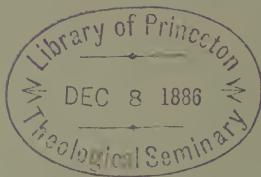


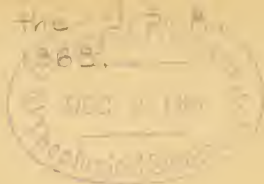
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General Assembly



OVERTURE

ON

REÜNION :

THE REPORTS

OF THE

JOINT COMMITTEE

OF THE

TWO GENERAL ASSEMBLIES OF 1866-7,

AND OF THE

SPECIAL COMMITTEE

OF THE

(N. S.) GENERAL ASSEMBLY OF 1868.



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(O. S.)

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ACTION OF THE ASSEMBLY OF 1868, ON REÜNION.

Extracts from the Minutes of the General Assembly of the Presbyterian Church, in the United States of America, in session at Harrisburgh, Pa., May 22d, 1868 :

FRIDAY, May 22d, 1868.

THE Committee appointed by the General Assembly of 1866, and continued by the Assembly of 1867, to confer with a similar Committee of the other Assembly in regard to the Reüinion of the two Branches of the Presbyterian Church, presented a Report, which was referred to a Special Committee of Nine, to be appointed by the Moderator.

SATURDAY, May 23d, 1868.

The Moderator announced as the Special Committee on Reunion, Rev. Laurens P. Hickok, D.D., LL.D., Rev. Joseph F. Tuttle, D.D., Rev. Samuel T. Spear, D.D., Rev. Henry B. Smith, D.D., LL.D., and Rev. Augustus T. Norton, with the Elders, Hon. William E. Dodge, Hon. Augustus P. Hascall, Edward Miller, and Samuel H. Mather.

The Special Committee, to whom was referred the Report of the Joint Committee on Reüinion, presented their report on Tuesday, May 26th ; it was accepted, and considered from day to day, until Friday, May 29th, when its further consideration having for the present been suspended, it was

Resolved, That, before proceeding to take the vote upon the report of the Special Committee on Reüinion, the roll be called, that any member may express his dissent from any article of the proposed terms of Reüinion, and that such dissent be entered on the record.

In accordance with this action, the roll was called, and the following members expressed their dissent from the 2d and 10th articles of the Basis proposed by the Joint Committee on Reüinion, namely ; the Rev. Henry A. Nelson, D.D., Rev. Timothy Hill,

and Elder Jason Yurann ; Elder Eli R. Miller expressed his dissent from the 2d article ; and the following members expressed their dissent from the 10th article, namely ; Ministers, William Waith, T. Ralston Smith, D.D., William T. Eva, Joseph Vance, Frederick A. Noble, William A. McCorkle, Ira M. Weed, Charles S. Adams, C. Solon Armstrong, Henry B. Eldred, Warren Taylor, David E. Beach, Edward D. Morris, D.D., A. Alexander Jameson, Evan L. Davies, Charles H. Marshall, Henry S. Little, John B. Fowler, George Duffield, Jr., George M. Jenks, Robert W. Patterson, D.D., Arthur Swazey, John H. Walker, George D. Young, John M. Brown, and Thomas Brown ; and the Elders, Hon. Frederick H. Hastings, Merrill N. Hutchinson, Samuel T. Bodine, Daniel B. Greene, Matthew Newkirk, Daniel S. Beaver, and John De Clue.

The report of the Special Committee was then taken up, amended, and unanimously adopted. The Rev. Robert W. Patterson, the Rev. Arthur Swazey, the Rev. J. Ambrose Wight, and Elder Richard Edwards were excused from voting.

The report of the Reunion Committee of Fifteen is as follows :—

REPORT OF THE COMMITTEE ON REÜNION.

The Committee, appointed by the General Assembly of 1866, to confer with a similar Committee of the other Assembly, in regard to the Reunion of the two Branches of the Presbyterian Church ; and continued by the Assembly of 1867, with directions and instructions to coöperate with the other Committee in furtherance of the object, and “report to the General Assemblies of 1868 any modification of the terms of Union which might seem desirable to the Joint Committee in view of any new light that may have been received during the year,”—would now respectfully report :—

That the two Committees again assembled in joint meeting, in the city of Philadelphia, on Wednesday A.M., the 11th of March, 1868, and continued in conference reviewing the terms of Union, with the further light which they had received, till Saturday afternoon, the 14th, when, having finished the important business with which they were intrusted, they finally adjourned.

Every member of these large Committees was present with the exception of Rev. Dr. Hitchcock, of Ohio, absent in Europe, Rev. Dr. Howard, of Pennsylvania, detained by severe illness, and

Judge Strong, of Missouri, prevented by unavoidable professional engagements. Rev. Dr. Patterson, of Illinois, arrived from a foreign voyage, after a long absence, in season to meet the Committee; but, feeling himself obliged to leave for home on Thursday afternoon, did not participate in the final action. This large and patient attendance was a new indication of the deep interest which is felt throughout the country in the subject under consideration, and also of the profound sense of responsibility on the part of the several members of the Joint Committee, charged to take action in a matter, which must affect extensively and permanently the interests of our country and the kingdom of our Lord Jesus Christ.

To our regret, the report expected from the Legal Advisers appointed to investigate questions of property and vested rights was not received, owing to the death of Mr. Daniel Lord, and the fact that Judges Strong and Sharswood had declined to act in the premises, because of their present official position on the Bench. After filling a vacancy by the appointment of Hon. William M. Porter, of Philadelphia, we requested the Legal Committee to meet as soon as practicable and prepare their report, which will be submitted by them directly to the Assemblies.

To affirm that all the meetings of the Joint Committee were distinguished, as heretofore, by Christian courtesy and kindness would be but a faint expression of the truth. This sentiment of fraternal confidence and regard assumed such forms of expression, that all who participated in the conference will be sure to remember it, as one of the greatest and happiest privileges of their lives. This kindness of feeling, however, did not repress or modify the utmost frankness in the statement of difficulties, real and alleged, on either side. It ought to be stated distinctly, in justice to all the many interests and sections represented by these Committees, that there was not the least reserve in the expression of the objections, which had been urged in any quarter, against the proposed reünion. So frank and explicit was this utterance, that at times it appeared as if honest differences of opinion would render success uncertain. But the effect of continued and candid conference was the increase of confidence, through the correction of misapprehensions and the removal of obstacles, so that the very clouds, which threatened to obscure the light, arranged themselves at last so as to reflect and increase what they could not

hide. The prayers of many churches and Conventions, in different parts of the country, known to the Committee to be ascending to God in their behalf, were abundantly answered in the entire harmony and unanimity to which they eventually attained. By this unanimity it is not meant, that in every article and act of the Committee the preferences of each member were fully met; but that all were finally agreed, that the basis of Union now to be reported was, in the circumstances, the best that could be framed in the way of adjusting divers conflicting views and interests; and as such it was adopted, in the final vote, with entire unanimity, pledges of cordial support, and sincere thanks to Almighty God.

Your Committee are fully persuaded that, if the ministers, elders, and members, of both branches of the Church had been present at our recent conferences, seen what we saw, and heard what we heard, they would heartily join in the result which was reached by their representatives. With this belief the Committee have judged it expedient and proper, to accompany their report with such explanatory words, as may serve to convey to others the facts and motives which proved of such weight to themselves.

Your Committee were not at liberty to forget or overlook the premises upon which they received their appointment. The Resolution of the General Assembly (O. S.) in which this movement originated, expressed the "*earnest desire*" of that body "for reünion at the earliest time consistent with agreement in doctrine, order, and polity, on the basis of our common standards and the prevalence of mutual confidence and love." The General Assembly, (N. S.,) in responding to this action by a similar vote, expressed "*its earnest wish* for reünion" on a similar basis.

This EARNEST DESIRE for Union, as confessed by both bodies, is a fact which antedates the appointment of your Committee. They were not commissioned to inquire whether it existed, or to take measures to excite and promote it. The existence of this acknowledged sentiment was the basis upon which the two Committees were appointed. These premises assumed, the position occupied by the Joint Committee, and the point of view from which they should survey their work, were already decided by both Assemblies.

The desirableness of reünion, if it can be consummated on

satisfactory terms, is not to be treated and put aside as a blind and imbecile impulse; it is the act and expression of Christian wisdom. The movement, thus inaugurated and advanced, was not made necessary by the condition or prospects of either of the bodies now in conference. Each is thoroughly organized, equipped, and prosperous. Neither needs the accession of the other for its *own sake* merely. The motives which impel to union are higher and greater than any which pertain to denominational advantage. They relate to the welfare of the whole country, and the kingdom of our Lord in all the earth. On this high ground, chosen for them in the providence of God, by the action of both Assemblies, the two Committees took their stand, inclined in advance, when any concessions were to be made, that the lesser preference should defer to the greater and the stronger.

The changes which have occurred in our own country and throughout the world, during the last thirty years—the period of our separation—arrest and compel attention. Within this time the original number of our States has been very nearly doubled. It was in the year 1837 that what is now the great and prosperous State of Michigan was admitted into the Union. Florida, Texas, Wisconsin, Iowa, California, Minnesota, Oregon, Kansas, Nevada, Nebraska, have followed in rapid succession; with numerous Territories already organized, soon to take their places in the National Union. And all this vast domain is to be supplied with the means of education and the institutions of religion, as the only source and protection of our national life. The population crowding into this immense area is heterogeneous. Six millions of emigrants, representing various religions and nationalities, have arrived on our shores within the last thirty years; and four millions of slaves, recently enfranchised, demand Christian education. It is no secret that anti-Christian forces—Romanism, Ecclesiasticism, Rationalism, Infidelity, Materialism, and Paganism itself—assuming new vitality, are struggling for the ascendancy. Christian forces should be combined and deployed, according to the new movements of their adversaries. It is no time for small and weak detachments, which may easily be defeated in detail. A lesson has been given us in recent years, as to the ease with which diversities of sentiment may be harmonized and combined in one purpose to maintain the national life. The time has come when minor motives should be merged in the mag-

nanimous purpose, inspired both by patriotism and religion, to Christianize the whole country.

The necessity of a closer union among Christians of a common faith and order has come to be felt, in a new sense, by the members of our several Churches. It cannot be denied, that there exists a wide-spread and earnest longing for more of visible unity among all classes of Christian people. This is especially noticeable among the most intelligent, active, and generous in our connection. Responding to the teachings and challenges of the Pulpit, the laity in our large cities and towns have entered upon a new stage of Christian activity, demonstrating the possibility of practical union in the stewardship of Christ. In many quarters there is an evident increase of evangelic life and energy. With these facts well authenticated before them, your Committee feel that, should the elements now stirred and converging toward union be diverted and repelled from their object, the effect would be most disastrous on the prospects of true religion. If the hearts of Christian people, combined already throughout the land in Christian work, should be disappointed as to that organic union which they crave, and this, through differences asserted by the clergy, which the laity either do not understand or with which they have no sympathy, the certain effect will be to lessen the sentiment of respect and confidence on their part toward their appointed leaders, and weaken the force of paramount motives.

Nor is the proposed Union desirable on our own account only. It is inevitable that its effects should be felt throughout the whole of Christendom. Many of the ecclesiastical organizations of Protestant Europe had their origin in remote controversies connected with the Reformation. That was a time for the assertion of truth, rather than for the expression of love. It was not so much a season for extending Christianity as for purifying and preparing it for future aggression. If we must judge now, that segregation was then carried to an extreme beyond what was required by necessity and Christian charity, surely we possess peculiar advantages in this country and age, for availing ourselves of a wiser and happier policy. Nothing is so long-lived and inveterate as ancestral memories and prejudices. Before the world we are now engaged, as a nation, in solving the problem whether it is possible for all the incongruous and antagonistic nationalities thrown upon our shores, exerting their mutual attraction and repulsion, to become fused in one new American senti-

ment. If the several branches of the Presbyterian Church in this country, representing to a great degree ancestral differences, should become cordially united, it must have not only a direct effect upon the question of our national unity, but, reacting by the force of a successful example on the Old World, must render aid in that direction, to all who are striving to reconsider and readjust those combinations, which had their origin either in the faults or the necessities of a remote past. The results of our present movement are eagerly observed by many, and its success or failure must inevitably affect other efforts, at home and abroad, looking to the consolidation of other branches of the Christian Church; nor can we doubt that, if any hindrance should frustrate the consummation of that Union now contemplated by ourselves, a pang of grief and disappointment would be felt, not only in our own country, but throughout Protestant Christendom.

The third of a century, the life of a whole generation, has indeed wrought wondrous changes, of the greatest promise for the future. Another order of things exists. Old causes of irritation are removed. A new generation in the ministry and the membership of the Church has arisen, with little sympathy for those controversies that resulted in division. A new evangelic spirit is abroad, like the breath of spring, inviting to a new style of action.

It would have betrayed a criminal temper, on the part of your Committee, had they been indifferent to those events and sentiments to which they owe their own appointment, and under the influence of which they addressed themselves honestly, patiently, and prayerfully to the duty assigned to them. The result of their deliberation is embodied in the following document, which they now submit for the consideration of the Assemblies:—

PROPOSED TERMS OF REÛNION BETWEEN THE TWO BRANCHES OF
THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

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

Believing that the interests of the Redeemer's kingdom would

be promoted by healing our divisions ; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely-appointed work ; that the main causes producing division have either wholly passed away, or become so far inoperative, as that Reunion is now “ consistent with agreement in doctrine, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love ;” and that two bodies, bearing the same name, adopting the same Constitution, and claiming the same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations ; and regarding it as both just and proper, that a Reunion should be effected by the two Churches, as independent bodies, and on equal terms ; we propose the following Terms and Recommendations, as suited to meet the demands of the case :

1. The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards ; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice : the Confession of Faith shall continue to be sincerely received and adopted, “ as containing the system of doctrine taught in the Holy Scriptures ;” it being understood, that this Confession is received in its proper, historical—that is, the Calvinistic or Reformed—sense ; it is also understood, that various methods of viewing, stating, explaining, and illustrating, the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church, as they have hitherto been allowed in the separate Churches : and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rule of our polity.

2. All the ministers and churches, embraced in the two bodies, shall be admitted to the same standing in the united body, which they may hold in their respective connections up to the consummation of the union ; imperfectly organized churches shall be counseled and expected to become thoroughly Presbyterian, as early, within the period of five years, as is permitted by the highest interests to be consulted ; and no other such churches shall be hereafter received.

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

4. The official records of the two Branches of the Church, for the period of separation, shall be preserved and held as making up the one history of the Church; and no rule or precedent, which does not stand approved by both the bodies, shall be of any authority, until reëstablished in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

5. The corporate rights, now held by the two General Assemblies, and by their Boards and Committees, shall, as far as practicable, be consolidated, and applied for their several objects, as defined by law.

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

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

8. The publications of the Board of Publication, and of the Publication Committee, shall continue to be issued as at present, leaving it to the Board of Publication of the United Church to revise these issues, and perfect a catalogue for the joint Church, so as to exclude invidious references to past controversies.

9. In order to a uniform system of ecclesiastical supervision, those Theological Seminaries that are now under Assembly control may, if their Boards of Direction so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, as far as may be, into their Constitutions, the principle of Synodical or Assembly supervision; in which case, they shall be entitled to an official recognition and approbation on the part of the General Assembly.

10. It is agreed, that the Presbyteries possess the right to examine ministers applying for admission from other Presbyteries; but each Presbytery shall be left free to decide for itself when it shall exercise the right.

11. It shall be regarded as the duty of all our judicatories,

ministers, and people in the United Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and, in order to avoid the revival of past issues, by the continuance of any usage in either Branch of the Church that has grown out of our former conflicts, it is earnestly recommended to the lower judicatories of the Church, that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

12. The Terms of the Reunion, if they are approved by the General Assemblies of 1868, shall be overtured to the several Presbyteries under their care, and shall be of binding force, if they are ratified by three fourths of the Presbyteries connected with each Branch of the Church, within one year after they shall have been submitted to them for approval.

13. If the two General Assemblies of 1869 shall find, that the Plan of Reunion has been ratified by the requisite number of Presbyteries in each body, they shall, after the conclusion of all their business, be dissolved by their respective Moderators, in the manner and form following, viz. :—Each Moderator shall address the Assembly over which he presides, saying, “By virtue of the authority delegated to me by the Church, and in conformity with the Plan of Union adopted by the two Presbyterian Churches, let this Assembly be dissolved; and I do hereby dissolve it, and require a General Assembly, chosen in the same manner, by all the Presbyteries in connection with this body, and all those in connection with the General Assembly meeting this year in _____, to meet in _____, on the _____ day of May, A. D. 1870; and I do hereby declare and proclaim, that the General Assembly thus constituted will be the rightful General Assembly of the Presbyterian Church in the United States of America, now, by the grace of God, happily united.”

Signed, by order of the Joint Committee,

CHARLES C. BEATTY, Chairman.

EDWIN F. HATFIELD, Secretary.

PHILADELPHIA, March 14, A. D. 1868.

It will be observed that the Committee have agreed upon a few modifications of the Basis of Union, reported in May, 1867; this, not so much from any change of opinion on their own

part, as with a view, if possible, of preventing or correcting misapprehension, and to meet, more fully, the views and wishes of the bodies which they represent.

In reference to the *First Article*, containing the doctrinal basis, the language employed is so explicit, that the Committee believe it will prove satisfactory to all who desire union on the terms of Christian confidence and honor. First of all, following the order of the "Constitutional Questions" proposed by our Form of Government to all who are ordained to the Ministry and Eldership of the Presbyterian Church, we assert the great Protestant principle—the sole supremacy and undivided authority of the Word of God, in all matters of faith and practice: assigning to this the foremost place above Church, Creed, Confession, School, and System.

Magnifying the Inspired Scriptures, we next adopt, indorse, and honor, our common Confession, as "containing the system of doctrine taught in the Holy Scriptures." So far as they were concerned themselves, the Committee would have been content to rest in this prescribed form of words, as received and used by Christian Brethren. Unhappily, misapprehension, prejudices, and distrust are engendered by divisions, to obviate which the Committee have endeavored to modify the language of their former report, thought by some to be ambiguous, so as to make it precise, without surmising or exaggerating differences of opinion.

In their judgment, the line of distinction between the two Assemblies, as now drawn, does not consist, as some have supposed, merely in theological diversities. The same Confession is adopted by all. It is adopted in the same terms as containing the same system. To make this agreement the more determinate, the Committee have given this system its historic name. At the same time that we mutually interchange these guarantees for orthodoxy, we mutually interchange guarantees for Christian liberty. Differences always have existed and been allowed in the Presbyterian Churches in Europe and America, as to modes of explaining and theorizing within the metes and bounds of the one accepted system. What exists in fact we have undertaken to express in words. To put into exact formulas *what* opinions should be allowed and what interdicted, would be to write a new Confession of Faith. This neither Branch of the Church desires. Your Committee have assumed no such work of supererogation. Neither have they made compromises or concessions. They

append no codicil to the old Symbols. They have asserted, as being essential to all true unity, the necessity of adopting the same Confession and the same System, with the recognition of liberty on either hand, for such differences as do not impair the integrity of the system itself; which is all the liberty that any branch of the great Calvinistic family of Churches has ever claimed or desired. Your Committee cannot see how it was possible for them to employ language more precise and guarded, unless they were prepared to substitute "private interpretations" for the recognized standards of the Church. To go further in either direction than they have done would certainly lead to useless and endless "strifes of words." Language somewhere must find a limit. It would be impossible so to frame expressions on this subject, that those who are opposed to reünion may not find occasion to cavil and object. But the Committee hope and trust that the Article now reported will commend itself to all fair-minded men, as containing what is precise, yet not exclusive; definite, yet not rigid; specific, yet not inflexible; liberal, without laxity; catholic, without latitudinarianism. If exact uniformity in all shades of opinion, in technical adjustments, in philosophic theories, be regarded as essential to union, we should earnestly recommend the indefinite adjournment of the present movement. Nor would consistency allow us to rest here; our present organizations should be dissolved and exchanged for disintegration and individualism.

Nothing need be said in vindication of the *Second* Article, to those who are *fully informed* concerning the churches referred to therein. Your Committee had to deal, not with abstractions, but with facts and realities. The churches here described originated in a policy which was itself inaugurated by a remote necessity; their number is limited, and cannot be increased; the terms of their relationship are prescribed and limited also; their Presbyterian relationship is at present cordial, happy, and eminently useful; and some of them are deemed, by the Presbyteries with which they are connected, as among their most efficient and excellent churches. As nothing is intended by our action to disturb the present relations of these churches, so nothing is designed to be done, at any time, which can be regarded as inconsistent with good faith and honor; but such statements were made by those members of the Joint Committee more immediately representing the sections of country in which these churches exist,

as led the Committee to believe, that the friendly counsel contained in this Article would prove not unacceptable to these churches themselves, and that the specification of a definite time might be an aid to them in perfecting that organization which is now suggested by Christian expediency.

The several Articles, which contemplate the combination and readjustment of the respective Boards and Committees of the two Assemblies, look only to economy and increased efficiency.

The recommendation contained in the *Eighth* Article calls for the briefest explanation, as it is believed that it will prove more satisfactory than the former Article, to which various objections were made. No disposition was manifest in the Committee to press invidious distinctions and preferences. Neither Publishing Committee is to supersede or indorse the other. Both, earnestly engaged at present in publishing what is received by the churches at large as valuable literature in theology and practical religion, are advised to continue as now organized, till such a new Board or Committee shall be appointed in the United Church, as, it may be supposed, would be prompted by every instinct of Christian propriety to omit painful and invidious references to past strifes, leaving undisturbed what is now, and ever must be, highly prized by all our ministers and churches.

As to the action of the Committee concerning Theological Seminaries, as embodied in Article *Ninth* of their report, all difficulty springs from the obvious fact, that there is no authority which is competent to forbid the endowment of Seminaries at any time by any individuals in our connection. Those Theological Seminaries, which are now independent of ecclesiastical control, were founded *before the disruption*, and endowed by men representing alike what are now known as Old and New School Churches. What was done then may be repeated again. *A recommendation*, looking to some uniformity of ecclesiastical supervision, is all which the Committee felt to be within their province or that of the Assembly; except that those Seminaries, now belonging to either branch of the Church, should have every guarantee and protection for their chartered rights which they might desire.

A new Article, here designated as the *Tenth*, has been introduced, in which some concession has been made on both sides, designed to reconcile conflicting claims and usages. Many churches and Presbyteries, in both Assemblies, claim the right,

as now expressed in formal vote, of pronouncing upon the expediency of admitting, to their own membership, those who bear testimonials from correlative bodies. One Assembly now makes this obligatory upon all the Presbyteries. The Committee recommend the recognition of the right, and the abolition of the imperative rule. As all difficulties springing from this cause had their origin in times of suspicion and distrust which, it is hoped, are passing away, it is believed that the whole matter may safely be left to adjust itself in a new era of confidence and harmony. In this connection, however, the Committee would particularly refer to the next (Article No. 11), which emphasizes the duty of all our judicatories to study the things which make for peace, and earnestly recommends to the Presbyteries to conform to earlier and more ancient usages. The examination of ministers passing from one Presbytery to another is altogether unknown to the Presbyterian Churches of Scotland and Ireland; nor was it originally practised in our own. The extent of territory covered by the Presbyterian Church in the United States may have been one reason for another method, in later years, in our own country; but, inasmuch as the right and usage asserted and defended by some, and denied and discarded by others, were related to controversies which are past, the Committee are confident that practical difficulties, from this quarter, will be obviated by the adoption of their entire action in the premises. Amid the diversified practices which now prevail as to this subject in both branches of the Church, this recommendation of the Committee was designed to allay, and not to promote distrust and suspicion.

That some changes must be made in the present method and ratio of representation is apparent from the size of the two Assemblies. Differences of opinion also have long existed in both branches, as to the powers and prerogatives of the General Assembly, as now exercised. Many are jealous and apprehensive lest these may transcend the limits of expediency and Constitutional Law. Whether the proposed reünion would create the necessity of enlarging the authority of the local Synods and modifying somewhat the power and province of the General Assembly, is a subject upon which, as not having been referred to them, the Committees have not felt at liberty to make suggestions or to take action, beyond that of commending it to the attention of the two Assemblies, which they do in the following terms, to wit:—

“The Joint Committee recommend that each of the two General Assemblies of 1868 appoint a Committee of five, to constitute a Joint Committee of ten, whose duty shall be to prepare and propose to the first General Assembly of the United Church a proper adjustment of the boundaries of Presbyteries and Synods.

“This Committee shall also recommend to the General Assembly any amendments of the Constitution, which they may think necessary to secure efficiency and harmony in the administration of a Church so greatly enlarged and so rapidly extending.”

Thus have the Committee discharged the duty with which they were intrusted. Having acted to the best of their ability, according to all the wisdom they could command, their responsibility ceases. The grave necessity of decisive action is now devolved on the respective Assemblies and Presbyteries of the Church: That this responsibility transcends what ordinarily occurs in the life of men, no one will question.

The Union contemplated in this report is one based on “mutual confidence and love.” The Committees are aware that they have personally enjoyed peculiar opportunities, in the way of intimate fraternal intercourse, for the cultivation and expression of these Christian sentiments. Whatever differences may exist among themselves on subordinate matters, they have come to rest in mutual confidence concerning that which is of paramount importance. If the same sentiment prevails throughout the whole Church, organic Union cannot be prevented; if it should prove to be wanting, no technical formulas, no cautious definitions, no well-guarded conditions, can produce union of any value or permanence. There is a so-called unity, which is like the freezing together into one solid mass of all incongruous and heterogeneous substances. Such icy compression is undesirable. There is another unity, which the Holy Ghost has compared to the living “body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,” making “increase of the body unto the *edifying of itself in love.*” Such is the Divine model of ecclesiastical Union, combining diversity and harmony, liberty and love, and the whole instinct with life, and predestined to growth and perfection. Love demands few conditions, and confidence builds on something better than verbal guarantees. Your Committee have never expected to reconcile all local interests, all private preferences, all personal memories and prejudices. Content are they, if the Articles

of Agreement, herewith reported and recommended, approve themselves to the thoughtful and judicious in both Branches of the Church, as suited to promote, not the advantage of any school or sect, but the healthful vigor of the entire Church, the prosperity of the whole country, the honor of our adorable Lord.

We make no computation of majorities and minorities, in the United Church, as related to past distinctions. We recognize no such idea as one body absorbing the other; our whole action is based on the principle of two bodies, now independent and equal, becoming assimilated and fused together in cordial "agreement as to doctrine, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love." In such a sublime act, something must be trusted to the power of Christian sentiment; something left to be accomplished by faith in one another, as well as in our common Lord. Signs are visible in every quarter of increased confidence among Christian churches and ministers, long separated by ecclesiastical differences, now yearning for more of unity. As well might we deny the return of spring and the putting forth of buds and the tender grass, as question this obvious fact. Do not events indicate a Divine Leadership which it is our wisdom to observe and obey? Results have already been reached, under Pentecostal effusions of the Spirit from on high, surpassing the most sanguine expectations, rebuking unbelief, dissolving prejudice, and betokening greater things to come. Some things must be referred to the past. If we face the sun, our shadows are behind us. "Let the dead bury their dead." It is our Lord himself who teaches us, that all which is personal and private should be held subordinate to the claims and affinities of his kingdom. What was tolerated once may not be justified now. The future cheers and animates us with brightest prospects. The voice of the Son of God rebukes the weakness and wickedness of schism, and enjoins the unity of faith and love. Hope anticipates the time when, every dissension healed and forgotten by Christian charity, all Branches of the Presbyterian Church, in all sections of our common country, holding the same Standards, shall be drawn together by patriotic and evangelical sympathies in cordial and indissoluble union. Glorious things are promised to the Church, "in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."

Surely it will be for good and not evil, for joy and not sorrow,

for strength and not weakness, if henceforth our rule shall be "*One* body and *one* spirit, even as" we "are called in *one* hope of" our "calling. *One* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all and through all and in" us "all."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Signed, by order of the Committee,

WILLIAM ADAMS, Chairman.

May 20, 1868.

The report of the Special Committee of Nine, to whom the above report was referred, is as follows:—

The Committee to whom was referred the Report of the General Committee on Reunion, respectfully make their report:—

This Report of the General Committee of this Assembly contains the "Terms and Recommendations" for Reunion, as the Report of the Joint Committee of both Assemblies, and which "Terms and Recommendations" have manifestly been most carefully prepared, are clear in statement, comprehensive of the whole subject of Reunion, and present a plain and intelligible basis on which the divided portions of the Presbyterian Church in the United States may again stand together. Summarily, the basis is as follows: The Scriptures of the Old and New Testaments; the Confession of Faith as a System of Doctrine, and this to be received in the Reformed or Calvinistic sense; and the allowance of philosophical views and explanatory statements in the United Church which do not impair the integrity of the Calvinistic system. To these particulars, as the substance of the basis, other "Terms and Recommendations" are given, which may be considered as complementary to the former; and on this ground it is proposed that the two bodies again become permanently one.

To these "Terms and Recommendations," the Report of the General Committee of this Assembly appends, as prefatory, such historic and explanatory statements "as may serve to convey to others the facts and motives which proved of such weight to themselves;" and also, as supplementary, a very clear and full comment on the body of the "Terms and Recommendations" contained in the Joint Committee's Report. The General Com-

mittee of the other Assembly append also, in their report to that body, the same comments and statements to these same joint "Terms and Recommendations." These appended statements and comments, it is understood, have been personally signed or expressly assented to by nearly all the members of the Joint Committee. This is deemed to be a very valuable and important part of the Report which has been put into our hands, constituting an official and authoritative exposition of the meaning of the "Terms and Recommendations," and which exposition is given as clearly and conclusively as language can be used to explain language. It must preclude the practicability of any judicial application of the "Terms and Recommendations" beyond the meaning here affixed to them by the authors themselves. Though not the covenant itself of Reunion, it is a direct official interpretation of it, and such that any attempt to over-ride it would be repelled by all the force of virtuous Christian indignation through the religious world.

While the basis of Reunion, given in these "Terms and Recommendations," may hopefully be expected to be found acceptable and even satisfactory to most of the members of both Branches of the Church, it has already become manifest that it is not acceptable to all. Difficulties and objections, of probably opposite bearings, will be found in the different divisions of the Church; but it is of importance here to us, that we recognize only such as it may be apprehended will be felt and urged in our own body. Among the most prominent will be, doubtless, found a measure of hesitation and difficulty from objections somewhat in the following form:—

"Various methods of viewing, stating, explaining, and illustrating the doctrines of the 'Confession of Faith' are to be freely allowed in the United Church as they have hitherto been allowed in the separate Churches," only they must "not impair the integrity of the Calvinistic system." And now, who shall decide whether the views do impair the integrity of the system? If there be a strenuous and rigid umpire, such will doubtless be found intolerant of opinions and interpretations contrary to its own. A mind cautious and jealous of all encroachment on religious liberty will doubt, and in proportion to his fears he will hesitate or object.

But is the danger here really formidable? Admit the majority of the ecclesiastical body must decide; but, in the way the mem-

bers of our Presbyteries now will have their standing in the United Church then, will they be unsafe and exposed to oppression? Aside from the manifest liberality, and confidence, and love, which there must be in the members of the opposite Branch before three quarters of its Presbyteries shall vote us together, there are these quite impregnable safeguards. The man whose sentiments do not violate the Calvinistic system cannot be hurt. And if the fear still is that, in the opinion of the judicatory, the sentiment may be in violation of the integrity of the Calvinistic system, and that this opinion of the judicatory must rule, the answer at once is, not the judicatory on its own opinion, but the judicatory as convinced that the opposite Branch of the Church has allowed or not allowed the sentiment to be in consonance with the Calvinistic system. If the man is not out of the pale of his former church's orthodoxy, he cannot be in danger from any ecclesiastical court's rigidity or bigotry.

Danger from this cannot be further pressed without directly questioning the candor and honesty of the judicatory, and then we are at once beyond all Christian redress or regulation.

Another difficulty is with the churches that have their standing on the Plan of Union. They are to stand in the United Body as they now stand in the New School Body. They are, however, to be counseled, and expected to become thoroughly Presbyterian. So far there is no apprehension of complaint. But they are to be counseled and expected to do this "as early, within the period of five years, as is permitted by the highest interests to be consulted;" and in this there is fear of injury. Why specify five years? The inference prompted by the fear is, that such churches, remaining after the five years' counseling, are to be excluded. But such inference is wholly gratuitous. The five years is put to give earnestness to the counsel and definiteness to the expectation. Counsel to become thoroughly Presbyterian, and expectation that it will so be at a period running beyond five years, would be weakness. If this cannot be gained within that time, both counsel and expectation may there cease. This is as long as self-respect in the counselor will allow of his working and waiting.

But what if all this fails, and some of these churches stand still on the old Plan of Union? The answer is, that though the inviolable agreement still allows them the same standing in the United Body, yet that no more such churches are to be organized, and

these few will not greatly trouble us, nor will they probably long desire to maintain their partial connection with the Presbyterian Church.

One other source of apprehended difficulty only need now be mentioned. It is in the expressed agreement "that the Presbyteries possess the right to examine Ministers applying for admission from" another Presbytery. The position from which the objection comes is that the Presbyterian Church is a confederate body, and the confederacy is a unit, and membership in one place, with fair paper of transfer, confers the right of membership in all places in the confederacy. This is doubtless safe practice and principle in all ordinary cases. But extremities become often necessities.

And now, suppose we take this doctrine of previous examination in cases of last extremities, or even suppose it to be held as very commonly allowable, what danger of oppression is there? Let the examination be as common or as rigid as it may, the judiciary can do nothing against the man who is still within the pale of orthodoxy, according to the allowance of the old body with which he is in sympathy. The United Church is to fellowship the orthodoxy of both the present Churches.

Considerations like these induce your Committee to the conviction that, if the "Terms and Recommendations" are not all that one would wish, and even in some things are what one would wish they were not, yet, at the worst, they are not open to an oppressive or a dangerous use. There is a defence erected over which nothing but dishonesty can come to work us harm. The blessing of union, so accomplished, need not be feared as if about to be counterbalanced by coming injuries.

But, on the other hand, your Committee are convinced that there is not only danger of losing the possibility of Reunion, but of incurring very hazardous and perhaps ruinous results if the action be longer delayed. Should modifications be proposed, or conditions and new explanations be voted by ourselves, besides the certain distrust and jealousy promoted, there will inevitably be the meeting of this by counter-modifications, conditions, and explanations, and we shall run at once into the temper and spirit of theological controversy. The heart of brotherly unity will be wounded, alienated, and abandoned by both sides.

Should we determine to postpone action till another year, many of the churches will not delay. They will come together desul-

torily and more or less disorderly. Others will seek other connections, and confusion and disintegration will in wide regions ensue. The conviction of the importance of Reunion and the hope of its possession have been stricken too deeply into the heart of the churches to be now checked in safety. Even with much doubt of the wisdom of some of the "Terms and Recommendations," your Committee deem it best that the matter go down to the Presbyteries for their decision. Divisions and alienations among ourselves will be best precluded by letting the grand issue be at once decided.

It is, therefore,

Resolved, That this Committee recommend to the General Assembly the approval of the proposed terms of Reunion as given on pages 8, 9, and 10 of the Report, and also the article on page 14, with the accompanying interpretations and explanations of the Joint Committee, and that the same be sent down as an Overture to our Presbyteries.

The Permanent Clerk was directed to communicate the action of the Assembly upon the Joint Committee's Report on Reunion to the General Assembly in session at Albany, N. Y.

SATURDAY, May 30th, 1868.

The Rev. Henry A. Nelson, D.D., the Rev. J. Glentworth Butler, D.D., and the Hon. William E. Dodge were appointed a Committee to nominate the Committee of Five referred to on page 14 of the Report of the Joint Committee on Reunion.

MONDAY, June 1st, 1868.

Resolved, That the Stated Clerks of our several Presbyteries be instructed to call the attention of their respective Presbyteries to the Assembly's Overture on Reunion, and to report the result of their action, in due season, to the Stated Clerk of the General Assembly.

Resolved, That the report of the Joint Committee on Reunion, and the report thereupon of the Special Committee of this Assembly, and any other action of this Assembly pertaining thereto, be printed, and sent to all our Presbyteries, under direction of the Stated Clerk.

The Rev. Charles C. Beatty, D.D., LL.D., the Rev. Villeroy D. Reed, D.D., and Elders Robert Carter and Henry Day addressed the Assembly, presenting, in behalf of their Assembly, a proposition to modify the approved Basis of Reunion, as follows:—

“The following paper was adopted by the General Assembly of the Presbyterian Church, now in session in Albany, N. Y., on this 30th day of May, A.D. 1868 :—

While the Assembly has approved of the report of the Joint Committee on Reünion, it expresses its preference for a change in the first item in the Basis, leaving out the following words, namely : ‘ It being understood that the Confession is received in its historical—that is, the Calvinistic or Reformed sense. It is also understood that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church, as they have hitherto been allowed in the separate Churches.’ The Assembly believes, that by omitting these clauses the Basis will be more simple and more expressive of mutual confidence; and the Permanent Clerk is directed to telegraph this proposed amendment to the Assembly at Harrisburgh, and, if that Assembly shall concur in the amendment, it shall become of effect, as the action of this Assembly also.

The Assembly also appoints the Rev. C. C. Beatty, D.D., the Rev. Villeroy D. Reed, D.D., and Ruling Elders Robert Carter and Henry Day, a Committee to proceed to Harrisburgh, and personally to lay this action before the other Assembly.

(A true copy.)

W. E. SCHENCK,
Permanent Clerk.”

The Rev. Henry B. Smith, D.D., LL.D., the Rev. Robert W. Patterson, D.D., and the Rev. Samuel W. Fisher, D.D., LL.D., with the Elders Hon. William E. Dodge and Mr. Edward Miller, were appointed to confer with the Delegation from the other General Assembly, and to recommend to this Assembly such action as they deem suitable in the case.

The Rev. Samuel W. Fisher, D.D., LL.D., the Rev. Robert W. Patterson, D.D., the Rev. Edwin F. Hatfield, D.D., the Rev. Joseph F. Tuttle, D.D., and the Rev. J. Glentworth Butler, D.D., were appointed the Committee of Five referred to on page 14 of the Report of the Joint Committee on Reünion.

The Committee to confer with the Delegates of the other Gen-

eral Assembly recommended the following minute, which was adopted :

This Assembly has heard with profound satisfaction, and reciprocates with cordial fellowship, the statement of the Delegation from the General Assembly at Albany about the plan of Reunion.

In respect, however, to the proposition for a change in Article 1st, as our Assembly is on the eve of an adjournment and greatly reduced in numbers,—

Resolved, That we regret that no action can now be had upon this subject, as it cannot, according to our rules, be reconsidered and amended at the present sessions of the Assembly ; nor can the proposed amendment be now sent down to our Presbyteries in such a form as that its adoption would be of any legal effect.

Resolved, That the Committee of Fifteen on Reunion be continued, and that the other Assembly be requested to appoint a similar Committee, to coöperate with this, in furnishing such information as they may deem best to the churches, in order to secure intelligent action on the subject of Reunion.

OVERTURE TO THE PRESBYTERIES.

THE attention of the Stated Clerks of the several Presbyteries is called to the following facts:—

1. The Report of the Special Committee of Nine was unanimously adopted by the General Assembly.

2. The adoption of this Report included an approval of the Report of the Special Committee of Fifteen on Reunion; and required the Basis of Reunion, recommended by the joint Committee of Thirty, and mutually approved by the two General Assemblies of 1868, to be sent down as an overture to the Presbyteries.

3. The proposal for an amendment of the First Article in this Basis, submitted by the Albany Assembly, not having been adopted by our Assembly, constitutes no part of the Overture, and is not to be submitted to the Presbyteries.

4. The subsequent action of the Albany Assembly, in respect to the interpretation to be given to the Basis, not having been adopted by our Assembly, is without binding force, and has nothing whatever to do with the Overture itself.

5. It is made the duty of the Stated Clerks of the several Presbyteries, to lay this action of the General Assembly before their respective Presbyteries for their consideration; and, previously to the meeting of the next General Assembly, to forward to the Stated Clerk of the Assembly a duly authenticated report of the result.

The following is respectfully submitted as a correct and appropriate FORM in which to bring the OVERTURE ON REUNION before the Presbyteries:—

“Does this Presbytery approve of, and give their consent to, the Reunion of the two Branches of the Presbyterian Church in the United States of America, on the Basis proposed by the joint Committee of Thirty, and approved by the two General Assemblies meeting, in May, 1868, respectively, at Albany, N. Y., and Harrisburgh, Pa.?”

By order of the General Assembly,

EDWIN F. HATFIELD,

NEW-YORK, July 15, 1868.

Stated Clerk.

General Assembly 1866-67 1868 (O.S.)

REUNION:

ACTION OF THE

GENERAL ASSEMBLIES (O. S.) OF 1866 AND '67,

WITH THE

REPORT OF THE JOINT COMMITTEE

APPOINTED BY THE

TWO ASSEMBLIES (O. S. AND N. S.) OF 1866.

PUBLISHED BY ORDER OF THE
COMMITTEE OF THE GENERAL ASSEMBLY (O. S.)

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
No. 821 CHESTNUT STREET.



NOTICE.

THE following action on Reunion is published in order "to afford the Church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the Committee may have the benefit of any suggestions which may be offered, before making a final report to the next Assembly." *Minutes of Assembly, 1867, p. 362, Res. 7.*

Suggestions should be *concise, specific, and over the writer's own signature*; and should be sent to a member of the Committee by January 1, 1868.

N. B.—Copies of this pamphlet may be obtained by addressing THE PRESBYTERIAN BOARD OF PUBLICATION, 821 CHESTNUT STREET, PHILADELPHIA.

THE JOINT COMMITTEE.

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Mr. JACOB S. FARRAND, Detroit, Mich.

ACTION OF THE GENERAL ASSEMBLY

Of the Presbyterian Church in the United States of America, in Session in the Second Presbyterian Church of St. Louis, Mo., May 25th, A. D. 1866.

“*Resolved*, 1. That this Assembly expresses its fraternal affection for the other branch of the Presbyterian Church, and its earnest desire for reünion at the earliest time consistent with agreement in doctrine, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love, which are necessary to a happy union, and to the permanent peace and prosperity of the united Church.

“*Resolved*, 2. That it be recommended to all our churches and church courts, and to all our ministers, ruling elders, and communicants, to cherish fraternal feelings, to cultivate Christian intercourse, in the worship of God and in the promotion of the cause of Christ, and to avoid all needless controversies and competitions adapted to perpetuate division and strife.

“*Resolved*, 3. That a Committee of nine ministers and six ruling elders be appointed, provided that a similar Committee shall be appointed by the other Assembly now in session in this city, for the purpose of conferring in regard to the desirableness and practicability of reünion, and if, after conference and inquiry, such reünion shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly.”

The following were subsequently appointed as the Committee:

Ministers—J. M. Krebs, D. D., of the Synod of New York, C. C. Beatty, D. D., of the Synod of Wheeling, J. T. Backus, D. D., of the Synod of Albany, P. D. Gurley, D. D., of the Synod of Baltimore, J. G. Monfort, D. D., of the Synod of Cincinnati, W. D. Howard, D. D., of the Synod of Pittsburg, W. E. Schenck, D. D., of the Synod of Philadelphia, Villeroy D. Reed, D. D., of the Synod of New Jersey, F. T. Brown, D. D., of the Synod of Chicago. *Ruling Elders*—James M. Ray, of the Synod of Northern Indiana, Robert McKnight, of the Synod of Allegheny, Samuel Galloway, of the Synod of Ohio, H. K. Clarke, of the Synod of Sandusky, George P. Strong, of the Synod of Missouri, Ormond Beatty, of the Synod of Kentucky.

REPORT

Of the Committee on the Reunion of the Presbyterian Church, presented to the General Assembly, in Session in Cincinnati, May 17th, 1867.

The Committee appointed by the last General Assembly to confer with a similar Committee of the other Assembly, on the desirableness and practicability of reuniting the bodies which they severally represent, would respectfully report:

That in the discharge of the duty assigned them, the two Committees assembled in the city of New York on Wednesday, February 20th, 1867, and after organizing in their respective places of appointment, met in joint session for conference and prayer. These meetings continued to a late hour on Friday evening, February 22d, when the Committees adjourned, to meet again in the same city, on the first day of May. Reassembling at that time, they continued their conferences till Tuesday, May 7th, when they finally adjourned.

The circumstances in which the Committees held their first meeting were so peculiar as to demand a special mention, as they were fitted to produce an unusual sobriety.

The chairmen of both Committees, as originally constituted, were absent. One, Rev. Dr. Brainerd, had been translated to that world where all the distinctions of Christian discipleship which exist on the earth are lost in the harmony of heaven. The other, Rev. Dr. Krebs, was disabled, by severe illness, from all participation in our conferences, waiting for that change to come which will unite him to the great company of Christian ministers in the kingdom of God.

All the meetings of the Committees were distinguished by a degree of courtesy and unanimity which was more than common. Composed of men of decided individuality, representing divers interests and sections, they have discussed every question—many of them of admitted delicacy and difficulty—with the utmost frankness, without one word or expression of any kind ever to be regretted by Christian brethren who felt the grave responsibilities of their position.

The result of their conferences is contained in the following document, adopted in joint Committee with remarkable unanimity:—

Proposed Terms of Reunion between the two branches of the Presbyterian Church in the United States of America.

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

Believing that the interests of the Redeemer's kingdom would be promoted by healing our divisions; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely-appointed work; that the main causes producing division have either wholly passed away, or become in a great degree inoperative; and that two bodies, bearing the same name, adopting the same Constitution, and claiming the same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations; and regarding it as both just and proper that a Reunion should be effected by the two Churches as independent bodies, and on equal terms;—we propose the following Terms and Recommendations, as suited to meet the demands of the case:—

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

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

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

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

5. The corporate rights, now held by the two General Assemblies, and by their Boards and Committees, shall, as far as practicable, be consolidated and applied for their several objects as defined by law.

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

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

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

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

10. It shall be regarded as the duty of all our judicatories, ministers, and people in the united Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and in

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

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

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

13. It is recommended that the Hon. DANIEL HAINES and the Hon. HENRY W. GREEN, LL.D., of New Jersey, DANIEL LORD, LL.D., and THEODORE W. DWIGHT, LL.D., of New York, and Hon. WILLIAM STRONG and Hon. GEORGE SHARSWOOD, LL.D., of Pennsylvania, be appointed by the General Assemblies a Committee to investigate all questions of property and of vested rights, as they may stand related to the matter of reünion, and this Committee shall report to the Joint Committee as early as the first of January, 1868.

14. It is evident that, in order to adapt our ecclesiastical system to the necessities and circumstances of the united Church, as a greatly enlarged and widely-extended body, some changes in the Constitution will be required. The Joint Committee, therefore, request the two General Assemblies to instruct them in regard to the preparation of an additional article on this subject, to be reported to the Assemblies of 1868.

Signed by order of the Joint Committee,
CHARLES C. BEATTY, *Chairman*.

EDWIN F. HATFIELD, *Secretary*.
New York, May 7th, 1867.

Leaving their report with the General Assemblies, and the ministers and churches of our denomination throughout the land, your Committee cannot disregard the providential auspices under which their recommendations await decision. The present is thought to be a favourable time, now that many questions of former controversy have lost their interest, for adopting a magnanimous policy, suited to the necessities of our country and the world.

The Presbyterian Church has a history of great renown. It

has been intimately associated with civil and religious liberty in both hemispheres. Its republican and representative character, the parity of its clergy, the simplicity of its order, the equity of its administration, its sympathy with our institutions, its ardent patriotism in all stages of our history, its flexible adaptation to our heterogeneous population, its liberal support of schools, colleges, and seminaries designed for general education and theological culture, its firm and steadfast faith in the extension of the Redeemer's kingdom, and this by means of revealed truth and the special effusions of the Holy Spirit, in distinction from all trust in human hearts and devices—all unite to promise, if we are wise and faithful, a future for the Presbyterian Church in these United States greater and better than all the past. Amid all the changes which have occurred around us, we are confident that nothing true and good will ever recede or decay; and it becomes all those who love the same faith, order, and worship, abounding in love and hope, to pray that God would "count them worthy of their calling, that they may fulfil all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in them and they in him, according to the grace of the Lord Jesus Christ."

Signed by order of the Committee,

CHARLES C. BEATTY, *Chairman.*

VILLEROY D. REED, *Secretary.*

New York, *May 7th*, 1867.

The above paper was referred to a Special Committee, a majority of which subsequently brought in the following report. This report, after having been amended, was adopted by a nearly unanimous vote, and is as follows:—

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

2. *Resolved*, That said Committee be continued and directed to cooperate with any similar Committee of the other branch in furtherance of this object, and to report thereon to the next General Assembly.

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

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

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

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

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

On motion of Rev. P. D. Young, the Moderator was requested to appoint a member of the Reünion Committee of Fifteen to fill the virtual vacancy occasioned by the illness of the Rev. John M. Krebs, D. D. In accordance with this request, the Moderator appointed the Rev. J. E. Rockwell, D. D., of the Synod of New York.

THE END.

General Assembly 1868

REPORT
OF THE
JOINT COMMITTEES
OF THE
TWO BRANCHES OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES,
UPON LEGAL QUESTIONS TOUCHING
RE-UNION.

NEW YORK:
TROW & SMITH BOOK MANUFACTURING CO., 46, 48, 50 GREENE ST.
1868.



IN THE MATTER OF THE RE-UNION
OF THE
PRESBYTERIAN GENERAL ASSEMBLIES.

REPORT.

WE, members of the Committee appointed under the joint resolution of the General Assemblies of the Presbyterian Church, which met respectively in the year 1867, at the City of Cincinnati, in the State of Ohio, and at Rochester, in the State of New York, "to investigate all questions of property, and vested rights as they may stand related to the matter of re-union," beg leave to submit the following report :

We have had submitted to us under the terms of this resolution, certain documents, of which an abstract is found in an appendix to this report.

It is understood that the opinions herein expressed are based upon these papers.

They admit of a classification into these classes :

- I. The instrumentalities by which the General Assembly holds and controls property. And herein
 - (1.) The Trustees of the Presbyterian House.
 - (2.) The Trustees of the Church Erection Fund.
 - (3.) The Board of Education (N. S.)
 - (4.) The Presbyterian Committee of Home Missions.

- (5.) The Permanent Committee on Foreign Missions.
- (6.) The Board of Education (O. S.)

II. Conveyances, devises, or gifts to, and grants to and from one or more of these bodies.

III. Charters of Churches.

IV. Devises and bequests not included in the second class.

I.

The first five of these instrumentalities, or corporations, are connected with the "New School" General Assembly, viz. : The Trustees of the Presbyterian House, The Trustees of the Church Erection Fund, The Board of Education, The Presbyterian Committee of Home Missions, The Permanent Committee on Foreign Missions. One of them became a corporation under the laws of Pennsylvania, and the other four under the legislation of New York. Their acts of incorporation bear a close resemblance in language, and constitute one scheme or design. The theory on which all are based is that the property interests of the General Assembly, instead of being vested directly in that body, are held in trust by corporations, for it. The trustees of these corporations are elected by the General Assembly, or in such manner as it may appoint ; they are liable to displacement at its will ; they manage their funds under its control or direction. The title to all property given to the Assembly for the purposes embraced in the act of incorporation vests in the particular corporation having the function to perform which the donation or bequest was intended to aid.

In other words, each corporation is, as it were, the machinery whereby the General Assembly carries forward the great interests of Church Erection, Education, Home Missions, Foreign Missions, etc., etc. They are but little more than committees of the Assembly, having impressed upon them the capacity of succession, and the power to take, hold, and dispose of land and

other property. The questions which may arise are not different from those which would have been presented in case the General Assembly were itself the corporation holding property, and the property rights to be investigated had been acquired by its own act, or by gift, devise, or bequest. To be more specific :

(1.) *The Trustees of the Presbyterian House.* This body originated under the report of the "Committee on the polity of the Church" in 1854, (Minutes of 1854, pp. 502-3) which recommended that, if the General Assembly should appoint a board of trustees of the Presbyterian Publication House, it should be incorporated under the laws of Pennsylvania. The General Assembly appointed such a board, and the act of incorporation was obtained accordingly. The principal object of the charter seems to have been to permit land to be owned by the said Trustees for the business of the societies and churches connected with the Assembly. The Trustees are also authorized to hold any property in trust for the Assembly committed to them, or to the Assembly for them, by donations, bequests, or otherwise. This clause was inserted on the recommendation of the "Committee on Church Polity." The Trustees are elected by the Assembly, which has power to increase their number, while their management of the funds committed to their care is subject to the direction of the Assembly. Pamphlet Laws of Pennsylvania, April 21, 1855.

(2.) *The Trustees of the Church Erection Fund.* It was a part of the plan of the "Committee on the Polity of the Church" of 1854, that a body chosen by the Assembly as the "Trustees of the Church Erection Fund" should be incorporated under the laws of New York. An act was obtained accordingly. New York Session Laws, March 31, 1855. The Trustees having been designated for that purpose, in May, 1854, were constituted a body corporate and politic, for the purpose of aiding "feeble congregations, in connection with the said General Assembly, in erecting houses of worship," under certain conditions. The Trustees are to remain in office, and to be displaced at the will of the Assembly, and others to be appointed in their places. It is further provided that the "Church

Erection Fund" is to be held and administered in conformity with the plan of the General Assembly.

(3.) *The Board of Education.* In 1856 the Assembly established "a Permanent Committee on Education for the Ministry," whose members were to be reelected from time to time by the Assembly.

In 1858 an Act of incorporation was obtained from the Legislature of New York, constituting this committee a corporation to superintend the whole cause of Education, as the Assembly might from time to time direct. It was also empowered to take and to manage the property which might be given or devised to it, or to the General Assembly for educational purposes, and its members are subject to displacement and appointment at the pleasure of the Assembly. Session Laws of 1858, April 17.

(4.) The next of these corporations is *The Presbyterian Committee of Home Missions.*

This was incorporated by the Legislature of New York in 1862. It was constituted a body politic to assist in sustaining the preaching of the Gospel in feeble churches and congregations in connection with the Presbyterian Church in the United States, and generally to superintend the whole cause of Home Missions in behalf of the said Church, as the General Assembly may from time to time direct. It was also to receive and manage any property which might be entrusted to the Church or the Committee for Home Missionary purposes.

The Trustees hold under the same control of the Assembly as has already been alluded to in the cases before described.

(5.) *The Permanent Committee on Foreign Missions :*

The last of these corporations connected with the New School General Assembly, was chartered by the Legislature of New York. Session Laws of New York, Ch. 493, 1865.

Persons designated by the General Assembly were made a body corporate to superintend the whole cause of Foreign Missions in language nearly identical with that employed in chapter 340 of the Laws of 1862, concerning Home Missions.

(6.) *Board of Education. (O. S.)* The single Board to

which our attention has been called, connected with that branch of the Church usually styled the "Old School," is the Board of Education, chartered in 1841 in Pennsylvania, with an amendment in 1852. There had been a Board of Education, not incorporated. The want of incorporation being attended with practical inconvenience, trustees of the Board of Education were incorporated, numbering nine. They are elected by "the Board of Education in such a manner that one third go out of office every year. Their management of the trust funds is subject to the direction of the Board of Education. By the amendment to the charter, the trustees are entitled to receive and hold property devised, bequeathed or given to them "for the purpose of aiding schools, academics and colleges, or the cause of education generally."

Under this last broad power, we have not been informed whether any such devises, gifts or bequests have been made.

This Corporation, for like reasons as those which have been already stated, is simply the instrument of the General Assembly, and the considerations governing its rights to hold property are the same as those which would be presented if the property were held by the General Assembly itself.

For the sake of simplicity, assuming that the funds in question are held directly by each General Assembly, there are two classes of questions which present themselves for solution : One is, what is the effect of the proposed re-union on such property as the General Assembly holds simply as proprietor ; second, what is the effect of such re-union in the case of specific trusts, such as would be likely to be found in devises, bequests, and voluntary conveyances.

The investigation of these two questions will arise also in connection with the other documents presented to us, such as the Charters of Churches, and devises and bequests to the General Assembly.

We will therefore defer their consideration until the other papers submitted to us have been described in general terms, when these points will be examined.

II.

We now proceed to the mention of the transactions entered into by these corporations. All which have been submitted to us are on the part of the "Presbyterian House." These transactions are of two classes.

The first class consist of conveyances regulating and defining the mode in which the property of the General Assembly is held, and declaring the trusts upon which the conveyance was made to the Trustees. Of this there is a single example. The second class of conveyances are voluntary, apparently either gifts from individuals, or from a number of persons combining their contributions. They are all conveyances upon specific trusts for the use of a congregation or congregations maintaining an ecclesiastical connection with the New School General Assembly, and when that connection ceases, the trust either ceases absolutely, or is transferred to some other congregation having that ecclesiastical connection.

The instance of the first class referred to is a declaration of trust made by "the Trustees of the Presbyterian House" of certain lots of land in the city of Philadelphia. It appears that the General Assembly had declared that its will was that the property in question should be held by the "Trustees of the Presbyterian House" in trust, to permit and suffer the Presbyterian Publication Committee to use and occupy the land, subject to the General Assembly, and that the Trustees should execute a declaration of trust. This was done accordingly.

This property was conveyed to the Trustees of the Presbyterian House by Samuel Smyth, February 2, 1855. As there is no evidence before us of any specific trust in the conveyance from him, it is supposed to have been acquired for a valuable consideration for the use of the New School branch of the Presbyterian Church.

The next conveyance which belongs to the second class of cases is an instrument executed by Samuel Work and wife to "the Trustees of the Presbyterian House" for a nominal con-

sideration. The trust declared in the deed is, that the property shall be held for the use of a particular congregation, which are named as tenants at will so long as they remain in connection with the so-called New School General Assembly, and when they cease to be so connected, then in trust for some other Presbyterian church and congregation as tenants at will which the Trustees shall approve, and which shall be in connection with a Presbytery in union with the General Assembly.

The next conveyance of the same class to "the Trustees of the Presbyterian House" is from M. W. Baldwin and wife for a nominal consideration. The property conveyed is to be held in trust for a particular church (the Tabor Presbyterian Church) "so long as it shall continue in connection with that branch of the Presbyterian Church (called the New School) and no longer."

The next conveyance is made by A. Whilldin and others to the Trustees of the Presbyterian House. The funds with which this property was acquired were contributed by Whilldin and others. The conveyance is in trust for a church and congregation in ecclesiastical connection with and under the care of the New School General Assembly, to permit such congregation to hold as tenants at will, while their ecclesiastical connection continues undisturbed, and on their becoming incorporated upon certain conditions, to convey the property to them.

The only additional conveyance to the Trustees of the Presbyterian House is one made on behalf of the widow, children and residuary legatees of Matthias W. Baldwin to carry into effect the design of Mr. Baldwin, which had been frustrated by his death. The Trustees are to permit a particular congregation to occupy the property as tenants at will for the purposes of religious worship, so long as they shall remain in connection with and under the care of the New School General Assembly and no longer. The last four conveyances create what for the sake of convenience and reference may be termed "specific trusts" as distinguished from the case where no particular designation of the uses to which the property is to be devoted is made.

III.

Charters of Churches :—These charters are of two kinds : One includes those which were created before the separation of the two branches of the Presbyterian Church, and in which of course no reference is made of adhesion to any particular branch ; the other class, chartered since the disruption, specifically names the General Assembly to which the particular church adheres.

The first class is illustrated by a single case submitted to us, that of the First Presbyterian Church in the District of South-wark and County of Philadelphia.

This organization was effected in 1820. The congregation associated “for religious purposes,” and held property for the support of a pastor or pastors, and other officers, and such pious and charitable purposes, as shall by the said society be established. It is only by its name that we can be made certain that this is a Presbyterian Church.

We suppose that this instance involves the question of the status of all the Churches connected with either General Assembly where there is no *specific description* of adhesion to any particular branch of the church.

The second class of charters contain in substance this clause : “The faith and government of the said church shall conform to the faith and government of the Presbyterian Church in the United States of America ; and the said church shall be connected with and deemed to be under the care of that General Assembly which met last,” &c., meaning the so-called New School General Assembly. There is a further provision that there shall be no “alteration, change or amendment whatever” in this provision.

Three such charters have been submitted which resemble each other so closely that it will be unnecessary to consider them separately. They are described in the Appendix.

IV.

Devises.—The will of Mary Cornell is submitted. The testatrix provides that the proceeds of her residuary estate shall be devoted to the purchase of land to be forever held and used by a church and congregation “which shall be in connection with that portion of the Presbyterian Church now designated in common parlance as the New School.” In case that connection ceases, the testatrix directs a forfeiture of the interest previously devised, and directs that the title shall vest in “The Trustees of the Presbyterian Church,” &c., who are authorized in that case, to take all necessary measures to recover the land in trust for a congregation connected with that portion of the Presbyterian Church.

By reason of these various documents, questions are raised as to the relation of the Churches to each General Assembly, both where there is no specific provision as to adhesion to any particular branch of the church, as well as where such a provision is made.

It will be noticed that the documents recited present those forms of ownership :

First.—Property owned by corporations which are instruments of the General Assemblies as organs of the church.

Second.—Property owned by those corporations with a specific trust in favor of one branch of the church exclusively.

Third.—Funds held by particular churches under their charters, which churches are in fact attached exclusively to one or the other General Assembly, without any express charter direction.

Fourth.—Funds held by particular churches whose charters require specific adhesion to a particular branch.

Fifth.—Devises or conveyances to particular churches, with specific provisions by the devisor or grantor, as to that branch of the church general to which the particular church shall belong.

For the general purposes of this report, we may condense these questions into two.

First.—What is the effect of re-union upon property held either by the General Assembly through its corporate machinery or by a particular church where no specific directions or trusts exist.

Second.—What is the effect of the proposed re-union where specific directions are given as to the particular branch of the church to whose use the funds are to be applied.

When these questions are disposed of our duty is performed.

The only objection which can apparently be raised under the first inquiry is, that the funds in question are held under the so-called "law of charitable trusts," and that the proposed re-union is a departure from the trust which a court of equity will not sanction.

Before dealing directly with this question, there are some preliminary suggestions which may be made.

These bodies were once united ; they were disrupted ; they propose to re-unite. They are one in faith and form of government. We cannot be expected to examine this question on the supposition that there are any fundamental differences between the two bodies either in doctrine or church government. No such facts are submitted to us. We have but the simple question, Is there any legal obstacle to the re-union of two bodies on the same confession of faith and under the same form of government to which they both originally adhered ?

The question really is : Can the churches through their respective organs, the General Assemblies, form such a union as to merge the two Assemblies into one ? If not, there are some serious inconveniences that would follow. Had there been no General Assemblies or Synods, churches divided from Presbyteries through some temporary alienation could scarcely return to their former relations. Had there been no General Assemblies, Synods torn asunder by local divisions could not meet together. Schism instead of harmony becomes the law of the church. Then the law of the state requires that strength should be wasted instead of husbanded ; that weakness should be chronic, and wounds forever unhealed. Then the church must forever

be divided into hostile camps, flaunting banners of defiance in each other's faces, instead of marching with united step to triumph.

We hold, on the other hand, that the presumption is, that the two bodies *ought* to unite, unless there is some clearly proved obstacle, on account of fundamental differences in faith or form of government, or incompatibility of united action.

This appears to us to be the law imposed by the founder of the church upon his followers, and therefore the law of the church itself.

The law of the state seeks to administer such a trust as this upon the presumed intention of the donor of the trust funds. He must be supposed to intend to have the funds appropriated in accordance with the law of the church ; and the law of the church must be presumed to be in accordance with the law of its founder.

It needs no argument from us, to establish that the precepts and spirit of Christianity require brethren to walk together who are agreed.

The history of the Presbyterian Church shows that it accords with these views, and that such is the law which its members actually recognize. There have, undoubtedly, been from time to time, unfortunate, and, perhaps, in some instances, unnecessary divisions. Good men have always deplored them, and when the temporary obstacle has been removed, re-union has come. Force only kept the two bodies apart—the law of their nature has been union and re-union. Called, as we have been recently, to examine the history of these church movements, we have been continually reminded of the course of a full stream, which, meeting with an immovable obstacle, divides to pass around it, only to re-unite its forces at the very point where the obstacle ends. This strong tendency in the Church to be in full accord with the law of its founder, was never so marked as to-day, when the causes of dissension and division are reduced and removed. Though it may have been repressed, its strength is shown by the elasticity of its rebound when the pressure is removed.

append no codicil to the old Symbols. They have asserted, as being essential to all true unity, the necessity of adopting the same Confession and the same System, with the recognition of liberty on either hand, for such differences as do not impair the integrity of the system itself; which is all the liberty that any branch of the great Calvinistic family of Churches has ever claimed or desired. Your Committee cannot see how it was possible for them to employ language more precise and guarded, unless they were prepared to substitute "private interpretations" for the recognized standards of the Church. To go further in either direction than they have done would certainly lead to useless and endless "strifes of words." Language somewhere must find a limit. It would be impossible so to frame expressions on this subject, that those who are opposed to reunion may not find occasion to cavil and object. But the Committee hope and trust that the Article now reported will commend itself to all fair-minded men, as containing what is precise, yet not exclusive; definite, yet not rigid; specific, yet not inflexible; liberal, without laxity; catholic, without latitudinarianism. If exact uniformity in all shades of opinion, in technical adjustments, in philosophic theories, be regarded as essential to union, we should earnestly recommend the indefinite adjournment of the present movement. Nor would consistency allow us to rest here; our present organizations should be dissolved and exchanged for disintegration and individualism.

Nothing need be said in vindication of the *Second* Article, to those who are *fully informed* concerning the churches referred to therein. Your Committee had to deal, not with abstractions, but with facts and realities. The churches here described originated in a policy which was itself inaugurated by a remote necessity; their number is limited, and cannot be increased; the terms of their relationship are prescribed and limited also; their Presbyterian relationship is at present cordial, happy, and eminently useful; and some of them are deemed, by the Presbyteries with which they are connected, as among their most efficient and excellent churches. As nothing is intended by our action to disturb the present relations of these churches, so nothing is designed to be done, at any time, which can be regarded as inconsistent with good faith and honor; but such statements were made by those members of the Joint Committee more immediately representing the sections of country in which these churches exist,

as led the Committee to believe, that the friendly counsel contained in this Article would prove not unacceptable to these churches themselves, and that the specification of a definite time might be an aid to them in perfecting that organization which is now suggested by Christian expediency.

The several Articles, which contemplate the combination and readjustment of the respective Boards and Committees of the two Assemblies, look only to economy and increased efficiency.

The recommendation contained in the *Eighth* Article calls for the briefest explanation, as it is believed that it will prove more satisfactory than the former Article, to which various objections were made. No disposition was manifest in the Committee to press invidious distinctions and preferences. Neither Publishing Committee is to supersede or indorse the other. Both, earnestly engaged at present in publishing what is received by the churches at large as valuable literature in theology and practical religion, are advised to continue as now organized, till such a new Board or Committee shall be appointed in the United Church, as, it may be supposed, would be prompted by every instinct of Christian propriety to omit painful and invidious references to past strifes, leaving undisturbed what is now, and ever must be, highly prized by all our ministers and churches.

As to the action of the Committee concerning Theological Seminaries, as embodied in Article *Ninth* of their report, all difficulty springs from the obvious fact, that there is no authority which is competent to forbid the endowment of Seminaries at any time by any individuals in our connection. Those Theological Seminaries, which are now independent of ecclesiastical control, were founded *before the disruption*, and endowed by men representing alike what are now known as Old and New School Churches. What was done then may be repeated again. *A recommendation*, looking to some uniformity of ecclesiastical supervision, is all which the Committee felt to be within their province or that of the Assembly; except that those Seminaries, now belonging to either branch of the Church, should have every guarantee and protection for their chartered rights which they might desire.

A new Article, here designated as the *Tenth*, has been introduced, in which some concession has been made on both sides, designed to reconcile conflicting claims and usages. Many churches and Presbyteries, in both Assemblies, claim the right,

It is shown, then, how, though there has been much division among Presbyterians, there has been a strong tendency towards union, as shown in the union of Burghers and Anti-Burghers, Covenanters and Seceders, of the Synods of New York and Philadelphia, of the Church of Scotland in Nova Scotia and the Seceders. To these might now be added, union in the Australian Colonies ; union in Canada ; union in New Zealand ; union in Queensland ; union in South Australia ; union in New South Wales. Here we seem to have found the law of the Presbyterian Church ; the waiving of non-essentials to secure united action on fundamental principles. There is permitted to be diversity of sentiment where unsoundness in faith, according to the recognized standards, does not exist, while there is an agreement to abstain from agitating the questions which occasioned separation, or led to distinct organizations.

These principles will not lose their application, though the basis of union between the two branches of the Church may relax the former strictness on minor points ; for there may have been good reasons for this relaxation, and of that the Presbyteries, Synods and General Assemblies are the constitutional judges. Such proceedings cannot be condemned as unlawful without deciding that there can be no unions of the Church without a forfeiture of civil rights, and that the law well-nigh compels the perpetuation of divisions.

This enlightened judgment seems to us to require that we should answer the inquiry whether a Church forfeits its property by adopting the plan of re-union in the negative. On the same ground, there can be no forfeiture of the property which either General Assembly holds as proprietor, either directly, or by means of the corporations described in the outset of this report.

It may perhaps be suggested that the corporations referred to would no longer be under the control of the particular Assembly pointed out in the Act of Incorporation, when the two Assemblies became merged into one. The answer is, that the legislature must be presumed to be cognizant of that law of the Church which permits union, and therefore that it has employed words in granting these charters which are to have the liberal

and comprehensive interpretation that the principles already laid down require.

The objection will probably be made, in another form, that there is a change of identity by reason of the union. It may be said that neither of the two bodies is the same as before, but that there is a composite body partaking of the nature of both, but in no proper sense identical with either. It will then be argued that a loss of identity involves a forfeiture of property, because the trust reposed by the donors of funds can no longer be administered by the organ which they selected.

This objection is answered in the case already noticed. Though there may be no formal literal identity, yet each body substantially exists in the new organization. What we must regard is the identity of social life, which admits of a mutual giving and reception of moral and mental influences, and a corresponding social growth. Social institutions must grow with society, adapt themselves to its intelligence and wants, to times and circumstances. They thus change and remain the same; when they lose this power of adaptation, they wither and decay, pp. 27, 28, 29.

We do not express any opinion upon the effect of a change by either body in one or more of its fundamental principles of faith. No opinion of any value could be given on such a supposition, without an exact statement of the proposed change. We have assumed that the re-union is to take place upon the doctrines acknowledged by both parties before the disruption.

These views seem to be sustained by decisions in the cases of *Gibson v. Armstrong*, 7 B. Monroe, 481; *Den v. Pilling*, 4 Zabriskie, 653; 2 Richardson's Equity, 215; *Attorney-General v. Gould*, 2 Law Reporter, 495; *Attorney-General v. Pearson*, 3 Merivale, 400.

Second.—It only remains to consider the effect of the proposed reunion where specific obligations are imposed upon the ownership of the property.

It is material to inquire as to the intent of the grantor of the fund. There is no pretence that the grantors or donors, all

of whom belong to the so-called New School Church, suppose that there is any material difference in respect to faith, or form of government between the two branches. What evidence there is, is all the other way.

Thus, the charters which mark out with the greatest precision their separate relation to the New School assert, that "the faith and government of the said church shall conform to the faith and government of the Presbyterian Church in the United States of America, and the said church shall be connected with and deemed to be under the care of that branch of the church"—known as the New School. The plain intention is to require the faith and government of the Presbyterian Church in general, but the care and connection of a particular branch of it. It seems to us, that the meaning of all these special clauses is, to provide for a particular relation and connection so long as the New School branch maintains its separate existence, but there is no evidence of intention to perpetuate separation, alienation, and division. Every donor must be presumed to have made his gift with a full knowledge of the law of the particular church as modified by the legislation of the constituted bodies, Presbyteries, Synods, and Assemblies, to which the church belongs. This law leads to re-union, as we have before seen. The gift must then have been made with the probability of union foreseen. The donor's intention fully expanded really is this: "While the New School and Old School remain separate, my property must be devoted to the promotion of the interests of the New School. I am aware of the legislative power of the New School by its assemblies to coalesce and unite with the Old School. I am content to have that power exercised."

What is this but saying that a person intends that which is necessarily implied as well as that which is expressed?

We are therefore of opinion that there is substantially no difference between the two questions which, for the sake of examination, have been considered separately, and that the answer of the one is the solution of the other.

These views embrace in principle the special cases of gifts

and conveyances to the "Presbyterian House," particular clauses in charters, and devises, as far as laid before us.

After this report was written, some deeds of trust were exhibited to us, which respected the title to property connected with the Princeton Theological Seminary. Some of these instruments we unhesitatingly consider to be governed by the principles that we have recognized. Others have special clauses entering into considerable detail, the bearing of which we have not had an opportunity to consider. We do not intend to express any doubt upon these clauses, but simply give no opinion. We concede that a donor *might* cumber his gift to one of these branches of the church with such limitations, conditions, or provisos, as to make it questionable whether re-union would not be a ground of forfeiture. Perhaps he might provide that his gift to one branch should be void in case of re-union, though it would admit of consideration whether a trust for the mere perpetuation of division and separation would accord with sound views of public policy.

However this may be, we desire to be understood as not expressing any opinion upon any special trusts not embraced within the instances set forth in the former part of this report. Should our opinion hereafter be desired upon the Princeton trusts, or others of a special nature, we shall be pleased to give it.

On the whole, we are of opinion that there are no obstacles to re-union growing out of the relations of that subject to property so far as those relations have been brought to our notice, and so report to your Honorable Body.

All which is respectfully submitted.

DANIEL HAINES,
THEODORE W. DWIGHT.

REPORT.

The undersigned committee, appointed on behalf of the Old School General Assembly of the Presbyterian Church, to investigate the questions of property and vested rights, which may arise from a reunion with the New School Presbyterian body, have partially discharged the duty assigned to them. They met in conference the Hon. Daniel Haines, of New Jersey, and the Hon. Theodore W. Dwight, of New York, the committee appointed on behalf of the New School General Assembly, and united with them in the investigation of these questions. The latter gentlemen have embodied their views in a report which has been submitted for our concurrence. It evinces much research and discrimination, and will be read with interest by those who appreciate the importance of the subject. In some of the opinions there expressed we are unable to concur. To others we give our entire assent.

1. In respect to property heretofore owned or controlled by the *New School* General Assembly, or any of the instrumentalities or churches under its care, the investigations of Messrs. Haines and Dwight have been very thorough, and we see no reason to question the soundness of their conclusion, that this property will not be affected by the proposed reunion.

2. We agree with them also in the opinion that church property which was held *before* the division in 1838, will not be affected in its legal relations if the two branches of the church should unite. That property will stand where it would have stood if the division had not taken place.

3. We agree with them also in holding that property acquired

since the division by either branch of the church, by deed or will, by gift or purchase, which has not been clothed with a special trust, placing it under the exclusive control of one branch, as distinguished from the other, will not be affected if the two branches should now unite.

4. Where such trusts do exist each case must be decided on its own special circumstances. The effect upon the property of a union with any other body will depend on the nature of the conditions imposed by the grantor or donor, or prescribed in acts of incorporation. The condition of much of the property connected with the Theological Seminary at Princeton will form a good illustration of this point. The deeds for this property were laid before us and were fully investigated. Its importance to the Old School body is such that we do not feel justified in withholding our opinions respecting it.

On the 5th of May, 1843, James Lenox, Esq., conveyed to the Trustees of the Seminary the ground now occupied by the Library and the house of one of its professors. He accompanied the grant with this condition, which for convenience we have divided into two sections: (1.) "Provided always, nevertheless, and upon this condition, that if at any time or times hereafter, the said parties of the second part [that is the Trustees of the Seminary] shall pass from under the supervision and control of the General Assembly of the Presbyterian Church in the United States of America, *now commonly known and distinguished as the Old School General Assembly, and its successors*, or (2,) if at any time or times hereafter, the leading doctrines declared in the confession of faith and catechisms of the Presbyterian Church, such as the doctrine of universal and total depravity, the doctrine of election, the doctrine of the atonement, the doctrine of the imputation of Adam's sin to all his posterity, and of the imputation of Christ's righteousness to all his people for their justification, the doctrine of human inability, and the doctrine of the necessity of the influences of the Holy Spirit in the regeneration, conversion and sanctification of sinners, as these doctrines are now understood and explained *by the aforesaid Old School General Assembly*, shall cease to be taught and incul-

cated in the said Seminary, then, and in either such case, the grant and conveyance hereby made shall cease and become null and void, and the said premises shall thereupon revert to the said party of the first part, his heirs, or assigns, as in his first and former estate.”

The second branch of this condition would probably not be violated in the eye of the law until the doctrines there specified shall cease to be taught in the Seminary. On some of these doctrines it is in vain to deny that the two branches of the church are wide apart; and while we agree with our brethren that we cannot, as lawyers, undertake to examine and pronounce upon the effect of these differences of opinion, we cannot shut our eyes to the fact so well known to theologians on both sides, that such differences do exist. Nor can we hesitate to point attention to the peril which may ensue to this property and to other property similarly situated, if in consequence of the terms of a union with any other body, the doctrines specified in this deed, as understood and explained by the aforesaid *Old School* General Assembly, may cease to be taught in the institutions thus endowed.

There is less difficulty in determining the results which must flow from violating the first branch of the condition imposed by Mr. Lenox, viz: if the Trustees of the Seminary shall pass from under the supervision and control of the General Assembly of the Presbyterian Church in the United States of America, now commonly known and distinguished as the *Old School* General Assembly, and its successors. In that event the property is to revert to himself and his heirs. The trustees are, by the express terms of the deed, to be under the supervision and control of the *Old School* General Assembly as *distinguished* from any other; in other words, from the *New School* General Assembly. We are of opinion that if these trustees should pass from the supervision and control of the former Assembly, as distinguished from the latter, or if they should be controlled and supervised by an Assembly known by another name, or constituted differently from the Assembly thus specially described by Mr. Lenox, the valuable property conveyed by his deed will be placed in jeopardy.

On the 25th of April, 1862, Robert L. and Alexander Stewart conveyed to the Trustees of this Seminary \$50,000 in bonds of the Federal Government, and inserted in their deed the same condition in substance which has been quoted from that of Mr. Lenox, except that in the event of a breach of the condition the money is to become the property of the American Bible Society. They had previously presented to the Trustees of the Seminary the library of the late Dr. Addison Alexander on nearly the same terms, except that on the violation of that trust the library is to become the property of the Trustees of the College of New Jersey. The views which we have expressed, respecting the gift of Mr. Lenox, will apply to the gifts of the brothers Stewart.

This is as far as we have proceeded in our investigations. There may be property connected with the other institutions of the church, or belonging to individual church corporations, in the grant of which other special trusts were imposed. We have not been supplied with the materials for forming a judgment respecting them. In due time, if they are laid before us, we are willing to give them our attention.

HENRY W. GREEN,
Trenton, N. J.
WILLIAM A. PORTER,
Philadelphia.

May 5th, 1868.

APPENDIX.

Schedule of documents submitted to the Committee of the General Assemblies, on vested rights, &c.

1. The charter of "The Trustees of the Presbyterian House," granted on the recommendation of "The General Assembly of the Presbyterian Church in the United States," which held its sessions in the First Presbyterian Church, on Washington Square, in the City of Philadelphia, in May, 1854.

Approved 21st
April, 1865.

The charter provides :

(1.) That the Trustees therein named shall hold their office till the first day of June, 1865, and until their successors are duly qualified to take their places, who shall be chosen by *the said Assembly* and their successors.

(2.) The said Trustees are authorized "to purchase, receive, take, and hold real and personal estate," and all kinds of property and estate which may be devised, or bequeathed, or given to them, or to the *said Assembly* for them, and the same "to sell, alien, demise, and convey."

(3.) They are to be subject to the direction of said Assembly, and to have also power to manage all funds, property, and effects committed to their care by gift, purchase, bequest, or otherwise, and to execute any trusts confided to them by the said General Assembly or their successors, in such manner as shall be deemed most advantageous, and not contrary to law or the intention of the donor or testator.

2. *Declaration of Trust* by the Trustees of the Presbyterian

House to "The Presbyterian Publication Committee," declaring that under the direction of the said Assembly they hold certain premises, viz. : Nos. 1334 and 1336 Chestnut Street, Philadelphia, in trust for "The Presbyterian Publication Committee," appointed by the said Assembly, dated April 1, 1864.

3. *Deed from Samuel North and wife* to the Trustees of the Presbyterian House, dated December 7, 1863, conveying a lot of ground and church edifice thereon, lying on south side of German Street, between 2d and 3d streets, Philadelphia. *In trust* for the First Presbyterian Church and congregation of Southwark, in County of Philadelphia, *so long* as said church and congregation shall continue in connection with a Presbytery in union with the General Assembly which met in the City of Philadelphia, in May, 1863, and no longer; with power reserved to the Trustees of the Presbyterian House to re-enter in case of failure to comply with the conditions.

Southwark
Church.

4. *Deed from Matthias W. Baldwin and wife* to the Trustees of the Presbyterian House, dated Dec. 5, 1864, conveying the church edifice and lot of ground on southwest corner of Christian and 18th streets, Philadelphia. *In trust* for the Tabor Presbyterian Church, so long as the said church shall continue in connection with that branch of the Presbyterian Church in U. S. A., the General Assembly of which last convened in Dayton, Ohio, and *no longer*.

Tabor Pr.
Church.

5. *Deed from Alexander Whilldin and wife*, by their attorneys in fact, to "The Trustees of the Presbyterian House," dated Oct. 22, 1866, conveying a lot of ground and stone chapel on northeast corner of Broad and Oxford Streets, in the 20th ward of Philadelphia, which had been purchased with the contributions of the said Alexander Whilldin and others, for the purpose of erecting thereon a church edifice for the religious uses and purposes of a church and congregation in ecclesiastical connection with, and under the care of that General Assembly which met in the First Presbyterian Church, in Philadelphia,

in May, 1863. *In trust* for a church and congregation in that connection, with power of reëntry, &c.

6. *Deed from Clayton & Townsend*, executors of Matthias W. Baldwin, to the Trustees of Presbyterian House, dated November 1, 1866, conveying a lot and stone chapel in the 23d ward of Philadelphia. *In trust* for the Herman Presbyterian Church, so long as they shall remain in ecclesiastical connection with, and under the care of that General Assembly which assembled in the First Presbyterian Church, in Philadelphia, in May, 1863.

7. *Will of Mary Cornell*, dated 13th of June, 1849, proved 28th of March, 1861, devises all the residue of her estate, real Wharton St. Church. and personal, to her executors, *in trust*, to convert it into money, and to apply the same to the purchase of a lot, or lots, and the erection of a suitable house for public worship; "the said house and lot to be forever held and used by a church and congregation which shall be in connection with that portion of the Presbyterian Church now designated in common parlance as the New School."

Under this will a lot was purchased at corner of 9th and Wharton streets, Philadelphia, and a deed, conveying the same in fee to the corporation, subject to trusts, provisions, and limitations of the will.

See deed when it shall be furnished.

8. *Charter and By-Laws of the "The Oxford Presbyterian Church*, of the City of Philadelphia," organized January, 1857, enrolled March 11, 1857. Oxford Pr. Church.

Art. II. provides that the faith and government of the said church shall conform to the faith and government of the Presbyterian Church in the United States of America; and the said church shall be connected with and deemed to be under the care of that General Assembly which assembled in the First Presbyterian Church, in the City of Philadelphia, in the month of May, A. D., 1863."

9. *Charter of the Southwestern Presbyterian Church, in the City of Philadelphia, 1865.*

South-Western
Pr. Church.

Art. II. The faith and government of the said church shall conform to the faith and government of the Presbyterian Church of the U. S. A. : “and the said church shall be connected with, and deemed to be under the care of that General Assembly which assembled in the Lafayette Avenue Presbyterian Church, in the City of Brooklyn, N. Y., on 18th of May, 1865 ; and the real estate now owned, or which hereafter may be owned, by this corporation, shall be forever held and used by a church and congregation which shall be connected with, and under the care of the said General Assembly.”

10. *Declaration of trust* by Josiah Gray and John McFale, dated 1859, acknowledged 18th October, 1859, by which they declared that they held a certain lot of ground at northeast corner of 20th and Fitzwater streets, Philadelphia, *in trust* only for the use and benefit of the Southwestern Presbyterian Church and congregation, in connection with the General Assembly of the Presbyterian Church in U. S. A., commonly called the Old School Presbyterian Church.

NOTE.—This church is said to have passed into the connection of the New School Assembly, with the consent of the congregation and of the Old School Presbytery, and that the charter before-mentioned was then obtained.

11. *Charter of “The Wharton Street Presbyterian Church, in the City of Philadelphia.”*

Art. II. is in language similar to that of the Southwestern Presbyterian Church, and provides for the same ecclesiastical connection.

12. *Charter of the First Presbyterian Church, in the District of Southwark, and County of Philadelphia, organized in 1820.*

13. *Charter of “The Permanent Committee on Foreign*

Missions of the General Assembly of the Presbyterian Church in the United States of America."

Sec. 1. Whose duty it shall be to superintend the whole cause of Foreign Missions of the said General Assembly (that which met at Dayton, Ohio, in May, 1864), and as the said General Assembly may from time to time direct. Also to receive, take charge of, and disburse any property or funds which may be intrusted to the said Assembly or said Permanent Committee, for missionary purposes.

Sec. 2. The successors of the Trustees to be elected by the said General Assembly in such time and manner as the said Assembly may direct or appoint. Passed by the Legislature of N. Y., April 17, 1865.

14. *Charter of "The Presbyterian Committee of Home Missions."*

(Designated for the purpose by the General Assembly of the Presbyterian Church which met at Syracuse, N. Y., in May, 1861.)

Whose duty it is to assist in sustaining feeble churches, &c., as the General Assembly may from time to time direct.

The successors of the Trustees to be elected at such time, and in such manner, as the said General Assembly shall direct and appoint.

15. *Charter of "The Trustees of the Church-Erection Fund*
New York, 31st of March, 1855. *of the General Assembly of the Presbyterian Church in the United States of America."*

(Designated by the General Assembly of the Presbyterian Church which met in Philadelphia, in May, 1854.)

For the purpose of aiding feeble congregations in connection with the said General Assembly.

Successors to be appointed at such time, and in such manner, as the said Assembly shall direct.

16. *Education Manual* containing the Charter of "*The Permanent Committee on Education for the Ministry* of the Gen-

eral Assembly of the Presbyterian Church in the U. S. A." Passed in New York, April 17, 1858.

(The Trustees were designated by the General Assembly which met at Cleveland, Ohio, in May, 1857.)

Their duty is, to superintend the whole cause of education in behalf of the said General Assembly, and as it may direct.

The Trustees to be displaced and succeeded by others to be elected in such time and manner as the said Assembly shall direct.

17. *Charter of "The Trustees of the Board of Education of the Presbyterian Church in the United States of o. s. America."*

Successors to be elected by the Board of Education at such times, and in such manner, as shall be provided by the said General Assembly. Passed 18th Feb., 1841.

18. *By-Laws of the Presbyterian Board of Education*, with renewed Charter of 13th Feb., 1847.

19. *Reports of Joint Committee* of the two General Assemblies of 1866, and of the Special Committee of the O. S. Assembly of 1867.

20. *Minutes of the General Assembly* (N. S.) of 1859.

21. *Report of Committee on Legal Rights, &c.*, of General Assembly (N. S.), 1854.



Presbyterian church in the U.S.A.
General assembly. 1869 (old minute)

MINUTES

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH

IN THE

United States of America,

AT ITS

ADJOURNED MEETING

IN THE CITY OF PITTSBURGH, PA.

NOVEMBER, A. D. 1869.

MINUTES, &c.

PITTSBURGH, Nov. 10, 1869.

THE Assembly met, according to adjournment in June last, in the First Presbyterian Church in Pittsburgh, Pa., at 11 o'clock, A. M., and was opened with prayer by the Moderator.

The roll was called. The following Commissioners were present during the sessions:

I. SYNOD OF ALBANY.

PRESBYTERIES.	MINISTERS.	RULING ELDERS.
<i>Albany,</i>	S. Mattoon.	
	George Harkness,	Archibald McClure, Jr.
<i>Londonderry,</i>	E. M. Kellogg,	Rei Hills.
	J. B. Dunn,	H. Norwell.
<i>Mohawk,</i>	A. K. Strong.	
<i>Siam.</i>		
<i>Troy,</i>	A. M. Beveridge,	Peter Schoonmaker.

II. SYNOD OF ALLEGHENY.

<i>Allegheny,</i>	S. A. Hughes,	A. D. Weir.
<i>Allegheny City,</i>	David P. Lowary,	John Potter.
	James M. Shields,	D. S. Marquis.
<i>Beaver,</i>	Benjamin C. Critchlow,	William M. Francis.
<i>Erie,</i>	W. M. Robinson,	R. Lamberton.

III. SYNOD OF ATLANTIC.

<i>Atlantic,</i>	H. H. Hunter.
<i>Catawba,</i>	S. S. Murkland.
<i>Knox,</i>	

IV. SYNOD OF BALTIMORE.

<i>Baltimore,</i>	A. B. Cross,	Benjamin Silver.
	Cyrus Dickson, D. D.	William J. Dickey.
<i>Carlisle,</i>	A. D. Mitchell,	William G. Reed.
	James Harper, D. D.	E. B. Hall.
<i>Concord.</i>		
<i>Lewes.</i>		
<i>Potomac,</i>	A. A. E. Taylor.	
<i>Rio Janeiro.</i>		

V. SYNOD OF BUFFALO.

<i>Buffalo City,</i>	Alexander McLean,	John B. Skinner.
<i>Genesee River,</i>	R. W. McCormick,	E. A. Miller.
<i>Ogdensburg,</i>	James Gardner.	
<i>Rochester City,</i>	A. G. Hall, D. D.	

VI. SYNOD OF CHICAGO.

<i>Bureau,</i>	T. R. Johnson.	Abel Hoffman.
<i>Chicago,</i>	Willis Lord, D. D.	Horatio G. Spafford.
	H. B. Thayer,	James Snyder.
<i>Rock River,</i>	Alex. H. Lackey.	William McLean.
<i>Schuyler,</i>	J. A. Piper,	J. H. Wilson.
<i>Warren,</i>	R. C. Matthews,	

XXI. SYNOD OF PHILADELPHIA.

PREBYTERIES.	MINISTERS.	RULING ELDERS.
<i>Donegal, Huntingdon,</i>	Calvin W. Stewart, N. G. White, Robert Hamill, D. D. John S. Gilmor.	D. W. Patterson. J. R. Lowrie. Joseph Pomeroy. J. Ramsay. John A. Park. M. C. Grier.
<i>New Castle,</i>		
<i>Northumberland,</i>	Abram D. Hawn, Joseph Stevens.	
<i>Philadelphia,</i>	Wm. Blackwood, D. D. John B. McCorkell,	John McArthur. Morris Patterson.
<i>Philad. Central,</i>	Geo. W. Musgrave, D. D. Wm. O. Johnstone.	J. A. Gardner.
<i>Philad. Second,</i>	J. H. M. Knox, D. D. J. R. Eckard, D. D.	Robert McDowell. E. T. Fox.
<i>Shanghai.</i>		

XXII. SYNOD OF PITTSBURGH.

<i>Blairsville, Clarion, Ohio,</i>	J. W. Walker, J. S. Elder, John Gillespie, M. W. Jacobus, D. D.	Wm. McCurdy. Samuel Craig. Robert Davis. Hugh Lee.
<i>Redstone, Saltsburg,</i>	John McClintock, S. P. Bollman, T. D. Ewing,	E. F. Houseman. Wm McIlwain. James E. Brown.

XXIII. SYNOD OF ST. PAUL.

<i>Chippewa, St. Paul, Southern Minnesota,</i>	J. Irwin Smith. D. C. Lyon.	Horatio P. Van Clevé.
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XXIV. SYNOD OF SANDUSKY.

<i>Findlay, Maumee, Michigan, Western Reserve,</i>	H. R. Peairs, D. K. Richardson. R. S. Goodman, Wm. B. Marsh.	Matthew H. McCullough. David McCormick.
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XXV. SYNOD OF SOUTHERN IOWA.

<i>Des Moines, Fairfield, Iowa, Missouri River,</i>	J. M. Batchelder. J. L. McNeil J. C. McClintock, John T. Baird.	Allen Wilson. J. K. Brice.
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XXVI. SYNOD OF WHEELING.

<i>New Lisbon, Steubenville,</i>	Robert Hays, M. A. Parkinson, J. B. Dickey, George McDonald,	John Falconer. Thomas Hunt. Abram Shaffer. Joshua W. Keyser. R M. Campbell.
<i>St. Clairsville,</i>		John C. Hervey. James J. Patterson. John P. Joues.
<i>Washington,</i>	Smith F. Grier, John Moffat,	
<i>West Virginia,</i>		

XXVII. SYNOD OF WISCONSIN.

<i>Dane, Milwaukee, Winnebago,</i>	J. W. Dinsmore. James H. Barnard. J. C. Kelly,	Robert Shiells.
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The Assembly spent half an hour in devotional exercises.

Rev. W. E. Schenck, D. D., Permanent Clerk, from the Committee on Commissions, reported that several gentlemen were present with commissions as alternates, the principals being absent. On motion of Dr. Musgrave, it was

Resolved, That all alternates presenting regular commissions be enrolled, the principals being absent. Mr. Henry Day was requested to communicate this action to the Assembly of the other Branch, now sitting in the Third Presbyterian Church in this city, which he did.

The alternates present were enrolled as follows:—Rev. W. A. Scott, D. D., from the Presbytery of New York; Rev. Joseph A. Hanna, from the Presbytery of Oregon; Rev. A. B. Cross, from the Presbytery of Baltimore; Ruling Elder William Carpenter, from the Presbytery of Newton.

The Committee on Commissions also reported that several defective commissions had been placed in their hands, and said commissions were, on motion, referred to the Committee on Elections.

On motion of Dr. Musgrave, it was

Resolved, That all matters requiring the concurrent action of the two General Assemblies shall be referred to the Committee of Conference to report to the Assembly.

Ruling Elder Drake presented the report of the Special Committee, appointed in May last, to investigate the affairs of the Theological Seminary of the Northwest. The report was adopted, and is as follows:

The Select Committee, to which was referred the Majority and Minority Reports of the Assembly's Committee on Theological Seminaries, in regard to the Theological Seminary of the Northwest, at Chicago, with instructions to "consider all the matters therein set forth, and investigate the same, and all other matters of controversy, in regard to said Seminary, and report upon the same at the adjourned session of this General Assembly, in November," has performed the duty of investigation devolved upon it, and begs leave to submit to the General Assembly the following Report:

On the 18th of September last, the Chairman of the Committee gave public notice, in the *Presbyterian*, at Philadelphia, that the Committee would "meet at the Tremont House, in Chicago, on Monday, October 25th, 1869, at 10 o'clock, A. M., when and where all parties concerned would be heard," and a request was subjoined to this notice for its publication by the *Presbyter*, *Presbyterian Banner*, and *Western Presbyterian*, which request was understood to have been complied with by those papers.

In pursuance of this notice, the Committee convened at the time and place designated, all the members being present, and proceeded with the investigation; nine days being occupied therewith, and all parties concerned being fully heard.

After having heard all the evidence in the case, the Committee determined it to be its duty to make an effort to secure an amicable adjustment of the difficulty. The Committee therefore appointed two of its members (Drs. Musgrave and Backus) to undertake this delicate duty. The effort, the Committee is happy to say, proved successful, by the great mercy of our Lord, and the following are the terms of this adjustment, accepted by all the parties, the original copy of which, signed by a representative of each party, in the presence and with the concurrence of all, is herewith submitted to the Assembly.

"The parties to the controversy, in regard to the Presbyterian Theo-

logical Seminary of the Northwest, have agreed to this amicable adjustment, viz.:

"1st. That 'bygones shall be bygones;' no further controversy respecting past issues to be indulged in, and all shall cordially unite in efforts to promote the prosperity of the Institution in the field of usefulness now about to widen so greatly before it.

"2d. That on the one hand, Dr. Lord shall retain the Chair of Theology, to which he has been assigned by the General Assembly, and that on the other hand, the General Assembly will order the release of Mr. McCormick from the fourth instalment of his bond, and that the instalments of the endowment already paid shall be regarded as a fulfilment of his entire obligations.

"3d. That the three Trustees last elected shall resign, and their places shall be supplied by others not unacceptable to either party.

"4th. That hereafter all the friends and patrons of the Seminary shall have a proper share in the management of the Institution, and that, as far as practicable, all the Synods particularly concerned shall be duly represented, it being understood that those friends of the Seminary, who have not yet contributed towards its endowment, shall make a prompt and earnest effort to raise for it the sum of, at least, twenty-five thousand dollars, (\$25,000.)

"Signed on behalf of the parties we respectively represent, on this third day of November, A. D. 1869.

(Signed) D. C. MARQUIS. (Signed) H. E. SPAFFORD."

In presenting this gratifying result to the Assembly, with devout acknowledgments to the Divine grace which has given it to us, the Committee deems it incumbent on its members to accompany it with the following explanations and suggestions.

Upon considering the Reports referred to it, the Committee perceived that the matters of controversy, in regard to the Seminary, were largely, if not wholly, connected with the donation of an hundred thousand dollars tendered by Cyrus H. McCormick, Esq., of Chicago, to the General Assembly of 1859, three-fourths of which sum Mr. McCormick has paid, but the remainder of which he declined to pay, for reasons assigned by him as sufficient, in his judgment, to justify his so doing. Mr. McCormick being thus prominently identified with the controversies in question, the Committee deemed it proper, in the outset, to give him an opportunity to lay before it a statement of his views of the case. He consequently laid before the Committee a pamphlet which he had caused to be printed and published some months ago, as containing his statement of the Seminary difficulties, so far as he then deemed it advisable to make any, reserving the privilege of making further statements, which was assented to by the Committee. A copy of that pamphlet is among the documents accompanying this report.

The majority of the Board of Directors was represented by three of its number; H. E. Spafford and John Woodbridge, Jr., Esqs., and Rev. R. G. Thompson, and the minority by Revs. D. C. Marquis and D. X. Junkin, D. D., and Henry E. Miller, Esq.

In opening the case, on the part of the minority, Mr. Marquis presented a paper containing its allegations against the majority, and against Dr. Lord, and the evidence on both sides mainly referred to those allegations.

An examination of Mr. McCormick's pamphlet, and of this paper of the minority, will at once disclose how large a portion of the controversies, in

connection with the Seminary, consists of charges affecting Dr. Lord. As he stands in a peculiar relation to the General Assembly and the Presbyterian Church, being their appointed Teacher of Theology in this Seminary; and as therefore the whole Church is directly concerned in his character and standing; and as up to the time when these charges transpired he was believed to be without reproach as a minister, as a man, and as a Professor, the Committee deems it incumbent on it to say, in explanation of the adjustment relative to this point, that Dr. Lord's character has not been essentially affected by any testimony adduced before it. On the contrary, it became evident that he has so far the confidence and affectionate regards of the larger part of the friends of the Seminary in the Northwest, as to render it proper to act in respect to him as suggested by the adjustment.

While in common with a large portion of the Church we cannot but regret the unhappy asperities which have characterized this controversy, we believe there will be a general and devout thankfulness at the announcement that "by-gones are to be by-gones," and that "no further controversy respecting past issues is to be indulged in," and that "all are to unite cordially in efforts to promote the prosperity of the Institution." Many of the evils regretted have doubtless been owing to misunderstanding, aggravated by times of fearful excitement, and some of them (we fear) must be charged to that "bitterness, and wrath, and anger, and clamor, and evil speaking," which the Apostle exhorts against, and which our brethren have resolved to "put away," with the Christian purpose (we hope and will believe) of being "kind, one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us."

In reference to the 2d Article of the adjustment, in its relation to Mr. McCormick's endowment, the Committee recalls to mind that when, in 1859, he made his munificent offer to the Church, it is historically true that he and the great majority of that Assembly were agreed as to the impropriety of agitating the Slavery question in the judicatories of the Church, and that Dr. Rice's then election to the chair of Theology, (according to the known wishes of Mr. McCormick,) did seem to authorize him to expect, as a result of his endowment, that those views would prevail in the teachings of the Seminary. Indeed we are justified in believing that had it been indicated that the opposite views would prevail in those teachings, Mr. McCormick would probably not have consented to the endowment. Upon these hypotheses the Committee concedes that there was in the acceptance of Mr. McCormick's offer by the General Assembly, a tacit understanding on that subject to that effect, which in Christian honour should be as binding on both parties as if expressed in formal terms.

Had the condition of things continued in the Church and the country, which existed when Mr. McCormick made and the Assembly accepted his offer, he might justly complain of breach of faith on the part of the Church, if through the subsequent election of Professors in the Seminary it departed from the understanding which both he and the Assembly had when the corps of Professors was elected in 1859, causing thereby the prevalence in the Seminary of opposite views to those which it was *then* the understanding of both parties should prevail therein. Had that condition of things so continued, the Committee are impressed with the conviction that there would have been up to this time probably no change in the attitude of the General Assembly on this subject, and therefore no occasion for complaint on Mr. McCormick's part. But since 1859 a change has come over the Church and the country in these respects, a great and wonderful change,

such as no man in the North, and perhaps few in the South, had any premonition of then, and which, hardly less in the Church than in the State, has revolutionized institutions and opinions. It is necessary to inquire what effect that change has had upon the relations of Mr McCormick and the General Assembly to each other in connection with the Seminary.

So far as the legal obligation of his bond is concerned, the Committee, with the light before it, sees nothing in any occurrences since the execution of the bond, which can operate as a discharge from its binding force in the eye of the law. The offer of endowment was made upon certain conditions, which the bond declares to have been complied with by the General Assembly; and it is not in Mr. McCormick's power to invalidate the bond in law, because of any supposed change in the attitude of the Assembly in reference to matters outside of the bond itself.

But we do not feel ourselves, as Christian men, at liberty to look only at the legal aspects of the case. There are other views, which we as *Christians* cannot afford to disregard. Come what may, the fair fame of our beloved Church must be without a breath of tarnish, real or supposed; and we must be right in strict conscience, as well as in strict law. We cannot shut our eyes to the fact that the attitude of the Church now is not what it was in 1859 on the subjects referred to. We must recognize in the events of the past nine years a Divine Providence which has materially modified the position and duties of the Church upon these questions; and it is a pleasure to be able to say that Mr. McCormick professes to recognize and acquiesce in this changed aspect of affairs.

That Mr. McCormick should have desired, and, in virtue of his endowment, felt himself entitled to much influence in the affairs of the Institution, we suppose to be natural, if not commendable. That it was equally natural for the Directors and Trustees of the Seminary, and even for the General Assembly, to accord to him a greater measure of influence than to one not standing in his relation to it, we do not hesitate to admit. Nay, we go further, and say that upon every ground such greater measure of influence should have been yielded to him; but only up to a certain point. It never could be allowed to assume the character of control. The Church never can, never will, abdicate its rights to determine all questions and meet all responsibilities involved in its trust from its Lord.

We understand Mr. McCormick, in his interview with our sub-committee, so to explain the claims made as to this in his pamphlet, (which by some have been differently interpreted,) that he asks of the Church no influence in Seminary affairs at variance with the duties and rights of the Assembly. A courteous consideration for his preferences, all would cheerfully yield as his due, and we fully accord to him that, so far as we could ascertain from the testimony, aside from the claims in his pamphlet alluded to, which he explains to be only a desire for the fulfilment of the tacit understanding of 1859, he has neither endeavoured nor desired more than such "courteous consideration."

And inasmuch as the Assembly of 1867 was induced to transfer Dr. Lord to the chair of Theology against the known wishes of Mr. McCormick, while it cannot be conceded that he may prevent what the Assembly resolves to be proper and expedient, we *do* nevertheless concede that it will be honourable and right for the Assembly to accept and order the modification of Mr. McCormick's obligations suggested by the adjustment, recognizing in justice and gratitude that the endowment even then will have been munificent, and that the other property of the Institution, prospectively so large, is greatly if not entirely the effect of his liberality.

In regard to the third article of the adjustment, the Committee begs leave

to say, that it is only right to have it understood of the Trustees displaced by the late changes in that Board, that nothing appeared in evidence at all to inculcate their fidelity or their competence; that on the contrary it was insisted by all parties before the Committee that no gentlemen in Chicago hold a higher position for integrity and excellence of Christian character. We also testify that it is highly honourable and worthy of the respect of the Church, that for the sake of this amicable adjustment the three last elected Trustees have consented to resign.

In explanation of the fourth and last article of the adjustment we ask the liberty to say, *in the first place*, it is greatly to be desired that the General Assembly should so carefully perform its duty in the election of Directors of all our Seminaries, as to secure a proper interest and coöperation from all who ought to be concerned in them, and that in the selection of officers of its institutions it should avoid any suspicion, such as some have entertained, in connection with the affairs of this Seminary, of being influenced by political preferences, or by any tests other than those recognized in the Constitution of the Church; and *in the second place*, we say that inasmuch as the course of events has brought into the circle of the friends of this Seminary some, who under its original arrangements chose to be left out, it is certainly the privilege and duty of these "new friends" to recognize their responsibility, and either to discharge their part honourably in regard to its pecuniary wants, or to relinquish to those who will, the direction of its affairs subject to the rules and settled control of the General Assembly. The Assembly will be gratified to know that at the close of our negotiations the adjustment appeared to be cordially concurred in by all present, the oldest member of the Committee, after a few words of fraternal counsel to the parties in the buried controversy, led us all in reverent thanksgiving and prayer to the Throne of Grace, and in a fervent outburst we sang the Doxology, and lovingly, hopefully concluded our work.

All which is respectfully submitted.

C. D. DRAKE, *Chairman*.
G. W. MUSGRAVE,
J. TRUMBULL BACKUS,
E. R. CRAVEN,
JOHN D. McCORD.

Mr. Drake also moved the following resolution, which was adopted:

Resolved, That the Board of Directors of the Theological Seminary of the Northwest be directed to cause to be executed, in due form of law, a release to Cyrus H. McCormick of the fourth instalment of \$25,000, of his offered endowment of \$100,000, to said Seminary.

The report from the Special Committee to investigate the affairs of Danville Theological Seminary was made the order of the day for half-past two o'clock this afternoon.

Rev. A. A. E. Taylor, sitting as a Commissioner from the Presbytery of Potomac, reported that since May last he had removed into the bounds of another Presbytery, and had become a member thereof. He expressed a doubt as to the propriety of his continuing to sit as a Commissioner from the Presbytery of Potomac, and his case was referred to the Committee on Elections.

After prayer by the Rev. H. R. Wilson, D. D., the Assembly adjourned to half-past two o'clock.

WEDNESDAY AFTERNOON, 2½ o'clock.

The Assembly met, and was opened with prayer by the Rev. Robert Beer.

Rev. Samuel Miller, D. D., from the Committee on Elections, reported as follows :

The Committee on Elections begs leave to recommend that the Rev. Cyrus Dickson, D. D., alternate of the Rev. I. J. Henderson, Commissioner from the Presbytery of Baltimore, whose Commission lacks the signature of the Moderator; the Rev. J. L. Wilson, alternate of the Rev. Jacob Couzett, Commissioner from the Presbytery of Dubuque; and John P. Black, Ruling Elder, alternate of Andrew McNeil, Commissioner from the Presbytery of Marion, who have no Commissions, but have given satisfactory proof of due appointment before this General Assembly first convened in May last, be admitted to seats.

The Report was adopted.

The same Committee reported that a paper had been placed in its hands relative to the formation of a Presbytery in Colorado, which paper was, on motion, referred to the Committee on Bills and Overtures.

Rev. R. K. Rodgers, D. D., presented a communication from the Board of Trustees of the General Assembly, conveying information that seven vacancies now exist in the Board, which ought to be filled when the Assembly is sitting in the State of Pennsylvania. On motion of Dr. Rodgers a Committee of three was appointed to make nominations to fill said vacancies, and it was made the first order of the day to go into the election. Rev. R. K. Rodgers, D. D., Rev. J. H. M. Knox, D. D., and Ruling Elder Morris Patterson, were appointed the nominating Committee.

Rev. T. H. Skinner Jr., D. D., from the Special Committee on the affairs of Danville Seminary, presented its report, and read in connection therewith a letter from Rev. R. W. Landis, D. D., addressed to the Moderator, proffering his resignation as a Professor in that Seminary. The report was accepted and adopted, and is as follows :

The Committee appointed by the Assembly to investigate the affairs of the Theological Seminary at Danville, Kentucky, respectfully reports that it met in Cincinnati, Sept. 14th, and organized by the election of Hon. Stanley Matthews as chairman, and T. H. Skinner, Jr., D. D., as secretary. After reading all the papers that had been placed in the hands of the Committee, its members proceeded to Louisville, where they examined several of the Directors and Trustees of the Institution. On the next day they arrived at Danville, and there continued their investigations. All the Professors, Trustees, Directors and prominent friends of the Seminary who were accessible, were invited to appear before the Committee. The invitation was generally accepted, and all were allowed freely to express their views. The records and accounts of the Institution were placed before us, and every avenue of information known to the Committee was explored. The Committee desires to bear testimony to the courtesy extended to it, without exception, by all with whom it came in contact, and to the candour and fulness with which its interrogations were answered.

The subject matter of our report will be appropriately divided into several topics, which will now successively receive attention.

I. The importance of the Seminary.

The Committee made diligent inquiry as to the condition of our churches in Kentucky, in order to ascertain the bearing of the continued existence

of the Seminary on the interests of the Church. The universal testimony was to the effect that were the Seminary discontinued, or removed beyond the bounds of the State, our cause in Kentucky would receive a severe, if not a fatal blow. The Declaration and Testimony churches now in connection with the Southern Assembly are making vigorous efforts to secure the predominance. A school has been opened in Danville, manned by teachers either in connection with the Presbyterian Church South, or in strong sympathy with it, that may become a serious rival to Centre College. A Theological department has been organized in the same Institution, that has already taken away some of the students of our Seminary. Not only is the Church property throughout the State in jeopardy by reason of the decision of the State Courts, but if that decision is not overruled by the Supreme Court of the United States, Centre College, and even the Seminary itself, will be in danger. The Church in Kentucky, connected with our Assembly, needs every available external support we can render, to enable it to maintain itself in the field, and make progress, in this crisis. And no one thing can be named more conducive to this end, than the Seminary at Danville, when placed upon a basis commanding the confidence and affection of our branch of the Church in the State, by the appointment of a harmonious, able, and learned faculty, and the adjustment of the various conflicting interests of the Institution. The Committee is therefore of the opinion that it is the duty of the General Assembly to do all that is within its power to relieve, uphold, and invigorate this "school of the prophets," in its present location.

II. The want of harmony among the officers of the Institution.

As this was a matter that vitally concerned the prosperity and usefulness of the Seminary, the Committee gave it a thorough examination and consideration. It declined to enter into the details or merits of any personal controversies, confining its inquiries to these two points, 1st. The fact of the existence of such difficulties; and 2d, their influence upon the efficiency of the Institution. The Committee examined between twenty and thirty gentlemen on these points, and the testimony was so unanimous and decisive as to leave no doubt on its mind as to the proper recommendations to make to this Assembly. The reorganization of the Faculty was deemed indispensable to the existence of the Institution. As the senior Professor, the Rev. Dr. R. J. Breckinridge has already resigned his chair, his resignation to take effect at the close of the present scholastic year, Dec. 1st, and as his resignation has been accepted by the Board of Directors; and as three others, the Rev. Drs. Yerkes, West, and Landis, have placed their resignations in the hands of your Committee, to be presented to the Assembly, it only remains that all the professorships be declared vacant by the Assembly. The way will then be open for the free action of the Assembly in the premises. In these circumstances, it is unnecessary to make any further reference to this painful subject.

III. The Summer Session.

It will be remembered, that in 1867 the Assembly ordered that the time of holding the Session of the Seminary be so altered, that it should begin in May, and close in November. After trying the experiment for two years, it was the almost universal testimony, we may say—with the exception, perhaps, of one of the professors—the universal testimony of all who expressed an opinion on the subject, that the experiment is not a success, and that the efficiency of the Seminary would be greatly promoted by a return to the winter Session. In this opinion the Committee concurs.

IV. The expediency of the Professors being members of the Boards of Directors and Trustees.

This formed a prominent subject of examination. The testimony was generally adverse to the custom that has heretofore prevailed in this Institution, and the opinion of the Committee is, that the Professors should not be members of either Board, but may, of course, be present at their sessions, when invited by them, for advice and consultation. In this particular, the Danville Seminary, so far as the Committee is advised, forms an exception to all the other Seminaries of the Church. The reasons for the discontinuance of the practice are too obvious to require enumeration. Its practical results, as shown in the difficulties that have existed in this Institution, demonstrate its injurious tendency.

V. Condition of the finances.

After a very careful inquiry, and an investigation of the books of the Board of Trustees, the Committee cannot but express its satisfaction at the admirable management, by the Board, of the funds of the Seminary during the past nine years of financial difficulty in the Union, and particularly in the State of Kentucky. We do not think it necessary here to report the details of the various investments and income. The last report of the Board, published in the Minutes of the Assembly, will afford the requisite information. It was the opinion of several of the witnesses that a change might be made in some of the investments, by which, without impairing their security, the annual income might be augmented; and thus a larger margin be gained for contingencies arising from fluctuations in the market value of the property of the Institution.

The Assembly in May last, directed that the salaries of the Professors be made \$2,500 per annum, "provided the income of the Seminary is sufficient to pay the same; and until the same is sufficient, that said salaries be fixed at \$2,300; said advance to commence March 1st, 1869." At a meeting of the Board of Trustees in July last, a resolution was adopted, fixing the annual salaries of the Professors at \$2,500. Whether this amount, rather than the lower sum named by the Assembly, can be reliably depended upon, is a matter of which the Board is best able to judge. The Committee had some doubts about it; but if the changes above alluded to in the investments are made, there will be no difficulty.

VI. Presiding officer of the Faculty.

The plan of the organization of the Seminary provides that the Senior Professor shall be the presiding officer. Considerable difficulty has arisen from the fact, that during a portion of the time that the Seminary has been in existence, there was no Senior Professor, two of the Professors having been elected on the same day. More recently the seniority of rank of two of the remaining Professors was undetermined on the same ground. The Committee thinks that some other arrangement should be made to preclude the occurrence of difficulties in the future, and will present a plan to that effect; especially in view of the fact that in case of the re-organization of the faculty as herein recommended, there will be no seniority among the Professors.

VII. The subjects of Instruction by the Professors.

In the "plan" of the Seminary it is provided that "there shall be Four Professors in this Seminary; and till the further order of the Assembly, the subjects of instruction distributed among them, shall be as hereinafter provided; namely, there shall be a Professor of Exegetical, Didactic, and Polemic Theology; a Professor of Biblical and Ecclesiastical History; a Professor of Church Government and Pastoral Theology; a Professor of

Biblical and Oriental Literature." The Committee is of the opinion that the subject of Exegetical Theology should be transferred to the Chair of Biblical and Oriental Literature. The Committee offers the following resolutions for the consideration of the Assembly.

Resolved, 1st. That the Assembly takes a deep interest in the prosperity of the Theological Seminary at Danville, Kentucky, and is of the opinion that the interests of the Presbyterian Church will be greatly promoted by its continued existence and operation as a "First class Theological Seminary," in accordance with the original covenant entered into by the General Assembly.

Resolved, 2d. That having been informed of the resignation by the Rev. R. J. Breckinridge, D. D., of the Professorship of Exegetical, Didactic, and Polemic Theology, and the acceptance of the same by the Board of Directors of the Seminary, the Assembly desires to place on record its sense of the value of the services Dr. Breckinridge has rendered to the Church, in the original establishment of the Seminary, and in the discharge of the duties of his Professorship, and it expresses the hope, that whilst his days are spared, in whatever way the Great Head of the Church may employ him, he may continue to be an instrument of signal power and success in the advancement of the kingdom of God in the land.

Resolved, 3d. That the Board of Directors having accepted the resignation of the Rev. Dr. Breckinridge, and this Assembly having received the resignations of the Rev. Drs. Yerkes, West, and Landis; and it being in the judgment of this Assembly expedient that a complete re-organization of the faculty should be effected without delay, this Assembly, for the reasons named in the second "topic" of the report of the Committee, does hereby declare the Chairs of all the Professors of the Danville Theological Seminary to be now vacant, and that it will at the present session of the Assembly proceed to the election of four Professors to fill the same.

Resolved, 4th. That the Assembly gratefully recognizes the able and faithful manner in which Drs. Yerkes, Landis, and West, have severally discharged the duties of their Professorships.

Resolved, 5th. That the subject of Biblical Exegesis is hereby transferred from the Chair of Didactic and Polemic Theology to that of Biblical and Oriental Literature, and that the subjects of instruction in this Chair hereafter be entitled, Biblical Literature and Exegetical Theology.

Resolved, 6th. That the Board of Directors is hereby instructed to establish a permanent term for the exercises of the Seminary, beginning in the month of September and closing in the month of April or May, so as to conform, as nearly as possible, their sessions to those of the other Seminaries of the Church; and it is hereby advised, if in its judgment it is deemed expedient, to make arrangements for a session during the year 1870, within the months of February and June, inclusive, so as to give to the students who may desire it, the advantage of a third session, without waiting till the Autumn to commence their studies.

Resolved, 7th. That no Professor shall be a member of either the Board of Directors or the Board of Trustees; and that the acceptance hereafter of a Professorship by any member of either of the Boards named will be regarded as *ipso facto* the resignation of his seat therein.

Resolved, 8th. That the "plan" of the Seminary be changed so that Article 3d, on page 14, shall read as follows, "The Professors shall be of equal rank and authority one with another. And the Board of Directors at its meeting next preceding each Annual Session, shall designate one of the

Professors to act as presiding officer at the meetings of the Faculty, and he shall perform in the name of the whole, all joint official acts. The Faculty shall elect one of their number to act as Stated Clerk, who shall perform the duties proper to that office."

Resolved, 9th. That the Assembly commends the Board of Trustees and its financial Agent, for the wise and efficient manner in which the finances of the Institution have been conducted, and hereby recommends that it carefully consider the matter of transferring some of their funds to more profitable investments. Also, to consider whether the time has not arrived for taking steps towards securing houses for the Professors; and whether means may not be secured for the more rapid increase of the Library.

With this Report the Committee transmits to the General Assembly the minutes of its proceedings, together with the resignations of Drs. Yerkes and West, and accompanying documents.

Your Committee would state, in conclusion, that it has endeavoured to discharge the duties devolved upon it with impartiality and fidelity, and with a supreme regard to the interests of our Church at large, and especially in the State of Kentucky; and while the discharge of those duties has been in many respects extremely trying and painful, the remarkable unanimity and decisiveness of opinion among the many persons it examined, have greatly relieved it of perplexity, and made its way clear in the recommendations it has presented in this report.

STANLEY MATTHEWS,
F. W. BRAUNS,
WM. M. FRANCIS,
ROBT. McKNIGHT,
THOMAS H. SKINNER, JR.

Rev. S. Yerkes, D. D., presented certain papers from the Board of Directors of Danville Seminary, which on motion were referred to the Standing Committee on Theological Seminaries.

Ruling Elder Drake moved the following, which was adopted.

Resolved, That the Board of Directors of the Seminary of the Northwest is hereby directed to cause to be paid, out of the funds of the said Seminary, the expenses incurred by the Special Committee appointed by this Assembly in May last to investigate the affairs of said Seminary, as they shall be certified by the Chairman of the Committee.

On motion, it was

Resolved, That the expenses incurred by the Special Committee to investigate the affairs of Danville Seminary are directed to be paid by the Trustees of said Seminary out of the funds thereof, as said expenses shall be certified by the Chairman of said Committee.

Dr. Musgrave presented nominations to fill vacancies in the Board of Directors of the Seminary of the Northwest in place of those directors whose term expired last spring. It was made the second order of the day for to-morrow forenoon to elect persons to fill said vacancies.

Hon. William Strong and Hon. Daniel Haines appeared as a Committee of the other Assembly now sitting in the Third Church in this city, and presented the action taken by their Assembly in the matter of admitting alternates and other new members to seats in that body.

Rev. W. H. Hornblower, D. D., from the Committee on Theological Seminaries, reported nominations to fill the several Chairs in Danville

Seminary, now vacant, and it was made the third order of the day for to-morrow forenoon to go into an election to fill said vacancies; and any standing rules in conflict with this action were suspended for this occasion. After which the Assembly was led in prayer for Divine guidance in reference to this election, by the Rev. Cyrus Dickson, D. D.

Rev. J. B. Waterbury, D. D., from the Committee appointed in May last to represent this Assembly in the National Council of Evangelical Churches which first met in the City of New York in October last, presented a verbal report, which was approved.

On motion of Dr. Musgrave the Assembly agreed to meet the Assembly of the other Branch at half-past seven o'clock this evening in the Third Presbyterian Church, for united prayer and praise.

A communication from the Board of Publication in reference to the appropriation by the Assembly at its sessions last Spring (see *Minutes*, page 943,) of money for other purposes than the publication and distribution of printed religious truth, was presented and read, and on motion was referred to a Special Committee, consisting of the Rev. A. G. Hall, D. D., Rev. Cyrus Dickson, D. D., and Ruling Elder John T. Nixon.

The attention of the Assembly was called to certain annuities left to several of the Boards of the Church in the last will of the Rev. James Coe, formerly of Monroe, Ohio, and the whole subject was referred to a Special Committee, consisting of the Rev. Robert Beer, Rev. I. M. Hughs and Ruling Elder Henry Day.

On motion of the Rev. Alexander McLean it was

Resolved, That the Report of the Conference Committee on the subject of Reunion, made to this Assembly on the 27th day of May, 1869, be entered at large on the Minutes, with the names of the joint Committee as appended in the original Report, omitting the Plan of Reunion, and referring to the same as found on page 914 of the printed *Minutes*.

The Report thus referred to was as follows:

The Committee of Conference appointed by the two General Assemblies has attended to the duty assigned to it; and after a very free interchange of views, with prayer to Almighty God for his guidance, is unanimous in recommending to the Assemblies for their consideration, and, if they see fit, their adoption, the accompanying papers, to wit:

1. Plan of Reunion of the Presbyterian Church in the United States of America.
2. Concurrent Declarations of the General Assemblies of 1869; and
3. Recommendation of a day of Prayer." [See these papers on *Minutes*, pages 914—916.]

Signed,

GEORGE W. MUSGRAVE,
A. G. HALL,
L. H. ATWATER,
WILLIS LORD,
HENRY R. WILSON,
ROBERT CARTER,
WILLIAM M. FRANCIS,
J. C. GRIER,
CHARLES D. DRAKE,

WILLIAM ADAMS, *Chairman*.

J. F. STEARNS,
R. W. PATTERSON,
S. W. FISHER,
JAMES B. SHAW,
W. STRONG,
DANIEL HAINES,
WILLIAM E. DODGE,
J. S. FARRAND,
JOHN L. KNIGHT.

HENRY DAY, *Secretary*.

The Assembly adjourned after prayer by the Moderator.

THURSDAY MORNING, Nov. 11, 1869.

The Assembly met at 9 o'clock, A. M., and was opened with prayer by the Moderator, after which half an hour was spent in devotional exercises.

The minutes of yesterday were read and approved.

The following alternates appeared and took their seats according to the action of the Assembly taken yesterday in regard to enrolments; viz Rev. Wm. M. Baker and Ruling Elder Joseph Black, from the Presbytery of Zanesville; Ruling Elder David McCormick from the Presbytery of Michigan, and Rev. J. L. McNeil from the Presbytery of Fairfield.

The first order of the day was taken up, and Rev. R. K. Rodgers, D. D., from the nominating Committee, reported a list of nominations to fill the seven vacancies in the Board of Trustees of the General Assembly, and it was made the order of the day for 11 o'clock, this forenoon, to vote on these nominations, by ballot.

The second order of the day was taken up, viz., to fill vacancies in the Board of Directors of the Seminary of the Northwest. The nominations were read, when it was ordered that the election take place at eleven o'clock, this forenoon.

Rev. W. H. Hornblower, D. D., from the Committee on Theological Seminaries, presented the following report, which was adopted, as follows:

The Committee on Theological Seminaries reports that a variety of papers has been placed in its hands, by the Directors of Danville Seminary, none of which requires action on the part of the Assembly, except one. This one is the action of the Board of Directors of Danville Seminary, in reference to the former action of the Assembly, in regard to the last Annual Report of that Board. The Directors approve of said action, even that part censuring the Board for the loose and irresponsible manner of making their report; but think that, in justice to themselves, it should be made known that this "loose and irresponsible manner" has not been the habit of their Board, and they desire that this fact be entered upon the Minutes of the General Assembly.

The third order of the day was taken up, viz., the election of Professors to fill vacancies in Danville Theological Seminary. On motion, the vote was taken *viva voce*, when the following gentlemen were elected:—Rev. E. P. Humphreys, D. D., to the chair of Diadactic and Polemic Theology; Rev. Stephen Yerkes, D. D., to the chair of Biblical Literature and Exegetical Theology; Rev. N. West, D. D., to the chair of Biblical and Ecclesiastical History; and the Rev. L. J. Halsey, D. D., to the chair of Church Government and Pastoral Theology. The following Committee was appointed to inform the newly elected Professors of their appointment, viz, Rev. James Hawthorn, D. D., Rev. O. A. Hills, and Ruling Elder Aaron B. Belknap.

The Rev. A. D. Mitchell presented a request from the Presbytery of Carlisle, for permission to enter upon its roll the name of Rev. Joseph Nelson, a foreign minister. On motion, leave was granted.

On motion of the Rev. Cyrus Dickson, D. D., the Committee of Conference was requested to make arrangements for the joint meeting of the two Assemblies, in this house, at seven o'clock this evening, for devotional exercises.

The Rev. J. H. M. Knox, D. D., presented a paper in reference to the allowance of the Heidelberg Catechism, in such churches as may desire to use it. On motion of the Rev. G. S. Plumley, this paper was referred

to a Special Committee of five, to report to the next Assembly. The Moderator appointed as said Committee, Rev. G. S. Plumley, Rev. R. K. Rodgers, D. D., Rev. J. H. M. Knox, D. D., and Ruling Elders E. J. Fox and A. B. Belknap.

On motion of the Rev. C. K. Imbrie, D. D., the Board of Publication was authorized to send two copies of the Report on Plans of Systematic Beneficence, recently printed by it, to each minister of our Church.

The order of the day was taken up, viz., the election of persons to fill vacancies in the Board of Trustees of the General Assembly. The vote was taken by ballot. Rev. C. Dickson, D. D., Rev. B. C. Critchlow, Rev. Samuel Findley, and Rev. Smith F. Grier, were appointed tellers, who, after counting the votes, reported that the following persons were unanimously elected to fill said vacancies, viz., Rev. George Hale, D. D., Rev. D. A. Cunningham, John K. Findlay, Archibald McIntyre, James T. Young, Robert Cornelius, and H. Lenox Hodge, M. D.

The Rev. D. C. Lyon offered a paper, adopted by the Synod of St. Paul, relating to the Welsh Calvinistic Methodists. On motion, it was referred to a Special Committee, consisting of Rev. W. C. Roberts, Rev. John Hall, D. D., and Ruling Elder John T. Nixon.

The Rev. J. Gillespie offered a paper, stating that the Rev. Samuel H. Thompson, who received his theological education at Princeton Theological Seminary and was licensed by the Presbytery of New Brunswick, but has since been in connection with a Presbytery in Ireland, from which he has brought a regular certificate, now holds a call to a church in the Presbytery of Ohio; whereupon it was, *Resolved* that in the special circumstances of this case, Mr. Thompson be recognized as a minister in regular standing in our Church.

The Rev. Robert Beer, from the Special Committee on the annuities devised to several Boards of the Church by the late Rev. James Coe, reported as follows, and the report was adopted:

The Special Committee, to which were referred all matters pertaining to certain annuities bequeathed by the Rev. James Coe, deceased, to the five Boards of the Presbyterian Church in the United States, known and designated as the Old School Branch of the Presbyterian Church, viz., the Board of Foreign Missions, Board of Domestic Missions, Board of Education, Board of Publication, and Church Extension Committee; said annuities being the sum of one hundred dollars per annum to each of said Boards, reports as follows:

That the said Boards be, and are hereby directed by the General Assembly to execute by their proper officers to the heirs and executors of the estate of James Coe, deceased, a full release of all their claims upon said estate, on the payment by said heirs and executors of the sum of one thousand dollars to each of said Boards.

The Assembly proceeded to elect persons to fill vacancies in the Board of Directors of the Seminary of the Northwest. The following persons were elected:—*Ministers*—J. M. Buchanan, D. D., Robert Patterson, D. D., J. D. Mason, S. McC. Anderson, Robert Beer. *Ruling Elders*—Jesse L. Williams, Charles A. Spring, J. C. Grier, S. M. Moore, Charles E. Vanderburg.

Dr. A. G. Hall, from the Special Committee to which was referred the memorial from the Board of Publication, presented a report, which was adopted unanimously, and is as follows:

The Committee to which was referred the memorial of the Board of Publication touching the order of the General Assembly, in May last, to the said Board, to pay the sum of \$5,000 to the Committee of which Dr. Humphrey is chairman, appointed by the Assembly to counsel and cooperate with parties to a suit at law, involving the rights of property of the Presbyterian Church in Kentucky, respectfully reports:

1. That the memorial be admitted to record by this Assembly.
2. That the order of the Assembly, above recited, shall not be hereafter regarded as a precedent for any appropriation of the funds of said Board, aside from the legitimate objects of their creation.

The Memorial above referred to is as follows:

The Board of Publication respectfully begs leave to lay before the General Assembly the following paper.

Beloved Fathers and Brethren.—In obedience to the injunctions of your venerable body at its late sessions in the City of New York, we have paid to the order of the Committee in Kentucky, of which the Rev. Dr. Humphrey is chairman, the sum of two thousand dollars; that being the only sum the Board has yet been called on to pay under the resolution of the Assembly.

In connection with this subject the Board asks permission very respectfully to express its profound and conscientious conviction that the appropriation of the funds of the Board to any other objects, however excellent and praiseworthy in themselves, than that of furnishing a cheap and sound religious literature, is in serious conflict with the one object aimed at in the organization and constitution of the Board, with the principles that should rule in the control of funds entrusted by the Church to the management of the Assembly, and with the express directions of the Assembly as found on its records; and that such appropriation to any great extent would seriously impede the Board in its work.

First. It is in conflict with the one object aimed at in the organization and constitution of the Board. This appears from the following facts:

1. At the organization of the Board in 1838, the General Assembly by formal vote accepted the *office* and *property* of the Synodical Tract and Sabbath-School Board in these terms, "all property, houses, lands, tenements and permanent funds belonging to said Tract and Sabbath-School Board shall be taken in the name of the Trustees of the General Assembly, and held in trust by them for the use of the Board of Publication," &c., (see *Digest*, pp. 419.) This property was subsequently transferred, by authority of the General Assembly, to the Board of Publication, and has ever since formed a part of its capital.

To what work the Board of Publication was to apply itself is seen in the initial "Resolution" of the Assembly upon this subject—to "superintend and conduct by its own proper authority the work of furnishing the churches under its care with suitable publications," &c. *Digest*, p. 400.

2. According to the constitution of the Board the object for which it was to employ funds entrusted to its management was the publication of "such works, permanent and periodical, as are adapted to promote sound learning and true religion." *Digest*, p. 402.

And in 1863 the Assembly, in the adoption of the Report of the Special Committee on the Board, affirm that the "great work for which the Board was primarily established was to advocate the principles of the Reformation, and to spread abroad religious truth, &c. *Report*, p. 71.

3. In the year 1839, a fund of between \$30,000 and \$40,000 was raised, and put into the hands of the Board for this work.

It thus appears, in the humble but confident judgment of your Board, that the Assembly in accepting the work and funds of the Synodical Board, and making this Board its successor, in the organization and constitution of this Board, and in the acceptance of the fund of 1839, as devoted to this purpose, formally pledged itself to employ said funds solely in the work of publishing and spreading a sound religious literature, and consequently that the appropriation above mentioned by the Assembly in May last, was a departure from the object aimed at in all the previous action of the Assembly in this important branch of service.

In the second place, as to the principle that should rule in the management of this trust, the Board is fully persuaded, and in this persuasion it is confirmed by the judgment of eminent jurists, that all the proceeds accruing from a given fund through its legitimate use, whether of interest from its investments, or profits on sales, as well as any additions thereto by donation, are to be as sacredly held for the work, for which the original fund was contributed, as that original fund itself. And therefore the diversion of any portion of these funds to other objects is a grave departure from a very important principle.

In the third place, this diversion is in conflict with express and repeated directions of the General Assembly. In the adoption of the Report of the Special Committee on the affairs of the Board in 1863, the Assembly thus expresses itself, "Let the avails of rents and *profits* be expended in the *Board's benevolent operations.*" *Report*, p. 71. But the appropriation of the Assembly of last May withdrew just so much from the benevolent operations of the Board. Again, the Assembly urges the Board to "a rigid system of economy in every department of its outlay, so as" among other things, "to afford their publications at the lowest rate." But the above appropriation, in so far as it goes, is in direct conflict with the important aim of reducing the price of the publications of the Board.

Fourth, That such appropriations, aside from the very serious principle involved, made to any great extent, would seriously interfere with the work of the Board, is obvious from the fact that the present working capital of the Board is barely sufficient to enable it to meet the claims upon it with that promptitude which has thus far distinguished its operations. The average monthly balance in its hands is about \$12,000, and any great diminution of this sum by appropriation to other objects would impede and mar its work.

These facts and considerations the Board submits, with all humility and respect, to the consideration of your venerable body, and it requests that, should the Assembly coincide with the Board in these views, you would by formal vote request donations for the purpose of replacing the amount thus withdrawn, and appoint a Special Committee to secure the necessary amount, and pass a resolution to the effect that the said appropriation shall not be held as a precedent for future action.

This course has been suggested by the voluntary declaration of certain wealthy members of our beloved Zion, of a willingness to aid in the contribution of a sum for this object, and thus relieve this whole matter of all its perplexities, whether of principle or practical inconvenience.

By order of the Board of publication.

WILLARD M. RICE, *Recording Clerk.*

Philadelphia, Oct. 26, 1869.

The Rev. Robert Beer, from the Committee on Bills and Overtures, asked that that Committee be discharged from the further consideration of the paper relating to a new Presbytery in Colorado. The request was granted.

On motion of the Rev. Robert Beer, the Commissioners of those Presbyteries which have not reported their action on the Overture on Reunion, sent down by this Assembly, were directed now to present to the Stated Clerk, in writing, the action of their respective Presbyteries thereon.

The report of the Stated Clerk, Rev. A. T. McGill, D. D., on the vote of the Presbyteries, was read and amended, so as simply to give the result of the vote, after which it was adopted, and is as follows:

The Presbyteries in connection with this General Assembly have all reported, in writing, on the Overture of Reunion, as ordered in the Brick Church, at New York, except the following eleven, viz., Austin, Corisco, Knox, Knoxville, Maury, Milwaukee, Ogdensburgh, Shantung, Siam, Stockton, and Western Africa. The Stated Clerk of the Santa Fé Presbytery has reported by letter that it is impossible for this Presbytery to have a meeting, in present circumstances. The Presbyteries of Allahabad and Canton being unable to meet within the time specified, have sent circulars, signed by a majority of each, to indicate the will of the Presbytery, in favour of the Reunion, as now proposed; but these are not counted, in declaring the result. Another Presbytery, Lahore, formed by the Synod of Northern India, in December last, but not regularly reported as yet by any officer of that Synod, has sent its answer to this Overture, in written form, and this has been counted, on the presumption that the Assembly will recognize, at this meeting, the existence of that Presbytery on the roll.

We have thus *one hundred and forty-four* Presbyteries. *One hundred and twenty-six* of these have answered the Overture sent down affirmatively, in writing. *Three*, viz., Hudson, Rio de Janeiro, and West Lexington, have answered in the negative.

On motion, it was ordered that the Stated Clerk admit to record the answer of the Presbytery of Lahore to the Overture on Reunion.

The Assembly was, on motion, led in prayer by Rev. John Hall, D. D., in gratitude for the result of the negotiations on Reunion, and the doxology was sung.

It was ordered that when the Assembly adjourns, it be to three o'clock this afternoon.

After prayer by Rev. John Hall, D. D., the Assembly adjourned to three o'clock this afternoon.

THURSDAY AFTERNOON, 3 o'clock.

The Assembly was opened with prayer by Rev. Samuel Miller, D. D.

The Committee on Bills and overtures asked to be discharged from further consideration of the papers relating to a German Church in New Orleans. The request was granted.

The Rev. J. H. M. Knox, D. D., moved that the petition of the Rev. W. S. Harding, of the Presbytery of St. Paul; Rev. H. P. Peck, of the Presbytery of Chicago; Rev. Sheldon Jackson, of the Presbytery of Southern Minnesota; Rev. C. M. Campbell, of the Presbytery of Allegheny City; Rev. A. R. Day, of the Presbytery of Dane, and such other ministers as may be in the territories of Wyoming, Utah, and Montana, labouring in fields in the Rocky Mountains, to be organized into a Presbytery to be

called the Presbytery of Colorado, in connection with the Synod of Southern Iowa, be granted, and the desired authority be given. Carried.

The Committee on Bills and Overtures was, on its own request, discharged from the duty of receiving any further papers.

The Rev J. S. McDonald, of the Presbytery of Stockton, made an unofficial statement with reference to the vote of that Presbytery on Reunion, to the effect that it had voted in favour thereof, although no official communication on the subject had reached the Assembly.

Rev. James Gardner made a similar statement, with reference to the action of the Presbytery of Ogdensburg.

Rev. J. H. Barnard made a similar statement in regard to the Presbytery of Milwaukee.

It was ordered that these statements be placed upon the minutes.

Rev. A. G. Hall, from the Joint Committee of Conference, reported that arrangements had been made for two union meetings to-morrow.

1. In the Third Church, at 10 o'clock, A. M.

2. In the First Church, at 3 o'clock, P. M., at which the Sacrament of the Lord's Supper will be administered.

Communications were received from the Alexander Presbyterian Church, the West Spruce Street Church, and the West Arch Street Church, all in the City of Philadelphia, inviting the General Assembly of 1870 to meet in their houses of worship. On motion of Rev. R. K. Rodgers, D. D., the thanks of the Assembly were voted to each of these churches, and their invitations were referred to the Joint Committee of Conference.

The Rev. A. G. Hall, D. D., reported a paper from the Stated Clerks of the two Synod of Kansas, in reference to the union of those two Synods, and their time of meeting next year. The communication was referred to a Joint Committee on Reconstruction, to be hereafter appointed.

Rev. W. C. Roberts, from a Special Committee, moved that this Assembly appoint two delegates to attend the General Assembly of the Welsh Calvinistic Methodists, soon to be held in this city. On motion of Dr. Blackwood, Rev. W. C. Roberts and Ruling Elder Mahlon Mulford, were appointed delegates to said Assembly.

Ruling Elder Henry Day presented a report from the Joint Committee of Conference, which was adopted, and is as follows :

The Joint Committee of Conference on Reunion met on the 10th day of November, 1869, at the Lecture Room of the First Presbyterian Church.

The following resolutions and plans of procedure, for the consummation of the Reunion of the Churches were adopted, and recommended as proper to be passed by the respective Assemblies :

1. That each Assembly should declare the vote of the Presbyteries in the following language :

“This Assembly having received and examined the statements of the votes of the several Presbyteries, on the basis of Reunion of the two bodies, now claiming the name and rights of the Presbyterian Church in the United States of America, which basis is in the words following, viz., ‘The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards. The scriptures of the Old and New Testament shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian

Church in the United States shall be approved, as containing the principles and rules of our polity:’ Does hereby find and declare that the said Basis of Reunion has been approved by more than two-thirds of the Presbyteries connected with this branch of the Church: and whereas the other branch of the Presbyterian Church in the United States of America, now sitting in the Third Presbyterian Church in the City of Pittsburgh, has reported to this Assembly that said Basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the Church, now, therefore, we do solemnly declare that said Basis of Reunion is of binding force.”

2. This Committee recommends that a Special Committee of five from each branch of the Church, shall be appointed to take into consideration the affairs of each of the Boards and Committees of both branches of the Church, and to recommend to the Assembly of the united church, next to be held, what changes are required in said Boards and Committees.

3. That each Assembly shall also pass the following: Whereas, it is apparent, from the size of the two Assemblies, that some changes must be made in the present method of representation: therefore, *Resolved*, That each of the Assemblies of 1869 shall appoint a Committee of five, to constitute a joint committee of ten, whose duty it shall be to prepare and propose to the General Assembly of the united church a proper adjustment of the boundaries of the Presbyteries and Synods, and the ratio of representation, and any amendments of the Constitution which they may think necessary to secure efficiency and harmony in the administration of the Church, so greatly enlarged, and so rapidly extending.

4. That the Assemblies shall meet at 9 o'clock on Friday morning next, and that the vote of the Presbyteries be declared in each Assembly at 10 o'clock, and that each Assembly be then dissolved in the usual manner prescribed by the Form of Government. That each Assembly shall immediately repair to the Third Presbyterian Church, in this city, there to hold a joint meeting for prayer and praise; and that a joint communion service be held on the same day, at three o'clock in the afternoon.

That all business before each Assembly shall be concluded this (Thursday) evening, and no new business taken up thereafter.

5. That a Committee of Arrangements, consisting of two from each Church, be appointed to decide upon the form, manner, and place of our public meeting, and to prepare a statement upon the subject of raising funds for the use of the Church, which shall be read to said meeting. It is proposed that the Rev. A. G. Hall, D. D., Robert Carter, Esq., Rev. S. W. Fisher, D. D., and William E. Dodge, Esq., be appointed said committee.

6. That the first meeting of the General Assembly of the united church be held in the First Presbyterian Church in the City of Philadelphia, on the third Thursday of May, A. D. 1870, at 11 o'clock, A. M.

That a Committee of five from each branch of the Church be appointed to take into consideration the subject of raising funds for the use of the united church, and the best method of doing this, and the objects to which the same shall be devoted, and to report to the next General Assembly.

8. That a joint meeting on the subject of Domestic Missions be held this evening, at the First Church, and a meeting on the subject of Foreign Missions be held to-morrow evening in the Third Church, both at 7½ o'clock, P. M.

The Moderator announced the following Committees, called for by the above report.

1. *The Committee on Reconstruction*, to define boundaries of Presbyteries and Synods, &c. &c., Rev. G. W. Musgrave, D. D., Rev. Charles C. Beatty, D. D., Rev. Cyrus Dickson, D. D. *Ruling Elders*, Henry Day and W. M. Francis.

2. On *Foreign Missions*.—Rev. John C. Lowrie, D. D., Rev. William M. Paxton, D. D., Rev. S. F. Scovel, D. D. *Ruling Elders*, John B. Skinner and Martin Ryerson.

3. On *Domestic Missions*.—Rev. G. W. Musgrave, D. D., Rev. D. A. Cunningham, Rev. D. McKinney, D. D., Rev. J. T. Backus, D. D., and *Ruling Elder* H. D. Gregory.

4. On *Publication*.—Rev. W. E. Schenck, D. D., Rev. W. P. Breed, D. D., Rev. E. R. Craven, D. D. *Ruling Elders*, George Junkin and John T. Nixon.

5. On *Education*.—Rev. William Speer, D. D., Rev. S. J. Nicolls, D. D., Rev. S. C. Logan, Rev. George Hill, D. D., and *Ruling Elder* R. S. Kennedy.

6. On *Church Extension*.—Rev. H. R. Wilson, D. D., Rev. A. A. E. Taylor, Rev. Oscar A. Hills. *Ruling Elders*, J. C. Havens and Jesse L. Williams.

7. On *Disabled Ministers' Fund*.—Rev. George Hale, D. D., Rev. Alexander Reed, D. D., Rev. T. H. Skinner, Jr., D. D. *Ruling Elders*, Robert Carter and A. B. Belknap.

8. On *Freedmen*.—Rev. A. C. McClelland, Rev. E. E. Swift, Rev. A. McLean. *Ruling Elders*, John McArthur, and J. E. Brown.

9. *The Committee to raise Funds*.—Rev. John Hall, D. D., of New York, Rev. C. K. Imbrie, D. D. *Ruling Elders*, Winthrop S. Gilman, Sr., Robert McKnight, and Hovey K. Clarke.

Ruling Elder Morris Patterson, Chairman of the Committee on Mileage, presented a report, which was adopted and is as follows :

The Committee on Mileage begs leave to report that it has received from the several Presbyteries and churches the sum of \$935.41, which it has divided amongst the Commissioners coming to this Assembly, who claim mileage, at the rate of five cents per mile, they claiming to have travelled 15,750 miles, amounting in gross to \$787.50, leaving a balance of \$147.91 in the hands of the Treasurer.

The Committee recommends that the Assembly direct the Trustees to pay the said amount in sums as herein stated, provided that no Commissioner shall receive more than his actual expenses in coming to, or going from the Assembly.

Dr. Musgrave presented the following resolution, which was adopted.

Resolved, That rejoicing in immediate Reunion of the Two Presbyterian Churches, so long separated, we would gladly hail a Pan-Presbyterian Union, embracing all the branches of the Presbyterian family holding the same Confession of Faith.

On motion of Rev. R. K. Rodgers, D. D., it was

Resolved, That the Rev. William C. Cattell, D. D., President of Lafayette College, Pa., now travelling in Europe, be appointed a Delegate to represent this church in the Conferences of the Bohemian Church in their Assembly in the years A. D. 1869 and 1870.

Ruling Elder Henry Day moved that a Committee of three be appointed by this Assembly, to act in conjunction with a similar Committee to be

appointed by the other Assembly, in making arrangements for the meeting of the first Assembly of the united church in Philadelphia. The motion was carried, and the Rev. Alexander Reed, D. D., with Ruling Elders Morris Patterson and J. A. Gardner, were appointed said Committee.

Rev. R. K. Rodgers, D. D., offered the following, which was adopted unanimously by a rising vote:

Resolved, That the thanks of this General Assembly are hereby returned to the Managers of the several Railroads who have kindly given to the members return tickets free of charge; also to the Trustees of this Church for the use of the edifice in which the meetings of the Assembly have been held; also to the Press of this City for the full and accurate reports which they have furnished respecting the proceedings of the body; also to the citizens and families of Pittsburgh, Allegheny and vicinity, for the kind and bountiful hospitality with which the members of the Assembly have been favoured.

Ruling Elder Henry Day moved, and it was carried, that a Committee of two be appointed to convey to the other Assembly the statement of the vote of the Presbyteries connected with this Assembly on the subject of Reunion, to-morrow morning. Rev. G. W. Musgrave, D. D., and Ruling Elder Henry Day were appointed the Committee.

After prayer by the Moderator, and the singing of the doxology, the Assembly adjourned to 9 o'clock, to-morrow morning.

FRIDAY MORNING, Nov. 12, 1869.

The Assembly met at 9 o'clock, A. M., and was opened with prayer by the Moderator. The Assembly spent fifteen minutes in devotional exercises.

The minutes of yesterday were read and approved.

A deputation, consisting of Rev. S. C. Aiken, D. D., Rev. Z. Humphrey, D. D., and Ruling Elder John A. Foote, appeared on behalf of the General Assembly sitting in the Third Presbyterian Church, and presented the following, on the answers of the Presbyteries of that branch to the Overture on the Reunion of the two branches of the Presbyterian Church. The report was as follows:

Pittsburgh, November 12th, 1869.

The General Assembly of the Presbyterian Church, holding its sessions in the Third Presbyterian Church, to the General Assembly of the Presbyterian Church holding its sessions in the First Presbyterian Church:

We hereby certify that the vote of the Presbyteries connected with this Assembly, upon the Overture in regard to Reunion, is as follows:

In favour of the Overture for Reunion, and approving the same, One Hundred and Thirteen Presbyteries, being the whole number in connection with this body.

We therefore certify that the Basis of Reunion, mentioned in the said Overture, is unanimously approved by the Presbyteries connected with this General Assembly.

J. GLENTWORTH BUTLER,
*Permanent Clerk of the General Assembly sitting in the
Third Presbyterian Church.*

The Moderator responded to this announcement in the words of Isaiah, (chap. 52: 8, 9.)

Mr. Henry Day moved the adoption of the following paper. The paper was unanimously adopted, by a rising vote, as follows :

This Assembly having received and examined the statement of the votes of the several Presbyteries on the basis of the Reunion of the two bodies now claiming the name and the right of the Presbyterian Church in the United States of America, which basis is in the words following, namely: "The Union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testament shall be acknowledged to be the inspired word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States, shall be approved as containing the principles and rules of our polity:" Does hereby find and declare that said basis of Union has been approved by more than two-thirds of the Presbyteries connected with this branch of the Church—and whereas the other branch of the Presbyterian Church in the United States, now sitting in the Third Presbyterian Church in the City of Pittsburgh, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the Church:

NOW THEREFORE WE DO SOLEMNLY DECLARE THAT SAID BASIS OF REUNION IS OF BINDING FORCE.

Rev. R. K. Rodgers, D. D., moved that this Assembly be now dissolved, and that another Assembly, chosen in like manner, be required to meet at the First Presbyterian Church in the City of Philadelphia, Pa., on the third Thursday of May, A. D. 1870, at 11 o'clock, A. M.

The motion was carried and the Moderator declared the Assembly dissolved, saying from the chair:—"By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet in the First Presbyterian Church, in the City of Philadelphia, Pa., on the third Thursday of May, A. D. 1870, at 11 o'clock, A. M."

After which the Moderator offered prayer, the doxology was sung, and the Apostolic benediction pronounced.

WILLIAM E. SCHENCK,
PERMANENT CLERK.

ALEXANDER T. MCGILL,
STATED CLERK.

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THE REUNION CONVENTION.

PITTSBURGH, PA., *Friday, November 12, 1869.*

The two General Assemblies of the Presbyterian Church, meeting respectively in the First and Third Churches of Pittsburgh, Pa., having both been in due form dissolved on Friday, November 12th, 1869, at 10 o'clock, A. M., a JOINT CONVENTION, in accordance with previous mutual agreement, was held immediately after in the Third Church.

The members of the late New-school Assembly, preceded by their Moderator, Clerks, and Reunion Committee, formed in order, two by two, and proceeded from the Third Church, down Sixth Avenue to Wood street, and took position on the west side of the street, opposite to the First Church. At the same time, the members of the late Old-school Assembly, preceded, in like manner, by their Moderator, Clerks, and Reunion Committee, came forth from the First Church, and took position on the east side of the street, directly opposite the other column, the head of each line looking south, towards Fifth Avenue.

The following gentlemen had been appointed, and consented to serve as Marshals of the Day. General J. K. Moorhead, and Messrs. John D. McCord, William Rea, and George H. Stuart.

The signal for the march having been given, the two Moderators met in the middle of the street, shook hands, and joined arms: as was done, also, by the Stated Clerks, the Permanent and Temporary Clerks, the two Reunion Committees, and the remainder of the two columns—the joint procession moving forward two by two, Old and New-school, down Wood street, and up Fifth Avenue, Smithfield street, and Sixth Avenue, (the whole distance attended by a rejoicing crowd of people), to the Third Church.

As the procession entered by the right middle aisle, the noble hymn,—

“Blow ye the trumpet, blow,” &c.

was sung by the choir and the ladies who had been previously admitted to seats assigned them. The greater part of the procession found seats on the immense platform, occupying the southern end of the church, the remainder occupying the pews in front of the platform. After which the doors were opened, and the house was immediately thronged to its utmost capacity.

The services commenced at 11 o'clock, A. M., and were continued for more than three hours. Addresses were made by the Moderators and others, both ministers and elders previously designated, intermingled with prayer and songs of devout praise and thanksgiving.

The following preamble and resolutions, reported in behalf of the Committee of Arrangements, by the Rev. S. W. Fisher, D. D., LL.D., were passed unanimously:

PREAMBLE AND RESOLUTIONS ADOPTED IN JOINT CONVENTION
BY THE MEMBERS OF THE TWO ASSEMBLIES, Nov. 12, 1869.

IN the Providence of God, the two Branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country and almost of the world. It evidences to all men the presence and unifying power of the Divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ among other denominations. It awakens hope, since it illustrates the evident purpose of God to bring all his followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of his truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit, and action, a far more vigorous assault upon the forces of darkness, and more decided efforts to spread the gospel among all classes in our own and other lands.

To us, as a Church, it is an era in our history most memorable and hopeful; memorable, as it signalizes the triumph of faith and love over the strifes and jealousies of more than a quarter of a century; hopeful, since it is not the result of decadence and torpor, but of progress and augmented strength. It buries the suspicions and the rivalries of the past with the sad necessity of magnifying our differences in order to justify our separation. It banishes the spirit of division, the natural foe of true progress. In this union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. God has elevated us to this commanding position, that we may see his glory, and in the strengthened faith it inspires, devote our united resources more directly and efficiently to the salvation of men. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving-kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the gospel. Our position is commanding; our resources great; our methods of action well settled, simple, and efficient. The Spirit of God that has united us will inspire, direct, and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church, in the centuries past, has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader, and bolder plans for the extension of Christ's kingdom, and to enter upon and execute them with apostolic enthusiasm.

Let us then, the ministers, elders, and members of this Church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands who now await, with tender and prayerful interest, this consummation of our union,—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to Him who has brought this once dissevered, now united Church up to this *Mount of Transfiguration*, signalize this most blessed and joyous union with an offering in some good degree commensurate with the abundant pecuniary gifts that He has bestowed on us. And, to this end, be it

Resolved, That it is incumbent on the Presbyterian Church in the United States of America, one in organization, one in faith, and one in effort, to make a SPECIAL OFFERING, to the treasury of the Lord, of FIVE MILLIONS OF DOLLARS: and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavour to animate the whole Church with the purpose to secure the accomplishment of this great work before the third Thursday of May, 1871.

Resolved, further, That the Stated Clerks of the Assemblies of 1869 be requested to publish this paper, with the names of the Moderators, Clerks, the Joint Committee on Reunion, and the Commissioners now in attendance, appended thereto.

At 3½ o'clock, P. M., the Convention united in the celebration of the Lord's Supper, at the First Presbyterian Church, which also was thronged in every part.

Presbyterian Church in the U. S. A.
General assembly, 1863, New School

M I N U T E S

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA:

WITH AN

APPENDIX.

[ADJOURNED MEETING.]

VOL. XV. A.D. 1869.

NEW-YORK:

PRESBYTERIAN PUBLICATION COMMITTEE.

BY THE STATED CLERK.

S. W. GREEN, PRINTER, COR. OF JACOB AND FRANKFORT STREETS.

—
1869.

OFFICERS.

REV. PHILEMON H. FOWLER, D.D., *Moderator*, UTICA,
NEW-YORK.

REV. EDWIN F. HATFIELD, D.D., *Stated Clerk*, No. 149
WEST THIRTY-FOURTH STREET, NEW-YORK CITY, N. Y.

REV. J. GLENTWORTH BUTLER, D.D., *Permanent Clerk*,
No. 27 BIBLE HOUSE, NEW-YORK CITY, N. Y.

REV. GEO. A. HOWARD, D.D., { *Tempo-* } CATSKILL, N. Y.

REV. WILLIAM E. MOORE, { *rary* }
 { *Clerks,* } WEST-CHESTER, PA.

MR. WILLIAM A. BOOTH, *Treasurer*, NEW-YORK CITY, N. Y.

MINUTES, ETC.

PITTSBURGH, PA., November 10th, 1869.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, agreeably to adjournment, in the Third Presbyterian Church of the city of Pittsburgh, Pa., on Wednesday, the 10th of November, 1869, at 11 o'clock A.M., and, having occupied half an hour in devotional exercises, was opened with prayer by the Moderator.

The roll was then called, and the following persons were found to be present :

PRESBYTERIES.

MINISTERS.

ELDERS.

I. SYNOD OF ALBANY.

1. <i>Champlain,</i>	George T. Everest.	
2. <i>Troy,</i>		Elijah G. Atwood, William P. Bliss.
3. <i>Albany,</i>	Henry Darling, D.D.,	Samuel Anable.
4. <i>Columbia,</i>	David R. Frazer.	
5. <i>Catskill,</i>	George A. Howard.	

II. SYNOD OF UTICA.

1. <i>St. Lawrence,</i>	John Waugh.	
2. <i>Watertown,</i>	John B. Preston,	William P. Massey, M.D.
3. <i>Oswego,</i>	Henry N. Millerd,	Daniel W. Ingersoll.
4. <i>Utica,</i>	Philemon H. Fowler, D.D., S. W. Fisher, D.D., LL.D.,	Thomas Williams.

III. SYNOD OF ONONDAGA.

1. <i>Onondaga,</i>	Sherman B. Canfield, D.D.	
2. <i>Cayuga,</i>	Ezra A. Huntington, D.D.,	Sylvester Willard, M.D., Hon. John Porter.
3. <i>Cortland,</i>	Marcus N. Preston,	
4. <i>Tioga.</i>	John V. C. Nellis.	

PRESBYTERIES.

MINISTERS.

ELDERS.

IV. SYNOD OF GENEVA.

1. <i>Geneva</i> ,	David Magic,	Harvey Rice, Ebenezer B. Jones.
2. <i>Steuben</i> ,	Joel Wakeman, D.D.,	Paul C. Howe.
3. <i>Chemung</i> ,	Augustus W. Cowles, D.D.,	Hon. William T. Jackson.
4. <i>Ithaca</i> ,	Alexander O. Peloubet,	Abram G. Opdyke.
5. <i>Wellsborough</i> ,	Frederick Graves,	Hon. Henry W. Williams.
6. <i>Lyons</i> ,	Robert E. Willson,	Henry M. Clark.

V. SYNOD OF SUSQUEHANNA.

1. <i>Otsego</i> ,	Charles Gillette.	
2. <i>Chenango</i> ,	Sumner Mandeville.	
3. <i>Delaware</i> ,	Charles H. De Long,	Marsena Benedict.

VI. SYNOD OF GENEESEE.

1. <i>Buffalo</i> ,	Albert T. Chester, D.D.,	George W. Tew.
2. <i>Ontario</i> ,	Levi Parsons,	Orrin S. Gilbert.
3. <i>Rochester</i> ,	James B. Shaw, D.D.,	Frederick Starr, Alexander McA. Thorburn, Louis Chapin.
4. <i>Genesee</i> ,	John Wickes.	
5. <i>Niagara</i> ,	Edward Payson Marvin,	William F. Evans.
6. <i>Genesee Valley</i> ,	Corliss B. Gardner.	

VII. SYNOD OF NEW-YORK AND NEW-JERSEY.

1. <i>Hudson</i> ,	George Pierson,	Jesse Roe.
2. <i>North River</i> ,	Edgar W. Clark,	George Bates.
3. <i>Long Island</i> ,	Epher Whitaker,	Stuart T. Terry.
4. <i>New-York, 3d</i> ,	Robt. Russell Booth, D.D., Thomas Street, James B. Bonar,	Stephen H. Thayer.
5. <i>New-York, 4th</i> ,	William Adams, D.D., L.L.D.,	Hon. William E. Dodge, George W. Lane,
6. <i>Brooklyn</i> ,	Howard Crosby, D.D., Samuel Carlile,	William A. Cummings, Nathan Lane. Harrison Teller, M.D.
7. <i>Newark</i> ,	Jonathan F. Stearns, D.D., Charles T. Haley,	William F. Van Wagenen, Hiram B. Littell, Frederick G. Burnham. Hon. Daniel Haines.
8. <i>Rockaway</i> ,		
9. <i>Montrose</i> ,	Charles S. Dunning, Jacob G. Miller.	
10. <i>South-Carolina</i> ,	Silas McKinney.	

VIII. SYNOD OF PENNSYLVANIA.

1. <i>Wilmington</i> ,	John Patton, D.D.,	Edward T. Taylor.
2. <i>Philadelphia, 3d</i> ,	William E. Moore, Z. M. Humphrey, D.D.,	Hon. William Strong.
3. <i>Philadelphia, 4th</i> ,	Robert Adair, Richard Allen, D.D., Herrick Johnson, D.D.,	Samuel T. Bodine, Charles M. Lukens, Peter L. Krider.
4. <i>Harrisburgh</i> ,	Conway P. Wing, D.D.,	Peter Wilson.
5. <i>Dist. of Columbia</i> ,	Byron Sunderland, D.D.,	J. Faris Moore.

PRESBYTERIES.

MINISTERS.

ELDERS.

IX. SYNOD OF WEST-PENNSYLVANIA.

1. <i>Erie</i> ,	George W. Cleaveland,	Absalom M. Carson.
2. <i>Meadville</i> ,	Richard Craighead,	Daniel Uber.
3. <i>Pittsburgh</i> ,	William T. Wylie,	William C. Aughinbaugh.

X. SYNOD OF MICHIGAN.

1. <i>Detroit</i> ,	Albert E. Hastings,	Hon. Jacob S. Farrand.
2. <i>Monroe</i> ,		
3. <i>Marshall</i> ,	Thomas Sherrard,	Hon. George H. French.
4. <i>Washtenaw</i> ,	Gustavus L. Foster,	Gershom B. Gillett.
5. <i>Kalamazoo</i> ,	John Sailor,	Daniel O. Roberts.
6. <i>Cold Water</i> ,		Albert A. Luce.
7. <i>Saginaw</i> ,	Archibald McSween,	Youngs E. Benton.
8. <i>Grand River Val.</i> ,	Louis Mills,	Henry Griffin.
9. <i>Lansing</i> ,	J. Evarts Weed,	Joseph Mills.

XI. SYNOD OF WESTERN RESERVE.

1. <i>Grand River</i> ,	Dwight K. Steele,	Oranell H. Fitch.
2. <i>Huron</i> ,	William T. Hart.	
3. <i>Trumbull</i> ,	Xenophon Betts,	Jonathan Warner.
4. <i>Cleveland and Portage</i> ,	Samuel C. Aiken, D.D., James Shaw, D.D.,	Hon. John A. Foot, Thomas D. Crosby.
5. <i>Maumee</i> .		

XII. SYNOD OF OHIO.

1. <i>Athens</i> ,	Henry W. Ballantine,	Marcus Bosworth.
2. <i>Pataskala</i> ,	Addison Kingsbury, D.D.,	Timothy Rose.
3. <i>Franklin</i> ,	John W. Thompson,	John McElroy.
4. <i>Scioto</i> ,	E. Perkins Pratt, D.D.,	David C. Anderson.

XIII. SYNOD OF CINCINNATI.

1. <i>Cincinnati</i> ,	Cornelius H. Taylor, D.D., George M. Maxwell, D.D.,	Guernsey Y. Roots.
2. <i>Ripley</i> ,	Henry Osborn,	John West.
3. <i>Dayton</i> ,	Rollin A. Sawyer,	Daniel Keifer.
4. <i>Hamilton</i> ,	Benjamin W. Chidlaw,	John Irwin.

XIV. SYNOD OF INDIANA.

1. <i>Salem</i> ,	Charles Hutchinson,	Joseph Loughmiller.
2. <i>Madison</i> ,	Manuel J. Drennan.	
3. <i>Indianapolis</i> ,	Alexander Parker.	
4. <i>Green Castle</i> ,	Blackford Condit,	R. Wilds Jones.

XV. SYNOD OF WABASH.

1. <i>Crawfordsville</i> ,	Caleb Mills, LL.D.,	John Foster.
2. <i>St. Joseph</i> ,	George C. Noyes.	
3. <i>Logansport</i> ,	Amos Jones.	
4. <i>Fort Wayne</i> ,	Henry L. Brown,	Hon. John L. Knight.

PRESBYTERIES.

MINISTERS.

ELDERS.

XVI. SYNOD OF ILLINOIS.

1. <i>Illinois,</i>	Smith H. Hyde,	John Crocker.
2. <i>Schuyler,</i>	William W. Whipple.	
3. <i>Wabash,</i>	Russell D. Van Deursen,	Eben H. Palmer.
4. <i>Alton,</i>	James W. Stark,	David E. Beatty, Lewis Potter.

XVII. SYNOD OF PEORIA.

1. <i>Ottawa.</i>	Edward H. Curtis.	
2. <i>Knox,</i>	Josiah Leonard,	Thomas Wilson,
3. <i>Galena and Belvidere,</i>		Calvin A. Shaw.
4. <i>Chicago,</i>	Robert W. Patterson, D.D.,	Claudius B. Nelson,
	Arthur Mitchell,	Royal E. Barber.
5. <i>Bloomington,</i>	Charles H. Palmer,	Benjamin E. Miles.

XVIII. SYNOD OF WISCONSIN.

1. <i>Milwaukee,</i>	John Martin,	Owen R. Bacon.
2. <i>Fox River.</i>		
3. <i>Columbus,</i>	Warren Mayo,	Ephraim G. Stitt.
4. <i>Lake Superior.</i>		

XIX. SYNOD OF IOWA.

1. <i>Des Moines.</i>		
2. <i>Keokuk.</i>		
3. <i>Iowa City,</i>	Abner D. Chapman,	William Ballantyne.
4. <i>Dubuque.</i>		
5. <i>Chariton,</i>	John Fisher.	
6. <i>Cedar Rapids,</i>	John Summers,	Benjamin K. Adams.
7. <i>Omaha.</i>		

XX. SYNOD OF MINNESOTA.

1. <i>Mankato,</i>	Moses N. Adams,	William P. McMasters.
2. <i>Minnesota.</i>		
3. <i>Winona,</i>	Delos E. Wells,	Andrew B. Coe.
4. <i>Dakota,</i>	Stephen R. Riggs.	

XXI. SYNOD OF MISSOURI.

1. <i>St. Louis,</i>		James M. Brawner.
2. <i>North'n Missouri,</i>	Thomas H. Tatlow,	Homer H. Winchell.
3. <i>Lexington,</i>	Elijah A. Carson,	Charles F. Smith.
4. <i>Osage,</i>	Seth G. Clark,	G. Whitelow Shield.

XXII. SYNOD OF KANSAS.

1. <i>Kansas,</i>	Victor M. King.	
2. <i>Humboldt,</i>	James Lewis.	
3. <i>Smoky Hill,</i>	J. Levis Jones,	Benj. F. Thayer, M.D.

PRESBYTERIES. MINISTERS. ELDERS.

XXIII. SYNOD OF TENNESSEE.

- | | | |
|---------------------|-----------------|---------------------|
| 1. <i>Union,</i> | Isaac Emory, | Benj. A. Blackburn. |
| 2. <i>Kingston,</i> | | William S. Patton. |
| 3. <i>Holston,</i> | Nathan Bachman. | |

XXIV. SYNOD OF ALTA CALIFORNIA.

- | | | |
|--------------------------|-------------------|--------------|
| 1. <i>San Francisco.</i> | | |
| 2. <i>Nevada.</i> | | |
| 3. <i>San José,</i> | William W. Brier, | David Huber. |

CORRESPONDING BODIES.

- | | |
|---|---|
| 1. <i>General Assembly of the other Branch,</i> | Rev. Charles C. Beatty, DD., LL.D.,
Rev. George W. Musgrave, D.D., LL.D. |
|---|---|

Several persons appeared with new commissions, and their case was referred to the Committee on Commissions.

The Committee of Arrangements reported, recommending that the morning session open at 9 o'clock A.M., and close at 12 o'clock M.; that the afternoon session open at 2½ o'clock, and close at 5 o'clock P.M.; and that the first hour of the morning session be occupied with devotional exercises.

The report was adopted.

The Stated Clerk presented the Report of the Presbyteries on the Overture for Re-union, as follows:

Report of the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, on the answers of the Presbyteries to the Overtures on the Re-union of the two Branches of the Church:

The number of Presbyteries connected with this General Assembly is one hundred and thirteen. Official responses have been received from every one of them. They have *all answered the overture in the affirmative*. In each of the Presbyteries of Albany, Wellsboro, and the District of Columbia a single negative vote was cast. In each of the remaining one hundred and ten Presbyteries the vote was *unanimous*.

Respectfully submitted,

EDWIN F. HATFIELD, *Stated Clerk*.

PITTSBURGH, PA., Nov. 10th, 1869.

The Assembly united in prayer and thanksgiving to God for this auspicious result.

The Rev. Samuel C. Aiken, D.D., Rev. Zephaniah M. Humphrey, D.D., and Hon. John A. Foot were appointed to announce to the other Assembly the vote of the Presbyteries of this body on the Overture for Re-union.

Mr. Henry Day appeared as a Deputation from the other Assembly to communicate their action with reference to the reception of new Commissioners, as follows, namely, "That alternates, chosen before the meeting in May last, take the place of absent principals; and also that principals take the place of enrolled (absent) alternates." "Whereupon,

The following preamble and resolutions were adopted: Having already referred the new Commissions to the Committee on Commissions, and having since received a communication from the General Assembly, now meeting in the First Presbyterian Church, relative to the subject of the constituency of the present Assemblies; therefore be it resolved, that the Hon. William Strong, Hon. Daniel Haines, and Mr. Frederick G. Burnham be added to the Committee on Commissions, to whom the whole subject shall be referred.

Resolved, That all matters requiring the concurrent action of the two Assemblies be referred to the Joint Committee of Conference on Re-union, to report to the Assemblies, respectively, the mode of procedure, and also to report a programme of joint religious services.

Adjourned until 3 o'clock P.M.

WEDNESDAY, November 10th, 3 o'clock P.M.

The Assembly met, and was opened with prayer.

The minutes of the last session were read and approved.

The Committee, to whom the Commissions of new members were referred, reported, recommending that the following persons, having furnished evidence of appointment by their respective Presbyteries, in accordance with the rule previously adopted by this Assembly, be enrolled as members of this body:

<i>Champlain,</i>	R. S. Cate,	<i>Elder.</i>
<i>Troy,</i>	Asahel Bronson,	<i>Min.</i>
	Samuel M. Wood,	<i>Min.</i>
<i>Catskill,</i>	Henry Waterbury,	<i>Elder.</i>
<i>Utica,</i>	John C. Gallup, M.D.,	<i>Elder.</i>
<i>Tioga,</i>	David D. Gregory,	<i>Min.</i>
<i>Geneva,</i>	Samuel H. Gridley, D.D.,	<i>Min.</i>
<i>Otsego,</i>	Parker Scott,	<i>Elder.</i>
<i>Buffalo,</i>	Horace P. Bogue,	<i>Min.</i>
	Elijah H. Danforth,	<i>Elder.</i>
<i>Genesee Valley,</i>	Hon. Alfred Lockhart,	<i>Elder.</i>
<i>Brooklyn,</i>	Theodore S. Brown,	<i>Min.</i>
<i>Newark,</i>	James P. Wilson, D.D.,	<i>Min.</i>
<i>Rockaway,</i>	Elijah W. Stoddard,	<i>Min.</i>
<i>Montrose,</i>	James Dixon,	<i>Elder.</i>
<i>Monroe,</i>	Joseph Zwindt,	<i>Min.</i>
	Enoch Tindall,	<i>Elder.</i>

<i>Maumee,</i>	James W. Ross,	<i>Elder.</i>
<i>Madison,</i>	Edwin G. Whitney,	<i>Elder.</i>
<i>Schuyler,</i>	Clark B. Church,	<i>Elder.</i>
<i>Alton,</i>	George I. King, D.D.,	<i>Min.</i>
<i>Knox,</i>	Lucius L. Day,	<i>Elder.</i>
<i>Galena and Belvidere,</i>	John McLain,	<i>Min.</i>
<i>Omaha,</i>	John M. Peebles,	<i>Min.</i>
<i>Minnesota,</i>	Edward B. Wright,	<i>Min.</i>
	Henry M. Knox,	<i>Elder.</i>
<i>Saint Louis,</i>	Charles A. Dickey,	<i>Min.</i>

The report was adopted.

The Hon. William Strong was appointed to communicate to the other Assembly the action of this Assembly on the reception of new Commissioners at this adjourned meeting.

The Special Committee to whom was referred a paper on the subject of Amusements presented their report, which was adopted, and is as follows :

The question of popular amusements is one that cannot be settled by statute. It has to do with the spirit and the life of Christianity, rather than with the letter of its law. Hence the impossibility of specific enactment. But the very fact of its near and vital connection with spiritual life justifies, and demands for it, a thoughtful consideration.

What scriptural guidance have we in the matter? What posture ought the Church to assume towards so-called popular amusements? A sweeping condemnation of them would be a sweeping folly. To say of them all, that they are inherently and positively sinful, is simply to say what is not true. And to protest against suitable recreation would be to protest against a mental and moral necessity. A long-visaged and sombre-hued piety is not after the order of the Gospel. That makes recognition of the laugh, the joy of life; has no frown for the play-side of our nature; bids us serve the Lord with gladness. Nowhere so much as in the heart of God's people should joy have her home, and go rippling out in the channels of deed and speech.

But what is suitable Christian recreation? We are without a specific "Thus saith the Lord" for each specific form of pleasure. But this is by no means to acknowledge that we are without scriptural guidance. The spirit is broader and deeper than the letter. There are general principles whose profound and subtle reach makes it impossible that they should be framed by a law. Those that bear on this question of popular amusements are three :

I. The first general principle *has respect to the relation which Christians sustain to each other.* It is discussed in Rom. xiv., and in 1 Cor. viii. Christian liberty in things indifferent is there distinctly recognized. But it is bounded and limited by a higher law. We must not abuse our liberty to the offence of our

brethren. We must bridle our knowledge with charity. We are bidden to beware how we tamper with the sanctities of a brother's conscience, and to beware how we trifle with the necessities of a brother's weakness. The law of conscience and the law of love are far more sacred, and more precious, and more to be regarded, than the law of liberty. To the child of God they ought to be always paramount. To assert independence at the expense of wounding a brother's conscience, is "to sin against Christ." "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." Of course, a merely personal, puerile, wretched scrupulosity is not to be foisted upon the Church, for its government. But amusements, *whose tendencies are inherently and almost inevitably to excess, where the weak and the unstable may stumble and perish, and against which there is a general Christian conscience, are decisively condemned by this plain word of God.*

II. The second general principle *has respect to the relation which Christians sustain to the world.* It is negative, and summed up in this, "Be not conformed to this world." It is a relation of nonconformity. Christians are to be unlike the world, and distinguishable from it. This idea of separateness runs through all the warp and woof of Scripture. And it clearly does not imply a separation from the grossly evil of the world. This is specifically and positively commanded. Christians are pledged and sworn to obedience by their very profession. The separation involved in nonconformity is from worldliness—from the worldly spirit. It is a demand that the whole tone and bent and current and spirit of the Christian life shall be different from that of the worldly life; so different, that it shall be manifest *to the world* that the people of God are pilgrims and strangers on the earth; that they are walking with God; that they are a peculiar people, called out of the world while still remaining in it; God's witnesses; living epistles; the salt of the earth; distinctive, chosen, set apart, recognizable everywhere as having been with Jesus, and as holy in all manner of conversation. Let Christians apply to their lives this one central, prominent, gospel idea of nonconformity; let them press it on all their conduct, until they give unmistakable exhibition of the spirit of these unmistakable words of Christ and the apostles, and it will go very far to settle this whole question of rational or irrational amusements.

III. The third general principle *has respect to the relation which Christians sustain to Christ.* It is positive, and summed up in this, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Broad, comprehensive, universal in its applicability, yet most specific, after all, in its fundamental condition, "Whatsoever ye do." In another place, applied to the every-day necessity and act of our life—eating and drinking. Applicable, therefore, to our recreations. It is scriptural condemnation of every form of social diversion in which a Christian cannot indulge "in the name of the Lord Jesus." It is divine

indorsement of whatever is done by a child of God; into which he may go, and out of which he may come, and through the progress of which he may continue, without there being one moment, when it would be in any way inconsistent for him to ask his Lord's approval of him there, and of what he is doing, and witnessing, and countenancing, and supporting.

Let this principle be honestly and conscientiously applied. It will settle many a doubt. It will condemn many a popular amusement. It bars out every indulgence that cannot be had in consistent and loving remembrance of our Lord. Amusements that undermine the health, and waste vitality; amusements by which the weak and the lame are so often turned out of the way, only to stumble and perish; amusements that make it appear as if God's children were as eager after, and as intent upon the gayeties and festivities of the world as the children of the world them, selves; amusements making it essential for Christians to take positions that ought to bring, if they do not bring, the blood to their faces; amusements that compel Christians to witness scenes, and hear quips and jests, soiling their spirits with suggested uncleanness; these all, and all like these, are branded with condemnation by this divine precept. No true disciple of Christ can give himself to such amusements "in the name of the Lord Jesus."

We close as we began. This whole question must be taken out of the domain of abstract casuistry. It is not so much a question of absolute right and wrong as of conscience and charity. The spirit of our life is far more important than the letter of our law. The rule of love is higher than the law of liberty. Christianity antagonizes worldliness; it does not conform to it. The Church should deal with it, not so much by the axe of discipline as by the sword of the Spirit. Yet, without a doubt, the very law of love may sometimes require a kind, considerate, thoughtful exercise of the disciplinary power of the Church. But our chief appeal must be to the conscience. Our main reliance must be on the spirit and the life demanded by a whole-hearted surrender and commitment to the Lord Jesus. Those who are constrained by the love of Christ can scarcely allow themselves indulgence in any business or recreation, any work or play, into which, and through which, and out of which, they cannot consistently go, with ever present and affectionate remembrance of Him "who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself, a peculiar people zealous of good works."

The report was also recommended to the Presbyterian Publication Committee for publication.

Messrs. Guernsey Y. Roots and Nathan Lane were appointed to fill vacancies in the Standing Committee on Mileage.

Rev. Samuel H. Gridley, D.D., and Mr. Henry M. Knox, were appointed to fill vacancies in the Committee on Bills and Overtures.

A communication from the Executive Committee of the Presbyterian Historical Society was read, and referred to the Committee on Bills and Overtures.

The Rev. John Waugh, Rev. Levi Parsons, and Mr. Albert A. Luce were appointed to prepare a minute on the members who have deceased since the adjournment of the Assembly, in May last.

Adjourned until to-morrow, at 9 o'clock A.M.

Concluded with prayer.

THURSDAY, November 11th, 9 o'clock A.M.

The Assembly met, and occupied the opening hour with devotional exercises.

The minutes of the last session were read and approved.

A paper on State appropriations to Roman Catholic Schools was referred to the Rev. Henry Darling, D.D., Rev. Byron Sunderland, D.D., Rev. Herrick Johnson, D.D., William P. Massey, M.D., and Mr. Frederick G. Burnham.

A communication from the Permanent Committee on Foreign Missions was referred to the Standing Committee on that subject.

The Rev. Robert R. Booth, D.D., was appointed Chairman of the Standing Committee on Foreign Missions, to fill a vacancy.

The Committee on Bills and Overtures presented the following report on an Overture respecting the creation of a Sustentation Fund:

To the Overture from the Presbytery of Kansas, commended by the Synod of Kansas, asking that measures be taken by this General Assembly to provide a Sustentation Fund, by which the salaries of our Ministers may be secured and equalized,

The Assembly would reply by referring to its answer given to similar Overtures at its sessions last May, and recorded on page 262 of the Minutes.

This answer is given not at all to express opposition to this Overture, which treats of a subject of vital importance to our whole Church, but in view of the propriety of originating specific action, upon such a momentous matter, in the united Church.

The report was adopted.

The same Committee reported on the communication from the Presbyterian Historical Society as follows:

In reply to a communication from the Presbyterian Historical Society, asking for an appropriation of funds for the erection of a building suited to its uses, and also for an endowment the income of which will enable the Society to prosecute its work successfully, the Assembly refers to its former commendations of its objects and results, but cannot feel at liberty, in the present circumstances of the Church, to make any specific recommendation for action on the subject above named.

The report was adopted.

The same Committee presented a report, which was adopted, and is as follows :

A member of the Dakota Presbytery requests that, in view of the peculiar constitution of that body, as the elders speak only their native tongue, and cannot attend the meetings of the Assembly as acting members, one half the assessment made upon that Presbytery for the Commissioners' Fund be remitted.

The Committee on Bills and Overtures recommend to the Assembly for adoption the following resolution :

Resolved, That the Mileage Committee be instructed to remit, in behalf of the Dakota Presbytery, the amount of their assessment for the Commissioners' Fund, and to appropriate to the members of that Presbytery, in attendance at the present sessions of the Assembly, their full share of the above-named fund.

The Special Committee on the report of the Assembly's Delegate to the Assemblies of Scotland and Ireland presented their report, which was adopted, and is as follows :

The Committee to whom was referred the report of the General Assembly's Delegate to the General Assembly of the Free Church of Scotland, and to the General Assembly of the Irish Presbyterian Church, would respectfully report :

That they find in this paper several suggestions which they deem eminently worthy of the consideration of the General Assembly, and which, in their opinion, are calculated, if carried into effect, to enlarge the influence and promote the prosperity of our Branch of the Church.

The suggestions referred to relate to the propriety of opening a correspondence with those Branches of the Presbyterian family in Great Britain with which we have, up to this time, had no formal or official communications. *And they further propose* an inquiry as to the wisdom of attempting to embody, in our practical polity, such institutions and customs as have been found useful and salutary among these sister Churches of the Presbyterian order.

I. In reference to the proposition for an enlarged correspondence with the Presbyterian Assemblies of Great Britain, the Committee would recommend, that it be referred to the next

General Assembly, with the request that such action be then taken, as will bring all these different branches of the Presbyterian family abroad into more intimate and regular intercourse with the Presbyterian Church in the United States, to the end that mutual sympathy may be promoted, and that each may, if possible, obtain increase of practical power and efficiency from the wisdom and experience of the other.

II. In reference to the suggestions, contained in the report, which relate to the propriety of an attempt to embody, in our practical polity, such institutions and customs as have been found useful and salutary among these sister Churches of the Presbyterian family, the Committee would recommend, that they be referred to the Committee to be appointed to promote the greater efficiency of the United Presbyterian Church, and that the attention of that Committee be especially directed to the following points:

1. Is it practicable, and would it be advantageous, to introduce some method which shall engage the whole Church in the effort to regulate the support of its ministers, and to provide, from a general fund, a sum which should be paid to each pastor, as a minimum of compensation for pastoral service?

2. Would it be advantageous to originate some provision, by means of which the Church properties should be controlled by the Church itself, rather than by Boards of Trustees appointed from the congregation?

3. Would it be desirable that measures be taken to secure uniformity among all our churches in the mode of admission to the fellowship of the Church, and in the administration of the ordinances—Baptism and the Lord's Supper?

4. Would it be desirable to have prepared special Forms for use in the Marriage and Burial Services, which might be adopted by the ministry, at their option, as occasion may require?

5. Can any plans be suggested for increasing the effective participation of the membership of our churches in the different methods of Christian work which we have undertaken, and more especially of increasing system and thoroughness in benevolent contributions to the objects recommended by the General Assembly?

6. Is it not desirable to adopt the rule of the Scotch Churches, allowing only pastors and those engaged in the direct and immediate work of the Church votes in Presbyteries, and representation in the General Assembly?

The Special Committee on Manses presented the following report, which was adopted:

Whereas, The importance of making a decided effort to secure for every Presbyterian Minister a Manse cannot be over-estimated, therefore,

Resolved, That the Moderators of the Presbyteries be instructed

to inquire of the churches under their care what has been done, or what is proposed to be done, to secure Manses for Pastors; and that the results of said inquiries be appended to the report on the Narrative of the State of Religion sent up by the Presbyteries to the next General Assembly.

Adjourned until 2½ o'clock P.M.
Concluded with prayer.

THURSDAY, November 11th, 2½ o'clock P.M.

The Assembly met, and was opened with prayer.

The minutes of the last session were read and approved.

The Committee to whom was referred the paper on State appropriations to Roman Catholic Schools presented a report, which was adopted, and is as follows :

The General Assembly, observing with the profoundest concern the attempts that are now being made in various portions of our country, not only to remove the Bible from the place that it heretofore, generally, has had in our common schools, but also to secure from the State the pecuniary support of sectarian schools—schools under the exclusive control of the Church, and designed to teach the peculiar tenets of its theology and ecclesiasticism—desire to draw to these facts the special attention of their constituency.

Should this movement be successful, it must obviously ultimate in the complete disintegration and final destruction of our present admirable system of Common School instruction, a system that is the glory of our land, and that has already brought to it inestimable blessings. Moreover, as this movement for sectarian legislation is entirely in the interest of Romanism, it will, if successful, be so far a virtual establishment of that religion as the state religion of our land, securing from the public treasury, to which all our citizens contribute, the religious as well as the secular education of all its youth.

The Assembly would, therefore, earnestly request of their constituency to employ all the instrumentalities properly within their reach to avert from our country so fearful a calamity. Through the pulpit and the press, and by the presentation to our State legislatures of petitions and remonstrances, let the voice of our people be heard on this great subject, so vital to the highest interests of Christianity and liberty.

The Special Committee on Unemployed Ministers and Vacant Churches reported, recommending that the subject be referred to the next Assembly. The report was adopted.

The Standing Committee on Foreign Missions reported on the communication from the Permanent Committee. The report was adopted, and is as follows:

The Standing Committee on Foreign Missions would respectfully report on the paper emanating from the Permanent Committee of the Assembly, which was referred to them,

That, in view of the fact that the appropriations of the American Board to the support of its missions have been made in advance for the year ending September, 1870, and that not only great embarrassment to the Prudential Committee, but also great injury to the cause of Missions would result from a sudden contraction in the receipts of the Board, the passage of the following resolutions is recommended:

1. *Resolved*, That the Permanent Committee on Foreign Missions be requested to urge upon the churches hitherto contributing to the American Board, that they do not withhold their contributions from it during the present fiscal year.

2. *Resolved*, Further, that the Permanent Committee be also directed to call the attention of our churches to the sixth article of the concurrent resolutions passed by the two Assemblies at the May meeting in New-York, which reads as follows: "There should be one set of Committees or Boards for Home and Foreign Missions and the other religious enterprises of the Church, which the churches should be encouraged to sustain, though free to cast their contributions into other channels if they desire to do so."

Since in this resolution the Assembly has presented its matured and well-balanced judgment in regard to the future relations of our churches to the method in which the work of Foreign Missions should be carried on,

Resolved, That a Committee of five be appointed to take into consideration our relations to the American Board of Commissioners for Foreign Missions, to report to the next General Assembly such measures as to them may seem proper and expedient for the adjustment of those relations to the new posture of our affairs.

As such committee, the Assembly appointed the Rev. Messrs. Jonathan F. Stearns, D.D., Rev. Robert W. Patterson, D.D., Rev. Robert R. Booth, D.D., and Messrs. Robert S. Williams and William E. London.

The Special Committee on the Union of the several Presbyterian Bodies in this country presented a report, which was amended, adopted, and is as follows:

Resolved, That, rejoicing in the immediate Re-union of the two Presbyterian Bodies so long separated, we would gladly hail a Pam-Presbyterian Union, embracing all branches of the Presbyterian family holding to the same Confession of Faith and Form of Government.

Resolved, That all uniting with us may freely enjoy the privilege of using such songs of praise to Almighty God as their consciences may dictate, as indeed is already allowed to and variously enjoyed in and by the several congregations now in our communion.

The Committee on Deceased Members reported a minute, which was adopted and is as follows:

The Committee appointed on Deceased Members of Assembly would respectfully report:

Since the meeting of this General Assembly at New-York in May last, the Great Head of the Church, who says, "*Behold I come quickly, and my reward is with me to give unto every man as his work shall be,*" has taken from us three of those who participated with us in that memorable gathering, namely, Rev. F. R. Gallaher, D.D., of the Presbytery of Coldwater; Elder H. G. Torbert, M.D., of the Presbytery of Utica, and Elder Loring Danforth, of the Presbytery of Buffalo.

While we remember that we are commanded not to sorrow for those who have fallen asleep in Jesus, we cannot but regret the withdrawal of such needful laborers from the Master's earthly work, never more inviting or needful than now; regret because they have not been permitted to witness that consummation of Re-union for which they prayed and voted. Nevertheless, as we regard them as gathered to the Re-union of all the saints in glory, we would repress our tears, and express our sympathy for the dear relatives whom they have left below, deprived of their fellowship and support; praying God to sustain them in this loss by his watching providence and paternal love, and to enable all of us to be more diligent in the work to which he has appointed us.

The Joint Committee on the Re-union of the two Branches of the Presbyterian Church, presented their report, which was adopted, and is as follows:

The Joint Committee of Conference on Re-union met on the 10th of November, 1869, at the lecture-room of the First Presbyterian Church.

The following resolutions and plans of procedure for the consummation of the Re-union of the Churches were adopted and recommended as proper to be passed by the respective Assemblies.

1. That each Assembly should declare the vote of the Presbyteries in the following language:

"This Assembly having received and examined the statements of the several Presbyteries on the Basis of Re-union of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, which basis is in the words following:

‘The Re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures, and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity :’—

“Do hereby find and declare, that the said Basis of Re-union has been approved by more than two-thirds of the Presbyteries connected with this Branch of the Church.

“And, whereas, the other Branch of the Presbyterian Church in the United States, now sitting in the First Presbyterian Church, Pittsburgh, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that Branch of the Church.

“Now, therefore, we do solemnly declare that *said Basis of Re-union is of binding force.*”

2. That this Committee do recommend that a Special Committee of five from each branch of the Church shall be appointed to take into consideration the affairs of each of the Boards and Committees of both Branches of the Church, to recommend to the Assembly of the United Church, next to be held, what changes are required in said Boards and Committees.

3. That each Assembly also pass the following :

Whereas, It is apparent, from the size of the two Assemblies, that some changes must be made in the method of representation ; therefore,

Resolved, That each of the Assemblies of 1869 do appoint a committee of five, to constitute a Joint Committee of ten, whose duty it shall be to prepare and propose to the General Assembly of the United Church a proper adjustment of the boundaries of the Presbyteries and Synods, and the ratio of representation, and any amendments of the Constitution, which they may think necessary to secure efficiency and harmony in the administration of the Church, so greatly enlarged and so rapidly extending.

4. That the Assemblies do meet at 9 o'clock on Friday morning next, and that the vote of the Presbyteries be declared in each Assembly at 10 o'clock, and that each Assembly be then dissolved in the usual manner prescribed by the Form of Government. That each Assembly do immediately repair to —, there to hold a joint meeting for prayer and praise, and that a joint communion service be held on the same day, at 3 o'clock in the afternoon. That all business before each Assembly shall be concluded on this (Thursday) evening, and no new business be taken up. That a Committee of Arrangements, of two from each Church, be appointed to decide upon the form, manner, and place of our public meeting, and that a statement on the subject of raising funds for the use of the Church be also prepared for said meeting by said Committee of

Arrangements; and that the Rev. Samuel W. Fisher, D.D., Rev. A. G. Hall, D.D., Mr. Robert Carter, and the Hon. William E. Dodge be said Committee. That the first meeting of the Assembly of the United Church be held in the First Presbyterian Church of the city of Philadelphia, on the third Thursday of May, 1870.

That a Committee of five be appointed from each Branch of the Church, to take into consideration the subject of raising funds for the use of the United Church, and the best methods of doing the same, and the objects to which the same should be directed; and to report at the next General Assembly.

That a joint meeting on the subject of Home Missions be held this evening in the First Church, and to-morrow evening in the Third Church, on Foreign Missions, at 7½ o'clock.

The Reports of the Delegates to the Synod of the Canada Presbyterian Church, to the General Conference of Maine, to the General Association of New-Hampshire, to the General Convention of Vermont, to the General Association of Massachusetts, to the General Association of Connecticut, and to the General Synod of the Reformed Church, were presented, accepted, and ordered to be printed in the Appendix to the Minutes.

The Committee on the Polity of the Church reported on an Overture with reference to the mode of uniting churches of the two Branches, as follows:

That no recommendation be made at this time by this Assembly on the subject presented, but that it be left for the consideration of the Assembly of the United Church in 1870, and that in the mean time no action affecting the title to any of the property of the churches be taken, except under the advice and with the consent of the Presbytery with which churches taking such action are now connected.

The Rev. Herrick Johnson, D.D., Rev. Zephaniah M. Humphrey, D.D., and Mr. William G. Crowell were appointed to act in conjunction with a like number of the other Assembly, as a Committee of Arrangements for the next Assembly, with power to add to their number.

The Mileage Committee presented their report, which was adopted, and is as follows:

They have received for Commissioners' Fund, including balance from May, 1869.....	\$7473 21
They have paid bills for the necessary traveling expenses of Commissioners.....	\$5947 16
Incidental expenses of Committee.....	7 80
	<hr/>
	\$5954 96
Balance on hand.....	\$1518 25

Eighty-six Presbyteries have paid their assessment in full.

Ten Presbyteries have paid but a part of their assessment, namely: Champlain, St. Lawrence, Onondaga, Tioga, Lyons, Chenango, Rochester, Trumbull, Logansport, and Chicago.

Seventeen have paid nothing, namely: Troy, Watertown, Oswego, District of Columbia, Meadville, Coldwater, Franklin, Hamilton, Ottawa, St. Joseph, Fox River, Lake Superior, Des Moines, Keokuk, Dubuque, San Francisco, and Nevada.

Having received a sufficient amount from the Presbyteries, and having the requisite authority from the Assembly, your Committee have paid the necessary traveling expenses of the Commissioners entitled thereto in full.

The Committee recommend that our churches be assessed seven cents per member to defray the necessary traveling expenses of the Commissioners of the General Assembly to meet in Philadelphia in May, 1870.

Resolved, That the minutes of these sessions of the Assembly, with the Appendix, be printed under the direction of the Stated Clerk, and that copies be sent as usual to those Presbyteries who have paid their full assessment to the Commissioners' Fund.

The bills for stationery and printing, for the services of the Janitor, and for the traveling expenses of the Stated and Permanent Clerks, were ordered to be paid.

Resolved, That the hearty thanks of this General Assembly be hereby tendered to the citizens of Pittsburgh, for the generous hospitality with which they have welcomed us to their homes, for the sympathy with which they have entered into our labors, and for the prayers with which they have supplicated the Divine blessing upon us and our sister Assembly; to the Pastor and Trustees of the Third Presbyterian Church; to the Joint Committee of Arrangements for their ample provision for our comfort; to the conductors of the daily press, and to the many railroad companies who have generously remitted so much of the expense of travel.

The Standing Committees severally reported that they had no other business, and were discharged.

The minutes of this session were read and approved.

Adjourned until to-morrow at 9 o'clock A.M.

Concluded with prayer.

FRIDAY, November 12th, 9 o'clock P.M.

The Assembly met, and was opened with prayer.

The Moderator announced the following as the several Committees referred to in the report of the Joint Committee of Conference on Re-union, adopted by the two Assemblies :

1. ON RECONSTRUCTION :

Rev. Samuel W. Fisher, D.D., LL.D., Rev. Robert W. Patter-son, D.D., Rev. Edwin F. Hatfield, D.D., Rev. Conway P. Wing, D.D., and Rev. Joseph F. Tuttle, D.D.

2. ON RAISING FUNDS :

Hon. William E. Dodge, Hon. William Strong, Rev. Jonathan F. Stearns, D.D., Rev. William H. Goodrich, D.D., and Rev. Charles Hawley, D.D.

3. ON HOME MISSIONS :

Rev. William Adams, D.D., Rev. Henry Kendall, D.D., Rev. Arthur Mitchell, Hon. Henry W. Williams, LL.D., and Hon. Jacob Farrand.

4. ON FOREIGN MISSIONS :

Rev. Henry A. Nelson, D.D., Rev. Robert R. Booth, D.D., Rev. Franklin A. Noble, Hon. Joseph Allison, LL.D., and Mr. Isaac Searritt.

5. ON EDUCATION :

Rev. James P. Wilson, D.D., Rev. John G. Atterbury, D.D., Rev. Edward D. Morris, D.D., Mr. Alexander Whilldin, and Mr. Truman P. Handy.

6. ON PUBLICATION :

Rev. Zephaniah M. Humphrey, D.D., Rev. J. Glentworth Butler, D.D., Rev. John W. Dulles, Mr. James M. Brawner, and Hon. John S. Knight.

7. ON CHURCH ERECTION :

Mr. George W. Lane, Rev. Frank F. Ellinwood, D.D., Rev. Cornelius H. Taylor, D.D., Mr. Oliver H. Lee, and Mr. Samuel T. Bodine.

8. ON MINISTERIAL RELIEF :

Rev. Thomas J. Shepherd, D.D., Rev. Charles Brown, Rev. James B. Shaw, D.D., Hon. Charles Noble, and Mr. Robert W. Steele.

9. ON FREEDMEN :

Rev. Samuel M. Hopkins, D.D., Rev. Edwin F. Hatfield, D.D.,
Rev. Herrick Johnson, D.D., Mr. William Thaw, and Mr.
Joseph W. Edwards.

The calling of the roll at the close of this session was dispensed with.

The Rev. George W. Musgrave, D.D., LL.D., and Mr. Henry Day appeared as a Deputation from the other Assembly, and presented the following communication :

“PITTSBURGH, November 12th, 1869.

“The General Assembly of the Presbyterian Church, holding its sessions in the First Presbyterian Church, to the General Assembly of the Presbyterian Church, holding its sessions in the Third Presbyterian Church :

“We hereby certify that the vote of the Presbyteries connected with this Assembly on the Overture in regard to Re-union is as follows :

“In favor of the Overture for Re-union and approving the same, one hundred and twenty-eight Presbyteries ; in the negative, three Presbyteries ; and thirteen Presbyteries which have not reported. And we further certify, that more than two-thirds of the Presbyteries in connection with the General Assembly have approved of the Basis of Re-union mentioned in said Overture.

“WILLIAM E. SCHENCK,

“*Permanent Clerk.*”

The hour of ten having arrived, the following DECLARATION WAS, BY RISING VOTE, UNANIMOUSLY ADOPTED :

This Assembly, having received and examined the statement of the votes of the several Presbyteries on the Basis of Re-union of the two Bodies now claiming the name and the rights of the Presbyterian Church in the United States of America, in the words following, namely, “the Re-union shall be effected on the doctrinal and ecclesiastical Basis of our Common Standards ; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God and the only infallible rule of faith and practice ; the Confession of Faith shall continue to be sincerely received and adopted as containing the system and doctrine taught in the Holy Scriptures, and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity,” does hereby find and declare, that said Basis of Re-union has been approved by more than two-thirds of the Presbyteries connected with this Branch of the Church ; and, whereas, the other Branch of the Presbyterian Church in the United States, now sitting in the First Presbyterian

Church, in the city of Pittsburgh, has reported to this Assembly that said Basis has been approved by more than two thirds of the Presbyteries connected with that Branch of the Church,—

Now, therefore, we do solemnly declare that SAID BASIS OF RE-UNION IS OF BINDING FORCE.

After the offering of solemn praise and thanksgiving, 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 First Presbyterian Church, in the city of Philadelphia, Pa., on the third Thursday of May, A.D. 1870.

J. GLENTWORTH BUTLER,

Permanent Clerk.

APPENDIX.

I. The Re-union Convention.

PITTSBURGH, PA., Friday, November 12th, 1869.

THE two General Assemblies of the Presbyterian Church, meeting respectively in the First and Third Churches of Pittsburgh, Pa., having both been in due form dissolved on Friday, November 12th, 1869, at 10 o'clock A.M., a JOINT CONVENTION, in accordance with previous mutual agreement, was held immediately after in the Third Church.

The members of the late N. S. Assembly, preceded by their Moderator, Clerks, and Re-union Committee, formed in order, two by two, and proceeded from the Third Church down Sixth Avenue to Wood street, and took position on the west side of the street, opposite the First Church. At the same time, the members of the late O. S. Assembly, preceded in like manner by their Moderator, Clerks, and Re-union Committee, came forth from the First Church and took position on the east side of the street, directly opposite the other column, the head of each line looking south towards Fifth Avenue.

The following gentlemen had been appointed, and consented to serve as Marshals of the day: Gen. J. K. Moorhead and Messrs. John D. McCord, William Rea and George H. Stuart.

The signal for the march having been given, the two Moderators met in the middle of the street, shook hands, and joined arms; as was done also by the Stated Clerks, the Permanent and Temporary Clerks, the two Re-union Committees, and the remainder of the two columns—the joint procession meanwhile marching forward, two by two, Old and New School interlocked along the whole line, down Wood street and up Fifth Avenue, Smithfield street and Sixth Avenue, (the whole distance attended by a rejoicing crowd of people.) to the Third Church.

As the procession entered by the right middle aisle, Wesley's noble hymn,

“Blow ye the trumpet, blow,” etc.

was sung by the choir and the ladies who had been previously admitted to seats assigned them. The greater part of the procession found seats on the immense platform occupying the southern end of the great Church, the remainder occupying the pews in front of the platform; after which the doors were opened, and the house was immediately thronged to its utmost capacity.

The services commenced at 11 o'clock A.M., and were continued with unwearied interest for more than three hours. Addresses were made by the Moderators and others, both ministers and elders, previously designated, intermingled with prayer and songs of devout praise and thanksgiving.

The following preamble and resolutions, reported in behalf of the Com-

mittee of Arrangements, by the Rev. S. Wm. Fisher, D.D., LL.D., were passed unanimously :

PREAMBLE AND RESOLUTIONS ADOPTED IN JOINT CONVENTION BY THE MEMBERS OF THE TWO ASSEMBLIES—NOV. 12, 1869.

IN the Providence of God, the two Branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country and almost of the world. It evidences to all men the presence and unifying power of the Divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ among other denominations. It awakens hope, since it illustrates the evident purpose of God to bring all his followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of his truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit, and action, a far more vigorous assault upon the forces of darkness and more decided efforts to spread the Gospel among all classes in our own and other lands.

To us, as a Church, it is an era in our history most memorable and hopeful; memorable, as it signalizes the triumph of faith and love over the strifes and jealousies of more than a quarter of a century; hopeful, since it is not the result of decadence and torpor, but of progress and augmented strength. It buries the suspicions and the rivalries of the past, with the sad necessity of magnifying our differences in order to justify our separation. It banishes the spirit of division, the natural foe of true progress. In this union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. God has elevated us to this commanding position, that we may see his glory, and in the strengthened faith it inspires devote our united resources more directly and efficiently to the salvation of men. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving-kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding; our resources great; our methods of action well settled, simple, and efficient. The Spirit of God that has united us will inspire, direct, and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church, in the centuries past, has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader, and bolder plans for the extension of Christ's kingdom, and to enter upon and execute them with apostolic enthusiasm.

Let us then, the ministers, elders, and members of this Church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands who now await, with tender and prayerful interest, this consummation of our union,—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to Him who has brought this once discovered, now united Church up to this *Mount of Transfiguration*, signalize this most blessed and joyous union with an offering in some good degree commensurate with the abundant pecuniary gifts that He has bestowed on us. And, to this end, be it

Resolved, That it is incumbent on the Presbyterian Church in the United States of America, one in organization, one in faith, and one in effort, to make a SPECIAL OFFERING, to the treasury of the Lord, of FIVE MILLIONS OF DOLLARS: and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole Church with the purpose to secure the accomplishment of this great work before the third Thursday of May, 1871.

Resolved, further, That the Stated Clerks of the Assemblies of 1869 be requested to publish this paper, with the names of the Moderators, Clerks, the Joint Committee on Re-union, and the Commissioners now in attendance, appended thereto.

At 3½ o'clock P.M., the Convention united in the celebration of the Lord's Supper at the First Presbyterian Church, which also was thronged in every part.

II. Correspondence.

THE REPORTS OF DELEGATES.

I. TO THE SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

I ATTENDED the meeting of the Presbyterian Synod of Canada, according to appointment, as your Delegate, on the 11th June, 1869, at Hamilton, Ontario. I found a large body of ministers and elders in attendance, and was much interested in the discussions to which I listened during the afternoon. In the evening, an opportunity was very politely given me, and I made a full and somewhat lengthy statement of the plan and methods and desirableness of the proposed Union between the two Branches of our Church, as my own heart was full of this topic, to which these foreign Presbyterians listened with profound attention.

The Moderator, Rev. Dr. Ormiston, who so ably represented his body in both of our Assemblies last spring, replied with great earnestness, giving us assurance of the sympathy of our brethren in Canada in every good work, and especially in the subject of union.

All of which is respectfully submitted,

A. T. CHESTER.

Buffalo, N. Y., October 20th, 1869.

II. TO THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

By appointment of the General Assembly, convened in the Church of the Covenant in New-York City, it was my privilege to attend the sessions of the General Synod of the Reformed (Dutch) Church held in this city in June last.

I was most cordially received by that venerable body, and, having presented to them the salutations of the General Assembly, received in return, through their President, the most hearty assurances of their interest in our welfare. Especially did they express an earnest wish that the Union, proposed between us and the brethren of the other Branch, might be pleasantly and harmoniously consummated, and meet with the divine approbation.

The proceedings of this Synod were characterized by dignity, order, intelligence, and delightful Christian urbanity; and your Delegate, in his personal intercourse with brethren with whom he was intimately associated for many years, experienced a joy long to be remembered.

With Christian cordiality and love,

PETER STRYKER.

Philadelphia, Pa., November 11th, 1869.

III. TO THE GENERAL CONVENTION OF THE CONGREGATIONAL CHURCHES OF MAINE.

By appointment of this Assembly, the undersigned attended the sessions of the General Conference of the Congregational Churches of Maine, held at Bangor, June 22d, 23d, and 24th. I was very cordially received. In the sessions of the General Conference there is less of ecclesiastical business, and more of the devotional element, than with us. The Anniversary exercises of the State Societies of Missions, of Ministerial Relief, and of Ministerial Education, are held as part of the proceedings of the General Conference. The varied discussions and addresses showed clearly that the Congregational Churches of Maine are earnestly laboring to build up the kingdom of Christ in that State.

The address of your Delegate, in which he spoke of what had been accomplished by this Assembly, during the past year, for Home and Foreign Missions, Church Election, Ministerial Education, and Ministerial Relief, and of the influences which have been at work preparing the way for the Organic Re-union of the two large Branches of the Presbyterian Church, was kindly received. The Moderator responded. He returned the cordial greetings of the Congregational Churches of Maine, expressed great joy at the spirit of Union which is pervading the two Branches of the Presbyterian Church, and also expressed the hope that they soon would become organically one.

Respectfully submitted,

CHARLES S. DUNNING.

Honesdale, Pa., Oct. 25th, 1869.

IV. TO THE GENERAL CONVENTION OF VERMONT.

By virtue of an appointment of the General Assembly of May, 1869, I attended the sessions of the General Convention of Vermont, held at Brandon, June 15th. I was most cordially received, and I enjoyed the privilege of attending their deliberations.

The different Missionary and Benevolent Societies sustained by the churches of Vermont hold their Anniversaries in connection with the General Convention.

I had the pleasure of listening to an interesting discussion of the relation of the Young Men's Christian Association to the churches, also to the report of the Domestic Missionary Society. It was apparent there, as in other parts of the country east of the Hudson, that the railroad is building up new churches and pulling down old ones, as it changes the centres of population. The hills of New-England are left for the more attractive West, or for the villages and cities that spring up on the line of the railroad.

The fraternal salutations of your Delegate were kindly received, and heartily responded to by the Moderator.

Especial reference was made to the position of our Church, and to the fact that this was probably the last interchange of Christian courtesy between the General Convention of Vermont and the Presbyterian Church, (New School.)

The Moderator expressed the wish that the same fraternal intercourse might be continued between the United Church and the Convention; and, also, that all the blessings anticipated in the looked-for nuptials might be more than realized.

My intercourse with the Convention and its several individual members was very pleasant, and will long be remembered.

Yours respectfully,

THEO. S. BROWN.

Brooklyn, N. Y., Nov. 1st, 1869.

V. TO THE GENERAL ASSOCIATION OF NEW-HAMPSHIRE.

THE undersigned endeavored to fulfil his duty as Delegate to the General Association of New-Hampshire, by attending on two days of their late sessions, at Keene, N. H., and by presenting the fraternal salutations of our body to theirs. He took the liberty of reminding them that, during the preceding ten years, the interchange of Delegates had been a rather one-sided affair; eight out of ten of our Delegates having performed their duty in person, while eight out of ten of their Delegates to the General Assembly had failed to appear. He assured the Association that, in thus continuing to appoint Delegates, and in making such an appointment among the last of our acts as a distinct Branch of the Presbyterian Church, we intended to make it clear, beyond all question, that our attachment to and confidence in the New-England Churches was unabated, and that whatever else Re-union might signify, it did not mean that that affection and confidence were to cease.

These sentiments met with a cordial response, and a Delegate was appointed to represent the Association in the Assembly of 1870.

The field of the New-Hampshire Association, especially in the rural districts, is not an easy nor a highly encouraging one, on account of the tendency to migrate both beyond the borders of the State and from the rural to the more thickly settled regions. Yet the brethren evince zeal and courage in their work. Contributions to the cause of Home Missions were somewhat greater last year than in any year previous. A Mission among the neglected population of the sea coast is kept up with great interest and success. Presbyterian Ministers are welcomed, perhaps with a more than usual cordiality to the fields of labor in this State, and as little disposition to magnify the differences of Church polity existing between themselves and us may be found among the brethren of New-Hampshire as in any other of the New-England States.

Respectfully submitted,

JOHN W. MEARS.

Philadelphia, Pa., Sept. 15th, 1869.

VI. TO THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS, 1869.

As ordered by the General Assembly of 1869, the undersigned reports that he attended the Annual Meeting of the General Association of the Congregational Churches of Massachusetts, held at Woburn, June 15th, 16th, 17th.

Reaching the place of meeting on the evening of the first day's session, at the invitation of the Association he conducted the devotional exercises of the preaching service.

The next day, the Delegate presented the salutations of the Presbyterian

Church to the Association. In his address, he remarked that the prospect of a speedy Re-union of the two great Branches of the Presbyterian Church in a compact body might easily give rise to the impression that a more rigid ecclesiasticism would lead to a withdrawal of a cordial fellowship with other denominations. The contrary was the fact. With the conviction that we can do Christ's work better as a United Church, is associated a large-hearted desire to grasp the hand and draw close to the heart of every denomination which is laboring to advance the Redeemer's kingdom. The spirit of cordial coöperation which had always characterized our Church, he believed, would hereafter animate the whole body. Reminded, as he was, that he was probably the last Delegate from the New School Presbyterian Church, since before another year the distinctive name will have disappeared, he referred to the causes which had made us, and were now about to make us cease to be, a separate denomination. He spoke with gratitude to God, of the fact that our Church had been ever a Church of freedom; that no mouth had ever been closed by its order; that we had stood unwaveringly for liberty of speech and of life; that we had suffered the loss of many things for it; but that God had watched over us, and had brought us out of trial, strong, compact, honored, and happy; and, in the prospect of Re-union and of greater power, there is among us not a spirit of exultation, but rather a deep desire humbly, but energetically and more devotedly, to work for Christ. He expressed the hope and expectation, that fraternal salutations would be heard by the Association next year from the United Presbyterian Church.

The reply of the Moderator was warm and fraternal, assuring the General Assembly of the affection and Christian sympathy of the General Association, and their joy at the prospect of our speedy Re-union.

The Association seemed to be deeply interested in their Missionary work. Revivals of religion (one, at least) of great power were reported, and a deep-toned spirituality pervaded their meeting.

In the evening your Delegate addressed, with others, the Association and a large audience, on matters of general religious interest. He left the place the next day, having been most cordially welcomed and honored as the Delegate of the General Assembly.

All of which is respectfully submitted,

WILLIAM AIKMAN.

New-York, June 22d, 1869.

VII. TO THE GENERAL ASSOCIATION OF CONNECTICUT.

IN accordance with the appointment of the General Assembly, at its sessions in New-York, May, 1869, the undersigned attended the sessions of the General Association of Connecticut, at New-Haven, Ct., June 15th, 1869.

In conveying the Christian salutations of the Assembly to that venerable body, your Delegate recalled the history of the many occasions in the past, when the Assembly and the Association had held intercourse in reference to the great interests of the Church in our common country. Those occasions have been many, and their influence upon the spread of the Gospel in the Colonies, and afterwards in the States of the Union.

The Association listened with interest, and manifested its great pleasure in receiving assurance of the esteem and confidence of the General Assembly, and the hope that the correspondence would be continued in the future as in the past.

In response, the Moderator of the Association assured your Delegate of

the continued fraternal regard of that body for the Assembly, and its congratulations upon the approaching Union of the two Branches of the Presbyterian Church.

If your Delegate may judge of the feeling of the Association of Connecticut towards the General Assembly by his own reception, that feeling is of the most fraternal character, and promises great good to both the bodies concerned.

Respectfully submitted,

WILLIAM E. MOORE.

West-Chester, Pa., Nov. 10th, 1869.

