them, are cherished as sacred memorials of their lamented pastor.

Mr. Arnold sincerely loved the whole church. All his early associations, all his religious experience, his friends were there. He believed the principles he professed were taught in the word of God, and would stand the test of time and of the judgment. He sought to advance the interests of every part of the church. His aims were high. He desired to see her Boards enlarge their operations, her ministers reach a higher standard of charity and missionary spirit, and rise to greater eminence as scholars and authors, her periodicals take a position in the front rank. He was a warm advocate of the Union, gave his vote for it in 1857, and took part in its consummation. His views were liberal. He wished to see the church lay aside all bigotry, and free itself from all trammels, and go forth in the spirit and power of the word of God, avowing and defending her principles, battling with error and vice, planting churches in all the leading cities; in a word, assuming an aggressive position, and prosecuting the work with energy. He was not sectarian; he had no sympathy with the narrow spirit of exclusivism; he honored other churches, and loved all who loved the Saviour, but he loved the church of his choice above all, and never sacrificed her principles to any sentimental charity.

He also loved his country. He recoiled from contact with disloyalty. He felt that the hopes and destinies of other people were at stake in our struggle; that this was but one scene in the great struggle of ages between right and wrong, between the kingdom of God and the kingdom of darkness. "If ever there was a just war," said he, "this is it. The Revolutionary war was justifiable, this far more. It is far more important that liberty should live than you or I."

The death of such a man so early in life was deeply lamented. He was regarded by many as one of the future lights of the church, a light that was soon extinguished. His example shines for us yet, as the golden rays of the sun which has passed beyond our horizon.

Rev. W. R. VINCENT, of Uniontown, Ohio, who was endeared to Mr. Arnold by the ties of Christian friendship, sends the following extract from a letter written by Mr. Arnold in his last Seminary year:—"I am glad to hear that you are doing 'the work of an evangelist' as you have ability. It is difficult, indeed, to perform such a work at all times; our hearts are not warm enough; we do not feel enough for fallen man; we have not faith enough; we have too much pride and such like. But let us try to do something; let us be aroused to duty. If Cicero grew eloquent when the mighty fabric of the Roman Empire was threatened with ruin by the treachery of Catiline, why should we not be eloquent when so many around us are on the brink of destruction by the devices of Satan? We cannot hope for eloquence like Cicero's, but can we not *feel* something of the worth and grandeur of a soul as he felt the worth and grandeur of an empire?"

"I would like to hear you preach. May you be mighty in the Scriptures, full of faith and the Holy Ghost. I have said that I would like to hear you preach and so I would. You do not doubt it, I know. Do you ask 'what kind of a preacher George would like to see me?' I will try to tell you. I wish you to be a good preacher, exhibiting the truth as it is in Jesus—fearlessly, steadfastly, and tenderly. I do not, although I love you much, I do not want to hear of 'all the world wandering after the beast.' I don't wish to be taken too often down into the depths of the sea to drag up its drowned honors; nor do I come about you taking me on a monstrous comet away into yon ethereal regions, billions of billions of leagues beyond old Orion oftener than once a month. Nor do I feel anxious that you should very often lead me along the dizzy heights of metaphysics, where the view of the surrounding country is indeed grand, but where the eyes of more common men seldom reach. But as often as you please you may take me to Bethlehem, the city of David, you may introduce me to the Magi, and suffer me to go with them to see and worship the son of Joseph and Mary. I would like to hear that solemn chanting of the heavenly choir which those favored shepherds on the plains of Bethlehem heard. I would like to go to Mount Olives, to Gethsemane, and to Calvary. I would like to see 'the place where the Lord lay,' to hear him talk on the way to Emmaus, and 'see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side.'

"You may also, if you are so minded, lead me into the haunts of wickedness and folly; you may draw a daguerreotype likeness of my inner man, or you may draw aside the veil that hides the place where there is weeping and gnashing of teeth; but then be careful to show me some goodly scenes, some happy families or communities. If you prove I am covered with leprosy, take me to a fountain of blood where I may wash and be forever clean. If you prove that I am groping in darkness as a blind man at noon, do you open upon me the eternal day. If you convict me of toiling and laboring for things that will never satisfy my immortal spirit, give me relief by showing me some place where there shall be no more death, neither sorrow nor sighing, neither any more pain. But shall I continue thus impertinently? You will pardon me. I feel something of the difficulties of the pulpit. If man could stand in the pulpit free from love of applause and the fear of his fellow-worms, then he could preach more easily. If he could *feel* that he stands before God and his angels as an ambassador for Jesus Christ, he could do better. But we cannot do this often, if ever."

BULLIONS, D.D., PETER—The son of William and Margaret (McFarlane) Bullions was born at Moss Side, near Perth, Scotland, in December, 1791. His early years were spent in working upon his father's farm, but his love of knowledge, which had all the force of a ruling passion, prompted him to the most vigorous efforts for obtaining a collegiate education, and in this he was eminently successful. After spending a year and a half at a school near his father's residence, under the care of the late Thomas Dick, D.D., the Christian philosopher, he entered college at Edinburgh, in 1810, where he remained until 1813, and then commenced the study of Theology under Professor Paxton, of the Associate Church, and continued his studies with him during the next four years.

In June, 1817, he was licensed to preach by the Presbytery of Edinburgh, at Howgate, and was married the next day to Miss Elizabeth Blyth, a highly intelligent and excellent lady, who died in 1853. Within two or three weeks from the time of his license he embarked for this country, in obedience to an appointment of Synod, and, after a passage of nearly eleven weeks, including a week spent at Halifax, he arrived at New York.

Shortly after his arrival he went to Cambridge, Washington County, N. Y., to pass the winter with his cousin, the Rev. Dr. Alexander Bullions; and in the course of that winter received a call from the church in Argyle, which he accepted, and in March, 1818, he was ordained and installed as its pastor. Here his ministry was very successful. At the first communion season after his settlement the church received an addition of fifty new members, when after a little more than six years he resigned his charge, it consisted of three hundred and twenty. His ministry here, though in other respects agreeable, was extremely laborious, his congregation being scattered over a territory twenty miles in length and ten in breadth. Under this burden his health began manifestly to decline. At this juncture he was called to the Professorship of Languages in the Albany Academy. This appointment he was led under the circumstances to accept, and resigning with much feeling his charge, he entered upon the duties of his new field. Here he had full scope for all his inclinations and powers in regard to the speciality of this department, and mainly as the result of it he became in after years the author of a series of English, Latin, and Greek Grammars, Readers, and a Lexicon which have been adopted as text-books in many of the best institutions of the country, and which have everywhere secured for him one of the highest reputations as a scholar and an author.

With all these literary labors to which also at different times he was called to add the editorial charge of the *Religious Monitor*, and afterwards of the *Presbyterian Magazine*, yet he never laid aside his ministerial work. After preaching more or less, some time in Albany, he undertook a kind of mission work in Troy, about 1832, and was gratified to find ere long a number gathered who desired to profess their faith in Christ. An Associate Church was organized in February, 1834, and in December of the same year he was installed in its pastoral charge.

The labors of Dr. Bullions during the fourteen years he retained his pastoral charge, in connection with the duties of his Professorship, were extremely arduous. Preaching twice on the Sabbath, teaching six hours a day, editing for some years a monthly religious magazine, writing and revising his classical works, with other miscellaneous duties, kept every moment employed and taxed severely his powers of endurance.

In 1848 he resigned his Professorship in the Academy and removed to Troy. In 1852 he resigned also his pastoral charge with a view to make a brief visit to his native land, and this he accomplished by an absence from the country of little more than five months. After his return he took up his residence in New York, where he remained about a year occupied chiefly in the revision of his books. Here, after a happy connection of thirty-six years, his wife died, in the summer of 1853, and shortly after he returned to Troy to make it his permanent residence.

His former people called him again to be their pastor. He accepted their call and resumed his pastoral office, and here he henceforth devoted himself to his work with singular simplicity and persevering earnestness. In 1859 he was elected Moderator of the General Assembly of the United Presbyterian Church of North America. In May, 1862, his house of worship was utterly destroyed by the great fire that laid so much of Troy in ruins. But not desponding or unduly cast down, he engaged at once in seeking to-rebuild in another and better place, and being liberally seconded, not only by the people of his own body there and elsewhere, but also by many Christians of every name who had long loved his kind and excellent spirit, he was at length permitted to see a neat and commodious house finished, the congregation entirely out of debt, and the prospects of the church better perhaps than they had ever been before. All this was mainly through his instrumentality, and never shall we forget the scene at the

meeting of the Synod in Argyle, 1862, when with a tremulous voice and a full heart he poured out warm words of thanks to God and all who had helped in the great work.

Here Dr. Bullions labored till his work was done. At the last meeting of his Presbytery, about three weeks previous to his decease, he was present in his usual health. On the Sabbath before his death he preached with all his usual vigor and unction, and by one of those strange but sovereign orderings of Providence which God sometimes makes in leading his servants to do and be ready for his will, Dr. Bullions was led to have the sermon of his last meditations and studies and prayers and public preaching upon the words: Col. i. 12, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

Three days afterwards he was attacked with congestive fever, and during the four remaining days of his life endured much severe suffering. Yet there was no complaint. When his warmly attached friend, Rev. Dr. Kennedy, asked him of his prospects in view of death: "Not a cloud, not a cloud," was the calm, quick reply. As the words, "Having a desire to depart and be with Christ which is far better," were repeated in his hearing, "far better, far better" was his response again. And at length as wearied, worn out nature was about to fail and death do its work, "Triumphant! Triumphant!" were the last words that broke from his dying lips—the last words amid his scenes of grace and the first we may believe in the fullness of his glory. He died February 13, 1864, at 11 o'clock, P. M., aged seventy-three.

"Thus," says the Rev. S. F. MORROW, of Albany, who had long known him and who loved him well, "has passed away one of our most venerable, learned, and respectable ministers in the midst of his usefulness, and with the ripeness of his experience, falling at his post with his armor on. Our fathers, where are they? and the prophets, do they live forever?"

The funeral of Dr. Bullions was attended from his church on February 17th. All the services were of a peculiarly impressive character. Thirty clergymen of different denominations were present to pay respect to his memory, and the sincere grief manifested by the congregation and the gloom that pervaded the city gave evidence of the honor and affection with which the departed minister and citizen was regarded by the whole community.

"The mind of Dr. Bullions," says Dr. Sprague, in a funeral sermon preached the Sabbath after, "was cast originally in a superior mould. He united clear perception with sound judgment, correct taste, and fine reasoning powers. All his intellectual faculties had been subjected to the most careful culture; and his acquisitions, especially in the department of classic literature, have given him not only an American but a European reputation. His moral nature was an admirable compound of conscientiousness, sincerity, generosity, and decision. His manner was calm and retiring but cordial, self-possessed, and dignified. His Christian character, while it was eminently free from all self-righteous and morbid demonstrations and marked by a winning cheerfulness and a reasonable liberality, was in the best sense exemplary and elevated; and for nothing was it more distinguished than an earnest steadfast adherence to his own well-matured convictions. With such characteristics, intellectual, moral, and Christian, it was to be expected that he would maintain all his various relations with dignity and usefulness. As a preacher he was not imaginative and brilliant, but he was clear, logical, and rich in evangelical instruction. His manner was calm, simple, and earnest, and those who sought substantial edification were those who prized most highly the privilege of sitting under his ministry. As a teacher of youth his exact and critical knowledge of the classics made him most competent and successful, and in connection with his acade-

mical labors may be mentioned the good service he has rendered to the cause of classical learning by his several well-digested and thoroughly-matured publications. They have received the cordial sanction of our most accomplished scholars and ablest teachers, and not a few of our higher institutions have adopted them as permanent text-books.

"Dr. Bullions was always one of the most industrious of men. He had a mind that could never be in its element in a state of indolent repose, and besides, the conscientiousness of his education had been most favorable to the promotion of a habit of activity, and that habit thus early formed gave the complexion to his whole future life. But while he was always at work in some field or another, his labors were so systematically conducted that he never seemed in a hurry, and in the reviews of his life we scarcely know whether we are more impressed by the amount of good which he has accomplished or the quiet and unassuming manner in which he has accomplished it. He evidently realized most deeply that each day, each hour has its appropriate duties, and the great business of his life was to see that they were faithfully performed."

He married Miss Elizabeth Blyth, who died in 1853. He had ten children, of whom five are still living.

A meeting of the city pastors was held, at the study of the Rev. Dr. Kennedy, for the purpose of uniting in an expression of respect to the memory of the late Dr. Bullions. It is as follows:

"The clergy of the city of Troy, assembled at the funeral of the Rev. Peter Bullions, D.D., desire to give expression to their emotions of affection and veneration for his memory and his ministry, and to their sense of the irreparable loss which the community has sustained in his departure. In recalling the character of their departed brother, who, at the time of his decease, was the oldest settled pastor in the city, they desire to record their admiration and respect for his rare intellectual vigor and earnestness. Dr. Bullions was conspicuous for the clearness, directness, and grasp of all his thought. This was apparent, not only in his preaching, but in his conversation, which was a model of transparency and realness. How aptly and effectually these gifts were used, they who knew him cannot soon forget. His brethren desire also to record their appreciation of the wide and accurate range of his scholarship, and of its enduring and happy result. Dr. Bullions was a bright example of learning and scholarly attainments faithfully used for the greatest good of the greatest number; and many, who never saw him face to face, will have reason to prize his memory for the services he has rendered to the cause of education throughout the land. He has left behind him the fragrance of a stewardship of rare acquirements, improved for the wide extension of a thorough classical knowledge. But supremely would his brethren make mention, on this occasion, of the many graces of Christian character, and the wholesome influence of his Christian example. Of his fidelity in the work of the ministry, those who knew it best have already fitly and lovingly spoken; but we, who knew him in connection with more general efforts for the Master's kingdom, remember, with tender gratitude for his example and his words, his warm Christian sympathy, his unflinching Christian courtesy, his consistent walk and conversation, during all the many years that he went in and out among us. And, remembering these things, we would mingle an affectionate sympathy with their tears from whom so suddenly he has been taken, and in whose behalf we would invoke the gracious consolations of their Lord and Master—both theirs and ours."

FRAZIER, JAMES ADAIR—Was born January 17, 1819, near West Union, Adams County, Ohio. His parents, both of whom came from Ire-

land, formerly resided in Westmoreland County, Pennsylvania, where they were members of the Associate Reformed Church under the pastoral care of the late Rev. Mungo Dick. James was the eighth of nine children, and when only in the fifth year of his age was deprived of his father by death. The widowed mother, however, well filled that father's place in the destitution at that early day of the regular means of grace. She at once entered upon the course which her lamented husband had long pursued of having family worship regularly observed morning and evening, and each of the children carefully commit to memory and recite to her the Shorter Catechism and portions of the Scriptures and the Scripture Psalms. At length as a Presbyterian Church was organized, as the only one near her, she united with it and had James and two of his sisters baptized. Under this mother's judicious and faithful training he learned to read and write, and attained considerable knowledge of arithmetic. His advantages at any kind of schools were very limited, and under painful reverses in the circumstances of the family, he early began to hire himself out in the employ of others. At fourteen his mother suggested to him the importance of learning a trade, that thus he might be able in some degree to make provision for his future livelihood, but even at that early period he had his heart set upon some day obtaining an education, in which his sole object in this purpose was to gratify a certain undefined but earnest longing to become a minister of the gospel. Accordingly he succeeded in persuading his mother to allow him to continue in the brick-yard where he was at that time employed, with a view of his being able after a while to study, and then teach school, and finally prosecute a regular literary course, to the completion which he so ardently desired. At seventeen he began to teach, and after continuing thus two years and carefully using every means of improving himself, he went to an academy in Ripley, Ohio, where he remained, studying and teaching as a principal of common schools and as assistant in the academy until 1843, when he entered the Sophomore class in Miami University, at Oxford, Ohio. Here he boarded himself, studied very closely, and though compelled to teach school six months during his course, yet graduated with an honorable standing in his class, in 1845.

During his residence in Ripley his mind became deeply impressed with religious truth, and after much struggling and earnest prayer for divine light, he was led to entertain what he ever afterwards with increasing joy regarded as a good hope in Christ. While he was meditating a connection with the church, a new hymn-book was introduced into the Sabbath-school and he was led to examine the whole subject of Psalmody. In this way he was brought at length to feel that only the Spirit of God could give the proper material for divine praise, and concluding that the Psalms of the Bible were specially given for this purpose, he was led to seek a church where he thought the songs that were used in divine worship were as nearly as possible those of inspiration. This brought him finally, about the year 1838, to unite on a profession of his faith with the Associate Reformed Church of Cherry Fork, Ohio, at that time under the pastoral care of the late Rev. Robert Stewart, and then more than ever was he resolved upon the work of the ministry. This purpose was steadily continued, and in the autumn following his graduation for college, he placed himself under the care of the Associate Reformed Presbytery of Chillicothe, and entered the Theological Seminary of the Second Synod of the West, at Oxford, Ohio, under the instruction of the late excellent Rev. Dr. Claybaugh.

In the winter of 1847-8 he was induced, from a variety of circumstances, to visit the South, where he was usefully employed for some months in the State of Mississippi as a colporteur of the Bible Society of that State, and also of the American Tract Society in New York. Shortly after his return

to the North he was licensed by the Associate Presbytery of Michigan, to whose care he had been transferred. On returning the ensuing fall to the Seminary at Oxford, he shortly afterwards received an earnest call from the congregation at Martin, Michigan, to become their pastor. This call he felt it his duty to accept, and in May, 1849, he was ordained and installed by the Associate Reformed Presbytery of Michigan, under most favorable prospects of usefulness and comfort.

Hitherto the work of foreign missions had often been before his mind; he had uniformly and earnestly advocated it, but he had never formally consecrated himself to it, further than to cultivate a feeling of holding himself ready to go and preach the gospel wherever the Head of the Church might call him. At the meeting of the General Synod of the Associate Reformed Presbyterian Church, in 1849, it being felt that the missionary force in Syria ought to be increased, he was, on motion of Rev. James Caskie, of Ripley, Ohio, unanimously named with another brother, for that service. Notice of this act of the Synod came to him on the day of his ordination at Martin, Michigan, and carefully considering the question of personal duty, he resolved upon the foreign missionary life. Feeling it his duty, however, to remain with the congregation for one year, he did so; and then, after proper preparation, sailed, in company with the Rev. Mr. and Mrs. Gulian Lansing, on the 12th of December, 1850, from Boston, in the bark Utah, Captain Gowdy, for Smyrna, which he reached after the long passage of fifty-three days. Thence he sailed in an Austrian steamer for Beirut, and finally reached Damascus, March 1, 1851, and immediately entered upon the great work of learning the Arabic language, preparatory to his engaging in the missionary service. For this he had considerable aptitude, and was able at the end of his first year's study to commence holding family worship in Arabic, and at the end of the second he began sermonizing in it, when he was forced, from the circumstances of his family, to return to the United States.

After being absent a little more than a year, during which time he saw many of the churches and sought to advance the cause of missions, he sailed again for Syria, from Philadelphia, September 30, 1854, and on the 18th of November reached Damascus again as his fondly coveted field of labor. Here he steadily pursued his labors until the terrible outbreak in Syria, in 1860, about which time, in consequence of the state of his family, again he felt it was his duty to revisit his native land. While here, many things combined to make him feel that possibly there was no more work for him to do in Syria, troubled and distracted as it was. The entire Christian quarter in Damascus, containing the dwellings of thirty-five thousand people, had been destroyed, his own residence, library, &c., burned, and the mission for the time at least utterly broken up. Here home, too, there were congregations wishing his services. Under these circumstances he had about concluded to settle, at least for a time, in a pastoral charge, at Clayton, Ill., when on the reopening of the Syrian field and the earnest application of the missionaries in Damascus for his return, the General Assembly of our Church reappointed him to the work, and accordingly, on the 25th of October, 1862, he sailed again for Damascus. At length he safely reached it, devoted himself more than ever to his work, saw a good house rebuilt in the midst of the ruined quarter, rented it on reasonable terms, had it fitted up for a very inviting place of public worship, Bible-classes, and other religious meetings, as well as for his own residence; and when we visited him last spring he assured us that now he felt he was in his place, and that, more than ever, with the change that had been made to take place in Damascus, and the openings that were at Nebk, Yabrud, Deir Atyeh, and Rasheiah, God was showing that he had mercy in store for



Engraved by John Sartain, Phil^a

Thomas Hanna

Syria, and would prosper the work of their hands. Nor was his warm heart deceived in its expectations. The past season has been one of arduous labor, and it has been one also of much promising fruit.

But the laborer has fallen—fallen with his armor on. He died of Congestion of the Lungs on Sabbath, the 30th of August, 1863. This day will be sadly remembered in our history of the Syrian Mission. Then a standard-bearer fell—fell nobly, in the front of the field, and his last work, a work of toiling, anxious love for souls. Who will take his place?

Mr. Frazier was, in many respects, well fitted for the missionary service. He was self-made, and his training had fitted him well for the work. Affable, cheerful, and ready, he had easy access to the natives, and happily combined prudence with zeal in his work. In no way brilliant as a preacher in an English audience his prayers always fixed attention, and his ministry and his instructions in the Bible-class in Arabia, were earnestly and usefully received.

He was three times married; first, on the 7th of December, 1847, to a Miss Mary H. Lyon, sister-in-law of Professor Bishop, of Miami University, and with whom he immediately went South for the good of her health, but had the hard trial of finding that she was not benefited, and on the 27th of the following April she expired in his arms on a steamer while returning to her home in Ohio. His second marriage was just before his setting out the first time for the foreign field, to Miss Elizabeth Stewart, daughter of Robert E. Stewart, Esq., near Hamilton, Ohio, on the 11th of September, 1850. This estimable lady went cheerfully to her work, but on the 29th of the following July was called to enter her rest, and now mingles her dust with that of those in Syria whom she went to save. His third marriage was to Miss Joanna Stephenson, of Sidney, Ohio, on the 12th of July, 1854. His widow, with four children, survives him.

HANNA, D.D., THOMAS—The son of Thomas and ——— Hanna, was born October 4, 1799.* His father was an Elder in the Associate Congregation of North Buffalo, Washington County, Pa., then under the care of Rev. David French. He was the youngest child in the family, and he appears from an early period of his life to have had his heart turned to the Lord and to his service in the ministry. His classical studies were commenced under the direction of Joseph Seroggs, D.D., then a theological student in a select school at Mount Hope Church, near West Middletown, Pa., afterward he attended several terms at Washington College, Pa., when in 1816 his collegiate connection was transferred to Jefferson College, Canonsburgh, Pa., where he was graduated in 1818. His theological studies which had been pursued for some time before the completion of his collegiate course, were now continued under the venerable Rev. Dr. John Anderson. His deportment was always exemplary, according to the uniform testimony of those who knew him. Even from boyhood he was distinguished for uprightness and sobriety of behaviour. Although of a cheerful disposition, he carefully avoided all unbecoming levity, and applied himself diligently to his studies. Great things could not reasonably be expected at the first from one so young, and whose early years had been employed in studies so remote from theology as the usual course of classical literature, yet it was the opinion of his fellow-students that no one of them exceeded him in the amount of his progress.

In the spring of 1819 Dr. Anderson resigned his professorship, and as no successor was appointed until two years afterwards, Mr. Hanna was left to complete his theological course under the care of the Presbytery of Char-

* This Memoir was prepared by THOMAS BEVERIDGE, D.D., Xenia, Ohio.

tiers. He was licensed by that Presbytery August 16, 1820, and traveled during the ensuing year as a probationer through the western parts of Pennsylvania, and the State of Ohio, making also, toward the close of the year, an extended tour through the States of Kentucky, Tennessee, North and South Carolina, and Virginia. That his services were very acceptable is evident from offers of settlement made to him by some of the most respectable congregations which had enjoyed an opportunity of hearing him. The congregation of Massie's Creek, Greene County, Ohio, gave him a unanimous call to be their pastor. This congregation was one of the oldest in Ohio; it had been for a number of years under the pastoral care of the Rev. Robert Armstrong, one of the most able and faithful ministers. It was at that time much larger than at present, having of late years been diminished by new erections in its immediate neighborhood. The members were generally of very respectable standing, both in civil and religious society. But the very things which would have influenced the minds of many young men to accept such a call induced Mr. Hanna to decline it. He very modestly expressed a sense of his unfitness for such a charge, and his preference for one where a person of moderate attainments would have fairer prospects of usefulness. He accepted a call to Cadiz, Piney Fork, and Will's Creek, Harrison County, Ohio, and was ordained and settled as their pastor, December 10, 1821. At this time the number of families in Cadiz was forty-one, in Piney Fork thirty-eight, and in Will's Creek fourteen.

In a short time after Mr. Hanna's settlement he was released from the charge of Will's Creek, and his pastoral labors were confined to Cadiz and Piney Fork. About the same time he was married to Miss Jemima Patterson, and having purchased a farm a mile from Cadiz, he continued to reside on it till he removed to Washington, Pa. In November, 1835, such had been the increase of the two branches of his congregation that he resigned the charge of Piney Fork, and confined his pastoral labors to Cadiz. Two years after his settlement, according to the statistical table, the families of his united charge were seventy-eight, the communicants one hundred and eighty. When the charge of Piney Fork was relinquished the families were one hundred and twenty-one, the communicants two hundred and fifty-five.

At the time of Mr. Hanna's settlement the Rev. John Walker was the only other minister of the Associate Church in that part of Ohio, and both he and Mr. Hanna belonged to the Presbytery of Chartiers, the most of which was embraced in the counties of Washington and Beaver, on the east side of the Ohio. But in a few years the congregations and ministers on the western side had increased so much that they were erected into a separate Presbytery, by the name of Muskingum. Mr. Hanna was elected clerk of the new Presbytery, which office he continued to hold during the whole time of his connection with it. He was also elected a member of the Board of Managers of the Theological Seminary at Canonsburgh, and continued to be their Secretary until the time when the institution was removed to Xenia. The meetings of the Board were held during the latter part of March, when the weather was generally unpleasant, and the roads frequently almost impassable, but nothing of this kind was allowed to detain him. He was ever one of the warmest and most active friends of the Seminary, and though much opposed to the change of its location, his interest in its welfare continued to the last.

It has been mentioned that during his pastorate at Cadiz he resided on a farm. He would, of course, have to give some attention to the affairs of his farm, but he did not allow it to draw away his attention from ministerial duty. He was at this time, and during all his life, in the habit of preparing his sermons with great care, and attending faithfully to all his ministe-

rial duties. It was easy to perceive from his preaching that he was not pouring forth the rapid and disconnected ideas which might occur at the moment, or merely talking while hunting for ideas. His sermons were always clear and well arranged, giving abundant evidence of diligent study, as well as an earnest desire to do good. The consequence of this was that so long as he was able to preach he was constantly improving in his ministry, and rising in the estimation of the people. He was not one of those who attract admiration at the first, and soon cause weariness, if not disgust, but the longer he was heard the more his ministry was relished.

In 1842, the first time the Associate Synod met in Xenia, Ohio, Mr. Hanna was elected Moderator, and the following year at Baltimore he was with great unanimity elected Clerk, which office he continued to hold until the time of the formation of the United Presbyterian Church in May, 1858. In this office he was always attentive to his duty, faithful, and accurate; and his services were much valued. The threefold offices of Clerk of Synod, of Presbytery, and of the Board of Managers, added a good deal to his labors. July 14, 1847, his wife died. She was a woman greatly distinguished for her piety, and her amiability, and hospitable disposition.

Mr. Hanna conducted himself with great prudence whilst a widower. Still, as he was left at the head of a household consisting in part of small children, he found it necessary, as soon as a respectful consideration of the deceased would permit, to provide another companion for himself, and a mother for his children. He was accordingly married a second time, to Miss Sarah R. Foster, Principal of the Washington Female Seminary, Washington, Pa., September 27, 1848. As her connection with the Seminary could not well be dispensed with, Mr. Hanna previously to his marriage had consulted his session, and they had unanimously agreed to an arrangement according to which he would remain in Washington, and obtain supplies for his pulpit during the ensuing winter. He still continued his pastoral relation to the congregation till the next spring, and occasionally visited them. However, considering the importance of Mrs. Hanna's continuance in the Seminary, and some discouragement which he felt as to his usefulness in Cadiz, he judged it best to offer the resignation of his charge, which was accepted April, 1849. In the meantime, Mr. Hanna either preached in the vacancies of the Presbytery, or we exchanged places, he preaching in Washington, and I taking his place in the vacancies. As, however, it seemed a very unnecessary burden on both of the parties, that the one should ride eight miles to preach in Washington, and the other ride an equal or greater distance from Washington to preach in some vacancy, it was thought best, as soon as it was found that the congregation at Washington would accede to this arrangement, that the writer should resign and Mr. Hanna be called as his successor. He was accordingly called and was settled in the congregation of Washington, May, 1850. About this time he received the honorary degree of D. D., from Franklin College, Ohio.

Dr. Hanna continued his pastoral labors in Washington with marked acceptance and success till the autumn of 1862. The number of members was small when he commenced, but they steadily increased, and as they increased in number they showed their appreciation of his services by once and again increasing his salary. In the winter of 1861-2 his health, and especially his voice began to fail him, and he found it necessary soon afterwards to resign, from the fact that he was unable to preach. There is every reason to conclude that his labors both in Cadiz and Washington were attended with a divine blessing. In both places the people enjoyed great peace under his ministry. It would have been strange had it been otherwise, for he was eminently peaceful, and a peace-maker. It was a rare thing, even if it ever occurred, that he exhibited ill temper. Often when

everybody about him was excited he continued calm, or if he exhibited any feeling it was that of sorrow to see others so disturbed. Almost the only censure passed upon him by his friends, was that they could not carry him along with them in any violent measures.

Soon after his settlement in Washington he met with a sore trial in the death of Thomas, his second son, who had been recently settled in the Associate Congregation of Clinton. He was an uncommonly amiable, pious, and promising youth. He died after a sickness of about two weeks, February 5, 1852.*

Another trial soon followed in the death of his third son, Joseph, who was at the time a student at Westminster College, New Wilmington, Pa.

Dr. Hanna's health had been generally good till within a few years of his death, when it began partially to fail, but not so as to prevent the exercise of the ministry. He tried several times the effect of traveling. In company with Mrs. Hanna, he visited at different times New England, Saratoga, Atlantic City, and other places. In his letters to friends giving an account of these excursions, he speaks cheerfully, as having enjoyed himself very much, and regained some health. But the improvement appears to have been partial and temporary. He was threatened at one time with palpitation of the heart, and his physician advised him in consequence of this to give up the use of tobacco, to which he had been long, but not immoderately addicted. He at once complied with the advice, and never afterwards made any use of the noxious weed. "I had," says he in a letter, "some difficulty at first, but I thought it was injuring my health, and I determined not to indulge in it when this was the case." The first instance in which the state of his health interfered with his ministerial labors was in the winter of 1861. He observes in a letter of March 11, 1862, "My health has not been good this winter. Last December I was visiting the congregation one very cold day, and became affected with a de-

* HANNA, THOMAS BEVERIDGE.—The son of Rev. Thomas and Jemima (Patterson) Hanna, was born near Cadiz, Ohio, March 17, 1828, his father being pastor of the Associate Presbyterian Church in that place. His mother was an eminently Christian woman, and did much towards forming the character of her son.

The influence of the godly example of his parents was manifested in his early youth. He loved and revered them with filial devotion. His common-school education was obtained in Cadiz. He early gave evidence of a fondness for books, commencing the Latin grammar when nine years old. He entered Franklin College, New Athens, Ohio, in the autumn of 1840, and was graduated in 1844 with the highest honors of his class, the valedictory being delivered by him on Commencement-day. His thoughts were directed towards the ministry, and soon after making a profession of his faith, which he did in the summer of 1844, he was admitted as a student of Theology by Muskingum Associate Presbytery, and entered the Associate Seminary at Canonsburgh, Pa. He was a diligent student, and he soon manifested more than ordinary gifts for preaching.

In June, 1848, he was licensed by Muskingum Associate Presbytery, and for three months he supplied vacancies in Muskingum and Charters Presbyteries, and in September proceeded to Wisconsin, to which field he had been set apart by the Board of Home Missions.

He entered into his missionary work with great

zeal, and preached at many stations, in private houses, and organized several congregations. In May, 1849, he returned to Washington, Pa., where his father then resided, and at the meeting of the Synod calls were presented from Cambridge, Ohio, and Clinton, Allegheny County, Pa. The latter he accepted, but following the advice of the Board of Home Missions he decided before entering on his duties as a pastor to labor five months as a missionary in New York City. He remained there five months, during which time the cholera prevailed, thereby increasing his labors in a great degree.

He commenced preaching at Clinton, Pa., in November, and on December 13, 1849, he was ordained by Charters Presbytery and installed pastor of the Associate Presbyterian Congregation of Clinton. The Sermon was preached by William M. McElwee, D.D., and the charge by his father. This pastoral connection lasted until his death, which took place February 5, 1852, of Inflammation of the Bowels.

His short pastorate lasting a little over two years was marked with many encouraging circumstances. His intercourse with his people was affectionate, and his friends were increasing daily. His death was deemed an afflictive dispensation, and his funeral was a season of mourning throughout the bounds of his congregation. Soon after his decease a volume prepared by the late Rev. Thos. H. Beveridge,* containing a Memoir, with Diary and a selection from his sermons, was published by William S. Young, of Philadelphia, Pa.

* A Memoir of Rev. THOMAS H. BEVERIDGE is published in *The Presbyterian Almanac* for 1861, p. 207.

rangement of the stomach and head, from which I am not yet entirely relieved, though considerably better. For several weeks I was able to preach only one short discourse a day; and about the middle of winter I was successful in getting the neighboring brethren to supply my lack of service at night. Messrs. Carson, Littell, Blaine, French, S. M. Herron, and J. C. Herron, all kindly gave us one evening each. Last Sabbath I tried it myself, and got along better than I expected. Whether I shall be able to continue two discourses a day is doubtful, but I hope for the best. * * * My case is in the hands of Him who doth all things well, and if He has more work for me to do, He will give me health and strength to do it. If not, I would desire to submit with meekness to my Father's will."

As this failure of his voice continued, he found himself unable to preach more than one discourse, and concluded to resign the charge of the congregation. He was accordingly released during the summer, and traveled in company with Mrs. Hanna to different places in the States of New York, Pennsylvania, and New Jersey. In a letter, dated October 25, 1862, after an account of his journey and his pleasant interview with some of his brethren, he adds: "My general health is much better, but my voice has failed so that I cannot speak half an hour without feeling much exhausted. I thought *rest* was the only remedy that seemed to promise any benefit, and I accordingly resigned the charge of the congregation. I have not preached any for four weeks, and do not mean to try it again, if I can help it, till next spring. In the mean time I desire to say, 'It is the Lord, let him do what seemeth him good.' I think it probable the time of my public work and service in the church is over, and I would desire to say, 'Good is the will of the Lord.' If my heavenly Father has employment for me in his church any longer, he will furnish me with strength and health to do it; but if not, I hope my affliction will be sanctified to prepare me to bear it with Christian meekness, and to depart and be with Christ, which is far better."

In the conclusion of a letter, dated February, 1863, he expresses himself as follows: "Dear Brother, we are growing old, and must soon, according to the course of nature, leave this world. I hope we shall be prepared to meet in a world where parting shall be no more, where 'the inhabitants shall not say I am sick, the people that dwell therein shall be forgiven their iniquity.' There remaineth a *rest* for the people of God. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it."

Though not a delegate to the General Assembly which met at Xenia, May, 1863, he was present, and interested in the proceedings. He manifested no gloom or melancholy, but his activity and energy were seriously impaired, and there was a lack of his usual life and sprightliness. Some time afterwards he had an attack of paralysis, which greatly enfeebled him, and affected his speech, though he could still take short walks about the town, and speak so as to make himself understood. Any recovery from this attack appears to have been slight. He was able to conduct the devotional exercises of the Seminary till the Saturday before his death. On the afternoon of that day, February 7th, he went up the street to get himself shaved.

The following is the account of his last illness and death, contained in a letter from Mrs. Hanna: "When he returned on Saturday, after being shaved, he asked to have his supper brought to his room, and remarked that he was very tired, and feared he would not be able to go to church on to-morrow. On the Sabbath morning, about two o'clock, or a little after it, he awoke me, and asked me to help him up. This I tried in vain to do. After getting his feet out of the bed, and his body partly raised, his head

fell towards the foot of the bed. With great difficulty I turned him, and got him in bed, then called Sarah Jane (his daughter) and others. The Doctor said we must not attempt to lift him. His head and neck were covered with a clammy sweat. He was unconscious from Sabbath noon, or perhaps before. Rev. Johnston prayed with him early in the morning. I think he was conscious then, but never spoke again." He died on Tuesday, February 9, 1864, at half-past five o'clock, P. M., being sixty-four years and a little over five months of age, having been engaged in the ministry a little more than forty-three years.

In person Dr. Hanna was slightly above medium height. As he advanced in years he became corpulent. He had large and dark eyes, and a very agreeable appearance. His countenance was peculiarly indicative of kindness and cheerfulness.

As a preacher, he was clear and methodical. He studied such plainness that hardly any one could be at a loss to comprehend his meaning, and follow him throughout his sermons. His doctrines, and his mode of teaching them, were not according to the modern school. He had imbibed from his father, his pastor, his theological professor, and above all, from his Bible, the pure doctrines of the gospel—the glorious doctrines of salvation, all of grace, by faith in the atoning sacrifice of Jesus Christ; and he loved to preach them, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." His voice was deep and powerful, and his manner earnest, but not boisterous. Such as had a relish for the pure gospel, preached in sincerity, were always glad to see Dr. Hanna in the pulpit. His talents were respectable, and well improved. As to brilliance, if he had any talent of this kind he studiously avoided to cultivate it. He considered that the gold of the gospel was not improved by being painted.

It has already been said that he was remarkable for his peaceful disposition. He was often employed in effecting reconciliation between contending parties, and was generally very successful. In a letter, dated February 16, 1859, he used the following language: "My desire is to live peaceably with all men, and especially with my brethren with whom I have often taken sweet counsel, and walked unto the house of God in company. When I think of the scenes through which we have passed in our Synod—the bitter strife and contention that existed for many years in the northern section of our Synod—and when I reflect that nearly all those who were actually concerned in those quarrels have passed to the house of silence, and now sleep together in the dust, I cannot but think what *folly* it is for fellow-travelers to the grave to bite and devour one another by the way, when we must all very soon lie down together in the dust."

Still, the pacific spirit of Dr. Hanna was far from being allied to indifference about the cause of God and truth. He loved peace, but truth much more. How much concern he felt for the interests of the church, and how he was grieved at any appearance of unfaithfulness, could be manifested by abundant quotations from his letters. It is, however, well known to all who knew him, how careful he always was to walk consistently with his profession, and to adorn in all things the doctrine of God our Saviour.

In his pastoral relations few men have labored so long with such uninterrupted harmony and kind feelings between them and their people, and few have left a better testimony in their favor. He will be long and affectionately remembered both in Cadiz and Washington. In both these places, and in others also, there are no doubt those who will be to him a crown of rejoicing in the day of the Lord Jesus. As a member of church courts his services were valuable not only as a clerk, but in the management of business. He was not addicted to much speaking, but was well acquainted with

the proper order of business, and was frequently a check upon such as were disposed to be troublesome.

In the Washington Female Seminary, with which he was connected during the last sixteen years of his life, he conducted the devotional exercises, and occasionally assisted in teaching. His kindness and prudence endeared him very much to all the pupils. Probably no one of these ever left the institution without remembering him with an affection little inferior to that which she entertained for her own father.

The same kindness appeared in his relation to his family. He was not only a father but a friend to his children; disposed to influence them more by the law of kindness than by the stern exercise of authority. And here I hope I may be excused for relating an incident illustrating the good effect of making the law of kindness prominent in the management of a family. Dr. Hanna, through what he inherited from his father, what he obtained by his marriages, and by his prudent management of his temporal affairs, had acquired considerable property. He had never made a will, but sometimes mentioned some things in relation to the disposition which he wished to be made of his estate. The children were all present at the funeral, and before separating, instead of consulting with lawyers, or entering into lawsuits, they consulted with one another, the widowed step-mother, the son, sons-in-law, and daughters, and settled every thing among themselves in the most amicable manner, each not only satisfied, but commending the generosity of the others. Such events are too rare to be passed over without notice. How often are ill feelings generated among heirs, for which all they inherit is a poor compensation?

The crowning excellence of Dr. Hanna, and that which gave lustre to all his other excellencies was his sincere piety. His life was spent in the faithful discharge of his duties to God and man. He often repeated to those in whom he confided these words of the Apostle: "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Of him it might be said, as of Jeremiah, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart." He often repeated as a word on which he relied, and in which he found much comfort, the promise contained in Isaiah liv. 10: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." One who had every opportunity to know him well has said, "I never heard him express one doubt respecting his union to Christ, and I trust he found his love desirable and precious when earthly friends and earthly resources failed him."

All the fathers who planted the first Associate Churches in the United States have passed away. Very few of the second generation who knew these men now survive, and very soon none of them will be left. Of those who were fellow-students with Dr. Hanna, about twelve in all, the writer is now the only survivor. How often are we admonished, and how often do we need to be admonished, that the things which respect us here have an end? May the Lord prepare us all for that world where we shall live for evermore.

HANNON, JOHN E.—Was born February 4, 1800, in Cumberland County, Pa. In early manhood he made a profession of religion, and united with the Associate Reformed Church, under the ministry of Rev. Dr. Sharp. Soon after the death of his father, in the year 1826, he began the study of the classics in the Academy near his home. He was graduated at Jefferson College, Canonsburgh, Pa., in the class of 1829. He prosecuted his theological studies for two years, under the care of Rev. Mungo

Dick, and one session in the Associate Reformed Seminary at Allegheny, Pa., being the first session of that institution under its present organization. During the progress of his theological course he suffered from a severe attack of varioloid, and a subsequent year of fever, from the effects of which he was feeble for a long time; and, indeed, never enjoyed robust health afterwards. He was licensed by the Associate Reformed Presbytery of Monongahela, in April, 1832, at Pittsburg, Pa., and ordained by the same Presbytery in Bethel Church, Ligonier Valley, Pa., November 13, 1833.

In company with Rev. Moses Kerr, (also in feeble health.) Mr. Hannon started on a voyage to Europe in November, 1832. After spending a short time in visiting friends in Ireland, he attended the lectures of the University of Edinburgh, and the theological class of Dr. Chalmers, during the winter of 1832-3. Having recruited his health by travel in England and on the Continent, he returned to America in May, 1833. Having preached two years as an itinerant, Mr. Hannon accepted a call to the pastoral charge of the congregations of Hinkston and Lexington, Ky., in 1835, and was married November 9th, of the same year, to Miss Mary Jane Warden, of Westmoreland County, Pa. He had been sent to Kentucky against his own wishes, and accepted the call mainly because he supposed the climate would be favorable to his health; but after a time he became dissatisfied with his position, and removed to Elkhart County, Ind., in the year 1838. Here he began the life of a pioneer, and his family had to endure all the privations and hardships incident to a new and somewhat unhealthy country. During the first years of his residence in Indiana he supplied various stations, and organized several congregations in Northern Indiana and Southern Michigan, but preached principally at Leesburg and New Paris. His pecuniary support from these feeble organizations was small, and his health still so bad that he was for some years not very actively engaged in the ministry.

Having in view the improvement of his condition, and the health of his family, he emigrated to Oregon, and settled in Linn County, in the year 1851. Soon after the formation of the United Presbyterian Church, the consummation of union in Oregon, Mr. Hannon was received as a member of the United Presbytery of Oregon. For several years he preached as a supply, by appointment of Presbytery, sometimes visiting missionary stations a distance from home, and was punctual in fulfilling his appointments, and in attending the meetings of Presbytery when his health permitted. He had enjoyed superior educational advantages, and was a sound evangelical preacher; and the Presbytery of Oregon, in her isolated position, has great reason to lament the loss of this worthy laborer. His final decease was lingering and painful. For two years he suffered from pain in his stomach, which continued to increase, and symptoms of cancer, with external swelling, began to appear. At times he entertained hopes of partial recovery until within a few days of his death, as he was still able to walk. His mind was, however, directed to the world to come, and his house set in order. A day or two before his death he said to Mrs. Hannon, "I shall not live many days." When asked, "Are you ready?" he replied, "Oh yes, I am ready; I wish it was this day, this hour,"—"for to depart, and be with Christ, is far better." At his residence in Linn County, Oregon, on the morning of June 17, 1863, he began to decline rapidly, and felt that his hour was indeed come. His last audible prayer was, "Come, Lord Jesus, come quickly," "Oh do come quickly." He then sank into a state of insensibility, from which he did not awake, but entered upon the everlasting rest of the saints.

Mrs. Hannon, with three sons and one daughter, survive him.

HENRY, ADDISON—The son of James and Sarah Henry, was born in Allegheny County, Pa., January 1, 1834. His parents were members of the St. Clair United Presbyterian Church, his father being one of its Ruling Elders.

He was educated in Jefferson College, Canonsburg, Pa., and was graduated August 2, 1854. He studied Theology in the Associate Reformed Seminary, Allegheny, Pa., and having completed the course of theological studies he was licensed by Monongahela Associate Reformed Presbytery in the spring of 1857.

He accepted a unanimous call from the United Presbyterian congregation of West Charlton, Saratoga County, N. Y., and was ordained and installed as its pastor, by Albany Presbytery, November 3, 1858. On the 18th of June, 1859, he was married to Barbara Jane Orr, a daughter of Robert Orr, Esq., a ruling elder in his church. By this alliance he secured the companionship of one who was eminently fitted, in every respect, to promote alike his happiness as a man and usefulness as a minister. Amiable, intelligent, pious, and devoted to the Master's service, she was "a help-meat to him" in the work of the ministry.

He continued to be the pastor of West Charlton congregation during a period of nearly-five years, until his earthly career was closed; and, in the hope of a blessed immortality, he yielded up his spirit to God who gave it. As he was the child of pious parents, who had devoted him to the Lord in infant baptism, instructed him early in the knowledge of divine things, trained him up in habits of regular attendance upon divine ordinances, imbued his mind with a deep sense of his lost condition and moral obligations, exercised upon him the restraints of a wholesome discipline, and withal had borne him oftentimes upon their hearts to the throne of grace, he was from his childhood comparatively free from the evil habits common to the young, was a respecter of religion, and was oftentimes the subject of deep religious impressions and convictions. His outward life from his youth was such as would have become a profession of religion. To an outward observer he needed but the name to be a Christian. But it was during the progress of revival while at college that he was brought more deeply to realize his lost condition as a sinner, to discover the excellence of Christ as a Saviour, to make his peace with God through the blood of atonement, and come out boldly on the Lord's side. From this period he dated his conversion.

As a man, he was characterized by every trait which belongs to a dutiful son, an affectionate brother, a devoted husband and father, and a true friend. His probity and honor were unimpeachable, and his life unblemished. His general conduct and all his transactions with his fellow-men showed that he was actuated by pure motives and governed by *principle*. His attachments were strong, but discriminating. His friendship and special regards were not indiscriminately bestowed; but once secure his friendship and confidence, and he was *such* a friend as you could "grapple to your heart with hooks of steel." He was modest, unassuming, and retiring in his manner. He was never self-obtrusive. He never sought distinction or thrust himself upon public attention. He was but little affected by the opinions of others respecting himself, whether as a man or a minister. It was enough for him to approve himself to his own conscience and his God. In his private life and public ministrations he seemed ever to act on the principle, "To his own Master he standeth or falleth."

As a Christian, his character was marked and exemplary. He felt that he was an unworthy sinner, whose only hope of pardon and acceptance was through faith in the righteousness of Christ. He put no confidence in his own personal righteousness, either as a ground of acceptance with God or of comfort to himself. He would often say, "My only hope is in the mercy

of God in Christ." And resting on this sure foundation—the covenant of his God—his religious experience was equable and but seldom interrupted. He felt that his *foundation* was firm, and was therefore seldom disturbed by varying "moods and frames." A calm trust in God was the spirit which pervaded his whole life; it formed the substratum and ground of his entire religious experience. He was what might be called a *complete* Christian, not of course in the perfection of every grace, but in possession of *all* the graces. He "added to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." But while characterized by all these graces, there was one of them which shone with peculiar lustre in his character—*patience*. It pleased God, for more than three years before his decease, to lay his chastening rod upon him. At times he suffered greatly. I have seen him for hours in the most excruciating pain, when the sweat of his agony was standing out in great globules. And when relieved from these paroxysms of pain, there was continual prostration and weariness. And yet he never complained.

As a minister, he was able, earnest, and devoted. He had a good mind, a fine voice, and pleasing manner in the pulpit; and hence, though not popular, perhaps, in the modern acceptation of the term, he was always an acceptable preacher. His preaching was sound, instructive, and eminently evangelical. He came before his people "in the fullness of the blessing of the gospel of Christ;" and his great *earnestness* indicated how deeply he felt the *importance* of his message and the *responsibility* under which he delivered it. His heart seemed at times to be literally *on fire* in the pulpit. The cross was the centre and circumference, the soul and substance of almost every sermon. "We preach not ourselves, but Jesus Christ the Lord, and ourselves your servants for Christ's sake," seemed to be the inspiring motive and governing principle of his pulpit ministrations. And while such was the character and aim of his preaching, he labored among his people with great energy, devotedness, and zeal. For the first two winters after his settlement, he very frequently preached three times on the Sabbath—in the morning in his own church and in the evening elsewhere; and besides, he held *four* prayer meetings in his congregation during the week, all of which he attended, and usually delivered short expository lectures or addresses. These arduous labors, to which he was prompted by zeal for his Master and the good of his people, it is believed, were among the causes which hastened to the development of his fatal disease. *His intense earnestness and devotion to the spiritual interests of his people* was the prominent characteristic of his ministerial character. This appeared everywhere—in the pulpit, in the prayer-meeting, in the chamber of sickness, and in his daily walks and conversation. But his earthly labors in his Master's service were short, and they are over. Scarcely two years had he labored among his beloved and loving people when God laid the hand of affliction upon him, and wrote the sentence of death in his body. His disease, doubtless of a scrofulous origin and character, developed in the form of an abscess on his back. His sufferings in the first stages of the disease were very severe. But afterwards, except at intervals, they were comparatively light, and during the greater part of the time he was comfortable. He continued to preach once on the Sabbath for more than a year after his illness commenced. He seemed wedded to his pulpit, and would not leave it until his wasted body and growing feebleness compelled him to do it. He preached for months in a stooping posture, and when compelled to hold to the desk for support.

In the autumn of 1863 he was summoned to his native home by the severe and fatal illness of his mother. She died, September 10th, in the

seventy-third year of her age. By this sad dispensation his aged father was left alone, and, on his request, he concluded to spend the winter with him. Accordingly, leaving his wife and child behind him, he returned to West Charlton to dispose of his property, to have his pastoral relation dissolved (for hitherto his generous and noble people had steadily refused to have the relation dissolved,) and then return again to his aged father to *live or die* with him. He had finished his business and completed all his arrangements, and was ready and eager to return. But he felt that, before he left them, he must preach a farewell sermon to his people. They had been unusually kind to him, and were greatly endeared to his heart, and he felt that he must address them a parting counsel, and hold up the cross of Christ once more to their view before parting from them, perhaps, to see them no more on earth. This course seemed to some of his friends to be unwise and perilous. They said to him: "You must not attempt to preach." But their remonstrances were in vain. He replied: "If I can save a single soul by preaching, it will be worth infinitely more than it will cost, though it shall cost me my life."

He preached from 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you," and was preached on Sabbath to a large congregation, the house being crowded to its utmost capacity. He sat in the pulpit and read it from the manuscript. The sermon is pervaded by a glow of piety, an intense earnestness, and such an ardor for the salvation of souls as clearly indicated that it was written as from the borders of the world and in the light of the judgment throne. One or two extracts from his sermon are here given. In the introduction he says: "In bidding you farewell today, my brethren, I feel that there is a blessing in store for us. In the *past* we have been blest together. We have been of 'good comfort, of one mind, and have lived in peace.' In the five years of our connection there has been nothing to disturb the general peace or mar our happiness. Many have been added to the church of such, I trust, as shall be saved. If I mistake not, we have been built up in the faith and hope of the gospel: have spent many precious Sabbaths together worshipping God in *spirit* and *truth*; and our communion Sabbaths have been profitable and delightful to our souls. It is, therefore, my dear ones, with the deepest feelings of regret and sorrow that the *farewell* must be uttered. Be assured my heartfelt thanks are returned to you for your close attention on the Sabbath to the preaching of the word; to those of you who have sustained the weekly prayer-meeting, and thus held up my hands; for your forbearance with the infirmities of my body, and mind, and heart; for your sympathy and care while I have suffered under the afflicting hand of Divine Providence; for many acts of kindness and deeds of love. Neither sympathy nor temporal support has been withheld. To part, therefore, is to break tender ties—to tear heart from heart which were just beginning to love each other. But, though separated, memory will often bring us back to dwell in meditation and converse upon the past. Affection will still linger, and often *in spirit* we will meet together as has been our custom; and now, in parting, my prayer for you in your present condition, and in the relation which you may form with a new minister, is, in the words of the text, that 'you may be perfect, be of one mind, live in peace, and that the Lord of love and peace may be with you.'"

The preaching of this sermon, under the exciting circumstance of the occasion, seemed too much for his enfeebled strength. He preached with great earnestness and vigor, but the same evening he was taken ill. He was staying at the house of his father-in-law, where, on Sabbath morning, December 6, 1863, he died, in the twenty-ninth year of his age.

THE GENERAL SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA was held in the First Reformed Presbyterian Church, Philadelphia, Pa., on Wednesday, May 18, 1864, and was opened with a Discourse from the retiring Moderator, Rev. SAMUEL WYLIE CRAWFORD.

Rev. JOHN McMILLAN, of Allegheny Presbytery, was elected Moderator. JOHN NEIL MCLEOD, D.D., of New York, continued as Stated Clerk, and Rev. J. F. HILL was elected Assistant Clerk.

Rev. HALSEY DUNNING, Delegate from the Presbyterian Church, (N. S.,) presented his credentials and addressed the Synod. The Moderator responded.

Letters were read from the Reformed Presbyterian Church of Scotland.

PRESBYTERIAL REPORTS.—The action of Synod last year enjoining upon Presbyteries the necessity of making full statistical returns, has met with some degree of attention. There is a growing interest in the Church on this subject, and it is confidently expected that in future complete returns will be presented to Synod.

DOMESTIC MISSIONS.—During the year the Domestic Missionary operations of the Church were carried forward. The Freedmen in the South and South-west were visited, and efforts are in process to secure the blessings of the Gospel to this interesting class of our countrymen.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

GAVIN R. McMILLAN, D.D., *Secretary*, Xenia, Ohio.
JAMES C. McMILLAN, *Treasurer*, Xenia, Ohio.

FOREIGN MISSIONS.—This important department of the Synod is still carried forward with a good degree of success, and efforts are in progress to enlarge the force now in the field.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

T. W. J. WYLIE, D.D., *Secretary*, Philadelphia, Pa.
 GEORGE H. STUART, Esq., *Treasurer*, Philadelphia, Pa.

THEOLOGICAL SEMINARY.—This institution is strongly commended to the attention of Synod. The necessity of educating the rising generation in the truths of the Gospel was never more pressing than at this time, and the arrangement of the Chairs ensures a full and thorough course to all students.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

JOHN NEIL McLEOD, D.D., *Doctrinal and Pastoral Theology*.
 T. W. J. WYLIE, D.D., *Ecclesiastical History and Pastoral Theology*.
 Rev. DAVID STEELE, *Hebrew, Greek, and Practical Theology*.

ON THE STATE OF THE COUNTRY.—The following Resolutions were unanimously adopted:—

Resolved, 1. That it is the duty of the Church of Christ to encourage and sustain the government of the country in all that they do for the honor of God, the freedom of the enslaved, the mitigation of the inevitable evils of war, and the preservation at all hazards of the national life, integrity, and power.

2. That in the judgment of Synod the present war is one of defence against a criminal rebellion, commenced and carried on under the auspices of a slaveholding aristocracy, whose success would eventuate in anarchy and the destruction of God's ordinance of civil government among us.

3. That the warmest sympathies of Synod are extended to the soldiers and sailors on the field and on the sea, in the camp and in the hospital, and that the prayer of Synod shall continue to be that while they are perilling and laying down their lives for their country, they may themselves be saved through Him who laid down his life for the world.

CHRISTIAN COMMISSION.—This important and interesting object was brought to the attention of the Synod by Rev. A. G. McAuley and George H. Stuart, Esq. Resolutions strongly commending the Commission to the liberality of the churches, were adopted.

THE CONSTITUTION OF THE UNITED STATES.—The Committee appointed at the last Synod on this subject reported that several meetings had been held, and there was a growing conviction among the people that an amendment to the Constitution of our country should be adopted, such as is designed by this Synod.

THE THANKS of the Synod were voted to the officers and members of the First Presbyterian Church, Philadelphia, for their courtesy; to the different Railroad Companies for their kindness in reducing the fare of the members of Synod.

The Minutes were read, and it was *Resolved*, That the Synod adjourn to meet May 22, 1865.

JOHN NEIL McLEOD, D.D.,
Stated Clerk.

Rev. JOHN McMILLAN,
Moderator.

ASSOCIATE SYNOD OF NORTH AMERICA.

THIS SYNOD met in Bloomfield, Ohio, May 25, 1864. Rev. J. D. McNAY was elected Moderator. Reports were received from various committees. Various plans were suggested to awaken the attention of the members of the Churches under the care of Synod.

An Act for a Fast was adopted, also one for Thanksgiving.

THE ASSOCIATE PRESBYTERIAN.—A Monthly Journal published by the Rev. SAMUEL G. McNEEL, at Pittsburgh, Indiana, was strongly commended to the favor and encouragement of the Ministers, Elders, and people of the Church.

The Synod adjourned to meet in May, 1865, at Xenia, Ohio.

Rev. S. G. McNEEL,
Stated Clerk.

Rev. J. D. McNAY,
Moderator.

ASSOCIATE REFORMED SYNOD OF NEW YORK.

THE SYNOD is composed of those who did not become members of The United Presbyterian Church, at the time of the union of the Associate Reformed and Associate bodies. They consist of two Presbyteries, viz. : NEW YORK and SARATOGA ; have 16 ministers, 14 churches, and 1,631 communicants.

UNITED SYNOD OF PRESBYTERIAN CHURCH.

THIS SYNOD was organized in 1858, (a full account of which is in *The Presbyterian Historical Almanac* for 1859.) At that time they numbered 113 ministers, 197 churches, and 10,105 members. Their annual operations have been recorded each year in the *Almanac*.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

THIS body was formed many years ago, being made up of that portion of the Associate Reformed Church located in the Southern States. In 1861 they had 75 ministers, 80 churches, and 9,500 communicants. They are found in Virginia, North and South Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Kentucky, and Texas.

THE SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, met in the Second Reformed Presbyterian Church, Philadelphia, Pa., on Tuesday, May 24, 1864, at 7½ o'clock, P. M.

Rev. ALEXANDER MILLIGAN, the retiring Moderator, opened the sessions with a discourse from Psalm l. 2: "Out of Zion, the perfection of beauty, God hath shined."

After the discourse Synod was constituted with prayer, and the following were

Members of the Thirty-fifth Session of Synod.

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|--------------------|---------------|-----------------|----------------------|---------------|-----------------|
| ARMOUR, J. M. | New York. | S. Babcock. | McCracken, Jos. | Illinois. | H. Martin. |
| BEATTIE, J. M. | New York. | ..... | McCullough, B. | Lakes. | ..... |
| Beattie, Joseph | New York. | ..... | McDonald, J. M. | Iowa. | J. McConaghy. |
| Bowden, Samuel | Rochester. | J. A. Donnan. | McFarland, A. | Ohio. | ..... |
| Boyd, J. C. | Ohio. | J. McDaniel. | McFarland, A. J. | Pittsburgh. | C. C. Temple. |
| CANNON, ROBT. B. | Iowa. | ..... | McMillan, W. W. | Philadelphia. | D. J. Cummings. |
| Carlisle, Samuel | New York. | ..... | REED, ROBERT | Pittsburgh. | A. Miller. |
| Crozier, John | Pittsburgh. | John McConnell | Reid, Daniel | Pittsburgh. | ..... |
| DODDS, J. | Ohio. | J. M. Milligan. | Roberts, D.D., W. L. | Iowa. | ..... |
| ELDER, T. M. | Pittsburgh. | James Stewart. | SCOTT, DAVID | Rochester. | ..... |
| FARIS, D. S. | Illinois. | ..... | Shaw, J. W. | New York. | J. Hughes. |
| GALBRAITH, JOHN | Pittsburgh. | John Dodds. | Sloane, J. R. W. | New York. | H. Glassford. |
| George, Henry H. | Lakes. | J. R. Hemphill. | Smith, John C. | Pittsburgh. | D. Pattison. |
| Graham, William | New York. | ..... | Sprull, D.D., Thos. | Pittsburgh. | D. Gregg. |
| HANNAY, THOMAS | Pittsburgh. | ..... | Sprull, R. D. | Rochester. | H. Mulholland. |
| Hunter, Joseph | Pittsburgh. | D. Osborn. | sterrett, S. | Pittsburgh. | W. Kernahan. |
| JOHNSTON, J. M. | Rochester. | ..... | Stevenson, A. | New York. | M. W. Bartley. |
| Johnston, Robert | Iowa. | ..... | Stevenson, T. P. | Philadelphia. | R. Keys. |
| Johnston, N. M. | Pittsburgh. | ..... | Stott, J. | Illinois. | D. H. Coulter. |
| Johnston, N. B. | New York. | ..... | THOMPSON, J. A. | Ohio. | ..... |
| KENNEDY, JOSHUA | Philadelphia. | James Kennedy. | Thompson, J. R. | New York. | W. Thompson. |
| MIDDLETON, JOHN | Illinois. | ..... | Todd, Andrew C. | Illinois. | W. Kennedy. |
| Milligan, A. M. | Pittsburgh. | James Shaw. | Trumbull, C. D. | Iowa. | ..... |
| Milligan, J. S. T. | Lakes. | A. L. McCurdy. | WALLACE, JAMES | Illinois. | J. Smith. |
| Milligan, J. C. K. | New York. | ..... | Wilkin, M. | Rochester. | J. McCrea. |
| Milroy, William | Lakes. | ..... | Williams, J. B. | New York. | ..... |
| McAlhister, David | New York. | S. Mahaffey. | Willson, James M. | Philadelphia. | T. Laughlin. |
| McCartney, J. L. | Lakes. | ..... | Willson, R. Z. | New York. | ..... |
| McClurkin, H. P. | Ohio. | ..... | Wylie, Preston H. | Lakes. | J. Gray. |
| McClurkin, J. J. | Pittsburgh. | ..... | Wylie, Samuel O. | Philadelphia. | S. Fulton. |

MINISTERS, 60.

RULING ELDERS, 34.

TOTAL, 94.

Rev. SAMUEL BOWDEN, of Rochester Presbytery, was elected Moderator. Rev. R. Z. WILLSON, Clerk, and H. H. GEORGE, Assistant Clerk.

PRESBYTERIAL REPORTS.—The Committee reported as follows:—That with much satisfaction we have examined the reports of Presbyteries. These give most encouraging evidence of steadfastness in the truth, activity in the work of the Lord, and of a door being widely opened for the diffusion of our testimony. Never in this land before was there such anxiety to know the distinctive principles of “the Old Covenanters,” and there is hopeful prospect of them soon prevailing. Their influence is agitating the nation, riding the waves of commotion, and destined, it would appear, soon to produce a radical reformation of the constitution and laws of the land. From every quarter the cry is heard, “Come over and help.” Earnestly as the church desires to do this, she has not been fully able to respond to the demand. The field never was so large, the opportunities for its cultivation so favorable, and there is wanting only a sufficient supply of laborers, for which, we believe, prayer is being opportunely made to “the Lord of the harvest.”

Since last meeting of Synod all the Presbyteries have held at least two meetings, characterized by unanimity and energetic action, days of fasting and thanksgiving have been observed, two venerable fathers have deceased, a young brother recently inducted into the ministry has abandoned his congregation and profession, two students of theology have been licensed, three licentiates have been ordained and installed in pastoral charges, and two congregations have been organized.

In relation to the communication from Joseph M. Wilson, of Philadelphia, Pa., on MANSES,* we recommend that Synod approve the object of Mr. Wilson, and when the Clerks of Presbyteries are furnished with blank circulars, as he proposes, they will take measures to obtain from congregations the desired information.

* A memorial from Joseph M. Wilson, of Philadelphia, Pa., in behalf of MANSES, or comfortable homes for Presbyterian ministers free of rent.

WHEREAS, The importance of providing MANSES for the comfortable accommodation of Presbyterian ministers and their families, is a duty, the performance of which cannot be longer delayed, but the magnitude of the operations demands a careful scrutiny of the state of the church, and a thorough knowledge of its condition in this aspect; therefore,

Resolved, That the churches under the care of this Synod be requested to reply to the following questions:

1. Please give the *name* of your church, with the year of its organization.
2. What has been about the annual rent paid by your minister for a house to live in? or,
3. Have you a MANSE for your minister, thereby securing him a comfortable home?
4. What was the plan you adopted to awaken the interest of the people, and thus secure the erection of a MANSE?

Please let your answer to this question be as full as possible, (as these replies will be published,) and you thereby aid your brethren, who have not erected a MANSE, but will do so, as soon as they see how it can be done, by showing them how it has been done.

5. Have you a *Globe* attached to your MANSE? if so, what is saved to a minister's family by tilling a few acres?

6. Please give a description of your MANSE, its size and accommodations, with specifications of its cost as far as possible, with diagrams of the arrangement of the rooms, the attention paid to ventilation, the capacity of its library, and such other suggestions as will increase the value of these returns.

Resolved, That the ministers, elders, deacons, trustees, or members of the churches under the care of this General Assembly, be earnestly requested to make early and full replies to these questions, adding any information that may tend to awaken an interest in behalf of MANSES, or comfortable homes for Presbyterian ministers.

Resolved, That said replies, suggestions, and information, be sent to Joseph M. Wilson, of Philadelphia, to be by him arranged and classified in time to be presented to the next Synod.

Resolved, That Joseph M. Wilson be authorized to supply the Stated Clerks of the Presbyteries, in connection with this Synod, with a sufficient number of copies of this Overture, as there are churches within the bounds of said Presbyteries, with the understanding that the Stated Clerks will attend to their distribution among the churches.

Resolved, That in order to the fulfilment of the objects contemplated, the Presbyteries be enjoined to make inquiries from time to time, testing the diligence of the churches in replying to the questions contained in this Overture,

THEOLOGICAL SEMINARIES.—The report states that the Seminary continues in a flourishing condition; that the Professors spare no pains to make the exercises both interesting and profitable, and that the students are making commendable progress in their preparation for the work of the holy ministry.

The number of students is eight for the session of 1863-4: *First Year*—J. R. Newell, A. Wright, T. A. Sproull. *Third Year*—J. S. Buck, J. C. Nightingale, D. H. Coulter, R. J. Sharp. *Fourth Year*—J. H. Boggs. The relation of Mr. Newell to the Seminary is merely nominal. His engagements were such as to prevent his attendance upon the recitations and other duties of the Seminary. The number of students in attendance, it will be seen, was smaller than at any previous session. The Board have the most satisfactory reason for believing that this is due to other causes entirely than to any diminution of interest in the Seminary. The same is true of theological schools in other churches. It is accounted for by the fact that the immense absorption of men by the army has created a demand for help in agricultural and other pursuits that kept at home several young men who would otherwise have been in the Seminary. We would not say that an impression, groundless and mistaken we are sure, that our preachers are already adequate to the work to be done, has not had an influence in keeping some away. Though aside from its proper department, the Board would venture to suggest that the church needs a revision of its system of Home Missions, so as to give it greater capacity for work, and thus call out in this direction the activities and energies of the church. The employment of a number of our young men in this field, it can hardly be doubted, would result in incalculable good to the church.

We take pleasure in saying that the examination and specimen discourses of the students at the close of session were every way satisfactory. Evidences of industry and application upon the part of the young men are seen in their proficiency in the several churches of study and in the progress made by them during the session. Mr. J. H. Boggs was certified to his Presbytery as having completed the prescribed theological curriculum.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

REV. JAMES M. WILLSON, *Exegetical and Pastoral Theology*.
THOMAS SPROULL, D.D., *Systematic and Polemic Theo. and Church Gov.*

TERCENTENARY OF THE DAY OF CALVIN'S DEATH.—J. M. WILLSON, Chairman of the Committee on this subject, reported as follows, which was adopted :—

John Calvin was born in the year 1509, in the northwestern part of the kingdom of France. His parents were bigoted Papists, and most of his near relatives so remained, and to such a degree that they sought and obtained permission to change their name, that they might not be identified with one whom they regarded as the ringleader in heresy. In his boyhood he gave evidence of extraordinary abilities, and, in consequence received a thorough education. Apprehended by the grace of God, and led to Christ before the eighteenth year of his age, while in attendance upon lectures in the University of Paris, he at once became a most diligent student of the word of God, and soon a prominent and devoted Reformer. The enemies of the gospel sought to seize him, and for a few years he became a wanderer, finding a temporary home in Navarre, or on the borders of the Rhine, or in Italy. In 1535, he was providentially led to Geneva, where, with the exception of three years of banishment on account of his fidelity to Christ, and the cause of truth and pure morals, he passed the residue of his days in labors unceasing and most important to the interest of God's kingdom on

earth. His departure took place May 27, 1564, in the fifty-fifth year of his age. It is not for us, or for this age, to fix the place, among men, of John Calvin. This has been long determined. The admiration and encomiums of his friends, comprising all the friends of orthodox doctrine, and the bitter and persistent calumnies of his enemies, have long since placed him highest among the great lights of the church and of the world. His "Institutes of the Christian Religion," published in its last revision in the 25th year of his age, attest his pre-eminence as a theologian. As a Biblical critic and expositor, he was far in advance of any of his contemporaries. Deeply learned in the original tongues, he has left us Commentaries on a large portion of the word of God, which the most advanced scholars in this important department constantly consult with increasing confidence. As a scholar he had few compeers in his own day. Bayle, no friend of his theological views, pronounces him to have been at twenty-three years of age the most learned man in Europe. Calvin was the legislator of the Reformation. His capacious intellect embraced in its wide grasp the true character and structure of the church of God; and his systematic mind reduced to a scriptural order the comparatively crude ideas of ecclesiastical government evolved during the earlier stages of the great Reformation. To him, under God, more than to any, or all his contemporaries, is due the system of Presbyterian church government, as exemplified in the reformed churches of western and central Europe, and subsequently in the British Islands. His counsel was sought by all the leaders of the Reformation in all the evangelical churches, and by his correspondence with the learned and pious in all the reformed nations—with kings and princes, with ministers and church courts, he was the chief instrument in securing that unity of judgment and action among them that marked his age. As principal Professor of the College and Theological Seminary of Geneva, which was attended at times by two thousand students from all countries of Europe, he sent forth thousands of pastors and teachers, who became the exponents and defenders of Scripture truth, discipline, and order. Republican Geneva under his teaching became a fountain of Christian knowledge, and also of liberty, to the nations in his own day, and directly or indirectly to the world now.

Occupied in so many most important departments of labor with unparalleled assiduity, his great soul rapidly exhausted the frail earthly tenement, and he died at fifty-five years of age, literally worn out in the service of the church and of his Master, leaving to the church and to mankind such a legacy of Christian truth and principles as has never been left her by any other uninspired man.

Calvin was long regarded, even by the friends of Calvinistic doctrine, as severe and morose even in social and domestic life. Later and more impartial researches, especially the examination of his extensive and now published correspondence, bring him before us in a far different aspect—as the trusted counselor of the most eminent and tried saints of God—as the tender, loving husband, the affectionate parent, the esteemed and honored friend.

• In view of what John Calvin was, and of what he was enabled by grace to accomplish for the cause of God and man, Synod thanks God for his work in him and by him, and on this 27th of May, 1864, the Tercentenary of his decease, records in this minute its sense of his incomparable worth.

MISSIONS.—For Domestic Missions during the year payments have been made to sustain missionary efforts in the Presbyteries. The Board has no statement from any of the Presbyteries in regard to the appropriation and use of the moneys received by them from this fund, and we are therefore unable to furnish Synod with any information on this point. We are well

persuaded that it should be otherwise. Synod has the right to know, and not only so, it is manifestly its duty to know how its benefactions are used, and what fruit, if any, has been reaped from their application. As the case now stands, Synod has no means of knowing what amount of missionary work, properly so termed, is done by the respective Presbyteries, nor what congregations, not self-sustaining, are benefited by its gifts. As touching Domestic Missions, Synod knows that a certain number of dollars and cents are annually disbursed in their interest, and this is the limit of its knowledge. If there be missionary stations duly cultivated and cherished, if there be waste places periodically watered and refreshed, if there be weak congregations nourished by its treasure, Synod ought to know who, and how many, and where they are. In looking back upon its operations in the department for Domestic Missions, for the last score of years, during which period very considerable sums of money have been expended, we know not that Synod can point to a solitary trophy of success. Such there doubtless are, but owing to loose administration, and not holding all parties to strict accountability, the supreme council of the church could not point to the place where they are, nor tell by whose industry and zeal, under God's blessing, they had been won. The past of our Domestic Missions, whether we consider the efficiency with which they have been conducted, the magnitude of the interests at stake, or the results achieved, has been little more than serious trifling. The time has fully come when this must cease, and a new order of things be inaugurated. We call upon Synod, therefore, to reorganize thoroughly its system of Home Missions, and without suggesting anything in regard to details, we would say, let it be done on the principle that the work is Synod's own, and that it is to be supervised and conducted by Synod, or by agents of its own appointing. Let there be a central agency in the church, and to this agency let the immediate management and control of labor in the home field be confided. There is evidence enough in the past and present to satisfy any one, that in order to efficient and profitable expenditure of the funds at Synod's disposal, reconstruction is an imperative necessity. Let it be done at once.

FREEDMEN.—Efforts on behalf of the freedmen have been continued during the year, and the sphere of operations enlarged. About the first of June, Rev. J. Kennedy, who had been laboring eight months consecutively, at Fernandina, Florida, returned North on a visit to his family, the Rev. T. M. Elder having been sent to take charge, in the meanwhile, of the Mission. A few weeks after Mr. Elder's arrival, Mr. Shields was prostrated by an attack of intermittent fever and was ordered North by his physician. His feeble condition made it necessary for Mr. Elder to accompany him. During the summer months, owing to the unhealthiness of the climate, all the schools on the island were closed. About the first of October, Mr. Kennedy returned, and labored with much encouragement, though not without annoying opposition from interested parties, until the 20th of April, when the small-pox made its appearance, and the military authorities, as a sanitary precaution, ordered the schools and churches to be closed. The operations of the Mission being thus for a time suspended, Mr. Kennedy embraced the opportunity for making a visit home. Besides preaching regularly twice, and in some cases three times on the Sabbath, Mr. Kennedy conducted a Sabbath-school, a weekly prayer-meeting, a day-school, a night-school two evenings in the week, and in addition taught a more advanced class at a separate time, who sought to qualify themselves for the vocation of teaching. The schools were largely attended, and three colored persons were employed as assistants.

FREEDMEN IN WASHINGTON CITY, D. C.—Impressed with the vast importance of the position the Board resolved to secure a foothold on the Capitol of the Nation. Rev. A. M. Milligan accepted an appointment to visit Washington, and the contraband camps in the neighborhood, and if the way was open, to organize a Mission and make arrangements for the establishment of schools. This was about the beginning of February. Rev. J. S. T. Milligan, who had been called to Washington on another business, consented to remain for three weeks in the service of the Board, and aid in an exploration of the field. After a patient and thorough inspection of the ground, they recommended the commencement of operations among the freedmen in Washington City, where several thousand of them were collected, many of them in a deplorable condition and without any one to look after their interests. They found them huddled promiscuously in small huts, for which an exorbitant rent was exacted. It was manifest that the first thing to be done was the improvement of their physical condition, and that without this all effort in the line of intellectual and moral culture would be fruitless of result. Our missionaries earnestly advised the investment of a moderate sum in the erection of tenements, to be occupied by families of the freedmen at a reasonable rent. In this way, while establishing family relations, and removing the chief temptation to a prevailing licentiousness, we would have them more directly and fully under our influence, and secure them against gross extortion and injustice. The scheme was strongly commended to us by other friends of the oppressed in Washington, who gave it as their opinion, that some measure of this kind was indispensable to permanent success. The Board resolved to undertake it—the missionaries engaging to superintend the work, and if necessary conduct the Mission for six months. A selection of ground was made by the Treasurer, who was sent to Washington for the purpose, and a purchase effected on most favorable terms. Upon this lot sixteen comfortable tenements have been erected and a building 32 by 64 feet for church and school purposes. The entire cost, including lot and improvements, was \$2,243 77. To meet this outlay \$1,436 47 were furnished as special contributions, a considerable proportion of which was from parties outside the church, but who feel an interest in all movements looking toward the benefit of the freedmen. The tenements were immediately occupied, and thrice as many could be rented on the same conditions. They realize to the Mission \$1,152 per annum, and save to their occupants during the same period, from two to three hundred dollars. The Mission is now fairly in operation and promises, thus far, valuable results. There is preaching twice on the Sabbath, besides instruction in the Sabbath-school and Bible-class. The day and night schools are well attended, the roll of scholars showing a contrast and even rapid increase; the number on the roll list is about 180. The schools are in the immediate charge of Mr. D. O. Brown, who also acts as agent for the Board in managing the Mission property. He is assisted in teaching by Mrs. Gray, widow of the late James Gray, theological student, and both of them, we are well satisfied, are fully competent to their position. The salary of Mr. Brown is \$500, and that of Mrs. Gray \$360 per annum. It is but simple justice to say in this connection that the Messrs. A. M. and J. S. T. Milligan have labored in the interests of this Mission with a self-denial, zeal, and energy that are worthy of all commendation, and that entitle them to the thanks of the entire church. We are not insensible either to the great sacrifice made by their congregations in consenting to yield, for a time, their own claims in favor of these hapless children of oppression and sorrow. Mr. J. O. Baylis has charge of the Mission at present, and he writes most encouragingly in regard to its prospects.

FREEDMEN IN NATCHEZ, MISSISSIPPI.—On the 13th of January, 1864, the Western Board held a meeting in Sparta, Illinois, and resolved that the time had come to make an effort to establish schools for the freedmen. Mr. J. C. K. Faris, Misses M. Sterrett and E. Morrison, were appointed teachers. On the 10th of February they sailed for Natchez, Miss., where Mr. Wallace now was, having arrived there about the last of December. They found a large and promising field in Natchez. Previous to the war this city contained about 13,000 inhabitants, of whom 10,000 were white and 3,000 colored. Since the Federal occupation the colored people have increased to 5,000, besides about 3,500 colored troops in garrison.

Previous to the arrival of the teachers, Mr. Wallace had secured a commodious residence, and obtained the City Hall for a school-room, having a capacity for 350 scholars, and also a church for Sabbath services. He preached to large and attentive audiences twice or thrice every Sabbath; one service was for soldiers, the others for the freedmen.

The teachers arrived on February 19th, and opened school on Monday, February 24th, with 35 scholars. In a short time the school had so largely increased as to require additional room, and another hall, with a capacity for sixty scholars, was obtained, and school opened by Mr. Faris.

A night school for adults and a Sabbath-school, both held in the City Hall, were soon in successful operation, with a large attendance, about 100 in the night school and 150 in the Sabbath-school. The total number of pupils in the day schools on March 31st was 186. Mr. Faris, who receives only teacher's wages, preaches twice or thrice at different places, on every Sabbath.

Realizing the necessity of promptly embracing this favorable opportunity, the Board met in St. Louis on the 10th of March, and appointed Mr. R. A. McGee and Misses S. J. and R. B. Speer teachers, and arranged for their immediate departure for Natchez. Mr. McGee reached Natchez on April 1st. On the day previous Dr. Kelley, health officer of the city, by authority of Brigadier-General Tuttle, commander of the post, undertook to remove from the city all negroes not employed by responsible whites. This movement produced great consternation and distress among the negroes. Many of them were members of the families of negro soldiers, and others self-supporting, not being in the employ of any individual white. During the prevalence of this order, scholars were snatched up on the streets and hurried to the camp, others hid themselves, and the schools were in one day reduced to 25 scholars.

Information of these events having been received just on the eve of the departure of more teachers, they were detained.

After a few weeks the Board learned that the obnoxious order of expulsion was less rigorously executed, and assurance being felt that it would not be enforced, the scholars began to increase. On April 30th the attendance was 165, and more help urgently required.

On May 16th Misses R. B. and S. J. Speer and J. Holliday, left St. Louis for Natchez. There are now two male and five female teachers in this Mission. At our last accounts Mr. Faris and Misses Morrison and Sterrett were teaching in the city. Mr. McGee and Miss Brown temporarily appointed by Mr. Wallace, were teaching on plantations in Louisiana.

The Board have received applications from teachers in six Presbyteries, several of which are under consideration, showing a wide-spread interest in this Mission. Nothing is wanting but money to enable the Board to send out a strong corps of teachers as soon as the heat of summer abates.

This Mission thus commenced in Natchez has already secured the confidence and attachment of the freedmen. It has also received substantial benefits from the Federal Government, in houses, school-rooms, and subsist-

ence, to an amount estimated to be not less than \$2,000 per annum. The total amount received by the Board for the freedmen's fund is \$1,786 98, of which \$1,278 58 has been expended, leaving a balance of \$508 40 in the hands of the Treasurer.

FOREIGN MISSIONS.—The meeting of another of our annual Synodic Assemblies imposes upon us the duty of submitting to your venerable body, a statement of the present condition of our Syrian Mission and of its operations during the past year. The total receipts for this fund for the fiscal year ending on the 20th of April were \$2,676 63. The total expenditure during the same period was \$2,416 31. The balance in the Treasury at the above mentioned date, including the balance from last year, was \$903 31. The outlays for general expense, embracing all but the salary of the missionaries, amount to \$466 31.

It is a convincing proof of the hearty and abiding interest of our people in this Mission, that notwithstanding the greatly increased expense of sustaining it, the means for doing so, thus far, have been ample. The hearts of the people have enlarged as the demands upon their means have enlarged.

It is now the eighth year since our missionaries crossed the deep and landed on the shores of Syria. They have been years of anxiety and endurance to them, and of patient waiting and expectancy to the church. We must not be discouraged because the visible fruits are not equal to our wishes, nor proportionate to our efforts. The present is a sowing time and the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Let us also be patient and stablish our hearts, for the coming of the Lord draweth nigh, and then the labors of his servants will be crowned with a success far exceeding their most sanguine anticipations. Sowing in tears, they shall reap in joy.

ON THE STATE OF THE COUNTRY—AMENDMENT TO THE CONSTITUTION.—That the meeting to which your delegates were appointed was held July 4, 1863. The attendance was not as large as expected, owing, no doubt, in part, to the confusion and anxiety that prevailed at that critical time in the war. The Council, however, proceeded to business; agreed upon a statement of the contemplated amendment, viz:

“We, the people of the United States, (humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Governor among the nations, and his revealed will as the supreme law of the land, in order to constitute a Christian government, and) in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure (the inalienable rights and the blessings of life, liberty, and the pursuit of happiness,) to ourselves, our posterity, (and all the people,) do ordain and establish this Constitution for the United States of America.”

It also established “The National Association for Constitutional amendment,” and appointed a committee to present the above amendments to the President and urge them upon his attention. This committee soon after repaired to Washington, and were met and heard by the President with kindness and respect. he gave them the following encouraging response:

“GENTLEMEN:—The general aspect of your movement I cordially approve. In regard to particulars, I must ask time to deliberate, as the work of amending the Constitution should not be done hastily. I will carefully examine your paper, in order more fully to comprehend its contents than is possible from merely hearing it read, and will take such action upon it as my responsibility to our Maker and our country demands.”

THE REFORMED PRESBYTERIAN SOLDIERS' OATH.—The Committee appointed to confer with the President and heads of Departments touching the duty of the nation to recognize God and the claims of his Word, have attended to the duty imposed upon them. About the beginning of February we visited Washington, and had a pleasant and satisfactory interview with the President. We proffered and read in his hearing an address expressing the well-known views of our church in regard to the duty of nations, and of the duty of this nation in particular, in the present exigency. A copy of the address is herewith submitted. The committee also prepared, and caused to be laid before the National Congress, a memorial craving such changes in and amendments to the Constitution of the United States as are set forth in the address.

The Committee took no steps toward securing an acceptance by the proper Department of the form of oath prepared by Synod. In view of the circumstances of the case it was deemed unnecessary to do so. The committee understand that the prescribed form of oath was specially intended to meet the case of those who might be drafted under the new conscription law of the United States. It was ascertained that under this law no oath of any kind was required of the soldier, and also that in the case of those who had felt it to be their duty to offer their services to the nation in special emergencies, they had been accepted without any oath. Under these circumstances no end was to be gained by pursuing the matter any further.

The following resolution was unanimously adopted:—

WHEREAS, it appears from the report of the committee that nothing was done with regard to obtaining the acceptance by the War Department of the form of the oath prepared by Synod at its last meeting for reasons deemed sufficient in the judgment of this Court; and, WHEREAS, it is not desirable to have acts standing as a dead letter on our statute book. Therefore,

Resolved, That Synod withdraw from said oath its judicial sanction.

Rev. DAVID SCOTT offered the following:—

WHEREAS, This Synod did, at its last session, held in Sharon, Iowa, 1863, pass the following resolutions, containing the form of an oath such as may be taken by any one called into the military service of the United States: "I do swear by the living God that I will be faithful to the United States and will aid and defend them against the armies of the Confederate States, yielding all due obedience to military orders." And, WHEREAS, in passing said resolution, Synod did not, in their judgment, make any declaration of principle inconsistent with or opposed to the testimony or acknowledged usage of the Reformed Presbyterian Church, in regard to civil relations; but, WHEREAS, said resolutions have been considered by many intelligent and respectable members of the church, as either directly or by implication, infringing upon the testimony of the church. Therefore,

Resolved, That no action taken in the premises was designed by Synod, or is to be so interpreted or understood by the members of subordinate judicatories of the church.

Rev. J. R. W. SLOANE presented the following:—

WHEREAS, The nation is now suffering from those inflictions of the Divine wrath which are the necessary result of its forgetfulness of God and oppression of man; and, WHEREAS, in our judgment, love to our country is best manifested, not by flattery, but by faithful warning and reproof; and, WHEREAS, Reformed Presbyterians have from the first existence of this nation predicted the present calamities as the inevitable consequence of the course which it was pursuing. Therefore,

1. *Resolved*, That we call this nation to a humble acknowledgment of its sins, and a speedy national repentance, as the only means of averting present and still greater judgments; to recognize in its Constitution the name

and authority of God, the Scriptures as its fundamental law, and Christ as Ruler over the nations.

2. *Resolved*, That we demand, in the great name of that God with whom there is no respect of persons, the immediate and unconditional emancipation of all persons held in slavery in the United States, the abolition of all laws making odious distinctions on account of color, and such an amendment of the Constitution as will forever prevent involuntary servitude, except for crime, in the United States.

3. *Resolved*, That while we cannot, until these demands be met, identify ourselves with the Government, by oaths of allegiance or any other act which involves complicity with guilt of the nation, that nevertheless in the present fearful conflict, our entire sympathies are with the North, and that we will exercise our influence in all ways consistent with a faithful practical testimony and with our well-considered and long-established principles, to secure the suppression of rebellion.

4. *Resolved*, That we hold in utter abhorrence the present rebellion as the most impious attempt to establish mischief by a law that the world has ever seen, that we express our utter detestation of it in all its purposes and principles, and will hold no fellowship, political or ecclesiastical, with its aiders and abettors, North or South.

5. *Resolved*, That we deprecate the tardiness of the nation in meting out absolute justice to the colored race, as calculated to provoke Heaven, to protract the war, to intensify our present calamities, and endanger our very existence as a nation.

6. *Resolved*, That in the noble devotion of the colored race to the nation in this day of its calamity, their patient endurance of wrong, their sublime trust in Providence, their insatiable thirst for knowledge, their undaunted heroism and courage on the field of battle, their forbearance under provocation, we find the refutation of the malignant slanders which have been heaped upon them—another illustration of the great truth that God has made of one blood all nations of men, and the signs of the approaching day in which Ethiopia shall stretch out her hand unto God.

Rev. N. R. JOHNSTON presented the following resolutions:—

Resolved, That we have great cause to rejoice, thank God, and take courage, that since our last meeting so many efforts have been made, both among the people and in Congress, as well as by ecclesiastical bodies, to effect amendments to the United States Constitution, and that such noble testimonies have been borne in favor of the rights of God and man; in which we clearly see how the testimony of the church has been leavening society, and how, under God, the present civil war is an educator of the people.

Resolved, That we especially notice the late action of the General Conference of the Methodist Episcopal Church, one of the largest religious denominations in the United States, as particularly significant and encouraging, inasmuch as said Conference has not only resolved so to change the "General Rule" of the Discipline as to forbid slaveholding altogether, but has also unanimously passed the following resolutions, viz:

"*Resolved*, That we will use our efforts to make such a change in the Constitution of our country as shall recognize the being of God, our dependence on him for prosperity, and also his Word as the foundation of civil law.

"*Resolved*, That we regard slavery as abhorrent to the principles of our holy religion, humanity, and civilization, and that we are decidedly in favor of such an amendment to the Constitution, and such legislation on the part of the States, as shall prohibit slavery or involuntary servitude, except for crime, through all the States and Territories of the country."

Resolved, That as friends of God and humanity, of Christ, and the slave, we owe to them constant and untiring efforts to bring the nation into subjection to the Mediator and the enslaved to freedom; and, therefore, it is very desirable that the National Mass Convention for effecting amendments to the United States Constitution, to meet in Philadelphia on the 6th of July coming, be attended by all the friends of reformation possible; and that these should advocate in said Convention nothing less than what Covenanters have already demanded—that the Constitution be unequivocally and fully Christian, scriptural, and free.

PSALMS OF DAVID WITH MUSIC.—The Committee to whom was referred *The Psalms of David with Music*, prepared by W. W. KEYS, of Philadelphia, reported that feeling the need and importance of earnest effort for the improvement of the service of song in our church, and the desirableness of greater uniformity in the service among our congregations; appreciating, also, from our examination, and on the testimony of competent judges, the manifold excellencies of this work, especially its retention of time-honored melodies and generally judicious adaptations of music to the sentiments of the Psalms; and believing that the employment of this book will prove a strong support in the advocacy of Scriptural Psalmody, and also a means of extending the use of the songs of inspiration throughout the churches. Therefore,

Resolved, That we recommend the use of this book in all our congregations, as well adapted for the attainment of the specified ends.

We would further recommend, in this connection, that all our sessions be urged to take measures for the improvement of the service of praise in their respective congregations, and to this end, they encourage the formation of singing classes, and attendance upon them.

ON MANSES.—Joseph M. Wilson addressed the Synod in behalf of MANSES or Comfortable Homes for Presbyterian Ministers free of rent, and the whole subject was commended to the congregations under the care of the Synod.

Synod adjourned to meet in the Reformed Presbyterian Church, Utica, Ohio, (Rev. J. C. BOYD, *Pastor*,) on May 24, 1865.

Rev. R. Z. WILLSON,
Clerk.

Rev. SAMUEL BOWDEN,
Moderator.

THE CUMBERLAND PRESBYTERIAN CHURCH.

THE THIRTY-THIRD GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH met in the Presbyterian Church, Lebanon, Ohio, on Thursday, May 19, 1864, and was opened with a Discourse by the retiring Moderator, MILTON BIRD, D.D., from John xviii. 36, and 1 Cor. xiii. 13: "My kingdom is not of this world"—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The Stated Clerk reported the following as

Members of the General Assembly of the Presbyterian Church.

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|---------------------|---------------|----------------|--------------------|---------------|-----------------|
| ADAMS, GEORGE S. | Des Moines. | ..... | Logan, J. B. | Vandalia. | J. H. Murphy. |
| Anderson, Jesse | Ohio. | E. Barbour. | MITCHELL, J. B. | McGee. | ..... |
| Ashmore, James | Foster. | William Spiar. | NICKELL, J. H. | McLin. | J. W. P. Davis. |
| BEALS, JESSE | Foster. | Wm. Harding. | ONYETT, H. C. | Indiana. | John C. Hanson. |
| Bird, D.D., Milton | Princeton. | James Wilson. | PAYNE, J. L. | Elk. | ..... |
| Bowden, James C. | Anderson. | W. S. Pearson. | Pearson, E. D. | Salt River. | ..... |
| CAMPBELL, W. S. | Rushville. | Jesse Funk. | Porter, Nelson D. | Union. | ..... |
| Carter, J. W. | Rushville. | ..... | REA, P. G. | New Lebanon | ..... |
| Cleaver, J. W. | Athens. | ..... | Reed, R. A. | Logan. | M. T. Reed. |
| EAGAN, H. W. | McLin. | ..... | Renick, W. P. | St. Louis. | ..... |
| Edmiston, J. N. | Pennsylvania. | Samuel Morrow. | Ritchey, James | Wabash. | John Bridge. |
| FARR, W. B. | Lexington. | J. C. Litrell. | Rutledge, C. H. | Mackinaw. | ..... |
| GALLAGHER, J. M. | Allegheny. | ..... | SHARP, J. E. | Kirksville. | ..... |
| Garrett, W. J. | New Lebanon | B. H. Bell. | Stewart, Samuel T. | Pennsylvania. | ..... |
| Green, J. D. | Kentucky. | S. A. Ramsey. | VAN PATTEX, J. C. | Sangamon. | Joseph Dodd. |
| Guthrie, A. W. | Platte. | ..... | WARD, EZRA | Ohio. | M. E. Pate. |
| HALL, E. | Morgan. | ..... | Wells, T. P. | Elk. | ..... |
| Henderson, J. T. A. | McGee. | ..... | White, James | Mackinaw. | J. Y. Roach. |
| JENKINS, J. E. | Indiana. | A. Phelps. | Woods, Le Roy | Mackinaw. | John S. Connor. |
| Jolly, David | Sangamon. | ..... | ..... | Daviss. | U. E. Kennedy. |
| LACK, F. | St. Louis. | William Kerr. | ..... | Decatur. | William Dickey. |
| Lambert, Joel | Anderson. | ..... | ..... | Miami. | M. V. Bookan. |

MINISTERS, 41.

RULING ELDERS, 24.

TOTAL, 65.

Rev. W. W. COLMERY, *Delegate from The Presbyterian Church, (o. s.)*

Rev. JESSE ANDERSON, of Ohio Presbytery, was elected Moderator. Rev. J. H. NICKELL, of McLin Presbytery, was elected Clerk, and Rev. P. G. REA, of New Lebanon Presbytery, Assistant Clerk.

OVERTURES.—Rev. S. T. Stewart, Chairman, reported:—No. I. From Sacramento Synod, California, asking the Assembly to change the name of the Synod to that of Pacific. It was *Resolved*, That the petition be granted.

No. II.—From Platte Presbytery. The Committee have examined the document, and report that it contains nothing that comes legitimately before the General Assembly; and it was *Resolved*, That the Committee be discharged from any further consideration of the subject.

COURTESY.—WHEREAS, Rev. David Lowry, of Minnesota, and Rev. Hiram Douglass, of Georgia, aged and experienced ministers of our Church, are in attendance on the meeting of the Assembly, and this body appreciating age and experience; therefore,

Resolved, That we cordially invite said brethren to sit and deliberate, as members, except voting.

BIOGRAPHIES OF MINISTERS.—The following resolutions were adopted:

WHEREAS, Many good and useful ministers of the Gospel in the Cumberland Presbyterian Church have died, whose names would have been an honor to the pages of the history of any age, but upon whose memory the pall of oblivion has now fallen, and rendered it impossible to transfer their posthumous influence to posterity. Now, therefore, in order to prevent a recurrence of this evil in the Church, and perpetuate the memory of preachers still living—

Resolved, That it be and it is hereby strongly recommended to our Presbyteries to adopt something like the following plan:

1. Request each ordained preacher to write out a history of his boyhood and religious experience, embracing at least his conversion and call to the ministry, and file the same in the archives of the Presbyteries.

2. When the preacher dies, collect his letters and call on his friends and those who enjoyed his ministerial labors for incidents illustrative of his character and usefulness, put all in the charge of the Clerk of the Presbytery, to be used at the discretion of the Presbytery, in placing the memory of the departed brother on permanent record.

BIBLE SOCIETY.—The following resolutions were adopted:—

Resolved, That it affords us great pleasure to renew our expressions of confidence in the American Bible Society, as one of the great instrumentalities of God, by the dissemination of his Word, for the preservation of the civil and religious liberties of our land, and the moral and spiritual salvation of the whole family of man.

Resolved, That we offer devout thanksgiving to Almighty God for the prosperity of the society during the past year, enabling it, to a large extent, to meet the wants of the army and navy, in supplying our noble men with the Word of Life, the unfailing source of instruction and comfort amid the toils, sacrifices, and sufferings to which they have been and still are exposed.

Resolved, That in view of the increasing demand for the Holy Scriptures in the foreign field, and in the home work, we will encourage our people to increased liberal support of the Bible Cause, and while we welcome the accredited agents to our pulpits, we will cordially co-operate with them in any proper manner to advance the interests of this great and benevolent enterprise.

PUBLICATION OF THE MINUTES.—We regard it as a matter of the first importance to secure the necessary funds to defray the expense of publication. And to secure the means, your Committee recommend that all the Presbyteries promptly pay up their dues to the contingent fund, both for the present session and all arrearages. We further recommend, that you

now open a subscription, and see how many copies will be subscribed and paid for, at seventy-five cents per copy. We further recommend, that the means be placed in the hands of the Stated Clerk, with a request that he have one thousand or twelve hundred copies published as soon as possible. We further state, that a letter has been placed in our hands, addressed to Rev. J. B. Logan, from Joseph M. Wilson, of Philadelphia, Pa., author of *The Presbyterian Historical Almanac*, in which he proposes to publish the Minutes of the Assembly, together with the Reports of the Boards and Committees, and a list of the names and post-office address of ministers and licentiates, provided the Stated Clerk furnish him with the same, and forty copies be subscribed and paid for in advance. We submit the above for the information of the members, but not to supercede the publication of the Minutes in pamphlet form.

It was also *Resolved*, That Rev. A. B. Miller, editor of *The Cumberland Presbyterian*, and Rev. J. B. Logan, editor of *The Western Cumberland Presbyterian*, be requested to have the Minutes of this Assembly published in their papers.

STATE OF THE COUNTRY.—Rev. G. S. ADAMS offered the following:—

WHEREAS, This Assembly is composed of members representing a large proportion of the Cumberland Presbyterian Church in the United States of America, in token of our loyalty to the Federal Government of the same, be it therefore,

Resolved, That the Trustees of the Cumberland Presbyterian Church house, in which we have met, be requested to hoist the national flag over this house, and keep the same there during the sittings of the Assembly.

On the motion to adopt the paper the ayes and nays were called, and are as follows:—

AYES.

| MINISTERS. | MINISTERS. | MINISTERS. | RULING ELDERS. | RULING ELDERS. |
|------------------|----------------|-----------------------|------------------|---------------------------|
| Adams, G. S. | Jenkins, J. E. | Reed, R. A. | Bell, E. H. | Litrel, J. C. |
| Ashmore, James | Jolly, David | Ritchey, James | Bookan, M. V. | Morrow, Samuel |
| Beals, Jesse | Lock, F. | Rutledge, C. H. | Bridge, John | Murphy, J. H. |
| Bowden, James C. | Lambert, Joel | Stewart, S. T. | Conner, John S. | Pate, M. E. |
| Campbell, W. S. | Logan, J. B. | Van Patten, J. C. | Dodds, Joseph | Phelps, Am. |
| Carter, J. W. | Nickell, J. H. | Ward, Ezra | Funk, Jesse | Roach, J. Y. |
| Cleaver, J. W. | Onyett, H. D. | Wells, T. P. | Harding, William | Spier, William |
| Farr, W. B. | Payne, J. L. | White, James | Henson, J. C. | <i>Ruling Elders, 16.</i> |
| Gallagher, J. M. | Porter, N. D. | Woods, Le Roy | Kerr, William | <i>TOTAL, 45.</i> |
| Hall, E. | Rea, P. G. | <i>Ministers, 29.</i> | | |

NAYS.

| MINISTERS. | MINISTERS. | MINISTERS. | RULING ELDERS. | RULING ELDERS. |
|--------------------|---------------------|-----------------------|-------------------------------------|-----------------|
| Anderson, Jesse | Guthrie, A. W. | Renich, W. P. | Barbour, E. | Pearson, Wm. S. |
| Bird, B.D., Milton | Henderson, J. T. A. | Sharp, G. E. | Davis, J. W. P. | Ramsey, S. A. |
| Eagan, H. H. | Mitchell, J. B. | <i>Ministers, 10.</i> | Dickey, William | Reed, M. T. |
| Edmiston, J. N. | Pearson, E. D. | | Kennedy, U. E. | Wilson, James |
| | | | <i>Ruling Elders, 8.—TOTAL, 18.</i> | |

U. E. KENNEDY, Ruling Elder of Daviess Presbytery, asked and obtained leave to have his reason for voting placed upon the Minutes:

“Never against the glorious old ensign of liberty, adopted by our fathers, which in my estimation, is more noble and more to be admired by a true American than Golden Fleece or Roman Eagle. But as I desire the purity of our beloved church, as the resolution in my opinion has a squinting at meddling with, and blending church and civil government, I kindly ask to vote ‘No.’”

The following paper was presented, and, on motion, placed upon the Minutes:—

The undersigned would respectfully ask permission to record on the Minutes of this General Assembly, the following reasons for their voting *Nay* on the proposition to request the Trustees of this Church edifice to raise the national flag of our country during our present sittings:—

1. It is stated in said proposition that such is to be done in token of our loyalty to the Government of the United States, and has been argued on this floor that such is the proper test of the loyalty of the members of this body. Now, loyalty to the State is adherence to the form of government therein prescribed, and obedience to the laws thereof. But no man or body of men have any right to submit to others any test of their fidelity as citizens, except those officers authorized, belonging to some branch of the government—legislative, judicial, or military. No such thing has been submitted to this General Assembly by any of those departments of the Government. Had it been, we would most cheerfully have complied therewith, as our duty, not only as citizens, but as Christians, in obedience “to the powers that be.”

2. We have no indisposition to worship—to transact the business of this General Assembly, or that of any other judicature of the Church—nor to discharge any other duty of a Christian or citizen, under the folds of that sacred emblem of our nation’s *unity, authority, and dignity*; but we do deem it inconsistent with the polity of our National or State governments for any man or body of men to institute tests of rightful citizenship or fidelity to the Government, otherwise than as authorized by law.

3. We have met here as an ecclesiastical body, and are strictly such, and such only. Now, we as such are not regarded or warranted by the Holy Scriptures, our Confession of Faith and form of church government, nor by the Government of these United States, nor that of the State of Ohio, in which we are now assembled, to turn aside from the duties of ecclesiastics in our business transactions, to do what as citizens we would most heartily engage in; nor do we conceive that the interests of any one of these, or their *will*, if expressed in reference to this act, would suggest such a course, but that they would harmonize to the contrary.

4. In all matters of mere privilege, we are to consider the result and tendency thereof. Now, if what is sought by this proposition be admitted as suitable and expedient in this Assembly, why not reasonably expect such a policy in other and kindred places to be adopted, alike unwarranted by divine and human authority, saying that the sacrament of the Lord’s Supper shall not be approached, nor any other department of religious duty or privilege be engaged in, without a similar conformity.

5. That we are not without precedent or divine warrant in this particular, we refer this General Assembly to the course taken by our Saviour when the Pharisees sought to subject him to a similar unauthorized test of his loyalty to the Roman Government. (See Matt. xxii. 15–21.) What inimitable response: “Render therefore to Cæsar the things which are Cæsar’s; and to God the things that are God’s,” is all-worthy of remembrance and of being rendered to practice. This church edifice is the property of this congregation. Now, had they or their trustees inquired whether this General Assembly would acquiesce in their raising the national flag thereon during our present sittings, we would most heartily have acquiesced therein; thereby rendering to them what is properly their due. But they have proposed no such inquiry.

6. Therefore, while we devoutly love the flag of our Government as the ensign of the best civil organization on earth, which organization we do, and shall most faithfully maintain, by any legally required pledge of our sacred honor, our property and our lives, we in due regard to all the claims thereof, and in the faithful discharge of what we realize as our duty, as ecclesiastics,

to God, his Church, and our beloved country, as members of this General Assembly, record our names on the negative of this proposition.

The names are as follows :—

| MINISTERS. | MINISTERS. | MINISTERS. | RULING ELDERS. | RULING ELDERS. |
|--------------------|---------------------|----------------|-----------------|----------------|
| Anderson, Jesse | Guthrie, A. W. | Pearson, E. D. | Barbour, E. | Pearson, W. S. |
| Bird, D.D., Milton | Henderson, J. T. A. | Sharp, J. E. | Davis, J. W. P. | Ramsey, S. A. |
| Eagan, H. W. | Mitchell, J. B. | Ministers, 10. | Dickey, William | Reed, M. T. |
| Ediniston, J. N. | Renick, W. P. | | Kennedy, U. E. | Wilson, James |

Ruling Elders, 8.—TOTAL, 18.

The following was presented as a reason for voting *Aye* :—

We vote "Yea" upon the resolution requesting the Trustees to raise the national flag over the church edifice in which we meet. Not that we regard this as any of the legitimate business of this General Assembly; not that we thereby become any more loyal to our government, or that we should be any the less loyal had we voted "Nay;" not that we consider that we are in this way giving *any legitimate expression* of our loyalty—the test not having been made by any department of the Government, either legislative, judicial, executive, or military. But

1. Because the issue of *loyalty* or *disloyalty* is presented in the resolution and by its supporters, and although we might explain to the satisfaction of those present our reasons for opposing the resolution, it would still be liable to misconstruction by all who are not present.

2. Because the pastor of the church with which we meet thought it necessary for the good of his congregation.

W. B. Farr, Joel Lambert, J. H. Nickell, and R. A. Reed, *Ministers*.
B. H. Bell, J. C. Litrell, and M. E. Pate, *Ruling Elders*. TOTAL, 7.

The following Memorial from Indiana Presbytery was read and referred to a special committee, and their report was as follows :—

The Special Committee appointed to consider the Memorial from the Presbytery of Indiana, and to which was referred the Communication from the Presbytery of Richland, would respectfully report that the questions brought under consideration in the memorial and communication, are of deep interest to the Church at the present time. This is a season of extraordinary events and unusual responsibilities. God, the Maker of the world, the Governor of kingdoms and states, who will be known by the judgments he executes, seems now to be dealing with the nations in his displeasure, and in majesty and indignation. He is marching through the lands, and the foundations of society are breaking up. Then it is a time when we should look for the wrong that we may forsake it, and inquire diligently for the truth that we may embrace it as a precious thing that cannot be disregarded without offending the Most High.

The question intended to be brought to the consideration of your reverend body by the Presbytery of Indiana, is contained in the fourth resolution of its Memorial, which is as follows :

"Resolved, further, That in this great crisis of our Church and Nation, we memorialize the next General Assembly of the Cumberland Presbyterian Church to set forth still more fully and clearly than it did last spring, the social and moral evils inherent in the system of slavery, as it exists in the Southern States; and that it urge upon our Southern brethren in all faithfulness, that the time has fully come, in the providence of God, when they can, and therefore should without delay abandon a system which is a reproach to our holy religion, and which has so imperiled our beloved Church, our free government, and our National Union."

On the Memorial we propose the following deliverance :

Resolved, That we regard the holding of human beings in involuntary slavery, as practiced in some of the States of the American Union, as con-

trary to the precepts of our holy religion, and as being the fruitful source of many evils and vices in the social system; therefore,

Resolved, That it be recommended to Cumberland Presbyterians, both North and South, to give countenance and support to all constitutional efforts of our government to rid the country of that enormous evil.

On motion to refer the report to the next General Assembly the Ayes and Nays were called.

The *Ayes* are as follows:—

| MINISTERS. | MINISTERS. | MINISTERS. | RULING ELDERS. | RULING ELDERS. |
|---------------------|---------------------|------------------------|------------------|----------------------------|
| Anderson, Jesse | Green, J. B. | Payne, J. L. | Barbour, E. | Pate, M. E. |
| Ashmore, James | Guthrie, A. W. | Rea, P. G. | Brokau, M. J. | Pearson, W. S. |
| Bird, D. D., Milton | Henderson, J. T. A. | Reed, R. A. | Davis, J. W. P. | Ramsey, S. A. |
| Bowden, J. C. | Lack, F. | Sharp, J. E. | Dickey, William | Reed, M. T. |
| Eagan, H. W. | Lambert, Joel | Ward, Ezra | Harding, William | Wilson, James |
| Edaiston, J. N. | Nickell, J. H. | Wells, T. P. | Kennedy, U. E. | <i>Ruling Elders</i> , 11. |
| Farr, W. B. | Pearson, E. D. | <i>Ministers</i> , 20. | | TOTAL, 31. |

The *Nays* are as follows:—

| MINISTERS. | MINISTERS. | MINISTERS. | RULING ELDERS. | RULING ELDERS. |
|------------------|----------------|------------------------|---------------------------------------|-----------------|
| Adams, G. S. | Hall, E. | Ritchey, James | Bell, B. H. | Henson, J. C. |
| Campbell, W. S. | Jenkins, J. E. | Van Patten, J. C. | Bridge, John | Murphy, J. H. |
| Carter, J. W. | Jolly, David | White, James | Conner, John S. | Phelps, Am. |
| Cleaver, J. W. | Logan, J. B. | Woods, Le Roy. | Dodds, Joseph | Roach, J. Y. |
| Gallagher, J. M. | Onyette, H. D. | <i>Ministers</i> , 16. | Funk, Jesse | Spicer, William |
| Garnett, W. J. | Porter, N. D. | | <i>Ruling Elders</i> , 10.—TOTAL, 26. | |

The motion to refer to next Assembly was carried, but the following persons had the privilege of changing their votes:—Rev. F. Lack, P. G. Rea, J. L. Payne, and William ———, from the *Aye* to *Nay*, making the vote ayes 27, nays 30, and thus the motion to refer was lost.

The vote was taken on the adoption of the report, and it was carried.

Protest.—The following was ordered to be placed upon the Minutes:—

Having voted for the reference, we vote against the adoption of the report, and claim the privilege of having our brief protest entered upon the journal of the Assembly.

We protest against the action adopting the report:—1. Because the principle of action is erroneous, and its spirit secular and sectional. It makes or seeks to make an issue that is not made in the fundamental law or doctrine of the Church.

The point involved subverts our ecclesiastical order and fundamental law, by inaugurating a radical course of action tending to revolutionize and destroy. The principles of the constitution of the Church and teachings of the word of God, point out an open way, wherein all must walk, who avoid revolution and destruction produced by radicalism in its opposite types; it is erroneous in principle, and fanatical in spirit, producing alienation, division, and ruin.

2. The fundamental law of our Church organization cannot be changed nor a new one introduced either directly or indirectly by any person in this Assembly; any action it may take overstepping this law or tending thereto, is of no binding force, and is in fact merely the opinion of those voting for it.

Those who demand that the time of the Assembly shall be occupied in the unceasing agitation of Slavery, to the neglect of its legitimate business, say they want and must have a full and clear expression of the whole Church. Now if such expression was not given in 1851 and in 1863, it is certain that it is not given now in 1864, when the country is in such a state of excitement as it has never been in before, and this for the smallest Assembly that has ever taken any action on the subject.

In 1851 thirty-five Presbyteries were represented in the Assembly, and there were seventy members. In 1863 thirty-six Presbyteries were repre-

sented in the Assembly, and there were seventy-nine members. Now, in 1864, twenty-six Presbyteries are represented in the Assembly, and there are only sixty three members, and of this number thirteen left for home before the final action, leaving only fifty-six when this action was had; of course, the action must be less satisfactory to its advocates than that of 1851 and 1863; they voted against obtaining a full and fair expression of the Presbyteries; this goes to indicate a desire to continue agitation in the Assembly, or that they voted under the belief that *now* was the most favorable opportunity.

The action of the previous Assemblies was sufficiently plain and full to satisfy all reasonable persons, and as for others they were and will continue to clamor for increased and continued agitation.

3. Intelligence, order, piety, justice, and benevolence do not consist with agitation and violence, or the result thereof. Indulgence sharpens the appetite for agitation and makes it more craving. In the incipient stages of it few, if any, look to the final result. It is a chronic nightmare, varied with periodical spasms, until its normal state is convulsion, and it enters upon a revolution, the radicalness of which becomes every day more apparent. The ever restless and clamorous agitation is destructive in its tendency; it generates an atmosphere of alienation and bitterness in which the genius of cohesion dies and union crumbles away. When the creed of the Church or its fundamental law dies, or sectional hatred becomes stronger than love to that creed and that law and their sacred associations, then fanatical sectional agitation dismembers the Church and makes its continued unity impossible, by having no common ground for a truce or conflict of opinion; the spirit of fanaticism not being less intolerant than that of the Spanish inquisition.

4. The perpetual agitation is aimless, if its end is not to introduce a condition of communion such as is not made by our Saviour and his apostles, and the framers of the constitution and discipline of our Church. The agitation is not demanded by a type of piety and benevolence above that professed by others, but by a strange mania that is abroad, which seems to operate alike in scoffing infidels, corrupt and babbling politicians and such possessors of religion as are led or driven by the pressure of any peculiar circumstances which may surround them. They who would make the Church conform to the outside secular, sectional pressure of the times, under the idea that if they do not do so, that pressure will crush and kill the Church, take the most effectual course they could to destroy the spiritual life, strength, and moral influence of the Church. Do they follow the example, and believe Him who said, "I will build my Church upon this rock, and the gates of hell shall not prevail against it?"

God and his word do not change. What is our duty *now* was our duty in the past, and will be our duty in the future. Changing circumstances are not the standard of duty.

5. The adoption of the report arrives at no finality on the subject. The Presbyteries have not had it before them, as the issue is sought to be made here, and therefore any action of the Assembly amounts to nothing more than an expression of the private opinion of those sustaining it. Present action will be no more a finality than past action, if we may judge the future by the past. Those voting for the report, simply express their opinion, and that opinion neither becomes the word of God nor a principle of the constitution and discipline of the Church; it is merely agitation for the sake of agitation, and the appetite for it becomes more clamorous by indulgence, and is not even satisfied when it has produced alienation, division, and ruin.

6. We protest against the adoption of the report, because we are opposed to that which in effect leads to secession in Church and State. It is a historical fact that Church secession opens the way to, and was auxiliary to

secession and division in the State; that which carries forward the former aids the latter.

There is an *abolition type of disloyalty* as well as a *secession type*; the latter is the offspring of the former, and there is a sympathy between them, both operating as a unit in effect. If the end aimed at in ecclesiastical secession is to strengthen good government, then it is commendable, but it is not attained in so cheap a way. They do greatly deceive themselves who think to establish a character for extraordinary patriotism and loyalty, by delivering themselves of preambles, and resolutions, and wind, in ecclesiastical bodies. If they would take their position with the suffering soldier in the front ranks under the lead of the true and earnest Generals, then they would obtain credit for patriotism and loyalty, by showing that they had a heart to serve the country in its trials. It is an old but true maxim that "actions speak louder than words."

7. We cannot countenance the work of alienation and disorganization in the Church, because faith and liberty suffer equally from it. The course of action against which we protest, we regard as unwise, especially in the present condition of the country. There is no precedent in the primitive Church for the policy of this action. While it does no good, it will do harm. In our judgment, its advocates are under some bewildering influence, and strangely misconceive the question which they undertake to settle, and the bearing of their action upon it. The chapter God has written upon the heart and animus of the Assembly, he will cause to be respected, and each one of us must meet it for himself at the judgment-seat of Christ.

(Signed.) Revs. Milton Bird, Jesse Anderson, W. B. Farr, J. B. Green, and R. A. Reed, *Ministers*; Messrs. E. Barbour, J. W. P. Davis, M. V. Brokau, M. T. Reed, M. E. Pate, S. A. Ransey, and Ezra Ward, *Ruling Elders*. TOTAL, 12.

The following paper from Richland Presbytery was also adopted:—

Resolved, That as a Presbytery we do not desire the dissolution of our Church, whether our government be permanently divided or not.

Resolved, That as a Presbytery we desire to cultivate the same feelings which have ever existed between our Presbytery and the brethren of the whole Church.

Resolved, That we do not think political differences a sufficient ground for the dissolution of any Church.

Resolved, That this Presbytery instruct her delegates to the General Assembly to study the interests of the whole Church, leaving out of view any sectional feeling or interest.

In response to which your Committee would say, that we regard the preservation of the integrity of the Church as of great importance, and we hope that all will be done that can be done to preserve its unity, without conniving at sin, and sacrificing the principles of truth and justice, but to these we must adhere. The great Master said, "I come not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." Not that such was the design of his coming, but that such would be the effect in the conflict that must go on between truth and falsehood—holiness and sin. In this conflict we must stand by our Master, though it require us to sever the dearest ties of time, and as this Assembly has twice declared that obedience to the civil magistrate is a Christian duty, therefore, we must regard those who are or have been voluntarily in rebellion against the Government of the United States, as not only guilty of a crime against the Government, but also guilty of great sin against God, and with such, without repentance and humiliation before God and the Church, we cannot desire

fellowship. But to all such as have stood true to God and the Government of the United States, and proved their loyalty by their works, we extend the cordial hand of a brother's greeting and a brother's welcome, saying: "Let us live in peace, love as brethren, and toil together under the banner of our common Master, until we shall be called from labor to the refreshing rewards on high."

The following preamble and resolution was adopted:—

WHEREAS, The Assemblies of both the Old and New School Presbyterian Churches have set apart next Wednesday afternoon as a season of thanksgiving and prayer to God for our country, in compliance with the proclamation of the President; therefore,

Resolved, That this Assembly join those bodies in observing Wednesday afternoon, as a season of thanksgiving and prayer for our country.

The Assembly was dissolved, and another, constituted in like manner, was ordered to meet in the Cumberland Presbyterian Church, Evansville, Indiana, (Rev. J. G. WHITE, *Pastor*;) on Thursday, May 18, 1865.

Rev. J. H. NICKELL,
Clerk.

Rev. JESSE ANDERSON,
Moderator.

In Memoriam.

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN; FOR THE FORMER THINGS ARE PASSED AWAY."—*Revelation* xxi. 4.

KELSOE, SAMUEL—Was born in South Carolina, in 1794. He professed religion about the year 1820, in the State of Indiana, at a meeting conducted by Rev. Hiram Hunt and others; after which he joined the Cumberland Presbyterian Church, and lived a consistent member until the day of his death. He moved to Illinois, in 1835, and was ordained Elder during his stay in that State. He moved from Illinois to Missouri, in 1837, with his family; and, in 1839, joined the Union congregation of the Cumberland Presbyterian Church at its organization.

A friend writes thus: "Brother Kelsoe bore the characteristics of a true Christian wherever he went. The Church has lost a friend; the session a wise counselor; the Christian an affectionate brother; and those around him a good neighbor. He leaves seven children to mourn his loss, five girls and two boys, one of whom is away from home in the service of his country.

"Brother Kelsoe bore his afflictions with patience. He lived twenty-four days without eating a particle of food. Occasionally he would ask for the juice of watermelon, or sometimes he would drink a little cider. He continued in his right mind until his death. The writer was with him the day before he died. He said he was perfectly willing to go, if it was the Lord's will he should die. When I was about to start, I went to him, and taking his hand, said, 'Farewell, Brother Kelsoe;' he opened his eyes a little and seemed somewhat aroused, and said to me, while his eyes filled with tears and a beam of glory seemed visible on his face, 'I never shall see you in this life—meet me in heaven; there we will be better off.' Oh, what a blessed sight to see a pilgrim die, and hear him speak of the better world."

He died September 8, 1862, aged sixty-eight years.

KINKEAD, JAMES—The son of James and Jane Kinkead, was born in St. Louis County, Missouri, July 6, 1807. He professed religion at or near home about the year 1830; joined St. Louis Presbytery, of the Cumberland Presbyterian Church, in the spring of 1831; was married to Miss Susan S. Hughes, September 15, 1835; was licensed to preach in the fall of 1833; ordained about 1840.

But little is known to the writer of the early life or labors of this lamented brother. His parents, James and Jane, were of Scotch-Irish descent, and members of the Presbyterian Church. They moved from Virginia and settled near the present site of the great city St. Louis, at an early day, when Missouri was almost a wilderness. They had seven children—four sons and three daughters—all of whom still live except the subject of this notice and Ephraim, a twin brother, who died at about the age of ten years.

Brother Kinkead's early educational advantages were very limited, as may be reasonably presumed by all who have a knowledge of frontier life. True, that about the time of his youth some two or more medium classed institutions of learning were in operation in St. Louis; but his parents being poor were not able to board and educate a large family of children from home. Had they known that one, and which one of the number was in the

future to be a mouth for God, to proclaim life and salvation to a guilty world, they would, no doubt, have shown that partiality justly due one who is to fill so important, responsible, and honorable position as him who is sent to proclaim the oracles of heaven. What Christian parent would not? How many, alas! who live and die in obscurity, possessing strong minds and susceptibilities of great improvement.

Brother Kinkead we consider to have been one of this number. His education was limited in a literary or scientific sense, but in quickness of perception, power of reasoning, and good judgment, he was certainly much above mediocrity. His opinion was very readily formed, and generally very correctly upon the first presentation or investigation of the subject. His mind naturally logical, and by no means wavering, took a stand in favor of consistency and propriety. Firmness seemed to be rather predominant among his peculiarities. Indeed, to a casual observer it would seem to indicate stubbornness of disposition, but such, I am satisfied, was not the case. His ardent love of truth naturally led to abhorrence of sophistry. Sound argument alone could change the opinion once formed.

He was rather tenacious, but not sectarian in his views of doctrine and church government, being an ardent lover of both, as taught by the church of his choice. Watchful over her interest and importance, he was always ready to respond to any infringement from whatever source. Conscious of his abilities, he inclined to the opinion, which is true, that right is better than might.

Though earnest in the expression of views on all matters of importance, he was sensitive to a fault. Some indication of acceptance was needed to induce freedom and fulness. From some cause or causes not known to the writer, Brother Kinkead's ministerial labors were somewhat limited, being confined principally to Washington and St. Francois Counties, Missouri. Almost his entire life as a minister was in connection with the St. Louis Presbytery. He was one of the four ministers, who, in the fall of 1859, aided in the organization of West Prairie Presbytery, by order of McAdow Synod.

He was a good Presbyterian, sound in judgment and a strict disciplinarian. No one enjoyed preaching and attendance upon the means of grace more than he. But more than commonly so at a communion season at Irondale, Mo., but two days before his cruel murder. Those joyful tears, happy expressions and warm, earnest words of exhortation will long be remembered by the then present audience. That Brother Kinkead had his faults we do not deny. Who is without them?

He was known to be a good Union man and consequently he became obnoxious to the Rebels, but though often in danger he never forgot his country, he constantly and persistently refused to give any aid or comfort to the slaveholders' confederacy, but finally he was taken by the rebels out of his bed and from home, on Monday night, about ten o'clock, P. M., September 26, 1863. His family importuned for his release, which was promised by the three who captured him. They said that he would be released on the next morning before they left—a large number being camped near his place of residence. But the time passed, and no tidings came to the family or friends of his condition or whereabouts, except the reports of others who had been captured and paroled, that he was seen on the route, and *lostly*, becoming weary and fatigued, (he not being well) sat down by the wayside to rest, while some two or three remained to guard him. This was on Tuesday, September 27th, the day after his arrest. Twenty-one days from this time his body was found *hanging* in the woods, about ten miles from his home, in a dreadfully mangled and mortified state. Two bullets had pierced his body in different parts, and both hands and one arm off.

His remains were properly consigned to the last resting-place of all the

living, by the Irondale Masonic Lodge, accompanied with the sad ceremonies of the Order on such occasions.

SMITH, JOHN R.—Was born in 1830, and professed religion in the twelfth year of his age, and joined the Cumberland Presbyterian Church; in the communion of which he lived a consistent member, and an exemplary Christian until his death.

During some twelve or fourteen years of his life, after having professed faith in Christ, he at times had strong impressions to preach the everlasting gospel of Christ. At length he yielded to those impressions, and resolved to do duty in the fear of God. September 24, 1853, he was received as a candidate under the watch care of Sangamon Presbytery. April 7, 1856, he was licensed to preach the gospel as a probationer to the work of the ministry.

Brother Smith being anxious to qualify himself for usefulness in the Lord's vineyard, for a considerable time left his home and fond friends, and became a student of Bethel College, McMormoreville, Tenn. During which time he had the counsel and theological training of the Rev. Dr. Reuben Burrow, which he found to be a considerable help to him.

Soon after his return he became identified with the Decatur Presbytery of the Cumberland Presbyterian Church, and on September 22, 1860, he was ordained to the full work of the ministry by said Presbytery. When our common country became involved in bloody war, Brother Smith feeling it to be his duty to do all he could for his bleeding country, and believing while serving his country he could still labor in the cause of his Divine Master, by recommending Christ to his fellow-soldiers, August 9, 1862, he enlisted in the 116th Regiment, Illinois Volunteers, and went with that regiment through very many hardships; and as many of his comrades in arms testify acted the part of a faithful soldier and an exemplary Christian.

At the siege of Vicksburg he contracted a disease, from which he never recovered. He obtained an honorable discharge, returned home to Decatur, Ill., February 10, 1864, and died on the 11th of March.

He was very patient during his sickness, and said if it was the Lord's will he was ready to go. He often expressed himself that if it was the Lord's will for him to recover, he desired to labor more faithfully in his Master's vineyard, and wished to have it in his power to devote his whole time to the work of the ministry.

March 1, 1860, he united in marriage to Miss Mary E. Baker, youngest daughter of William D. Baker. He has, therefore, left an affectionate companion, and many kind friends to mourn his loss. Oh, glorious hope! They mourn not as those who have no hope, but through the victorious grace of God he left evidence that their loss is his eternal gain.

SMITH, ROBERT—Was born in Westmoreland County, Pennsylvania, April 23, 1787. Of his early life we know but little. He was twice married. He first joined the Presbyterian Church, (o. s.,) and for many years, both in Kentucky and Illinois, he was a useful and worthy member of that denomination. It was quite late in life that he changed his church relation. The main reason for the change was that he was thrown into a section of country remote from his own denomination. For a length of time prior to this he had been impressed that it was his duty to preach the Gospel. To enter the ministry in his church was impossible, for lack of literary attainments. In the spring of 1841 he was received as a candidate by Mackinaw Presbytery, and in 1842 he was licensed to preach. He was a man of good natural talents, possessed of an unaffected, native dignity, which gave weight to his preaching, and made him friends. He took a deep interest in the mission established by our church in Peoria. He talked

much of it during his last illness, expressing strong confidence that God would answer the prayers which had been offered in its behalf. For the last five years of his life he passed through severe bodily afflictions, and during the last two years he was entirely blind. His labor as a minister was not in vain. Many professed religion through his instrumentality. He suffered much pain during the last years of his life. He expressed strong confidence in God, and died in full hope of a blessed immortality, at Peoria, Ill., December 29, 1862.

WEEDIN, CALEB—Was born in South Carolina on the 16th of January, 1793. His father emigrated to Kentucky when he was quite young, and after remaining here one year, removed to Missouri. He professed religion when about seventeen or eighteen years old, and felt that he was called to preach the gospel, and though there were difficulties in the way of his entering the ministry, as the country was but poorly supplied with educational facilities, yet he was not deterred, because he felt that God having called him would open up the way, and in this he was not disappointed.

He was licensed to preach in October, 1821. Came to Kentucky in 1827 and preached in the upper part of the State one or two years. In 1828 he was married to Miss Eliza S. Moore, of the vicinity of Danville, Ky., who still survives him. He left eight children, his oldest and youngest having died a few years before their father. In 1829 he went to the lower part of Kentucky, and remained there till 1847, when he removed to near Danville, Ky., where he died March 16, 1864.

He was a man of great energy and industry, and possessed a clear and penetrating mind. He was not a Christian in name only, but one in heart, as was abundantly seen in his life. He loved God and his cause, consequently he was always ready to labor in that cause.

As a theologian, he was clear and decided, though not bigoted. He ardently loved the doctrines of his church, because he believed them to be the doctrines of the Bible. As a minister of the gospel, he was a workman that needed not to be ashamed. He was not an idler in the vineyard of the Lord, but was emphatically a laborer. Always ready to act his part in the work of building up the kingdom of God. He was never absent from the judicatures of the church unless providentially hindered. When licensed to preach, he at once entered upon his labors, riding and preaching in Missouri, which at that time was mostly a wilderness. Illustrative of the extent and nature of his labors, I have taken the following from his journal, nor are the years here referred to exceptions, but fair examples of his life. In the year 1822 he traveled 3,377 miles, and preached 278 times; forty-five conversions are reported as the fruits of this year's labor. In 1828 traveled 3,017 miles, protracted 340 times, and reports 79 professions and 74 additions to the church. In 1854 traveled 3,820 miles, preached 103 times. In 1841 traveled 2,052 miles, preached 87 times.

Mr. Weedon has gone from earth full of labors, after many years spent in the service of his Lord and Master. Though he rests from his labors, his work is not done, for his works will still follow him, and he is, no doubt, now enjoying the fruit of his labors, as he could not do here: though even when on earth he delighted most of all things in laboring in the vineyard of the Lord. May this dispensation of Providence be blessed to the good of the living, and be regarded as the voice of God calling on them to be faithful and diligent in the service of the Lord, knowing that they too will soon be called away.

The above has been prepared at the request of Kentucky Presbytery for publication in *The Cumberland Presbyterian* and *Western Cumberland Presbyterian*.

THE PRESBYTERIAN CHURCH, (C. S. A.)

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA, met in Presbyterian Church, Columbia, South Carolina, May 7, 1863, and was opened with a sermon by the retiring Moderator, J. L. KIRKPATRICK, D.D., from Ephesians iii. 8-11: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

The Permanent Clerk reported the following as members of the

Third General Assembly of the Presbyterian Church.*

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|--------------------|-----------------|------------------|---------------------|-----------------|-------------------|
| ATKINSON, JOS. M. | Orange. | W. J. Bingham. | Leps, James A. | Greenbrier. | ..... |
| BAIRD, WASHINGTON | Ouachita. | ..... | Lyon, D.D., Jas. A. | Tombeckbee. | ..... |
| Baker, A. | Florida. | ..... | MILLER, JOHN | Lexington. | J. T. L. Preston. |
| Baker, John W. | Cherokee. | A. V. Brumby. | Montgomery, J. S. | C. Mississippi. | ..... |
| Bell, Robert | E. Mississippi. | ..... | Morrison, W. W. | E. Alabama. | J. C. McAnley. |
| Buist, D.D., E. T. | S. Carolina. | J. N. Whitner. | Monroe, H. A. | Fayetteville. | ..... |
| Buttolph, D. L. | Georgia. | James F. King. | McNair, E. | E. Alabama. | ..... |
| CLEGHORN, E. B. | New Orleans. | ..... | McQueen, A. | Fayetteville. | Patk Murphy. |
| Coit, George H. | Flint River. | Thos. Bradfield. | PALMER, D.D., B. M. | New Orleans. | W. A. Bartlett. |
| CONSAT, James A. | Harmony. | W. T. Wilson. | Peck, Thomas E. | Roanoke. | ..... |
| DAVIES, J. A. | Bethel. | Jas. G. Lowrey. | RANKIN, JESSE | Concord. | D. A. Davis. |
| Donnelly, S. | S. Carolina. | Joseph Foster. | SANDERSON, D. D. | Tuscaloosa. | ..... |
| Douglass, John | Charleston. | Wm. Harral. | See, C. S. M. | Lexington. | H. G. Guthrie. |
| ERLOE, ASAHEL | N. Mississippi. | A. M. Flinn. | Small, A. M. | S. Alabama. | Geo. J. S. Walker |
| FAUCETTE, THOS. U. | Orange. | ..... | Stratton, James | Louisiana. | ..... |
| GAILLARD, JAS. H. | Chickasaw. | A. H. Conkey. | WADDELL, D.D., J.N. | Memphis. | ..... |
| HARRISON, W. A. | Knoxville. | ..... | White, Henry M. | Montgomery. | ..... |
| Howe, D.D., George | Charleston. | W. P. Finley. | White, George W. | East Hanover. | ..... |
| KIRKPATRICK, J. L. | Concord. | John Walker. | Wilson, D.D., J. L. | Harmony. | C. Stiles. |
| LANE, C. W. | Hopewell. | W. L. Mitchell. | ..... | Holston. | G. S. Cecil. |
| MINISTERS, 39. | | | RULING ELDERS, 23. | | |
| | | | TOTAL, 62. | | |

* In *The Presbyterian Historical Almanac* for 1863, pp. 418-450, will be found a full record of the organization of this branch of the Presbyterian Church. Also, of the meetings of their first and second General Assemblies, together with the *Portrait* of the Chairman at the organization, FRANCIS MCFARLAND, D.D.

JAMES A. LYNN, D.D., of Tombeckbee Presbytery, was elected Moderator. Rev. JOHN W. BAKER, of Cherokee Presbytery, Temporary Clerk.

Bills and Overtures.

J. L. KIRKPATRICK, D.D., Chairman, reported as follows:—

OVERTURE, No. I.—Being an extract from the Minutes of a meeting of Lexington Presbytery, held at Tinkling Spring Church, Virginia, April 11, 1863, the following Overture was adopted, and ordered to be forwarded to the approaching General Assembly.

“In view of the doubts of many in our Church, in respect to the beneficiary system of education, as provided for the ministry, and believing that such a system too long and generally pursued may attract a wrong class of candidates, with false motives and inferior qualifications, and may also repel another class; (unwarrantably, it is true, but yet as the actual experience of the Church;) believing, also, that in this Southern Confederacy young men of suitable gifts can, in most cases, without injurious delay, pay their expenses in study by teaching and other useful pursuits, or by winning, in fair competition, certain bursaries or scholarships that might be provided at our seats of learning; and that in few cases imperatively needing help, private hands or individual churches might more intelligently and watchfully bestow it; this Presbytery hereby overtures the General Assembly to appoint a committee, at its approaching sessions, to revise the whole subject of beneficiary education, and to report to the General Assembly next ensuing. Also, this Presbytery makes overture that the Church be not committed to any more permanent arrangement than now exists for the education of ministers, till this report be presented and acted upon.

“A true extract from the Minutes of the Presbytery.

“SAMUEL BROWN, *Stated Clerk.*”

The Committee on Bills and Overtures would report:—That they have given to the subject presented in Overture, No. I. the best consideration which the time at their command would permit. It is one of the first importance to the Church in this and in future generations.

At the organization of the General Assembly, the duty, as it would seem all regarded it, of providing for the education of such candidates for the ministry as might require pecuniary aid in the prosecution of their studies, was assumed as one of the leading enterprises which appertained, if not exclusively, yet directly and prominently to the Assembly. Nothing short of the most cogent reasons would justify so early an abandonment, or even any important modification of a scheme thus incorporated with the original structure of our ecclesiastical operations. It would appear to be too soon to begin to “pull down.”

On the other hand, however, it is undeniable that the Education Board of the General Assembly of the Presbyterian Church in the United States, whilst we formed a component part of the body, at no time received the general support of the southern portion of the Church. With all the tendencies to centralization, our Presbyteries, except to a very limited extent, supported their own candidates, without reference to the Board. Further, the Overture before us, coming from one of the largest and most influential

Presbyteries on our roll, indicates a dissatisfaction with the plan of operation existing in the old Assembly and adopted by the new, which it might not be wise in us to disregard. Withal, there is reason to believe that the views set forth in the Overture are not confined to that Presbytery.

Then, also, our Executive Committee of Education have been arrested in their work at its commencement by the troubles of our country, and may be said to have been disbanded, with no prospect of being permitted, for another year at least, to resume their work. The Assembly has now before it a proposition to reconstruct the scheme, so far as its practical operations are concerned, in order that it may not fail altogether. This does not, indeed, afford a sufficient reason why we should overthrow what has been established, but it does offer an opportunity, without serious inconvenience or other injury, to review the whole subject, with the hope that if there be a better way of managing this most valuable and, now more than ever, imperatively needed agency for carrying forward the work given us to do, that better way may be discovered; and if not, that the minds and affections of all our Presbyteries and churches may be united in stronger confidence and more earnest zeal, in the support of the scheme already adopted.

The Committee therefore recommend the appointment of the committee asked for in the Overture, which was adopted and the following committee were appointed: Joseph R. Wilson, D.D., John N. Waddell, D.D., George Howe, D.D., Rev. John Miller and Colonel J. T. L. Preston.

No. II.—Being an extract from the Minutes of the Presbytery of Mississippi, held at Fayette, Miss., March 13, 1863.

“Resolved, That the Commissioners to the General Assembly be instructed to request the Assembly to take some action to provide a fund for the relief of superannuated and disabled ministers and their families.

“A true copy of the Minutes.

“J. WEEKS, *Stated Clerk of Mississippi Presbytery.*”

“The General Assembly of the Presbyterian Church in the Confederate States is respectfully overtured to adopt the following or some similar plan of providing for the support of disabled and superannuated ministers, and the widows and families of deceased ministers:

“WHEREAS, It has been recognized as the duty of the Presbyterian Church in the Confederate States to make provision for the support of her disabled and superannuated ministers, and for the support of the widows and families of deceased ministers when left in straitened circumstances; therefore,

“Resolved, 1. That it is hereby enjoined upon all our Synods and Presbyteries to take such action as will secure in each of our churches an annual contribution to a fund for the support of disabled and superannuated ministers, and the widows and families of deceased ministers.

“2. That a separate column be added to the statistical reports of the churches for these contributions.

“3. That to the list of Standing Committees usually appointed by the Moderator of the General Assembly, shall be added a Standing Committee on the Disabled Ministers' Fund, to whom the report hereinafter mentioned, and the whole subject-matter to which it relates, shall be referred.

“4. That we invite special donations and legacies in order to form a permanent fund, the income of which, together with the annual contributions of the churches on this behalf, shall be applied for the object above indicated.

“5. That the funds thus obtained be placed in the hands of the Board of Trustees of the General Assembly—permanent funds to be invested by said Trustees in such form as to them shall appear most judicious—the in-

come of said permanent fund and the annual contributions of the churches to this object to be disbursed by said Trustees, or a committee of Trustees, to be appointed by the Board itself, for the support of disabled and superannuated ministers and the widows and families of deceased ministers, upon the recommendation of the Presbytery to which the party or parties for whom relief is desired most naturally belong—or upon the recommendation of the Moderator and Stated Clerk of said Presbytery.

“6. That the Board of Trustees report their action in the premises to the General Assembly at its annual sessions.

“7. That in order to give a due prominence to this object in the prayers and sympathies and contributions of the Presbyterian Church in the Confederate States in the outset of her career, each and every pastor and stated supply in our connection be requested to preach upon the subject before the next meeting of the General Assembly.

“8. That when a form of devise or bequest is prepared and published with the Minutes of the Assembly, or in any other publication, for the other benevolent objects of the Church, there shall also be prepared and published a form of devise and bequest to the Disabled Ministers' Fund; also, that in the form for a charter of the Board of Trustees of the General Assembly, immediately after the mention of the other benevolent operations of the Church, shall be inserted the words, ‘and of providing for the support of disabled and superannuated ministers and the widows and families of deceased ministers,’ or equivalent words.

“Respectfully submitted,

“C. W. LANE, of *Hopewell Presbytery.*”

No. III.—The Committee on Bills and Overtures report that they have had before them the two Overtures above recited. One of the Overtures, (No. III.,) is from a member of this Assembly, and embraces the outline of a plan of operation which shows that its author has bestowed no little thought upon the subject. There are, however, certain questions preliminary to the adoption of any scheme in regard to which the Committee was not apprised that the mind of the Assembly has been expressed, or even formed. One of these is, whether the support for the classes named shall be derived from the proceeds of a fund raised and invested for that purpose, or from annual contributions made by our churches, and expended as they are received. Another question is, whether it is advisable that the Assembly should assume the responsibility of making the much-needed provision, or should remit the matter to our Synods, severally, to attend to the duty within their own bounds. As your Committee have no instructions to guide them in relation to these and similar questions, they are not prepared to recommend any definite plan of operation to be adopted by the present Assembly.

The subject, however, is one of great importance. The reception of two Overtures, from different sources, shows also that the minds of our people are turned to it with special interest. The Committee, therefore, recommend that a committee be now appointed to consider the whole subject, in all its bearings, including the questions already mentioned, with such as may be suggested in their inquiries and conferences, and to report to the next Assembly a scheme for carrying into effect the plan which shall commend itself most strongly to their judgments. The Committee further recommend that this committee consist of the Rev. C. W. Lane, the Rev. David Wills, Hon. E. A. Nisbet, Washington Poe, and William L. Mitchell, Esqrs., all of the Synod of Georgia. Adopted.

No. IV.—“*To the General Assembly of the Presbyterian Church in the Confederate States of America.*—The undersigned, believing the question,

'Unto what were ye baptized?' to be one of much importance, respectfully overtures this Assembly in the following case, viz.:

"A person presents himself for admission into this Church, who declares that he has been baptized in water in the name of the Trinity; that when he received the ordinance his views were intelligent and clear, and that his sole apprehension of the nature of the ordinance was, that it symbolized the burial and resurrection of Christ.

"The administrator of the ordinance in this case is duly qualified, unless the holding and teaching of the above sentiments respecting the nature of the ordinance of baptism disqualify one from properly administering the same.

"Is such a ceremony valid Christian baptism?"

"Again, where the notion respecting baptism, indicated in the above case, becomes the prevailing and controlling idea in respect to the ordinance, does this invalidate the ordinance?"

"Respectfully submitted,

"GEORGE H. COIT, *Flint River Presbytery.*"

The Committee do not feel prepared to recommend an answer, either affirmative or negative, to the question raised in this Overture, without an opportunity for a more careful examination than can now be made of the subject. To represent the ordinance of baptism as the symbol of the burial and resurrection of Christ, to the exclusion of the work of the Holy Spirit, which it is designed primarily to signify, is a grave error, and it is feared a growing error in our day. It is, however, no slight matter, but one of great delicacy and responsibility, to determine how much of error, whether of defect or of perversion, on the part either of the administrator or of the subject, may exist without invalidating the ordinance itself.

Still, as the question is important, and one which our pastors and sessions must frequently encounter in the discharge of their functions, it is desirable that it should receive a definite answer from the highest judicatory of our Church, in order that the practice of the Church may be uniform throughout the country. The Committee, therefore, suggest that it be referred, according to a good and ancient custom of the Reformed Church in Europe, to our learned brethren of the Theological Seminaries in Virginia and South Carolina, requesting them to bestow upon it such attention as they may be able, and to report their views to the next Assembly.

If this suggestion shall be approved by the Assembly, the Committee recommend that the Rev. Drs. Adger and Howe, of the Seminary at Columbia, and the Rev. Drs. Dabney and Smith, of the Seminary in Prince Edward, Va., constitute a Committee to whom the matter shall be specially intrusted. Adopted.

No. V.—Being an extract from the Minutes of the Presbytery of East Hanover, convened in Petersburg, Va., May 1, 1863.

"The General Assembly of the Presbyterian Church in the Confederate States is hereby overtured by the Presbytery of East Hanover, to take such steps as its wisdom may suggest, at its approaching meeting in Columbia, to bring about a union between the Old and New School Presbyterians in the Confederate States.

"WILLIAM BROWN, *Stated Clerk, pro tem.*"

The Committee recommend the following:—

The subject of a formal union between our Church and the body known as the United Synod of the Presbyterian Church, designated in the Overture as the New School Presbyterians, appears to have engaged the earnest attention of a large number of our ministers and people, especially in the

regions in which the respective parties are brought into the most frequent contact with each other. In addition to the paper before us, we are informed that a memorial of the same tenor was adopted by the Presbytery of West Hanover, and ordered to be sent to the Assembly at its present session. Brethren from other portions of the country assure us that the desire is general, and becoming every day stronger, in the churches around them, although it may not have found expression in the formal deliverances of our Presbyteries. It is believed, also, by those who have enjoyed the most favorable opportunities of forming a correct opinion on the subject, that a corresponding desire exists on the part of the ministers and people of the other side. It may be that these are indications of Providence, designed to admonish us that the time for which many of our people have long prayed, and which all, perhaps, have confidently expected, has arrived—the time for initiating those specific measures which, under the guidance and favor of the great Head of the Church, shall reunite in full Christian affection and in full ecclesiastical communion, those and the children of those who once lived together in harmony, and with mutual edification, under the same name and the same polity. It may be, also, that one design of the providence which has sundered our connection with our late brethren of the North, is to open the way for our union with those who may still be called our late brethren of the South. The judgments of God are heavy upon us both; it may be that if we should, now that our hearts are chastened by our sore afflictions, meet together in such form as we may, pray together, and confer with each other as to the things in which we agree, as well as those in which we have differed, we shall find that, whatever may have existed in the past, there are no longer any inseparable barriers to keep us asunder.

With a view to do what in us may lie to ascertain whether such union can be formed upon any basis that shall be satisfactory to both parties, and shall offer reasonable grounds of hope for permanent harmony and co-operation, your Committee recommend the appointment of a committee to confer on the subject with any committee that may be appointed by the United Synod, and report the results of such conference to the next Assembly. Adopted, and the following Committee appointed: R. L. Dabney, D. D., John N. Waddell, D. D., William Brown, D. D., J. B. Ramsey, D. D., E. Thompson Baird, D. D., Col. J. T. L. Preston, and F. N. Watkins, Esq.

Judicial Cases.

J. LEIGHTON WILSON, D. D., Chairman, reported as follows:—

JUDICIAL CASE, NO. I.—The Judicial Committee, to which were referred the papers purporting to be a complaint against the Synod of North Carolina, beg leave to report: That they find the complaint not in order, there appearing no formal complaint as against the Synod in the premises; and the Committee beg to be discharged from the further consideration of the subject. Adopted.

The following action of the General Assembly of 1861 being unconstitutional, and having been reported on by the Committee on Bills and Overtures at the Assembly of 1862 as, probably from reasons in their possession, incorrect as a matter of record, is hereby declared by this Assembly null and of no effect:

“Resolved, That the second section of the eighth chapter of the Form of Government be, and the same is hereby, amended, by adding thereto the following words: “They shall not indulge in the discussion of questions of State or party politics, or controverted questions pertaining to civil government and policy.” (See *The Presbyterian Historical Almanac* for 1863, page 442.)

Theological Seminaries.

JOHN N. WADDELL, D.D., Chairman, reported as follows:—

The Standing Committee on Theological Seminaries would respectfully report to the General Assembly, that certain papers in reference to the Theological Seminary of the Synod of South Carolina and Georgia have been placed in their hands, and certain facts communicated to them, of such importance as to demand the earnest attention of the Assembly. These papers are as follows:

1. The report of a Special Committee on behalf of the Board of Directors, on the subject of the transfer of the Seminary to the General Assembly, in which they recommend that the offer be made of said Seminary to the Assembly. Appended to which report is an extract from the Minutes of the Board of Directors, signed by the President and Secretary, stating that the report was adopted by the Board without a dissenting voice, and a committee of three, consisting of W. L. Mitchell, J. Leighton Wilson, D.D., and D. D. Sanderson, was appointed to present the subject to the Assembly at its present sessions. That paper is as follows:—

COLUMBIA, S. C., May 9, 1863.

To the General Assembly of the Presbyterian Church in the Confederate States of America:

The undersigned were appointed a Committee by the Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia, to carry into effect the unanimous desire of the three Synods of South Carolina, Georgia, and Alabama, in relation to the transfer of said Seminary to your venerable body, and to offer to you the same, with all its interests, and the exercise of the like control over the Institution and its affairs which is now exercised by the Synods.

In the discharge of this duty, the undersigned herewith present, as parts of this communication, a certified copy of the action of the Board of Directors, under the hand of the President and Secretary of the Board; a printed copy of the Constitution of the Seminary; a copy of the Act of Incorporation, passed by the Legislature of South Carolina in 1832, and renewed and amended in 1854, as found in the statutes of South Carolina, and a general statement of the property, assets, and endowments of the Seminary, from which can be understood what is the extent and present condition of the trust now offered the Assembly.

By reference to the proceedings of the Board of Directors, it will be noticed that by the terms of the third resolution, when the General Assembly accepts the trust now tendered, then and thereupon the Assembly becomes *ipso facto* substituted in all respects in the place of the three Synods, and is invested with all the authority and control over the Seminary.

Having thus discharged the duty assigned, the undersigned have the honor

to subscribe themselves, with sentiments of profound respect for your venerable body.

Your most obedient, humble servants,

WILLIAM L. MITCHELL,
J. LEIGHTON WILSON,
D. D. SANDERSON,

Committee of the Board of Directors of the Seminary.

2. A general statement of the property, assets, and endowments of said Seminary, showing that, including the endowment of professorships, legacies, scholarships, foundations, real estate, and library, the amount of said property is \$277,940 81, exclusive of the Perkins foundation for the relief of disabled ministers of the Gospel, their widows and orphans, which last is vested in the Board of Directors, but forms no part of the productive funds or property of the Seminary.

3. A copy of the original charter, granted by the Legislature of South Carolina, December 30, 1832, together with a renewal and extension of the charter, bearing date December 21, 1854.

4. A copy of the Constitution of the Seminary, for consideration, as regards the changes requisite to adapt it to the new relation which it will sustain to the Church, should the Assembly agree to accept the tender now made by the Board of Directors, and assume the control and management of the Seminary.

Your Committee find, then, three matters claiming their attention and that of the Assembly, to wit: I. The transfer of the Seminary. II. The adoption of a Constitution. III. The filling the vacancy in the Professorship of Didactic and Polemic Theology.

I. THE TRANSFER.—Your Committee, after careful consideration of this important subject, feel prepared to recommend that the General Assembly at once accept the trust thus offered by the Board, of the Seminary and all its interests, and that the Assembly assume and exercise henceforth the same control over the institution and its affairs which has been hitherto exercised by the Synods of South Carolina, Georgia, and Alabama, upon the conditions specified in the form of transfer, viz.: "That there shall be no change in the locality of the Seminary, and the funds thereof shall be kept distinct and entirely separate from all others;" and for the following reasons:—

1. The reasons existing for objection to surrendering to the General Assembly of the Presbyterian Church in the United States the control of this Seminary, are not in existence as regards the Assembly of the Confederate States, as we are now a homogeneous people, and there is no danger of the evils which would have threatened the Seminary under our connection with that body.

2. The transfer of the Seminary to the General Assembly will have a tendency to extend its influence for good over a wider field, and to concentrate upon it the affections of a larger number of our people.

3. The Synods of South Carolina, Georgia, and Alabama, have unanimously expressed the desire that the transfer be made at the earliest day practicable.

4. Legal gentlemen of eminent ability, to whom the question of rights of property involved in the proposed transfer was submitted, have decided that there is no legal difficulty to hinder said transfer.

It is, therefore, the earnest recommendation of the Committee that the General Assembly do immediately accept the tender of this Seminary, thus made by the Synods, and undertake the management and control of its affairs, according to the Constitution herewith presented.

II. THE ADOPTION OF A CONSTITUTION.—Should it be the pleasure of the Assembly to accept the trust thus offered, then your Committee further recommend the adoption of the following Constitution for the government of the Seminary.

(Here the Constitution was read.)*

III. THE ELECTION OF PROFESSOR.—The fact of a vacancy existing in the Professorship of Didactic and Polemic Theology in this Seminary having been communicated to the Committee, they feel it to be their duty to bring this fact before the Assembly, recommending that the vacancy be filled by the Assembly at such time, during its present sessions, and in such mode, as may be agreed upon by the Assembly.

The Committee in obedience to instructions from the General Assembly, have had before them, for their consideration, certain matters connected with the transfer of the Theological Seminary of the Synod of South Carolina and Georgia to the General Assembly, the proper arrangement of which is necessary to the completion of the transfer; and beg leave to offer to the Assembly the following recommendations, as the result of their deliberations:—

1. The Committee recommend that the Assembly proceed to appoint, as the Board of Directors of the Seminary, the following persons:—Andrew Crawford, *Treasurer*. *Ministers*—Revs. John Douglas, J. R. Wilson, D.D., J. Leighton Wilson, D.D., Samuel H. Hay, E. P. Palmer, Rufus K. Porter, W. Banks. *Ruling Elders*—Hon. T. C. Perrin, Hon. J. A. Inglis, J. A. Ansley, Esq.

That the Board also be recommended by the Assembly to meet at as early a day as practicable, at the call of Mr. Perrin, late chairman, for the purpose of completing their organization, and that in the mean time the present investing committees continue in office until their successors are appointed.

2. In reference to the vacant Professorship of Didactic and Polemic Theology, the Committee recommend that Rev. Dr. Palmer be appointed to fill that chair provisionally, for one year.

3. The Committee recommend that the salary of every Professor of this Seminary be fixed at the sum of \$3,000, and that the Board of Directors be directed to make all the requisite financial arrangements.

4. The Committee recommend that the following articles be added, one of them to the third section of the Constitution, and the other to the thirteenth section.

5. That the Board of Directors be required to have the Constitution of the Seminary printed in pamphlet form. Adopted.

Domestic Missions.

GEORGE HOWE, D.D., Chairman, reported as follows:—

The Standing Committee on the subject of Domestic Missions present the following as their report:—

There has been committed to us the report of the Executive Committee of Domestic Missions, the account of the Treasurer of the same, and an overture from the Flint River Presbytery, in reference to Dr. Palmer.

* The Constitution is not printed in the Minutes of the General Assembly.

We cannot but express our sorrow at the embarrassments which this cruel war has thrown in the way of the Executive Committee, in their attempts to advance the cause of Domestic Missions. The presence of the enemy has interrupted their communication with a portion of the Missionaries employed by them. Feeble churches have been still further weakened by the absence in the army of their most active members, and have lost all hope of enjoying the means of grace till the war is over; and the contributions to the treasury of this Committee have been greatly diminished. The stronger Presbyteries are becoming more and more accustomed to do the work of Domestic Missions within their own bounds, without employing the agency of this Committee. It is cause of regret that they too often content themselves with this measure of effort, and that the Committee is for this reason also stinted as to its means of assisting churches in the feebler Presbyteries, and in the more distant and frontier portions of the Confederacy.

The Committee, too, has encountered difficulties in the work of obtaining chaplains for the army, and in securing their appointment. We are happy to know that some of these difficulties are disappearing; that Presbyteries are beginning to designate some of their best ministers for the service; and that the deepest interest is felt throughout the Church in the spiritual condition of our noble army, upon which God even now, in some of its camps, appears to be pouring out his Holy Spirit.

In view of these considerations, the Committee would recommend to the Assembly the adoption of the following resolutions:—

Resolved, 1. That those Presbyteries which conduct the work of Domestic Missions for themselves, and are situated in the portions of the Confederacy best supplied with the Gospel, should not be content with providing for their own spiritual wants, but are enjoined to remember those elsewhere who are destitute of the ordinances of God's house, and to send a proper portion of their funds to the treasury of the Executive Committee of Domestic Missions, to be expended by them in extending the Gospel; and this whole cause is anew commended to the liberality of the Church.

Resolved, 2. That the Presbyteries be directed to furnish to the Secretary of the Executive Committee an annual statement of their efforts in this cause, including the Missionaries employed, and the funds expended for their support; and that it be enjoined on him, by correspondence or otherwise, to obtain this information, as far as practicable, and incorporate it in the annual report.

Resolved, 3. That in view of the fact that the active men of this Confederacy are in the army, are to a great extent without the ministry of the Word, and in many instances are longing for the stated ordinances of the Gospel, there is an imperative need of a full and regular supply of chaplains throughout the service; and, therefore, that we proceed to establish the office of Commissioner from this Assembly to each of the grand armies of the Confederacy, the duties of these offices being (1) to labor as chaplains; (2) to select with great care, and secure other chaplains for the army, by correspondence with ministers and Presbyteries, with the Executive Committee of Missions, and with Colonels of Regiments; (3) to procure these chaplains commissions, and to open their way as strangers to the different camps; (4) to welcome and employ other ministers on temporary visits to the army, and to give them opportunities of usefulness; (5) to circulate books and tracts, and to organize this species of labor; and, lastly, in all respects to organize the work, that our Church, under God, may be put in possession of prompt opportunities of doing good in this interesting field of labor.

Resolved, 4. That the Rev. B. T. Lacy be hereby appointed such a Commissioner for the army of Virginia; that the Rev. B. M. Palmer, D.D.,

having offered to do service in the West, on his own charges, if he be left to some measure of discretion in respect to the length of time, be most cordially accepted in this offer of his labor, and be Commissioner, provisionally, to the army of Tennessee; that the Executive Committee have liberty to appoint another Commissioner to each of the other great armies of the Confederacy; that the salary of this office be not less than _____ dollars; that those whom we appoint to it be encouraged to seek regular commissions in the army of the Confederate States, provided that they can make it certain that they will be detached to the more general duty; that the Executive Committee be charged to collect and pay over their stipulated support, and that the churches be enjoined to give liberally to supply this department of our missionary treasury.

Resolved, 5. That other Christian denominations are invited to join with us in this effort for organized labor in the army, and that we invite Commissioners from other evangelical bodies to be associated with ours, in an attempt to secure at least one suitable chaplain for each brigade in the service of the Confederacy.

Resolved, 6. That our Presbyteries can greatly assist in the supply of the army, by designating such of their own number as, in their judgment, would be best fitted, and can be procured for the chaplaincy, or for temporary missionary service.

Resolved, 7. That the report of the Executive Committee, and the accounts of the Treasurer be approved, and that the report of the Executive Committee be published in the Appendix to the Minutes.

The Report of the Standing Committee on Domestic Missions, J. LEIGHTON WILSON, D.D., *Secretary*, is as follows:—

SECOND ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES.

The operations of the Committee of Domestic Missions have been attended with serious obstructions from the very commencement to the close of the year. After the report of the Committee at New Orleans was prepared, and before it was presented to the General Assembly, that great national calamity occurred, over which our whole Confederacy has not ceased to mourn—the fall of New Orleans in the hands of the enemy. This circumstance rendered it necessary to remove the Committee to some other point, and the General Assembly, meeting soon after at Montgomery, authorized the Secretary to select whatever place he might deem most eligible as a temporary seat of operations, and prescribed the method of organizing a Committee *ad interim*. In pursuance of this action the Secretary made choice of Athens, Ga. Augusta, in that State, and Montgomery, Ala., would have been deemed preferable, but both these cities were, at the time, threatened by the enemy, and it was not considered judicious to run the risk of repeating what had occurred at New Orleans.

A committee was accordingly organized at Athens, composed, as directed by the Assembly, of the three nearest ministers and three laymen. This committee consisted of the Rev. N. Hoyt, D.D., *Chairman*, William L. Mitchell, Esq., *Treasurer*, Rev. Henry Safford, Rev. Henry Newton, Hon. Joseph H. Lumpkin, and A. M. Scudder, Esq.

By the approach of autumn, experience had shown that the remoteness of Athens from the great thoroughfares, and the want of commercial facilities for the transmission of funds, was a serious drawback upon the successful prosecution of the work from that point, and it was, therefore, thought best to change the seat of operations to Montgomery, Ala. This change was effected early in November, and a committee organized, consisting of

the Rev. G. H. W. Petrie, D.D., *Chairman*, Rev. G. R. Foster, and Rev. J. K. Hazen, and Messrs. John Whiting, Walter Smith, W. B. Bell, and Israel W. Roberts, *Treasurer*, and member *ex officio*.

At Montgomery, however, as well as at Athens, it has been found impracticable to carry on this important work as has been desired. Little more, in fact, has been done than to keep the organization in existence. Indeed, so limited have been the operations, that the Secretary has had serious thoughts of resigning his post, because of what seemed to him the questionable propriety of receiving a salary apparently disproportioned to the services rendered. But under the remonstrances of brethren whose judgment and zeal for the Church he cannot but respect, he has thought it best to continue in office, leaving it to this Assembly to decide as to the most proper course to be pursued. Meanwhile, in addition to discharging the duties of his office, he has endeavored to serve, as far as was in his power, the cause of Christ and of the Church, by preaching to the soldiers, to the negroes, and to a congregation whose pastor was temporarily laid aside by feeble health.

The number of Missionaries employed during the year is twenty-eight. Six have closed their connection with the Committee; one, because his church has become self-sustaining; another, because the proximity of his field to the enemy rendered it difficult, if not impossible, for him to prosecute his labors; the third, because the absence of the male members in the army, and the general disorganization produced by the war, had so reduced his salary that he could not meet his expenses; the fourth, because of difficulties somewhat similar to the last mentioned, though his retirement, we are happy to say, will probably be only temporary; and the fifth and sixth, for private reasons. Had the Committee been apprized in time of the embarrassments of the brethren who have retired for want of support, they think it probable that they could have obviated the difficulty; but they were not informed of the circumstances until the changes had been made.

The Missionaries employed have been in Texas, Arkansas, Louisiana, Mississippi, Alabama, and Tennessee. Three new appointments have been made, all of them in Mississippi. The present number is twenty-five.

It was intimated in the last report that arrangements were making to send into promising fields some of the young men just graduating at the Theological Seminaries, but before this could be done the operations of the enemy rendered it impracticable.

The receipts of the year have been \$10,838 67, the disbursements, \$4,200 91, leaving a balance in the Treasury on the 31st of March, the close of the Committee's fiscal year, of \$6,637 76. Of the amount received, \$1,900 was from the Treasurer at New Orleans. There is still a considerable sum coming from the former Committee, but this has not been accessible. Of the balance remaining in the Treasury, nearly \$4,000 is due to the Missionaries, whom we have not been able to pay because of the interruption of communication; so that the disbursements above mentioned do not give a fair exhibit of the expenses, and the remainder of the balance will be required to meet the current demands between this and the autumn, comparatively little being usually received during the summer.

DIFFICULTIES ENCOUNTERED.—The difficulties encountered by the Committee in the prosecution of their work have been various:

1. The presence of the enemy has seriously obstructed communication with many of the Missionaries. From one, whose field is in West Tennessee, nothing has been heard during the year. The same is true of the two in New Orleans, one of them the Missionary to the Germans, whilst from all the region beyond the Mississippi communication has been often inter-

rupted, and always irregular. Letters which have come safely have sometimes been two or three months on the way. This difficulty has also prevented our paying promptly their salaries when due. Indeed some of them have not been paid at all; but, inasmuch as they knew the amount would ultimately be forthcoming, they have been able to make arrangements temporarily to meet their expenses.

2. Another obstacle to the successful prosecution of the work has been the uncertainty as to receiving adequate contributions from the churches. For many months the receipts into the Treasury were so small as to occasion uneasiness as to our ability to meet our obligations, limited as they were, and precluding the idea of present enlargement, which at that time was by no means impracticable. Whether the churches were neglecting to make collections for Domestic Missions, or whether they were appropriating their funds entirely to their own local fields, we could not determine. The Committee were reluctant, at the outset of the benevolent schemes of the Church, to enter upon that system of appeals for money, which had become almost odious as practiced by the old Boards. But there was no alternative. Hence, through newspaper publications, by addresses to several Synods, and by private correspondence, the wants of the Treasury were urged, and, we are happy to say, with encouraging results. During the last few months the receipts have greatly increased, and in the month of March, especially, they were comparatively large. Included in the last-mentioned receipts is the very liberal contribution of the Independent Presbyterian Church of Savannah, Ga., which we take special pleasure in mentioning; as, though not ecclesiastically connected with the General Assembly, they have shown their fraternal feeling, and their interest in the extension of the common cause of Presbyterianism, by giving of their substance to this object, and by making this Committee the almoners of their bounty.

3. A third difficulty has arisen from the unwillingness of weak churches, and church members living in fields in need of missionary labor, to undertake even the partial support of a minister, during the unsettled state of public, and we might also add, of private affairs. Most of the active men being absent in the army, those who remained at home have not felt themselves ready to enter upon arrangements involving a considerable responsibility, but have preferred to delay "until the war is over." But for this, we should probably have had several additional laborers in the field.

CHAPLAINS FOR THE ARMY.—The last Assembly directed the special attention of this Committee to securing chaplains for the army. In accordance with these instructions, the Secretary entered into a correspondence to obtain the necessary information. The most important fact ascertained was, that the War Department, acting on the results of experience, would not ordinarily make appointments to chaplaincies, unless the applicant were recommended and asked for by the particular regiment to which he was to be assigned. The contrary course had led to difficulties, because of the want of harmony between the denominational views of the chaplains and the regiments. With such recommendations, however, we were given to understand that properly qualified persons would be appointed. The Secretary of the Committee immediately published the result of these inquiries in the religious journals, and has reason to believe it was instrumental in increasing, to some extent, the number of chaplains. The Secretary also thought of visiting the army, with a view of ascertaining what regiments were unsupplied, and the opening for chaplains from the Presbyterian Church, but the constant active operations and movements of the different armies for a time prevented the carrying out of this idea; and, subsequently, the Committee had discovered that they could not find the men for chaplains, even if the

places for them were all made ready. This latter point, indeed, has been the great difficulty encountered in carrying out the Assembly's views. After newspaper appeals, addresses to Synods, and conversation and correspondence with individuals, it has been found impracticable to overcome this difficulty. Some, indeed, expressed their readiness to go, but though faithful and excellent ministers, those who knew them best doubted their fitness for this particular service, whilst those whom all agreed were suitable were not willing to leave their congregations to enter on this work.

Under all the circumstances, the Committee came to the conclusion that this important interest cannot be managed without the direct intervention of the Presbyteries. The Presbyteries are possessed of advantages which the Committee cannot have. In many cases, they are acquainted with the officers and men from their own neighborhoods, and can readily communicate with them. They also know the qualifications of their own members, and may be presumed to have such influence and authority over them as would be most likely to secure them for this work. The plan for appointing several ministers from each Presbytery, to serve as temporary chaplains for a few months, has seemed to us both desirable and feasible, and the Committee have secured the presentation of the idea through some of our religious journals, in the hope that the Presbyteries might be induced to act upon it at their spring meetings. Should this plan be adopted, the Committee feel assured that they can secure the funds for the support of the temporary chaplains, as our people have indicated the utmost readiness and liberality in responding to all appeals in behalf of the spiritual welfare of the brave men who are fighting our country's battles.

INSTRUCTION OF THE COLORED POPULATION.—In accordance with the views expressed by the General Assembly as to increased efforts in behalf of the colored population, the Secretary, in his communications with the Missionaries, has called their attention to this department of their work, and it is believed that most of them are appropriating a part of their time in this way. The Committee had also hoped to be able to secure an admirably qualified young minister as an evangelist to the negroes, but previous engagements precluded for the time his compliance with our proposals. We still indulge the hope that this arrangement may be carried into effect.

The promise for the future of this interesting and important field for Southern missionary labor is full of encouragement. When our independence shall have been established, we shall no longer be subject to suspicion and hindrance, because of the fanaticism of the North, and shall be left free to gather the fruits from this vast and inviting field. There are undoubted indications that the mind of the South, out of the Church as well as in it, is impressed with the obligation to provide more effectually for the spiritual wants of this large population of the ignorant and the needy, who have been providentially placed among us and under our control. As we receive of their carnal things, they would also seem to have a special claim to receive freely, in return, of our spiritual things. God has permitted them to be brought from their own dark land, to be placed upon our soil and under our roof-trees, and to labor for our sustenance and our wealth, and the obligation is obvious and imperative to do all that in us lies to illumine their minds with the light of the blessed Gospel. The Foreign Mission problem is here reversed. Instead of having to send Missionaries to the heathen, the heathen are brought to us; thus affording the opportunity of doing a foreign missionary work on a gigantic scale, and under the most favorable auspices—a work altogether unique, and a work which the Church in any other part of the world might well covet. The Lord, in this particular, hath set before us an open door; let us not fail to enter it.

THE RELATION OF THE CHURCH TO THIS COMMITTEE.—The experience of the past year convinces the Committee that further action on the part of the General Assembly is required, in order to define more clearly the relations of the Church at large to this organization. In the present posture of things, it is impossible to ascertain satisfactorily either the field in which the Committee is expected to operate, or the resources on which it is to rely. Differences of opinion have led the previous Assemblies to leave those important questions in a vague and unsettled state. The result is, that the Committee have been unable to determine to what extent the Presbyteries intend to do their own work, and as to how far in what manner they will co-operate with this agency. Judging from the experience of the year, it would appear that the Presbyteries connected with the Synods of Virginia, North Carolina, South Carolina, Georgia, and Nashville, have adopted the plan of independent action. From none of these bodies has there been any indication of official co-operation. Their Missionaries are not in connection with this Committee, and their funds are not contributed to its Treasury. The fact remains, as stated in the last report, that practically our field is the same with that of the South-Western Advisory Committee of the old Board of Missions. Whether this is only temporary, resulting from the troubled state of the country, or whether it is the settled policy, we cannot certainly determine. The effect, however, is such that but for the small number of Missionaries employed by the Committee, there is every probability that the receipts into the Treasury would have fallen short of the demands upon it. The posture of this Committee, in this respect, differs entirely from that of the three other Committees. The Committees of Foreign Missions, Education, and Publication, have the assurance that they can rely on the contributions of all the churches, made under the systematic plan. But this Committee can look to no such resources. It is thrown entirely upon the field containing the largest proportion of feeble churches—a field which would naturally be a consumer, rather than a producer of funds—together with such occasional contributions as may be made by benevolent individuals, or by churches not complying with the Presbyterian arrangements.

It may be said that those Presbyteries which conduct their own operations will appropriate their surplus receipts to the Assembly's Committee; but such has not been the fact. The only instance of such a donation, has been that of a Presbytery embracing some of our most wealthy and liberal churches which forwarded to our Treasury three hundred dollars, after the Secretary had written the Chairman of their Presbyterian Committee appealing for help. The Assembly will, no doubt, at once see the importance of attention to this point; the importance of relieving this Committee of its anomalous condition, and of adjusting some method by which it may be placed on a footing equivalent to that of the other Committees—on such a basis as will enable it to prosecute its work intelligently and satisfactorily.

THE TWO PLANS PROPOSED.—The Committee consider that they are not traveling beyond their province, in recalling to the mind of the General Assembly the two plans which have been proposed for conducting the work of Domestic Missions in connection with our Church in this Confederacy.

1. The first is that of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States. This plan is, substantially, that the Presbyteries should do their work through the Assembly's Committee turning all their funds into its Treasury, and receiving all their Missionaries by its appointment. The check on the power of the Committee to be, the Presbyterian Committees designating the field, recommending the Missionary, and indicating what they believe to be the proper salary.

The objections urged against this plan are, that it makes the Assembly's agency undertake to do what can be better done by the Presbyteries for themselves; that, being on the ground, they know the field and the men; that they are the best judges as to the appropriation of their own funds, and that to operate through a distant and central committee is, therefore, not only useless, but that it unwisely complicates the machinery.

The arguments in favor of this plan are, that it gives unity to the Church's operations; that the magnitude of the work, as thus presented, tends to enlist more effectually the interest and co-operation of the churches and of benevolent individuals; that Presbyterial committees, seeing only their own wants, will consume their funds upon themselves, whereas an agency overlooking the whole field can understand its relative demands, and administer the Church's bounty accordingly. Moreover, it is argued that the Assembly already acts upon this plan, as regards the Education Committee, where the same objections might be urged; and that it is the same principle with the sustentation scheme of the Free Church of Scotland, which experience has shown works with admirable success.

To the objection that this plan ignores or overrides the Presbyteries, it is replied that the Assembly's Committee only acts through the Presbyterial Committees, and that there can be no semblance of interference unless where the former interposes to prevent the absorption of funds on local wants, to the neglect of more important and needy fields. But the cases in which the views of a Presbytery, after receiving all the light, if still insisted upon, would be resisted by the Assembly's Committee, it is believed would be extremely rare.

2. The other plan proposed is, that every Presbytery possessed of adequate strength should do its own work, appointing and paying its Missionaries, and leaving the Assembly's Committee simply to operate in feeble Presbyteries, and in destitute fields, where aggressive work is demanded. This method, it is contended, is far the more simple of the two, and that the Assembly's Committee is thereby left to devote its entire energies where they are most needed, and will also avoid the collisions and clashing incident to the consolidation scheme. Under this plan, the stronger Presbyteries would be expected to contribute to the Treasury of the Assembly's Committee, either by an appropriation from their respective Treasuries, or by additional collections in the churches for this special object.

To this scheme it is objected, that it reduces the Domestic Missionary work to such proportions that it would fail to enlist the interest of the churches as a great and important cause; that the Secretary's duties would be inadequate to afford him full employment; that the Presbyteries would fail to make appropriations to the Committee's Treasury, on the ground that their own field required all their funds; that the churches will not bear two collections for the same general object; and that the result would be, the spectacle of the strong Presbyteries taking care of themselves, and leaving the weak Presbyteries and the destitute fields to suffer.

This brief review of the two plans proposed for conducting this important work, it is hoped, may bring the subject up before the Assembly, and lead to such action as will remedy the present anomalous condition of things, in which the appointed agency of the Church is left to do its work according to no plan at all. Whatever may be the Assembly's decision on the general question, the Committee would respectfully urge the importance of at least having all the Domestic Missionary operations of the Church reported to this Committee, so that they may be presented as a whole, and thus enable every one to see at a single view what the entire Church is doing in this department of benevolent effort.

PROSPECTS FOR THE FUTURE.—The most unfavorable feature in the prospects of this work for the future, is the probable inadequate supply of Missionaries. The candidates to whom, in ordinary circumstances, we could have looked, have been called from their peaceful pursuits in the halls of our Theological Seminaries to the camp and the bloody battle-field. Not a few have sealed their patriotism with their lives. Those who may be spared to resume their studies, will have been set back several years as to their entrance upon the ministry. True, God is graciously pouring out his Holy Spirit upon our army, and it is to be hoped that many of the young men who are thus brought into the Church, will be led to consecrate themselves to the service of Christ in the sacred office; but even then, time will be required to fit them for the work. So that for a few years to come the prospect of a large increase of Missionaries is not encouraging. Surely, however, in these circumstances it behooves the Church more than ever, to pray that the Lord of the harvest would raise up and send forth more laborers.

It is not improbable, too, that the disastrous results of the war will have occasioned such losses of valuable office-bearers and members in churches never strong, as to render them more than ever dependent upon the missionary contributions of the Church at large. The diseases of the camp and the havoc of the battle field have made sad inroads upon many a flock. Some feeble churches have been almost extinguished, whilst others, which were growing in numbers and strength, have been thrown back to their former comparative weakness. Among the many heroes who have fallen in this distressing war, have been not a few of the ruling elders and prominent members, who were the main reliance of the congregations to which they belonged. They were in the full vigor of manhood, their hearts were in Christ's cause, and they abounded in every good word and work. We rejoice to believe that from their gory beds their spirits have gone to receive crowns of immortal glory; but their loss will long be sadly mourned, and their vacant places cannot easily be filled. Still we must not be disheartened. The Church which our blessed Redeemer has purchased with his blood, he will not suffer to perish; and we may hope that from the converts of camp there may come forth a noble band of Christians, invigorated by their tutelage of hardship and of peril as soldiers of their country, to make the most valiant and faithful soldiers of the cross. For the present our skies are dark and stormy. Fierce and cruel war still sweeps over our land like a tempest, carrying anxiety and sorrow alike to the mansion of the rich and the cottage of the poor, spreading its devastations through the Church as well as through the State. But in God's own time, when his severe and deserved chastisements shall have accomplished their purpose, this gloomy night will end, a bright morning will dawn upon our suffering country, and peace shall again assert her gentle sway. Let the Church in this Confederacy endeavor, by repentance, humiliation, and earnest prayer to shorten these evil days, and let her be prepared, when the auspicious hour shall arrive, to meet her obligations and her privileges with an energy and a fervor she has never before put forth, so that this new-born nation shall be, in its entire extent, permeated and sanctified by the Gospel.

CHURCH EXTENSION.—For Church Extension but \$142 75 has been received, of which \$100 has been appropriated to a church in Tennessee, and \$30 to a church in Georgia, leaving a balance of \$12 75 on hand.

Foreign Missions.

Rev. THOMAS PECK, Chairman, reported as follows:—

The Committee to whom was referred the annual report of the Committee of Foreign Missions, respectfully report:—That they have examined the same, and recommend that it be approved. They have also examined the records of the Committee, and find them kept with remarkable neatness and correctness. They further recommend that the Treasurer's report be approved, and that the thanks of the Assembly be tendered to the Treasurer, Professor Woodrow, for his faithful services, gratuitously rendered.

They also recommend to the Assembly the adoption of the following resolutions:—

1. That the Assembly have listened to the report of the Executive Committee charged with the administration of this most vital branch of the Church's work, with profound satisfaction, and with lively gratitude to her exalted Head that, while it has pleased him, in his inscrutable wisdom, to allow our communication with foreign nations to be, in a great measure, prevented by the enemies of our country, it has yet pleased him to permit us to do something for the Indian tribes on our western border, and that his holy providence has defeated the malicious attempts made by our enemies to seduce these tribes from their allegiance to the Confederate States, and thereby to hinder us from preaching to them the glad tidings of salvation.

2. That the Assembly give thanks to Jesus Christ, their Lord, that he has put it into the hearts of some of their brethren to offer themselves for this work, and of others to offer the means by which they may be supported in it; and the Assembly would hail with delight such tokens of the presence of their Lord and his Spirit as marks of his favor, and as proofs that it is his gracious purpose, when his work of righteousness and mercy in the chastisement of his church shall have been accomplished, to remove all hindrances, and to set before her an open door, that she may testify in the ends of the earth the glad tidings of the grace of God.

3. That, in the meantime, the churches under their care are earnestly exhorted to watch and pray against any decay of zeal in this great cause, to continue their contributions systematically to it, and to humble themselves before God in view of their sins, which have provoked him to withhold from them for a time, in so great a measure, the privilege of preaching the Gospel to the nations. By such godly sorrow for their sins this privilege may be restored to them, and they may be made a blessing to their country and to the world.

The reports of the Standing Committee on Foreign Missions, J. LEIGHTON WILSON, D.D., *Secretary*, is as follows:—

SECOND ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.—The Executive Committee of Foreign Missions, in presenting their Second Annual Report, feel called upon to express their deep sense of the great loss sustained in the removal by death of the Rev. James H. Thornwell, D.D., LL.D.,* their esteemed friend and co-laborer in the promotion of the great work of Foreign Missions. In this, as in every other department of Christian labor in which he was called to take part, his heart and mind were deeply interested: and he longed for the time when our beloved Church, freed from existing embarrassments, would be enabled to de-

* A Memoir of JAMES H. THORNWELL, D.D., LL.D., with Portrait, is published in *The Presbyterian Historical Almanac* for 1863, pp. 209-213.

vote all their energies to the one great object of spreading the knowledge of the Gospel among mankind. Why one of such great worth should have been taken away from us in the vigor of life and the noonday of usefulness, is one of those mysteries of Divine Providence which we shall probably never fully understand in this world, but will know hereafter.

FINANCES.—The receipts of the Treasurer for the past year amount to \$16,936 87, being an average of \$1,411 per month. The amount paid by the Treasurer for the same period is \$7,160 18, being \$9,776 69 less than the receipts. This last-mentioned sum, added to the balance of the last year, of \$7,248 45, and including \$2,950 returned by Mr. S. B. Newman, leaves in the hands of the Treasurer at the present time the sum of \$19,975 14. This statement, however, does not give a correct idea of the actual state of the finances. Most of the funds used by the Missionaries in the Indian country during the year to meet their current expenses, were kindly furnished by a Christian friend in Arkansas, who received their drafts on the Treasurer for the same, the largest portion of which have not yet been presented for payment. It is known, also, that a number of drafts, issued upon our agent in New Orleans, previous to the fall of that place, are still in the hands of unknown individuals, but are liable at any time to be presented for payment. Some of the funds used for the current expenses, too, belong properly to the Boarding School Fund, and must be returned when those schools are resumed. It is not possible for the Committee, in consequence of the irregular and interrupted communication with the Missionaries in the Indian country, to give more definite information in relation to the actual state of the finances. It is believed, however, that when fuller information is obtained, it will be seen that there is less difference between the receipts and expenditures than would be inferred from the statement just made. There ought to be no falling off in the contributions of the churches to this object, whatever irregularity there may be in the disbursement of the same; for as long as the Missionaries are in the field, our pecuniary liabilities must continue. Besides which, there is a reasonable prospect that the work may be enlarged by the establishment of a number of day schools, which the Missionaries represent as greatly needed, and which will require an increase, rather than a diminution, of the ordinary contributions.

HOME ASPECTS OF THE WORK.—The Committee are glad to know that, notwithstanding the peculiar and trying circumstances of the country, and the great difficulty of extending missionary operations beyond the borders of our own territory, the missionary spirit, nevertheless, is warmly cherished by the great body of our people. The proof of this arises from a variety of sources. A number of young men, whose hearts are deeply interested in this great cause, have been in correspondence with the Mission Rooms during the year, the most of whom, it is believed, will be ready to go as heralds of salvation to remote parts of the earth, as soon as a door is open for them to do so. And no doubt many of those who have been converted in our armies, as soon as the war is over, will be ready to gird on the Gospel armor, and do battle for their Redeemer in the darkest and most remote portions of the earth. May it not be one of the great ends of Divine Providence, in allowing the continuance of this war, to train a host of young men for this higher spiritual warfare? As soon as it was known, last summer, that female teachers were needed for the Indian Mission, a number of young ladies, from different parts of the country, commenced a correspondence with the mission office on the subject, one of whom has since gone out and is now engaged in missionary labors there, and others, no doubt, would have followed, if it had not been for unexpected embarrass-

ments thrown in the way of travel by the movements of our enemies. The contributions from the churches, it is true, have not been as large as they were the previous year, but this, it is thought, cannot be ascribed to a diminution of interest in this great cause, but to the general impression that the contributions were equal to the demands of the work; and, under the existing circumstances of the case, the Committee did not feel called upon to change this impression, or to do anything in the way of appeal to stimulate the churches to greater liberality. One individual, who has been a steady and liberal supporter of this cause from the beginning, upon hearing that the Committee were laboring under great difficulty in procuring exchange, by which to remit funds to a Southern Missionary in the remote East, at once furnished a bill of exchange on England for \$750, without premium, which, at the time, was a virtual contribution of more than that number of dollars to the missionary cause. The same individual is now concerting measures which, if successful, will establish a credit to the Committee in England of \$3,000, to be used in connection with the missionary work in foreign parts. Surely, such tokens of interest in this great cause may well assure us that God has a great work for our Church to do in foreign lands, and that he will not long allow the door of usefulness to be closed against her.

SOUTHERN MISSIONARIES IN FOREIGN LANDS.—The Committee, as yet, have had but partial information from Southern Missionaries laboring in remote heathen lands. The Rev. William Clemens, a native of Western Virginia, but for eight years past a Missionary laborer in Western Africa, died last spring, on his way from that country to New York. No contribution had been made to his support by the Committee; nor was it known to the Committee what views he entertained in relation to the great struggle going on between the North and the South. Through an indirect source, information has been received of the death of Mrs. Danforth, the wife of the Rev. John A. Danforth, a native of Augusta, Georgia, but for a number of years past a missionary laborer at Ningpo, China. From a more direct source, and of a later date, the Committee have received the intelligence that Mr. Danforth himself was lying extremely ill, and it is feared that he, too, has been summoned away to another world. A letter has been received from Dr. J. C. Hepburn, dated Kanagawa, Japan, April 23, 1862, mentioning that his wife, who is a native of Raleigh, N. C., was at that time in New York, on a visit to their children. As she has not visited her friends at the South, it is presumed that she was not permitted to do so, and before this time it is probable she has returned to her labors in Japan. Dr. Hepburn tenders his thanks for a remittance sent by the Committee to his wife, and, at the same time, gives some encouraging statements in relation to the prospects of the missionary work in that remote part of the world. No intelligence has been received from Mrs. Kerr, who, it will be remembered, is a native of Port Gibson, Mississippi, but has been a missionary laborer in Canton, China, for many years. There is reason to suppose, however, that a remittance made to her something more than a year ago has been received. From the Rev. Daniel McGilvary, a native of North Carolina, but for six or eight years past a Missionary in Siam, a long letter has been received, dated Petchaburi, March 27, 1862. In that letter he gives a full and frank statement of the peculiar circumstances of his position as a Southern Missionary in that remote part of the world, and of his relationship to the Presbyterian Board of Foreign Missions in New York, but expresses such decided sympathy with the Southern cause and the Southern Church, that the Committee did not hesitate to invite him to visit his native home as soon as circumstances would allow him to do so; and, through the kindness of the friend above mentioned, they have been enabled to re-

mit the funds necessary to bear his expenses to this country. It was thought by a visit to this country he would get a better idea of the true merits of the controversy between the North and the South than he could in Siam, where he has access to only one-sided intelligence; that he would be able to excite a deeper interest in the cause of Foreign Missions, especially in the churches of his native State; and that by a sojourn of a year or so among us, he might induce a number of young men to go back with him for the purpose of establishing a new and independent Mission somewhere in the East, under the direction of the Committee. Should he find it impossible to return at once, on account of the war, but determine to place himself under the direction of the Committee as soon as circumstances will allow him to do so, they will engage to furnish the means of support until the war is over, or until the way is open for him to visit the country. Should he decline the proposal of the Committee, the funds sent out are to be returned, and all further correspondence between him and the Committee will cease.

INDIAN MISSIONS.—The correspondence between the Committee and the Missionaries in the Indian country has been so much interrupted during the past year by military operations, that it is impossible to furnish all the information in relation to the work there that it is desirable should be laid before the Assembly.

The Missionaries that have been laboring there are: Rev. Cyrus Kingsbury, D.D.; Rev. Messrs. Cyrus Byington, Ebenezer Hotchkin, C. C. Copeland, O. P. Stark, Alexander Reid, Pliny Fisk, native Choctaw preacher, Thomas Benton and William Field, native licentiates, of the Choctaw Mission; Rev. Hamilton Balentine and Rev. Allen Wright, native preacher, of the Chickasaw Mission; Rev. John Lilley, of the Seminole Mission; Rev. R. M. Loughridge, and Rev. Stephen Foreman, native Cherokee preacher, of the Cherokee Mission. Besides these, a number of female teachers have been employed during the greater part of the year, of whom more particular mention will be made under another head. The whole Missionary corps, under the direction of the Committee, and supported by the funds of the Church, inclusive of five female teachers, consists of twenty Missionary laborers. By a very recent letter, however, we have the painful intelligence of the removal by death of one of these, Mr. William Field, a native licentiate. This makes the third death that has occurred among the native laborers in that field during the last two years, all of whom were regarded by the Missionaries as men of great worth.

It was mentioned in the last Annual Report, that in consequence of the unsettled state of things among the Creeks, Mr. Loughridge had gone to labor among the Cherokees until quiet was restored to the Creek country. He had not been there many months, however, before a similar disturbance occurred among the Cherokees, when a portion of this tribe renounced their allegiance to the South, and joined the Federal army, which was then on the borders. This led to bitter strife between the Cherokees themselves, and party feeling ran so high that Mr. Loughridge felt it unsafe to remain with his family in the country, and consequently took them to Texas, to remain there until peace was restored. It is not known to the Committee what is the exact state of things among the Cherokee tribe at the present time. John Ross, the former chief, it is supposed, was the principal instrument in leading a portion of this tribe astray, but he has since been compelled to fly from the country, and has taken refuge in the United States. A new government has been formed, favorable to the South, under the lead of Stand Watic and Mr. Foreman. Our Missionary was called to fill one of the principal offices in that government. No direct intelli-

gence has been received from him for many months, but it is supposed that he has been too much absorbed in public matters to devote much time to missionary labors.

Among the Choctaws, the Chickasaws, and the Seminoles, where the great body of our Missionaries are laboring, there has been great tranquility, and the missionary work has been carried on without interruption, except what has arisen from the absence of so many of the men in the war. Less is known about the feelings of the Seminoles, as they occupy a remote and somewhat isolated portion of the territory; but in relation to the Chickasaws and the Choctaws, it is believed that they are as earnestly devoted to the Southern cause as any portion of our population. Dr. Kingsbury writes: "The Choctaws are a unit in support of the Southern cause;" and adds, "If there is one man among them untrue to the Southern cause, I know not who he is." As much might be inferred from the readiness and extent to which they volunteered when the war first broke out, as well as the steadiness with which they have adhered to our cause ever since that time. The Committee are glad to learn, too, that they have not suffered as much in a moral and religious point of view by their connection with the war as it was feared they would. Mr. Stark writes, "Camp life has not had as bad an influence upon the moral character of our people as it was feared it would. I have not learned of a single member of this church, who left us a year since, that has dishonored his profession. Fortunately the officers of the company were pious persons, who took great pains to have their men bring back as good characters as they took with them."

The people, at one time, were threatened with great suffering on account of the want of both food and clothing, and in many parts of the country there is much destitution in both these respects. The absence of so many of the men in the war prevented the planting of the usual crops of provisions, and much of what was planted was destroyed by the summer drought. The abundant crops of the previous year, however, as well as the plentiful supply along the Texas border, have saved them from the extremity of famine. They have suffered more, perhaps, from the want of shoes and clothing, and on this account the attendance upon preaching and at the schools has not been as good as it otherwise would have been. In the early summer, the Committee, anticipating this state of destitution, procured and sent out to the Indian country a large number of cotton and wool cards, which they have the satisfaction to know was the means of preventing a great deal of distress and destitution. A part of the cards were sold to individuals who were able to pay for them, and the remainder were loaned out to the poorer classes, so that as large a number could have the use of them as possible. Full and formal reports of missionary labor have been received from only six of the Missionary brethren, so that all the information that will be laid before the Assembly in relation to the labors of the others, must be drawn from scattering and desultory letters that have reached the Mission Rooms during the year. From these different sources, it is gathered that the Missionaries have pursued their labors with their usual energy; that the attendance upon preaching has been remarkably good, except so far as it has been interfered with by the absence of so many in the army, or from the want of shoes and clothing; and that there have been important accessions to a number of the churches. The attendance upon preaching at Doaksville, Dr. Kingsbury writes, has been somewhat lessened by the removal of a number of persons from that particular locality, but in other respects it has been good; and he is not without encouragement, especially in his labors among the blacks, of whom there is a large number in this particular neighborhood. The church here, though few in number, and moderate in resources, has, nevertheless, contributed during the year

as much as \$327 to various objects of benevolence, but chiefly to furnish Bibles and Testaments for the soldiers in our army. In this particular they have set a good example for those from whom they first received the Gospel, and at the same time shown that they know something about the grace of giving. Dr. Kingsbury preaches once a month at Good Water, and the remainder of the time at Doaksville. At both places he superintends interesting Sabbath-schools. Mr. Stark writes, that the attendance upon public preaching at his principal station has been good, that ten persons have been added to the church during the year, of whom eight were received on a profession of their faith, and that the whole number of communicants at the present time is about two hundred. The people of his charge, though they were poor, and had taxed themselves severely to fit out a company for the war, have nevertheless raised during the year \$25 for Foreign Missions, the same amount for Domestic Missions, and as much as \$60 for church purposes. Mr. Reid has maintained regular religious services at two different stations in the vicinity of Spencer, and occasionally at a third. The people in this particular region have suffered much from the three-fold calamity of disease, famine, and nakedness. The small-pox has prevailed among them, and they know but little about the treatment of it. Fifteen persons have died of this disease, of whom five were members of the church. In this neighborhood there are three "Saturday and Sunday-schools," as they are called, where persons of both sexes and all ages meet together to learn to read the word of God in their own language. The teachers of these schools are native Choctaws, and receive a very moderate compensation for their labor. Besides preaching at this place, Mr. Reid has labored in other parts of the country, and has twice visited the churches in the mountains, left vacant by Dr. Hobbs. He writes that "the people here are very desirous that a Missionary should be sent to them," and he renews the request made by the Mission some time since, that a Missionary be sent to this people as soon as possible. Mr. Copeland, in writing of his labors says, "Our appointments are kept up at five different places with a good degree of regularity. A few have been added to the Church during the year, and a few others we hope to receive soon, perhaps at the meeting of the Presbytery at this place in April. There has been a steady increase in attendance upon the means of grace; and there has also been a general improvement in the Christian department of our people. Our Friday evening prayer-meeting is still continued, and the attendance during the year has more than trebled itself." Mr. Hotchkin has maintained regular stated services at four different places, at three of which the attendance has uniformly been good. The small-pox prevails in one portion of the district in which he labors, and has proved very fatal. He expresses fears, too, that it may become general in the country. Two schools are kept up in the bounds of his labors, one taught by Mrs. Hotchkin, and the other by a native Choctaw. Mr. Byington has been laboriously engaged in preaching the Gospel over a large district of country, and has spent a good deal of time, also, in revising and preparing for the press a translation of the Pentateuch into the Choctaw language. Mr. Copeland has also been engaged in the same work.

Mr. Allen Wright, with the approval of his Missionary brethren, has spent the greater part of the year in labors as chaplain in one of the Choctaw regiments. No information has as yet been received from him in relation to the results of those labors. Mr. Ballentine, the only other Missionary in the Chickasaw field, has had a double share of labor to perform, in consequence of the absence of Mr. Wright. Intelligence has been received from him as late as the 24th of March. He has maintained stated services at three different places during the year, and occasionally at two others.

The attendance at none of these places has been large, and the people are suffering from the scarcity and high price of the necessaries of life. The latest direct intelligence from Mr. Lilley, of the Seminole Mission, is of the 2d of August. Through Mr. Ballentine, he has been heard from as late as December. In August the country was suffering from severe drought, and gloomy forebodings were entertained, in relation to the want and distress which the people would have to endure. He speaks encouragingly of his missionary labors, nevertheless. He writes, "Our meetings have been well attended for some time past, and we have felt very much encouraged. More attention is given to the subject of religion than formerly, and our place of worship is sometimes crowded to excess." Mr. Lilley and his wife are very much isolated from the rest of the Missionaries. They have had, since the commencement of the war, but little intercourse, either by letter or newspapers, with the civilized world; and they are often in circumstances eminently calculated to try their faith. They need, therefore, the special prayers and sympathies of God's people, and the Committee would earnestly bespeak those on their behalf.

SCHOOLS.—The Missionaries in the Choctaw country came to the conclusion, during the summer, that the further suspension of their schools, even for a limited time, would prove very disastrous, both to the social and religious interests of the people, and they resolved at once, with the concurrence of the Committee, to establish day schools at all their principal stations. There were a number of white women in the country, most of them the wives or daughters of the Missionaries, and educated Choctaw women, whose services were found available, and schools were accordingly established at Wheelock, at Pine Ridge, at Good Water, Good Land, Bennington, and Living Land. One of these schools is now taught by Miss Augusta Bradford, a member of the Presbyterian Church in Talladega, Alabama, and one of those who responded to the call of the Committee for teachers last summer. She is the first missionary laborer who has left her home to engage in the missionary work among the heathen under the direction of the Committee, and this fact is recorded here to the honor of the church of which she is a member. All of the schools above mentioned are reported as doing well, and they will, no doubt, exert a happy influence upon the country at large.

CONCLUSION.—The Committee, in concluding their report, desire to express their sincere gratitude to Almighty God, that amidst all the trouble and turmoil in which the country has been involved for two years past, the people of God have not forgotten or overlooked the claims of this precious cause, and that so many tokens of the divine favor have been bestowed upon it while it has been in their hands. They regard these favors as guarantees of still greater and more glorious things to be accomplished when we shall have fallen upon better times; and they would confidently express the hope that God will not permit that strife to continue much longer which interferes so seriously with the spread of the Gospel among men.

Publication.

B. M. PALMER, D.D., Chairman, reported as follows:—

The Committee to whom was referred the first and second Annual Reports of the Executive Committee of Publication, together with the letter of the Rev. Mr. Keith, touching certain books reclaimed by him from se-

questration, as belonging to the Presbyterian Church in these Confederate States, would respectfully state that the lateness of the hour at which most of these documents were placed in their hands, has prevented that mature consideration which the importance of some of the topics involved properly demands, but they embody the results of their conference in the following recommendations:

1. That the informality of this year's report, emanating not from the Committee as such, of which a quorum could not be convened, is satisfactorily explained in the statements of the Secretary, but that to avoid the recurrence of this difficulty, the rule fixing the quorum at six be, for the present, relaxed, so that during the pressure created by the war, any three members, in addition to the Secretary, shall be deemed competent to transact business.

2. That the stringent rule which requires every issue of the Committee to be carefully examined by at least seven members, involving, as it does, an amount of labor which practically defeats the very end intended to be secured, be so far modified, or rather interpreted, as that any book or tract examined by three of the Committee, and sanctioned by an adopting vote of at least seven members, may be published.

3. That the Executive Committee be instructed to enlarge promptly, and to the extent of their resources, those publications which are suited for the army, and to place themselves in active and constant correspondence with every agency by which the distribution of these publications may be facilitated amongst our soldiers.

4. Inasmuch as, upon the return of peace to our land, the demand will be very great for religious books with which to replenish our Sabbath-school libraries, as well as to supply the wants of our whole people—and inasmuch as the creation of a home literature must necessarily be a slow and gradual work—that the Executive Committee be empowered at once to make a discriminating selection of religious books, wherever they may be found, and to make arrangements, as soon as the channels of communication shall be opened, with the publishers of such works, by which the *imprimatur* of our Committee shall be stamped upon them; and that for the accomplishment of this end, the Committee shall proceed at once, and with vigor, to raise as large an amount of money as possible, which they shall invest and hold in whatever form shall be most safe and productive, until it can be employed in the purchase of the editions contemplated.

5. A large and steady capital being required to carry on such a publishing business as is contemplated by the Assembly, it is proper that measures should be concerted looking to that end. It has occurred to several different minds, as a beautiful thought, that immediately upon the establishment of peace, the Church might approach the altar of God with a large thank-offering for such a blessing, and that even now, in the midst of the thick darkness which surrounds her, the Church may appropriately evince her faith in the overshadowing protection of his holy covenant, by ordaining that very early after the establishment of peace by international treaties, our churches and congregations bring their offerings to him who styles himself "the God of Peace;" and that the Executive Committee be instructed to issue an address to the churches, at the proper time, designating a day when these gifts shall simultaneously be made; and that the aggregate of these collections shall by them be immediately invested, as the nucleus of a permanent endowment for the publishing of such works as shall from time to time meet the sanction and approval of this Committee.

6. That the subject of colportage be remitted for further consideration by the Church; it being impossible in the present condition to institute any efficient system, and it being desirable that the mind of the Church should

first be formed and expressed, as to the manner in which it may be best conducted, whether through an army of colporteurs immediately appointed and superintended by the Executive Committee, or by the voluntary and concurring agency of our respective Presbyteries; for which reason alone the subject is referred to in this report.

7. That the report of the Committee be published in the Appendix to the Minutes; the Assembly acknowledging with gratitude to God the results, small as they are, achieved in the face of great embarrassments, and accepting them as tokens of his blessing in the future—taking occasion especially to commend to the patronage of our people the juvenile paper, "The Children's Friend," and hoping that its present circulation of ten thousand may be speedily doubled.

8. In regard to the letter of Mr. Keith, the Assembly has reason to commend his fidelity, in preserving from sequestration books valued at \$2,000; and the Committee recommend that the Executive Committee take charge of the same, giving to Mr. Keith their bond, until the legal title shall be settled, through the intervention of the Trustees, to whom it properly belongs to protect the legal rights of the Assembly, and thereby releasing for immediate circulation books greatly needed, but which at present are locked up from distribution.

The Rev. Dr. Brown having announced his purpose to resign his position as Secretary, in favor of some person who could devote his whole time to this work, the Committee nominate the Rev. John Leyburn, D.D., as the Secretary of Publication.

The Report of the Standing Committee on Publication, WM. BROWN, D.D., *Secretary*, is as follows:—

SECOND ANNUAL REPORT OF THE ASSEMBLY'S EXECUTIVE COMMITTEE ON PUBLICATION.—Owing to the disturbed condition of the country immediately around Richmond last spring, it was found impracticable to convene a quorum of the Committee, so as to send their report in due time. It did not reach its destination till after the adjournment of the General Assembly. But inasmuch as it is printed in the Appendix to its Minutes, it may be considered as thus presented for any review judged proper. The suggestions it embodies need not be here repeated, but are respectfully recommended anew to such consideration as they may be found to merit. The papers herewith submitted will show the measure of progress made from January the 1st, 1862, the time when the Committee was first convened, till May the 1st, 1863.

1. DEPARTMENT OF PRODUCTION.—There is presented with this report a list of publications to the present date. These constitute in all twenty-six publications, amounting to 150,000 copies, 2,879,000 pages.

In obedience to the direction of the General Assembly, a paper has been issued for the use of Sabbath-schools, under the title of "The Children's Friend." A number of causes, referred to in the report of last year, prevented its appearance earlier than last August. It began with a subscription list of about three thousand, and has already reached ten thousand. When it is remembered that the "Sabbath-school Visitor," issued by the Board of Publication in Philadelphia, and commenced many years ago, was regarded as having attained to great prosperity in 1860, with a circulation of fifty-eight thousand copies, while there is certainly cause to regret that more has not been done, yet we have good reason to be gratified at the successful experiment made thus far. With much less than one-third of the members of the former Presbyterian Church accessible to us, our Sabbath-school paper has, in less than one year, obtained a circulation of more than one-sixth of the "Visitor." There is no reason to doubt that with

suitable efforts it may, in a short time, reach the goodly number of 20,000 copies. Published as it is, under great disadvantages, cut off from all the current literature with which its pages might be enriched, from all facilities for procuring engraved illustrations, and paper of a superior quality, it is cheering to find that this periodical, designed to bless and guide the children of the Church is everywhere welcomed by both them and their parents as indeed their "Friend." No labor can ever be more important or hopeful than that which seeks to sow precious seed in the hearts of the young.

2. DEPARTMENT OF DISTRIBUTION.—The amount received from sales has been \$1,799 78. The opportunities afforded for distributing what has been published have not been such as could be desired. The hindrances have been: *first*, that in the feebleness of a beginning it would have been unduly expensive to provide a depository in the very conspicuous location; *second*, that no system of colportage has been authorized; and *third*, that the public transportation has been so greatly interrupted by the war. It is proper to mention that, chiefly through our chaplains and officers in the army, the sales of our publications have been much increased of late. A new edition of the "Sketch of Rev. Dabney Carr Harrison," by the Rev. William J. Hoge, D.D., is just published, amounting to twenty thousand copies, of which fifteen thousand are already sold. The whole amount put into circulation is 707,000 pages. Most of our work having been recently printed, the time for distribution has been limited. With increased facilities it will be much hastened.

3. DEPARTMENT OF RECEIPTS AND EXPENDITURES.—The Treasurer's report shows an aggregate of receipts by donation, from January 1, 1862, to May 1, 1863, of \$7,780 67. The whole amount received from sales, donations, and subscription to the "Children's Friend," is \$11,707 59, a sum which, though far below the ability of our Church, and what it may be expected to contribute under more favorable circumstances, is yet about equal to the amount received for publication from all the Confederate States in 1860.

The total expenditure is \$9,230 45, leaving balance in cash of \$2,467 14, and of stock on hand, including type and furniture for office, to the value of \$6,510 23.

The Committee must ask the indulgence of the General Assembly while they submit an explanation in regard to one part of their operations. Such has been the disturbed condition of the country, and so multiplied and absorbing the demands upon those members residing in Richmond, and so much have some of them been absent from the city, that it was found impossible to have regular meetings attended by a quorum. This was increased from the fact that, under the organization of the Committee, six members are necessary to transact business, and also that three of the Committee are selected from points distant from Richmond. Owing to this difficulty, the Secretary was advised to assume the responsibility of doing the best he could under the circumstances, and while regular meetings were impracticable, to consult with the members individually in any matters of difficulty or doubt. It is believed that, as the case was, this course will be approved, for it seemed a choice between this and inaction. It is proper to add, that, owing to the causes already referred to, there is no way by which a quorum can be gathered to adopt this report, and it can only receive from the Assembly such attention as it is entitled to from having been approved by five members of the Committee.

Education.

E. T. BUIST, D.D., Chairman, reported as follows:—

The Committee on Education, to whom was referred the report of the Provisional Committee, respectfully report:—

1. That they have given it their consideration, and recommend that the Assembly approve of the prudence and judgment of Dr. Gray, the Secretary of Education, in appointing so suitable a provisional committee, and in transferring the funds to a place of greater safety than they were, as, from the presence of the enemy in Memphis; it was impossible for him either to discharge his duties as Secretary or to preserve the funds in safety.

2. They recommend that the investment, by the Provisional Committee, of the funds in Confederate notes, which can be converted at any moment into cash funds, be approved.

3. That the Assembly concur with the Committee in urging upon our churches the continued collection of funds for education, as the demand will probably, at no distant day, be very great for them, and it is wise thus to lay by in store, that there be nothing wanting.

Although this Committee regard the education of indigent young men for the Gospel ministry as one of the greatest and most blessed works of charity in which the Church can engage, yet they recommend nothing as to the best method of conducting it, whether by an Assembly Committee, or by Synodical or Presbyterian action alone, as that subject will come up from another committee, to which it has been specifically committed. They would, however, recommend that, for the present, the Committee of Education and that of Publication be united under one management, as the labors of each are very light, and one Secretary and Committee can discharge them both. In closing, the Committee recommend the adoption of the following resolution:

Resolved, That this General Assembly recommend to all our churches the observance of the last Thursday in February next as a day of prayer in behalf of colleges, schools, and all institutions of learning, that God would pour out his Holy Spirit upon them and bless them; and that a collection be taken up in behalf of the education of indigent and pious youth for the Gospel ministry.

The Report of the Standing Committee on Education, J. LEIGHTON WILSON, D.D., *Secretary*, is as follows:—

REPORT OF THE PROVISIONAL COMMITTEE ON EDUCATION.—In consequence of the occupation of Memphis, Tennessee, by Federal troops last summer, the Assembly's Committee of Education, stationed at that place, was broken up and dispersed. Dr. Gray, the Secretary, finding it impossible to conduct its affairs there, and, at the same time, deeming it unsafe to retain its funds where they would be liable to confiscation, remitted them to Columbia, as a safer place of deposit, with the request that the undersigned would take charge of them, and attend to the general affairs of the Committee, until the meeting of the Assembly. In accordance with this request, the undersigned organized themselves into a provisional Committee, by the appointment of Rev. B. M. Palmer, D.D., Chairman, Rev. J. Leighton Wilson, D.D., Secretary, and Rev. James Woodrow, Treasurer; and this arrangement was made known to the churches generally through the medium of the religious newspapers. The Committee, however, have had little else to do than act as custodians of the funds committed to their care.

No applications for aid have been made, and, consequently, no appropriations whatever have been voted by the Committee. The fact that no application has been made, the Committee think, cannot be urged as an argument against the accumulation of a fund for educational purposes, but is to be ascribed, in this particular instance, to the circumstance that all the young men who would likely have needed aid in the prosecution of their studies have been called to the army. When this unhappy war is brought to a close, the demand for such aid will, no doubt, be very great. Hundreds of the pious young men of the country, who have had, or may hereafter have their attention turned to the ministry, will come out of the war with their pecuniary means entirely exhausted, and will consequently be prevented from entering upon this work for a long time, if not altogether, from the want of means. Whatever, therefore, may be the permanent policy of the Church in relation to this department of benevolence, the Committee think that, in view of the peculiar circumstances and special claims which many of our young men will have upon the churches at the close of the war, and in view of the great demand there will be for ministers of the Gospel, over the whole land, as well as throughout the heathen world, the churches ought to be exhorted to give as liberally to this object as God may give them the means, with the view of providing for this emergency. The funds remitted by Dr. Gray, amounting to \$1,180 74, were at once invested in Confederate interest-bearing notes, with the view of being converted into current funds at any time they might be needed. Since the organization of the Committee, the Treasurer has received from churches and individuals the sum of \$1,884 41, which, added to the original sum remitted by Dr. Gray, places in his hands, at the present time, the sum of \$3,065 15, which is in Confederate interest-bearing notes.

These funds are now tendered to the Assembly, with the Treasurer's account, with the earnest desire, on the part of the Committee, that they may be guided from above to such measures as will be most promotive of this important cause and the best interests of the cause of Christ at large.

Revision of the Book of Psalms and Hymns.

B. M. PALMER, D.D., Chairman, reported as follows:—

The Committee appointed to revise the Book of Psalms and Hymns now in use, respectfully submit the accompanying collection as the fruit of their labors; together with a brief statement of the principles by which they have been governed.

Immediately after their appointment, in December, 1861, a correspondence between the members of the Committee evinced a very substantial agreement in their views; which has greatly facilitated, and rendered pleasant, the execution of their task. It was at first determined that each member should make his own selections; which should be combined, in the best manner possible, at a joint meeting to be held in the City of Charleston, during the first week of April, 1862. But the reverses which befel our arms in the early part of that spring canceled this appointment, it being impossible for members at either end of the Confederacy to leave their homes. The unexpected fall of New Orleans, moreover, arrested the chair-

man of the Committee on his way to the Assembly at Montgomery; so that no report could be submitted to that body. A meeting of the Committee was finally effected at Columbia on the 25th of last month, attended by three of its members. The absence of the remaining two, occasioned by circumstances beyond their control, was in some measure compensated by several valuable written suggestions from Dr. Smyth, and by a discriminating selection of Psalms and Hymns, the result of much care, on the part of Dr. Stratton. Being thus in full possession of the views entertained by the absent members, the rest of the Committee, constituting the majority, felt free to prosecute their labors, and now submit the result to the consideration of the Assembly.

It will be seen, upon examination, that the paraphrase of the Psalms by Watts has been greatly retrenched. Whilst a representation of every Psalm has been retained, many of the different parts have been eliminated, especially such as are chiefly historical, and those which are repetitions. In some instances, those retained have been shortened, that they may more easily be sung, by dropping the verses which experience and observation prove to be generally omitted in the pulpit; and a decided preference has been given to those which are most devotional, and best adapted to public praise.

Should the proposed union be effected with our brethren of the Associate Reformed Synod of the South, upon the basis of the overture tendered by the General Assembly in Augusta, and should their version of the Psalms be accordingly incorporated in our Book, it will devolve upon the Assembly to decide whether this Paraphrase by Watts shall constitute one of three separate parts in the volume, or whether it shall be transferred to the department of Hymns. In this latter case, having another complete version of the Psalms, many of those now retained by the Committee might be discharged—the only motive in the retention of some being to secure to the Church a paraphrase of every Psalm. This will be more easily determined at a later day, when the decision of the brethren of the Associate Reformed Synod shall be announced.

Passing from the Psalms to the Hymns, it will be seen that two hundred and ninety of those in the collection now in use have been omitted by us; and that fifty hymns have been added; making the total number of hymns four hundred and forty. These, with one hundred and seventy-six Psalms, and their several parts, swell the number in the entire volume to six hundred and sixteen. As to the judgment and taste displayed in their choice, the Committee will patiently and cheerfully abide the verdict rendered by the Church, after opportunity shall have been given for a careful and critical examination. That the work is perfect, it would be the height of presumption to suppose; that it is even as good as the Committee themselves might have made it, only the intensest egotism could suggest. It is rather put forth as a tentative effort, to draw out in a more definite form the mind and wishes of the Church in the matter of her Psalmody. Our supposition has been, that in the present condition of our country, the Assembly would prefer to keep this subject under consideration for another year. Upon the publication of this report, some hymns dear to pious hearts in different parts of the land will be suggested: the addition of which will render it more easy to dispense with some which have been retained, and which are perhaps open to criticism.

The canons by which the Committee have been governed in their work are the following:—

1. To make the entire collection as small as may consist with a sufficient variety; so that all the hymns, by becoming familiar, may come also to be loved.

2. To make as few changes as possible in the arrangement and collection; so as to disturb in the least degree the associations which may have grown up around the present book.

3. To render the character of our Psalmody eucharistic and supplicatory, consisting of direct address to God, and not to man; and, therefore,

4. To exclude such hymns as are merely didactic and argumentative; also, to a large extent, those which are hortatory, and all such as are damnable, together with those which are offensively egotistic in their tone.

5. To retain all hymns, even though not of the highest lyric excellence, which have secured a place in the affections of God's people.

6. To prefer such hymns as are characterized by

a. Unity of theme;

b. Depth and warmth of feeling;

c. Tenderness and simplicity of expression;

d. Uniformity of metre throughout; having not only the same number of feet, but also the same *accent* in the corresponding verses—not trochees in one and iambs in another.

7. To substitute in the Psalms any paraphrase which may be judged superior to that of Watts.

8. To secure, generally, the highest poetic excellence, combined with the best expression of devotional sentiment; the latter element being always of paramount importance in a book of praise. And, finally,

9. To pretermitt, and leave for compilation by private hands, all of that beautiful religious poetry suitable for reading in the closet, but not adapted to the worship of God in the sanctuary.

The committee propose, further—

1. To append to each hymn the name of the author, in all cases where it can be ascertained.

2. To prefix to each hymn the Scripture on which it is founded, whenever the reference is sufficiently distinct.

3. To insert among the tables, in addition to the index of subjects, an index of such Scriptural passages as are illustrated in the book.

The Committee annex to this report a list of all the parts of psalms, and of all the hymns, which have been omitted in this collection.

The Committee, Rev. C. W. LANE, *Chairman*, to whom this report was referred, reported as follows:—

Resolved, 1. That five hundred copies of the entire report of the Committee of Revision be published in pamphlet form; also, that said report be published in the Appendix to the Minutes of the Assembly.

2. That inasmuch as the manuscript Hymn-Book submitted can only be regarded as a beginning of the work of revision, notwithstanding the diligence, labor, and skill expended upon its preparation, the Committee shall be continued for another year, with the addition thereto of the Rev. John Leyburn, D.D., and the Rev. G. H. W. Petrie, D.D.

3. That the Committee be directed to confer with the Committee of Conference upon Psalmody, appointed by the Associate Reformed Church, and to make such propositions in the premises as to them may seem advisable, subject to the action of the General Assembly.

4. That suggestions and criticisms, relating to the new Hymn-Book, be invited from all parts of the Church, with the request that they be communicated directly to one or more members of the Committee of Revision.

Narrative of the State of Religion.

Rev. JOSEPH M. ATKINSON, *Chairman of the Committee*, reported as follows:—

The General Assembly of the Presbyterian Church in the Confederate States of America to the Churches under its care :

We cannot but feel that we are called, in the providence of God, to address the churches in these Confederate States under circumstances of painful interest. During the period which has elapsed since the last annual session of this body, our unhappy country has been the theatre of a war unexampled, perhaps, in the scope of its operation, in the vast numbers engaged, and in the pitiless barbarity with which it has been conducted on the part of our invaders. The blood of our brethren, our fathers, and our children, unjustly and untimely slain, cries to Heaven. A considerable portion of our territory is in the possession of the enemy, and all communication with the churches embraced in those districts must for the time be suspended. We look forward, however, with cheerful confidence to a renewal of our relations to those churches, when, by the favor of our God, the enemy shall have been expelled. We commend these afflicted brethren to your sympathies and prayers. It is to us a matter of devout gratitude to Almighty God, that he has so often and so signally baffled the efforts of our enemies to effect our subjugation, and that he has vouchsafed to our arms victories so repeated and so wonderful.

The accounts which come up to us from the Presbyteries connected with this General Assembly refer, perhaps with scarce an exception, to the evils inflicted and the calamities sustained in consequence of the war now raging around us. Some of the Presbyteries, from which we have received reports, have been in part the seats of the war. In these it has not unfrequently happened that the church has been altogether broken up, the pastor exiled, and the flock scattered. In the case of others, their most faithful, zealous, and useful members have fallen on the field of battle in defence alike of civil and religious freedom. Even in this Assembly there are ministers who have been driven from their homes and flocks, and who could not return to either without the certainty of fine and imprisonment, and the prospect of death itself. In circumstances like these, our only trust and consolation is God: "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

The history of the Church, regarded as an organized body, resembles that of the individual believer. It is made up of light and darkness, joy and sorrow, the noble triumphs of Christian faith, and an occasional and partial yielding to temptation. In order to simplify the instructions which we feel impelled to address to you, we shall first consider the adverse events of the past year, together with the grounds of discouragement and alarm. We shall then pass in review those indications which show that we still enjoy the favor of our Divine Head; that he hath not forgotten to be gracious; that he has never failed his beloved Church in any trial; and that we may confidently look up to him for a final and glorious deliverance.

I. 1. Among the evil indications of the time, we fear *the growing profanation of the Sabbath* is to be reckoned. Our only hope in this contest is in the favor and succor of our God; and our God is a jealous God. He is concerned for the manifestation of his own truth and the vindication of his own honor. He has always represented the honor of his name as identified

with the religious reverence and worship connected with the day that he hath especially set apart for himself. His day is delivered to us in the decalogue itself, to be held sacred to the Lord forever. The prophet Isaiah mentions with special honor such as reverence Jehovah's Sabbaths, and count them a delight; and surely less sacredness cannot be supposed to attach to the Lord's day than to the original Sabbath; the one celebrating the resting of the Lord from the creation of the material universe; the other, in addition to this, being a memorial forever of the resurrection of the Lord of glory. In accordance with these views, the time-honored Church with which it is our privilege to be connected, has ever been noted for the unyielding tenacity with which she has held to the binding obligation of the Lord's day. We think that the reverence, conscientiousness, and gladness, with which this day is observed, may be taken as the gauge of piety in the Church at large and in the individual believer.

2. Some of our Presbyteries complain of declining interest and effort in behalf of Sunday-schools. So far as this deplorable result is due to a lack of teachers who are absent in the army, or have fallen in battle, we must accept it as only one of the many evils brought upon us by the persistent and cruel efforts of our enemies. So far as it may indicate a relaxation of interest and labor on the part of those not providentially withdrawn or withheld from the work, we must regard it as a token of unfaithfulness and an omen of evil. We look upon the assiduous and prayerful instruction of youth in Christian families and in Sabbath-schools as essential to the prosperity and progress of the Church. Instruction in the family and in the Sabbath-school do not conflict, nor can one be regarded as rendering the other superfluous. The primary design of the Sunday-school is undoubtedly the instruction of those who, but for such self-denying and benevolent labors, would grow up in the grossest ignorance, to become, it may be, the burden and pest of the community; and, accordingly, we would earnestly urge it upon Sabbath-school teachers to seek out the children of poverty and crime, and by every legitimate device attract them to the Sabbath-school and to the house of God. We believe, however, that it will be found in experience that those children who are most faithfully taught at home make most progress in the Sunday-school, and are most devoted to it. We think that in Christian families the relation of the young to this institution should be uninterrupted, and that under the operation of correct instruction, enforced by divine grace, it would be uninterrupted; that those who have completed their course as pupils should repay the obligations which they owe to this institution, by themselves immediately becoming teachers.

The importance of the religious training of the young, especially at this juncture, cannot be over-estimated. The foundations of our Confederacy are laid in the exercise of intelligence and in the practice of righteousness. Our distinctive institutions repose upon a Bible basis. Several of our most eminent military commanders are men who fear and serve God. Our institutions can never prevail in their purity and strength among an ignorant, corrupt, and degenerate people. For these and other weighty reasons, we would urge it upon you to maintain Sunday-schools where they exist, and plant them where they are unknown, as the dictate alike of patriotism and of piety.

3. We are pained to perceive that there is a very general complaint among our Presbyteries, of the absence of *the reviving presence* of the Holy Spirit. If, instead of the evils which afflict us, every other evidence of prosperity abounded, and this, the most comprehensive and expressive of all, were absent, we should feel ourselves to be both wretched and guilty. For, though God is sovereign in the distribution of his favors, and especially in

the gift of the Holy Ghost, he still represents himself as waiting to be gracious, as more willing to bestow his life-giving grace than earthly parents to give good gifts to their children, and yet as bestowing the precious gift only on the condition of faith and prayer on the part of his people. He will be inquired of for these things, to do them. We need not expect the blessing unless we desire and ask it. Let the whole Presbyterian Church throughout these Confederate States deeply feel their need of the reviving grace of Christ; let them humbly and penitently confess their criminal neglect of importunate prayer for this ineffable blessing, and God, in his compassion and goodness, will not long withhold it. The Presbyterian Church depends for its prosperity and success simply on the truth and Spirit of her adored Lord. Without any of those meretricious attractions which might attach the worldly-minded to her communion, without a sensuous and splendid worship, she is utterly empty and prostrate unless filled with the Spirit and strong in the truth.

It is the peculiar glory of the dispensation of religion under which we live, that it is the dispensation of the Spirit. The Lord Jesus Christ is exalted at the right hand of the Father; administers the kingdoms of providence and grace; has on his glorious head "many crowns;" has committed unto him all power in heaven and on earth, and all the treasures of wisdom, knowledge, grace, and life, for the protection, the enjoyment, the purity, and the increase of his blood-bought heritage, the Church. We may, therefore, with all confidence, ask the amplest and richest gifts of the Holy Spirit, in obedience to his word, and trusting to his effectual intercession.

II. It is with great pleasure that we turn from these painful topics to the contemplation of the precious fruits of grace, and evidences of the Divine favor toward the churches under our care.

1. The first of these pleasing tokens to which we would direct your attention is, *the deep interest in the welfare of our soldiers*, on the part both of our ministers and people, including some of our ministers to devote a portion of their time to the army, as voluntary chaplains, and disposing their people to acquiesce in the arrangement. There are some signal advantages attending this species of service, which should commend it to our ministers and congregations whenever practicable. The peculiar composition of our armies, not made up of mercenaries, nor to any very large extent of foreigners, but drawn from the bosom of our families, and having a very intimate relationship to the scenes and friends whom they have left for a season to serve their country, renders them especially alive to the salutary influence of a visit in the camp from a known and beloved pastor. The Presbytery of East Hanover, in Virginia, reports that their pastors are all instructed to devote a portion of their time to preaching to the soldiers; that during the last year they have had three of their number laboring in the field as chaplains; that still another has been commissioned for this service; and that, in addition, they have called two of their oldest and most valued pastors to enter upon the work as evangelist chaplains.

2. The liberality with which our people have responded to calls upon their benevolence, for all objects moral and religious, is worthy of the highest commendation. We trust that a new era has been inaugurated, and a new spirit evoked, in regard to this great department of Christian duty; that the consecration of their substance to the Lord will be practically considered as involved in the consecration of themselves; that alms-giving will be reckoned as a part of worship; a fruit and evidence of grace. All that is necessary for the true children of God, in relation to this or any other commanded duty, is to instruct their consciences, by setting before them the appropriate motives and objects.

3. In conclusion, we are glad to note a growing interest in *the religious in-*

struction of our colored population. We believe that more is done for their spiritual interests now than at any former period. Our ministers generally regard them as a portion of their flocks. There are few churches in the South wholly destitute of this interesting class of worshipers; and most of our larger churches embrace a considerable number of our slaves among their members. We would commend to the special attention of all our ministers the religious instruction of the colored race; and confidently trust that Christian masters will not only facilitate the attendance of their servants on the religious instructions to which they have access, but incur expense in order to afford their servants the means of grace. The best vindication of our system of domestic servitude is the generous provision of masters for the temporal and spiritual well-being of their servants, and the faithful, affectionate, and grateful service of those who enjoy their protection and care.

Finally, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Charter.

B. M. PALMER, D.D., Chairman, reported as follows:—

The Committee to whom was referred the whole subject of the Charter for the incorporation of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, together with the letter of the Rev. Dr. E. T. Baird, Chairman of the select Committee raised by the last Assembly on the same subject, beg leave to report:

The Assembly of 1861, at Augusta, adopted a form of charter, perpetual as to time and unlimited as to the amount of property which should be held, whose leading feature was that there should be one undivided corporation, in which all the legal rights of the Assembly should be vested, and of which all the Committees, Agencies, or Boards created, and to be created, by the Assembly, and connected with her benevolent purposes and operations, should be held as branches—obviating thus the necessity of incorporating them separately and individually. This form of charter the Assembly desired should be obtained from as many of the States in the Confederacy as possible, especially the States of Virginia, Tennessee, Mississippi, and Louisiana, in each of which committees were appointed charged with the duty of securing the legislation necessary to this end.

In consequence of the troubled state of the country, the Assembly of 1862, which met five months later at Montgomery, was without satisfactory information as to the result of the efforts made by these committees respectively; and raised a special committee, of which Dr. Baird was the Chairman, to collect these results, and also to secure the necessary information as to the forms of charters and the conditions of securing them in the several States where they may be required. This committee, however, like those previously appointed, has, from the same cause, been prevented from convening, as is fully stated in the letter of Dr. Baird. In this posture, the subject comes up anew for the consideration of this General Assembly.

Were not grave interests involved, which must suffer by delay, courtesy might require the continuance of the Committee appointed last year until such time as the results of their inquiries might be laid before the Assembly. But the complete organization of our benevolent agencies will thus be

suspended for at least eighteen months, during which time most important trusts will be in jeopardy. Bequests may at any time be made to each of the great interests of the Church, which can be held only by some body known to the law. It is ascertained, moreover, that there is a large amount of valuable property, both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian Church in the United States, or to the several Boards of that Church, all of which justly and equitably belongs to the Presbyterian Church in the Confederate States of America. The incorporation of Trustees for the Assembly, at as early a day as practicable, is important, in order to preserve this property from sequestration; inasmuch as the said Trustees are the proper persons, in law and in fact, to represent, secure, and protect all the rights and interests of this Church to all the property which justly and equitably belongs to it, and were distinctly charged with this duty by the Assembly at Augusta.

Your Committee are agreed that the way is open for this Assembly to proceed to immediate and final action in the premises. They are in possession of an attested copy of an act of incorporation passed by the Legislature of the State of Tennessee, March 19, 1862, which is herewith submitted, and which is identical with that adopted by the Assembly at Augusta, with the single exception that instead of being perpetual, it is limited to the term of ninety-nine years. Under this charter the Trustees originally appointed by the Assembly, with a few changes hereafter to be indicated, may, in the Committee's judgment, organize at once, and proceed to the execution of their high trust.

The Committee, therefore, concur in the following recommendations:

1. That the charter granted by the State of Tennessee be at once accepted by this General Assembly.
2. That with a view to localizing the Trustees as much as possible, the Assembly, during its present sessions, proceed to elect Trustees in place of Thomas Henderson, of Mississippi, deceased; of W. P. Campbell, of Louisiana, now an exile in Europe; and of Moses Greenwood and of Joseph A. Maybin, of the same State, now within the lines of the enemy; taking care to select persons who reside sufficiently near to each other to be convened without difficulty; and who, with others of the original Trustees quite accessible, will secure a quorum for an early meeting.
3. That the Assembly designate some one of these Trustees to act temporarily as chairman, and charge him with the duty of convening the rest at some central place at the earliest day possible, for the purpose of organizing under the charter obtained from the State of Tennessee.
4. That these Trustees, when convened, be directed to take the necessary steps to secure the passage of the same or similar charter to that already obtained, in as many of the States of this Confederacy as may be induced to grant it.
5. That the by-laws and ordinances which they may make for their own government, as empowered to do in the second section of the charter, shall be submitted for examination and revision to the next Assembly.
6. That to avoid complexity and friction, as well as delay in the business operations of the four Committees of Foreign and Domestic Missions, of Education, and of Publication, the Trustees be directed so as to arrange in their by-laws that all contributions and gifts designated to these particular objects may flow directly to the Treasurers of these Committees respectively, whose receipts shall be a full and legal discharge to the parties by whom these gifts and payments shall be made.

On motion of W. A. Bartlett, the Committee on the Charter was directed to nominate Trustees of the Assembly, in place of Thomas Henderson, of

Mississippi, deceased; of W. P. Campbell, of Louisiana, now an exile in Europe; of Moses Greenwood and of Joseph A. Maybin, of the same State, now within the lines of the enemy; and of David N. Kennedy, William S. Fleming, and William S. Eakin, of Tennessee, who also are within the lines of the enemy.

The Committee on Charter made the following nomination to fill vacancies in the Board, viz.:—Joseph H. Wilson, Joseph N. Whitner, Jesse A. Ansley, J. A. Crawford, George M. Thew, William D. Johnson, and John A. Inglis. The Board of Trustees will thus consist of Robert M. Patton and John Whiting, of Alabama; Samuel McCorkle, of Virginia; Thomas C. Perrin, Robert Adger, Joseph N. Whitner, J. A. Crawford, William D. Johnson, and J. A. Inglis, of South Carolina; James B. Walker, Jesse A. Ansley, and George M. Thew, of Georgia; Benjamin M. Palmer, of Louisiana; Joseph H. Wilson, and J. H. Lindsay, of North Carolina.

The Committee also recommend that the Rev. B. M. Palmer, D.D., act as Chairman of the Board of Trustees, and call them together at Columbia, South Carolina, at the earliest day practicable.

STATE OF THE COUNTRY.—Rev. JOHN MILLER offered the following Minute, which was adopted:—

The following action of the General Assembly of 1861 being unconstitutional, and having been reported on by the Committee on Bills and Ordinances at the Assembly of 1862 as, probably from reasons in their possession, incorrect as a matter of record, is hereby declared by this Assembly null and of no effect:

“Resolved, That the second section of the eighth chapter of the Form of Government be, and the same is hereby, amended, by adding thereto the following words: ‘They shall not indulge in the discussion of questions of State or party politics, or uncontroverted questions pertaining to civil government and policy.’” (See *The Presbyterian Historical Almanac* for 1863, page 442.)

THE DEATH OF GENERAL T. J. JACKSON.—On Monday morning, May 11, it having become known that General Jackson has died on the preceding day, the order of the day gave place to a motion made by the Rev. Dr. Palmer, to the effect that a Committee of five, be appointed to bring in a Minute expressive of the sentiments of this body with reference to this great calamity. Pending this motion, addresses were made by the mover, by the Rev. John Miller, and by Col. J. T. L. Preston, setting forth the life and character of the subject of this action, and the grief felt by the Assembly at his death. The Moderator appointed on this Committee, the Rev. Dr. Palmer, Rev. John Miller, Rev. D. D. Sanderson, Col. J. T. L. Preston, and Col. A. V. Brumby.

The Committee reported the following paper, which was unanimously adopted by the members rising in silence in their places:—

The Committee appointed to draft a Minute upon the death of General Thomas J. Jackson, respectfully submit the following:

The despatches announcing the severe illness of this beloved servant of God, and invoking the prayers of this Assembly on his behalf, had scarcely aroused our alarm before the sad intelligence of his death fell, with its crushing weight, upon our hearts, and turned these prayers for him into weeping supplications for ourselves and for our bereaved country. Seldom in history has one been able, in so short a time, to write his name so deeply upon the hearts of his countrymen, and to raise the admiration of the world at large. Uniting the most beautiful simplicity with the most intense earnestness of character, with a religious consecration to duty as the

regulative principle of his life, he was a true man in all the relations in which he moved. The additional endowment of a military genius, quick to perceive and to improve the advantage and its opportunity, made him what he was, the true soldier and the consummate general. It were idle to compress within this record his brilliant military career, which forms so large a part of this young nation's history. The rapidity of his movements, imparting to him a seeming ubiquity, the promptness and daring and uniform success of his achievements, rendered his name a terror to our foes, and a tower of strength to ourselves. It is not invidious to say that, whilst other generals of the army, superior to him in rank, command equally with himself the confidence of our people, he was the most deeply of them all enshrined in their affections. It will be the office of history to assign the position he will occupy upon her impartial page; and we doubt not that the verdict of posterity will confirm the judgment of his contemporaries, in pronouncing that the life of a hero has been crowned with the death of a martyr.

But General Jackson has stronger claims upon the affectionate and tearful remembrance of this General Assembly than those founded upon his merits as a patriot and a warrior. He was a warm zealous Christian, a man that feared God, and walked carefully before him; who, being found blameless, used the office of a deacon in the house of God, filling up the portrait drawn by the apostle's hand: "Grave, not double-tongued, and holding the mystery of the faith in a pure conscience." His religion was woven into the whole texture of his character and life, the constructive element which made him the man he was. It has been tersely and truthfully, and therefore beautifully, said of him, that in the army he was the expression of his country's confidence in God and in itself. Even those who withheld from God the homage of their own obedience and love, took refuge in the thought that their great military leader drew his strength from the God of heaven, and, like the Hebrew Moses, daily communed with him upon the Mount; and the Church of Christ turned their eyes to him with a loving joy, as the embodied and concrete representative, the living exposition of those precious truths which it is her mission to testify to a dying world. In the army his religious influence diffused itself like the atmosphere around him; and by that strange magnetic power over other minds which is given to all who are born to command, none were drawn into his presence who did not bow before the supremacy of that piety so silently yet conspicuously illustrated in the carriage of this Christian general.

The evidence is emulative before this Assembly of his zeal to overtake the religious wants of his soldiery, and of the yearnings of his soul that this venerable court should, during its present sessions, concert large plans for the evangelization of the army, and of the country at large. Therefore it is, this Assembly, at the moment of its dissolution, as its last solemn act, would place upon its records this memorial to his praise, and bedew it with their parting tears. We shall not attempt here the interpretation of the mysterious providence which has taken away from the country, at such a juncture, so strong an arm. It is enough that he has done it who does all things well; we will "be still and know that he is God." But in the depth of our own sadness, we would speak a word of cheer to our bereaved countrymen; that in the disappointment of many of our most reasonable calculations, no less than in unexpectedly blessing us when all seemed dark and forbidding, God seems to us only the more to have charged himself with the care and protection of this struggling Republic; and in this new chastening we recognize the token of him whose way it is to humble those whom it is his purpose to exalt and to bless.

With the immediate family and kindred of our departed brother, we de-

sire to mingle our grief, as they pay the tribute of their sorrow over his grave; and the Assembly conveys through this Minute its tenderest sympathy to those whose hearts are bleeding under what is to them a more close and personal bereavement, praying the God of all consolation to grant unto them joy for mourning, beauty for ashes, and the garments of praise for the spirit of heaviness.

The following Minute was presented by Col. J. T. L. PRESTON, which was, on motion, unanimously adopted; and in connection herewith it was ordered that so much of a letter from the lamented General T. J. Jackson, very recently addressed to Colonel Preston, as relates to the subject hereof, shall be spread upon the Minutes of this Assembly, as an addition to the subjoined preamble and resolutions:

WHEREAS, In our present struggle it is the conviction of this Assembly that God is solemnly asserting his supremacy as Governor of the nations; and, WHEREAS, the lesson of all history confirms the teaching of all Scripture, that no nation can permanently prosper, nor enjoy a stable government, which deliberately sets aside the ordinances and statutes of Jehovah; and, WHEREAS, it is ascertained that some of our statesmen, impressed with the same views, are seriously meditating the repeal of existing laws which require the transmission of the mail on the Christian Sabbath; therefore,

Resolved, That this General Assembly, representing the views and wishes of an important branch of the Christian Church, lifts its voice in earnest testimony against this form of public and national sin; and in view of God's present dealings with our young nation, in which his hand is so heavy upon us for our sins, implores the legislators of our land to put away from the nation this cause of the Divine anger, and, by restoring that honor to the Lord's day which is due to it as the solemn court-day of our Sovereign King, to draw down upon our land that blessing which is promised to those who remember the Sabbath to keep it holy.

Resolved, That we solicit other branches of the Church of Christ throughout this Confederacy to unite their testimony with our own, that those who guide our political fortunes may be at no hesitation in understanding that the nation's voice is pleading for its Sabbath, and for the blessing of him who is Lord of the Sabbath; and to this end the Stated Clerk be directed to communicate this paper to the ecclesiastical organizations of the leading evangelical churches of this Confederacy.

Extract from a Letter of General T. J. Jackson to Col. J. T. L. Preston.

"NEAR FREDERICKSBURG, April 27, 1863.

"DEAR COLONEL:—I am much gratified to see that you are one of the delegates to the General Assembly of our Church, and I write to express the hope that something may be accomplished by you at the meeting of that influential body towards repealing the law requiring our mails to be carried on the Christian Sabbath. Recently I received a letter from a member of Congress, expressing the hope that the House of Representatives would act upon the subject during its present session; and from the mention made of Col. Chilton and Mr. Curry, of Alabama, I infer that they are members of the Committee which recommend the repeal of the law. A few days since I received a very gratifying letter from Mr. Curry, which was entirely voluntary on his part, as I was a stranger to him, and there had been no previous correspondence between us. His letter is of a cheering character, and he takes occasion to say that divine laws can be violated with impunity neither by governments nor individuals. I regret to say that he is fearful that the anxiety of members to return home, and the press of other business will prevent the desired action of this session. I

have said thus much in order that you may see that Congressional action is to be looked for at the next Congress, and hence the importance that Christians act promptly, so that our legislators may see the current of public opinion before they take up the subject. I hope and pray that such may be our country's sentiment upon this and kindred subjects, that our statesmen will see their way clearly. Now appears to me an auspicious time for action, as our people are looking to God for assistance.

"Very truly your friend."

A MEMORIAL TO THE CONGRESS.—A Memorial to the Congress of the Confederate States, prepared by the late J. H. Thornwell, D.D., was read, upon motion of Col. George J. S. Walker; whereupon he offered the following resolutions touching the disposition of this Memorial:

Resolved, That the Memorial just read be adopted by this Assembly, as its deliverance upon the subject therein presented.

Resolved, That all the evangelical denominations of the Confederate States be earnestly invited to co-operate with us in the great object of the Memorial, and make distinct deliverances upon the subject.

Resolved, That a committee of three be appointed to bear said Memorial, and the action of this Assembly, to the next regular meeting of the Confederate Congress.

At a subsequent day of the session Col. George J. S. Walker asked, and, on motion, obtained leave, by vote of the Assembly, to withdraw the Memorial, proposed on last night to be forwarded to Congress, touching a change in the Constitution of the Confederate States.

FOREIGN CORRESPONDENCE.—REV. C. W. LANE, Chairman of this Committee, reported as follows:—

1. The address of the delegate from the Associate Reformed Synod of the South, presented the fact that two interpretations had been given to the overture for union made by the General Assembly in 1861. Your Committee recommend that this Assembly declare that said overture was made in good faith; that in proposing to make all the Psalms dear to our Associate Reformed brethren a part of our book of praise, we make the proposition expecting that these Psalms will be used in public worship as well as the other Psalms and hymns, according to the judgment and discretion of the minister; that in proposing to make them a part of our book of praise, we propose to place them on an equal footing, in all respects, with the rest of the book.

2. Intimations have reached your Committee that there exists a willingness on the part of the Independent Presbyterian Church to unite with us, if a satisfactory basis of union can be agreed upon. Your Committee recommend that the whole subject of a union with these brethren be referred to the Synod of South Carolina, for their consideration and action, should they deem it expedient.

3. Your Committee recommend the appointment of the following delegates to the several sister churches with which we either have or propose a correspondence: To the Associate Reformed Synod of the South, Rev. Joseph R. Wilson, D.D., principal, Rev. Dr. E. T. Buist, alternate; to the Convention of Independent Presbyterians, Rev. J. E. White, principal, Rev. M. D. Wood, alternate; to the United Synod of the Presbyterian Church, Rev. Dr. J. A. Lyon, principal, Rev. Dr. William J. Hoge, alternate; to the German Reformed Synod of the South, Rev. John Douglas, principal, Rev. A. F. Dickson, alternate; to the General Assembly of the Cumberland Presbyterians, Rev. Dr. John N. Waddel, principal, Rev. W. A. Harrison, alternate.

CONSOLIDATION OF THE COMMITTEES.—The Joint Committee, consisting of the Standing Committees on Foreign Missions, Domestic Missions, Education, and Publication, propose to this Assembly the following resolutions:

Resolved, 1. That the Executive Committees on Education and Publication shall consist of the same persons, under one Secretary, and shall be empowered to take in charge the work hitherto entrusted to these two Committees; and that the Executive Committees of Foreign and Domestic Missions shall be composed of the same persons, under one and the same Secretary, and that the whole work of Foreign and Domestic Missions be committed to their care.

Resolved, 2. That the business, records, and funds of the four Executive Committees shall be kept distinct from each other, notwithstanding this arrangement, and that the arrangement now adopted continue in force till the next meeting of the General Assembly.

The following were appointed as the Executive Committee of Foreign and Domestic Missions:—

Secretary of Foreign and Domestic Missions.—Rev. J. Leighton Wilson, D. D.

Treasurer.—Rev. Prof. James Woodrow.

Members.—Rev. B. M. Palmer D. D., Rev. G. Howe, D. D., Rev. J. B. Adger, D. D., Rev. A. A. Porter, Rev. F. P. Mullally, Mr. Henry Muller, Mr. Campbell R. Bryce, Mr. Andrew Crawford, Prof. Joseph Le Conte.

Of Publication and Education, as follows:—

Secretary of Publication and Education.—Rev. John Leyburn, D. D.

Treasurer.—Mr. Archibald Bolling.

Members.—Rev. T. V. Moore, D. D., Rev. M. D. Hoge, D. D., Rev. William Brown, D. D., William F. Taylor, W. M. Elliot, Roger Martin, W. Hargrave White, J. D. K. Sleight, W. D. Cook.

Board of Directors of the Theological Seminary at Columbia, as follows:

Board of Directors of the Theological Seminary at Columbia.—Andrew Crawford, *Treasurer*; Rev. John Douglas, Rev. Joseph R. Wilson, D. D., Rev. J. Leighton Wilson, D. D., Rev. Samuel H. Hay, Rev. E. P. Palmer, Rev. R. K. Porter, Rev. William Banks, Hon. T. C. Perrin, Hon. J. A. Inglis, and J. A. Ansley, Esq.

THANKS of the Assembly were returned to the citizens of Columbia, South Carolina, for the cordial and elegant, hospitalities which have been dispensed to the members during their attendance on the sessions of this body.

It was *Resolved*, That the Assembly be dissolved, and that another General Assembly, chosen in the same manner, be required to meet in the Presbyterian Church, at Charlotte, N. C., on the first Thursday of May, 1864, at 11 o'clock, A. M.

JOHN N. WADDEL, D. D., JOS. R. WILSON, D. D., JAS. A. LYON, D. D.,
Stated Clerk. *Permanent Clerk.* *Moderator.*

THE PRESBYTERIAN CHURCH.

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THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA, met in the Presbyterian Church, Charlotte, N. C., on Thursday, May 5, 1864, and was opened with a sermon by the retiring Moderator, JAMES A. LYON, D.D., from 1 Thessalonians ii. 4: "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which trieth our hearts."

The Permanent Clerk reported the following as members of the

Fourth General Assembly of the Presbyterian Church, (C. S. A.)

| MINISTERS. | PRESBYTERIES. | RULING ELDERS. | MINISTERS. | PRESBYTERIES. | RULING ELDERS. |
|---------------------|-----------------|------------------|---------------------|-----------------|-------------------|
| ADGER, D.D., J. B. | S. Carolina. | J. W. Simpson. | LYON, D.D., Jas. A. | Tombeckbee. | J. N. Cook. |
| Alexander, Jas. C. | Orange. | Thos. M. Holt. | McCALUM, A. | Mississippi. | ..... |
| Anderson, E. | S. Alabama. | B. A. Glass. | McInnes R. | New Orleans. | ..... |
| BELL, ROBERT | E. Mississippi. | James Patrick. | McKee, James M. | E. Alabama. | ..... |
| Bowdon, N. T. | Fayetteville. | J. G. Shepherd. | PALMER, D.D., B. M. | New Orleans. | ..... |
| Bunting, R. F. | West. Texas. | ..... | Perrick, Sr., D. A. | Concord. | T. A. Allison. |
| CUMMINS, D. H. | Memphis. | Charles Lynn. | Perrick, P. Finsley | Roanoke. | ..... |
| DAENEY, D.D., R. L. | W. Hanover. |[spoon. | Pierson, Philip | Harmony. | Jas. McCreight. |
| Dow, John R. | Charleston. | ..... | Porter, A. A. | Charleston. | A. Crawford. |
| ERWIN, T. W. | Bethel. | G. McC Wither- | Preston, T. L. | Lexington. | J. T. L. Preston. |
| GASTON, L. B. | Chickasaw. | R. S. Stewart. | REID, JOHN W. | Hopewell. | W. C. Mitchell. |
| HINES, EDWARD | Orange. | Robert B. Watt. | Rice, D.D., John H. | C. Mississippi. | ..... |
| Hoge, D.D., M. D. | E. Hanover. | Geo. W. Finsley. | SPRENT, J. M. | Fayetteville. | ..... |
| JACOBS, FERDINAND | S. Carolina. | T. C. Perrin. | Stuart, S. D. | Montgomery. | John B. Logan. |
| Johnson, Angus | N. Mississippi. | F. G. Newell. | WATSON, A. M. | Tuskaloosa. | G. H. Dunlap. |
| KIRKPATRICK, J. L. | Concord. | D. A. Davis. | White, D.D., Wm. S. | Lexington. | S. McD. Reid. |
| LITTLE, JAMES | Florida. | J.M.W. Davidson | Wills, David | Hopewell. | Samuel Barnett. |
| Lockridge, A. Y. | Cherokee. | David Ardis. | Wilson, D.D., J. S. | Flint River | S. A. Walkup. |
| Long, I. J. | Harmony. | Jos. T. Walsh. | ..... | Winchester. | J.D. Armstrong. |

MINISTERS, 37.

RULING ELDERS, 28.

TOTAL, 65.

JOHN S. WILSON, D.D., of Flint River Presbytery, was elected Moderator. Rev. THOMAS L. PRESTON, of Lexington Presbytery, was chosen Temporary Clerk.

Gills and Overtures.

JAMES A. LYON, D.D., Chairman, reported as follows:—

OVERTURE, No. I.—From Mississippi Synod: “Does the Form of Government grant the right of voting in the election of pastor to any but church members, who submit to discipline, and contribute their just proportion according to their engagements?”

Answer. The Form of Government is liable to misconstruction as to the persons entitled to vote in the calling of a pastor; consequently, different and conflicting interpretations are constantly given to that portion of chapter xv. which treats of the election of a pastor; therefore, the General Assembly refer this subject to the Committee on Revision, with instruction so to frame this portion of chap. xv. as that it will admit of no ambiguity or misconstruction. Adopted.

No. II.—The Presbytery of Hopewell respectfully overtures the General Assembly of the Presbyterian Church in the Confederate States of America to make a deliverance on the subject of licensing colored exhorters and preachers to labor among our colored population; and, if deemed advisable, to take some action, prescribing a mode of licensure for such laborers, and defining their *status* when thus licensed.

A true extract from the Minutes of the sessions of Hopewell Presbytery, held at Sparta, Ga., March, 1864.

It was *Resolved*, That the Assembly would refer the subject of authorizing colored men to exhort, and teach, and labor among the colored population, to the wisdom and discretion of Church Sessions, until some suitable plan for the religious instruction of colored people can be devised by the Assembly.

No. III.—Being a paper from a member of Central Mississippi Presbytery, as follows:—

In view of the fact that efforts have already been made to secure the permanent organization among us of voluntary societies, to take the place of certain national societies from which we have been separated by the present revolution, the General Assembly is hereby overtured to take the subject under consideration, and to appoint a committee to report to the next Assembly whatever action they may deem needful, in order to secure the rights of the Presbyterian Church in so many of them as that venerable court may find needful, and may be prepared to recommend to the churches under its care for their co-operation. It is further overtured that the said committee be instructed to take into consideration the propriety of the Assembly's making a deliverance announcing her position in the following particulars:

1. The Presbyterian Church holds that God has committed the whole work of the publication of the Gospel, and the ingathering of sinners into his kingdom, to his Church in its organized capacity, which is a divinely called and constituted Missionary and Bible Society. The officers of that Church are those to whom, by divine vocation, the executive administration of the affairs of the Church has been committed; inasmuch that no part of the work of the Church has been left intrusted to irresponsible organizations, associations, or societies; nor does God confer authority on any in the conducting of the affairs of his kingdom for a pecuniary consideration.

2. The national societies of the North have been a source of much trouble and a cause of constant anxiety to the Presbyterian Church. Some of them she was compelled, many years ago, to exclude from her pulpits, and others of them have frequently given her much cause of complaint; and several times she has been constrained to interfere in order to prevent pro-

ceedings, hurtful in their tendency or wrong in principle, which she could not tolerate.

3. The principle on which these national societies are organized, viz. : that of voluntary association—is contrary to the doctrine of the Bible, and of the mass of Protestant Christendom, that the Church is a divine organization, and its duties are obligatory on all of Christ's people. The terms of membership, moreover, and the principle on which men secure influence and gain control in these societies, is a species of simony, since the one and the other are purchased by money. Against this principle and practice the Presbyterian Church must ever protest.

4. The Constitution of the Presbyterian Church, and the symbols of the bulk of Presbyterian Churches, recognize the propriety of holding General Councils of the Church, either national or œcumenical. This principle may be made available here; and Councils or Conventions of the Protestant and Evangelical Church can be held, with reference to any particular subject, or to the interests of the Church in the general, according to the emergencies of the case.

5. This is the proper time to settle these questions of vital interest on a true, scriptural, and satisfactory basis, before any of these national organizations have become naturalized among us. It is our belief that the Church ought to determine how many of these organizations the interests of our common Christianity may require, and that she ought to hold in check the disposition to any undue multiplication of outward and irresponsible agencies for doing her own appropriate work. Moreover, we hold that so many national organizations as may be deemed needful should be founded by the Church herself; and that, therefore, the different branches of the Protestant Church, which recognize each other as evangelical, ought to form an alliance for the management of these important interests. The members of these national organizations ought to be appointed by the proper authority of the respective churches, according to their several constitutional forms, and thus the whole of this difficult subject, as to how many of these societies may be needed, and as to what their powers should be, and how they should be managed, would be kept under church control.

6. The national societies which it is now attempted to organize on the New England principle, ought to be notified at once of the views of the Assembly, and they ought to be informed that any co-operation which we may extend to them will be temporary, and only continue until we are able to see the above views carried out.

It was *Resolved*, That a committee be appointed to consider this *Overture*, and report to the next General Assembly.

E. T. Baird, D.D., Joseph R. Wilson, D.D., and James A. Lyon, D.D., were appointed this committee.

JUDICIAL COMMITTEE.—WILLIAM S. WHITE, D.D., Chairman, reported that no business was submitted to them.

Theological Seminaries.

M. D. HOGE, D.D., Chairman, reported as follows:—

The Committee on Theological Seminaries report to the General Assembly that they have had under consideration the report of the Board of Directors of Union Theological Seminary, of date July 22, 1863, and the reports of the Faculty and Board of Directors of the Theological Seminary of the

Synod of South Carolina and Georgia, of the months of April and May respectively, for 1864.

In the report of the Directors of Union Theological Seminary nothing is proposed requiring any action on the part of the Assembly, except the following resolution, adopted at their meeting on May 13, 1862:

Resolved, That the Synods be requested to change the close of the session from the second Monday in May to the last Thursday in April, so as to allow time for the report of the Directors to reach the General Assembly of the same year; and the succeeding session commence on the last Thursday of August ensuing.

The Assembly is requested to assent to the above, that when acted on by the Synods it shall be in force.

Your Committee, in conclusion, would congratulate the Assembly and the Church that the important work of completing the endowments of these two Seminaries has been prosecuted so successfully, and they take occasion to express the earnest hope that the day is not far distant when, in the good providence of God, these institutions may be enabled to resume their full work, with their halls filled with students, to go forth through long succeeding years of prosperity and peace for the proclamation of the Gospel in our own and in foreign lands.

REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY AT COLUMBIA.—The Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia submits the following report on the State of the Seminary to the General Assembly.

Two meetings of the Board have been held since the last General Assembly. At the first meeting, which was held at the Seminary on the second day of September, 1863, the Board was organized by the appointment of Thomas C. Perrin, Chairman, and the Rev. Samuel H. Hay, Clerk. At this meeting by-laws were adopted, and the Investing Committees were appointed—the one for the State of Georgia consisting of J. W. Davies and George M. Thew, and the one for South Carolina, John A. Crawford and J. Leighton Wilson. The second meeting was held at the Seminary, commencing the second of May, instant, and continuing until the evening of the third. At this meeting a general investigation was made into the internal management of the Seminary, the library, buildings, laws and regulations, and the finances.

The Board regrets to have to report that, owing to the peculiar state of the country, and the need for young men in the field, the number of students has been reduced from sixty-two, the number before the commencement of the war, to seven the present year. Upon the return of peace it is hoped and believed that the former, if not an increased number of candidates for the Gospel ministry, may be found seeking knowledge at this long-established School of the Prophets, and that the hearts of the Professors may again be gladdened by the evidences that they are again disseminating to a large number the knowledge of sound theology and Gospel truth.

Owing to the absence of two of the Professors of the Seminary, on important committees of the Assembly, the providential disability of another one, and the very small number of students in attendance, the Board concluded to dispense with the annual examination. We are unable, therefore, to make any report as to instruction or the proficiency of the students.

THE LIBRARY.—But few books have been added to it the past year. It is large, (consisting of about eighteen thousand volumes,) well selected, is carefully kept, and is in good condition. The Board acknowledges its obli-

gations to Dr. Howe, who has kindly consented to perform the duties of Librarian, and has given much of his time to them.

THE BUILDINGS.—These are substantially built of brick, and are ample for the accommodation of at least fifty students, and in general are in good order and condition, needing only slight repairs for their preservation.

FINANCES.—The financial affairs of the Seminary are in a sound state. In this respect the Seminary is in as prosperous a condition as could be desired. It is out of debt. The funds invested consist of the following:—

| | |
|--|--------------|
| For the South Carolina Professorship..... | \$41,450 00 |
| “ Georgia “ | 40,500 00 |
| “ Third “ | 41,289 87 |
| “ Fourth “ | 45,060 00 |
| “ Perkins’ “ | 39,987 50 |
| The Perkins’ fund for disabled ministers..... | 10,000 00 |
| The Perkins’ fund for the education of pious young men | 10,000 00 |
| The contingent fund..... | 11,000 00 |
| Scholarships..... | 20,736 66 |
| Whole amount of funds permanently invested..... | \$262,024 82 |

The income derived from the funds invested for the professorships is ample for paying the salaries, (\$3,000.) regularly, as they fall due. The Library fund yields an interest of \$140, annually; the fund for contingent expenses yields an interest of \$816, annually; and the Perkins’ donations yield an annual interest of seven hundred dollars for each object of the bounty.

The interest arising from the scholarships has not been expended, so that there are now of this fund temporarily invested \$8,200.

The report of your excellent Treasurer, Mr. Andrew Crawford, is herewith submitted as part of this report, which will furnish more precise and minute information upon this subject. The Treasurer and the Investing Committees have managed the pecuniary resources of the institution in a most satisfactory manner, and we tender them the thanks of the Board for their valuable services. In this connection, while the Board sympathizes with Mr. Crawford in his desire to be relieved from the burdens of his office, we, nevertheless, recommend his appointment by the Assembly.

LAWS AND REGULATIONS.—The Board respectfully recommends to the Assembly some amendments to the Constitution. In the first place, attention is called to the second section and first article. It seems, from this article, that upon the appointment of new Directors the old ones go out of office before the organization. This would create a breach in the connection which would be fatal to our chartered rights. There is no provision made for the assembling of the new members, nor any time specified for the meeting. If the old Board ceases to exist upon the appointment of the new one, then there is no one authorized to call them together. The Board, therefore, recommend that this article of the Constitution be amended to read as follows:

“The Board of Directors shall be annually appointed by the Assembly, in the same way as the other Executive Committees of the body, and shall meet at the Seminary on the second Tuesday in June, at eight o’clock, P. M., subsequent to their appointment; the old members shall continue in office till this organization is completed.”

Amend the fourth article of second section to read as follows: “The Board, after its organization, shall meet as often as it may be called together by the chairman, or any two of its members, who are hereby empowered to

convene it. Five members shall constitute a quorum for the transaction of business. It may enact by-laws for its government, the same being subject to the revival of the General Assembly."

Amend article one, section three—the last word "them," to be superseded by "the Board."

Amend article eleven, section three. In the sentence next to the last, commencing with the third line from the last, strike out to the period, and insert, "and shall report in writing the state of the Seminary to the Assembly, and shall also submit the same to the Board before sending it up to the Assembly."

Amend the first article, fourth section, by striking out the words "of their talents, piety, and prudence."

Amend the second article, fourth section, by striking out the first sentence, and begin with "these testimonials being satisfactory, they shall be admitted," etc.

Section six seems to be a restriction on the students in their relation to Presbyteries and an infringement upon the constitutional rights of the latter, and, in the judgment of the Board, should be stricken out altogether, and it is so recommended.

The Constitution, with the By-laws, have been published in pamphlet form, under the orders of the Board, and one-hundred copies thereof are herewith transmitted for the use of the members of the Assembly, and its revision of the By-laws. Two alterations in the By-laws have been made since their publication, to wit: The fourth By-law is changed so as to read, "At the meeting of the Board held just previous to the meeting of the Assembly, the following committees shall be appointed, viz." The other, under the sentence headed "Committee of Ways and Means," the word financial to be inserted before "state of the Seminary."

The Board, under the Constitution, being charged with the duty of reporting to the Assembly any Professor who shall be found incompetent to the discharge of his duties, feel that they are called upon to report that the venerable Professor of Sacred Rhetoric and Pastoral Theology has been disabled, by the hand of God, to discharge longer his duties. It is with pain, but humility, that we communicate this sad intelligence of one endeared to us by so long a continuance in office. Dr. Leland has devoted the prime of his life to the Seminary. He has, for about thirty-years, filled, with distinguished ability, his professional chair. This Board sympathizes with him in the great affliction which God, in his providence, has brought upon him, and do recommend to the Assembly to appoint Dr. Leland professor *emeritus*, and that for the time being he receive the same salary as heretofore.

The Board would remind your body that the last General Assembly filled the Professorship of Didactic and Polemic Theology only until the next Assembly.

For further information as to the state of the Seminary, the Board would refer to its Minutes, which are herewith submitted to the Assembly.

All which is respectfully submitted.

THOS. C. PERRIN, *Chairman*.

May 3, 1864.

REPORT OF THE FACULTY OF THE THEOLOGICAL SEMINARY AT COLUMBIA.—In presenting to the General Assembly our *first* annual report as a Faculty, we lament, as one of the fruits of this cruel war the absence of those young men who have felt themselves called to the ministry. At the commencement of these hostilities the number of our students was sixty-two. They were soon summoned from this quiet retreat to bear arms in

our common defence. There have been but seven students in attendance upon our instructions during the past academic year.

In the Senior Class.—John S. Arbuthnot, student of the University of Louisiana, and now licentiate of the Presbytery of Charleston.

William Plumer Jacobs, graduate of Charleston College, and licentiate of the Presbytery of Charleston.

In the Middle Class.—Samuel Edward Chandler, candidate of the Presbytery of Harmony.

Wallace Howard Stratton, graduate of Oakland College, and candidate of the Presbytery of Charleston.

J. J. Kennedy, graduate of Davidson College, and candidate of the Presbytery of Concord.

In the Junior Class.—A. W. Gaston, graduate of Emory and Henry College, Virginia, and candidate of the Presbytery of Cherokee.

R. L. Smythe, graduate of Oglethorpe University, and candidate of the Presbytery of Harmony.

These students have all been exempted from military duty; one (until the law allowing substitutes was repealed) by procuring a substitute, that he might finish his studies for the ministry; the rest on the ground of physical infirmity, or because employed as licentiates in the stated supply of some destitute church.

Of those who were our students at the commencement of the war, some have died of wounds received in battle, others are still bearing arms in defence of their country; some have been licensed by their Presbyteries, and are ministering in divine things as opportunity offers. The few who have attended upon our instructions the past year, though lacking the stimulus which larger numbers would give, have pursued their studies with commendable diligence, and two of them, Mr. J. S. Arbuthnot and Mr. William P. Jacobs, have received the certificates usually given at the completion of our course.

The individual reports of the several Professors are as follows:—

Department of Biblical Literature.—GEORGE HOWE, D.D., Professor.

The Junior Class consisting this year but of two members, and they present only portions of the term, the full course of instruction for the class has not been completed. The elements of the Hebrew language, the grammatical reading of the Hebrew Scriptures, and exegetical exercises in the four Gospels in Greek, have occupied their attention. The Senior and Middle Classes have been engaged in the exegetical study of the Prophecies of Zechariah and Ezekiel in Hebrew, and of the Epistle to the Hebrews in Greek. A course of lectures in Biblical Criticism has been delivered to the three classes combined.

Department of Didactic and Polemic Theology.—B. M. PALMER, D.D., Provisional Professor.

“Occupying the chair of Theology only provisionally,” says Dr. Palmer, “I have not felt at liberty to depart from the method of instruction pursued by my predecessor—which was to combine the two upper classes, and to carry them over the entire course in two years. During the past two sessions, these classes have been conducted, accordingly, through the whole of Theology, extending the last year, from the beginning to the application of the scheme of Redemption. The leading text-book has been the Institutes of Calvin—the students being required to examine, in connection with it, the works of Turretin, of Principal Hill, and Dick, and free use also of Hodge’s Outline of Theology, which has been very profitable in mapping out the special topics for investigation. The manuscript lectures

of Dr. Thornwell, being fortunately in my possession, have also been read to the classes, and enlarged upon in oral explanation. These, with partial lectures of my own, on topics not embraced within the scheme of Dr. Thornwell, have supplemented the course of instruction in this department.

"The lectures delivered last year, on the Evidences, have not been repeated this year, owing simply to the fact that the Junior Class has, at no period of the year, been exactly organized, and also to the fact that the only permanent member of this class has been disabled by physical infirmity from the full prosecution of his studies. No class has, however, been permitted to leave the Seminary without going carefully through this branch of theological training, and the deficiency of the past year may easily be retrieved by a combination of the classes during the next session."

Department of Ecclesiastical History and Church Polity.—J. B. ADGER, D. D., Professor.

"My report this year," says Dr. Adger, "divides itself into two parts; first, of the classes; and, secondly, of myself.

"First, of the classes. I would say that, though small, they have evinced, on the whole, as much interest in their studies, and have made as good proficiency, as has been usual in the more flourishing times of the institution. I have carried each of the classes over as much ground as in any preceding year, and, I hope, as thoroughly. The Junior Class has been, in fact, two classes, though, alas! having each of them but one member. The first junior class left us for the army when he had about half completed the text-book hitherto used. The other commenced the text-book when the session was nearly half gone. But I have had the pleasure of going with him nearly as far through the course as any previous class has passed. This resulted from my doubling this year the number of meetings with the juniors. I had designed carrying them this year not only through Kurtz's Manual of Sacred History, but also through the chief parts of Killen's Ancient Church. Had a regularly organized class existed from the beginning of the term, I think this desirable end might have been attained.

"Secondly, of myself. I took counsel of the Board and of the Presbytery to which I belong, relative to the expediency of my complying with an invitation from the church of Pendleton (bereaved by the death of their pastor, Dr. McBryde) to supply them with preaching during the war. I received encouragement from both these bodies, and had also the clear sanction of my own conscience in complying with the request. I could not refuse to preach the Gospel when urged to do so, when the destitutions were so great and general, and when I was satisfied that I could do my duty to my classes in addition to this labor for the Church. I have, accordingly, been with my classes every alternate week, bringing all the recitations and lectures of my usual course for a fortnight into the compass of the week, and so carrying on my instructions as far and as thoroughly as I have ever been able to do. I am anxious to receive specific directions from the Assembly for the ensuing year, in case of the continuance of the war."

Department of Sacred Rhetoric and Pastoral Theology.—A. W. LELAND, D. D., Professor.

The hand of the Lord has been laid heavily upon our venerable colleague, the Rev. Dr. Leland, who has been disabled for some months past, by a sudden stroke of paralysis, from attending to his official labors. His colleagues, sympathizing deeply with him in this great affliction, have shared among themselves the duties of his chair, as far as our present circumstances have seemed to demand.

Department of Natural Science in connection with Revelation.—Rev. JAMES WOODROW, PH.D., M.D. Perkins Professor.

“During the past academic year,” Dr. Woodrow “has lectured twice a week to the Middle Class and once a week to the Senior Class. The subjects discussed before the Middle Class were: 1. The leading principles of Geology, Paleontology, and other branches of Natural History, as far as these have any real or supposed connection with Revelation. 2. A critical examination of the biblical record of creation, the introduction of death into the world, and the extent of the Noachian deluge; and, 3. A comparison of the results reached by these independent investigations. The question of the Unity of the Human Race was discussed before the Senior Class in a similar manner.”

By the authority of the Board of Directors, one wing of the seminary buildings, Law Hall, has been occupied by refugees driven from their homes by the fortunes of war; and such have been the urgent necessities of this class of sufferers, we have felt ourselves compelled to allow the occupation of other portions of the building not absolutely required by us.

In conclusion, we hope we shall not be regarded as transcending the bounds of propriety in offering to share among ourselves the duties of our venerable and afflicted colleague, the Professor of Sacred Rhetoric and Pastoral Theology, if the General Assembly shall so appoint.

The Faculty would further bring to the notice of the Assembly that the appointment of Dr. Palmer as Provisional Professor of Didactic and Polemic Theology expires at this meeting.

In behalf of the Faculty,

GEORGE HOWE, *Chairman.*

THEOLOGICAL SEMINARY, *Columbia, April 29, 1864.*

The Assembly appointed Dr. Palmer Provisional Professor, and elected the following Board of Directors:—

Andrew Crawford, *Treasurer.*

Ministers.—Rev. John Douglas, Rev. J. R. Wilson, D.D., Rev. J. Leighton Wilson, D.D., Rev. Samuel H. Hay, Rev. E. P. Palmer, Rev. Rufus K. Porter, Rev. William Banks.

Ruling Elders.—Hon. T. C. Perrin, Hon. J. A. Inglis, J. A. Arnsley, Esq.

In the report of the Directors of Union Theological Seminary nothing is proposed requiring any action on the part of the Assembly, except the following resolution, adopted at their meeting on May 13, 1862:

Resolved, That the Synods be requested to change the close of the session from the second Monday in May to the last Thursday in April, so as to allow time for the report of the Directors to reach the General Assembly of the same year; and the succeeding session commence on the last Thursday of August ensuing.

The Assembly is requested to assent to the above, that when acted on by the Synods it shall be in force.

REPORT OF TREASURER OF THEOLOGICAL SEMINARY.

A. Crawford, Treas., in acc. with the Theo. Sem'y of the Synod of S. Carolina and Georgia.

| 1864. | DR. | CR. |
|---|-------|------------|
| By balance due Treasurer, per account May 2, 1863..... | | \$2,666 94 |
| By salaries of Drs. Howe, Leland, and Adger, to 1st of April, 1864..... | | 7,500 00 |
| By 5 eight per cent. <i>Confederate</i> Bonds, invested South Carolina Professorship.. | | 2,100 00 |
| By 13 seven per cent. <i>Confederate</i> Bonds, invested South Carolina Professorship.. | | 10,368 33 |
| By 7 seven per cent. <i>Confederate</i> Bonds, invested Third Professorship..... | | 6,530 00 |
| By 11 seven per cent. <i>Confederate</i> Bonds, invested Georgia Professorship..... | | 11,030 00 |
| By 7 per cent. <i>Confederate</i> Bonds, contingent fund..... | | 7,000 00 |

PRESBYTERIAN CHURCH IN THE UNITED STATES, (C. S. A.) 293

| 1864. | Dr. | Cr. |
|--|-------------|-------------|
| By Express Comp. \$20; Prince, white washing, \$12; Bill Home's work, \$60 75.. | ..... | 92 75 |
| By insurance on Library and Buildings, \$450 00; postage and paper, \$3 00..... | ..... | 453 00 |
| By Dr. Howe for repairs, \$28 29; blank book-binding, \$25 00..... | ..... | 53 29 |
| By interest on Nephew scholarship carried to Education account..... | ..... | 175 00 |
| To Miss Martha Bradley's legacy and interest..... | 1,320 84 | ..... |
| To amount from Bull legacy, \$5,755 44; Dr. Howe for room rent, \$1,376 80..... | 7,132 24 | ..... |
| To amount received for the Thornwell house..... | 20,050 00 | ..... |
| To dividends on 202 shares Commercial Bank, South Carolina Professorship.... | 4,242 00 | ..... |
| To div. on 80 shares Bank of Charleston, old, and 9 shares new, S. C. Professors'p. | 1,774 50 | ..... |
| To div. on 52 shares of Exchange Bank of Columbia, S. Carolina Professorship.. | 312 00 | ..... |
| To dividends on 100 shares Columbia Bridge, South Carolina Professorship..... | 1,050 00 | ..... |
| To dividends on 5 shares Planters' Bank, Savannah, S. Carolina Professorship.... | 110 70 | ..... |
| To dividends on 26 shares Farmers' and Exchange Bank, S. C. Professorship.... | 61 75 | ..... |
| To interest on \$2,300 Confederate Bonds and Scrip, 8 per ct., S. C. Professorship.. | 124 96 | ..... |
| To int. on \$9,300 seven per ct., Confederate Bonds, South Carolina Professorship. | 314 18 | ..... |
| To J. R. Wilson's bond of \$2,000, South Carolina Professorship..... | 140 00 | ..... |
| To dividends on 297 shares Commercial Bank, Third Professorship..... | 6,237 00 | ..... |
| To dividends on 32 shares new stock Bank of Charleston, Third Professorship.. | 326 00 | ..... |
| To dividends on 256 shares Bank of Camden, Third Professorship..... | 1,536 00 | ..... |
| * To int. on 3 bonds Greenville and Columbia Railroad, 6 mons., 3d Professors'p. | 52 50 | ..... |
| * To int. on 4 bonds Charlotte and S. Carolina Railroad, \$70 premiums, \$9 80... | 79 80 | ..... |
| To interest on John and Harriet English's bond, premiums..... | 420 00 | ..... |
| To int. on \$5,500 seven per cent. Confederate Bonds, \$31 76, premiums..... | 174 60 | ..... |
| To George M. Thew, agent, interest on Georgia premiums..... | 2,805 16 | ..... |
| To interest on \$10,000 seven per cent. Confederate Bonds, premiums..... | 315 19 | ..... |
| To balance due Treasurer..... | ..... | 620 11 |
| | \$48,589 42 | \$48,589 42 |

* January interest not collected on these Railroad Bonds.

Andrew Crawford, Treasurer, in account with the Theological Seminary of the Synod of South Carolina and Georgia—Fourth Professorship.

| 1864. | Dr. | Cr. |
|--|-------------|-------------|
| To balance due by Treasurer, per account May 2, 1863..... | \$1,082 91 | ..... |
| To amount returned payment on Dr. Smith's bond..... | 1,000 00 | ..... |
| To interest on the above, two years and six months..... | 175 00 | ..... |
| To E. Anderson's note and interest, \$30, T. C. Harrison's note and interest, \$128. | 158 00 | ..... |
| To div. 213 shares People's Bank, \$4,311, 32 shares Bank of Georgetown, \$112... | 4,423 00 | ..... |
| To div. 254 shares Farmers and Ex. Bank, \$603 25; 15 shares Teleg. Stock, \$45. | 648 25 | ..... |
| To int. on 6 City of Savannah Bonds,* \$175; 11 Bonds State of S. Carolina, \$330. | 505 09 | ..... |
| To int. on 1 eight p. c. Confederate Bond, \$87 79; premium on 17 bonds, \$40 49. | 128 19 | ..... |
| To int. on \$5,550 7 p. c. Conf. Bds., \$192 50; int. on \$8,000 Mobile Bds., \$320... | 512 50 | ..... |
| To premium on Coupons of City of Mobile..... | 25 60 | ..... |
| To Bull legacy account..... | 1,022 78 | ..... |
| By 1 eight per cent. Confederate Bond, \$1,000, and interest \$35 54..... | ..... | \$1,035 54 |
| By J. G. Porter, \$58 31; E. M. Green, \$33 32; H. E. Scott, insurance, \$12 50... | ..... | 104 13 |
| By Dr. Palmer's salary in full to 1st of April, 1864..... | ..... | 2,750 00 |
| By amount invested in seven per cent. Confederate Bonds..... | ..... | 7,000 00 |
| To balance due Treasurer..... | 1,808 44 | ..... |
| | \$11,489 67 | \$11,489 67 |

* The January interest has not been collected on Bonds City of Savannah, S. Carolina, and Mobile, Ala.

Andrew Crawford, Treasurer, in account with Theo. Seminary—Perkins' Professorship.

| 1864. | Dr. | Cr. |
|--|-------------|-------------|
| To balance due by Treasurer, per account May 2, 1863..... | \$450 00 | ..... |
| To Judge Perkins' donation..... | 10,000 00 | ..... |
| To interest on six per cent. Bonds exchanged for seven per cent. Bonds..... | 412 60 | ..... |
| To int. on \$30,000 City of Mobile Bonds,* \$1,200; premium on Coupons, \$96.... | 1,296 00 | ..... |
| To interest on \$10,000 seven per cent. Confederate Bonds..... | 350 00 | ..... |
| By Professor Woodrow's salary to 1st of April, 1864..... | ..... | \$3,000 00 |
| By amount invested in seven per cent. Confederate Bonds..... | ..... | 10,000 00 |
| To balance due Treasurer..... | 491 40 | ..... |
| | \$13,000 00 | \$13,000 00 |

* January interest not collected on Mobile Bonds.

294 PRESBYTERIAN CHURCH IN THE UNITED STATES, (C. S. A.)

Andrew Crawford, Treasurer, in account with Theological Seminary—Library Fund.

| 1864. | DR. | CR. |
|---|------------|------------|
| To amount collected by Dr. Adger, agent..... | \$1,894 10 | ..... |
| To D. Wheeler, Mobile, Alabama, through Rev. A. A. Porter..... | 126 00 | ..... |
| To Cheraw Church, \$99 50; Concord Church, \$5, through Dr. Howe..... | 104 50 | ..... |
| To a lady, \$50; interest on \$2,000 seven per cent. <i>Confederate</i> Bonds, \$63 52..... | 113 52 | ..... |
| By amount invested in seven per cent. <i>Confederate</i> Bonds..... | ..... | \$2,000 00 |
| By balance in hands of Treasurer..... | ..... | 238 12 |
| | \$2,298 12 | \$2,238 12 |

Statement of investments for *Theo. Seminary of Synod of S. Carolina and Georgia.* 1864.

SOUTH CAROLINA PROFESSORSHIP.

| | |
|--|-------------|
| 202 shares Commercial Bank of Columbia, \$5,050; 80 shares Bank of Charleston, \$8,000..... | \$13,050 00 |
| 32 shares Exchange Bank of Columbia, \$1,300; 9 shares Bank of Charleston, new, \$150..... | 1,750 00 |
| 26 Farmers and Exchange Bank of Charleston, \$650; 100 shares Columbia Bridge, \$10,000..... | 10,650 00 |
| J. R. Wilson's bond, \$2,000; 2 Bonds Spartanburg and Union Railroad, \$500 each—\$1,000.... | 3,000 00 |
| 5 shares Planters' Bank of Savannah, for which I have never received a certificate..... | 400 00 |
| 2 certificates Transfer Stock <i>Confederate</i> States, \$100..... | 200 00 |
| 5 eight per cent. Bonds, \$2,100; 13 seven per cent. <i>Confederate</i> Bonds, \$10,300..... | 12,400 00 |
| | \$41,450 00 |

THIRD PROFESSORSHIP.

| | |
|---|-------------|
| 256 shares Bank of Camden, \$12,975 54; 297 shares Commercial Bank, Columbia, \$8,613.... | \$21,588 54 |
| 32 shares Bk. of Charleston, new, \$1,368; 33 $\frac{1}{2}$ shares Far. and Plant. Bk., Baltimore, \$833 33.... | 2,201 33 |
| 4 Bonds Charlotte and S. Carolina R'd, \$2,000; 6 Bonds Greenville and Columbia R'd, \$3,000. | 5,000 00 |
| Note of John and Harriet English..... | 6,000 00 |
| 7 seven per cent. <i>Confederate</i> Bonds..... | 6,500 00 |
| | \$41,289 87 |

FOURTH PROFESSORSHIP.

| | |
|--|-------------|
| 32 shares Bank of Georgetown, \$8,613; 213 shares People's Bank of Charleston, \$5,609 50.... | \$6,505 50 |
| 11 Bonds State of South Carolina, \$10,272 50; 6 Bonds City of Savannah, \$4,325..... | 14,197 50 |
| 15 sh's Washington and N. Orleans Teleg., \$750; 254 Far. and Ex. Bank Charleston, \$6,826 25 | 7,576 25 |
| 8 eight per cent. Bonds City of Mobile..... | 7,981 54 |
| 1 eight per cent. <i>Confederate</i> Bond, \$1,000; 8 seven per cent. <i>Confederate</i> Bonds, \$7,500..... | 8,500 00 |
| | \$45,060 79 |

GEORGIA PROFESSORSHIP

| | |
|--|-------------|
| Reported last year by investing agents..... | \$29,500 00 |
| 11 seven per cent. <i>Confederate</i> Bonds bought by Treasurer..... | 11,000 00 |
| | \$40,500 00 |

PERKINS' PROFESSORSHIP.

| | |
|---|-------------|
| \$30,000 eight per cent. Bonds of City of Mobile..... | \$29,987 50 |
| 10 seven per cent. <i>Confederate</i> Bonds..... | 10,000 00 |
| | \$39,987 50 |

LIBRARY FUND.

| | |
|---|------------|
| 2 seven per cent. <i>Confederate</i> Bonds..... | \$2,000 00 |
|---|------------|

PERKINS' FUND FOR DISABLED MINISTERS AND THEIR FAMILIES.

| | |
|--|-------------|
| 10 seven per cent. <i>Confederate</i> Bonds..... | \$10,000 00 |
|--|-------------|

PERKINS' FUND FOR EDUCATING PIOUS YOUNG MEN FOR THE MINISTRY.

| | |
|--|-------------|
| 10 seven per cent. <i>Confederate</i> Bonds..... | \$10,000 00 |
|--|-------------|

CONTINGENT FUND.

| | |
|--|-------------|
| 7 seven per cent. <i>Confederate</i> Bonds, \$7,000; 4 eight per cent. <i>Confederate</i> Bonds, \$4,000.... | \$11,000 00 |
|--|-------------|

SCHOLARSHIPS.

| | |
|--|------------|
| 50 shares Bank of South Carolina; Lanneau..... | \$2,250 00 |
| 44 shares Union Bank of South Carolina: Congregational and Presbyterian..... | 2,200 00 |
| 100 shares People's Bank of Charleston; Telfair Timothy..... | 2,500 00 |
| 92 shares Commercial Bank of Columbia; Joseph Ellison..... | 2,495 00 |
| 20 shares South Carolina Railroad and Bank; Fabien..... | 2,500 00 |
| Invested in Georgia, mode not known; Nephew..... | 2,500 00 |

| | |
|---|-------------|
| 2 Bonds City of Mobile, \$2,050; 4 <i>Confederate States</i> Bonds, \$250; Douglas..... | \$2,300 00 |
| 66 $\frac{2}{3}$ shares Farmers and Planters' Bank of Baltimore; Blair legacy..... | 1,666 67 |
| 33 $\frac{1}{4}$ shares Farmers and Planters' Bank of Baltimore, new stock..... | 825 00 |
| 20 shares Farm. and Exch. Bank of Charleston, \$500; 20 shares S. Carolina R'd, new, \$1,000. | 1,500 00 |
| 8 seven per cent. <i>Confederate</i> Bonds, \$8,000; 2 7.30 interest notes, \$200..... | 8,200 00 |
| Errors excepted. | \$28,936 67 |

ANDREW CRAWFORD, *Treasurer*.

COLUMBIA, S. C., May 2, 1864.

Domestic Missions.

R. L. DABNEY, D.D., Chairman, reported as follows:—

The Standing Committee on Domestic Missions report to the Assembly that they have examined the Report and Minutes of Proceedings of the Executive Committee of Domestic Missions, and recommend that their faithfulness and success be heartily commended and their measures approved. They also recommend:

2. That Rev. J. Leighton Wilson, D.D., be appointed the Assembly's *Secretary*, and Prof. James Woodrow the Assembly's *Treasurer*, for the ensuing year.

3. That the following persons be appointed the Executive Committee of Domestic Missions for the ensuing year: Rev. George Howe, D.D., Rev. B. M. Palmer, D.D., Rev. J. B. Adger, D.D., Rev. A. A. Porter, Rev. Joseph R. Wilson, D.D., Mr. Henry Muller, Mr. Andrew Crawford, Prof. Joseph LeConte, and Mr. R. L. Bryan.

4. That the Assembly appoint annually a committee of three, unconnected with the Executive Committee, to audit all the accounts of the Treasurer; that it be made the duty of the Treasurer to have the report of these auditors endorsed upon his account before laying it before the Assembly; and that the Auditing Committee for the ensuing year consist of Messrs. John Crawford, of Columbia, E. Nye Hutchison, of Charlotte, and James R. Aiken, of Winnsboro'.

5. That the Executive Committee be instructed to pay a suitable salary to the Treasurer, and to require of him a bond of ten thousand dollars to the Trustees of the General Assembly, with good securities, for the faithful discharge of his trust.

6. That the Assembly adopt the following:

The Assembly, reasserting the high importance and superior interest of the armies of the Confederate States as fields of missionary labor during the war, and bidding the Executive Committee God-speed in their laudable exertions to occupy it more fully, instruct them:

(1.) To spare no reasonable pains and expense to send a Special Commissioner to the department of trans-Mississippi to assist any laborers now in that field.

(2.) To make a judicious distribution of the ministers in their employ between the work of the commissioned chaplain and the permanent missionary, giving the larger number to the former work, yet so as to retain the advantages of both systems, and to distribute their aid in such manner as to secure, if possible, one minister of our Church in each brigade of the armies.

7. That the Assembly earnestly advise all Presbyteries, as to those labors which they may attempt for the armies, so to perform them in concert with the Executive Committee and Secretary, that the whole force of the Church

may have unity and connection; and that, instead of dissipating the efforts of many ministers in temporary services, often evanescent in their effect, such number of their members as the great work may demand, well chosen for energy and zeal, be released for the service of these missions, and the remainder render their indirect aid by supplying the charges of these during their absence. But the Assembly does by no means depreciate the usefulness of even the shortest visits of pastors to the troops, and encourages all to undertake them as they have opportunity.

8. That the Assembly returns devout thanks to God for his wonderful works of grace in the armies, in which, we are informed, twelve thousand souls, during the last year, are supposed to have made a hopeful profession of faith in Christ.

9. That the Assembly, having engaged in frequent and solemn acts of devotion to intercede for our brave soldiers and their officers and commanding generals, does earnestly exhort all the ministers, churches, and people, in like manner, to constant supplications in the same behalf.

THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.—The work intrusted to the Executive Committee of Domestic Missions by the last General Assembly consists of two distinct departments, viz.: 1st. What relates to the work of evangelization in the frontier and more destitute portions of the country; and, 2d. What pertains to the work of evangelization in the army. It is necessary to present these separately.

THE WORK OF EVANGELIZATION IN THE DESTITUTE PORTIONS OF THE COUNTRY.—There is but little to report in connection with this department of the work. Much of the country, formerly occupied by missionaries under the direction of this committee, has fallen into the hands of the enemy, while with other portions it has been almost impossible to have any correspondence. Indeed, such has been the difficulty of communication that it has been impossible to ascertain how many of the missionaries reported to the last General Assembly are still in the field. The list of names handed over by the previous committee consists of twenty-four, all of whom, except one, were laboring in the States of Texas, Louisiana, Arkansas, and Mississippi. Three of these have been transferred to the army work, and one has had his commission renewed to labor in the State of Alabama. Four new missionaries have been commissioned to labor in the State of Mississippi, in the bounds of Presbyteries there, by which they were recommended. They are: Rev. Messrs. J. H. Alexander, O. H. P. Smyth, James W. Kerr, and A. H. Mecklin. The whole number now on the list is twenty-five; but how many of these are actually at work, or will have pecuniary claims upon the committee when communication is restored, it is impossible to ascertain at the present time. Nor is it possible, in the present state of the country, to enlarge this work materially.

THE WORK OF EVANGELIZATION IN THE ARMY.—It will be remembered that the deepest interest was felt on this subject by the last General Assembly. At that time a state of extraordinary religious interest pervaded all portions of our wide-spread armies; multitudes of our brave soldiers were inquiring what they must do to be saved; and the cry was coming up from every quarter, Send ministers to break unto us the bread of life. The churches, too, were deeply affected by this state of feeling in the army, and in various ways they manifested their readiness to sustain any scheme the Assembly might inaugurate for the purpose of imparting the word of life to our noble and self-sacrificing soldiers. The Assembly laid the task of

meeting this great want upon the shoulders of the Committee of Domestic Missions. The committee, deeply impressed with a sense of their responsibility, at once addressed themselves to the work assigned them by the Assembly. They soon found, however, that there were very serious difficulties in the way of accomplishing the proposed undertaking. The number of ministers engaged in the work at the time, as missionaries or chaplains, was not only entirely too small, but they were laboring without any concert among themselves, and with little reference to the general wants of the army. Not only had the different evangelical denominations entered upon the work without any understanding with each other, but the different portions of the same Church were acting without concert. The consequence of all this was, that while certain portions of the army were well supplied with religious instruction, other portions were left entirely destitute. It became necessary, therefore, not only that some system should be introduced by which these labors might be more equally distributed over the whole field, but some means adopted by which a much larger number of laborers could be drawn into the work. The committee could, of course, have no control over the general work, except so far as the Presbyterian Church was concerned; but it was hoped that, by introducing order and system into their own department, other denominations would be induced to follow their example, and, in this way, something of a general system would ultimately be attained. And this expectation, the like committee are glad to know has, to a considerable extent, been realized.

THE APPOINTMENT OF COMMISSIONERS.—The Assembly itself furnished the outline of a plan for carrying on this great work, which has been found, upon experiment, to be eminently suited to the accomplishment of the proposed object. One of the principal features of that plan was the appointment of commissioners to the main divisions of the army, whose duty it would be to preach the gospel as extensively as possible; to make themselves thoroughly acquainted with the spiritual wants of every portion of the field; to aid their brethren who might be found there, or might be sent, to get into positions of usefulness; to keep the Executive Committee informed of the changes in the army; and, in various other ways, co-operate with the committee in carrying out a general plan by which every portion of it might be supplied with the Word of Life.

By a vote of the Assembly, Rev. B. M. Palmer, D.D., was appointed Commissioner to the Army of Tennessee, and Rev. B. T. Lacy to the Army of Northern Virginia. Mr. Lacy soon found that he could not attend to the whole of the Army of Northern Virginia, and Rev. Theodoric Pryor, D.D., was appointed commissioner to the 1st corps, leaving the 2d and 3d to Mr. Lacy. At the same time, John N. Waddel, D.D., was appointed Commissioner to the Army of Mississippi; Drury Lacy, D.D., to the Army of Eastern North Carolina and Southeastern Virginia; Rev. John Douglas, to the Army of South Carolina; Rev. Rufus K. Porter, to the Army of Southern Georgia and Northern Florida; and Rev. H. M. Smith, to the Army of the trans-Mississippi department. Dr. Lacy was prevented by ill health from entering upon the duties of his office, and the army in that part of the country became so much reduced, soon after, that it did not seem necessary for any one to be appointed to take his place. Dr. Palmer, after a few months' active labor in the Army of Tennessee, was compelled, by providential circumstances, to leave his field of labor and return home. Rev. William Flinn, of the Presbytery of Hopewell, Georgia, and who had been in the service as chaplain almost from the beginning of the war, was appointed to fill the place vacated by Dr. Palmer, which he has continued to do with much acceptance since that time.

LABORERS FOR THE SUMMER MONTHS.—It became evident to the committee soon after entering upon their work, that a sufficient number of laborers could not be obtained without special effort. At the same time, the peculiar state of religious feeling in the army seemed to demand such an effort. Accordingly they issued a circular, in the form of a personal call, and addressed it to about eighty of the ministers of the Church whom they thought qualified for the work, urging them to leave their pastoral charges and spend, at least, the summer months in labors in the field. It was hoped that many of these, having learned from personal observation the actual condition and wants of the army, and having made proof of their own adaptation to the work, might remain longer. This call was responded to promptly and with unexpected heartiness. Before mid-summer sixty of these brethren were in the field, holding forth the Word of Life, and guiding anxious sinners to the Lamb of God. These labors were distributed as equally as possible over the whole field, so that there were but few of our soldiers in any part of the army that could not have access to the preached Word. Most of these brethren spent from two to four months in this work, preaching by day and by night, conversing with individuals in relation to the salvation of their souls, distributing the Word of Life, attending the sick and wounded, and in various other ways administering both to the spiritual and temporal welfare of the soldiers.

EFFORT TO GET PERMANENT LABORERS.—In view of the continued and peculiar state of things in the army, and in view of the experience which had been acquired in conducting this very important enterprise, the committee solemnly resolved, with the help of God, to try to have one chaplain or permanent missionary from our Church in every brigade throughout the Confederate Army, besides a proportionate number of laborers for the various hospitals scattered over the land. At the same time they resolved to make the effort to raise the funds necessary not only to give a full support to those who might engage as missionaries, but to supplement the salaries of all those who held commissions as chaplains, it being known that the government allowance was entirely insufficient for their support. In order to carry out this general plan, it was understood that it would require at least one hundred and twenty-five laborers, more than one-fourth of our whole ministerial force outside of the enemy's lines, and at least \$8,000 per month, or something like \$100,000 per annum. Having adopted this as the outline of the work that ought to be undertaken by the Church, the Secretary was requested to meet as many of the Synods as possible at their sessions in autumn, with the view of laying this general plan before them and securing their co-operation in carrying it out. Accordingly he met successively the Synods of Virginia, North Carolina, South Carolina, and Georgia, and is happy to say that they not only heartily approved of this general plan, but gave it their full support. In many cases, where the Presbyteries had previously adopted plans of their own for carrying on the work, these were given up for the more general and systematic plan inaugurated by the committee.

Under this new arrangement, commenced in the autumn, one hundred and one names have been enrolled on the list of the committee, all of whom fall under the general arrangement, and all of whom, with a few exceptions, are to receive their support, in part or in whole, from the contributions from the churches. Of this number 21 are connected with the Synod of Virginia; 14 with the Synod of North Carolina; 17 with the Synod of South Carolina; 15 with the Synod of Georgia; 6 with the Synod of Alabama; 13 with the Synod of Mississippi; 2 with the Synod of Memphis; 1 with the Synod of Texas; 3 with the Synod of Nashville. Of the whole

number, 36 are laboring in the Army of Northern Virginia; 12 in the Army of Tennessee; 9 on the coast of South Carolina; 5 in Southern Georgia and East Florida; 3 in Eastern North Carolina, and 22 in the hospitals of Virginia, Georgia, and Mississippi. Besides those acting in connection with the committee, there are thirty or more ministers of our Church holding commissions as chaplains, or supported by Presbyteries or private beneficence, making the whole number of Presbyterian ministers now in the army about 130. The committee can have no control over the location of those who hold commissions under the government; but they can arrange those who act as missionaries so as to secure, as far as possible, an equal distribution of ministerial labor throughout the whole army.

THE LABORS OF MISSIONARIES AND CHAPLAINS, AND THEIR RESULTS.—It is impossible, without extending this report to an undue length, to enter upon a minute detail of the labors performed in the army, or of the results of those labors. Suffice it to say, however, that our brethren there have usually preached twice and sometimes three times on Sabbath; have lectured or held prayer-meetings almost every night of the week; have conversed daily with individuals in relation to the salvation of their souls; have organized and taught Bible-classes; have visited the sick and wounded, and have distributed testaments, hymn-books, tracts, and religious newspapers in large quantities. So that, in many portions of the army, our soldiers have received as much religious instruction as they ever enjoyed in the most favored part of their lives, if not more; and no doubt many have read more on the subject of religion than they would probably have done under any other circumstances. Our soldiers, too, have done a great deal to help forward this great and good work. In many of the brigades large sums of money have been contributed for the purpose of supplying themselves and others with religious reading. In other ways they have testified their interest in this great cause. In many parts of the army they have erected, with their own hands, temporary chapels in which they have worshiped with comfort throughout the winter. In the second and third corps of the Army of Northern Virginia alone, there have been built as many as thirty-seven of these chapels; most of them large enough to accommodate from three hundred to five hundred hearers, and for the most of the time they have been crowded with earnest and attentive listeners to the Word.

In relation to the results of these labors, it is impossible to speak with anything like definiteness or accuracy. During the year there have been three distinct periods of special religious interest, particularly in the Armies of Northern Virginia and Tennessee. The first of these revivals occurred last spring, and progressed with great power until their religious meetings were broken up by the active operations of the armies. The second took place in the autumn, soon after the armies went into winter-quarters, and continued, with more or less interest, until mid-winter. The third is prevailing at this present writing, and is characterized by unprecedented earnestness; but how long it will continue cannot be foreseen. Perhaps the whole might be regarded as one great and glorious outpouring of the Holy Spirit, interrupted here and there only to the imperfect vision of man, but united and continuous to the eye of Jehovah.

THE LIBERALITY OF THE CHURCHES.—The committee feel bound to record the great liberality of the churches as well as individual members of the Church in sustaining this cause. Without any appeal to their benevolence, except what was contained in a simple statement of the nature of the work undertaken and the amount of funds necessary to sustain it, the wants of the treasury have been fully met by the free-will offerings of God's

people. Most of the churches, not otherwise engaged in sustaining the same cause, have more than quadrupled their ordinary contributions to the cause of domestic missions, while they have been scarcely less liberal in providing religious reading for the soldiers, and at the same time promoting their temporal comfort. One church has contributed to this cause, alone \$3,195; another, \$2,344; a third, \$2,292; a fourth, \$1,726; a fifth, \$1,582; a sixth, \$1,460; and a seventh, \$1,457. But if the churches have been liberal, individual members of the Church have been even more so. One individual has given to this object, during the year, \$3,100; another, \$2,100; a third, \$1,000: five have given each \$500; six have given \$200 each; and more than twenty have given each \$100. The most munificent of all these, perhaps, was that of \$500 from a young lady, who, it is understood, has little or no pecuniary resources except what she derives from teaching.

ARMY OF THE TRANS-MISSISSIPPI.—In the early part of last summer a commission was made out and sent to Rev. Henry M. Smith, who was then on the western side of the Mississippi, authorizing him to organize a missionary corps for that part of the army, and raise funds in the churches for their support. The Mississippi River fell under the control of the enemy soon after, and the committee, though they have made repeated efforts, have not been able to effect any communication with Mr. Smith since that time. It is not known, therefore, whether he has received any communication from them, or whether anything has been done to secure missionary laborers for that part of the army.

RELATIVE POSITION OF CHAPLAINS AND MISSIONARIES.—Much good may be effected by temporary laborers, and those brethren who may find it practicable to spend a few weeks in the army occasionally should not be discouraged from doing so. But this must be considered as merely auxiliary to what is done by permanent laborers. The army needs men who can identify themselves with it, and share with the soldiers all their hardships, their trials, and their dangers. But another question arises, whether our ministers who intend to labor permanently in the army should secure appointments from the government as chaplains, or labor simply as missionaries. There are advantages and disadvantages on either hand. The present plan of having part chaplains and part missionaries is, in the judgment of the committee, the best possible arrangement. If all were chaplains one would be needed for every regiment, which would require a much greater number than the Church could possibly spare. Besides which, a large portion both of the artillery and cavalry, not being massed in regiments, so that they would be entitled to chaplains, would be left without any religious instruction whatever. The committee, by controlling the location of the missionaries, can manage to equalize these labors throughout the whole army, and in no other way can this very important object be effected.

FINANCES.—The receipts from all sources, including a balance from last year's account of \$9,520 60, have been, \$79,344 35. The expenditures have been \$45,880 31; leaving on hand the sum of \$33,464 04. Of this amount about \$12,000 will be required to meet salaries that were due on the 1st of May, making the working balance in the hands of the Treasurer about \$21,000. This amount has been invested in *Confederate* bonds, with the view of passing it through the existing money crisis, and will be converted into new currency as soon as the state of the market will justify the Treasurer in disposing of them.

Foreign Missions.

Rev. RICHMOND McINNIS, Chairman, reported as follows:—

The Committee to whom were referred the Minutes of the Executive Committee of Foreign Missions—their annual report and the report of the Treasurer—would submit the following for the adoption of the General Assembly.

1. They recommend the approval of these Minutes and Reports, and the election of the following officers and committee for the ensuing year:

For Secretary—Rev. J. Leighton Wilson, D.D.

For Treasurer—Prof. James Woodrow.

For Committee—G. Howe, D.D., J. B. Adger, D.D., B. M. Palmer, D.D., J. R. Wilson, D.D., Rev. A. A. Porter, H. Muller, Esq., A. Crawford, Esq., R. L. Bryan, Esq., Prof. Joseph LeConte.

2. Your committee would recommend that the Treasurer be required to give a bond of ten thousand (\$10,000) dollars, and that an Auditing Committee be appointed by the Assembly, who shall not be members of the Executive Committee; and would nominate as that committee:

J. W. Aiken, of Winnsboro; E. Nye Hutchison, of Charlotte; and John A. Crawford, of Columbia.

☛ The committee would further recommend the adoption of the following resolutions:

1. That the General Assembly listened, with feelings of deep interest and gratitude to God, to the report of the Executive Committee on Foreign Missions, evincing such an earnest solicitude for the great work committed to their care; and while God in his providence has allowed our communication with foreign nations to be almost entirely prevented, yet we thank the great Head of the Church that we are still permitted to do something for the Indian tribes on our Western border.

2. That we record with grateful hearts, the deep interest felt in the work of foreign missions by many of our churches, and trust that the time may soon come when we shall be permitted, as a Church, to engage fully in this important work.

3. That the General Assembly recommend to all our churches to continue their systematic contributions to and earnest prayers for this cause, so that, when it shall please God to open to us the way, we may be prepared to do our duty to God and to man in sending the gospel to the distant nations of the earth.

4. That the Assembly instruct the Executive Committee of Foreign Missions to increase the salary of the Secretary to such a sum as shall be required for his ample support.

THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.—The Executive Committee of Foreign Missions, in presenting their third annual report, would express their heartfelt gratitude to Almighty God that, while the country at large has been involved in a death-struggle for national existence, the great cause of foreign missions has not been forgotten or overlooked by his people.

SOUTHERN MISSIONARIES IN HEATHEN LANDS.—No intelligence has been received from any of our missionary brethren in foreign lands, except a single letter from Rev. Daniel McGilvary, of the Mission to Siam, of the 23d of March, 1863. At the date of that letter Mr. McGilvary, though sympathizing deeply with the Southern Church and the Southern cause

generally, was, nevertheless, greatly embarrassed as to what course he should pursue. The way was not open for him to return to this country, and if he were here, he did not suppose that he could do much to promote the cause of Foreign Missions in the present state of affairs. He did not think it advisable to attempt to establish a new and independent Mission without missionary associates, nor did he see how the committee could sustain one if established in the existing state of the country. Under these circumstances, he did not feel authorized to dissolve his connection with the Board under whose auspices he was sent out. Since that time, however, the committee have been put in the control of funds in England sufficient for Mr. McGilvary's personal support for two years or more, a longer period than the war will probably last; and they have made this proposal to guarantee his support, at his present station, or any other he might choose, with the understanding that he engage at once to place himself under the direction of the committee as soon as circumstances will allow him to do so. His reply to this letter, which is daily expected, will enable the committee to take final action in relation to the matter.

INDIAN MISSIONS.—The committee have received but few letters from the missionaries in the Indian country during the year, and those few contain but little information about the progress of the Gospel. The committee learned, with pain, a few weeks since, through an indirect channel, that the Rev. John Lilley, of the Seminole Mission, and such members of his family as were with him at the time, had been carried off by Federal scouts after they had killed his son-in-law, Mr. Henry Washburn, in his yard. No explanation is given of this outrage, and no reason can be assigned unless it be that Mr. Lilley and his family were regarded as inimical to the Federal cause. The latest letter that had previously been received from Mr. Lilley was dated May 10, 1863. At that time he was quietly engaged in his work, and was not without some tokens of the Divine favor. The Seminole country lies near the southern borders of Kansas; and it is probable that those who carried him off were raiders from that state. He and his family may be subjected to much harsh treatment, but they are nevertheless, in the hands of a kind and merciful God, and the committee would bespeak for them the prayers of God's people. The Choctaw and Chickasaw countries, where the great body of our missionary brethren labor, still continue to be favored with peace and quietness. Many refugees, not only from the Cherokee country, but whites from the southern parts of Missouri, are scattered over the country, and have thus given to the missionaries an enlarged sphere of labor.

The missionaries now laboring in the Choctaw and Chickasaw countries are Cyrus Kingsbury, D.D., Revs. Cyrus Byington, C. C. Copeland, Ebenezer Hotchkin, O. P. Stark, Alexander Reid, Hamilton Balentine, Miss Augusta Bradford, female teacher, all white persons; Revs. Pliny Fisk and Allen Wright, native Choctaw preachers, and Mr. Thomas Benton, native licentiate. Rev. Stephen Foreman, a native Cherokee preacher, received an appointment as Missionary to the Cherokees two years ago, but he was subsequently called to fill an important post in the government formed by Stand Watie, an Indian Chief, and nothing has been heard from him since the occupation of his country by Federal forces.

The missionaries just mentioned have been mainly employed in preaching the Gospel during the year, but very little information has been received by the committee in relation to the results of those labors. According to the narrative of the Indian Presbytery, which was intended for the last General Assembly, but which did not reach this part of the country until mid-summer, it appears that these brethren maintain stated religious worship at

thirty different places, so that the Gospel is in this way brought within the reach of the great mass both of the Choctaw and Chickasaw people. Mr. Byington has spent a portion of time in translating the Scriptures into the Choctaw language, and also in preparing a grammar of that language, both of which will be important acquisitions to the religious and literary world, when the circumstances of the country will allow of their publication.

Very little has been done in the way of education during the year. The boarding-school buildings have been occupied for some time past as temporary barracks and hospitals for the Confederate army in that part of the country, and will no doubt continue to be used for this purpose so long as it remains there. During the last year six day-schools were kept in active operation, but it is not known that any of these are in existence at the present time, except the one taught by Miss Augusta Bradford at Goodland. The brethren regard this partial suspension of educational operations as a serious evil, but it is one they share in common with all other portions of the Confederacy, and one which we all may hope will be of only temporary duration.

The Treasurer of the mission still manages to borrow money to pay the salaries of the missionaries in exchange for drafts upon the Treasurer of the Assembly—none of which, however, except a few of small amount, have as yet been presented for payment. Most of the missionaries have little farms and other facilities for raising stock, which enable them to live comfortably without any material increase of their salaries. What amount has been drawn upon the treasury is not certainly known, but it is presumed it is not greater than can be paid when the drafts are presented.

FINANCES.—The receipts of the year have been \$16,401 47, which, added to the balance of the last year of \$19,975 14, with a balance from the exchange account of \$237 19, make the whole amount in the hands of the Treasurer at the present time \$33,358 09, the expenditures having been \$3,255 71. This amount has been invested in *Confederate* bonds, the interest on which will more than pay the interest accumulating on the outstanding drafts against the treasury. The above-mentioned sum does not include the amount of \$2,298 37 deposited in London to the credit of the committee, and which is pledged to the support of Mr. McGilvary, in case he accedes to the proposition made to him by the committee.

Publication.

BENJAMIN M. PALMER, D.D., Chairman, reported as follows:—

The Committee to whom were referred the annual report of the Executive Committee of Publication, the Minutes of their Proceedings, and the Exhibit of the Treasurer, beg leave respectfully to report: That they have carefully examined these documents, and are sure that the grateful impression made upon the Assembly by the hearing of the report will be deepened when they shall peruse it in print. The evidence furnished by a comparison of these various papers affords corroborative and most gratifying proof of the diligence and zeal with which this department of the Church's work has been prosecuted during the past year. It is no small achievement, when the difficulties in the way of publishing at the present time are duly considered, that nearly fourteen millions of pages have been distributed over the land through this agency alone. This is but the earnest of what

is hereafter to be accomplished in more auspicious and peaceful times, in the creation of an indigenous religious literature, which will soon be found to be one of the most urgent wants of the country and of the Church. Under this aspect, the operations of this committee must be viewed by us as of transcendent importance. Great as the work unquestionably is of supplying our heroic army with religious reading, it is surpassed in magnitude by what remains to be achieved in laying the foundations of a healthful literature for the country at large, and a literature which is to be perpetuated through all coming time. The wisdom which is treasured up in the English language forms, indeed, the common patrimony of all who speak the English tongue. But while we may lawfully appropriate this common stock to our own use, no people, aspiring to the dignity of a separate national existence, can decline the obligation of providing a literature for itself which shall reflect its own institutions, usages, and character. The Presbyterian Church in this Confederacy will bear her part in this necessary work, and looks to this Publication Committee as one of her most important agencies in the discharge of this public duty. It is, therefore, with regret that we read in the report submitted to this Assembly the statement that the contributions to this cause have not been universal throughout the Church. For, though the revenue of the past year has been more than sufficient to cover the expenditures of the committee, leaving a balance as the nucleus of the permanent working capital, contemplated by the last Assembly as important to be speedily realized, yet if the liberality had been uniform through the whole Church the committee would have found this work of endowment already handsomely begun.

The attention of this Assembly should be called to the deficiency in the salary of the Secretary, which, in the present inflated condition of the currency, is inadequate to meet his necessary wants. Your committee feel it to be unjust that a faithful servant of the Church should eat up his own shattered patrimony in his own support; and, against his earnest remonstrance, are compelled to urge that his salary be raised so as to cover at least his actual expenses. We are satisfied, also, that the whole amount necessary for this purpose should be drawn from the receipts into the Treasury of the Publication Department, upon the simple ground that our educational operations, being for the most part suspended during the war, the receipts into that treasury are very small, and the labors of the Secretary are almost exclusively devoted to the interests of publication.

The following resolutions are, therefore, submitted to the Assembly for adoption:

Resolved, 1. That the salary of the Secretary be raised by the committee for the ensuing year to an amount sufficient for his support, and that it be paid entirely from the Treasury of the Committee of Publication.

2. That the attention of all the churches in our communion be called to the importance of sustaining, with an enlarged and universal liberality, this branch of our great work—not only that the committee may efficiently meet the present and pressing wants of our people and of the army, but that a beginning may speedily be made in endowing a permanent fund for future operations.

3. That the Executive Committee be instructed to make early preparation for supplying our Sabbath-school libraries with suitable books for children, and thus to meet a want which begins already to be felt, and which will become urgent as soon as the country is allowed to enjoy the blessings and the repose of peace.

4. That the committee be instructed to return to the London Religious Tract Society the grateful thanks of this General Assembly for the kind and most timely donation of their publications for circulation among our

troops; and to tender to the Rev. M. D. Hoge, D.D., their acknowledgment of his generous agency in procuring these grants.

The following persons are nominated for the Executive Committee for the ensuing year:

Secretary.—John Leyburn, D.D.

Treasurer.—James Miller.

Members.—T. V. Moore, D.D., M. D. Hoge, D.D., W. Brown, D.D.; Messrs. W. F. Taylor, B. R. Welford, Jr., Roger Martin, W. H. White, J. D. K. Sleight, W. D. Booke.

THIRD ANNUAL REPORT OF THE PUBLICATION COMMITTEE TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES.—The Publication Committee respectfully report to the General Assembly that they have endeavored faithfully to carry out the instructions of the last Assembly in regard to more extended operations, and particularly with reference to the army. All has not been accomplished which was desired; but, in consideration of the many and serious difficulties encountered, the committee feel thankful that so much has been done.

The present Secretary, (John Leyburn, D.D.,) after his election by the General Assembly, returned to Montgomery, Ala., the then seat of operations of the Committee of Domestic Missions, and, after winding up its business so far as his duties as its Secretary were concerned, repaired to Richmond, reaching this city about the middle of June, 1863. The Publication Committee being then engaged in removing into more commodious quarters, it was not practicable to get fairly to work before the first of July—so that the actual period of operations included in this report cannot properly be considered as embracing *much over nine months*, though it ostensibly covers eleven months. The necessity for closing up the fiscal year in time to secure the data for the annual report to the Assembly, has induced the committee to fix the thirty-first day of March as the terminus of their year, and hereafter the report will cover twelve months from April 1st.

OUR OWN PUBLICATIONS.—None but those actually engaged in publishing can fully appreciate the difficulties with which it is attended in the present condition of things in our Confederacy. At first our supply of type was inadequate; this we were enabled to remedy, after some months, by a further purchase, and on very favorable terms. But the difficulties in procuring paper have been constant and most embarrassing. Applications to paper-mills in Georgia and North Carolina, as well as in Virginia, though urged in our behalf by friends in their vicinity, have often been, indeed most frequently, entirely unsuccessful; and even when this was not the case, the supplies were so limited as but partially to meet immediate wants, and then to leave us to fresh difficulties and delays. Similar embarrassments have been encountered as to press-work. Though the type was set up in our own office, we have been dependent on the power-presses of the city to do the printing, and these were often preoccupied—so that, not unfrequently, the forms have been kept standing for weeks before they could be worked off. During the sessions of Congress and of the Virginia Legislature in Richmond, these embarrassments became so great that we applied to printers in other parts of the Confederacy, but without success. The committee have done the best that was practicable in the circumstances.

The General Assembly having authorized the appointment of a Publishing Agent, the committee selected for that office Mr. William D. Cooke, who had already been rendering valuable service. Mr. Cooke's practical acquaintance with both printing and binding rendered him particularly adapted to this work, and the committee consider themselves favored in

securing the benefit of his experience. The superintendence of printing, the purchase of paper, getting out and mailing the *Children's Friend*, and *Soldier's Visitor*, with attendance in the Depository, and sending off the numerous parcels of books and tracts distributed, have given full employment for his time.

The subjoined report of the Publishing Agent will show the number and amount of pages of the publications, nearly all of which have been put in circulation.

Publications of the Publication Committee from May 1, 1863, to March 31, 1864.

| No. of Tracts | NAMES OF TRACTS. | No. of Pages. | No. of Copies | Tot. No. of Pages. |
|---|--|---------------|---------------|--------------------|
| 20 | A Call to Prayer..... | 32 | 6,000 | 192,000 |
| 21 | Barry, the Soldier..... | 4 | 5,000 | 20,000 |
| 22 | Past Feeling..... | 8 | 5,000 | 40,000 |
| 23 | I Can't make Myself Different..... | 8 | 5,000 | 40,000 |
| 24 | Plain Speaking..... | 4 | 5,000 | 20,000 |
| 25 | The Wounded, or a Time to Think..... | 4 | 5,000 | 20,000 |
| 26 | Simplicity of Faith..... | 4 | 5,000 | 20,000 |
| 27 | The Tongue..... | 12 | 5,000 | 60,000 |
| 28 | Within and Without..... | 4 | 5,000 | 20,000 |
| 29 | Sir Henry Havelock..... | 8 | 5,000 | 40,000 |
| 30 | Happy Jack..... | 8 | 5,000 | 20,000 |
| 31 | The Swearer's Prayer..... | 4 | 5,000 | 20,000 |
| 32 | Poor Joseph..... | 4 | 5,000 | 120,000 |
| 33 | What Must I do to be Saved?..... | 24 | 5,000 | 40,000 |
| 34 | Be Ye also Ready..... | 8 | 5,000 | 40,000 |
| 35 | The Way to Heaven..... | 8 | 5,000 | 40,000 |
| 36 | A True Story of Lucknow..... | 8 | 5,000 | 40,000 |
| 37 | George Giles..... | 8 | 5,000 | 40,000 |
| 38 | The Dead Soldier of Bomarsund..... | 4 | 4,000 | 16,000 |
| 39 | Jesus Christ has Spoken for Me..... | 4 | 4,000 | 16,000 |
| 40 | Death of a Christian Soldier..... | 8 | 5,000 | 40,000 |
| 41 | The Way of Salvation Made Plain..... | 8 | 5,000 | 40,000 |
| 42 | Hearing or Hardening..... | 8 | 5,000 | 40,000 |
| 43 | A Mother's Prayer Answered..... | 12 | 4,000 | 48,000 |
| 44 | Often Warned..... | 8 | 10,000 | 80,000 |
| 45 | Once to Die..... | 8 | 10,000 | 80,000 |
| 46 | Sins Going Before to Judgment..... | 12 | 10,000 | 120,000 |
| | Total number of pages of Tracts..... | | | 1,312,000 |
| Publications not Numbered as Tracts. | | | | |
| | The Christian Soldier..... | 16 | 3,000 | 48,000 |
| | True Courage (first edition)..... | 32 | 6,500 | 208,000 |
| | Memorial of Thornton..... | 24 | 8,400 | 201,000 |
| | Army Hymn-Book..... | 92 | 15,000 | 1,380,000 |
| | Wee Davie..... | 56 | 4,000 | 224,000 |
| | True Courage (second edition)..... | 32 | 5,000 | 160,000 |
| | "Children's Friend," 148,000 copies, equal in tracts to..... | | | 3,862,000 |
| | "Soldier's Visitor," 59,000 copies, equal in tracts to..... | | | 3,336,750 |
| | Tracts of our own publication as above..... | | | 9,419,750 |
| | Whole number of pages published in eleven months..... | | | 1,312,000 |
| | Tracts received from England..... | | | 10,731,750 |
| | Periodicals received from England.....say | | | 1,494,000 |
| | | | | 1,494,000 |
| | | | | 13,719,750 |

From the foregoing it will be seen that twenty-six tracts have been issued since the last report, making the whole number now on the catalogue forty-six. This is exclusive of the publications not in tract form, of which larger editions were issued than of the tracts. The total number of pages published, including all descriptions of publications, since the last report is ten millions seven hundred and thirty-one thousand seven hundred and fifty; but in order to attain a correct idea of the amount put in circulation, we must add to these, two million nine hundred and eighty-eight thousand

pages received from Religious Tract Society of London, to which more particular reference will be made. The total of pages from the two sources amounts to *thirteen millions seven hundred and nineteen thousand seven hundred and fifty*.

The Army Hymn-Book, of which fifteen thousand have been published, is a collection of hymns adapted to use in camps and hospitals, and prepared in response to numerous calls from chaplains and others. It contains eighty-two hymns, with an appendix of six others, to which music is attached—the latter feature being added, also, to meet a demand from the army.

In addition to the Tracts, the committee have been enabled to put in circulation, almost entirely in the army, *fifteen thousand four hundred and three volumes*, obtained from the Religious Tract Society of London, and from one of the former agents of the Philadelphia Board of Publication—to which a more particular reference will be made. It is proper to state that, in speaking of the foregoing as “volumes,” we do not simply mean books, but all publications of larger dimensions than the ordinary tract.

THE SOLDIER'S VISITOR.—The great demand for newspapers in the army suggested to the committee the idea of issuing a sheet in that form, containing tracts, in the hope that they would thereby secure a more general reading than in the ordinary shape. In carrying out this idea it was considered expedient to give variety, by adding other reading matter as far as space would permit; and, with these two features combined, a monthly paper, called *The Soldier's Visitor*, was commenced in August last, and has been regularly issued since—the enterprise proving in all respects highly encouraging. From all parts of the army, from officers and men, as well as chaplains, the most gratifying testimonials have been received as to the adaptation of the *Visitor* to the end in view, and the avidity with which it is sought for and read. Fifty-nine thousand copies have been distributed. The present monthly issue is about eight thousand, with the demand constantly increasing. The committee regard the publication of the *Visitor* as among the most gratifying and successful items of their work.

THE CHILDREN'S FRIEND.—The circulation of *The Children's Friend*, the committee regret to say, has diminished—the present edition being not quite eight thousand, whereas at the last report it was nearly ten thousand. This falling off, however, we are gratified to believe, does not indicate a diminished popularity of the paper, but is owing to the encroachments of the enemy upon various sections of the country from which, in the aggregate, we were receiving a large number of subscribers. Letters arriving daily, from children as well as Sabbath-school teachers, testify to the acceptability of the *Friend*; and the committee believe that if pastors and Sabbath-school teachers would exert themselves to introduce it into schools and families, the circulation could readily be doubled, notwithstanding the unfavorable times. As to its mechanical execution, the *Friend* is very far short of what it is designed to be. The absence of pictorial illustrations is a serious defect in a paper intended to attract and entertain, as well as to instruct children. This deficiency the committee endeavored to supply by procuring cuts from England, but, unhappily, these have either been captured by the enemy or are delayed, so that they have not reached us. When more auspicious times dawn upon our country, it is our expectation to be able to make the *Friend* fully equal in appearance to the most beautiful of the children's papers published elsewhere. The committee are gratified to state that the circulation of the *Friend* is not confined to our own denomination, but is also subscribed for by Episcopal, Methodist, and Baptist Sabbath-schools.

BOOKS OF THE PHILADELPHIA BOARD.—In accordance with the directions of the last Assembly, the Rev. William J. Keith, the late agent of the Philadelphia Board of Publication in Georgia, turned over to this committee the stock of books of that Board remaining in his hands. These, at their catalogue prices, amounted to \$1,700 10. A portion of this stock is still on the shelves of our Depository, but the greater part of it has been sold. It is believed that there are other agents of the same institution in different parts of the Confederacy, who have more or less of their former supplies remaining on hand, and the committee think it desirable that the General Assembly should give instructions that all such persons should transfer their books, as in the case of Mr. Keith.

BOOKS AND TRACTS RECEIVED FROM ENGLAND.—In July last the committee had the pleasure of receiving about £300 worth of books and tracts from the Religious Tract Society of London, and subsequently five boxes of Bibles, Testaments, and portions of Scripture, from the British and Foreign Bible Society. These were a part of the donation secured by the Rev. M. D. Hoge, D.D., during his late visit to England. The Rev. Dr. Brown, the late Secretary of Publication, to whom they were consigned, placed them in the hands of this committee as a suitable channel for their circulation. The fact that most of the funds contributed for Dr. Hoge's mission had come from Presbyterians, would have given a claim for their control; but in order to place the matter upon the fairest possible basis, the committee communicated to the other organizations for circulating army-reading an offer for a portion of these publications, together with further supplies expected, on condition that they would agree to bear a proportional share of the expenses. This proposition, however, was not accepted in any case.

These English supplies were most opportune and acceptable—coming, as they did, at a time when our own stock was very limited, and when the revivals in the army were creating a large and pressing demand for just such reading. The beauty of their typography, as well as the excellence of their substantive matter, at once rendered them extremely popular among our soldiers, and the committee could only regret that the supply was so soon exhausted. To Dr. Hoge, who served the committee without remuneration, as well as to the London Religious Tract Society, and the British and Foreign Bible Society, many thanks are due for this valuable help toward giving the Gospel to our noble troops. Officers and men alike have read these books and tracts with delight, and it is hoped many have learned from them lessons which have made them wise unto salvation.

The owners of several blockade-running vessels, and the Southern Express Company, are also entitled to thanks for the gratuitous transportation of these English contributions. The Express Company have conferred a still further favor by carrying, free of charge, all our parcels intended for distribution in the army.

Dr. Hoge also purchased for the committee, in England, a selection of children's books, designed chiefly for sale, but also for examination with a view to future republication. Many of these we shall be glad to reproduce when more auspicious times warrant our going into this department of publishing. Those offered for sale were immediately bought up.

The remarkable popularity of the English tracts among our soldiers led the committee to request the London society to forward us a reduplication of their former shipment, on condition that they would give us credit for the same until the close of the war. By a letter recently received from the Secretary of that society we are informed that the order has been filled, but that they decline to receive compensation. The amount of the grant is

£100. It is to be hoped that this most acceptable donation will arrive safely, and thus renewedly furnish us the means of supplying army-reading in a more attractive garb than can now be produced in the Confederacy. This additional donation, of course, places us under fresh obligations to the kind donors beyond the seas.

RECEIPTS AND EXPENDITURES.—By the Treasurer's report it will be seen that the receipts from all sources for the eleven months have been \$51,774 30; of which \$35,861 70 was contributed by churches and individuals; \$9,537 05 was from sales at the Depository; \$5,104 80 for subscriptions to the *Children's Friend*; and \$1,053 06 was paid in by the late agents of the Philadelphia Board, being balances remaining in their hands from former sales.

The expenditures for the eleven months have been \$27,239 83. The balance remaining in the treasury, including a balance of \$2,467 14 from last year, is \$27,001 61. This balance may be regarded as the beginning of the Depository fund, or trading capital, directed to be raised by the last Assembly, in readiness for extended operations at the earliest possible moment after the restoration of peace.

Of the balance on hand, \$20,000, as will be seen from the Treasurer's report, has been invested in eight per cent. *Confederate* bonds—this being regarded as the best disposition to make of the money until it shall be required for active operations.

CONCLUSION.—Taking into consideration the various embarrassments with which this work has had to contend, and that it is as yet only in its infancy, the committee cannot but feel that what has been done affords cheering assurance of a most important future. The Bibles, Testaments, books, tracts, and papers distributed—the millions of pages of divine truth thus sent on their holy mission through our camps and hospitals—have doubtless proved so many preachers of the Gospel to our brave soldiers, warning them of their sin and danger, pointing them to the only refuge and hope, explaining to them the way of life, comforting them in sickness, and preparing not a few of them for whatever may be God's will concerning them, whether it should be life or death. Exposed as are these hundreds of thousands of our young fellow-countrymen to the most imminent dangers—disease and battle every year hurrying hecatombs of them to the grave—their case demands all the energies the Church can put forth, appealing to her, by every means in her power, to endeavor to bring them to a saving interest in Christ. In this work, surely the press can perform an important part. The abundant leisure of camp life and the want of something to fill up the time, render a book, a tract, or a paper acceptable even to those who, when at home, seldom read at all. Doubtless many of our soldiers have read more since they have been in the army than in their entire lives before. Here, then, is a field set before the Church, in the providence of God, for using the press, of rare encouragement and importance.

But immeasurably important as are these operations for the army, in contemplating the capabilities of this organization of the Church we must look further. This distressing war must come to an end sooner or later, and when that happy consummation arrives a new and, in some respects, even wider field will be opened. Heretofore the South has been dependent on the North for its literature; but the rending of the political ties has, as we trust and believe, terminated that, with every other species of vassalage. For the future, we must look chiefly to the home product. The ample talent of our own countrymen and countrywomen must be brought under contri-

bution, and a literature indigenious to the soil evoked. This fact invests the Committee of Publication with peculiar importance. As the organ of a leading denomination in our new-born Confederacy, much will be expected of it. The Presbyterian Church has always enjoyed the high honor of being second to none in efforts to diffuse light and knowledge, and it will not do for our Church in the Confederacy to come short of the established standard, and thus dishonor its name and its lineage. Nor need she do so; nor, we may confidently say, will she do so. With the dawn of peace, present obstructions will be removed. Overtaxed paper-mills and overburdened printing-presses will no longer be a hindrance. Access to the world's markets will furnish material adequate to any demand; and, with the means supplied by the liberality of the Church, we shall have before us a work vast and important enough to gratify the noblest aspirations. In promoting this cause, too, we labor not merely for the present generation. We are laying the foundations of a great agency for good, which is to live and scatter abroad its beneficent fruits when we, who witness and help on its beginnings, shall have passed away from earth forever.

By order of the Committee,

JOHN LEYBURN, *Secretary.*

Education.

J. B. ADGER, D.D., Chairman, reported as follows:—

The Standing Committee on Education would report that they have examined the papers submitted to them, and have nothing to recommend in addition to what has been recommended by our colleagues of the Standing Committee of Publication relative to the salary of the Secretary. The committee would suggest that, although at present the Church's educational work is interrupted by the war, yet that will one day come to an end, and it is highly important that this object be kept before her eye by the Church, and receive her uninterrupted contributions of pecuniary support. There will be, it is hoped, many of our young soldiers brought by the Lord into the ministry after the present day of sorrow and strife shall have passed away. Many of these will need the Church's support while pursuing their preparatory studies. It is well that our collections for this end are constantly and systematically made, notwithstanding the fact that our candidates for the ministry are for the present necessarily so few.

The committee nominate as members of the Executive Committee of Education for the ensuing year the following Ministers and Elders, viz.: the same that are named in the report of the Standing Committee on Publication.

SECOND ANNUAL REPORT OF THE EDUCATION COMMITTEE TO THE GENERAL ASSEMBLY.—The Education Committee report to the General Assembly that they have had no candidates under their care since their appointment, the young men who are looking to the ministry being almost all in the army. The amount now in the treasury is \$5,249 61. The receipts and expenditures will be seen from the Treasurer's report.

By order of the committee,

JOHN LEYBURN, *Secretary.*

Narrative of the State of Religion.

Rev. DAVID WILLS, Chairman of this Committee, reported as follows:—

The General Assembly, in sending forth its Narrative on the State of Religion to the churches under its care, wisheth them grace, mercy, and peace, through Jesus Christ. We find ourselves still surrounded by circumstances of unusual trial. The wave of war is rolling in its desolating fury over the land. This fearful drama, in the fourth year of its history, has opened upon us on a scale that astounds the nations. While we are sitting in solemn council, calmly considering the interests of Zion, our beloved brethren and brave countrymen are standing amid the fire and thunder of battle. One and another message has come to us from the field of deadly strife, filling our minds with the deepest solicitude, urging us to more earnest and united prayer, and inspiring us with profound gratitude to God for the repeated repulses of our insolent and cruel foe.

We had fondly hoped to be able, at this hour, to rejoice with you in the termination of a long series of hostilities, and in the return of the blessings of peace to our distracted borders; but our enemies have evinced a settled determination to prosecute their enterprises of guilt and horror, in the face of all the disastrous consequences which must ensue from this insane attempt to subjugate and destroy us. *But he that sitteth in the heavens shall laugh; the Lord shall hold them in derision.* What they have meant for evil, God intends for good.

We accept this awful scourge as a wise and wholesome chastisement for our manifold sins and provocations. All the dark dispensations of God are designed to exalt the Redeemer in the eyes of an adoring universe, and to *purify unto himself a peculiar people zealous of good works.* These severe and startling retributions have not yet reached the full measure of our iniquities—for *in righteousness he doth judge and make war.*

The Narratives of the various Presbyteries in connection with the General Assembly are filled with facts which inspire us with sentiments of sorrow and of joy. They tell us of the terrible persecutions of our people in those parts of the country which have been visited by the invading foe—they speak in tones of sadness of many of our beautiful sanctuaries which have been converted into dens of thieves—of the exile of pastors and their flocks for conscience' sake—of the loss of large numbers of our noblest and best young men who have been slain in battle—and of the numerous households which are weeping over their martyred dead. The Assembly would assure these bereaved and suffering brethren of its warmest sympathies, and invoke for them the richest blessings of heaven.

Numbers of our churches are mourning over their spiritual declensions. Frequent violations of the Sabbath, criminal neglect of the spiritual culture of the young, deep despondency under the merited chastisements of Providence, and the abounding iniquity of extortion, are some of the evils reported and deplored. These sins, which have provoked the dreadful judgments of God, it becomes us to bewail in dust and ashes. This is not the time to palliate or conceal our personal and national offences, when the solemn providences which are occurring around us call us loudly to the foot of the throne, to deprecate the Divine wrath, and to supplicate the Divine favor and forgiveness.

But we have been furnished with another class of facts which are of the most refreshing and cheering character. The Bride, the Lamb's wife, still shines forth with celestial beauty and brightness in the midst of surrounding

darkness. The divine life of the Church is being developed in the various ways which we will now proceed to indicate:

1. In a sincere and growing love for the pure doctrines of the Word of God. The peculiarities of the times have not tempted our ministers to yield to the seductive influences of fanaticism, nor our members to seek any new substitutes for the Gospel. *Jesus* and the *Resurrection* is the great theme of our pulpits, and the peculiar hope and consolation of our people. This increasing attachment for our divine system of doctrines and government opens up a brighter career to this branch of the great family of God.

2. The extraordinary prevalence of the spirit of prayer is another proof of the presence of the Holy Spirit in the churches. The voice of supplication, intercession, and thanksgiving is ascending to the skies as the *voice of a great multitude, and as the voice of many waters*. These frequent and fervent prayers have been heard in heaven, and are answered in the gracious revivals which have blessed a number of our churches, and in the hopeful conversion of thousands of our brave soldiers. The wonderful work of grace in our armies presents the strongest encouragement to the praying people at home, and has placed the seal of the Divine approbation upon our righteous cause. Our hearts have been thrilled as our attention has been turned to the triumphs of the Spirit in the camp and field. We have no words to express the depth and ardor of our gratitude to God for his marvelous mercy to our country's defenders.

3. The law of Christian liberality is in healthful and vigorous operation among us. Our benevolent contributions have never been so large and cheerful. An inflated currency accounts but in part for the abundance of the gifts which have been laid on the altar of liberty and religion. The principles which underlie this department of Christian duty have been clearly developed in our church courts and pulpits, and we are reaping the glorious fruits of these divine teachings.

So long as the minds of our people are pervaded with the doctrine that alms-giving is an office of Christian worship and an evidence of personal piety, there will be no lack in the treasury of the Lord.

4. We have the most cheering accounts of a wider diffusion of the spirit of brotherly-love throughout our borders. Old divisions have been healed, and the bonds of Christian communion have been strengthened by the pressure from without. These free and beautiful expressions of Christian charity and affection are attracting the various branches of the Presbyterian family into closer relations, and are preparing the way for a more perfect union of all those of like faith and order. Under the impulse of this divine principle our people fail not to pray for their enemies—that God would convert them from the error of their ways, and lead them into the paths of righteousness and peace.

The fraternal feelings which have signalized the present sessions of the Assembly have filled our hearts with holy joy, and have served as an earnest of better things to come. We have all practically felt the force of the beautiful exclamation of the Psalmist: *Behold, how good and how pleasant a thing it is for brethren to dwell together in unity.*

5. The reports of all the Presbyteries indicate an increasing interest in the spiritual welfare of our colored population. The long-continued agitations of our adversaries have wrought within us a deeper conviction of the divine appointment of domestic servitude, and have led to a clearer comprehension of the duties we owe to the African race. We hesitate not to affirm that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and to make it a blessing both to master and slave.

We could not, if we would, yield up these four millions of immortal be

ings to the dictates of fanaticism and to the menaces of military power. We distinctly recognize the inscrutable providence which brought this benighted people into our midst, and we shall feel that we have not discharged our solemn trust until we have used every effort to bring them under the saving influences of the Gospel of Christ.

Finally, we find no cause for discouragement, but many incentives to renewed diligence and zeal. We would, therefore, exhort our ministers and people to be up and doing, under the abundant manifestations of the presence and power of the Spirit.

Let our ministers *preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.*

And let our people abound in faith and prayer, in liberality and holy living.

Let Zion arise and shine, and put on her beautiful garments, until her walls become salvation, and her gates praise.

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

JOHN S. WILSON, *Moderator.*

MISCELLANEOUS RESOLUTIONS.

BAPTISM.—J. B. ADGER, D.D., Chairman of the Committee to whom the last General Assembly referred the Overture on Baptism, reported as follows, which was adopted:—

The question. “Unto *what* were ye baptized?” is, without doubt, of vital importance. This Assembly holds, with Calvin, that “a sacrament is an external sign by which the Lord seals his promises upon our conscience,” and that “it is a fixed point that the office of the sacrament differs not from the Word of God, and this is to hold forth and offer Christ to us, and in him the treasures of the heavenly grace.” (Inst., Book iv. chap. 14, sections 1-17.) This Assembly holds also, with Pictet, that the sacrament of baptism was instituted in order to set forth “the blood and Spirit of Christ: our justification by his blood, and our sanctification by his Spirit.” (Book xv., chap. 11. section 3.) It holds with the Reformed Church in general, that baptism was designed to signify and seal our fellowship with Christ in his death and resurrection, with all the benefits thereof, among which are the remission of sins, regeneration, and eternal life. These things being so, of course a baptism administered and received in attestation of falsehood, cannot be valid Christian baptism. This is the ground upon which our Church has rejected Romish baptism.

But it is equally clear that some distinctions must be made in reference to the cases to which this principle is to be applied.

1. We cannot say that errors, even very serious errors, in the apprehensions with which a person receives baptism, necessarily render it invalid. If it be rightly administered, and he should wrongly conceive of it, we are not to repeat the baptism afterward when he becomes better informed.

2. We cannot even say that serious errors in the teachings of the individual administrator render it necessary to repeat baptism. He baptizes by authority from the Church that ordains him, and the baptism which he administers is to be judged according to her doctrines, and not those of each one of her individual ministers.

The first inquiry which arises upon a consideration of the overture submitted to us, is: Does baptism symbolize the burial of Christ? This Assembly holds that baptism symbolizes the burial of Christ only in the sense in which the Apostle speaks of our being buried with Christ in baptism. What that sense is in both the passages where the phrase occurs, we consider to be very clear, viz.: as merely embodying an intensive form of the idea of death. The Apostle's object is to set forth the believer's being one with Christ in his dying; and, with characteristic warmth, he says not only that we are dead with Christ, but buried with him. It is just as when we intend to declare, with emphasis, to any person the certainty of another's death, we often say not only that he is dead, but that he is dead and buried. We do not perceive any allusion to immersion in Paul's language, either in Colossians ii. 12, or in Romans vi. 4; nor does the intelligent Haldane, in his Commentary on Romans, point out any, although himself a Baptist.

Indeed, there was nothing in the mode of our Saviour's burial which could possibly have suggested any such allusion to the writer of those epistles. Our Lord was not buried *down in the earth as we bury our dead*, and as he must have been buried if his burial had been intended to be symbolized by the believer's immersion in and rising out of what is so often called "the liquid grave;" but he was laid away in a chamber hewn out of the rock, and a great stone was rolled to the door thereof. Surely there was nothing in the mode of our Lord's entrance into the sepulchre which resembles, in the slightest degree, the immersion of a believer under the water.

The next question is, whether the ordinance is invalidated by the notion, on the part of the recipient and the administrator both, that baptism is symbolic of the mode of our Saviour's burial. This question is presented before us in the overture in two forms: *First*, whether this apprehension solely, and, *secondly*, whether this apprehension prevailingly, is error sufficient to invalidate the ordinance?

The proper answer to both these questions we conceive to be, that the prevalence of this idea in either form is not enough to invalidate the ordinance, unless it exclude positively the true idea of baptism, viz.: that it sets forth the death of Christ. It appears to us that those who hold that baptism symbolizes Christ's burial must all do so with this apprehension, that it symbolizes his burial—he *being dead*. So long as this is the case, the Assembly cannot take it upon them to say that the erroneous conception referred to makes it necessary to repeat the baptism accompanying it, if otherwise rightly administered. That baptism does signify real pardon of sin, purification from it by his Spirit, and engrafting into Christ so that we become one with him, in his dying and his rising, there can be no question. Christ is the *matter* or *substance* of the sacrament. It sets him forth to us as crucified for us, and raised for our justification. Let these truths not be shut out of view, and the application of water to the person, in the name of the Father, Son, and Holy Ghost, by any duly authorized Christian minister, is valid baptism.

TRUSTEES OF THE GENERAL ASSEMBLY.—The Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America submit the following report:

The Trustees under the call of Dr. Palmer, met at Columbia on the 21st of May, 1863. The charter granted by the State of Tennessee was considered, freely discussed, and accepted. The Board was then organized by the appointment of Thomas C. Perrin, President, and J. A. Ansley, Secretary.

In accordance with the views of the Assembly, a committee of two was

appointed from each of the States of North Carolina, South Carolina, Georgia, Florida, Alabama, and Louisiana, to apply to the State authorities for charters of incorporation, to wit:

North Carolina—Joseph H. Wilson and J. G. Shepherd.

South Carolina—T. C. Perrin and J. A. Inglis.

Georgia—W. L. Mitchell and E. A. Nesbit.

Florida—B. F. Whitner and W. A. Forward.

Alabama—Geo. J. S. Walker and J. M. Calhoun.

Louisiana—T. A. Clarke and J. A. Maybin.

A committee, consisting of the President, Judge Whitner, and Joseph H. Wilson, was appointed to look after the interests, legal and equitable, pertaining to the General Assembly, with power to sue for the same.

The Board also adopted certain By-Laws for its government. A copy of the proceedings of the meeting and of the By-Laws is herewith submitted for the inspection of the Assembly.

Partly owing to the long-continued illness of the much-lamented Judge Whitner, ending in his death, but mainly owing to the disturbed state of the country and the irregularity in the courts of justice, nothing has been done toward collecting the dues of the Assembly.

Notice was given for the annual meeting of the Board; but such were the obstructions in the way and the engagements of the members, that a quorum could not be obtained, and the meeting was not held. For the want of such meeting no report could be regularly made. But it is believed that the information contained in the foregoing will be acceptable to the Assembly.

On motion of Judge Shepherd, this report was referred to a committee of five to bring in a report upon the subject-matter thereof; whereupon the following appointment of this committee was announced: J. G. Shepherd, T. C. Perrin, W. L. Mitchell, J. T. L. Preston, John B. I. Logan.

On motion of Judge Shepherd the following persons were nominated as Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America:

Thomas C. Perrin, Rev. B. M. Palmer, D.D., Samuel McCorkle, Joseph H. Wilson, Jesse H. Lindsey, Robert Adger, J. A. Ansley, J. A. Crawford, James B. Walker, J. A. Inglis, John Whiting, R. M. Patton, Rev. George Howe, D.D., Rev. J. L. Kirkpatrick, D.D., and W. L. Mitchell—*five* to constitute a quorum.

ECCLESIASTICAL UNION WITH THE UNITED SYNOD.*—B. L. DABNEY, Chairman of the Committee, made a report which was subject to a considerable discussion, but was finally adopted, *seriatim*, and is as follows:

The Committee to confer with a committee of the United Synod report to the General Assembly:

That they met a committee appointed by the United Synod, in July last, and, after prayer and conference, unanimously agreed to recommend to the General Assembly the adoption of the following, which the committee of the United Synod likewise recommended, with similar unanimity, to that body.

The General Assembly and the United Synod of the Presbyterian Churches in the Confederate States of America, holding the same system of doctrines and church order, and believing that their union will glorify God by promoting peace, removing the dishonor done to religion by former

* A history of the origin of this organization is published in *The Presbyterian Historical Almanac* for 1859, and a record of its sessions appeared in the Almanac for that year and for 1860, 1861, and 1862.

separations, and increasing their ability for the edification of the Body of Christ, do agree to unite under the name and existing charter of the General Assembly of the Presbyterian Church in the Confederate States of America, on the following basis :

ARTICLE I.—The General Assembly and the United Synod declare that they continue to sincerely receive and adopt the Confession and Catechisms of the Presbyterian Church, as containing the system of doctrines taught in the Holy Scriptures, and approve of its government and discipline.

Inasmuch as some have been supposed to hold the system of doctrines and church order in different senses, the General Assembly and the United Synod do further adopt the following *Declaration*, touching former grounds of debate, in order to manifest our hearty agreement, to remove suspicions and offences, to restore full confidence between brethren, and to honor God's saving truth.

§ 1. Concerning the *Fall of Man* and *Original Sin*, we faithfully hold, with the Confession of Faith, that our first parents, by their first act of disobedience, "fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body; that they, being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descended from them by ordinary generation; and that from this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

This imputation of the guilt of this sin of our first parents we hold in this sense; that thereby their posterity are judicially condemned of God on account of that sin, and so begin their existence in that corruption of nature and subjection to wrath into which our first parents fell by their first sin. And we mean that the guilt of their sin, which is imputed, is, according to the constant usage of theology, "obligation to punishment," and not the sinfulness of the act itself, which latter cannot, by imputation, be the quality of any other than the personal agents.

Touching the moral corruption of Adam's posterity, we believe that it is entire, and also native and original; that all actual transgressions do proceed from it as their source, and not merely from imitation of evil example, as the Pelagians vainly affirm, and that this native tendency to sin is itself morally evil, deserving of God's righteous wrath, and requiring, both in infants and adults, the righteousness of Christ to justify from its guilt, as well as his regenerating grace to overcome it. We do also believe that, because of this original corruption, men have wholly lost all ability of will to choose spiritual good for its own sake, or to regenerate, convert, or sanctify their own hearts. But we equally reject the error of those who assert that the sinner has no power of any kind for the performance of duty. This error strips the sinner of his moral agency and accountableness, and introduces the heresy of either Antinomianism or Fatalism. The true doctrine of the Scriptures, as stated in our Confession, keeps constantly in view the moral agency of man, the contingency of second causes, the use of means, the voluntariness of all the creature's sin, and his utter inexcusableness therein. It teaches that, while the Fall has darkened and impaired all the faculties of man's soul, and inclined his free-will to evil only, it has not destroyed in him any capacity of understanding or conscience, whereby the holy creature knows and serves God, on which free-agency and responsibility depend.

And touching God's permission of the entrance of sin among his creatures, we reject the doctrine of those who assert that he had no power efficiently to prevent it in consistency with man's freedom and responsibility,

and we believe that God permitted the introduction of sin for wise and good reasons which he has not revealed.

§ 2. Concerning *Regeneration*, we hold that this act doth essentially consist, not of a change of the creature's purpose by himself as to sin and holiness, but of a change of the dispositions of soul from which such purposes do proceed, and in which change all regenerating power is of the Holy Spirit. But yet all the acts of soul, wherein the sinner turneth from his sins unto God and holiness, are by the instrumentality of God's truth, and are as rational and free as those which are performed wholly of his natural powers.

§ 3. Concerning the *Atonement* of Jesus Christ, we hold that he, being very God and very man in one person, was our substitute under the law; that the guilt of men's sins was imputed to him, that his sufferings were borne as the penalty of that guilt, and were a vicarious yet true satisfaction therefor to the justice of God, and that without this, God's perfections would forbid the pardon of any sin. This atonement, we believe, though by temporary sufferings, was, by reason of the infinite glory of Christ's person, full and sufficient for the guilt of the whole world, and is to be freely and sincerely offered to every creature, inasmuch as it leaveth no other obstacle to the pardon of all men under the gospel, save the enmity and unbelief of those who voluntarily reject it. Wherefore, on the one hand, we reject the opinion of those who teach that the atonement was so limited and equal to the guilt of the elect only, that if God had designed to redeem more, Christ must have suffered more or differently. And, on the other hand, we hold that God the Father doth efficaciously apply this redemption, through Christ's purchase, to all those to whom it was his eternal purpose to apply it, and to no others.

§ 4. Concerning the believer's *Justification*, we hold that Christ not only bare the penalty of their guilt, but fully obeyed the law as their substitute; and that the righteousness of his sufferings and obedience, imputed unto them that believe, is the sole ground for which God pardoneth all their sins and accepteth them as righteous in his sight. And we account the agency of the believer's faith in this justification to be only instrumental, and not meritorious.

§ 5. Holding these views of the doctrines of Grace, we believe that the Church is dependent, under God, for the revival of her spiritual life and the implanting of it in sinners, on the work of the Holy Ghost through the truth. Wherefore we hold that the proper means for promoting revivals are the labors of holy living and teaching through the Word and Sacraments; and, on the one hand, we testify, from our observation and the word of God, that it is dangerous to ply the disordered heart of the sinner with a disproportionate address to the imagination and passions, to withhold from his awakened mind scriptural instruction, and to employ with him such novel and startling measures as must tend to impart to his religious excitement a character rather noisy, shallow, and transient, than deep, solid, and scriptural. But, on the other hand, we value, cherish, and pray for true revivals of religion, and wherever they bring forth the permanent fruits of holiness in men's hearts, rejoice in them as God's work, notwithstanding the mixture of human imperfections. And we consider it the solemn duty of ministers to exercise a scriptural warmth, affection, and directness in appealing to the understandings, hearts, and consciences of men.

§ 6. We hold that God hath organized his *Church Visible* to be "the pillar and ground of the truth," "for the gathering and perfecting of the saints in this life to the end of the world;" that hence it is the duty of every member and officer of the Church to further this work by his per-

sonal labors in his appropriate sphere, and by stated oblations from his worldly goods unto God; and that their common and concerted efforts for this end [which is the proper end of the Church in this world] are by God committed to the Presbyters and Deacons thereof, whom he has appointed as her officers. Whence it follows that the associated and organized acts of the people of God for the conversion of the world unto Christ, are the proper functions of these officers, or of church-courts constituted of them. Those who seek the world's conversion by societies of voluntary and human origin distinct from the branches of Christ's visible Church, therefore ought not to ask the officers and courts of the Church to relinquish these labors to them. Yet we can bid them God-speed in all their sincere efforts to diffuse the true word of God, and we concede to the members of our churches full liberty to extend to them such personal aid as their Christian consciences approve.

ARTICLE II.—The General Assembly and the United Synod hereby agree that the Synod of Virginia, under the care of the General Assembly, and the Synod of Virginia, under the care of the United Synod, with the Presbytery of New River, shall constitute the Synod of Virginia, and shall hold its next meeting on the _____ day of _____ in Lexington, Virginia, and the opening services shall be conducted by the two last Moderators present from the respective bodies. The Presbytery of Texas, under the care of the United Synod, shall be united to the Synod of Texas, under the care of the General Assembly. The Presbyteries of Lexington, South Clinton, and Newton, under the care of the United Synod, together with those now included in the Synod of Mississippi, under the care of the General Assembly, shall constitute the Synod of Mississippi, and shall hold their next meeting at _____ on the _____ day of _____, and shall be opened as above. The Presbyteries of Holston, Union, and Kingston, under the care of the United Synod, together with those now included in the Synod of Nashville, under the care of the General Assembly, shall constitute the Synod of Nashville, and shall hold their next meeting at _____ on the _____ day of _____, and shall be opened as above. And the churches of the Presbytery of North Alabama, under the care of the United Synod, which are within the State of Alabama, shall be united to the Synod of Memphis, and those churches of said Presbyteries which are within the State of Tennessee, to the Synod of Nashville. And that the Presbytery of Osage, under the care of the United Synod, be attached to the Synod of Arkansas, under the care of the General Assembly.

ARTICLE III.—These Synods, at their first annual meetings, or as soon thereafter as practicable, shall define the boundaries of Presbyteries, where ministers and churches, under the care of the General Assembly and of the United Synod, exist in the same territory, and shall so distribute said ministers and churches that those within the same geographical limits shall not belong to different Presbyteries. It is recommended that, in such changes, that Presbytery shall hold its name and succession which has the major number of ministers, and shall receive the records and presbyterial funds of the other Presbytery, assuming also its existing pecuniary obligations. And it is agreed that no other condition shall be required of the members constituting said Presbyteries, except the approval of this plan of union.

ARTICLE IV.—Wherever organized churches, under the care of the General Assembly and of the United Synod, exist in the same neighborhood, if their union is necessary to the successful sustentation of the gospel, they are affectionately exhorted to unite immediately, postponing private conve-

nience to the glory of God. But no organized churches, or existing compacts with pastors or stated supplies, shall be extinguished by this act of union, except they voluntarily agree to combine with neighboring churches. And when such unions of churches take place, they, with their sessions, shall be organized under the direction of their own Presbyteries.

ARTICLE V.—Inasmuch as the General Assembly and the United Synod have similar agencies for aiding pious youth in their education for the ministry, for circulating divine truth by printing, and for missions, home and foreign, it is agreed that the committees of the General Assembly, from and after the union, shall receive and sustain, according to existing compacts, all colporteurs, beneficiaries studying for the ministry, and home and foreign missionaries then under the care of the United Synod, as well as those of the General Assembly. And that all funds and other property now held for the above objects by the United Synod, or its committees or other agencies, shall be passed over to the appropriate committees of the General Assembly. And these committees shall thereafter solicit contributions for these evangelical laborers in all the churches alike, as they are enabled.

ARTICLE VI.—Whenever this above written plan of union shall have been adopted by the General Assembly and the United Synod, it shall be in full force. And the Presbyteries, at their next spring meetings, shall elect Commissioners to meet in General Assembly at ——— on the ——— day of May, 186—, on the following ratio of representation, viz.: (See Form of Government, chap. xii. § 2.)

(Signed.) R. L. Dabney, William Brown, James B. Ramsay, J. N. Waddel, F. N. Watkins, J. T. L. Preston, by F. N. Watkins, *Committee of General Assembly.*

Joseph C. Stiles, *Chairman*, Charles H. Read, J. D. Mitchell, J. J. Robinson, J. F. Johnston, *Committee of United Synod.*

In connection with this report, the following communication from E. T. BAIRD, D.D., was read:—

The undersigned desires to state to the Reverend General Assembly that he was not present at the meeting of the Joint Committee on Union, owing to the presence of the enemy in the part of the country where he resides causing an interruption of the mails. A very kind and fraternal note was written him by the respected chairman, informing him that a meeting of the committee would shortly be called, and begging him to make his arrangements to be present; but, owing to the cause already mentioned, this note did not reach him until the very week of the meeting of the committee; nor did the notice of the time and place of the meeting reach him at all. Immediately, however, on the receipt of the note from the chairman, he left home with the hope of being present, but on his way learned that the committee had met and adjourned. The undersigned would have rejoiced to see his way clear to sign his name to the plan agreed on; but this he was not able to do. While he cordially rejoices in the conviction that his colleagues are sound and orthodox brethren, worthy of the highest confidence of the Church, and of whom she may justly be proud, and that the doctrinal articles are Calvinistic and true, according to the sense the committees manifestly designed in preparing them—at the same time, he believes that, in probably three different places, the language is liable to misapprehension, and might become the cause of trouble among ourselves hereafter. Nor does he believe that any series of doctrinal articles could be framed which would not be obnoxious to the same objection. Moreover,

as published in the newspapers, the doctrinal statement was called "The Doctrinal Basis of Union." He felt that the Assembly had no constitutional right to make anything the basis of union but the constitution itself. On examining the proceedings of the committees in manuscript, however, he was glad to find no such language was employed by them.

The undersigned believes that the union of these two denominations, if effected in such a manner as to secure the undoubted succession of the General Assembly and of our various Synods on the basis of our symbols of doctrine and order, interpreted and adhered to according to the plain and obvious sense of the ordination engagements, will be promotive of the best interests of Zion. It is necessary, in order to the preservation of existing chartered rights, that this point be carefully guarded, and that the principle of elective affinity be carefully excluded. A union on such terms as these the undersigned publicly advocated nearly three years ago, and he still adheres to the same view.

The General Assembly having received the report of the committee appointed last year to confer with a similar committee of the United Synod of the Presbyterian Church on the subject of the union of the two bodies, and having heard the explanatory statements accompanying the said report, do hereby adopt the following resolutions as expressive of their views on the whole subject, viz.:

Resolved, 1. That the Assembly express their approval of the diligence and fidelity of the committee in regard to the important trust with which they were charged, and also the great satisfaction with which they have heard of the brotherly love and spirit of harmony in which the conference of the two committees was held.

Resolved, 2. That the Assembly believe the most satisfactory terms of union to be the cordial adherence of the two bodies to their existing symbols of faith and order.

Resolved, 3. That the report of the committee be adopted after amendment in the following particulars, viz.: 1. From the preamble omit the words "removing the dishonor done to religion by former separations," and modify the provisions as to the name and charter. 2. Omit all of the first article after the first paragraph. 3. Amend the second article, so as in every case to require the reception of the Presbyteries under the care of the United Synod into the Synods of this Assembly, so as to preserve the undoubted succession of the latter; and add to the article the following words, viz.: "Should providential hindrances prevent the consummation of any of the measures above mentioned during the year 1864, they shall take effect as soon thereafter as practicable." 4. Omit all after the words "in full force," in the last article.

The plan of union, as thus amended, is as follows, viz.:

The General Assembly and the United Synod of the Presbyterian Churches in the Confederate States of America, holding the same system of doctrine and church order, and believing that their union will glorify God by promoting peace and increasing their ability for the edification of the Body of Christ, do agree to unite under the name of the Presbyterian Church in the Confederate States of America, and under the existing charter of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America, on the following basis, viz.:

ARTICLE I.—The General Assembly and the United Synod declare that they continue sincerely to receive and adopt the Confession of Faith and Catechisms of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures, and approve of its government and discipline.

ARTICLE II.—The General Assembly and the United Synod hereby agree that the Presbyteries composing the Synod of Virginia, under the care of the United Synod, together with the Presbytery of New River, shall be received into the Synod of Virginia, under the care of the General Assembly, at their meeting in Lexington, on the —— day of October, 1864. The Presbytery of Texas, under the care of the United Synod, shall be received into the Synod of Texas, under the care of the General Assembly, at its next meeting. The Presbyteries of Lexington, South Clinton, and Newton, under the care of the United Synod, shall be received into the Synod of Mississippi, under the care of the General Assembly, at their meeting in Brandon, on the —— day of October, 1864. The Presbyteries of Holston, Union, and Kingston, under the care of the United Synod, shall be received into the Synod of Nashville, under the care of the General Assembly, at their next meeting. And the ministers and churches of the Presbytery of North Alabama, under the care of the United Synod, which are within the State of Alabama, shall be united to the Synod of Memphis, and those churches and ministers of such Presbytery which are within the State of Tennessee, to the Synod of Nashville. And the Presbytery of Osage, under the care of the United Synod, shall be attached to the Synod of Arkansas, under the care of the General Assembly. Should providential hindrances prevent the consummation of any of the measures above mentioned during the year 1864, they shall take effect as soon thereafter as practicable.

ARTICLE III.—These Synods, at their annual meetings, or as soon thereafter as practicable, shall define the boundaries of Presbyteries, where ministers and churches, under the care of the General Assembly and of the United Synod, exist in the same territory, and shall so distribute said ministers and churches that those within the same geographical limits shall not belong to different Presbyteries. It is recommended that, in such changes, that Presbytery shall hold its name and succession which has the major number of ministers, and shall receive the records and presbyterial funds of the other Presbytery, assuming also its existing pecuniary obligations. And it is agreed that no other condition shall be required of the members constituting said Presbyteries except the approval of this plan of union. :

ARTICLE IV.—Whenever organized churches, under the care of the General Assembly and the United Synod, exist in the same neighborhood—if their union is necessary to the successful sustentation of the Gospel—they are affectionately exhorted to unite immediately, postponing private convenience to the glory of God. But no organized churches, or existing compacts with pastors or stated supplies, shall be extinguished by this act of union, except they voluntarily agree to combine with neighboring churches. And when such union of churches takes place, they, with their sessions, shall be organized under the direction of their own Presbyteries.

ARTICLE V.—Inasmuch as the General Assembly and the United Synod have similar agencies for aiding pious youth in their education for the ministry, for circulating divine truth by printing, and for missions, home and foreign, it is agreed that the committees of the General Assembly, from and after the union, shall receive and sustain, according to existing compacts, all colporteurs, beneficiaries studying for the ministry, and home and foreign missionaries then under the care of the United Synod, as well as those of the General Assembly; and that all funds and other property now held for the above objects by the United Synod, or its committees or other agencies, shall be passed over to the appropriate committees of the Gene-

ral Assembly. And these committees shall thereafter solicit contributions for these evangelical labors in all the churches alike, as they are enabled.

ARTICLE VI.—Whenever the above written plan of union shall have been adopted by the General Assembly and the United Synod, it shall be in full force.

4. *Resolved*, That the Assembly proposes the omission of the doctrinal proposition of Article I. on the following ground solely, viz.: That, believing the approval of those propositions by the Committees of Conference, and extensively among both bodies, has served a valuable purpose, by presenting satisfactory evidence of such harmony and soundness of doctrinal views as may ground an honorable union, the Assembly does yet judge that it is most prudent to unite on the basis of our existing standards only, inasmuch as no actual necessity for other declarations of belief in order to a happy union now exist.

On motion the Assembly then resolved to take the final vote by ayes and nays upon the report, which was adopted *seriatim* this morning; it being understood that each member voting whether aye or nay, shall have the privilege of explaining the reasons for his vote, to be spread upon this record. The ayes and nays are as follows:—

AYES.

| MINISTERS. | MINISTERS. | MINISTERS. | MINISTERS. | MINISTERS. |
|---------------------|--------------------|---------------------|-------------------|--------------------------------------|
| Alexander, Jas. C. | Dow, John R. | Kirkpatrick, J. L. | McInnis, R. | Reid, John W. |
| Anderson E. | Erwin, T. R. | Little, James | McKee, James M. | Rice, D.D., John H. |
| Bell, Robert | Hines, Edward | Lockridge, A. Y. | Penick, D. A. | Sprunt, J. M. |
| Bunting, R. F. | Hoge, D.D., M. D. | Long, I. J. | Penick, P. T. | Stuart, S. D. |
| Cummins, D. H. | Gaston, L. B. | Lyon, D.D., Jas. A. | Pierson, Philip | Watson, A. M. |
| Dabney, D.D., R. L. | Jacobs, Ferdinand | McCallum, A. | Preston, T. L. | White, D.D., W. S. |
| | | | | Wells, David |
| | | | | <i>Ministers, 31</i> |
| RULING ELDERS. | RULING ELDERS. | RULING ELDERS. | RULING ELDERS. | RULING ELDERS. |
| Ardis, David | Crawford, A. | Glass, B. A. | Patrick, James | Stewart, R. S. |
| Armstrong, Jas. D. | Davidson, J. M. W. | Logan, J. B. I. | Preston, J. T. L. | Finsley, George W. |
| Barnett, Samuel | Davis, D. A. | Lyon, Charles | Reid, S. McD. | Walkup, S. A. |
| Cook, J. N. | Dunlap, G. H. | Mitchell, W. L. | Shepherd, J. G. | Walsh, James T. |
| | | | | Witherspoon, G.M.C |
| | | | | <i>Ruling Elders, 21. TOTAL, 52.</i> |

NAYS.—J. B. Adger, D.D., Angus Johnson, Benjamin M. Palmer, D.D., and A. A. Porter, *Ministers* 4. James McCreight, T. C. Perrin, and John W. Simpson, *Ruling Elders* 3. TOTAL, 7.

The following explanations were placed upon record:—

“To resolution 4th I dissent. P. PIERSON.”

“I acquiesce, without approval, in the proposed plan of union; but voted against the report on account of the 4th resolution, from which I dissent. B. M. PALMER.”

“To resolution 4th I dissent; to all the other parts of the report I assent. JAMES MCCREIGHT.”

“John H. Rice, who voted aye, dissents from a part of the section, viz.: That in the enacting clause of the act of union with the United Synod, it is stated that the union is formed under the existing charter of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America; thus making an act of the legislature of one of the Confederate States a bond of ecclesiastical union between the Presbyterian Church and the United Synod, and mingling the things of Cæsar and the things of God in the same ecclesiastical act.”

“I voted aye, excepting, however, to the 4th resolution.

“A. M. WATSON.”

“In the final adoption of the paper, that the desired union might be

consummated, I voted in the affirmative, at the same time, however, dissenting entirely from the 4th and last resolution. T. W. ERWIN."

"The undersigned avails himself of the privilege accorded him by the Assembly, and feels it to be his duty to state that he doubts whether the Presbytery he represents will cordially approve his vote. He believes that a general regret prevails that a proposition to unite the two bodies was ever made; but, in view of all the circumstances as they now exist, and the fact that his opinions previously formed have been greatly modified, and his prejudices mostly removed by listening to the able discussions on the subject in this Assembly, he has come to the conclusion that the proposed union ought to be consummated, and voted *yea*. G. H. DUNLAP."

"This Assembly having voted to allow dissentients and others to record upon its Minutes an explanation of their votes on the question of union with the United Synod, I state that I dissent from the whole proceeding on the ground that it makes the Assembly to be of unlimited powers; on the ground of its being practically a letting-down of the Church's testimony in 1837; and on the ground of its tendency to give rise to future troubles and divisions in our Church. JOHN B. ADGER."

"I voted against the reception of the United Synod on the following grounds: 1st. For want of confidence in the doctrinal soundness of the entire body. 2d. Because the doctrinal basis agreed upon by the committees in conference is not sufficiently explicit. ANGUS JOHNSON."

FOREIGN CORRESPONDENCE.—Rev. JAMES E. WHITE reported as follows:—

According to the appointment of the last Assembly, it was my privilege to convey to the Convention of the Independent Presbyterian Church the salutations of our Church. The Assembly will be pleased to learn that our mission has resulted in the union of that body of the Presbyterian family with our own Church on the basis proposed by the Synod of South Carolina, to whom the subject was referred by the last Assembly.*

JAMES A. LYON, D. D., reported as follows:—

Having been appointed by the last Assembly to represent the Church in the approaching session of the United Synod, held at Knoxville, Tennessee, beg leave respectfully to report that, in consequence of the incursions of the enemy near my home in Mississippi, at the time of the meeting of that body, I was not able to accomplish that mission.

BENEFICIARY EDUCATION.—JOSEPH R. WILSON, D. D., reported as follows:—

The following overture, from the Presbytery of Lexington, was considered by the last General Assembly, and its prayer for a committee to revise the subject of Beneficiary Education granted:—

"In view of the doubts of many in our Church in respect to the beneficiary system of education, as provided for the ministry, and believing that such a system too long and generally pursued may attract a wrong class of candidates, with false motives and inferior qualifications, and may also repel another class (unwarrantably, it is true, but yet as the actual experience of the Church;) believing, also, that in this Southern Confederacy young men of suitable gifts can, in most cases, without injurious delay, pay their expenses in study by teaching and other useful pursuits, or by winning, in fair competition, certain bursaries or scholarships that might be provided at our seats of learning; and that in the few cases imperatively needing

* A history of the Independent Presbyterian Church is published in *The Presbyterian Historical Almanac* for 1862.

help, private hands or individual churches might more intelligently and watchfully bestow it; this Presbytery hereby overtures the General Assembly to appoint a committee, at its approaching sessions, to revise the whole subject of beneficiary education, and to report to the General Assembly next ensuing. Also, this Presbytery makes overture that the Church be not committed to any more permanent arrangement than now exists for the education of ministers, till this report be presented and acted upon."

The committee appointed in accordance with the petition of this overture, beg leave to report:—

That we have, with honest carefulness, examined the important subject, committed to our revision. In measuring the field of inquiry allotted to us, we could discover no necessity for occupying your attention with an argument in favor of an educated ministry; for there never has been a time in the history of the Presbyterian Church when there was serious difference of opinion upon this well understood point. From the earliest period of her existence she has, by every form of official action possible to such a testimony, uttered a distinct voice in behalf of the highest standard of ministerial qualification. While no Church has more strenuously insisted upon the unspeakable importance of *piety* in the pulpit, none has been more determined to possess a pulpit characterized by something more than the impatient zeal, the unguarded enthusiasm, and the heated impulses in which mere vehemence of religious emotions is so apt, when left to itself, to waste its fires—a pulpit where ardor of soul shall be tempered and directed by discipline of mind, breadth of knowledge, and accuracy of scholarship. The great subject of what is styled *beneficiary* education, and particularly to the question whether that scheme of stipendiary schooling, with whose details our connection with the Presbyterian Church in the former United States has rendered us familiar, is the best one for us in our new condition as a separate ecclesiastical organization to continue.

It will be recollected that the Assembly which convened in December, 1861, in the City of Augusta, unanimously passed a series of resolutions "solemnly reaffirming the deliverances made in our former connection concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted, and learned ministry;"* and, in conformity with this reaffirmation, appointed "an Executive Committee to aid candidates for the Gospel ministry who may need assistance," chose a "Secretary of Education," and did all other things that were required to set in motion a system whose operation might impart efficiency to this arm of the Church's usefulness. Your committee was, therefore, under the necessity of propounding to itself not simply the question, shall the scheme of beneficiary education, so long in prosperous use by the old Assembly, and so much in favor throughout the entire country—shall this be set aside for a new and altogether different plan? but, in addition, we were constrained to inquire, shall the solemn action of our own initiative Assembly, which formally contained a substantial adoption of this tried scheme, be, before three years have elapsed, and time has been allowed to test its value under changed conditions—shall this, too, be swept away to make room for the inauguration of some policy wholly foreign and novel?

The fact that our first Executive Committee of Education was suddenly arrested in their work by the paralysis of war, and compelled even to disband almost at the beginning of their career; and the additional fact that the new committee appointed in their stead have been unable, owing to the continuance of the same causes which operated at the outset, to do much more than maintain a nominal existence; this state of facts, throwing us

* See *The Presbyterian Historical Almanac* for 1863, page 426.

back to the point whence the original Assembly started, would appear to offer an opportunity for reviewing the whole subject as auspicious as if nothing whatever had been done. But still that Assembly *did* act, and its action was, no doubt, as maturely considered by that body as it could have been, had it been assured beforehand that the fairest and fullest play would have been secured to its proposed policy by every favoring circumstance of peace. And your committee felt that it ought to be only under the stress of solemn convictions of duty, whose path is illuminated by light which our highest court did not possess in 1861, that its successor in 1864 shall undertake to reverse its decisions in a matter so grave and so vital, or that this report should venture to suggest any material change in a great law of the Church. The Church should be slow to alter, where alteration is not demanded by the detection of serious error or the discovery of some hitherto unsuspected truth. In permanency reposes strength. It is believed, however, that those who most desire to see the whole field of beneficiary education again explored, have difficulties to examine and to remove that lie back of every possible scheme. These difficulties attach to certain injurious consequences involved in the policy which exhibits its essential character in the use of the word "*beneficiary*." It is thought by many that there should be no ecclesiastical recognition of *indigency* in candidates for the ministry, and that the Church has no authority to bestow *benefits* out of her meagre treasury upon aspirants to the sacred office who are too poor to help themselves. They would, therefore, disencumber the Church altogether from the charge of their maintenance, and throw this burden where (say they) it honestly belongs, *i. e.*, upon the students themselves; a measure which would necessarily revolutionize the entire subject of ministerial education as it has been heretofore understood.

Your committee are of the opinion that the confusion of thought which resulted from the use of the term "*beneficiary*," as applied to the matter before us, and many of the difficulties which seem to obstruct the Church's path of duty in the premises, would be removed if a clear statement of her true relation to the candidate could be authoritatively made by the General Assembly. It seems to us to be expressed with sufficient distinctness in the following proposition—a proposition that, we feel confident, indicates the real belief of the great body of God's people touching this point. It is this: *Every candidate for the Gospel ministry does, in sundering the ties which connected him with secular avocations, so far dedicate himself to the service of God in the Church as entitles him to expect at her hands the education which he may yet need for that service; and he is, therefore, not to be regarded by the Church, or by himself, in the light of an object of charity, but as a laborer already occupying a place in the field of ministerial duty.* This statement it is not proposed to elaborate. When once announced, it immediately commends its self-evidencing truth to every thinker. It sets aside altogether the common notion that a reception of pecuniary aid, by the candidate, when such aid is administered by the authority of the Church, places the recipient in the attitude of beggary, and the giver in the attitude of benefaction—a notion cruelly unjust to the candidate, dishonoring to the Church herself, and opposed to every intelligent idea of the ministerial work which, from the first step of incipient candidacy to the last step of the preacher's finished labors, righteously demands for the spiritual workman his hire, and this, too, by the express ordinance of God.

The association of *charity* with the subject of beneficiary education is, therefore, uncalled for, and is plainly injurious to the honor of that blessed Master who will have no man whom he calls into the immediate service of his Church, and thus of himself, become the bearer of his own charges. And so prevalent and so vicious is the habit of associating these two things

together—so wide-spread is the unhappy assumption that the Church, in the relation she sustains to her candidates for the ministry, is a grand eleemosynary institution—that you find it impossible to prevent mankind from going further, and carrying forward this assumption to its logical result in the consequent belief that *all* ministerial support is, from first to last, mere tender-hearted bounty, which may be withheld without sin, but which, when bestowed, entitles the bestowers to the high praise of disinterested benevolence. With this deep-seated impression in the public mind the pulpit itself has had to maintain a constant and a wasting struggle. And this struggle must continue between the *pastor's* demand for an adequate support while exclusively devoted to the full service of the Church, and the people's resistance to such a demand, until it comes to be distinctly understood that, from the very *outset* of the minister's career—from the moment when he first puts his hand to the plough in the field of *preparation*—he is a claimant, not upon the Church's generosity, but upon her *justice*, not upon her feeling of pity, but upon her sense of duty. Having given *himself* to her, does he bespeak her charity, when, with all her wealth, she could not repay his service, or with all her endowments, do without it? No; the *favored* party all along—if either may be so styled—is not he. So that every consideration, whether of gratitude to her Lord for bestowing the young man upon her, or of honesty in her treatment of him who has cheerfully acceded to this disposition of his person, by which he chooses her service in preference to all others, gives force to the proposition that he is entitled to her sympathies not only, but also to the utmost liberality of support at her hands, as well while taking the steps that may conduct him to her pulpit as during the whole period of his incumbency therein; the strength of which position will further appear when you reflect that, although God has imparted to the Church the indwelling presence of the Holy Ghost, and cheered her with the promise of glorious triumphs over every opposing kingdom, yet, in order to give her a formal completeness for her gigantic work, he has so organized her as to secure the co-operation of the principle of *self-perpetuation*—a principle which obviously lodges with her the elements of a distinct and solemn responsibility in the matter of providing, through her licensing and ordaining agency, her own ministers, down to the end of time. She has no right, therefore, to compel or even advise the candidate to support *himself*, much less to treat him as a burden upon her charity in the event of his declining to do this. The obligation is all her own, as the benefits accruing are hers. And so she herself acknowledges, by ordaining those inexorable laws for his education, both as to its nature and its extent; a departure from which, so far from being optional with him, may debar him from all access to her pulpits. Thus binding him to her service with one hand, can she, with the other repel him, when he demands the means of engaging himself in it? This would, indeed, be requiring brick while refusing the straw.

But if they who come to her doors, seeking entrance into the ministry, choose, or their immediate friends choose for them, to afford all needful pecuniary aid to help them onward to the period of their ordination, this is another matter. The Church may accept this assistance; but, in doing so, she is simply accepting a contribution to her treasury for which she ought to be grateful. She has no authority to *demand* it.

We are aware, indeed, that however you may dispose of this fundamental position in a discussion of the subject of beneficiary education—even though it may readily be granted—yet objections are urged to the *existing scheme* adopted by the wisdom of the almost unanimous Church for meeting her acknowledged obligations in the premises; and on the ground of these objections, the plea for a radical change is set up with a degree of plausibility.

That this system is free from difficulties no one will pretend. That it has been, and is always liable to be abused, every observing and reflecting Christian must promptly allow. But if we steadily look at some of the difficulties which have been pointed out—if we measure their true magnitudes—it will be seen that they are by no means insuperable in themselves or fatal to the system with which the Church is familiar, but that they are simply those inseparable adjuncts to it, as a system whose working has been necessarily intrusted to the imperfection of human wisdom, and is applied to the weakness of human subjects. It is therefore,

Resolved, 1. That, in the judgment of this General Assembly, it is the duty of the Church to pray unceasingly to her Head for a large increase of candidates for the Gospel ministry; and when they are received at his hands, it is her further duty to provide them with a suitable education in the way of preparing them for their work; and to provide it, *not as a matter of charity, but of justice to all the parties concerned.*

Resolved, 2. That this Assembly can discover no sufficient reason for superseding, at this time, the organization of the Ex. Committee of Education.

On motion of Dr. Kirkpatrick it was *Resolved*, That the committee be continued, and be requested to report to the next Assembly on the question, *whether the support of candidates for the ministry should be provided for and superintended by Assembly, or by Presbyteries, or in what other way.*

FINANCE.—THOMAS C. PERRIN, Chairman, reported as follows:—

The Committee on Finance beg leave to report, that the General Assembly wants money to pay the salaries of its clerks, which are ascertained and fixed; and also for contingent expenses, which are uncertain and changing every year; the latter includes the expenses of its delegates to corresponding bodies, the publication of its Minutes, and other documents. Occasionally the Assembly is called upon to pay the expenses of commissioners to its own body from Presbyteries that are unable to pay them, which increases this sum. To this sum, too, must be added the traveling expenses of the committees of the Church and its other agents.

To raise the money to defray these expenses a ratable assessment should be made upon the different Presbyteries, according to their supposed or ascertained ability to pay—proper credit being allowed for the amount which it is supposed will be raised from the sale of the Minutes.

The committee has examined the accounts and vouchers of the Permanent and Stated Clerks as submitted, from which it appears that they have received and paid away as follows:

Accounts of the Permanent Clerk.

| | |
|--|---------|
| Received for Minutes of August, sold..... | \$94 10 |
| “ “ at office of Southern Presbyterian..... | 96 15 |
| Contingent Fund: Roanoke Presbytery for 1862 and 1863..... | 35 00 |
| “ “ South Alabama Pres. “ 1863..... | 20 00 |
| Amount from Treasurer of Assembly..... | 696 60 |
| | <hr/> |
| | 941 85 |
| Paid out..... | 965 16 |
| Amount due to the Permanent Clerk..... | \$23 31 |

Accounts of the Stated Clerk.

| | |
|--|---------|
| To amount received from sales of Minutes for 1861, '62, and '63... | \$69 50 |
| To assessment on Presbyteries of Mississippi and Tombeckbee..... | 35 00 |
| | <hr/> |
| | 104 50 |

CR.

| | |
|---|--------|
| By balance of salary of the Stated Clerk..... | 100 00 |
| Balance on hand..... | \$4 50 |

The expenses for paper and printing will be greater the ensuing year than the last. It is believed that all the contingent expenses will be much greater. The committee, therefore, recommend that the assessment upon the Presbyteries be four times that for the last year; that is to say:

On the Presbyteries of Charleston, Concord, East Alabama, East Hanover, Fayetteville, Flint River, Harmony, Lexington, New Orleans, Orange, South Alabama, South Carolina, Tombeckbee, each one hundred dollars—amounting to \$1,300.

On the Presbyteries of Bethel, Central Mississippi, Cherokee, Chickasaw, Florida, Hopewell, Memphis, Mississippi, Montgomery, Nashville, North Mississippi, Roanoke, Tuscaloosa, West Hanover, each eighty dollars—amounting to \$1,120.

On the Presbyteries of Arkansas, Brazos, Central Texas, Creek Nation, East Mississippi, East Texas, Georgia, Greenbrier, Holston, Indian, Knoxville, Louisiana, Maury, Ouachita, Red River, Tuscumbia, Western District, Western Texas, each forty dollars. Total, \$3,140.

The committee, therefore, recommend the adoption of the following resolutions:

Resolved, That the assessments upon the Presbyteries, as stated above, be adopted.

Resolved, That the price of the Minutes of the Assembly be fixed at \$2 for each copy, and that the Stated Clerk do sell them at that price.

Resolved, That the money received from the assessment, and from the sales of the Minutes, shall constitute a contingent fund out of which the Stated Clerk is directed to pay all the expenses of this Assembly; the traveling expenses of the committees of the Assembly and its other agents, whose expenses are payable by the Assembly.

In regard to the wider distribution of the Minutes of the Assembly proposed in the resolution referred to the committee, we would cheerfully concur in the views of the mover under more favorable circumstances. The cost of paper and printing is now very high, and the committee recommend that the circulation be enlarged, so that each Minister of our Church be furnished with a copy. We would recommend the same as to the Sessions, but for the reason above given. Therefore,

Resolved, That a copy of the Minutes of the Assembly be sent annually to every Minister of our Church, free of charge.

THANKS.—On motion of the Rev. J. C. Alexander, it was

Resolved, That the thanks of this Assembly be tendered to the citizens of Charlotte for their very generous hospitality to this body; to the Churches of this city, for offering their respective houses of worship for our use; and to the several railroad companies for their liberal accommodation to the members of this body.

CLOSING OF THE SESSION.—On motion of the Rev. Dr. Kirkpatrick, it was *Resolved*, That this General Assembly be now dissolved; and that another Assembly, chosen in like manner, be required to meet in the City of Macon, Georgia, in the Presbyterian Church, May 18, 1865.

J. N. WADDEL, D.D., JOS. R. WILSON, D.D., JOHN S. WILSON, D.D.,
Stated Clerk. *Permanent Clerk.* *Moderator.*

MINISTERS AND LICENTIATES

OF THE

PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

[NOTE.—The list of names were not published in the Minutes until 1863. The following comprise the complete list as published in 1864 with Post Offices—those known to have died have the usual * prefixed. Memoirs of them will appear in *The Presbyterian Historical Almanac.*]

| NAMES. | POST OFFICE. | NAMES. | POST OFFICE. | NAMES. | POST OFFICE. |
|---|--------------|---|--------------|--|--------------|
| ADAMS, Wm. H., Athens, Ga. | | Bingham, S. J., Gainesville J., Miss. | | Campbell, R. B., Canton, Miss. | |
| Adger, D. D., J. B., Columbia, S. C. | | Bittinger, E. C. | | Campbell, S. B., Henderson's M., Te | |
| Alexander, H. C., Charlotte c.H., Va | | Bittinger, M. H., Indian Creek, Va | | Campbell, Wm. A., Powhatan, Va. | |
| Alexander, J. C., Greensboro', N. C. | | Black, Duncan E., Dogwood G., NC | | Campbell, Wm. G., Staunton, Va. | |
| Alexander, J. H., Kosciusko, Miss. | | Blain, John S., Deerfield, Va. | | Carlile, Wm., Anderson C.H., S. C. | |
| Alexander, S. C., B'k R. Chap'l, N. C. | | Blain, S. W., Greenwood Depot, Va. | | Carothers, J. N., Houston, Miss. | |
| Alexander, S. C., White Hall, N. C. | | Blair, B. B. | | Carothers, W. W., Yorkville, S. C. | |
| Alexander, T., Cotton Gin, Texas. | | Blair, Wm. C., Goliad, Texas. | | Carrington, Alex. B., Abingdon, Va | |
| Anderson, E., Summerfield, Ala. | | Blanton, Lindsay H., Salem, Va. | | Carroll, J. Halsted. | |
| Anderson, John, Jacksonport, Miss | | Bocock, D. D., J. H., Halifax cr., Va. | | Caruth, T. A., Micanopy, Fla. | |
| Anderson, J., Clarkesville, Texas. | | Boggs, D. C., Winstonsboro', S. C. | | Carson, John C., Mill River, N. C. | |
| Anderson, J. M., Yorkville, S. C. | | Boggs, G. W., Camden, Ala. | | Carter, H. C. | |
| Anderson, R. B., Cot. Home, N. C. | | Boggs, G. W., Winstonsboro', S. C. | | Carter, Thos. M., Fincastle, Tex. | |
| Anderson, R. N., Cairo, Va. | | Boggs, W. E., Winstonsboro', S. C. | | Carter, W. A., Mobile, Ala. | |
| Anderson, W. A., Newbern, Tenn. | | Boone, Joseph, Round Top, Tex. | | Carter, Wm. B., Elizabethtown, Te | |
| Arbuthnot, J. S. | | Boozler, J. L., Pine Bluff, Ark. | | Cartledge, Groves II., Bold Spg., Ga | |
| Armistead, D. D., J. S., Farmville, Va. | | Boude, Henry B., Forsyth, Ga. | | Caruthers, D. D., Eli W., Gil. Sto., N. C. | |
| Armistead, C. J. | | Bowden, Nathan T., Powelton, NC. | | Case, Joel T., Victoria, Texas. | |
| Armstrong, D. D., G. D., Norfolk, Va. | | Bowman, D. D., F., Farmville, Va. | | Castleton, Thomas. | |
| Atkinson, Jos. M., Raleigh, N. C. | | Bowman, F. H., Mount Sidney Va | | Cater, Edwin, Livingston, Ala. | |
| Atkinson, D. D., J. M. P., Ham. Sid. Va | | Bowman, J. R., Buckingham, Va. | | Chamberlain, H., Brownsville, Tex | |
| Axson, D. D., I. S. K., Savannah, Ga. | | Boyd, C. L. R., Cross Keys, Ala. | | Chamberlain, N. P., Thibodeaux, La | |
| Axson, Sam. E., Madison, Ga. | | Boyd, T. M. | | Chandler, A. E., Madison, Fla. | |
| BAILEY, J. S., McConnellsville, S. C. | | Brackett, G. R., Rowan Mills, NC. | | Chapman, D. D., R. H., Asheville, N. C | |
| *Bailey, D. D., R. W., Huntsville, Tex. | | Bradley, Robert, Kingtree, S. C. | | Chase, D. D., Benj., Natches, Miss. | |
| Bain, J. R., Nashville, Tenn. | | Brearley, H. M., Clio, S. C. | | Chaver, Nich., Gonzales, Texas. | |
| Baird, D. D., E. T., Carrollton, Miss. | | Brearley, Wm., Darlington, S. C. | | *Church, A., Athens, Ga. | |
| Baird, James K., Yorkville, S. C. | | Bright, J. E., Minden, La. | | Cleghorn, E. B., New Orleans, La. | |
| Baird, Washington, Camden, Ark. | | Brooks, W. C. | | Cleland, T. H., Union Church, Miss. | |
| Baker, Archibald, Madison, Fla. | | Brown, Henry, Richmond, Va. | | Cleveland, T. P., Army of N. Virgin. | |
| Baker, C. A., Louisville, Ala. | | Brown, H. C. | | Clisby, A. W., Thomasville, Ga. | |
| Baker, D. S., Port Gibson, Miss. | | Brown, Hugh A., Mossier F'd, Va. | | Coble, John H., Gilopolis, N. C. | |
| Baker, J. F., Holcombe's Rock, Va | | Brown, J. D. A., Mars' Bluff, S. C. | | Cochran, I., Darlington Heigh., Va. | |
| Baker, John W., Marietta, Ga. | | Brown, J. Calvin, Frankfort, Va. | | Cochran, J. M., Victoria, Texas. | |
| Baker, R. M., Buena Vista, Ga. | | Brown, Jos., Amelia C. H., Va. | | Cochran, David, Jackson, Tenn. | |
| Baker, Wm. E., Staunton, Va. | | Brown, Sam., Kerr's Creek, Va. | | *Cohen, James, Columbia, S. C. | |
| Baker, Wm. M., Austin City, Tex. | | Brown, S. S., Shongalo, Miss. | | Coit, Geo. H., Americus, Ga. | |
| Balch, J. T., Minden, La. | | Brown, Thomas, Abingdon, Va. | | *Coit, J. C., Cheraw, S. C. | |
| Balentine, H., Boggy Depot, CN, Ar | | Brown, D. D., Wm., Richmond, Va. | | Colton, D. D., Simeon, Asheboro', NC | |
| Banks, Alexander R., Tulip, Ark. | | Buist, E. H., Newberry, S. C. | | Colton, J. H., Asheboro', N. C. | |
| Banks, H. H., Hazlewood, S. C. | | Buist, D. D., E. T., Greenville c.H., S. C. | | Comfort, David. | |
| Banks, Wm., Hazlewood, S. C. | | Bunting, R. F., Nashville, Tenn. | | Connelly, J. M., Columbus, Tex. | |
| Bardwell, J., Shuqulak, Miss. | | Burgett, J. R., Mobile, Ala. | | Connelly, Malc. C., Brenham, Tex | |
| Barkley, A. H., Crawfordville, Miss | | Burkhead, J. D. W., Monterey, SC | | Cooper, R. E. | |
| Barr, J. Calvin, Lewisburg, Va. | | Burwell, Robert, Charlotte, N. C. | | Copeland, C. C., Wheelock, C. N., Ark | |
| Barr, J. A., Searcy, Ark. | | Butler, G. W., Skipperville, Ala. | | Corbett, Wm. B., Cheraw, S. C. | |
| Barr, Jas. S., Fancy Hill, N. C. | | Buttolph, D. L., Riceboro', Ga. | | Cozby, J. S., Bryan C. H., Ga. | |
| Bartlett, W. F. V., Natchez, Miss. | | Byers, R. H., Waverly, Texas. | | Cousar, Jas. A., Sellkirk, S. C. | |
| Beatch, Chas., Charlottesville, Va. | | Byington, C., Eagletown, C. N., Ark | | Craig, J. N., Lancaster, S. C. | |
| Beall, B. L., Lenoir, N. C. | | CALDWELL, A. H., Sardis, Miss. | | Crane, E. P., Morrison's M., Fla. | |
| Beattie, Alex., Arkadelphia, Ark. | | Caldwell, C. K., Pittsboro', N. C. | | Crane, Wm. H., Quincy, Fla. | |
| Beattie, James, New Orleans, La. | | Caldwell, J. M. M., Statesville, NC | | Crawford, A. L., Warren, Ark. | |
| Bell, John, Greenville, Tenn. | | Caldwell, Robert, Pulaski, Tenn. | | Crawford, T. C., Dirt Town, Ga. | |
| Bell, Robert, Erata, Miss. | | Caldwell, R. H., Query's T. O., N. C. | | Cummings, D. H., Covington, Tenn | |
| Bell, Robert S., Washington, Va. | | Calhoun, N. W., Harrisonburg, Va. | | Cunningham, A. N., Mtgomery, Al. | |
| Beman, D. D., C. P., Mount Zion, Ga. | | Calhoun, P. | | Cunningham, D. H., Mount. Cov., Va | |
| Benton, T. H., Skullyville, Ark. | | Calvin, Jos. H., Oakland Col., Miss. | | Cunningham, D. D., H. B., Columbia. | |
| Berry, Robert T., Richmond, Va. | | Campbell, A. D., Clayton, Ala. | | Cunningham, Wm. M., LaGrange, G | |
| Berton, S. R., Port Gibson, Miss. | | Campbell, E. S., Humboldt, Tenn | | Currie, Archibald, Hillsboro', N. C. | |

* Dead.

330 PRESBYTERIAN CHURCH IN THE UNITED STATES, (C. S. A.)

| NAMES. | POST OFFICE. | NAMES. | POST OFFICE. | NAMES. | POST OFFICE. |
|----------------------|--------------------------|-----------------------|-----------------------|---------------------|------------------------|
| Curry, R. O., | Knoxville, Tenn. | Frierson, E. O., | Gourdin's Dep., S.C. | Ilay, S. H., | Camden, S. C. |
| Curtis, L. W. | | Frierson, J. S., | Ashwood, Tenn. | Ilaynes, James, | Indian Creek, Va |
| DABNEY, D.D., | R.L., Ham, Sidney, Va. | Frierson, J. S., | Mt. Pleasant, Tenn | Ilazen, Jas. K., | Prattville, Ala. |
| Dalton, P. H., | High Point, N. C. | Frierson, M. W. | | Ilenoe, Homer, | Cuthbert, Ga. |
| Dana, Wm. C., | Charleston, S. C. | Frierson, S.R., | Starkville, Miss. | I Henderson, I. J. | |
| Davidson, E.C., | Water Valley, Miss. | Frontis, S., | Deep Well, N. C. | I Henderson, R., | Danville, Miss. |
| Davidson, Jos. T., | Homer, La. | Frost, J. H., | Corpus Christi, Tex. | I Hendrick, C. S. | |
| Davies, J. A., | Yorkville, S. C. | Fullinwider, P.H., | Huntsville, Tex. | I Hepburn, A. D., | Wilmington, N.C |
| Davies, S. W., | Angusta, Ark. | GALLARD, J. H., | Tupelo, Miss. | I Herring, N. W., | Kenansville, N.C. |
| Davis, John H., | Charlotte C.H., Va | Gaillard, S.S., | Greenville C.H., S.C. | I Hickman, W.P., | Dublin Depot, Va |
| Davis, R. N., | Lincolnton, N. C. | Galloway, S., | Midville, Ga. | I Higgins, D.D., | S.H., Columbus, Ga. |
| Davis, T.E., | S.D., Augusta, Ga. | Gamble, James, | | I Hill, H. G., | Hillsboro', N. C. |
| Davis, Wm. H., | Mt. Carmel, S. C. | Garrison, R. C., | Woodville, Tenn. | I Hillhouse, J. B., | Steele's, S. C. |
| Deane, Henry L., | Griffin, Ga. | Gaston, LeRoy B., | Enterprise, Miss. | I Hines, Edw., | Sassafras Fork, N.C. |
| Denny, John C., | Monticello, N. C. | Geary, J. M., | Plain's Store, La. | I Hodge, S., | Broylesville, Tenn. |
| Denny, G. H., | Army of N. Virgin | Gibbs, Geo. M., | Clinton, N. C. | I Hodgman, S. A., | Hempstead, Tex |
| DeVaux, T.L., | Lowndesboro', Ala. | Gibert, Joseph, | Mount Olive, Miss. | I Hoge, John M., | Johnsville, Ark. |
| Dickson, A. F., | Orangeburg, S. C. | Gibert, J. F., | Abbeville C.H., S. C. | I Hoge, D.D., | Moses D., Richmond, Va |
| Dickson, H. R., | Rock Hill, S. C. | Gildersleeve, Benj., | Abingdon, Va. | I Hoge, d.d., | Wm. J., Petersburg, Va |
| Dickson, Michael, | Milford, Texas | Gill, Sidney S., | Hick'y Withe, Tenn | I Hogshead, A.L., | Collierstown, Va |
| Diwidwie, Wm., | Boston, Ga. | Gilland, J. R., | Indiantown, S. C. | I Hollander, J., | New Orleans, La. |
| Doak, D.D., | Alex. A., Knoxville, Ten | Gillespie, J. H., | Denmark, Tenn. | I Holmes, D.D., | J., Covington, Tenn |
| Doak, Daniel G., | Oxford, Miss. | Gillespie, W. F., | Liberty, Miss. | I Holmes, Z. L., | Laurens C.H., S. C. |
| Doak, J. W. K., | Greenville, Tenn | Gilmer, Geo. H., | Farmville, Va. | I Hopkins, A. C., | Army of N. Va. |
| *Doak, D.D., | S.W., Greenville, Tenn. | Gilmer, T. W., | Army of N. Va. | I Hotchkin, Eben., | Doaksville, N.C. |
| Doobs, C.H., | Army of N. Virginia. | Gilmore, J. H., | Kerr's Creek, Va. | I Houston, R. A., | Greensboro', Ga. |
| Dod, C. S., | Macon, Ga. | Girardeau, J. L., | Army of N. Va. | I Houston, R. R., | Rocky Point, Va. |
| Doll, J., | Yanceyville, N. C. | Gladney, R. S., | Aberdeen, Miss. | I Houston, W. W., | N. Hampden, Va. |
| Donnelly, S., | Greenwood, S. C. | Goulding, Francis R., | Macon, Ga. | I Howe, D.D., | Geo., Columbia, S. C |
| Doremus, D.D., | J.E.C., Rosedale, La. | Graham, J. R., | Winchester, Va. | I Hoyt, Henry F., | Albany, Ga. |
| Douglas, J., | Blackstocks, S. C. | Graham, John C., | Moscow, Tex. | I Hoyt, D.P., | Nathan, Athens, Ga. |
| Douglas, John, | Chester, S. C. | Graham, R.C., | Mack's Mead'vs, Va. | I Hoyte, J. W., | Nashville, Tenn. |
| Douglas, R. L., | Unionville, S.C. | Grasty, J. S., | Fincastle, Va. | I Hughes, A. G., | Melanesville, N.C. |
| Dow, John R., | Aiken, S. C. | Graves, A.R., | Zion Seminary, Miss. | I Humphreys, D., | Rock Mills, S. C. |
| Downing, J.G., | Lawrenceville, Ga. | Graves, Eli, | Quitman, Ga. | I Humphreys, D. W., | Sardis, Miss. |
| DoBose, J. E., | Tallahassee, Fla. | Graves, E., | San Antonio, Texas. | I Humphreys, J. M., | Newbern, Va. |
| Dudley, J. D., | Dover Mills, Va. | Graves, Joel S., | Greenfield, Ga. | I Hunter, John, | Jackson, Miss. |
| Dunlap, Mitchell D., | Academy, Va | Graves, N. Z., | Little Rock, Ark. | I Huntington, J., | Nashville, Tenn. |
| Dunlop, J. E., | Rainbridge, Ga. | Graves, Robt. J., | Oaks, N. C. | I Huntchison, D.D., | J. R., Honston, Tex. |
| Dunlop, Wm. C., | Marshall, Texas | Graves, Wm., | Mills River, N. C. | I Hutton, C.M., | Stumtverin, Ala. |
| Dunwoody, J. B., | Washington, Ga. | Gray, d.d., | J. H., LaGrange, Tenn | I Hyde, E. F., | Suffletown, S. C. |
| *Dupre, B. S., | Marietta, Ga. | Gray, William A., | Ripley, Miss. | I Hyde, G. C., | Atchafalaya, Ala. |
| Dutton, D.D., | W.E., Charlestown, Va | Greedy, Wm. P., | Walhalla, S. C. | I Irwin, D. C., | Harrisonburg, Va. |
| EAGLETON, D.D., | W. Murrreesboro', | Green, E. H., | Mt. Pleasant, Texas. | I Isler, S. H., | Goldsboro', N. C. |
| Edwards, J., | Wheelock, C.N., Ark. | Green, E. M., | Newnan, Ga. | I JACKSON, M. W., | Rough Creek, Va |
| Elli, Edward, | Keachi, La. | Greer, James, | Covington, Ga. | I Jacobs, Ferd., | Laurens C.H., S. C. |
| Eldridge, E. D. | | Gregg, W. A., | Conwayboro', S. C. | I Jacobs, W. P., | Clinton, S. C. |
| Emerson, Luther, | Middlebrook, Va | HAGAMAN, A., | Lake Providence, La. | I James, Albert A., | Jonesville, S.C. |
| Emerson, W. C., | Meridian, Miss. | Hall, George, | Fayette, Miss. | I Jennings, J. H., | Bloomery, Va. |
| English, Thos. R., | Mayesville, S. C. | Hall, J. D., | Woodlawn, N. C. | I Johnson, Angus, | Eyhalia, Miss. |
| Enloe, Asahel, | Springport, Miss. | Hall, J. M., | Vienna, La. | I Johnson, A. G., | Manassas, Ga. |
| Erwin, T. W., | Blackstocks, S. C. | Hall, S. B., | Centreville, Miss. | I Johnson, D., | Gilopolis, N. C. |
| Evans, R. R., | Germantown, Tenn | Hall, W. A., | New Orleans, La. | I Johnson, T. P., | Batesville, Miss. |
| Ewing, Daniel B., | Gordonsville, V | Hall, Wm. A., | Eaton, Tenn. | I Johnston, F. H., | Lexington, N.C. |
| Ewing, John D., | Lisbon, Va. | Hall, Wm. T., | Army of Tennessee | I Johnston, R. Z., | Pineville, N. C. |
| FAIRLEY, D., | Manchester, N. C. | Hall, Wm., | Oxford, Ala. | I *Jones, D.D., | C.C., Riceboro', Ga. |
| Farrow, W. T., | Charleston, S. C. | Halliday, S. F. | | I Jones, John, | Bond's Mill, Ga. |
| Faucette, T. U., | Oxford, N. C. | Halloway, A. H. | | I Jordan, D. E., | Madison, N. C. |
| Ferguson, A. N., | Carthage, N. C. | Hamilton, Wm. E., | Monticello, Fla | I Junkin, E. D., | Brownsburg, Va. |
| Ferrill, Geo. W., | Tally Ho., N. C. | Hardie, Henry, | Woodstock, Va. | I Junkin, Wm. F., | Fancy Hill, Va. |
| Finney, E. D., | Washington, Miss. | Harding, E. H., | Army of N. Va. | I KAUFMAN, J. H., | Rome, Ga. |
| Fisk, Pliny, | Doaksville, C. N. | Harris, John K., | Lynchburg, Va. | I Keith, Wm. J., | Griffin, Ga. |
| Fitzgerald, J.H., | Buckingham, Va. | Harris, John M., | Romney, Va. | I Kelly, J. | |
| Flanagan, J. H., | Kingwood, Va. | Harris, J. L., | Somerville, Ala. | I Kenmore, Charles. | |
| Flinn, Wm., | Milledgeville, Ga. | Harris, J. S., | Guthriesville, S. C. | I Kennedy, J. C., | Statesville, N. C. |
| Foot, D.D., | Wm. H., Romney, W. Va | Harrison, D., | Liberty Hill, S. C. | I Kennedy, J. C., | Ridgeway, S. C. |
| Ford, J. Franklin, | Minden, La. | Harrison, Peyton, | Baltimore, Md. | I Kennedy, J. L., | Williamston, S.C. |
| Foremen, S., | Tablequah, Ark. | Harrison, W. A., | Knoxville, Tenn | I Kennedy, R. P., | Highland, Va. |
| Forrest, D.D., | John, Charleston, S.C. | Harrison, W. P., | Knox Hill, Fla. | I Kennedy, R.W.B., | Pleasant Rdg., Ala |
| Foster, G. R., | Vetumpka, Ala. | Hart, Andrew, | Patonsburg, Va. | I Kerr, d.d., | A. H., Delta, Tenn. |
| Fraser, Donald, | Madison, Ala. | Hart, Edson, | New Orleans, La. | I Kerr, H. M., | Water Valley, Miss. |
| Freeman, J.F.W., | Richmond, Va. | Harvey, Holmes L., | Alpine, Ala. | I Kerr, J. W., | Columbus, Miss. |
| Frierson, D.E., | Jeffries' Creek, S.C. | Hatch, L. D., | Greensboro', Ala. | I Ketchum, R. C., | Clarksville, Ga. |

* Dead.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (C. S. A.) 331

| NAMES. | POST OFFICE. | NAMES. | POST OFFICE. | NAMES. | POST OFFICE. |
|--|--------------|--|--------------|---|--------------|
| Kilpatrick, W. M., Mocksville, N. C. | | Montgomery, J. S., Yazoo City, Miss. | | McNair, Dan., Galveston, Texas. | |
| Kimmons, J. A., Saltillo, Miss. | | Montgomery, J. W., Lawson's, N. C. | | McNair, E., Williamsport, La. | |
| King, Charles B., Savannah, Ga. | | Montgomery, S. M. | | McNair, Evander, Eufaula, Ala. | |
| King, J. L., Perry, Ga. | | Montgomery, T. F., Hogansville, Ga. | | McNair, Malcolm, Fair Play, N. C. | |
| Kingsbury, p. n. c., Doaksville, Ark. | | Mooney, A. M., Pontotoc, Miss. | | McNeely, L., Hillsboro', Ark. | |
| Kirkland, A., Raleigh, N. C. | | * Moore, J. A. | | McNeely, J. H., Army of Tenn. | |
| Kirkpatrick, p. n. c., J. L., Dav. Col., N. C. | | Moore, J. W., Austin, Ark. | | McNeill, Hec., Montpelier, N. C. | |
| Kirkpatrick, J. M., Danville, Va. | | Moore, p. n. c., Thos. V., Richmond, Va. | | * McNeill, Geo., Fayetteville, N. C. | |
| Kline, A. L., Columbia, Tenn. | | Moore, Wm. D., Port Gibson, Miss. | | McNeill, Jas. H., Fayetteville, N. C. | |
| Krider, B. S., Rowan Mills, N. C. | | Moore, Wm. S., Franklin, N. C. | | McPherson, J. P., Springfield, N. C. | |
| Lacy, B. T., Army of N. Virginia | | More, G. L., Fort Gaines, Ga. | | McQueen, A., Queensdale, N. C. | |
| Lacy, d. d., D., Wilson, N. C. | | * Morey, I., Franklin, Tenn. | | McQueen, Donald, Sumter, S. C. | |
| Lacy, Wm. S., El Dorado, Ark. | | Morgan, Gilbert, Sumter, S. C. | | McQueen, Jas., Fayetteville, N. C. | |
| Lacy, William S. | | Morgan, N. R., Eutaw, Ala. | | McQueen, M., Wilmington, N. C. | |
| Ladson, Geo. W., Columbia, S. C. | | Morris, F. C., Osceola, Ark. | | McWhorter, W., Bach. Retreat, S. C. | |
| Lafar, D. X., Anderson C. H., S. C. | | Morrison, H. M., Army of N. Va. | | NALL, Jas. H., Tuskegee, Ala. | |
| Laferty, R. H., Charlotte, N. C. | | Morrison, Jas., Brownsburg, Va. | | Nall, d. n., Robert, Talladega, Ala. | |
| Lamfe, H. B., Natchez, Miss. | | Morrison, Jas. E., Morven, N. C. | | Naylor, Jas., Middleton, Miss. | |
| Lane, Chas. W., Talmage, Ga. | | Morrison, p. n. c., R. H., Cot. Home, N. C. | | Neill, Thos. B., Fairview, S. C. | |
| Lanoue, J. F., Marietta, Ga. | | Morrison, Wm. N., Asheville, N. C. | | Neil, William, Gallatin, Miss. | |
| Lapsley, d. n. c., R. A., Shelby Spgs., Ala. | | Morrison, W. W., N. Harmony, Ala. | | Newton, Henry, Jefferson, Ga. | |
| Larkin, E. W., McLeod, Miss. | | Morrow, C. N., Asheboro', N. C. | | Nicholson, B. P. | |
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| Lawrence, A. B., Bovina, Miss. | | Moseley, B. W., Oakley, Va. | | OGDEN, Thos. A., Natchez, Miss. | |
| Lea, T. D., Paulding, Miss. | | Moseley, H., Palestine, Texas. | | Orr, Samuel. | |
| Lee, Edmund, Savannah, Ga. | | Moseley, J. W. | | Osborn, Robert, Fairton, N. J. | |
| Lee, Wm. S., Graniteville, S. C. | | Mullaly, P. P., Pendleton, S. C. | | * Osborne, M., Farmville, Va. | |
| Legare, I. S. K., Orangeburg, S. C. | | Murklund, S. S., Bethany Ch., N. C. | | Ostrom, V. C., New Orleans, La. | |
| Legare, T. H., Orangeburg, S. C. | | Murray, Jas., Templeton, Va. | | Ottis, J. M. P., Greensboro', Ala. | |
| Leland, p. n. c., A. W., Columbia, S. C. | | Murray, L., Monticello, Ark. | | Overstreet, R. M., Georgetown, Tex. | |
| Leps, J. H., Army of N. Virginia | | Myers, d. n., J. H., Monticello, Fla. | | PAINE, H. H., Holly Springs, Miss. | |
| Lewis, J. N., Elm Bluff, Ala. | | McAlister, H., Kyle's Landing, N. C. | | Paisley, S., Watson's Bridge, N. C. | |
| Lewis, R., Molcombe's Rock, Va. | | McAllister, R. S., Fort Mill, S. C. | | Palmer, d. n., B. M., Columbia, S. C. | |
| Leyburn, p. n. c., J., Richmond, Va. | | McAuley, W. H., Uniontown, Ala. | | Palmer, E. P., Marietta, Ga. | |
| Lilley, John, Micco, Ark. | | McBryde, D. D., A. Verasboro', N. C. | | Palmer, Edward, Walterboro', S. C. | |
| Lindley, D., Port Natal, S. Africa | | * McBryde, p. n. c., T. L., Pendleton, S. C. | | Park, James, Knoxville, Tenn. | |
| Lindsay, J. O., Mt. Carmel, S. C. | | McCallum, Angus, Union Ch., Miss. | | Park, John S., Memphis, Tenn. | |
| Lindsay, p. n. c., J. B., Nashville, Tenn. | | McCombs, G. B., Beech Grove, Tenn. | | Parks, G. D., Enola, N. C. | |
| Little, James, Gainesville, Fla. | | McConnell, J. A., Camden, Miss. | | Parsons, L. H., Talkahasse, Fla. | |
| Lockridge, A. Y., Ringgold, Ga. | | McConnell, Wm., Houma, La. | | Patterson, d. n., J. C., Griffin, Ga. | |
| Logan, Robert, LaGrange, Ga. | | McCorkle, A. B., Talladega, Ala. | | Patterson, M. A., Mount Holly, Ark. | |
| Long, I. J., Sumter, S. C. | | McCorkle, F. A., Greenville, Tenn. | | Patton, F., Oxford, Miss. | |
| Lorance, Jas. H., Courtland, Ala. | | McCormick, Wm. J., Liberty H., SC | | Paxton, Thos. N., Marion, N. C. | |
| Love, S. J., Natchez, Miss. | | McCoy, H. P. R., Charlottesvle, Va. | | Payne, A. G., Comite, La. | |
| Loughridge, A. J., Alta Spgs., Tex. | | McCoy, Robert, Army of Tenn. | | Paycock, W. A., Madison, Fla. | |
| Loughridge, R. M., Alta Spgs., Tex. | | McDonald, H., Port Gibson, Miss. | | Pearson, W. F., Tem. of Health, S. C. | |
| Lynch, Thos., Mebanesville, N. C. | | McDonald, N., Fayetteville, N. C. | | Peck, Thos. E., Hampden Sid., Va. | |
| Lyon, d. n., J. A., Columbus, Miss. | | McDonald, W. A., Mor. Tanyard, N. C. | | Peden, A. G., Griffin, Ga. | |
| Mack, J. B., Mayesville, S. C. | | McDowell, Jas., Manning, S. C. | | * Peden, M., New Prospect, Miss. | |
| Mack, p. n., Wm., Columbia, Tenn. | | McDuffie, D., Lynchwood, S. C. | | * Petan, Jas., Okalona, Miss. | |
| Mallard, Robt. Q., Atlanta, Ga. | | McElhenny, p. n. c., J., Lewisburg, Va. | | Penick, D. A., Pioneer Mills, N. C. | |
| Marable, B. F. | | McFarland, p. n. c., F., Mint Spring, V. | | Penick, J., Daniel A., Concord, N. C. | |
| Markham, T. R., Army of Tenn. | | McFeatters, M., Texana, Texas. | | Penick, P. T., Liberty, Va. | |
| Mark, R. T., W. Sulphur Spgs., Ga. | | McGuffay, p. n. c., L. D., W. H., U. of Va. | | Penland, Alex., Redman, Ala. | |
| Marshall, d. n., W. K., Henderson, Te | | McIlwaine, Richard, Farnville, Va. | | Perryman, J. M., Creek Agency, Ar | |
| Martin, Alex., Aspenwall, Va. | | McInnis, R., Enterprise, Miss. | | Peters, B. F., Fayetteville, Ala. | |
| Martin, C. P. B., Columbus, Ga. | | McIntosh, J. R., Eufaula, Ala. | | Petrie, p. n. c., G. H. W., Montgomery. | |
| Martin, Edw., Nottoway C. H., Va. | | McIntyre, K. | | Petrie, G. L., Army of Tennessee. | |
| Martin, Jas., Little Rock, Ark. | | McIver, John L., Buffalo, N. C. | | Pharr, d. n., S. C., Alexandria, N. C. | |
| Mathes, A. H., Graysburg, Tenn. | | McKay, Neill, Summerville, N. C. | | Pharr, W. W., Statesville, N. C. | |
| Mathews, Wm. H., Pittsylvania, Va. | | McKee, James M., Orion, Ala. | | Pharr, W. S., Park's Store, N. C. | |
| Mecklin, A. H., Poplar Creek, Miss. | | McKinney, C., Enterprise, Miss. | | Pharr, Wm. W., Coddle Creek, N. C. | |
| Medredth, J. D., Somerville, Tenn. | | McKinney, d. n., S., New River, La. | | Phillips, Chas., Chapel Hill, N. C. | |
| Mickle, Robt. A., Marion, Ala. | | McKinnon, L., Gilopolis, N. C. | | Phillips, d. n., Jas., Chapel Hill, N. C. | |
| Millen, S. C., Taylorsville, N. C. | | McKittrick, J., Oak Hill, Ga. | | Phillips, John, Glade Mills, Md. | |
| Miller, Arnold W., Petersburg, Va. | | McLees, H. W., Sadler's Ck., S. C. | | Phillips, N. G., Airmount, Ala. | |
| Miller, Charles A., Christiansburg, V. | | McLees, John, Greenwood, S. C. | | Pickens, A. M., Centre Point, Tenn. | |
| Miller, John, Petersburg, Va. | | McLees, Robert, Seneca, S. C. | | Pickens, J. A., Brownsville, Tenn. | |
| Miller, J. W., Gay Hill, Texas. | | McLean, Hector, Malta, N. C. | | Pierson, Philip, New Zion, S. C. | |
| Miller, W. L., Greensboro', N. C. | | McLure, D. M., Kingstree, S. C. | | Pinkerton, J., Mt. Solon, Va. | |
| Millner, R. W., Paoli, Ga. | | McMartin, P. A., | | Pinkerton, Wm., Steel's Tavern, Va. | |
| Mitchell, J. C., Mobile, Ala. | | McMillan, And., Springfield, N. C. | | Pitzer, A. W., Sparta, Ga. | |
| Mitchell, p. n., W. H., Florence, Ala. | | McMullen, J. P., Pleasant Ridge, Ala. | | Porter, A. A., Columbia, S. C. | |
| Monroe, H. A., White Creek, N. C. | | * McMullen, p. n., R. B., Clark's v. Te | | Porter, D. H., Augusta, Ga. | |
| Montgomery, A. D., Washington, G | | McMurray, F., Union Springs, Ala. | | Porter, Edward E. | |

* Dead.

332 PRESBYTERIAN CHURCH IN THE UNITED STATES, (C. S. A.)

| NAMES. | POST OFFICE. | NAMES. | POST OFFICE. | NAMES. | POST OFFICE. |
|--------------------|---------------------------|---------------------|---------------------------|----------------------|------------------------|
| Porter, G. J., | Hendersonville, N.C. | Sinclair, Alex., | Charlotte, N. C. | Wallace, M. J., | Marlbrook, Ark. |
| Porter, J. D., | Mobile, Ala. | Sinclair, Jas., | Lumberton, N. C. | Wallis, James, | Concrete, Texas. |
| Porter, R. K., | Berzulia, Ga. | Sinclair, J. C., | Fayetteville, N. C. | Warden, Wm., | Wardensville, Va. |
| Powers, Urias, | Big Lick, Va. | Singletary, W. H., | Singletaryville, S.C. | Wardlaw, T. DeL., | Clarksville, Tenn |
| Pratt, H. B., | Army of Tennessee. | *Small, Arthur M., | Selma, Ala. | Warren, W. H. | |
| Pratt, John W., | Tuscaloosa, Ala. | Smith, Alex., | Fayetteville, Tenn. | Warren, P. W., | New Danville, Tex |
| Pratt, D. D., | N. A., Roswell, Ga. | Smith, A. P., | Spartanburg, S. C. | Watkins, S. W., | Farmville, Va. |
| Preston, Thos. L., | Westview, Va. | Smith, D. D., | Benj. M., Hamp, Sid., Va. | Watson, A. M., | Bridgeville, Ala. |
| Price, Robert, | Rodney, Miss. | Smith, Chas. R., | Scotland, Ark. | Watson, James, | Selma, Ala. |
| Price, Samuel J., | Yanceyville, NC | Smith, D. F., | Jacksonville, Ala. | Watson, J. F., | Yorkville, S. C. |
| Price, Wm. T., | McDowell, Va. | Smith, H. A., | Centreville, Ala. | Watson, S. L., | Yorkville, S. C. |
| Proctor, J. O., | Gerardstown, Va. | Smith, H. C. | | Watt, J. S., | Mansboro', Va. |
| Pryor, D. D., | Theo., Petersburg, Va. | Smith, H. M., | Shreveport, La. | Watt, W. B., | Miranda, N. C. |
| Pugh, J. W., | Army of N. Virginia | Smith, J. H., | Greensboro', N. C. | Waugh, Joseph. | |
| Purville, D. D., | J., Natchez, Miss. | Smith, Robert C., | Talmage, Ga. | Way, R. Q., | Riceboro', Ga. |
| QUARTERMAN, N. P., | Army of N. V. | Smith, T. E., | Reidville, S. C. | Wayne, Benj., | New Orleans, La. |
| RAMSAY, D. D., | J. B., Lynchburg, Va. | Smoot, R. K. | | Weeks, Joseph, | Natchez, Miss. |
| Rankin, Jesse, | Lenoir, N. C. | Smylie, J. A., | Livonia, La. | Wells, Shepard, | Columbia, Tenn. |
| Rathford, W. W. | | Smyth, D. D., | Thos., Charleston, S.C | Welch, Thos. R., | Little Rock, Ark |
| Raymond, H. R., | Marion, Ala. | Smythe, O. H. P., | Louisville, Miss. | Whaley, F. N., | Clarksville, Va. |
| Raymond, Moses, | Springfield, Va. | Smythe, R. L., | Army of Tennessee. | Wharey, J. M., | Wytheville, Va. |
| Reece, R. W., | Lexington, Va. | Snyder, Henry. | | Wharey, Thos., | Keyesville, Va. |
| Reid, Alex., | Doaksville, N. C. | Somerville, Jas., | Bridgeville, Ala. | White, Chas., | Berryville, Va. |
| Reid, J. W., | Philomath, Ga. | Somerville, W. C., | Columbia, Tex | White, Geo. Wm., | San Marino, Va |
| Reid, R. H., | Reidville, S. C. | Sparrow, D. D., | P. J., Cahaba, Ala. | White, Henry M., | Big Lick, Va. |
| Reid, S. Irvin, | Hernando, Miss. | Sprunt, J. M., | Kenansville, N. C. | White, Jas. E., | Chester, S. C. |
| Reid, W. M., | Maysville, S. C. | Stacy, Jas., | Newnan, Ga. | White, D. D., | R. B., Tuscaloosa, Ala |
| Rice, Jas. M., | Covington, Va. | Stanfield, S. A., | Milton, N. C. | White, T. W., | McFarland's, Va. |
| Rice, D. J., | H., Mobile, Ala. | Stark, O. P., | Doaksville, C. N., Ark | White, D. D., | Wm. S., Lexington, Va |
| Rice, Samuel D., | Mt. Zion, Va. | Stedman, D. D., | J. O., Memphis, Tenn | White, Calvin H., | Greensboro', N. C. |
| Richards, J. G., | Liberty Hill, S. C. | Stewart, C. B., | Fairview, S. C. | Wilhelm, W. F., | Blacksburg, Va. |
| Richardson, W. T., | Waynesboro', V. | Stewart, J. Curtis, | Murphy, N. C. | Williams, K. F., | Cross Hill, S. C. |
| Riddle, William, | Sidon, Miss. | Stewart, Lean. L., | Asheville, N. C. | Williams, C. F., | Ashwood, Tenn. |
| Riley, J. R., | Laurens C. H., S. C. | Stillman, D. D., | C. A., Gainesville, Ala | Williams, E. T., | Quincy, Fla. |
| Robinson, J. M., | Jackson Hill, S.C | Stoddard, William. | | Williams, J. C., | Cokesbury, S. C. |
| Rockwell, E. F., | Dav. College, N. C. | Stoddard, W. R., | Army of Miss. | Williams, Wm. G., | LaGrange, Ala. |
| Rogan, Daniel, | Kingsport, Tenn. | Stratton, James, | Jackson, La. | Williamson, Robt B., | Macon, Miss. |
| Rogers, J. L., | Atlanta, Ga. | Stratton, D. D., | Jos. B., Natchez, Miss | Williamson, D. D., | S., Washington, N. C. |
| Rogers, O. F., | Verona, Miss. | Strother, Jas. W., | Brownsville, Ten | Wills, David, | Macon, Ga. |
| Root, Timothy, | Guntersville, Ala. | Stuart, S. D., | Staunton, Va. | Wilson, D. D., | Alex., Melville, N. C. |
| Rosamond, J., | Fayetteville, Ala. | Stuart, Thos. C., | Pontotoc, Miss. | Wilson, Hugh, | Lexington, Tex. |
| Rose, Henry B., | Gap Mills, Va. | Sturgeon, J. C., | Army of N. Va. | Wilson, Jas., | Wheeler, Texas. |
| Roudebush, S. G., | Woodville, Miss | Sutton, Wm. C., | Pee Dee, S. C. | Wilson, Jas., | Knoxville, Tenn. |
| Royston, C. A., | Rheatown, Tenn. | Swift, Wm., | Fort Deposit, Ala. | Wilson, Jas. M., | Rogersville, Tenn |
| Ruffner, Wm. H., | Lexington, Va. | TABLOCK, J. D., | Jonesboro', Tenn. | Wilson, D. D., | J. S., Atlanta, Ga. |
| Rumple, Jethro, | Salisbury, N. C. | *Talmage, D. D., | S. K., Talmage, Ga. | Wilson, J. D., | Wilkesboro', N. C. |
| Russell, G. A., | Crane's Creek, N. C. | Tate, Robert, | Silf's Creek, N. C. | Wilson, J. L., | Columbia, S. C. |
| Russell, R. D., | Nanafalia, Ala. | Taylor, R. F., | Army of N. Va. | Wilson, J. M., | Seguin, Tex. |
| Russell, R. Y., | Blairsville, S. C. | Taylor, R. J., | Lexington, Va. | Wilson, D. D., | J. R., Augusta, Ga. |
| Rutherford, E. H., | Enterprise, Miss | Telford, Wm. B., | Houston, Fla. | Wilson, L. F., | Hedgesville, Va. |
| SAFFORD, Henry, | Greensboro', Ga. | Tenney, Levi, | Solado, Texas. | Wilson, D. D., | S. B., Ham. Sid., Va. |
| Salter, I. H., | Monroeville, Ala. | Thomas, B. D., | Vernon, La. | Wilson, S. B. O., | Mountain, Tenn. |
| Sample, W. A., | Fort Smith, Ark. | Thomas, Enoch, | Churchville, Va. | Wilson, W. V., | Lynchburg, Va. |
| Sanderson, D. D., | Eutaw, Ala. | Thompson, P. H., | Mason's Dep, Ten. | Wilson, W. W., | Bishopville, S. C. |
| Savage, Wm. T., | Grenada, Miss. | Thompson, Wm. H., | Bolivar, Ten | Wimpe, Jesse, | Marion, Ark. |
| Sawtelle, B. N., | Tuscumbia, Ala. | Thompson, W. S., | New Canton, Va. | Winford, J. S., | Mason's Depot, Tenn. |
| Saye, Jas. H., | Lewisville, S. C. | Thompson, J. H., | McLeod's, Miss. | Winn, T. S., | Havana, Ala. |
| Scott, G. K., | Lockhart, Texas. | Tidball, Wm. B., | Con. Depot, Va. | Witherspoon, A. J., | Linden, Ala. |
| Scott, J. A., | Halifax C. H., Va. | Todd, D. A., | Strother's Depot, S. C. | Witherspoon, T. D., | Oxford, Miss. |
| See, Chas. S. M., | Fishersville, Va. | Towles, D. T., | Teachey's, N. C. | Witherow, T. S., | Holcombe's Rock. |
| Sellers, D., | Black River Chap., NC | Trimble, E. C., | Jackson, Tenn. | Wood, M. D., | Yorkville, S. C. |
| Shanks, D. W., | Amelia C. H., Va. | Trimble, Wm. W., | Brownburg, Va. | Wood, Wm. A., | Asheville, N. C. |
| Sharp, J. D., | Alto, Texas. | Turner, D. D., | McN., Abbeville, S. C. | Woodburn, J. A. | |
| Sharpe, W. W., | Due West, S. C. | *Turner, Jesse H., | Liberty, Va. | Woodhull, G. S., | Point Pleasant, Va. |
| Shaw, C., | Black River Chapel, N. C. | YANCEY, D. D., | A. Cloyd's Creek, Tenn | Woodrow, James, | Columbia, S. C. |
| Shearer, J. B., | Black Walnut, Va. | Vass, L. C., | Amherst C. H., Va. | Woodruff, John, | Quincy, Fla. |
| Sheetz, Wm. C., | Morgantown, N. C. | Vaughan, C. R., | Cole's Ferry, Va. | Woodworth, M. W., | Thomp. R. Va |
| Shepperson, J. G., | Otter Bridge, Va. | Vedder, C. S., | Summerville, S. C. | Wright, A., | Boggy Depot, N. C. |
| Shepperson, C. M. | | WADDELL, D. D., | J. N., Montgomery, Al | Wright, A. H., | Liberty, Tex. |
| Sherrell, R. E., | Forest Grove, Miss | Wailes, Benj. M., | Greenfield, Va. | Wright, A. W. | |
| Sherwood, J. M., | Fayetteville, N. C. | Walker, J. A., | McKinley, Ala. | YANDELL, L. P., | Mason's Depot, Tenn |
| Shive, Rufus W., | Pontotoc, Miss. | Walker, R. C., | Churchville, Va. | Yates, Wm. B., | Charleston, S. C. |
| Shotwell, N., | Rutherfordon, N. C. | Walkup, J. W., | Forks, Va. | Young, A. W., | Memphis, Tenn. |
| Silliman, A. P., | Clinton, Ala. | Wallace, Jas. A., | Fort Gaines, Ga. | Young, H. P., | Galveston, Tex. |
| Simpson, F. T., | Washington, Ga. | Wallace, J. H., | Clear Branch, Va. | | |

* Dead.

A Statistical Sketch of the Presbyterian Church, (C. S. A.)

THE friends of *The Presbyterian Historical Almanac* will find on pages 418-450 of the volume for 1863, a complete narrative of the origin of that branch of the Presbyterian Church now under consideration, together with the organization of their General Assembly, including a full record of its proceedings for 1861, at Augusta, Georgia, and for 1862, at Montgomery, Alabama. It was not until the publication of their Minutes for 1863 that the usual Presbyterian Tables were printed. These show that The Presbyterian Church of the "Confederate States" of America is composed of 10 Synods, 45 Presbyteries 840 Ministers, 1,147 Churches, and 72,914 Communicants.

The names of the Ministers and Licentiates are given on preceding pages. The Churches by Presbyteries are as follows, arranged alphabetically, giving the names of each of the churches and the number of communicants.

| | | | | | |
|-----------------------|----------------------------|--------------------------|-------------------------|----------------------|----------------|
| ARKANSAS, ARK. | | Unity..... 31 | Carolina..... 22 | Floyd Springs.. 6 | Bethel..... 69 |
| Augusta..... 12 | Waxham..... 81 | Chamber Creek 14 | Harmony..... 33 | Beulah..... 8 | |
| Batesville..... 35 | Yorkville..... 82 | Georgetown... 22 | Kingston..... 29 | Bethesda..... 87 | |
| Bayou Metre... .. | Zion..... 14 | Lancaster..... 9 | Lafayette..... 38 | Bethlehem..... 153 | |
| Bethel..... 16 | | La Grange..... 33 | Mars Hill..... 40 | College Church. 36 | |
| Brownsville... 18 | BRAZOS, TEXAS. | Milford..... 43 | Midway..... 28 | Charlotte..... 221 | |
| Cincinnati... 18 | Bethel..... 36 | McLennan..... 23 | Marietta..... 142 | Concord Town. 154 | |
| Cotton Plant.. 39 | Cenheath..... .. | Oakland..... 49 | Manassas..... 31 | Concord..... 229 | |
| Dardanelle... 25 | Chapel Hill... .. | Pleasant Hill.. 8 | Nazareth..... 16 | Centre..... 157 | |
| Des Arc..... 31 | Columbia..... 57 | Round Top..... 18 | New Lebanon. 21 | Castanea Grove. 37 | |
| Fort Smith... 40 | Concord..... .. | String Prairie. 40 | Pea Vine..... 9 | Drusilla..... 10 | |
| Helena..... 30 | Danville..... .. | | Roswell..... 141 | Davidson River. 42 | |
| Jacksonport... 10 | Galveston..... 99 | CHARLESTON, S. C. | Romo..... 168 | Duncan Creek.. 32 | |
| Lebanon..... 22 | German First.. 59 | Aiken..... 28 | Resaca..... 24 | Dallas..... 15 | |
| Little Rock... 86 | Huntsville... .. | Beech Island... 40 | Sardis..... 75 | Ebenezer..... 47 | |
| Mount Hope... 5 | Hempstead..... .. | Central..... 160 | Summerville... 119 | Flat Creek..... 60 | |
| Pocahontas... 9 | Honston..... 73 | Columbia..... 253 | Tunnel Hill... 41 | Franklin, R. C. 41 | |
| Searcy..... 31 | Prospect..... 24 | Charleston Ist. .. | Walnut Grove. 52 | Franklin, M. C. 25 | |
| Sylvania..... 60 | Washington... .. | Charleston 2d. 498 | | Fourth Creek... 217 | |
| Van Buren... 30 | Wheelock..... 12 | " Glebe St. 149 | | Fifth Creek..... 83 | |
| Wattensaw... 31 | | " Zion..... 492 | CHICKASAW, MISS. | Goshen..... 100 | |
| | C. MISSISSIPPI, MIS | Edisto..... .. | Bethany..... 37 | Hiwasse..... 30 | |
| | Benton..... 8 | James Island.. 211 | Carrollville... 13 | Hopewell..... 219 | |
| | Carthage..... 19 | John Island... 570 | Corinth..... 10 | Hendersonville. 21 | |
| | Canton..... 70 | Orangeburg ... 78 | Ebenezer..... 33 | Joppa..... 42 | |
| | Clinton..... 11 | Stony Creek... 167 | Harmony..... 82 | Lenoir..... 37 | |
| | Concord..... 26 | Summerville... 39 | Hopewell..... 63 | Lebanon..... 58 | |
| | Camden..... 69 | Walterton..... 206 | Hebron..... 42 | Little Britain.. 110 | |
| | Franklin..... 40 | Wilton..... 187 | Lebanon..... 151 | Long Creek..... 107 | |
| | Greenville... 14 | | Monroe..... 14 | Lincolnton..... 68 | |
| | Hopewell..... 21 | CHEROKEE, GA. | New Albany... 34 | Mallard Creek. 220 | |
| | Jackson..... 124 | Alpine..... 70 | New Hope..... 55 | Maphela..... 18 | |
| | Kosciusko..... 46 | Armuchee..... 16 | Oxford..... 61 | Mills River..... 32 | |
| | Madisonville.. 14 | Beersheba..... 42 | Oak Forest..... 28 | Monroe..... 10 | |
| | Middleton... 25 | Bethel..... 55 | Pontotoc..... 71 | Marion..... 30 | |
| | Monticello... 17 | Cedar Valley.. 13 | Providence... 29 | Morganton..... 70 | |
| | Pacan Grove.. 92 | Calhoun..... 36 | Ripley..... 105 | Newton..... 16 | |
| | Providence... 24 | Carthage..... 51 | Sarepta..... 50 | New Hope..... 100 | |
| | Smithfield... 33 | Chickamauga. 71 | Zion..... 130 | Olney..... 105 | |
| | Vicksburg... 144 | Concord..... 24 | Walnut Creek. 24 | Paw Creek..... 215 | |
| | Yazoo City... 42 | Canton..... 31 | Unity..... 24 | Poplar Tent... 243 | |
| | | Dahlonega... 21 | | Prospect..... 330 | |
| | CENT. TEXAS, TEX. | Dalton..... 98 | CONCORD, N. C. | Providence... 165 | |
| | Anstin City... 91 | Euharley..... 91 | Asheville..... 64 | Pleasant Hill.. 116 | |
| | Blue Ridge... 16 | Friendship... 30 | Bethany..... 75 | Philadelpia... 250 | |
| | | | Bethpage..... 155 | Ramoth..... 152 | |

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| Rock River..... 599 | Chesterfield..... 23 | China Grove..... 133 | Jackson..... .. | Point Pleasant..... .. |
| Rutherfordton. 23 | Fredericks'g. 199 | Cypress..... 132 | Lumpkin..... 12 | Providence..... .. |
| Suannanoa..... 50 | Namozine..... 41 | Elizabethtown 16 | Long Cane..... 41 | Salem..... .. |
| Sandy Plains... 8 | Norfolk..... 256 | Ephronia..... 80 | La Grange..... 99 | Spring Creek... 31 |
| Shelbyville..... 9 | Nottoway..... 86 | Fayetteville... 326 | McDonough... 48 | Summersville... .. |
| Siloam..... 41 | Petersburg 2d. 107 | Galata..... 162 | Mount Zion..... 25 | Union..... .. 79 |
| Sugar Creek... 314 | Petersburgh... 273 | Grove..... 99 | Mount Tabor... 67 | |
| Salisbury..... 110 | Portsmouth... 59 | Goldsboro'..... 31 | Museegee..... 15 | HARMONY, S. C. |
| Shiloh..... 34 | Powhatan..... 64 | Hopewell..... 100 | Newnan..... 93 | Ainsville..... .. |
| Sharon..... 205 | Richmond 1st. 296 | Harmony..... 59 | Pachitta..... 108 | Beaver Creek... .. |
| Steele Creek. 4-0 | Richmond 2d. 251 | Keith..... 74 | Philadelphia... 75 | Bishopville..... .. |
| Taylorville.... 63 | Sussex..... 28 | Laurel Hill... 146 | Perry..... 48 | Bonneton..... 149 |
| Thyatira..... 209 | Smithfield.... 9 | Lebanon..... 38 | Salem..... .. | Bonnetville..... 33 |
| Third Creek... 250 | | Laurinsburgh. 37 | Smyrna..... 100 | Camden..... 44 |
| Tabor..... 56 | E. MISSISSIPPI, M. | Lillington..... 74 | White Oak..... 20 | Cheraw..... 73 |
| Unity, L. Co. 60 | Bethel..... 24 | Lumberton.... 19 | West Point..... 83 | Carolina..... 104 |
| Unity, R. Co. 91 | Centre..... 1 | Long Street... 96 | Villa Rica..... 10 | Concord..... 225 |
| Waldston..... 15 | Dry Creek..... 12 | Lumber Bridge 8 | Zebulon..... .. | Darlington..... .. |
| Wilkesboro'... 17 | DeKalb..... 48 | Montpelier... 147 | | Elon..... 36 |
| | Decatur..... 7 | Mount Horeb. 52 | FLORIDA, FLA. | Florence..... 37 |
| CREEK NATION, AR. | Enon..... 24 | Mount Zion... 24 | Bethany..... 46 | Great Pee Dee. 30 |
| Oak Ridge..... 47 | E. Enterprise.. 15 | Mark's Creek.. 30 | Bainbridge..... 50 | Hermon..... 5 |
| Konctah..... 39 | Fairfield..... 5 | Mt. Edwards... .. | Euchee Valley 250 | Hopewell..... .. |
| Konctah..... 39 | Good Hope... 56 | Mt. Williams... .. | Fernandina..... 11 | Hopewell..... .. |
| Tallahassee M. 40 | Hopewell..... 25 | Mount Carmel. 60 | Greenfield..... 22 | Horeb..... .. |
| | Meridian..... 10 | Mount Spring 45 | Hamilton..... 33 | Indianatown... 498 |
| E. ALABAMA, ALA. | Mount Moriah. 66 | Macedonia..... 87 | Jamonia..... 21 | Kingston..... 5 |
| Antioch..... .. | Mount Pisgah. 60 | Mizpah..... 23 | Jacksonville... 32 | Lebanon..... 118 |
| Auburn..... .. | Montrose..... 35 | Moore's Creek. 38 | Kanawha..... 10 | Lynchburg..... 49 |
| Albion..... .. | New Hope..... 40 | Oak Plum..... 24 | Loundes..... 15 | Little Pee Dee. .. |
| Albion..... .. | Olivet..... 55 | Philadelphia... 45 | Lake City..... 19 | Liberty Hill... 166 |
| Bethesda..... 31 | Philadelphia... 45 | Philadelphus. 139 | Madison..... 40 | Mount Fair..... 260 |
| Bethel..... 164 | Paulding..... 16 | Pendleton..... 11 | Marianna..... 15 | Midway..... 293 |
| Carmel..... 100 | Pendleton..... 11 | Pike..... 66 | Monbatten..... 60 | Manning..... 98 |
| Concord..... 45 | Pisgah..... 38 | Pee Dee..... 45 | Mineral Spring 23 | Marion..... .. |
| Calebec..... 7 | Quitman..... .. | Rockport..... 67 | N. Providence. 10 | Pine Tree..... .. |
| Eufaula..... 69 | Salem..... 64 | River..... 83 | Oakland..... 28 | Pisgah..... .. |
| Fayetteville... 12 | Sharon..... 15 | Summersville.. 107 | Ocala..... 10 | Reedy Creek... 70 |
| Geneva..... 22 | Wahalak..... 24 | Saint Paul..... 89 | Orange Spring. 20 | Red Bluff..... .. |
| Gedden..... 27 | Zion..... 38 | Sardis..... 143 | Quincy..... 160 | Summersville.. 127 |
| Greenville..... 20 | | Sandy Grove... 96 | Palatka..... 15 | Salem..... .. |
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| Jacksonville... 101 | Alto..... 12 | Smyrna..... 164 | St. Augustine. 25 | Scion..... 85 |
| Lawnsdesboro. 46 | Dallas..... 16 | Union, M. Co. 237 | Thomasville... 33 | Turkey Creek... .. |
| Lebanon..... 35 | Gunn Spring... 107 | Union, D. Co. 30 | | White Oak..... 52 |
| Lefayette..... 30 | Golden Rule... 18 | White Plains... 66 | GEORGIA, GA. | Williamsburgh .. |
| Lafayette..... 30 | Hickory Hill.. 31 | Whiteville..... 8 | Bryant Neck... 26 | |
| Montgomery... 182 | Hickory Hill.. 31 | Wilmington 1st 119 | Darien..... 110 | HOLSTON, TENN. |
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| Marble Spring. 66 | Jefferson..... .. | | Midway..... .. | Leesburg..... 61 |
| Madisonville.. 28 | Larissa..... 45 | FLINT RIVER, GA. | Pleasant Grove 27 | Mount Bethel. 132 |
| Mt. Hermon... 11 | Long King..... 15 | Albany..... 14 | Savannah 1st. 120 | N. Providence.. 80 |
| Nelson..... 5 | Marshall..... 34 | Alcovia..... 22 | Saint Mary's... 35 | Providence..... 32 |
| New Harmony 91 | Mound Prairie. 27 | Americus..... 52 | Wathouville... 132 | Rocky Spring... 30 |
| Nixberg..... 5 | Palestine..... 70 | Atlanta 1st... 159 | Waynesville... 28 | Rogerville..... 98 |
| New Lebanon. 36 | Rusk..... 40 | Atlanta Cen'l. 88 | | Salem..... 70 |
| Orion..... 47 | Science Hill... 24 | Bethesda..... 14 | GREENBRIER, VA. | |
| Oxford..... 33 | Smyrna..... 15 | Bethany..... 94 | Anthony's C'k. .. | HOPEWELL, GA. |
| Prattville..... 46 | St. Augustine. 47 | Blakely..... 7 | Buffalo..... .. | Athens..... 299 |
| Pleasant Grove 28 | | Brainerd..... .. | Baxter..... 11 | Augusta..... 320 |
| Pea River..... 89 | FAYETTEVILLE, N. C. | Carrollton.... .. | Carmel..... 52 | Appling..... .. |
| Pleasant View. 30 | Antioch..... 139 | Conyers..... 27 | Centerville... 102 | Bath..... 17 |
| Providence..... 31 | Ashpote..... 156 | Columbus..... 329 | Ebenezer..... 44 | Bethany..... 38 |
| Palmyra..... 40 | Bensalem..... 104 | Cuthbert..... 26 | Frankfort..... 44 | Carnesville.... 11 |
| Sandy Ridge... 67 | Bethel..... 8 | Decatur..... 150 | Huntersville... .. | Concord..... 40 |
| Talladega..... 67 | Bluff..... 143 | Ebenezer..... 40 | Kanawha..... .. | Clarksville.... 37 |
| Troy..... .. | Bethesda..... 96 | Emmans..... 9 | Kanawha Sal's .. | Darnesville... .. |
| Tuskegee..... 73 | Bethlehem..... 9 | Ephesus..... 40 | Lenburg 1st. 266 | Milledgeville... 132 |
| Union Springs. 56 | Beth Car..... 88 | Fairview..... 119 | Liberty 2d... .. | Monticello..... 54 |
| Union..... 35 | Big Rockfish.. 88 | Fellowship... 20 | Liberty..... 29 | Mount Zion... 24 |
| Unity..... 16 | Black River... 83 | Fort Gaines... 27 | Mt. Pleasant.. 234 | New Lebanon. 110 |
| Wetumpka..... 51 | Buffalo..... 160 | Friendship... 12 | Muddy Creek... .. | New Hope..... 120 |
| | Brown Marsh.. 65 | Forsyth..... .. | McElhenny..... 40 | Pleasant Grove. 25 |
| EAST HANOVER, VA. | Barbecue..... 163 | Goshen..... 25 | Oak Grove..... 40 | South Liberty... 18 |
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Mayhew..... 10
Mount Fork... 50
Mount Zion... 50
Mount Pleasant 16
Pine Ridge.... 39
Spencer Acad'y 60
Six Town..... 95
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Wheelock..... 150

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Angusta..... 91
Bensalem..... 31
Bethel..... 171
Bethesda..... 79
Buckhannon... 24
Clarksburg... 65
Central Union. 24
Collierstown... 80
Fairfield..... 84
French Creek. 107
Glenville..... 23
Goshen..... 23
Hebron..... 91
Kerr's Creek... 40
Lebanon..... 91
Lexington..... 310
Mingo Run.... 20
Mount Carmel. 111
Mossy Creek... 108
Mount Horeb... 23
New Bethany... 23
New Bethel... 17
N. Providence. 305
N. Brunswick. 135
Old Oxford.... 50
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Rocky Spring. 45
Rockingham... 68
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Staunton..... 220
Timber Ridge. 112
Tinkling Sp'g. 164
Tygart's Valley 86
Union..... 90
Windy Cove... 76
Waynesboro'... 97
Warm Spring... 42
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Laurel Hill... 26
Mount Pleasant 44
Piedmont..... 70
Pulaski..... 101
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Bolivar..... 58
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Ebenezer..... 17
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Lagrange..... 48
Macon..... 72
Mount Carmel. 103
Morning Sun... 12
Memphis Ist... 301
Memphis 2d... 23
Memphis 3d... 26
Mount Bethany 52
Mount Lebanon 16
Osceola..... 38
Portersville... 104
Raleigh..... 58
Ramah..... 29
Salem..... 25
Savannah.... 19
Salisbury.... 22
Somerville.... 100
Walnut Grove. 30

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Brookhaven ... 14
Bethel..... 94
Bensalem..... 52
Carmel..... 160
Ebenezer..... 58
Fayette..... 40
Gallatin..... 15
Greenwood.... 25
Meadville.... 8
Natchez Ist... 303
Natchez 2d... 68
Oakland College 14
Port Gibson... 143
Pine Ridge... 143
Providence... 9
Rodney..... 69
Red Lick..... 20
Trinity..... 15
Union..... 158

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Big Lick..... 35
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Blacksburg... 66
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Covington..... 100
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New Castle... ..
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Clarksville... 174
Edgefield.... 45
Franklin..... 100
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Murfreesboro' 190
Nashville Ist. 460
Nashville 2d. 218
New Bethel... 19
N. Providence. 14
Shelbyville... 164
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Covington... 9
Houma..... 25
Madisonville.. 7
N. Orleans Ist. 502
N. Orleans 2d. 66
N. Orleans 3d. 71
N. Orleans 4th 90
" Fulton st. 107
" Prytanea st. 147
" German st. 50
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Ebenezer..... 24
Hudsonville... 38
Hope..... 17
Holly Springs 134
Hernando..... 6
Lamar..... 14

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Mount Paran... ..
Panola..... 12
Philadelphia... 69
Rose Hill..... 6
Sand Spring... 82
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Asheboro'..... 33
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Bethlehem.... 60
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Clarksville... 104
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Danville..... 132
Eno..... 40
Fairfield..... 40
Geneva..... ..
Griers..... 25
Graham..... 45
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Greensboro'.. 259
Hawfield..... 224
Haywood..... 17
High Point... 31
Hillsboro'... 64
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Little River... 152
Leakesville... ..
Lexington... 98
Murfreesboro'. ..
Milton..... 72
Mount Airy... ..
Madison.....119
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New Hope.... 80
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Newbern..... 80
Oakland..... 12
Oxford..... 71
Oak Hill..... 35
Pittsboro'.... 28
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Speedwell.... ..
Stony Creek... 45
Shiloh..... 90
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Spring Hill... 46
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Yanceyville... 36
Winston..... 10
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La Pilé..... 17
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Mount Horeb. 13
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Monticello.... 36
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Princeton..... 30
Pleasant Grove 51
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Washington... 89
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Mount Zion... 20
New Jerusalem 14
Rocky Mount. 25
Salem..... 40
Shreveport... 4
Vernon..... 5
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Bethany..... 21
Bethesda..... 106
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Bethlehem... 44
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Bagdad..... 20
Bell's Landing 19
Baldwin..... 12
Bethel..... ..
Centreville... 52
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Calvary..... 75
Camden..... 16
Ebenezer..... 10

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|---------------------|--------------------|--------------------|---------------------|--------------------|
| Camden..... 47 | Lebanon.....101 | Mount Zion.... 42 | Moulton..... 17 | Trinity..... 55 |
| Centre Ridge... 130 | Liberty Spring 198 | Macon..... 12 | Palmyra..... 31 | Union..... 14 |
| Claborn..... 25 | Lodimont..... 95 | Nazareth..... 7 | Somersville... 49 | Walker Church. 17 |
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| Geneva..... 85 | Mount Calvary. ... | Philadelphia... 9 | WEST. DIST., TEN. | Bellmont..... 9 |
| Hopewell..... 50 | Mount Tabor.... .. | Pleasant Sp'gs 45 | Brownsville... 64 | Concrete..... 15 |
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| Marion..... 302 | New Harmony. 89 | Smyrna..... 58 | Denmark..... 123 | Columbus..... 33 |
| Montpelier.... 20 | Ninety-Six..... 17 | Starkeville.... 90 | Dyersburg.... 14 | Cedar Creek.... 7 |
| Mt. Pleasant.. 102 | North Pacolet. ... | Unity..... 39 | Eureka..... 34 | Corpus Christi. 14 |
| McKinley..... 17 | Nazareth..... 39 | TUSCALOOSA, ALA. | Eaton..... 21 | Fair Summit.... .. |
| Montevallo... 12 | Nazareth..... 230 | Bethlehem..... 34 | Huntington .. 24 | Green Lake.... 13 |
| Mobile 2d..... 157 | Pickens..... 20 | Burton Hill.... .. | Jackson..... 105 | Gonzales..... 26 |
| Mobile 3d..... 78 | Providence..... 97 | Bethesda..... 29 | Lexington.... .. | Goliad..... 20 |
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| Newbern..... 25 | Rock..... 148 | Concord..... 99 | New Shiloh... 86 | Lockhart..... 23 |
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| Pisgah..... 118 | Retreat..... 44 | Cedar Grove... .. | N. Providence. ... | Lavacca..... 18 |
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| Selma..... 140 | Roberts..... 110 | Ebenezer..... 200 | Paris..... 20 | Seguin..... 42 |
| Scotland..... 115 | Smyrna..... 53 | Elizabeth..... .. | Ripley..... .. | Texasana..... 24 |
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| Uniontown.... 46 | Spartanburg... 66 | Elyton..... .. | Trenton..... 65 | WINCHESTER, VA. |
| S. CAROLINA, S. C. | Tugaloo..... 24 | Gainesville... 112 | Union..... 77 | Bloomery..... 27 |
| Aveleigh..... 60 | Warrenes..... .. | Greensboro'... 69 | Yorkville.... 44 | Berryville.... 26 |
| Antioch..... 73 | Williamston... 25 | Hadden..... .. | Zion..... 50 | Charlestown... 118 |
| Anderson C. H. 73 | Washington St. 83 | Heison..... .. | W. HANOVER, VA. | Concord..... 10 |
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| Bethel..... 64 | Bethlehem.... 132 | New Hope..... 28 | Cumberland. 136 | Moorfield..... 139 |
| Clinton..... 61 | Bethel..... 67 | Oxford..... .. | Charlottesville 181 | Mount Bethel. 35 |
| Carmel..... 108 | Boersheba.... 36 | Oak Grove..... 81 | Farmville.... 54 | Mount Hope... 31 |
| Duncan Creek. ... | Bethany..... 35 | Pleasant Grove 12 | Madison..... 13 | Mount Zion... 84 |
| Fairview..... 260 | Columbus..... 203 | Pleasant Ridge 89 | Lebanon..... 69 | Martensburg... 81 |
| Friendship.... .. | Carolina..... 60 | Sardis..... .. | Madison..... 17 | North River... 30 |
| Gilder's Creek. ... | Centre Point... 18 | Tuskeleosa.... 105 | Maysville.... 73 | Piedmont..... 30 |
| Good Hope.... 146 | Fairview..... 37 | TUSCUMBA, ALA. | New Store.... 25 | Patterson Ck... 25 |
| Greenville.... 194 | Friendship.... 109 | Courtland.... 64 | Orange..... 30 | Romney..... 134 |
| Honea Path... 20 | Hamilton..... 9 | Decatur..... 13 | Providence... 48 | Springfield... 43 |
| Hopewell, Pen. ... | Houston..... 43 | Ebenezer..... 50 | Ravenna..... .. | Stone Church.. 25 |
| Hopewell..... 168 | Lebanon..... 82 | Fairview..... 41 | Rockfish.... 44 | Smithfield.... 16 |
| Laurens C. H. 159 | Louisville.... 38 | Florence..... 111 | South Plains.. 40 | Tuscarora..... 35 |
| Little Mountain .. | Mayhew..... 29 | | Scottsville... 42 | Winchester.... 120 |
| Little River.... .. | | | | |

THE Ministers, the Licentiates, and the Number of Churches in connection with the Presbyteries are as follows:—

| PRESBYTERIES. | Ministers and Licentiates | Ch'ches. | PRESBYTERIES. | Ministers and Licentiates | Ch'ches. |
|--------------------------|---------------------------|----------|------------------------|---------------------------|----------|
| Arkansas..... | 8 | 21 | Lexington..... | 27 | 37 |
| Bethel..... | 17 | 27 | Louisiana..... | 10 | 17 |
| Brazos..... | 13 | 17 | Maury..... | 11 | 13 |
| Central Mississippi..... | 16 | 19 | Memphis..... | 21 | 30 |
| Central Texas..... | 9 | 14 | Mississippi..... | 21 | 19 |
| Charleston..... | 30 | 16 | Montgomery..... | 21 | 27 |
| Cherokee..... | 26 | 33 | Nashville..... | 22 | 17 |
| Chickasaw..... | 15 | 21 | New Orleans..... | 16 | 15 |
| Concord..... | 41 | 69 | North Mississippi..... | 26 | 27 |
| Creek Nation..... | 7 | 4 | Orange..... | 13 | 47 |
| East Alabama..... | 24 | 48 | Ouachita..... | 32 | 21 |
| East Hanover..... | 20 | 16 | Red River..... | 16 | 15 |
| East Mississippi..... | 17 | 23 | Roanoke..... | 9 | 27 |
| Eastern Texas..... | 13 | 19 | South Alabama..... | 22 | 34 |
| Fayetteville..... | 33 | 64 | South Carolina..... | 23 | 48 |
| Flint River..... | 23 | 43 | Tombekbee..... | 10 | 25 |
| Florida..... | 18 | 27 | Tuscaloosa..... | 20 | 28 |
| Georgia..... | 8 | 8 | Tuscumbia..... | 7 | 11 |
| Greenbrier..... | 20 | 24 | Western District..... | 14 | 21 |
| Harmony..... | 29 | 37 | West Hanover..... | 19 | 20 |
| Holston..... | 11 | 8 | Western Texas..... | 14 | 19 |
| Hopewell..... | 26 | 32 | Winchester..... | 19 | 23 |
| Indian..... | 18 | 16 | | | |
| | | | | 846 | 1,147 |

THIS TABLE gives the Names of the Synods with the Number of Presbyteries, the Number of Ministers and Licentiates, and the Numerical Condition of the Churches. The first column gives the Names of the Synods; the second, the number of Presbyteries; the third, the number of Ministers; the fourth, the number of Churches with over 400 Members; the fifth, between 300 and 400 Members; the sixth, between 200 and 300, and so on:—

| SYNODS. | Pres-by'trs. | Minis-ters. | Over 400. | 300 & 400. | 200 & 300. | 100 & 200. | 50 & 100. | Less than 50. | Mem. not given. | Total No. of Ch'rs. |
|---------------------|--------------|-------------|-----------|------------|------------|------------|-----------|---------------|-----------------|---------------------|
| Alabama..... | 3 | 67 | 1 | 1 | 1 | 15 | 20 | 53 | 14 | 105 |
| Arkansas..... | 4 | 49 | ... | ... | ... | 3 | 16 | 41 | 3 | 63 |
| Georgia..... | 5 | 101 | ... | 2 | 3 | 18 | 24 | 82 | 11 | 140 |
| Memphis..... | 4 | 63 | ... | 1 | 1 | 12 | 25 | 59 | 5 | 106 |
| Mississippi..... | 7 | 109 | 1 | 2 | 1 | 12 | 28 | 82 | 6 | 132 |
| Nashville..... | 4 | 45 | 1 | 1 | 1 | 10 | 11 | 19 | 2 | 45 |
| North Carolina..... | 3 | 106 | 2 | 5 | 17 | 44 | 39 | 66 | 11 | 184 |
| South Carolina..... | 4 | 108 | 5 | 2 | 12 | 21 | 25 | 31 | 36 | 132 |
| Texas..... | 4 | 49 | ... | ... | ... | 8 | 3 | 42 | 9 | 62 |
| Virginia*..... | 7 | 143 | ... | 3 | 7 | 23 | 46 | 67 | 27 | 178 |
| | 45 | 840 | 10 | 17 | 43 | 166 | 245 | 542 | 124 | 1,147 |

* Winchester Presbytery is included in this Synod, though it is also included in the Synod of Baltimore.

THE CANADA PRESBYTERIAN CHURCH.

THE FOURTH SYNOD OF THE CANADA PRESBYTERIAN CHURCH was held in Cooke's church, Toronto, C. W., June 14, 1864, and was opened with a discourse by the retiring Moderator, Rev. JAMES DICK, from 2 Cor. iv. 1, 2: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

Rev. JOHN McTAVISH, of Ontario Presbytery, was elected Moderator.

BILLS AND OVERTURES.—Rev. William Gregg, A. M., Chairman, reported:—

OVERTURE, No. 1.—From Montreal Presbytery in regard to Theological Education in Canada East and the establishing of a Theological school in the city of Montreal.

It was *Resolved*, That a committee be appointed to take the subject into consideration. This committee reported: That the Synod sanction the formation of a Theological College as craved by Montreal Presbytery, and that for this purpose said Presbytery be authorized to prepare and obtain a charter, *mutatis mutandis*, similar to that of Knox College, Toronto, C. W., and to report to next Synod. Adopted.

LOYAL ADDRESSES.—The retiring Moderator now submitted a copy of a dispatch from the Duke of Newcastle, Secretary of State for the Colonies, transmitted through His Excellency the Governor General of Canada, stating that the address of this Synod, last year, to Her Majesty the Queen, had been duly laid before Her Majesty, who had been pleased to receive it very graciously, and to say that she was much gratified by the expressions which it contained of loyalty and attachment to Her Throne and person; as also, a letter from Lieutenant-General Knollys, by direction of the Prince and Princess of Wales, acknowledging the receipt of the address of this Synod to their Royal Highnesses, last year, on the occasion of their marriage, and thanking the Synod very cordially for their congratulations, and that His Royal Highness, the Prince of Wales, reverted with the greatest satisfaction to the period of his visit to Canada, which the Synod alluded to in terms so gratifying to his feelings.

It was moved by Mr. Topp, seconded by Principal Willis, and unanimously agreed. That the Synod present an address to their Royal Highnesses the Prince and Princess of Wales, congratulating them on the birth of a

son and heir apparent to the throne, and that a committee be appointed to prepare a draft of such address, to be submitted for the consideration and adoption of the Synod.

The committee reported said draft, which was ordered to be engrossed and transmitted through the usual channel.

TERCENTENARY OF THE DEATH OF CALVIN.—The Synod took up an Overture bearing the signature of Dr. Burns and Principal Willis, suggesting that, in common with other Churches in Europe and America, the Synod should adopt such measures as might best manifest its interest in the memory of the great Calvin, whose signal services to the cause of Scriptural truth have been brought into special remembrance in connection with the end of the third century since his death, which occurred in the summer (May) of 1564.

It was agreed, That a committee be appointed to consider in what way this Synod may best evince its respect for the memory of the illustrious Calvin, and its attachment to the Scriptural principles with which his name is identified.

This Committee, Principal Willis, Convener, reported as follows, which was adopted:—

The Synod having had its attention called to the recent demonstration of respect for the memory of the illustrious Calvin, both on the part of those residing at the immediate seat of the labors of that Reformer, and of many churches, or members of churches, in Europe and America, embraces willingly the opportunity of evincing its sympathy with the feeling of veneration thus called forth in connection with the memory of so distinguished a servant of God, and one who was instrumental, in so important a degree, in the great religious Reformation of the sixteenth century.

The Synod, without committing itself to an opinion on the propriety of observing Anniversary or Centenary celebrations of illustrious names, rejoices to declare its belief that the centuries that have revolved since the time of Calvin, have proven, as they have rolled on, the wonderful measure of spiritual understanding, as well as holy zeal, divinely imparted to the great Reformer and Theologian: not the least of whose services was the transmission to posterity of such learned and accurate interpretations of Holy Scripture, and such correct definitions of doctrine as have eminently aided students of the Sacred Writings, in all countries, in the exposition and defense of evangelic truth.

While claiming for no mere man infallibility of judgment, nor identifying our own, or any other Church popularly called Calvinistic, with every conclusion, doctrinal and ethical, even of that honored individual, the Synod heartily acknowledges the distinguishing features of the systems of doctrine and church government so much associated with his name; believing that whether as tried by Scripture, or by the test of its fruits in the enlightened piety, practical godliness and morality of individuals and communities, it has well vindicated its claim to the unabated attachment of all who would uphold a banner for truth, in the cause of the Gospel of God generally, or in the maintenance at once of due freedom and necessary order in Church organizations.

That while it has been a cause of pain to the friends of the Reformation to have seen its great doctrines so much lost sight of, or maintaining a doubtful struggle with various forms of antichristian error, in countries once so distinguished for attachment to Protestant and Evangelic doctrine as Switzerland, France, Holland, and Germany, the Synod recognizes with much interest the various symptoms from time to time developed, of a remaining or reviving zeal for the true faith.

In this view they contemplate with cordial favor the appeal made to the members of this and other churches for some co-operation in the proposed erection, in the city of Geneva, of a Monumental Edifice commemorative of the name and labors of Calvin, including a select library, which shall comprehend especially the works of the Reformers, Luther, Calvin, Zwingli, Farel, Melancthon, Knox, Cranmer, and others, the same to be accessible on the most liberal plan to all denominations of Christians.

And, observing that the Council of Administration at Geneva, immediately connected with this undertaking, including such names as Merle D'Aubigné and many evangelical pastors, have in addressing this appeal to the churches asked, "*Is it Geneva alone that is to take part?*" and that the proposed inscription on the memorial contains these words, in anticipation of general concurrence—"*Erected, besides inhabitants of Geneva and other towns and cantons of Switzerland, by Christians of France, Germany, England, Scotland, Ireland, and America.*" the Synod affectionately commends the object to the members of this Church, not doubting that they will justify the generous confidence of this appeal, and that some will gladly avail themselves of the opportunity for contributing a stone to an edifice begun, beyond most, in the spirit of giving glory to God, and which, while perpetuating the memory of the instruments he raised up, and qualified for his work, is meant to subserve the revival and diffusion of a sound Christianity in those ancient centres of Christian and Protestant light.

DISSENTS AND COMPLAINTS, No. I.—The Synod took up a case of dissent and complaint—Messrs. Ewing and Andrews, against a decision of the Presbytery of Cobourg, in the matter of a petition of certain parties, Members of the Congregation of Port Hope, refusing to organize them into a separate Congregation.

The Committee on Causes gave in a Report in relation to this case to the effect, that after hearing Papers and Parties they recommend to the Synod to dismiss the Dissent and Complaint, and affirm the decision of the Presbytery of Cobourg. Adopted.

No. II.—Mr. Francis Andrews and others, against a decision of Cobourg Presbytery, in the case of a Call from the Congregation of Port Hope to the Rev. Mr. Fitzpatrick.

On motion, the Synod dismissed the dissent and complaint, and confirmed the finding of Cobourg Presbytery.

PRESBYTERY OF HAMILTON.—The Synod took up the Reference from Hamilton Presbytery in the matter of Appeal, Dr. Irvine and the Kirk Session and Congregation of Knox's Church, Hamilton, against the action of Hamilton Presbytery, in the matter of the Memorial of John Walker. After discussion the Synod *Resolved* to appoint a commission to dispose of the whole business.

GENERAL ASSEMBLY.—The Synod took up the Draft of Act for the constituting of a General Assembly and District Synods, remitted last year, for the consideration of Presbyteries, in terms of the Barrier Act.

It was *Resolved*, That inasmuch as a majority of Presbyteries have approved of the immediate establishment of a General Assembly, this Synod do now resolve to take steps to constitute a General Assembly, and for this end, appoint a Committee to take into consideration the Returns of Presbyteries, and prepare an amended Act, and send down the same to Presbyteries, with instructions to report thereon to next Synod.

ELMIRA, ILLINOIS, CONGREGATION.—The Synod took up a petition from certain Gaelic speaking people at Elmira, Illinois, U. S., praying, for very

special reasons, to be organized and received as a congregation of the Church, under the inspection of the Synod.

The Synod agreed that this Congregation be placed, as it is hereby placed, under the inspection and care of London Presbytery, with instructions to that Presbytery to attend to the interests thereof.

CHINIQUY.—Mr. Alexander F. Kemp, Convener of the Committee appointed last year to advise with Mr. Chiniquy, in all matters which might be of general interest to the cause of religion among the people associated with him in Illinois, gave in and read a report.

The Synod *Resolved* to receive the Report, and adopt the recommendation of the Convener, to leave the whole affairs of Mr. Chiniquy in the hands of London Presbytery with which he is connected.

FOREIGN MISSIONS.—1. That the Synod instruct the Foreign Mission Committee to take steps to establish a Mission among the American Indians, in the event of the Committee feeling that the funds warrant such steps.

2. That the Presbytery of Toronto with which Mr. Jamieson, of New Westminster, British Columbia, is connected, be directed to take steps to organize a Kirk Session in the congregation of New Westminster, and that so soon as three Kirk Sessions are constituted in British Columbia and Vancouver's Island, they be authorized to form a Presbytery.

3. That the Synod cordially approve the appointment of Mr. Duff as Missionary to British Columbia, and express its approbation of the liberal grant for the payment of his salary of £100 sterling guaranteed by the Free Church of Scotland, and its deep sense of the valuable services to the mission rendered by the late Dr. John Bonar, of Edinburgh.

4. That the success of the Red River Mission, and British Columbia Mission, as exhibited in the Report, calls for gratitude to Almighty God, and for continued prayer and liberality on the part of the Church.

HOME MISSIONS.—The Report was read and the Synod express satisfaction with the increased measure of energy and liberality shown by the Presbyteries and congregations of the Church, in reference to Home Missions. It was also

Resolved, That the salaries of Probationers, employed in Home Mission work, be three hundred dollars (\$300) and board.

STATISTICS.—The Committee on Statistics reported Ministers, including Professors, 243; Ruling Elders, 1,450; Deacons, &c., 2,200; Churches, 340; Preaching Stations, 260; Communicants, 40,000; Total Contributions, \$237,426 97.

The Synod adjourned to meet in Coté Street Church, Montreal, C. E., June 6, 1865.

| | | |
|---------------------------|-----------------------|---------------------|
| REV. WILLIAM REID, A. M., | } <i>Joint Clerks</i> | REV. JOHN MCTAVISH, |
| REV. WILLIAM FRASER. | | } <i>of Synod.</i> | Moderator. |

THE PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH

THE CHURCH OF SCOTLAND.

THE SYNOD met in St. Andrew's Church, Kingston, June 1, 1864, and was opened with a discourse by the retiring Moderator, Rev. JOHN CAMPBELL, from 2 Corinthians vi. 1: "We then as workers together with you, beseech you also that ye receive not the grace of God in vain."

Rev. ALEXANDER WALKER was elected Moderator.

LOYAL ADDRESSES.—A Communication from the Secretary of State for the Colonies to the Governor-General of Canada was read, intimating that the Synod's Address of last year had "been submitted to Her Majesty, who was pleased to accept it very graciously, and was much gratified by the expressions it contained of loyalty to her Throne and Person."

There was also read an acknowledgment of receipt of the Synod's Address of last year to His Excellency the Governor-General.

Addresses to the Queen and the Governor-General were adopted by the Synod and ordered to be transmitted in the usual way.

SALE OF GLEBE LANDS.—The Synod heard a Petition of the Congregation of Clarke containing a proposal to sell their glebe and invest the proceeds, and there was read an Extract Minute of the Presbytery of Toronto bearing thereon. The Synod instructed the Presbytery to authorize the proposal according to the terms of their Extract, on condition that the grant of one hundred and fifty pounds from the Clergy Reserve Commissioners be inalienably secured.

HYMN-BOOK.—The report from the Committee to take such steps as they may consider meet in the preparation of a Hymn-Book. It was

Resolved, That the thanks of the Synod be given to the committee for their great diligence in preparing the hymn-book recently issued; and that the Synod reappoint the committee, and direct them to proceed with the work committed to their charge, and report to the next meeting of Synod.

FOREIGN MISSIONS.—This Committee recommend, That instead of instituting a Mission of our own to Beyrout, Ceylon, or British Columbia, this Church should circumscribe its energies to existing schemes, namely, the Home Mission, French Mission, and Bursary Scheme, which require a larger support than they have yet received; that the funds now on hand, applicable to a Jewish Mission and a Mission to British Columbia, be transmitted to the Parent Church in aid of their corresponding Schemes, the funds collected by Dr. Aiton to be expended in accordance with his wishes; and that Congregations be earnestly recommended to continue their contri-



Painted by Samuel M. W. West

W. Leitch

W. LEITCH, D. D., MINISTER OF THE GOSPEL, CANADA WEST
A MEMBER OF THE BOARD OF THE AMERICAN MISSIONS IN CANADA IN 1851
IN THE CHURCH OF SCOTLAND, 1860

Published by Joseph M. Wilson, Philadelphia

butions and prayers in behalf of the above Missions, and thereby show in some measure the gratitude which they feel to the Parent Church for its zeal, liberality, and kindness in times past, and their earnest desire that the bonds of affection between the two Churches may be drawn closer. It was

Resolved, That the moneys be in the mean time invested in good securities, to be applied for the respective Schemes for which they were collected, when the Synod shall see fit to enter energetically upon one or another of these Schemes, and that the recommendations of the Report be adopted with this amendment, That the Synod give the Foreign Mission Committee discretionary power in the transmission of funds to the Mission Committees of the Church of Scotland, and instruct them to solicit information from time to time from these Committees, as to the operations of the Schemes aided; and reappoint the Committee.

DECEASED MINISTERS.—The Synod adopted and placed upon record the following testimony concerning those who had died during the year.

The Very Reverend WILLIAM LEITCH, D.D., Principal of Queen's University and College, Kingston, having occurred since the last meeting of this Court, the Synod take the earliest opportunity of recording their sense of the loss thereby occasioned. By this dispensation, with which it hath pleased the All-wise Head of the Church so soon to afflict us, we are deprived of one to whose services we had reason to attach a very great value. His numerous accomplishments as a scholar and his eminent worth as a Christian imparted far more than ordinary weight to his personal character. In him both theological learning and natural science had a distinguished representative and an able expounder. Rare powers of observing and discriminating, exercised upon important practical questions, gave breadth to his views and force to his counsels, while the gift of lucid and effective expression seldom failed to secure consideration for his opinions. Whilst from his large and enlightened sympathies, the late Principal took a lively interest in the subjects of religion and education as bearing upon the welfare of mankind and the advancement of science, it is as a Minister of this Church, as a Member of this Court, and as Principal of Queen's University and Professor of Divinity during the last few years, that we, his brethren, are especially familiar with his name and acquainted with his career. In these several capacities he showed a zeal and an aptitude for work from which, it is believed much benefit has already flowed, and the influence of which it is hoped, may be felt among us for many days. This Synod, while lamenting his early departure, and sympathizing with his numerous friends here and with his bereaved relatives in Scotland, desire, with humble submission, to acknowledge the hand of God in this dispensation, and to pray that they may be enabled to reap therefrom the peaceable fruits of righteousness, and to learn the solemn lesson of the uncertainty of life and of the necessity of working while it is called to-day. The Synod hereby instruct their Clerk to transmit an Extract of this Minute to Miss Leitch.

The following is taken from *The Presbyterian Historical Almanac* for 1863, published in that volume on the occasion of his being elected Moderator of the Synod:

“Dr. Leitch was born at Rothesay, in the island of Bute, Scotland, in the year 1814. He received the elements of his education at the Parish School of his native town, and completed his preparatory studies at the Grammar School of Greenock, under the superintendence of the distinguished scholar, Dr. Brown. In the year 1832, he entered the University of Glasgow, and in the year 1835, proceeded to the degree of B. A. In the following year he proceeded to the degree of M. A. In the year 1838, after a curriculum of four years in the Divinity Hall of Glasgow, he received his

license as a preacher of the Church of Scotland from the Presbytery of Dunoon. During the curriculum of Arts, he devoted special attention to mathematics and physical science, in which departments he received the highest honors of the University. While a student of the University, he lectured in the University on astronomy, and on mathematics in the Andersonian Institution. For several years he acted as assistant to Dr. Nichol in the observatory connected with the University, and ever afterwards entertained an ardent love for astronomical pursuits. In the year 1839, he was appointed assistant to the minister of the Parish of Arbroath, and, in 1841, received a similar appointment to the Parish of Kirkden, in the Presbytery of Forfar. In 1843, he was presented to the Parish of Monimail by the Earl of Leven and Melville, and was ordained in the same year to the ministerial office by the Presbytery of Cupar in Fife. He continued minister of this Parish till he removed to his present office of Principal of the University of Queen's College, Kingston. During his ministry in the Parish of Monimail, he devoted much attention to the connection of science and religion, and contributed largely to various periodical works. The periodicals to which he chiefly contributed, were "Kitto's Journal of Sacred Literature," "McPhail's Magazine," "The Edinburgh Christian Magazine," "The Scottish Quarterly Review," and "Good Words." In these works the most important theological questions of the day were discussed. For several years he conducted a series of investigations on the subject of parthenogenesis and alternate generations, as illustrated by the phenomena of sexual development in Hymenoptera. The result of these researches, which conflicts with that of the German physiologist, Siebald, in the same field, is given in the transactions of the "British Association for the Advancement of Science," and in the "Annals of the Botanical Society of Canada." Dr. Leitch took an active part in the educational controversy which has long agitated Scotland. Several separate publications appeared from his pen on the subject of national education in Scotland and India. He was for several years Convener of the General Assembly's Committee on Sabbath-schools, and in that capacity, took an active part in organizing Sabbath-schools, Bible-classes, and Young Men's Christian Associations. On his leaving Scotland for Canada, the University of Glasgow conferred upon him the degree of D.D. His latest work recently announced is "God's Glory in the Heavens; or, Contributions to Astrotheology." In this work astronomical discovery up to the most recent time is given with special reference to theological questions. The institution over which Dr. Leitch presides, was incorporated by Royal Charter in 1841. It now embraces the Faculties of Theology, Arts, Law, and Medicine, with a staff of eighteen Professors and Lecturers. In the Theological Hall, the candidates for the ministry, in connection with the Church of Scotland in Canada, are trained. There is an Astronomical Observatory, which, when its equipment is completed, will assume a national importance. The meetings of the Botanical Society are held at Kingston. The annals of the Society of which Dr. Lawson, the Professor of Natural History, is editor, are also published there. Dr. Leitch was elected Moderator of the Synod of the Church of Scotland in Canada, at its last meeting in Toronto.

The following is taken from *The Presbyterian* published in Montreal:

"According to an ecclesiastical law, Principal Leitch's connection with the University gave him a seat in the Presbytery of Kingston, and by consequence in the Synod. Having visited Scotland in the summer of 1861, his first appearance in Synod was in the Session of 1862, which year it met at Toronto, and then he was cordially and unanimously elected Moderator. His position also gave him a seat in the Senatus of the University of Toronto, and of that University he was appointed an Examiner. Shortly

after, or about the time of, his installation the country witnessed one of those fits of agitation on the subject of University Education which take hold of the public mind from time to time. It had special reference to what is considered an unjust monopoly of privileges by the University of Toronto, and there followed a season of keen and bitter controversy. In the enunciation of his views Dr. Leitch showed himself to be a man far removed above the envious assailant and unprincipled leveler. His plan was the broad and enlightened one of maintaining with the utmost efficiency a great Canadian University, with all properly organized and thoroughly equipped Colleges in the country rallying around it, on such terms and according to such principles as would secure a collegiate education for the various sections of the country, and promote among the several sectional institutions complying with the conditions of affiliation a wholesome and generous rivalry. We are much mistaken if, when people come to look beyond the sphere of local jealousies, and consider the question from a truly national stand-point, this be not the view that will yet prevail.

"It was, however, with the educational standing and character of Queen's University that the late Principal was particularly concerned; and to the advancement of that Institution in a career of usefulness he desired to apply himself. Unfortunately for the attainment of the objects of his solicitude, and for his own comfort, the position was beset with peculiar obstacles from the very first. Strong personal animosities are not easily subdued; personal interests are the most difficult to adjust. The former already existed and the latter subsequently arose. Both led to unexpected issues of a most troublesome character, and conspired to render the task of an honorable settlement arduous in the highest degree. The memory of the deceased is not to be offended by claiming for him either an immaculate conduct or an unerring judgment, while some allowance must be made for circumstances which, viewed even at a distance from the scene of action, seem to have been of a kind to baffle the most judicious attempts at arrangement. That he should have been misunderstood and misrepresented is not to be wondered at; but that he should have become an object of unrelenting hostility to any individual must seem incredible to his friends. That the best-intended measures sometimes miscarry and entail upon their advocates unmerited obloquy, and that the late Principal had only one vote in a governing body consisting of twenty-seven members representing the intelligence of the Church both lay and clerical, may afford some mitigation of feeling; but the chief alleviation will be found in the words of forgiveness and charity towards men and of faith and hope towards God, which, we are assured, he frequently expressed before the dark protracted season of unconscious utterance came upon him.

"At the close of the University Session of 1863 it was apparent to the Principal's friends that his health had become impaired. By authority of the Synod of that year he received a Commission to attend the Synods of Nova Scotia and New Brunswick, in the character of a Representative member. He fulfilled this appointment greatly to the satisfaction and benefit of these Courts. He was wont to describe his intercourse with the brethren, and his visitation of the congregations in the Lower Provinces, as one of the most interesting and refreshing seasons he had ever spent. He was greatly strengthened by the change, and on his return, about the commencement of last College Session, he seemed much the better of his travels. He had not long, however, resumed his duties when sickness overtook him, and laid him aside. The Christmas holidays came, and he resolved to spend them among his many friends in Montreal. Recruited by this sojourn in the commercial capital of Canada, he returned to Kingston by way of Ottawa, whither he had gone by special invitation of the

Bible Auxiliary there, and where he addressed the Anniversary meeting of that Society, with great animation. Again in Kingston, he attended to his Professorial duties, but this resumption of labor continued only for a few weeks. He was seized with a serious attack of the disease which carried him off. Partial recovery having ensued, he hoped that the dispensation which had brought him to the gates of death was past. His health, however, was never wholly restored. Again he declined, and it was soon evident that his illness had assumed a fatal character. After some months of dreadful suffering he expired on the morning of the 9th ultimo, in the forty-ninth year of his age. The result of a *post mortem* examination is reported as follows: 'Disease of the heart was the cause of his illness and death. The heart was found to be double the natural size. The mitral orifice was ossified—a piece of solid bone was taken out of it, and there was extensive fatty degeneration of the right side of the heart. There was also fatty degeneration of the liver. All other organs were healthy, except that there was some congestion of the lungs and of the kidneys. This disease of the heart, the physicians say, must have existed, though latent, for a considerable length of time, and was probably developed by the annoyances and attacks to which he had been subjected as Principal of Queen's University.' "

Rev. JOHN SKINNER, D.D., Minister of Nelson and Waterdown, died of Erysipelas, March 24, 1864, in the sixtieth year of his age. Dr. Skinner obtained Ordination from one of the dissenting Churches in Scotland; had a Charge in Lexington, Western Virginia, for thirteen years; was received by the Synod 15th July, 1853; was inducted to London 12th October same year; and became Minister of Nelson and Waterdown, 31st October, 1855.

The Synod unanimously agree to express their sense of the loss which the Church has sustained, since the last annual meeting of this Court, by the death of the Rev. John Skinner, D.D., Minister of Nelson and Waterdown, who by his talents and zeal not only discharged his pastoral duties in the most exemplary manner, but also exerted himself successfully in behalf of Schemes to which the Church attaches the highest importance. The Synod regard with the utmost satisfaction the untiring efforts of Dr. Skinner in promoting the spiritual welfare of his flock, and commend for imitation the spirit of love, harmony, and liberality, displayed by his people. Though no longer enjoying his kind, methodical, and genial pastoral superintendence, his valuable and wise counsel in times of trial, affliction, and bereavement, the Synod trust that, gratefully cherishing his memory, the congregations of Nelson and Waterdown will be followers of him, wherein he was a follower of Christ, and be made to experience that all things work together for good to them that love God. The Clerk is instructed to transmit an extract of this Minute to Mrs. Skinner.

Rev. COLIN GRIGOR, Retired Minister, died at L'Original, January 9, 1864, in the fifty-sixth year of his age. Mr. Grigor was ordained to the Charge of L'Original, 15th January, 1844; inducted to Guelph, 3d February, 1848; became Minister of Plantagenet, 20th September, 1857; and in May, 1859, obtained the leave of the Synod to retire from the active duties of the ministry.

THE STATISTICS are as follows, (Estimated:) Ministers, 123; Churches, 140; Communicants, 21,000; Contributions, \$95,000. Synod adjourned to meet in St. Andrew's Church, Ottawa, June 7, 1865.

Rev. WILLIAM SNODGRASS,
Synod Clerk.

Rev. ARCHIBALD WALKER,
Moderator

THE PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

THE SYNOD met in Prince Street Church, Pictou, N. S., June 28, 1864, and was opened with a discourse by the retiring Moderator, Rev. ROBERT S. PATTERSON, A. M., from Acts xx. 28: "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God which he hath purchased with his own blood."

Rev. DUNCAN B. BLAIR was elected Moderator.

LOYALTY.—A Letter was read from Lieutenant-General Knollys, written by order of His Royal Highness, the Prince of Wales, acknowledging receipt of the Address of this Synod on the occasion of his marriage, and thanking the Synod for their "congratulations and prayers for his happiness."

UNION.—The Committee on Union with other Presbyterian Bodies was read and adopted, as follows:—

The committee report with satisfaction the receipt of letters from the Synod of New Brunswick, one addressed to the Clerk expressing regret that the deputation appointed by this Synod to visit the Sister Church had in the providence of God been prevented from fulfilling that appointment, and another addressed to the Moderator containing resolutions passed by the Synod of New Brunswick on the subject of Union with this church. The committee expressed approval of the principles embodied in these resolutions and also fullest sympathy with their brethren of New Brunswick in their expressed desire for union.

The committee also agreed to recommend an early meeting of the committees of the two bodies, at such place as may be mutually agreed upon by their respective Conveners.

The Report also contained a recommendation to appoint a deputation to visit the Synod of Nova Scotia in connection with the Church of Scotland now in Session in this town, to convey to the brethren of that body the fraternal greetings of this Synod.

CAPE BRETON PRESBYTERY.—It was *Resolved*, after full consideration, that the three Presbyteries in Cape Breton be united so as to form one, to meet for the first time in the church at Boularderie, on the first Tuesday of August, 1864, to be constituted by the senior minister present. It was farther agreed that the Rev. Moses Harvey of St. John, and Rev. Alexander Ross of Harbour Grace, Newfoundland, with their congregations, be joined to the Halifax Presbytery.

DELIVERY OF SERMONS.—That in order to the greater efficiency of the Gospel ministry, it is the opinion of this Synod that students of divinity attending our Divinity Hall should be early trained in the habit of public speaking, by the delivery of their popular exercises while in attendance upon the Hall, and Presbyteries are hereby instructed to require of all applicants for admission to the office of the ministry the delivery of such of their exercises as are of a popular character, without the use of manuscript.

STATISTICS.—(Estimated.) Ministers, 96; Churches, 110; Communicants, 12,000; Contributions, \$85,000.

The Synod adjourned to meet in Poplar Grove Church, Halifax, N. S., June 27, 1865.

Rev. PETER G. MCGREGOR,
Synod Clerk.

Rev. DUNCAN B. BLAIR,
Moderator.

SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND
IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

THE SYNOD met in St. Andrew's Church, Pictou, N. S., on Wednesday, June 29, 1864. After the transaction of the usual business, they adjourned to meet in St. Andrew's Church, Halifax, June, 1865.

Statistics, estimated: Ministers, 21; Churches, 28; Communicants, 2,300.

PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

THE SYNOD met in St. John, N. B., June, 1864. Among other matters the proposed Union with The Presbyterian Church of the Lower Provinces was favorably considered, and a committee appointed with reference to it.

Statistics, estimated: Ministers, 22; Churches, 29; Elders, 84; Communicants, 1,700.

THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK
IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

THIS SYNOD is composed of Ministers, (estimated,) 16; Churches, 18; Communicants, 1600.

THE CHURCH OF SCOTLAND.*

THE NATIONAL CHURCH OF SCOTLAND met in Edinburgh in May, 1864. The Statistics are: Ministers, 1,200; Churches, 1,230; Communicants not given; Amount raised for Benevolent Purposes, \$408,750.

FREE CHURCH OF SCOTLAND.

THE FREE CHURCH met in Edinburgh, May, 1864. The Statistics are: Ministers, 810; Churches, 900; Communicants not given; Contributions —.

UNITED PRES. CHURCH OF SCOTLAND.

THE SYNOD met in Edinburgh, in May, 1864. Statistics are: Ministers, 600; Churches, 650; Communicants, 190,000; Contributions —.

REFORMED PRES. CHURCH OF SCOTLAND.

THE SYNOD met in Glasgow, in May, 1864. Statistics are: Ministers, 90; Churches, 100; Communicants, 1,200.

PRESBYTERIAN CHURCH OF IRELAND.

THE ASSEMBLY met in July, 1864. The Statistics are: Ministers, 586; Churches, 531; Ruling Elders, 2,155; Communicants, 121,132; Contributions for all Purposes, \$409,295.

REFORMED PRES. CHURCH IN IRELAND.

THE SYNOD met in 1864. Statistics: Ministers, 50; Churches, 60; Communicants, 4,500.

PRESBYTERIAN CHURCH IN ENGLAND.

THE SYNOD met in May, 1864. Statistics: Ministers, 100; Churches, 110; Communicants, 11,000.

PRES. CHURCH IN VICTORIA, AUSTRALIA.

Statistics: Ministers, 83; Churches, 163; Communicants, 17,000.

* The Churches in Scotland, Ireland, England, and Australia, will be reported as the others, when arrangements now contemplated will be fully carried out. The Statistics are in nearly all cases estimated.

THE MANSE;

OR,

COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.

ALSO,

LIBRARIES FOR MINISTERS AND CONGREGATIONS.

THE interest in behalf of MANSES is clearly gaining ground. I use the word MANSE because it comprehends in all its phases what is meant by a comfortable home for a *Presbyterian Minister*—owned by the congregation, in which the minister and his family live free of rent. Those who are conversant with the History of the Presbyterian Church in Scotland, with its introduction and growth in the early history of our own country, will find *The Manse* is blessed with many hallowed associations, with many tender memories, with a heavenly fragrance dear to all who love the “good old paths.” I, therefore, prefer using the word MANSE, so full of expression, and which sounds so sweetly to Presbyterian ears, rather than the term *Parsonage* which has no Presbyterian signification whatever. And it is worthy of consideration to notice how a forgetfulness of the word has been followed by a forgetfulness of its meaning and object; for, it is true that during the first hundred years of the History of our Church in this country, a MANSE with a *Glebe*, ranging from 20 to 150 acres of ground, was invariably provided for each congregation, but that during the course of time an indifference to the word was manifested and then to its object. To such an extent had this progressed that whilst, in 1800, the number of Manses and Churches were nearly equal, in 1861, when I received returns from the various Presbyteries composing the United Presbyterian Church of North America and the two branches of The Presbyterian Church in the United States, the number of Manses was only 480 and the number of Churches, 5,831, not one church in twelve having a Manse; and this difference would be still more painful if the other branches of the Church were included in the above statement, where even less attention (if possible) has been paid to this all important matter.*

In the meantime, however, the work of demoralization has been going on, until I find, on endeavoring to revive an interest in this subject, that the good old word MANSE is nearly forgotten among Presbyterians, and its place occupied by the phrase *Parsonage*, a word without any root or meaning (save in a Dictionary.)

* In *The Presbyterian Historical Almanac* for 1862 the full returns from all the Presbyteries are published. These returns are compiled from replies to a circular I issued in 1861. In order to awaken the attention of the people to this important subject, the circular which was sent to the Stated Clerk of each Presbytery contained the following questions: How many MANSES are there in your Presbytery? What is about the average value of said MANSES? What would be about the average rent of said MANSES? How many acres belong to said MANSES? What is the average value of said acres? Is there any public interest manifested in behalf of MANSES? Would a practical plan in behalf of MANSES meet with favor? Could from six to twelve acres be bought at a less price than usual for a *Glebe*? The following year I took up the numerical condition of the Church, and published the results in my *Almanac* for 1863. These results are suggestive and valuable, showing the condition of the Church at that time, and are worthy of consideration from those who are interested in this question of MANSES.

It might be well to pursue this subject further, but this is not the time nor place for excursions into the regions of Philology, and I only refer to it now to give expression to my preference for the word MANSE.

Whilst a home involves the idea of domestic comfort such as "wife, children, and friends," it also includes intellectual privileges, a house *over* a man's head, must be followed by a library to place something *in* it.

A Minister *can* put up with ill-devised, ill-arranged, ill-located, and ill-ventilated rented houses, or he can, if compelled, drift around among his congregation accepting the varied attentions of the people from the "best room" in the house for the "guest chamber" up to the hospitalities of the attic, provided he has access to Books—Books—Books. These friends of man, coming to him like love—ever giving, suggesting, patient, uncomplaining, guiding, admonishing, and teaching; revealing the past, explaining the present, unfolding the future, lifting the curtain from effects so that causes can be fully investigated, cautioning the unwary, strengthening the wise, rebuking quietly the weaknesses of our nature, supporting the humble, and giving to all intelligent persons the lever by which the world is moved—for experience proves that those who think must govern those who don't.

It will thus be seen that when God has granted any given congregation grace sufficient to prompt them to build a Manse for their "servant of God," it will be followed by other responsibilities which they cannot safely evade, such as providing a Library for the Minister. I put it upon the high range of Christian grace, for unless that is a prevailing element among a Christian people, as well might the quiet sleepers in our cemeteries be addressed. And if the Gospel is to them a life-giving power, if they are earnestly anxious to know their duty and seek Divine guidance in its pursuit, if to do good is part of their religion, every object and enterprize having for its object an increase in knowledge, goodness, and truth, will meet with their hearty sympathy and co-operation, with such a people a Manse for the minister and a Library in the Manse is merely a question of time, and to aid them is the object I have in view in writing this article. On the preceding pages of this volume will be found the resolutions adopted by different branches of the church in favor of Manses, and these resolutions are only deemed as a primary movement to be followed up by more comprehensive and direct inquiries on this subject until the whole church is fully awake and ready to do justice to those whom God has called to minister to their spiritual necessities. The returns from Presbyteries, will, of course, be general in their character, but when the replies are arranged under their separate heads they will doubtless be very suggestive and useful. In the meantime let each congregation take up the subject for themselves, let them begin by resolving to have a Manse, the people would at once think and talk about it; a growing interest would be felt in it. Let some one learn how much money has been paid for the rent of a house for the minister and family since the organization of their church, let others inquire if there are any persons who are willing to enter upon the work of obtaining the requisite amount to build a Manse, let others see about securing a good plan for such a house, let others see about securing enough land for a Glebe, (say from six to twelve acres,) let others collect information from neighboring churches what was the plan they adopted or that they were adopting to secure a Manse, and let others make arrangements to secure a Library. In this wide diversity of labor a little would be given to each person, and "many hands make light work." It might be well at this point to touch, though lightly, upon a matter that weighs heavily upon the thoughtful and refined members of the church—I mean the inadequate support of the Christian ministry. It is conceded on all sides that in no department of business life is the pecuniary compensation so small, so disproportioned

to the talent and capacity, the mental power and moral worth of the recipient, as in reference to the ministers of the Gospel. The same intelligence, the same probity, the same industry, and the same conscientiousness, would not in any other direction fail to realize a far greater compensation.

If, then, every congregation had a MANSE, the principal item of a minister's expenditure would be at once canceled, and thus it would go that much towards increasing his salary.*

I cannot enter any further upon the consideration of that branch of the subject at this time, but turn to the important department of THE LIBRARY FOR THE MINISTER. If any persons reading this article have any doubts about the necessity of a Library, let them ask their minister. They will learn that a Library, above every thing else, is just what is needed. I hazard nothing in saying that the invariable desire of the minister is for a Library. The question comes, how can a Library be secured, and money "which answereth all things," is needed here, and still it is money well invested and not by any means wasted.

Each Manse should contain a Library of as many volumes as the minister might desire with arrangements to add current issues which are desirable.

Books enable the publisher to become one of the moral powers of the world. The Pulpit and the Press are potential; hence it is that in all enterprises having for their object the elevation and culture of the human race, these two powers are found side by side in their influence for good. It has been deemed desirable that in some given place there should be gathered a record of works of importance and general interest, so that selections could be made and the Libraries of Ministers be supplied from time to time. The transient notices of the daily and weekly press are so evanescent that when needed they cannot be found.

To supply this acknowledged want I have in several of my preceding volumes made a record of works coming under my notice for the purpose of aiding in the selection of Libraries for Manses and Ministers.

The circulation of the *Almanac* is widening so that now, in its seventh year, it has access to all the Theological Seminaries of our land and to all Colleges identified with the Presbyterian Church. In this country and in Scotland it has passed the ordeal of criticism, and now ranks among the Institutions of the Church.

It is, therefore, but an additional illustration of the practical character of the work that it contains an annual exhibit of publications worthy of a place in the Libraries of Ministers and consequently the people.

The present volume contains notices of Books and Periodicals published by Harper & Brothers, Robert Carter & Brothers, M. W. Dodd, Alexander Strahan & Co., Hurd & Houghton, Thomas Nelson & Sons, Fowler & Wells, Leonard, Scott & Co., Rev. W. H. Bidwell, Dr. W. W. Hall, Geo. E. & F. W. Woodward, and D. Van Nostrand, of New York; also, Gould & Lincoln, Ticknor & Fields, Henry Hoyt, and A. Williams & Co., of Boston, by Warren F. Draper, of Andover, Mass., by The Presbyterian Publication Committee, James S. Claxton, and Peterson & Brothers, of Philadelphia, J. W. McIntyre, of St. Louis, Mo.

To those persons who propose taking up the subject of Libraries for their Ministers, I would suggest their writing to the publishers named, (enclosing a post-office stamp,) and obtaining a Catalogue of all their publications. This will be the best way to begin. These Catalogues circulated among the people will awaken an interest more direct and positive than can be excited in any other way. There are many, very many persons who are not

* In *The Presbyterian Historical Almanac* for 1862 and 1863 I have set forth this branch of the subject, and published full returns from Presbyteries, and I have also taken up the numerical condition of the churches, &c. These returns are worthy of consideration.

aware of the style and character of the publications of the day. I have received from the publishers, and commended the following works, and know of their introduction into a number of Libraries for Ministers:

HARPER & BROTHERS, *Franklin Square, New York.*

SOCIAL LIFE OF THE CHINESE; with some Account of their Religious, Governmental, Educational, and Business Customs and Opinions, with Special but not Exclusive Reference to Fuh Chau, by Rev. JUSTUS DOOLITTLE, fourteen years member of the Fuh Chau Mission of the American Board. With one hundred and fifty Illustrations. Pages xvii., 459, xii., 490. \$5 00.

The author is a Presbyterian Minister, a member of Cayuga Presbytery, New York, who has been in active service in the Missionary field since 1852, possessing an ardent nature, a warm, genial spirit, a quick apprehension, and a graphic power of description, he entered into an earnest sympathy with the people to whom he went with the Bread of Life. Their peculiarities soon made an impression on his mind, and many of his sketches for the local papers in China, and in the periodicals of our own country stamped him as an interesting writer. These sketches, after an experience of fourteen years, he has now woven into a continuous narrative possessing the vivacity of first impression with the mellowing influence of time. *The Illustrations* drawn from life render the volume exceedingly attractive, and in its handsome cloth binding will prove valuable as a present. The following outline of its contents will show the wide range of his observations.

The author had abundant means of knowledge, and his object has been to report facts rather than to aim at literary excellence. The singular customs and opinions of this ancient and peculiar people are fully stated, and their own explanation of the origin of many of them is also given. Agriculture, betrothal and marriage, treatment of disease, mourning rites, religion and mythology, mandarins and their subordinates, literary examinations, customs and festivals, popular superstitions, business customs, peculiar practices, social customs, charms and omens, fortune-telling, opium-smoking, and missionary topics, are among the subjects copiously and illustratively treated. It is indeed the most readable and interesting work, full of strange things, many of which are nowhere else accessible to us.

VÁMBÉRY'S CENTRAL ASIA—Travels in Central Asia. Being the Account of a Journey from Teheran across the Turkman Desert, on the Eastern Shore of the Caspian, to Khiva, Bokhara, and Samarcand, performed in the Year 1863. By ARMINIUS VÁMBÉRY, Member of the Hungarian Academy of Pesth, by whom he was sent on this Scientific Mission. With Map and Engravings. Svo. Cloth, pp. 350. \$3 75.

This work treats upon an entirely new range of travels, and is most interestingly told. The author possesses the true spirit of adventure, and his hair-breadth escapes and many accidents excite the liveliest concern on the part of the reader. It has a more serious application to the Christian whose heart is imbued with Foreign Missionary zeal. Here is a whole empire lying in the depth of heathenish barbarism with none to break to them the bread of life. The author passed through many trials and sufferings in behalf of science. May the time soon come when the same enterprise and devotion may be shown in the cause of Christianity.

THE HISTORY OF JULIUS CÆSAR—By Louis Napoleon, Vol. I., Svo. pp. 463. Library Edition, with Colored Maps. \$2 50. Also a 12mo. Edition, cloth. \$1 50.

This History is from the pen of the present Emperor of the French, and it bears evidence of the erudition, the political sagacity, the searching analysis, and the great ambition of its Imperial author; for, whilst the tone of the work is impartial and moderate, being elaborately composed, with the details wrought out with care; whilst thorough study has evidently presided over its preparation in every particular, all facts and points of interest having been critically weighed; and whilst few if any traces of the author's aim appears in the actual narrative, yet the whole design is controlled by the general theory which Napoleon III. so fondly clings to, which is to prove that

"when Providence raises up such men as Cæsar, Charlemagne, and *Napoleon*, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius a new era; and to accomplish in a few years the labor of many centuries. Happy the peoples who comprehend and follow them! Woe to those who misunderstand and combat them! They do as the Jews did, they crucify their Messiah; they are blind and culpable; blind, for they do not see the impotence of their efforts to suspend the definitive triumph of good; culpable, for they only retard progress by impeding its prompt and fruitful application." Certainly, Cæsar had faith in his destiny, and confidence in his genius; but faith is an instinct, not a calculation, and genius foresees the future without understanding its mysterious progress.

ARCTIC RESEARCHES, AND LIFE AMONG THE ESQUIMAUX—Being the narrative of an expedition in search of Sir John Franklin in the years 1860-61-62. By CHARLES FRANCIS HALL, of Cincinnati, Ohio. With Maps and 100 Illustrations. 8vo. pp. 595. \$4 50.

The author gives a graphic account of his journey towards the North pole, entering with zeal upon his voluntary labors in behalf of humanity. He soon gathered round him many friends warm-hearted and sincere, and who did all they could to advance the primary object of his expedition. The daily life of the Esquimaux or Innuits, as they are familiarly called, is fraught with many scenes of vivid interest, and the kind and genial manner with which Mr. Hall so thoroughly identifies himself with their peculiar habits, shows him to be a thorough Cosmopolitan.

His religious observations show his mind and heart to be thoroughly imbued with a just conception of the plan of salvation, and many of his reflections are suggestive and useful. His descriptive powers show him to be fully up to the best writers of the day, and the *Maps* and *Illustrations* add to the clearness of the narrative, the value of the volume, and the interest of the reader.

WESTERN AFRICA—Its History, Condition, and Prospects. By Rev. J. LEIGHTON WILSON, D.D., Eighteen Years a Missionary in Africa. With numerous Engravings. 12mo. \$1 25.

The author is a Presbyterian Minister, a member of Harmony Presbytery, South Carolina, whose heart being deeply impressed with missionary zeal decided upon going to Africa and preach the Gospel of peace, and good-will to men, and there with all the earnestness of Paul he labored faithfully over fourteen years among that deeply interesting people. On his return he prepared this volume, of which the celebrated traveler, Dr. LIVINGSTON, says: "Mr. Wilson, an American missionary, has written the best book I have seen on the West Coast."

RELIGIOUS TRAINING OF CHILDREN—In the School, the Family, and the Church. By CATHARINE E. BEECHER. 12mo., pp. 413. \$1 75.

The author is evidently in full communion with what is generally termed the "Broad Church," and has a very evident antipathy to good old-fashioned religion. She devotes a large portion of the volume to disprove the doctrine of native depravity, and to prove that any system of education founded upon it must fail. She writes with vigor and assails with the vehemence of an irate polemic the theology taught by her sainted father, the celebrated Dr. Lyman Beecher.

THOUGHTS ON THE FUTURE CIVIL POLICY OF AMERICA. By JOHN C. DRAPER, M.D., Professor of Natural History and Physiology in the New York Free Academy, and Professor of Analytical Chemistry in the University of New York. 8vo., pp. 315. \$3 50.

This volume is an enlargement of Discourses, delivered at the request of the New York Historical Society. It treats with great power and thoroughness the subjects under the following heads: The Influence of Climate—The Effects of Emigration—The Political Force of Ideas—and The Natural Course of Natural Development. The eminent position of the author, justly celebrated as one of the first scholars of the age, renders his opinions worthy the profound attention of every citizen of the United States.

ARIZONA AND SONORA—The Geography, History, and Resources of the Silver Region of North America. By SYLVESTER MOWRY, of Arizona, Graduate of the United States Military Academy at West Point, late

Lieutenant Third Artillery, U. S. A., Corresponding Member of the American Institute, late United States Boundary Commissioner, &c., &c. 12mo., pp. 287. \$1 50.

This is a revised and enlarged edition of a work that has been extensively circulated in the western part of our country, mostly in California. The author is evidently intelligent, sagacious, and enterprising, and has given us a very readable as well as evidently valuable volume. All interested in the present as well as future prosperity of our country must study with special zeal the present and prospective development of our mineral lands.

"FROM DAN TO BEERSHEBA;" or, The Land of Promise as it now Appears. Including a Description of the Boundaries, Topography, Agriculture, Antiquities, Cities, and Present Inhabitants of that Wonderful Land. With Illustrations of the remarkable Accuracy of the Sacred Writers in their Allusions to their Native Country. By Rev. J. P. NEWMAN, D.D. Maps and Engravings. 12mo., pp. 225.

This volume is the result of an extensive tour through the Holy Land. It is a valuable work to the lovers of sacred history. The details are minute and the researches of the author thorough, bringing down the most accurate and latest knowledge of what ever relates to its boundaries, agriculture, topography, antiquities, cities, and present inhabitants, and he also verifies on the spot the reliability of the sacred writers in their allusions to their native country.

NOTES FROM PLYMOUTH PULPIT: A Collection of Memorable Passages from the Discourses of Henry Ward Beecher, with a Sketch of Mr. Beecher and the Lecture-Room. By AUGUSTA MOORE. New edition, revised and greatly enlarged. 12mo., pp. 374. \$2 00.

These Notes were first issued without the author's revision and circulated widely, especially in Great Britain. This volume has been carefully revised by Mr. Beecher, making large additions and writing an Introduction. It is an interesting collection of thought, and expressions, and sentences, from a man of genius.

RICHARD COBDEN—The Apostle of Free Trade, his Political Career and Public Services; a Biography. By JOHN MCGILCHRIST, author of "The Life of Lord Dundonald." Portrait and Engravings. 16mo., pp. 304. \$1 50.

This volume tells the whole story of Cobden's Life, and whilst his public labors are fully illustrated, and the origin and progress of the Free Trade and Corn Law aggressions are graphically set forth, it has also the interest attached to a personal narrative, and his inner life adds to the charm which will ever attach to the great name of Cobden.

THE CULTURE OF THE OBSERVING FACULTIES—In the Family and the School; or, Things about Home, and How to Make them Instructive to the Young. By WARREN BURTON. 16mo., cloth, 75 cents.

This little book is calculated to do a great good, and it is wonderful what amount of interest is awakened in the heart of the parent when the teachings of a work like this are taken into consideration and acted upon.

CHRISTIAN'S MISTAKE. By MISS MULOCK, author of "John Halifax, Gentleman." 12mo., cloth. \$1 25.

The tone of this story is good, though not free from exaggeration, is written well, skillfully arranged, and sustains the interest of the reader to the close of the volume.

AN ELEGANT LIBRARY EDITION OF VANITY FAIR. By WILLIAM MAKEPEACE THACKERAY. With Illustrations by the Author, and a Portrait on Steel, engraved by Halpin after Lawrence's Picture. A new and elegant Library Edition, in Three Volumes, post 8vo., on Toned Paper. Cloth. \$7 50.

This beautiful edition of Thackeray's greatest work must find its way into the hands of all who enjoy a true portraiture of human nature and human society as it exists and manifests itself at the present day.

QUEENS OF SONG.—Being Memoirs of some of the most celebrated Female Vocalists who have performed on the Lyric Stage from the Earliest Days of Opera to the Present time. To which is added a Chronological List of all the Operas that have been performed in Europe. By ELLEN CREATHORNE CLAYTON. With Portraits of Mrs. Billington, Madame Pasta, Madame Sontag, Madame Garcia, Malibran, Madame Giulia Grisi, Madame Clara Novello, Madame Viardot Garcia, Madame Marietta Alboni, Madame Jenny Lind Goldschmidt, and Madame Marietta Piccolomini. 8vo. pp. 543. \$3 00.

We give the title in full of this beautiful book as the best description of its character. The love of music is one of the most agreeable traits of character, and its influence is rapidly extending in nearly all our churches. Choirs are being introduced and an earnest desire manifested by many to perfect themselves in this Divine art. To all such this volume will have the fascination of a work of fiction, whilst its touches of real life will awaken the highest sensibilities of our nature; for, whilst the author does full justice to their queenly qualities as singers, she does not attempt to hide their weaknesses when the truth demands the record. The whole range of song for one hundred and fifty years has been explored, and the result prepared for the public by a lady of culture and refinement.

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By A. O. ABBOTT, late A Lieutenant First New York Dragoons, with numerous Illustrations. \$1 75.

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This history is published in numbers, and the publishers intend that it shall be a complete and impartial history of the Rebellion, based upon original documents, and illustrated with portraits, maps, views of every scene of interest, and authentic sketches of the most important battles. Each number consists of twenty-four pages of the size of Harper's Weekly, containing matter equivalent to an ordinary volume, and is sold at the low rate of thirty cents.

ROBERT CARTER & BROTHERS, 530 Broadway, New York.

MAN AND THE GOSPEL. By THOMAS GUTHRIE, D.D., author of "The Gospel in Ezekiel." 12mo., pp. 455. \$2 00.

To Presbyterians the name of the author of this volume is familiar as "household words," and everything from his pen can be commended with pleasure and read with profit. This volume is a series of Discourses, nineteen in number, illustrating as many types of practical religion, all exhibiting the relation of man to the Gospel and the Gospel's influence over man.

Richly exuberant in thought, teeming with pointed analogies; the author's observation and experience enabling him to select from every department of history and science, he has prepared a charming volume calculated to do great good.

As an illustration of what ripe scholarship, a familiarity with science, and a love of nature will do for a Minister to aid him in interpreting and illustrating Scripture, this volume stands pre-eminent.

THE PARABLES READ IN THE LIGHT OF THE PRESENT DAY. By THOMAS GUTHRIE, D.D. 12mo., pp. 200.

The portions of Scripture considered in this volume are certainly among the most-interesting and instructive in the Holy Bible. But to render them practical for every day uses, to prompt, to encourage, and to so impress the reader that the teachings of the Parables can become part and parcel of a Christian's daily life and walk, and to do this intelligently, intellectually, and interestingly, requires a man of genius as well as wisdom. The author has succeeded.

EXPOSITORY THOUGHTS ON THE GOSPELS—For Family and Private Use; with the Text Complete. By Rev. J. C. RYLE, B.A., Christ Church, Oxford; Vicar of Stradbroke, Suffolk. St. John. Vol. I., pp. 422. \$1 50.

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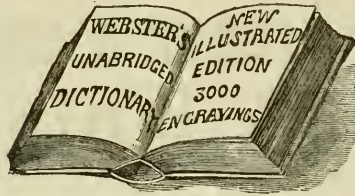
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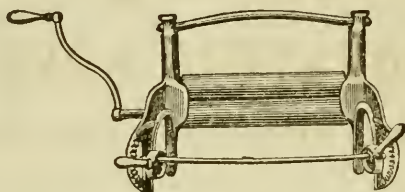
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To practically develope and perfect the Sewing Machine Art, is to carry joy and gladness to no small portion of the civilized world. To a liberal extent, it is to provide an honorable support to the indigent and the dependent, and to multiply the means of social advancement to all.

But to render the Sewing Machine Art in the highest degree useful, it is necessary, 1st.—To divest the Sewing Machine of every loose and clumsy attachment—of every delicate and complicated contrivance. 2d.—It must be simple in its construction throughout, that it may be easily understood and readily adjusted. 3d.—It must be certain in its results, that the operator may not be discouraged with the undoing of imperfect work, and the loss of goods ruined by a second sewing. 4th.—It must be adapted to great range of workmanship, as most can have but *one* Machine for every kind of sewing. 5th.—It should be strong and durable in all its parts. This may seem less important for light family use, where the most delicate Machine may work well for a while, but even this light service will soon render it less certain in its operations, requiring more and more frequent and expensive repairing.

In our improvements of the Sewing Machines we have rendered each movement positive and absolute, and at the same time light and easy, so as to obtain the highest speed with little or no noise, and without injury to the Machine. We have so simplified its construction, that the most inexperienced can operate and regulate it without encountering the usual difficulties and discouragements so frequently complained of by beginners in the use of Sewing Machines. Indeed we defy the world to produce the first intelligent and unbiased mechanic who will not pronounce it the *best* Family Sewing Machine he ever saw; but we deem it more dignified that the machine should proclaim its own merits.

We, therefore, seek simply an intelligent examination of the MERITS of our Machine in comparison with others. This examination we would have the most impartial. To this end we suggest that the same course be adopted that was adopted by the Board of Examiners at the Franklin Institute, in Philadelphia, at their annual exhibition. Their report on Sewing Machines is very instructive, and is therefore alluded to in this Circular. By thus referring to the course adopted by the Franklin Institute, we may be disclosing a secret of the trade, and yet to those about to purchase a Sewing Machine for Family use, it is but doing as we would be done by.

Let the machine be threaded with fine spool cotton, or Silk, the upper and under spools alike. Then take some dozen pieces of different fabrics, ranging all the way from the finest gauze, to the heaviest cloth, and even stout, hard leather. Sew each of these with the machine running at its highest speed, without stopping, or even changing the tension. Repeat this process backward and forward some score of times. Now, if the sewing on all the different fabrics is perfect, the seam elastic, and alike on both sides—no skipping of stitches—then it is safe to conclude that the Machine is not a *poor* Machine at least, and the Machine that will do this *best*, is the best for family use.

The reasons are obvious, for such a machine will do the first-class fine work with the same facility that it will do the first-class heavy work—will run from one kind of work to another without altering tension or re-adjusting Machine, and will pass over seams without breaking needle or skipping stitches.

Such are our ideas of a good SEWING MACHINE, and such is the Machine we offer