GENERAL ASSEMBLY.

SESSION OF 1865.

CONCLUSION OF THE PROCEEDINGS OF

MONDAY, MAY 22. After amending the report in the manner suggested by Rev. Dr. Adams, there was pro-longed silence. At last Rev. John W. Mears,

of Philadelphia, said,
Would it be out of place to take the vote by rising? We seem to be so unanimous on the subject before us that no one has anything

A member in the body of the church said he trusted the report would not be adopted without discussion.

The Moderator replied-But if all are agreed, upon what subject can there be a dis-

Whereupon the report of the Committee on Bills and Overtures, upon Overture Number One, was then put to the vote and carried, every member of the Assembly answering as a unit in the affirmative for its adoption.

The result was received with loud applause.

. REPORTS OF SYNODICAL COMMITTEES

were next taken up and disposed of. These were presented and adopted in the following Committee on Records of Genesee. Adopt-

ed.
Committee on Records of Wisconsin. Adopted. Committee on Records of Onondaga...

Committee on Records of Utica. Adopted. Committee on Records of Minnesota.

ommittee on Records of Illinois. Adopted. Committee on Records of Wabash. Adopt-

The Auditing Committee reported that they had examined the Treasurer's report and found it to be correct, with a balance in his favor. Their report was received, and they were discharged.

Dr. Spear brought in the report of the Committee on Bills and Overtures, on Overture No. 13. This was a memorial of the Dacotah Presbytery on the subject of giving law to Indians, signed by S. R. Riggs, Moderator, and M. N. Adams, Stated Clerk. The memorial failed to bring such influence to bear as to bring the Indians under the law that they may enjoy the protection of themselves and of their property by law. From so large an Assembly as the one petitioned, it would be of great weight should an official memorial be sent to the Secretary of the Interior and Commissioner of Indian Affairs.

The report of the committee recommended the appointment of a special committee to examine the subject and report at the next General Assembly. The matters involved required deliberation, and hence the committee thought it wise to deferaction until the special committee should have an opportunity to give it a full investigation.

Dr. Newell, Chairman of the Committee on Devotional Exercises, reported recommending that the Assembly should listen to Rev. Mr. Sawyer on the subject of treason. This was carried by acclamation. Mr. Sawyer being absent in one of the committee rooms was speedily found and placed on the

REV. MR. SAWYER'S SPEECH, OF EAST TEN-NESSEE.

Mr. Moderator: I gather from remarks made by members of the Assembly that the object of this call upon me is that some of the brethren might hear a few of the reasons why such definite and positive action as that we have taken should have been taken, and whether we can in our judicial action vindicate the course we have now adopted. We are very clear in our section of the country—in East Tennessee—very clear in our conviction of treason. We have suffered there very much, and ministers who have gone into this rebellion are held as pre-emiwith him—did not feel honored, though, by to have it distinctly understood that he would any means—a secession minister of the Cum—not take the oath of allegiance, &c., &c. any means—a secession minister of the Cumberland Presbyterian Church, and said he, "I believe the South was right. If any man worked hard for the Southern confederacy, I did. I took seventy-five young men into the Southern army; I tried to conscript every man I could." There were persons who told me that some men ran away from the country to prevent their being conscripted by this Cumberland preacher, and died on their way

from exposure in the Cumberland Gap. The children and old people hold him responsible for the deaths of husband and father. A mother came to me some days ago in Knoxville, and said that two of her children had been conscripted into the rebel army by this preacher and had been killed while attempting to escape to our lines. She found her way to the place where they had been shot. and there, without burial, she found the re mains of their bodies, and she knows that that preacher there is responsible for the murder of her two boys. We're in the habit now when these ministers say that they want to come home again-we are in the habit of calling together the Grand Jury and laying the facts of their cases before them and bringing in an indictment for treason. When they get a pass to go to Illinois, or any other State, "where the ministers don't preach politics," they must look about them, for an officer is waiting for them, and when they are ready to go he says, "I have a capias for you. You are indicted for treason and must go with me,"—and they go to jail. (Applause.) They have not begun to understand yet what President Johnson means when he says that treason is a crime and must be punished. (Renewed applause.)

We feel that every influential there that has gone into this rebellion has his hands dripping with the blood of at least twelve murdered men-that is the feeling that comes from the very soul of the masses of the loyal people there, and therefore they will respond to the action of this General Assembly. They will say that you have done right not to allow such men, dripping with blood, to stand up again in the church in the name of Jesus Carist, and in the name of purity and truth. We all have difficulties in regard to this matter; we understand that very well. There is one of these disloyal ministers down at Chattanooga. There he is, preaching, he says, to a few friends in his own house. He won't go to the meeting of Presbytery. He does not believe in these Lincolnites—these Abolitionists; and there they will stand and organize trouble, but it will amount to very little, after all. ever Union element there is will only work

There was a new order of things in Tennessee. There were brave boys who had been hunted from their homes, and who had shouldered their muskets in defence of the old flag, and they now feel that they are masters above the boasted "chivalry." They are to be the ruling power—those brave hearted patriots—our brothers in this grand history, that in this nineteenth century, in all struggle. While there are four just such our light, in this free country, under our free struggle. While there are four just such positive men, positive boys, in a Southern town they will have more influence than the ministry of the gospel—the ambassadors of war. How is it at such places as Abingdon, where every man, including the preacher, went into the rebellion? How can you get up a Union sentiment there? Why I believe, with Fred. Douglas, that God and one

the harder.

make a majority. Half a dozen positive, lous things to be found in the history of our lovel fallen race.

disloyal population. They it is who will get lovel fallen related the case of a clergypermits to trade. Our postmasters, our udges, and administrators of the law will be chosen from among them; everything is to be adjusted to the harmony of the Government, and there is nothing we can do that will show more that we are in sympathy with God, and on the side of the brave Union patriots, than by not compromising with Jeff. Dayis or any of his infamous traitor crew.

No church will be more welcome in Eastern Tennessee than that represented in this General Assembly here. Our ministers will be welcomed in all these congregations by every man that loves the flag. The question was brought up a few days ago in the Presbyterian Convention at Greenville, the place where Andrew Johnson spent the earlier part of his life, what shall be done with the mem-bers of the church who have been in the rebel army here, if the loyal people complain of them? The reply was that as they had taken the oath of allegiance to the State, thereby confessing that they were criminals and repented of the crime they had committed, it was no more than right and reasonable that they should come before the Church and acknowledge there the crime they had committed against God and their brethren. It seems but a reasonable thing. I feel there is much more might be said.

There is another phase of this matter which will be brought before us. I have been exceedingly anxious to get ten or twelve ministers to go down into Tennessee and devote themselves to this work. What we want is Puritanism with its civilization. We ain't afraid of that word there. It has spread blessings over the Northern section of our country, and we want those blessings in the South. I believe that such a minister would rally round him a body of friends immediately, who would raise him a thousand dollars to begin with. We want such a man at Athens. The disloyal minister we had there wanted to return, and told his friends on the way that he was going home. Why bless you, he has no home to go to! I came here to make this request to this Assembly to send the church a loyal minister there. Next year when they have plowed their fields and gathered their crops they will, I think, abundantly sustain any good, warm hearted minister that comes to them. We want ministers all along that section of the road. We had two rebel preachers at Knoxville, and stated that all their efforts heretofore had they had no place to come to. Up at Newmarket they want a man there, right off. We had there a true-hearted man who stood by his country, old Mr. Minness, and there was the Rev. Mr. White, a man very much like him. They are both dead. They were Mordecais sitting at the gate and would not take off their hats to any of the Southern chivalry. (Applause.) All along that region we want a dozen good men, or more, that can start our schools. Another thing we are suffering from which I don't see how to remedy. Some of those rebels have died and others have gone away leaving their wives and families behind them. Well, their sisters and wives—those who were waited upon by colored people not long ago—rebels, dreadful rebels that were bent upon starving your brave boys and friends to death because your brave boys and friends to death because they were Union people—these women come out to you and say, "We want you to send your boy or girl to our house to school. We are going to start a school." There they are! They won't sing the "Star Spangled Banner," and are hopping about like the frogs of Egypt. (Laughter.) We want schools to train up children that wont be in sympathy with the rebellion; a gentleman sympathy with the rebellion; a gentleman that knows how to vote; that wont stand up there and pretend that because the States have committed treason, they are per-fectly excusable, even though they perjured

themselves before Almighty God.

Before Mr. Sawyer sat down the case of a Mr. Young was called up by a member of the Assembly, and Mr. Sawyer replied that that gentleman went down to Tennessee just about the time that it was fashionable to hurrah minister, and he wished to come, and desired | standing But I wrote back to him that had mistaken our type of loyalty, that we had plenty of ministers of this sort; and he wrote back ten pages of fool's cap (laughter) to try and convince me, but failed. This sort of people may drift somewhere else, if there is a fossilized body that takes care of such fossils; but we have a better and greater work. Goo has given us a practical work to do, and I am glad that this Assembly has given the representatives of that part of the country from which I hail so glorious a welcome, and show such a readiness to do what they can to hold up the hands of the loyal men there, and I trust that we may bring up many more representatives to another General Assembly, and report additional progress in our reconstruction.

The speaker was greeted with applause as he retired to his seat.

SPEECH OF REV. MR. LAMAR.

Rev. Mr. Lamar, also of East Tennessee being called for, responded in a telling speech. He proceeded to investigate the causes that led the apostate ministers to cast their lot with the rebellion. The great apostacy of the South begun with slavery, proceeded with slavery, ended with slavery. The ministry of the South had assumed the ground that slavery was divine—a Biblical institution—and from that they soon were ready to take the next step and make war on their country. The first argument in favor of this view of slavery had been made in the South by a Presbyten an minister. The whole clergy of the South thereupon took it up, and labored to convince the people of the South that it was the doctrine of the Bible, and that hence they should fight and die for it if necessary. He considered such men more guilty than the rebel soldier, for they have stood at his back throughout and urged him on, telling him that it was a religious war, and that he should plunge into it with all his valor. They had no use for such ministers in the church, no use for them in Tennessee. Such ministers should have a long trial before being taken back. Our Methodist brethren, when they receive members into their churches, give them six months' probation; if we receive these men for re-admission, we ought to give them six years' probation. (Laughter and applause.)

REMARKS OF REV. DR. SPEAR. The Rev. Dr. Spear, of this city, in moving that the thanks of the Assembly be returned to the last two speakers, said:-In your report you have taken the ground that treason is a crime, that is to say a felony against the State; also, that it is a sin against Almighty God, punishable in eternity; also, that the treason we are now considering is treason under the most aggravated circumstances. If these premises be true, what an appalling spectacle is presented to the eye of Heaven, to the eye of earth! What an appalling spectacle to go down on the page of whole of the aristocracy that brought on the Christ, the men by the oath of their office bound to law and order as defined by the Apostle in the 13th of Romans, should have

man (whose name, we understood, is Charles H. Read, of Richmond,) whom he had for merly known and esteemed, who was called to a church in New York, and subsequently called South. When the war broke out this man made himself the bellwether of the people—boasted that his church had led the State, and that his State had led the "Con-He has had the effrontery to refederacy." turn to the North, and expecting to be treated as before. He called on a former friend in New York, who received him with the words: "I don't shake hands with traitors," He found it prudent to leave this city and go further North; but the people where he went were so outraged when they discovered him that they hunted the felon from the town. (Applause.) Now, I would have it thus with them all. I would have Jeff. Davis hanged, (applause); I would have Lee hanged; (great applause); I would have Breckinridge hanged, (applause); and I propose to go on, not in a spirit of vengeance and malevolence, but in a spirit of righteousness, until the udicial tribunal of the land shall stand as high as the military power has vindicated its to start the other members if possible. We place. (Great applause.) The question now have a useful and wise plan. All we have to before the people was not a military one. It do is to put it at work. Whe churches are the basis of freedom, and let us reorganize the Christianity of the South with the Bible

ground that all of the ministry involved shall never have any ecclesiastical status in the church of the United States, until by purification and reform they shall have been comficient on and reform they shall have been comquarantined; and, in conclusion, he would like to name Rev. Mr. Lamar as the quarantine master, for he was best acquainted with the nature of the disease and its in-

The Rev. Russell D. Van Deursen, of the Presbytery of Athens, Ohio, spoke of his former residence in Richmond, and of the great nfluence of this minister, the one referred to by Dr. Spear, in the South, even within pistol shot of the headquarters of the rebellion, and within a short walk of Libby and Belle Isle. He concluded by remarking that we could not wonder that patriots now refused to take such a man by the hand, whose hands had been lifted in supplication to God for his curse upon liberty, and his blessings upon slavery. The vote of thanks to Rev. Messrs. Sawyer

and Lamar was carried unanimously. Resolved, That to enter and occupy the field in East Tennessee now reopened by Divine Providence is the positive duty of the Presbyterian Church; and, as a commencement of this work, that the Permanent Committee call for ten of the best pastors to spend the ensuing three months in serving the Church in that desolated field, under the direction of the Home Missionary Committee. and that the committee be directed to pay the necessary travelling expenses—the same to be reimbursed, if necessary, by the congregation.

TUESDAY, MAY 23-MORNING.

After devotional exercises, the minutes were read and approved. A very beautiful bouquet was on the Moderator's desk. Rev. Charles Brown, the Secretary of the Committee, was then announced, and read the report on the

MINISTERIAL RELIEF FUND.

This plan of benevolence was organized by the last General Assembly, and has for its object the relief of disabled ministers in indigent circumstances, and also to afford assistance to the needy widows and orphans of ministers deceased. The report covers a period of nine months, closing with the 1st of April, the Executive Committee of the fund having commenced their labors in July last. The first three months were not favorable to the collection of funds, owing to the summer vacation among pastors and churches. for Kentucky neutrality and—General Mc-Clellan. (Great laughter.]—Mr. Young wrote me that he understood we wanted a tice of the churches generally. Yet notwithtnese drawbacks the receipts amounted to three thousand six hundred and thirty-eight dollars, a portion of which has been appropriated to applicants, so that the work of relieving the needy has already been begun. Assista for more than forty persons has been asked. Among the applicants are two clergymen more than four score years of age, whose testimonials for long-continued successful labors in the ministry are of the highest character. Among the widows who have applied for aid, are six who have families of orphaned children dependent on them, and to support whom their daily labor is necessary and frequently in employments unsuited to females that have been delicately educated. The report closes with the hope expressed, that during the ensuing year there will be such an increase in the contributions from the churches, as will enable the Executive Committee to carry out fully the benevolent designs of the Assembly in this plan for ministerial relief.

Rev. Mr. Hovey read the report of the

Standing Committee on MINISTERIAL EDUCATION.

The Committee on Education present en couraging evidences of steady and religious advance in this work. The number of students has been enlarged, and the contributions from the churches more liberal. The committee express the belief that the nume pers of candidates for the ministry is largely disproportionate to the necessities of the churches, especially in view of the great field opened by the late civil war.

Of the thirty-five Presbyteries from which young men have been reported to this committee, twenty-two have but one each and eight but two each. The churches have increased their contributions, but the desire is expressed that with a proper spiritual in crease, all the churches would give aid.

The object of the committee is to seek out pious young men for the ministry, afford pe-cuniary aid to all who need it, and cultivate higher tone of piety.

The committee offer for adoption resolu-

tions instructing Presbyteries to carry out the plan as adopted by the committee Pastors and elders are enjoined to present the matter to all the churches. As native talent or high mental culture are

istry, persevering and faithful prayers are called for, that God would call and qualify more to preach the Gospel.

It is embarrassing to the Permanent Committee not to know the funds to be relied upon. The cause of education should be pre sented earlier in the ecclesiastical year, not to be deferred beyond the first after or pre-

vious to the Sabbath for prayer for colleges.

The second rule of the Manual is recom

not alone sufficient qualifications for the min

mended to be stricken out, and the third and fourth rules to be united, as follows:— "It is recommended that the young mer to be aided by the Assembly's committee be placed as soon as practicable under the care of the Presbyteries within the bounds of which they have their church relation, and that they remain under their care till they receive licenses in their Presbyterial relations, to be made with the approval of the Permanent

Committee." The next resolution asks that the committee be authorized to increase the amount of the appropriation, not to exceed thirty-three per cent, and it be left to their discretion to limit the amount to be received from all sources.

Prentiss, Rev. Theo. L. Cuyler, Walter S. Griffith, Chas. A. Davidson, and Ezra M.

Kingsley. The names were referred back, and the balance of the report came up or action. Pending the adoption of this report, Dr. Spear requested to have recommitted to the ommittee on Bills and Overtures the papers under consideration last evening, which was

granted. Rev. Dr. Mills then came forward to address the Assembly on the report of the Committee on Education. He said he did not intend to speak at any length, but thought this was a subject of as great practical impor-tance as any that had been before the Assembly. The Committees on Home and Foreign Missions come before us and tell us that they are hindered, and by what? The want of men. Now, in the providence of God, our field is widened. Whatever may be our zeal, we must have more men. This is the question which meets, us everywhere. He proposed to say but a few words, to state the question clearly, and

before the people was not a military one. It do is to put it at work. The churches are was settled when Jeff. Davis was caught willing to pay all that is necessary to aid indiwrapped in crinoline in the last ditch. Let us reorganize the society of the South on not become us now to say to the churches, "Stay your hands, we have enough." We could increase the amount of our subscriptions without the insult of pro-slavery advocates.

This branch of the Church would take the not mean to lessen the zeal of contributors; to \$30,000, and perhaps double it. We do entirely and absolutely. He would say to the church, as the Apostle said, "If the Lord doth not help thee, how shall I help thee?" We have funds, machinery, agencies. What we now need is a ministry more emphatically called of God. Christ gave but one instruction in regard to raising up a ministry.
"Pray you the Lord of the harvest that he will impel forth laborers into his harvest.' God alone can put the love of the gospel in a lesire to spread it into the hearts of men. It is a commonplace of our orthodoxy, but we must make it a living truth. He had been advised by the experienced brother Van Rensselaer to urge the church to pray, to pray, to pray. He would call attention of the ministry to the vocation and the renewal of the vocation. We must be awakened to a solemn sense of our work. The want is for missionaries, and missionaries are made by preaching, not on collection day alone, but everywhere and at all times, preaching in such a way that the young men cannot help feeling that they too must preach. A call to the Christian ministry has for its essential

Dr. Mills closed by an earnest appeal for a higher standard everywhere.

THE EXCURSION.

Mr. Cuyler would like the Assembly to decide the question of the steamboat excursion.

The boat cannot be obtained for Wednesday. The Committee of Arrangements and the proprietors would prefer Thursday.

The Moderator reminded the Assembly that they had invited the delegates from

element a personal Christianity in the church. It is this that we must cherish.

other bodies to address them on Thursday. Dr. Adams said that we were gathered here to do the work of the Church, and we ought to do that first, and then if we have time

take what pleasure we can.

Dr. Fisher thought that all work and no play makes Jack a dull boy, and he thought that an excursion would actually help the that an excursion would actually help the work. Another thing: we come from all parts of the United States. He never would forget the impression New York harbor made on him when he was a boy. As Americans, as patriots, they ought to see the bay and its forts. They would be better and happier ministers for it. Besides, the Commissioners saw little of each other, and it would do them good in this respect.

The motion to take the excursion on Thursday was carried, and the order of the day was changed to Thursday afternoon.

EDUCATION AGAIN.

Hon. Mr. Tyler, of Oswego, concurred with Dr. Mills. It had occurred to him that with our present wants every field could not be occupied by a cultivated ministry. We cannot afford to wait to carry our candidates hrough a course of Greek, Latin, and He-He did not know but the Methodist orew. system of a local ministry would be the best or our present work.

Rev. Mr. Copeland, of Champlain, had een something of the want of young men. He had seen many turn aside for want of adequate aid. He came from where ministers are needed. We have had a scarcity for more than a year, though able to support them. There are three points we should carry with us: 1st. The pressing want of more men growing on us every year. The minutes of 1864 showed three hundred and ninety-five vacant churches. 2d. We must arouse young men. He believed the main work was to be done by the pastors, not by organizations. We must feel our responsibility as individuals, asking, Who is to preach for me when I am gone? Press this on the Sabbath-schools, that the lads may come after. The third point is the aid that these young men need. Every year the cost of education is increasing, and the difficulty increases with it. These young men must not be set above dependence on their personal efforts, but they must not be driven from

their calling.
Mr. Noble, of Minnesota, said that all over the country, the call for the entire country is, give us men! Give us men! Here in New York, noted for her benevolence and institutions of learning, there are no less than forty churches without preachers. In Pennsylvania, over the prairies of the West, far beyond, amid the territories, that great belt land, extending from mountain to sea, where civilization is now pushing forward, the great cry is for men. In the language of another, the cry is, "Oh, God, give us men, men with heads, with hearts, with hands." The gentleman then made a few practical

remarks upon the proper manner of securing the men, and to educate them for God's service. He believed the responsibility was with the ministers and elders themselves, who, if they rise to the fullness of their duty, could always have young men by hundreds n a state of preparation.

We live in a glorious age, an age of progress, a period when even our meanest coin is stamped "In God, we trust." He then appealed to the Elders, particularly to the wealthy, to contribute of their means, to help on the Gospel cause.

MILEAGE COMMITTEE REPORTS. The Committee on Mileage reported that Rev. T. J. Lamar and Elder J. J. Dixon, of East Tennessee, have been admitted as members of this Assembly, and whereas Mr. Dixon was robbed of all his funds en route to the Assembly, it was recommended that the Mileage Committee be authorized to pay said expenses to Mr. Dixon from the general fund. Adopted.

Commissioner from Dakotah was robbed on his journey, of the sum of \$26 20. The same course was taken as in the previous THE COMMISSIONERS' EXPENSES.

The same committee reported that the

The following note was read:-REV. J. Skalding—Dear Sir: I fear that the report did not the contribution of the Presbyteries will come fully meet the requirements of the overture.

The following gentlemen were recommended | short of paying the mileage of the Commis- | In his judgment the question involved was of fill the vacancy occurring by the expiration of the regular term of service: —Rev G. L. wealthy members are willing to bear their clusively. He opposed the view taken of the wealthy members are willing to bear their own expenses. Would it not be well that the Moderator should give notice to all memmers so disposed, to give in their names to

the Committee on mileage. Very truly, John P. Crosby, Chair'n. May 22, 1865.

MINISTERIAL EDUCATION AGAIN. Dr. Hamilton urged that the education of ministers should be made as permanent, secure, and honorable as that of soldiers at West Point.

Dr. Fisher indorsed Dr. Hamilton. As to s that young men if they are fit to go into he ministry will get there, and the trial will placed before him. These need all his strength. He must be totus in illis. Putting a young man upon his lowest allowance in college is wholly evil and evil constantly. The Church should come up in this matter. Endow our colleges; found scholarships; put \$2000 or \$3000 in the hands of the faclty. Let our colleges have a hundred such land and for the spread of civilization than a

purely scientific school.

Another point: There are many parents with money who do not exalt the ministry at home. They want them to become wealthy and respectable. Consecrated parents make the able ministers. Look at Courtlandt Van Rensselaer. Where has gone the consecration? Are not the altar of the country laid their sons on the altar of the country.

Dr. Newell, of Allen Street Church, N. ready to lay them upon this altar? How many children of wealthy men are in preparation for the ministry? He would urge the pastors

to press this thing on their people.

Rev. Cheever, of Ohio, believed on this subject, the night was far spent and the day sider herself? approaching. His doubts were fast passing away, for he believed God had a great work for the church in this direction. Our colleges had never been on such a strong basis; and we were in possession of more young preachers now than ever before. This war had given us more help in this direction. The scenes of war, the weary march, the bloody battles, have wakened up our boys, and many preach ers are being made of them. He instanced a dull young man, who went away to the war, and came back all broken down in spirit. He called upon the speaker and said, "I've a great weight on my mind; T cannot shake it off." Said Mr. Cheever, "You will ever have it, until you preach the Gospel." His answer was, "By the grace of God I'll do it," and he is doing well. The Reverend gentleman thought the ministers ought to magnify their position more. Speak before the young less of their trials. Let trials come, they are nothing in comparison to the great glory and

reward. (Applause.)
Rev. Mr. Sutton, of Ohio, thought that the remarks of Rev. Mr. Cheever had touched the root of the matter more thoroughly than any other speaker. They must remem-ber when a young man entered the ministry, it must be borne in mind that he is not his own, but bought with a price, that price no less than the precious blood of the Lord Jesus Christ. He advocated the preaching to parents the duty of dedicating their children to Goo. He believed in the minister being fully consecrated to God.

Rev. Mr. Whitfield followed, and instanced

case of a young man who was forced out of the ministry by a preacher's wife, who refused her daughter to the young man, for a wife, unless he left off the idea of preaching. He did so, and is now on his farm. This only showed the necessity for a thorough conse-cration to God, for if that father had dedicated that boy to God, and prayed God to raise up his son to be a preacher of the Gospel, there would be one minister more in the

Rev. Mr. Dickson, of Newark, referred to he work his church had done among the Germans; but great as was this success they needed young ministers, and he would suggest, Are there not men here who can exert an influence to bring forward young men to the work of the Lord Jesus Christ? There are many in our foreign population who, if they were encouraged, could do an effective work among their people. The same holds true of the African population. He wished we could always use that term "African" instead of "colored," and he wished that men of all classes could be brought forward to do the work among their companions.

Mr. Curtis, of Chicago, followed in a similar vein, illustrating how Dr. Murray was converted from Papacy and urging the great need of prayer.

Without taking any vote upon the subject, prayer by Rev. Dr. Adams closed the morn ng session.

Adjourned until 3 o'clock.

TUESDAY MAY 23-AFTERNOON. At half-past three o'clock the Moderator called on the Rev. Dr. Hamilton to open with prayer. Early in the session Rev. D. Mills was overcome with weakness, and was removed to Dr. Cuyler's residence.

OVERTURE NO. 9. This overture, which was presented at the end of the session of the previous afternoon. was brought up by Dr. Spear, and presented to the Assembly. In this overture it was stated that the Synod of Albany found difficulty in solving certain questions which from time to time arose in connection with the sessional records of admission to the church, and they asked of the Assembly information on this subject. In explanation, the overture stated that the language of the church records was:-"The following persons have been examined by the session and received into the church. What was the ecclesiastical standing of such persons, from the time of such reception to the subsequent occurrence of the sacramental Sabbath, and their public assent to the articles of faith and covenant? Were they members of the church or not?

The specific points of the doubt were:—
First. If they were not members, what was the nature of the action taken by the session? Was the action truly stated in the common formula? Was the record complete without ceedings? How, then, could the minutes of the session embrace those proceedings if they were not sessional? And, Second, If such persons were members,

then what relation did the sacrament bear to actual admission? Such was the extent of the knotty subject presented to the Committee on Bills and Over-

THE REPORT.

In answer to the above, the committee, in its report, made reference to the Form of Government, chap. ix. sec. 6, wherein it was stated that the reception of members was the duty and power of the church session. The vote of that session, the committee decided was the essential and final act. Baptism might be involved in or attendant on this vote of the session, as might be the avowal of faith before the whole congregation; but whether these forms were used or not, the vote of the session was final and conclusive

THE ARGUMENT.

difficulty in the report, and submitted a supnism to it. Suppose, for instance, a person thus elected should fail to perform his promised part—the public avowal—would he then be a member of the church.

Dr. Spear understood that there werestwo ways of answering this overture—a simple negative or affirmative to each question—yet the committee had gone slightly into detail, proposing, however, to simply lay down the form of the law, and to leave the rest to the iling, fifty per cent. of those admitted to good sense of the pastors, who were supposed West Point were dropped at the end of the second year. In the ministry not over six or fore be expected to draw inferences for themseven in a hundred failed. Another objection | selves. He contended that in the Presbyterian Church there was no subsequent usage necessary to complete the membership, bestrengthen and brace them. He denied the | yond the action of the session, unless there whole thing. If man is uncertain as to his were desired two actions for that purposesupport he cannot study, he cannot apply his mind to those trains of thought which are the one to push the body half through to

simply proposed such a person as a fit can-didate for membership of the Church, and that he did not become fully a member until scholarships. They would do more for the he had formally acknowledged the vows im-

posed on him by his parents in his baptism. Dr. Adams took the ground that a child baptized had some relation to the Christian Church, and, in his way of thinking, if that

Dr. Newell, of Allen Street Church, N. Y., stated a case in his congregation where a sister on whom the session passed had mar-ried a Universalist and left the church. Was she to be justly visited with discipline as a member of the church, which she did not con-

Dr. Spear replied sarcastically that although Jeff. Davis might consider himself no traitor, he should be disciplined nevertheless. The matter was very simple, and the committee had not thought it necessary

to instruct wise men in the details of the law. Judge Williams cited the Confession of Faith to show that the visible Church consists of all those throughout the world that profess the true religion, together with their children; and that baptism is a sacrament of he New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, &c.

Rev. Jacob Patch also took a stand against the report. He had often baptized persons who had no session to examine them, and they had been left free to join thereafter what Church they pleased. He was sensi-tive on this point lest the world might say as Presbyterians they did not recognize the admission into the Church by baptism.

Dr. Hamilton opposed this talk about baptism; it was simply a remnant of the old heresy. Baptism simply declared a person fit for membership of the Church, but could not make him a member by virtue of itself; nothing but the sessional action could bring this consummation.

Judge Williams said that by the Form of Government of the Presbyterian Church, tle ession is charged with the duty and have the power of receiving members into the Church; but that it was a mistake to suppose that the book prescribed any particular form or mode in which this was to be done; that in some churches it was done by a mere vote of the session, without a public profession of faith by the member admitted; in other churches it is the rule and practice of the session to admit members on a public profession of their faith, their assent to the creed and entering into covenant with the members of the Church, and, if unbaptized, receiving the sacrament of baptism; as where the latter mode is adopted, they are not members until these requisites have been complied with. The session of a church is at liberty to adopt either mode of admission. and if it adopts the latter he regarded it as strictly Presbyterian and in accordance with

the book. Dr. Spear, undaunted by the strong array against him, boldly avowed again his first conviction. The session might exact what proofs, propound what questions it pleased, yet for all, its final action, he contended made the candidate a member.

Mr. Jewett thought that the overture in question had been well timed in its presentation to the Assembly, as was proved by this liscussion. The hypothetical cases raised by Dr. Fisher and Judge Williams had nothing to do with the case mentioned in the overture, and therefore the committee were not obliged to answer them.

Dr. De Witt stated that he regarded the baptism as an act of sacrament, and not of government or rule.

Rev. Mr. McMillan, of Minnesota, thought that the sessions had jurisdiction to admit members, but had not the power to prescribe how or on what terms they should be admitted. They had no right to take away any terms nor to impose any new ones; they could not say that a person could be admitted to the church simply on the payment of \$5.

Before he went West he had never seen an admission openly in the body of the church.

He hoped the report would be adopted.

The stated time for the close of the session, with five minutes extension, having passed, the question was called for, and the report was adopted by a very large majority vote. The Assembly then adjourned, after prayer by Rev. Mr. Hovey.

WEDNESDAY MAY 24-MORNING.

The Report on Home Missions was preented by the Rev. E. E. Adams. After alluding to the gratifying circumstances which surrounded the Home Mission cause, the report calls attention to the vast territories and the Southern States as a field for religious labor, offering an opportunity of inaugurating and perpetuating a mission work for our country far greater than ever before. In Missouri, for instance, there are regions of fifty a full and formal entry of the subsequent promiles in extent without a house of worship. The committee, in view of these facts, recommend a monthly periodical devoted to the work of Home Missions. They further recommend the formation of missions for the African people. They also recommend that lay helpers of proper qualifications be employed in visiting from house to house, explaining the word of God, exhorting to faith and righteousness, distributing religious literature, and doing the necessary and preliminary work in the organization of churches —such helpers to be selected and recom-mended by the Presbyteries to the Permanent Committee for appointment.

Mr. E. A. Lambert read the TREASURER'S REPORT, showing the following exhibit:—

RECEIPTS. Balance on hand, \$ 7,873 32 Donations from churches and in-84,010 69 viduals, Legacies.

(Continued on page 172.)

\$93,477 66

1,593 65