

NARRATIVE OF THE GENERAL ASSEMBLY.

Reports have been received from 79 different Presbyteries. In a summary so brief as this narrative should be, it is difficult to present a just and graphic view of the condition of our portion of the great field.

We might chronicle and lament the ravages of vice, the pretensions of error, and the triumphs of sin, yet we are called upon to report the condition of progress, not of Satan's kingdom, but of Christ's.

There are many encouraging tokens in the general condition of our denomination. The characteristic spirit of our church, which utters itself with distinctness and emphasis in the reports from the Presbyteries, is genial, broad, generous and earnest.

It is the spirit, not of law alone, which would be bondage, nor of liberty alone, which would be license, but it is the spirit of law and liberty—the spirit of the Gospel.

It is noticeable that from year to year there are evidences of increasing oneness. The different parts of the church, though widely separated, are blending in warmer sympathy and in a more cordial unity.

The Presbyteries and churches are girding themselves for more earnest work. They are engaging in the great enterprises of benevolence to which they are committed with increasing interest and liberality.

They are giving themselves with more and more hearty loyalty to the support of our own proper church-work. Our committees are encouraged and stimulated by the responses of the churches, which point them forward and promise them increasing support.

There are, indeed, not a few lamentations over the prevalence of profanity and intemperance, and Sabbath desecration, but such lamentations we expect to hear continually in this fallen world, until the full anthem of the final triumph of the church shall drown forever the harsh discords of the world's sin and the world's suffering.

With respect to the cause of temperance, there is doubtless sufficient occasion for the almost universal anxiety and complaint which are conspicuous in the reports of the Presbyteries. We are in a period of reaction and transition on that subject, and must seek broader and surer ground than has sometimes been occupied, and give ourselves to more careful and intelligent and prayerful efforts to remedy the awful evil which is destroying so many hopes and desolating so many homes.

It would be interesting if our statistical tables could be made to show how much is contributed each year not only to missionary enterprises, but to the no less important work of building or improving houses of worship, or of lessening or cancelling church debts.

Perhaps there never was so favorable a time for the removal of church debts as the present, and it is to be devoutly hoped that the good work begun so nobly will be carried out to the end.

There are doubtless excesses in extravagance and in worldliness, and there is great need of special watchfulness against these things. But your committee are persuaded that extravagance and worldliness are not the general or prevailing characteristics of the present condition of the church.

There are some who look only upon the surface of society and see only the giddiness of those who have acquired sudden wealth, or only the thoughtlessness of those who are not softened but hardened by adversity, and such as take this superficial view are apt to speak in

tones of sadness and despondency concerning the condition of the church and of society. But in times of such profound and universal agitation, when the Divine power is stirring society to the lowest depths, it must be expected that the scum will rise to the surface. Yet deep down beneath that surface there are the profound and thorough workings of such a tuition as no other nation ever knew, and there never was a time when the majesty and sovereignty of God, and the entire dependence of man, were so deeply felt by our people, as now.

There is a growing feeling apparent in the churches, to which frequent allusion is made in the reports from the Presbyteries, that we must give greater emphasis and practical prominence to the Abrahamic Covenant, that we must more distinctly recognize the proper position of the baptized children within the church; that we must do more for these children, and expect more from them.

While interest in Sunday schools, as a general rule, is steadily increasing, yet it is evidently a growing conviction that the Word of God should be preached to the children, and that the pastor's official relations to them should have this open and habitual recognition.

There are many items of interest upon which your committee would have been glad to report to the Assembly. But a certain want of definiteness, which is generally characteristic of Presbyterial Narratives, makes this impossible. It would be pleasant and profitable to know how many of our brethren have gone as chaplains to the army; how many have fallen at their posts of duty; but these and many other questions which our hearts ask, we have not the data for answering.

The following ministers have departed this life during the year:

- Gardner Hayden of the Presbytery of Troy. St. Lawrence. Peter Snyder, " Watertown. Chauncey E. Goodrich, " Utica. Orlo Bartholomew, " Geneva. Ira Ingraham, " Canewaug. Francis S. Whiting, " Lyons. Lewis M. Shepherd, " Coxsack. Joseph Rosenkrans, " Carlisle. Caleb Clark, " Rochester. Ralph S. Crampton, " Hudson. Clifford S. Arms, " Long Island. Daniel Beers, " New York 3d. David Oliver Allen, D. D., " 4th. J. Parsons Hovey, D. D., " Brooklyn. James W. McLane, D. D., " Montreal. Thomas S. Ward, " Philadelphia 3d. John O. Blythe, " " 4th. Horatio S. Howell, " Dis. Columbia. Moses Jewell, " Detroit. Reuben Armstrong, " Portage. Caleb Pitkin, " Lake Superior. Warren Isham, " Cleveland. Phineas Kingsley, " Madison. Enoch R. Martin, " "

GENERAL ASSEMBLY.

Seventh Day—Thursday, 8:30 A. M.

The Assembly met, and spent the first hour in devotional exercises.

The Mileage Committee made their report which was adopted; and the committee instructed to pay the bills of the commissioners in full, and the balance to the Stated Clerk, for the contingent expenses of the Assembly.

It was resolved that the price of the printed minutes be hereafter 50 cents per copy, including postage.

As John Milton, in his defense of the Liberty of the Press, said, "that he who took the life of a good man, takes the life of immortality itself," so he who gave to the Committee the means to stereotype books, multiplies immortality itself.

There has been an increased sale also of the publications, as well as an enlargement of the business of the Publication House.

The circulation of the issues of the Committee is very important, and they would suggest the placing of them in the pews of the churches. In the Chairman's own Church, Dr. Brainerd on Theatres, had been of great service, as well as Dr. Tuttle on Dancing. The amount of sales exceeded by 40 per cent those of the previous year.

They urged the completion of the Endowment Fund. As a denomination, we have resolved that this arm of our service be neither cut off nor left a withered and impotent thing. We must have this to

redeem ourselves from reproach. We must take the dead flies out of the ointment. He who does not provide for his family has almost denied the faith. The ministers are to blame. They should take their columns and go to the front. They are bound to preach benevolence as well as anything else.

They also offered the resolution that the Social Hymn Book be published with 400 hymns. Also that the members of the committee whose terms of office expire soon be re-elected, viz:

Rev. N. S. Beman, D. D.; Rev. Albert Barnes; Mr. F. L. Bodine; Rev. George Wiswell; with the addition of Alexander Willhain, Esq.

They recommend, besides, that five members of the committee be a quorum to transact business.

Also the following: In order to unify and focalize the sympathies and contributions of all our people in behalf of the Endowment Fund.

Resolved, That the General Assembly recommend to every congregation in connection with it, which has not already contributed its just proportion of the \$50,000, or made arrangements to do so, to take up a collection for this purpose on the fourth Sabbath of next June.

Resolved, That as the term of office of the following Trustees of the Presbyterian House expires during the session of the present Assembly, namely: Rev. Thomas Brainerd, D. D.; Rev. Ezra E. Adams, John A. Brown, Esq., M. W. Baldwin, Esq., and Samuel H. Perkins, Esq., the Assembly select these gentlemen as members of the said Board of Trustees for the ensuing three years.

Dr. Crosby objected to the Publication Cause for two seasons. He was willing to state openly that his church had no sympathy with the cause. He wanted the Assembly to see that he was at least frank. His first reason was simply financial. He was not a financier himself, but he had consulted others who were in the book trade, and he had found that the works published by the committee could be issued at a cost 16 per cent less. His second reason was that the life of such an organization depends on its ultra-denominational publications. This he, for one, did not like.

Rev. Thomas S. Hastings replied. He liked the Doctor's frankness, and he regretted that there was usually so little of it in religious bodies. He had been through a great trial of spirit on this question. He objected to the hymn-book of the Presbyterian Church, and for his part, had not used, and did not intend to use it in his church. However, he had stated the case to his people when the call for aid came, and he found them assessed \$150 for the expenses of house-keeping in the Presbyterian Church, he had laid the matter fairly before them, and they had done the work required.

While he shook hands with Dr. Crosby on denominationalism, he thought that the Congregational societies didn't show enough respect for us sometimes, for the very reason that we were not careful enough about having our own doctrinal publications. He had figured over the matter with publishers as well as Dr. Crosby; and he thought, as soon as we put our Committee on the right basis, as soon as we gave them means to lubricate the machinery, all would go well, and we would publish as cheaply as any other.

He was inclined to say that, inasmuch as the other denominations have so furnished themselves, in order to be respected, we should make our effort one worthy of our history and the future before us. He said frankly all he felt. When he presented the cause to the session of his own church, they said: "Let us be loyal to the church in which we stand," and they were.

Father Rankin, of Ripley, Ohio, always felt that a small society cannot publish so cheaply as a large one. We see this in the Bible Society, where they sell us for twenty-five cents a Bible which would otherwise cost a dollar. In time we can have as large a book concern as any other body in the country. As a denomination we need to publish books which a society composed of all denominations would not publish. If we say from the pulpit that the Presbyterian government is the best, we ought to be willing to print it.

He hardly approved of the form of government in the Congregational Church. If a sick man should call for the elders in a Congregational Church, where would he find them?

Now, a Church without government could get on it, but not get on well. He believed that in ecclesiastical times they did their teaching and ruling elders. He would not admit with Dr. Scott that the ruling elders are idle ministers. Paul wouldn't recommend a loitering, lazy minister to be "counted worthy of double honor." Once he had known the Congregationalists free by far from sectarianism, but now, here in the west, they are very much inclined to that fault. As a free Church, he had once made an overture to them, but they refused to accept or entertain it until he renounced his form of church government.

He believed Presbyterianism to be the doctrine of the Bible. If these doctrines of ours are the best, as he believed, they ought to have a society to set them forth. Until that time we, though a vast denomination, could say nothing. Calvin's system he believed to be the only one which could reform the world. He had no doubt that, according to its doctrines, God was on the throne, and that repentance and belief in him, and the appliance of the means of grace, were needful for salvation.

Just as far as the Presbyterian Church, in his judgment, was best, he went for it. He was surprised at the Rev. Doctor. He looked upon him with amazement. Dr. Crosby rose to explain. He loved dearly all the doctrines of the Presbyterian Church; and believed that at the millennium they would be spread all over the earth. The only point he made was in the manner of their promulgation.

At this point Rev. F. Starr, Jr., made a humorous and characteristic speech, rendering efficient aid to the friends of the enterprise.

Rev. John W. Dulles had listened with interest to Dr. Curtis' report. We must have been in the depths before we could sing our *de profundis* aright. We must have been in the mire to know what light was. When he heard from Richmond how the prisoners, with only an old jack-knife had dug that hole through the earth, and how they had dragged the dirt out in an old spit-box tied with a string, the committee could appreciate how the first man must have felt when he saw the light.

Some one had said that this attempt of the Publication Committee was like taking a six-penny corkscrew to tunnel the Hoosic Mountain with. However that be, it was certain that the committee had done enough boring. It was right for Old School, Methodists, Baptists, and Episcopalians to print

whatever documents they chose, but it was a great sin for the New School if they presumed to take care of themselves. The times, however, have changed. There is no longer any cry of sectarianism.

The time was that the Philistines had ordained that there should be no blacksmiths in the land of Israel, lest they should make spears and swords for them. So there had been those who had feared to allow us to have the means to spread our doctrinal publications.

This Publication business had been looked upon afterwards as a toy. It was rather an expensive one, no doubt, but the idea seemed to prevail that if they wanted it they should have it. But this toy had been neither amusing nor cheap. It was, however, something which was necessary. The General Assembly does not do badly when it does what the common sense of mankind leads them to do.

The \$50,000 of endowment was not a large sum for the work done, nor for the ability we had to raise it. This was needed to be put right into the business, and not, as some thought, to be laid away at interest.

Lieut. Greble had once been a Sunday school scholar in the Moderator's own church, in Pine street. He went through West Point, and at Great Bethel, being in command, he was put in a very dangerous place, full in front of the enemy's battery. He was asked as the balls came thick and fast, "Why don't you dodge?" "I never dodge," he answered. The speaker thought it a good motto for the cause in which we were engaged. We should be willing to meet all responsibilities.

He had seen at Gettysburg a tomb, a slab of marble supported on four pillars, and cracked through the centre by a round shot. The General Assembly might be slow, but he had leaned forward and had found on it, above a coat of arms, the inscription, "audaces juvo." "I help the bold." Let our brethren take this motto as they go home to collect from their congregations the money we need. If we are bold we can do anything.

In conclusion we would say that, though we are Calvinistic we can advocate this without bigotry. Rev. George Duffield, Jr., felt like the little boy going down hill. He was almost afraid to trust himself to speak, lest he shouldn't be able to stop. But he wanted to meet the objection, that this was an ultra-sectarian movement. It was not. To the best of his belief, it had begun in 1850, in Detroit, in the Presbyterian and Congregational Convention. It was in those days when we met together, and when we didn't know whether the Committee ad interim wouldn't prove a committee of interment.

The Moderator—"I was a member of that committee." Mr. Duffield—"The Moderator has been in more honorable positions than that since." (Laughter.)

That convention had met to look at this field of the west. Calvin Stowe said at that time that they had everything, even Mohammedanism. In Cincinnati, at any rate, they found that they must preach, must pray, must have books and tracts. The first move about books and tracts was made there. He thought he could confidently appeal to the Moderator if that was a sectarian root.

He was not going into the history of the matter. He recalled the time when he had wept over this poor little sister, the youngest of them all, and the Moderator would remember what times they had seen together. How they had knelt down and prayed that God would support and bless it. He himself had known a good deal about the matter. They had been bankrupt over and over again. They had been despised and neglected by all. Synods had treated them in the coldest way when they mentioned their errand.

He had therefore great satisfaction in the report of the Committee. He thought Dr. Hastings' sentiments would in time be those of the church. If the Brooklyn and New York churches would look long enough, they would come around as he did. He was not a western man. When he came from the east he had identified himself with Michigan and he hadn't looked back to Egypt. In view of all he saw about him, he felt that we wanted such an institution as this still more than ever.

We have been assured that the best way to overcome error is to teach the truth. It is false. God gives no victory to those who won't stand up against error. We must come to the grapple fairly and give the reason of the hope that is in us. We must have our own ammunition and this committee is what will furnish it.

Attares juvo? If that was so ever minister ought to be helped, for if ever men faced the music and shined when they work, they have. They have done the Church a great service. And now, when we have the first encouraging reports, it seemed to him that such words as Dr. Crosby's were a little out of place. He hoped that they might, however, only form the background of the picture, against which it might stand out on brighter colors than ever.

When at one time he was Secretary pro tem, the chairman of the committee had said that he did not see how he could help but be positively ashamed of himself. How did he have the face to write when there was nothing to write about; to report to save a body as the General Assembly on just nothing at all? And he had said that he meant to keep it before the people, he meant to show them what there was to be done.

He sincerely congratulated the Moderator and the Secretary on their former connection with the committee, and hoped that the church will go into this with the spirit it has shown in all other matters.

The Report of the Committee was finally adopted.

Thursday, 3 P. M.

Opened with prayer. Rev. Mr. Rankin moved that the well-known hymn No. 284, in the Church Psalmist which had been altered, should be restored as it was in the original, viz: When God the mighty maker died, For man the creature's sin.

Also, that line— But drops of grief can ne'er repay Be substituted for— But floods of tears can ne'er repay.

Dr. Crosby thought there were a hundred points which might be mentioned. He did not believe in imposing a hymn book upon congregations.

Dr. Hatfield said it was a broad subject, and had better be referred to the Publication Committee.

Resolved, That the Church Psalmist be referred to the Publication Committee for revision in case of alterations of the original text of hymns. Rev. George A. Howard, as Special Agent of the Publication Committee, had leave of the house to make an explanation. It had been stated this morning, that other Publishers sold cheaper than our Committee. It was not so. Other publication houses were, on an average, just sixteen per cent higher on our books. We sell at a less price than our General brethren, and at an average put down on the books, as any other publishing house at the present time.

was taken up. The Secretary, Dr. Kendall, stated that there was great need of men, especially among the freedmen.

Rev. Thomas S. Hastings thought there should be more money appropriated. He wanted \$140,000 more than we did \$100,000. Rev. Edwin Wright, made some remarks in regard to the operations of the church in Missouri. He had never seen a disloyal New School Minister. They are not ashamed to say that they are anti-slavery men, and to pray for our government. He seldom hears ministers in Missouri out of our branch of the church who do this. They would in time need there all the funds that could be appropriated for their use.

Rev. Mr. Babb moved an amendment on the verbal arrangement of the resolutions, which was adopted. The Moderator made some remarks, showing that those who were most affected by this rebellion were the South, blacks but the poor whites, they could be thoroughly controlled in camp, and welcomed with great delight the frenzy of the battle. There were some two thousand of these men. We ought to try and convert them while we are fighting their battles. He was willing to be one of one hundred to go down on the borders to take up stump speaking and endeavor to convert these men to Christianity.

Rev. Mr. Kellogg wanted the amount made larger. We should need it all. The motion was made and seconded that we substitute for \$100,000 not less than \$150,000. Dr. Patterson hesitated about the amendment, only because he was afraid the sum couldn't be raised. He should, therefore, go rather for \$125,000 than the larger amount.

The amendment was put and carried, and the report adopted.

Rev. W. E. Moore presented a report on a periodical, which was adopted as follows:

REPORT UPON THE SUBJECT OF A PERIODICAL. The Committee report—That such a publication is greatly needed and widely called for. A publication already edited, and in full sympathy with the spirit of the Gospel, in its adaptation to the times in which we live, seems necessary to set before all our people the mutual relations and claims of the various schemes by which our church seeks to do her own work of giving the Gospel to a lost world, building up God's people through an educated ministry, Missions at home and abroad, permanent places of worship and the Press. The claims of the Master upon us as an evangelical church and the means devised by the Assembly to meet these claims, must be set before our churches frequently and perseveringly to insure their intelligent and liberal co-operation.

To this end the Committee recommend the Assembly to direct the Publication Committee, to establish as soon as possible, a monthly Periodical of not less than 24 8vo. pages, under the general supervision of the editor of that Committee.

Such a publication to be the organ of the General Assembly through its various committees for furthering the ends for which instituted.

Leaving the details to the various committees in conference, we would recommend generally that the periodical contain departments especially devoted to the cause of Education, Home and Foreign Missions, and Publication, each department to be under the control of the Secretary of the Committee to which it pertains.

The profits or losses of the publication shall be shared by the respective committees in such ratio as may be agreed upon, on the general principle of their respective use of the magazine.

The Committee recommend that the price be placed as low as possible, and would suggest fifty cents per annum rigidly in advance. Also that the Assembly urge upon all our ministers and elders to take such measures as shall give it a very wide circulation in their respective congregations, so as to secure as far as possible the general intelligence and hearty co-operation of all our people in the efforts of our church to evangelize the world.

E. D. Mansfield, Esq., presented the Auditor's Report.

The following minute was introduced by the Chairman of the Committee, Rev. Prof. H. S. Smith, D. D., and adopted by the Assembly. The Church of the Lord Jesus Christ owes it to itself and its Divine Master to pay a fitting tribute to the memory of the great theologian and Reformers, who, endowed with grace from on high and illumined by the study of the S. S., have reformed the faith and restored the Order of the Gospel.

This Assembly therefore gratefully welcomes this tercentenary of the decease of John Calvin, falling as it does within the period of its regular services (May 27th), as a suitable occasion for expressing our reverence for the character, and recognition of the influence of the great theologian, and chief organizing spirit of that Reformation of the Sixteenth Century, by which Christianity was revived and saved. We honor him not alone for the comprehensiveness and penetration of his intellect, the steadfastness of his will and the multitude of his labors, but also, and first of all because in life and death he honored our Lord. His enemies were the enemies of the Reformation; his cause was the cause of God.

Among all the Reformers, John Calvin stands pre-eminent for the variety of his personal endowments and the extent of his historic influence. No one more profoundly studied the Holy Scriptures. His commentaries are models of exact interpretation, seizing the spiritual sense and the logical connection of the Word of God.

His Institutes, in their first form the unmatched product of a youth of twenty-five years of age, systematized the doctrinal positions of the Reformation so that even Roman Catholic writers have called it "the Koran or rather the Talmud of heresy." He revived the Presbyterian system of church order, and in the office of ruling elders, gave it such a popular and representative character, that it made the church strong, not only against the attacks of Romanism, but also against the encroachments of the State.

From the days of the apostles no such ecclesiastical discipline had been known as that by which he transformed the city of Geneva into a Christian republic, for two centuries the home of sacred learning and the citadel of orthodoxy. His system penetrated all the reformed countries, and their wisest men learned from his lips, forms of sound words and rules of holy living. He organized the Church of France, planned the first reform mission of the Protestant church; trained many of the early English and Scotch reformers; exercised "the care of souls" throughout Europe; and matured a system which has most deeply penetrated the centuries that have led the way in the thorough application of Christianity to all the relations of human life and human society. Its reforming power did not cease with the age of the Reformation.

Our Puritan and Presbyterian ancestry derived from it in a large degree, those principles which made them strong in contending for civil and religious freedom. Our early churches confessed the Reformed faith. Calvinism was re-animated on this

continent in the theology of Edwards when it was dying out on the continent of Europe. The history of the Church of Christ, since Calvin lived, is the best vindication of his principles and eulogy of his character. His influence has so penetrated this land that we are peculiarly bound to cherish the memory of the great Reformer of Geneva.

As an Assembly of the Presbyterian church, we cordially celebrate this tercentenary in the hope and with the prayer that it may help to revive among us that reverence for God's holy truth, that sublime and self-sacrificing devotion to duty, that honest opposition to whatever opposes the faith and order of the Gospel, that commingling of the highest Christian faith with the purest Christian life, that zeal for the propagation of apostolical piety, and that constant and earnest effort for the union of the various branches of the one Reformed faith, by which such lustre is thrown, brighter and clearer, as time recedes, around the memory and the example of John Calvin.

We trust that this anniversary may serve to draw nearer together, the various branches of our Reformed Church, in this and other lands; and that the use of one common and time-honored historical name may be revived, that we may thus feel more fully the unity of the Spirit in the bonds of peace.

We exhort our ministers and elders and the other members of our churches to a renewed study of the life of the Christian Reformer; and we also recommend to their liberal patronage the project for the erection of a Hall of the Reformation in the city of Geneva, as a memorial of this Tercentenary celebration.

We further propose that this Assembly, under the presidency of its moderator, unite in the commemorative exercises to be held in this city, on the evening of the 27th of this month.

It is also hereby ordered that a copy of this minute be transmitted to the Committee on the Memorial Fund in the city of Geneva. The report was adopted. N. B.—Contributions and communications to be sent to Mr. G. Merle, 290 Water Street, New York.

THE COMMITTEE TO AUDIT. The report of the Treasurer of the General Assembly, reported that they had examined it with the vouchers and found it correct. They recommended its approval and that it be printed in the appendix to the minutes.

MINUTE ON DEATH OF A. P. HALSEY, ESQ. They further report the following, which was adopted. Mr. Anthony P. Halsey served for twelve years as Treasurer of the General Assembly, for several years as Treasurer of the Church Erection Fund and for many years as Treasurer of Union Theological Seminary, to whose interests he was greatly devoted. Distinguished as a treasurer, he was also distinguished as a genuine Christian. He was an office-bearer of the church and a man of pure, meek and humble spirit. In memory of his services and Christian character, the General Assembly put this minute upon its records.

The Committee recommended Mr. William A. Booth, for Treasurer of the General Assembly, to fill the vacancy occasioned by the death of A. P. Halsey, Esq. The recommendation was adopted.

Rev. J. Glentworth Butler read a report on church erection, concerning the distribution management, and assessment of funds, which was accepted. On the adoption of this report Walter Griffith, Esq., made a full and clear statement of the manner in which this fund had been administered. He was opposed to any changes in the line of investment and appropriation, as he considered that it had so far been very carefully looked to.

After some further discussion Dr. Hatfield moved that the report be amended by striking out the part relating to raising the sum to be loaned, from \$500 to \$750. Adjourned.

Eighth Day—Friday, May 27, 8.30. A. M. The Assembly met and spent the first hour in devotional exercises.

After some debate, the Report of the Standing Committee on Church Erection, was adopted, except so much of it as went to alter the rules as to amount of appropriation by loan and donation. Upon the question of the adoption, Rev. Mr. Kellogg said that he did not regard the judgment of the Committee as inflexible. He thought that his standpoint was as good as that of any one, for viewing the subject. There were many churches which were in very great want on account of its funds. They needed, to his knowledge, to be so supplied. Five hundred dollars was not enough. He hoped the appropriation would be increased. The churches had been forced to come back on the generosity of Christians. He cited instances in support of the doctrine, in which church edifices had long stood unfinished, for this very reason. He knew if the appropriation was proposed by the Committee, there could be no two-thirds vote obtained for the amendment. He hoped, however, that this objection would not be made.

Rev. J. G. Butler said it was perfectly obvious, that from the state of the house, that this could not be carried. In lieu of Dr. Hatfield's motion, he wanted this paragraph to be entirely struck out.

Dr. Poor said the cause was getting unpopular because of the stringency with which it was wound up. A church, if it borrowed \$500, was compelled to give a mortgage for the amount. To raise more than this they would have to mortgage again, and that on church property, the poorest security in the market, as was well known. They would rather mortgage at first for as much as possible. He liked the Old School plan best. They looked at the value of the church. If they will raise a certain sum, they will help them after they help themselves. We are building up a lot of churches; little ones, like little turtles, struggling along with a load on their backs. The whole economy of the thing was wrong.

Rev. Mr. Whitaker referred to the discussions in 1854 on this subject. He would sooner see money put into a live man than into a stately church. There are wide regions in Missouri which have not even a log school house to shield the worshippers.

Rev. Dr. J. Few Smith was earnestly desirous that the resolution in regard to increasing the amount would be carried. He wanted the proposition tried, at least for a year. This plan of increasing the donations and loans was a good one in his opinion.

It was necessary to have an affirmative vote of two-thirds of the body, but he still hoped that the plan would pass. Mr. Griffith had said yesterday that he was opposed to the resolutions, but he waived his objections and was willing to have them tried for a year.

Dr. Patterson believed the whole system was erroneous. He believed also that we ought to make this a matter of donation, and not of loan, each year from the churches, just as all other bodies did. (Applause.) We have an amount exceeding the returns of last year now in our hands. He hoped that we would be more liberal. The motion to increase the minimum of loans from \$500 to \$750, about 25 votes from \$200 to \$300 was lost, although the vote was, yes, 93; nays, 33. About 25 votes in the affirmative would have been neces-