

GENERAL ASSEMBLY.

SESSION OF 1865.

(CONTINUED FROM PAGE 179.)

Rev. Chas. H. Thompson, colored, said that sitting in that Assembly had been among the happiest times of his life. It had been said that the freedmen were not prepared for the ballot; but surely, sir, if the negro, when sober, knows as much as the Irishman when drunk, he ought to have it. (Applause.) He argued that the freedman was now prepared to vote, even though his education was not what it ought to be.

Rev. Mr. Johnson, of Pittsburgh, said we did not ask the foreigner when he was naturalized whether he was fit for the rights of citizenship; then why meet the negro with this question? This talk about inferiority! It is a very good word in the mouth of despotism, but never ought to soil the mouth of a freeman. The Irish are an inferior race when England wants to oppress them. The Anglo Saxons were once an inferior race when the proud Norman forced his collar upon their necks. The negroes are our best friends. We need them. We shall need them in the future to counteract the Roman influence, for the Irish when they vote, vote almost to a man in one direction.

The Moderator said there appeared to be little or no difference of opinion in the Assembly, and suggested that, to facilitate business, it might be as well to take the question at once. The memorial was then unanimously adopted, and ordered to be appended to the report and take the same course.

REUNION OF THE PRESBYTERIAN CHURCH. The same committee reported three overtures for union with the other branch of the Presbyterian Church. The committee reported that they had given the subject their most careful consideration, but they believed it inexpedient at the present time to take any action on the subject. Both branches of the Church were doing a good work, and were in spiritual co-operation, and for a further union it was deemed better to wait until Providence shall indicate more clearly the course to be pursued. The report was accepted and adopted.

REV. DR. SPEAR, from the Committee on Bills and Overtures, presented the following overture and report against the practice of

THEATRE-GOING AND CARD-PLAYING: Overture to the General Assembly meeting at Brooklyn, N. Y., May 17, 1865.

The undersigned respectfully present the following to the consideration of the General Assembly and invoke its action thereon.

Nearly half a century has passed since our beloved Church through its highest authority, uttered its condemnation of theatres and theatre-going. We have reason to fear that the conscience of the Church is not sufficiently sensitive upon this subject.

These institutions have not improved in their moral character and influence with the general improvement of the age. Believing them to be inimical to the best interests of the country and of the Church, corrupting to our youth, and injurious to society, we petition from the Assembly such an expression of the views of our Church as shall leave no room to doubt that we fully accord with the voice of the Christian Church in the times of her purity, in declaring it to be unlawful for Christians and dangerous to all, to patronize these places.

We further request from the Assembly a deliverance upon the custom of fashionable card-playing, which has, to a dangerous extent, been permitted and countenanced in many of our Christian households, and is participated in by members of our churches,

J. W. WEIR, T. H. ROBINSON, WM. R. DEWITT.

THE COMMITTEE REPORT

that "in regard to so much of the above overture as refers to theatres and theatre-going, this Assembly reaffirms the action of the General Assembly adopted in 1818. See Minutes page 690, and New Digest, p. 262, 263. In this action the Assembly declared the Theatre to be, a 'school of immorality.' This Assembly, seeing no occasion to modify the utterance then given, earnestly exhorts all the members of the Church in their practice to avoid, by their influence to discountenance all such 'dangerous amusements as being inconsistent with the spirit of the Gospel and detrimental to the best interests of piety in the heart.

In respect to the custom of 'fashionable card playing' referred to by the memorialists, and represented as being 'countenanced in many Christian households,' and also 'participated in by members of our churches,' this Assembly would affectionately exhort all the members of the Church in their practice to avoid, by their influence to discountenance all such 'dangerous amusements as being inconsistent with the spirit of the Gospel and detrimental to the best interests of piety in the heart.

The report was adopted without debate. Rev. Dr. Fisher, in behalf of the Committee on Church Policy, submitted a report on a question in these, that is upon a supposed case, presented by a Presbytery. It related to sentencing for contumacy in the voluntary absence of the accused, although ample testimony to his guilt by the charge was in court. The committee held that he should be suspended for contumacy, without proceeding to trial on the charge. Judge Williams vigorously opposed this, and a lively debate sprang up. The report was recommended and the Assembly adjourned till Monday.

MONDAY MORNING—MAY 29.

REPORT OF MILEAGE COMMITTEE.

The Assembly was opened with prayer, and after the reading and approval of the minutes, the Committee on Mileage reported that they had received \$6,215 65 from the Presbyteries; had paid for contingent expenses \$1400, and to Commissioners of Assembly 61 per cent. of their expenses. Owing to the increased cost of travel, and the refusal of many railroads to reduce the fare, there was a deficit of \$3062. Few Presbyteries had failed to pay their assessments to the fund. They proposed an assessment of eight cents per member. Adopted.

COMMITTEE OF ARRANGEMENTS.

Rev. Henry A. Nelson, D.D., Rev. Frederick Starr, J. D., Messrs. F. Scarratt, G. K. Budd, E. P. Freeman, M. Collins, W. S. Barker, M. D., E. Barnard, and J. H. Parsons, all of St. Louis, were appointed a Committee of Arrangements for the next meeting of the General Assembly.

THE CHURCH AT CHATTANOOGA.

The Committee on Bills and Overtures reported overture No. 18, presented by Rev. Mr. Sawyer, setting before the Assembly the fact that the Presbyterian church of Chattanooga, in the Presbytery of Kingston, is now used for a hospital for Government employes, while there still exists a sufficiently large hospital already standing, and moreover that the Committee on Church Erection holds a mort-

gage on the building making it peculiarly desirable that the building should be recovered. The report of the Committee recommended that Rev. S. Sawyer should convey to General Thomas a request from the Assembly that the church should be returned, repaired, to the hands of the proper body. This suggestion was adopted.

NATIONAL PROTESTANT UNION.

The same committee reported upon overture No. 19 respecting a National Protestant Union as follows:—

The Assembly having heard a certified copy of the minutes of the Protestant mass-meeting, held in the city of Pittsburgh, May 23d, 1864, and composed of the members of the General Assembly now in session at Pittsburgh, Pa., and of "other friends of Protestant Christianity," and being informed that the other Assembly will probably appoint a committee in accordance with the committee of the meeting, hereby appoint a committee of 12 ministers and 10 elders to co-operate with other committees similarly appointed, to consider the expediency of forming a National Protestant Union, or organization of evangelical denominations in this country, and report the result of their joint counsels and labors to the next Assembly.

DELEGATES TO CORRESPONDING BODIES.

The Standing Committee to nominate delegates to corresponding bodies, reported the following appointments:

1. Old School General Assembly.—Rev. Henry A. Nelson, D.D., of the Presbytery of St. Louis, and Edward D. Mansfield, LL.D., of the Presbytery of Cincinnati, Principals; and Rev. David H. Hamilton, D.D., of the Presbytery of Illinois, and Elder Isaac Scarratt, of the Presbytery of Alton, Alternates.

2. Cumberland General Assembly.—Rev. Joseph F. Tuttle, D.D., of the Presbytery of Crawfordsville, Principal; and Rev. Alfred Eddy, of the Presbytery of Chicago, Alternate.

3. General Assembly of the United Presbyterian Church.—Rev. Herriek Johnson, of the Presbytery of Pittsburgh, Principal; and Rev. Addison Kingsbury, D.D., of the Presbytery of Pataskala, Alternate.

4. General Synod of the Reformed Protestant Dutch Church.—Rev. Theodore L. Cuyler, of the Presbytery of Brooklyn, Principal; and Rev. Dwight M. Seward, D.D., of the Presbytery of New York 3d, Alternate.

5. General Synod of the Reformed Presbyterian Church.—Rev. Thomas H. Robinson, of the Presbytery of Harrisburgh, Principal; and Rev. John W. Mears, of the Presbytery of Wilmington, Alternate.

6. General Convention of the Congregational Churches of Maine.—Rev. Charles S. Robinson, of the Presbytery of Brooklyn, Principal; and Rev. James H. Taylor, of the Presbytery of Newark, Alternate.

7. General Association of New Hampshire.—Rev. Ezra E. Adams, D.D., of the Presbytery of Philadelphia 3d, Principal; and Rev. John Spaulding, of the Presbytery of New York 4th, Alternate.

8. General Convention of Vermont.—Rev. Henry Darling, D.D., of the Presbytery of Albany, Principal; and Rev. Lewis Kellogg, of the Presbytery of Troy, Alternate.

9. General Association of Massachusetts.—Rev. Daniel March, D.D., of the Presbytery of Philadelphia 3d, Principal; and Rev. Ezra H. Gillett, D.D., of the Presbytery of New York 4th, Alternate.

10. General Association of Connecticut.—Rev. Howard Crosby, D.D., of the Presbytery of New York 4th, Principal; and Rev. Samuel D. Burchard, D.D., of the Presbytery of New York 3d, Alternate.

11. Presbyterian and Congregational Convention of Wisconsin.—Rev. Baruch B. Beckwith, of the Presbytery of St. Lawrence, Principal; and Rev. Samuel Weykoff, of the Presbytery of Knox, Alternate.

CONSOLIDATION OF FEEBLE CHURCHES.

Overture 15 was reported upon by the Committee on Church Policy, being a memorial of the Presbytery of Cincinnati respecting the union of feeble New and Old School Churches in the same place. The Committee is of the opinion that the object aimed at by the memorialists is a good one, and the accomplishment of it on some plan satisfactory to both parties will greatly promote peace, prosperity, etc.; they recommend that the subject be referred to the Permanent Committee on Home Missions to consult with the Board of Domestic Missions of the other branch, and report to the next Assembly.

The same committee reported again Overture 14, on the "principles of discipline, whether, after the judicatories have cited a contumacious member without avail, they could proceed to pass an ulterior judgment as if the accused was present, or should be merely suspended for contumacy? The report took the ground that while a civil Court could compel the presence of an offender, the authority of the ecclesiastical Court did not extend so far, and a refusal to appear simply laid the offender liable for contumacy.

Judge Williams argued eloquently and at length against this report, instancing several cases where the Court should go beyond the usual suspension for contumacy.

Dr. Fisher replied, and after considerable discussion, on motion of Elder O. E. Wood, the entire subject, with the overture, was referred to a special committee, consisting of Drs. S. W. Fisher, Brainerd, E. E. Adams and Judge Allison, to report at the next Assembly.

THE CHURCH ERECTION FUND.

Dr. Eldridge, on behalf of the Special Committee on Church Erection, reported in part to the effect that the Committee had examined the subject submitted to them, and after consulting learned counsel had concluded that liberalizing changes were possible and desirable in the Church Erection Fund, and recommended the adoption of the report of the Standing Committee, with the exception of such portions of that report as required a two-thirds vote of the enrolled members, and requested leave to finish their report at the next Assembly at St. Louis.

This disposition of the matter was advocated by Dr. Eldridge, on the ground that the Special Committee had taken legal advice as to the possibility of using in a more liberal way the proceeds of the Fund, and the opinions were all in its favor, and that the Assembly was competent to make changes by a two-thirds vote—which, however, could not now be procured owing to the absence of delegates. He therefore desired the Committee to be continued, with authority to procure the written opinion of one or more eminent counsel as to the power of the Trustees over this Fund.

Dr. Spear opposed this course, and offered in its place a resolution: That the Board of Trustees be directed to procure the written opinion of eminent legal counsel as to the powers of the General Assembly in respect to the Church Erection Fund, especially in reference to the question whether the Assembly having secured this fund "as a special trust," and in 1854 committed the custody thereof to a Board of Trustees incorporated by a special act of the State of New York, has the power so to alter the Church Erection Plan as to make an abatement of the increase of the Fund beyond the sum of \$100,000 for the purpose named in the first article of the plan, and report the same to the next General Assembly, with the addition of any recommendations they may deem expedient.

The subject was further ably discussed by Drs. Fisher and Prentiss, and by Elder W. H. Brown, and Dr. Spear's substitute was adopted.

On motion of the Trustees of the Church Erection Fund, was then made the first order of the day for the afternoon. The Assembly adjourned with prayer.

MONDAY AFTERNOON.

Opened at 3 o'clock with prayer. The assessment was reduced from 8 cents to 6 cents per member of the churches.

Elections by ballot were held to fill the following offices, resulting in the choice of the persons named:

TRUSTEES OF CHURCH ERECTION FUND.—Rev. E. F. Hatfield, D.D., Rev. S. T. Spear, D.D., Messrs. Stephen Thayer and Lane.

TRUSTEES OF PRESBYTERIAN HOUSE.—Rev. T. J. Shepherd, Rev. Wm. T. Ewa, and Mr. John C. Farr.

The following were elected, *viva voce*, AUDITORS of the accounts of the Trustees of the Church Erection Fund: Oliver E. Wood, John P. Crosby, Edward A. Lambert.

BILLS AND OVERTURES.

Overture No. 20 was a complete and comprehensive history of the action of all previous Assemblies on the subject of temperance, comprised in about thirty or forty pages of closely-written manuscript. To this the committee gave answer re-affirming the past action of the Assembly, and recommending that the overture and report be together printed in the appendix to the minutes of the Assembly. The report was unanimously adopted.

No. 21 was a report on a circular from the Ashmun Institute, Pa., which had been placed in the hands of the committee for consideration. This college, it was explained, was designed for the education of colored persons for the ministry, and Rev. Mr. Thompson, of Newark, spoke in terms of praise of the good work it was doing and had already done. Dr. Spear explained that it was the intention of the officers of this institution to make an effort to raise \$100,000 to provide additional professors, and to this end it was desired to solicit subscriptions in England, Scotland, and France, as well as in this country. The report of the committee was framed in terms of sympathy with the movement and the objects of the institution, and was unanimously adopted. The colored persons here being educated are devoted to Presbyterianism.

THE GRAND RESUME.

Rev. J. W. Mears of the Committee on the "Narrative" (which is in fact a grand resume of church matters—a sort of annual view of all the Presbyterian churches, given in succinct form), reported that document, which is as follows:—

NARRATIVE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

In presenting the annual view of the churches connected with the General Assembly, so far as the reports from eighty-four of the one hundred and eight Presbyteries make it practicable, we shall naturally regard first, their outward, and secondly, their inward and more strictly their spiritual condition.

Very great, perhaps unexampled, prosperity has characterized the external history of the Church during the year just closed. Seventeen Presbyteries report twenty-eight church edifices as in progress or completed, one of which, in Pittsburgh, is expected to cost \$145,000. Several of the Western Presbyteries report encouraging advance in this department. Logansport reports two, Galena and Belvidere, two, Wabash three, and River three, and even Dakota and Lexington each report one church building in progress or completed. Great need of church accommodation is mentioned by others. Cedar Valley with fifteen churches reports two buildings. Others report extensive repairs and improvements. The movement for cancelling debts still continues. In the Presbytery of Newark \$30,000 of debt has been paid, and an effort to raise \$5000 for German Church erection completed; in the Presbytery of the District of Columbia four churches have been cleared of debt; in the Third and Fourth Presbyteries of Philadelphia a general movement to clear all the churches in and near the city of debt has been finally completed. Five Presbyteries speak of the erection of parsonages.

In the matter of benevolence, many Presbyteries report an extraordinary advance. Some contributions to leading causes have doubled or even tripled on previous reports. Very few have found the multiplicity and urgency of outside calls or the financial burdens of the country a hindrance to the wonderful stream of beneficence that has flowed into the treasury of the Lord. Scioto Presbytery says, "three-fourths of our young men are in their graves, yet we have never given more largely than the past year to our country, and we have more benevolent than ever before." From the single church in Pittsburgh contributions are reported amounting to \$54,600, including \$12,000 to the Commission. The total of contributions from New York Fourth is \$178,000; from Philadelphia Third \$210,000; Monroe Presbytery has more than doubled its contributions; Genesee Valley says theirs are unequalled in their history; Catskill says, "The churches in our bounds are truly benevolent. The weakest in this respect are strong. All have learned to give, and that giving to the Lord does not impoverish them. Illinois says, 'The appeals for aid to objects which the civil war has occasioned, have done more to liberate the Church in the cause of humanity.' Many others speak of general and great prosperity, of heavy debts cancelled, of ministers salaries increased, of churches becoming independent of Home Mission aid; while even the most liberal admit that we need still more of this Christian spirit in the future, and they call for God's help to meet the increasing demands from abroad and at home. Our leading denominational enterprises have evidently grown rapidly in favor during the past year. Thirty Presbyteries report contributions, including two large church enterprises, on hand but not completed, amounting to \$834,884.

The loyal spirit of our denomination is boldly reflected in the Presbyterian narratives. "Our churches and ministers," says one narrative, "are unconditionally and unqualifiedly loyal to the National Government; preaching, praying, voting, and fighting for the suppression of the rebellion, and the restoration of the lawful constitutional Government over the whole territory known as the United States of America. The ethics of political action have been fully presented from the pulpit, and the duty of loyalty duly inculcated." Says another, "All our churches believe that treason is a crime which should be punished." Says another, "Our life is bound up in the life of the nation." Another, complaining of disloyalty within its bounds, says, "It is chiefly among the vicious classes, and habitual neglecters of public worship." And the dreadful crime which has robbed of that great and good ruler, who habitually trusted in God, and in the prayers of his true, created deeper grief and horror nowhere than in the bosom of our own people. "We never," says one report, "wept so profusely bitter tears as when the devoted head of the nation was pierced by the demon of slavery." The joy and thankfulness which would

naturally burst forth at the complete triumph of the cause of Union and Freedom, have been shown in this solemn and unparalleled event. But a note of exultation, to which all our hearts beat responsive, comes from the Presbytery of Northern Missouri, a State which, on the 11th of January, 1865, pronounced the immediate and universal abolition of slavery. "Our joy before God caused emotions of deepest gratitude. The future became bright with visions of a free State, free thought, free speech, free press, free schools, a free Gospel, and a free church—freed from barbarous laws, oppressed humanity, despotic rulers, partisan agencies, social spies, secret informers, malicious spies, polluted ethics, abominable principles, a perverted gospel, and a trampled church. It has given us not only joy, but great confidence in God and great boldness for the truth."

INTEMPERANCE, PROFANITY, AND SABBATH-BREAKING are very generally deplored as on the increase. Certain pursuits in rural sections, as hop-picking and cheese-making, are specified as presenting unusual obstacles to the observance of the Sabbath. And special mention is made of our great railroad corporations as deserving the severest censure of the Christian public for bold and persistent violation of the Sabbath, in running their trains and repairing their roads on the Sabbath day. An unusually large number of Presbyteries report the revival of efforts for the suppression of intemperance, several of them being undertaken among the Presbyteries of the West. Presbytery reports cordial support of its County Temperance Society which has held monthly meetings of unwavering interest and with excellent results for 15 years. While the evil is increasing, we are cheered with indications that the church is extensively awake to its duty on the subject.

REVIVAL. The most cheering feature of our year's history is the increased degree of special revival influence enjoyed by our churches. One hundred and thirteen are reported as having been graciously visited by the outpouring of the Spirit. Most of the Presbyteries which report no revival, strictly speaking, yet employ terms indicating an awakened, hopeful, and really revived spiritual condition of the churches. The prevailing tone is such as to gladden the heart and call forth devout thanksgiving and earnest expectancy of greater blessings from the whole church. The distasteful tendencies of the times, says, "It is remarkable that but one of the reports from churches makes any allusion to adverse influences to religion on this account. On the contrary, our general religious condition calls out the public remark, that the cause of Christ in these peculiar, these extraordinary times, is making more than ordinary advancement. One church in this Presbytery has enjoyed quickening influence the whole year; nearly young people of the congregation have been reached. These precious influences have been felt, and have been felt in a cheering degree. In Iowa Cedar Valley reports 2, Keokuk 2, Dubuque 1. In Minnesota, Daotah reports 1, and Winona 1; in the latter case, the pastor engaged in the apostolic work of open-air preaching. In Wisconsin, Columbus Presbytery reports 6, Fox River reports 2. In Illinois, Schuyler reports 1, in which more than 100 souls have been hopelessly converted, Galena and Belvidere 2, of which was unprecedented in the history of the Church, and resulted in 67 additions, Knox 2. In Indiana, Greencastle reports 5, St. Joseph 5, Salem, Indianapolis 3, Madison 2, Logansport 1—21 in the two Synods of Indiana. In Michigan, Coldwater reports 3, Washtenaw 3. Detroit several, Marshall 1, Saginaw 2, Monroe 2. In Ohio, Dayton Presbytery reports 2, Huron 2, Scioto 2, Hamilton 5, Elyria 1, Franklin 1, Cincinnati 4. And as if to add a crowning feature to the elements of interest presented by the redeemed fields of East Tennessee, God has owned the labors of our true brethren there by a powerful revival in the church of Washington, Union Presbytery, over forty persons being hopelessly converted, including many suffering refugees and some interesting cases of conversion from rebellion at once against God and against country.

In the city of Detroit, the revival has reached the churches generally of different denominations, and has been of unusual power and fruitfulness. The narrative says, "The work has manifestly been of God; it has been precious and glorious, and it is still in progress. Hundreds have been brought to the Saviour. Our members have gone heartily into the work, Sabbath-school children have come by the scores to the cross." The four churches in Cincinnati, including the first German, have enjoyed great refreshings, resulting in the addition of 136 on profession. In one church, nearly the entire Sabbath-school has requested prayer, and as many as 100 scholars have remained for conversation. All the churches in the city of Newark, four out of five, in the Presbytery, as many as 12 in all, report the enjoyment of special spiritual influence, 624 having been added to the entire number of churches on profession.

Other Presbyteries reporting revivals are Rochester "several," Tioga, 3; Gen. Valley, 1; more thorough and general than ever before in the history of the Church; Brooklyn, 2; Ontario, 2; Genesee, "several;" St. Lawrence, 1; Watertown, 2; Oswego, 1; Otsego, 4; Monroe, one of great power; Wilmington, 1; Champlain, 1; N. Y. Third, 2; Troy, reports 2; in Middle Grandville, in the neighborhood alluded to some thirty years ago, in the tract entitled "The Prayer-meeting." The people of that prayer-meeting has been sustained with little intermission and might now be designated as "The seventy years prayer-meeting;" in the other case, the resident membership was doubled and the number of praying men quadrupled.

In a very large number of these reports, the children of the Church and the Sabbath-school appear as prominent, and frequently as leading subjects of the work. Besides the cases already referred to, in Ann Arbor sixteen of the Sabbath-school rose to profess their hope. Another Presbytery says, three-fourths of the cases of conversion came from the Sabbath-school. The Presbytery of Galena and Belvidere says the large mass of those brought in were the children of believing parents, having been baptized in infancy and been blessed with Christian nurture. The Presbytery of Montrose speaks of instances in which the children are maintaining meetings of prayer, where their tenderness, judiciousness, and earnestness appear far beyond their years. Onondaga says, "A very large proportion of those converted are members of the Sabbath-school. The churches have been gathered from the Sabbath-school." The Sabbath-school interest has been most assiduously cultivated by our Church during the year, and the influence of this department of labor upon the prosperity, spirituality, and growth of the Church, has been remarkably propitious. The very decided action of the last Assembly on this subject, has not been without its fruits.

Very few of the reports are characteristically despondent. Several from the Eastern, as well as the Western bodies, deplore the scarcity of laborers, and quote the complaint of the members of settled pastors. Some suggest an itinerancy, others speak warmly of the services of the Presbyterial and Synodical agents. One Presbytery speaks of three Congregational Churches in

its bounds, which have unanimously become Presbyterian in polity and ecclesiastical relations. To fully appreciate the character of the period under review, we must remember that it covers the fourth, and final year of our dreadful civil war, the most sanguinary and exhaustive of them all. The most trying year in many respects, through which Church and country have ever passed, has proved, by the abundant grace of God, one of the most widely prosperous ever enjoyed. May not this fact be humbly accepted as testimony granted by Providence to the general faithfulness of the Church to the high principles involved and jeopardized, rescued and exalted through our struggle?

Yet we may not hide from ourselves the fact that evil is yet dominant in the hearts of men; that intemperance and Sabbath-breaking; and licentiousness are fearfully prevalent; that the main work of the Church is yet to be done even in Christian countries; that sinners are going by thousands in their impenitency to the bar of God; that the religious movement of the year in our Church has been little more than a ripple in the life of the community; that not more than one in twelve of our Churches has been extensively revived. The grand lesson of the year is not one of contented joyfulness, but an attitude of aroused and hopeful expectation.

Says Philadelphia 3d, "There is a growing expectation that the spirit of grace and supplications will be poured upon us in copious showers at no distant day." Dayton Presbytery says: "We shall be greatly disappointed if in our report of next year we cannot say, the Lord hath done great things for us whereof we are glad." "Our Churches," says Oswego, "are walking in Christian harmony and love, anxiously looking for those pentecostal seasons which shall result in the conversion of the world to Christ." "Some of God's people," says Troy "are expecting, when the affairs of the nation are settled, a more copious outpouring of the Spirit than has been enjoyed for the last thirty years. Those who have faith, look at the mercy drops now falling as the prelude of an abundant spiritual rain."

The following Presbyteries have failed to send Narratives:—Utica, Steuben, Ithaca, Delaware, North River, Pittsburgh, (reported in part,) Grand River Valley, Lake Superior, Grand River, Maumee, Athens, Ripley, Ft. Wayne, Alton, Chicago, Bloomington, Iowa City, Chariton, Minnesota, San Francisco, Sierra Nevada, San Jose, Washoe, Union, Kingston, Idaho.

(Last of deaths will be given hereafter.)

CHURCH ERECTION.

Resolved, That the Trustees of the Church Erection Fund be directed to issue a circular addressed to all the churches under the care of this Assembly, inviting them to make contributions during the present year to a supplemental fund to be appropriated in aiding church erection, in accordance with the suggestions of the trustees in their additions to the report of the special committee.

Rev. Dr. Adams, of Philadelphia, arose to present a set of resolutions forming

A VOTE OF THANKS

to the citizens of Brooklyn, which he proceeded to read, as follows:

Resolved, That this Assembly gratefully recognize and record the kindly welcome and generous entertainment given by the citizens of Brooklyn to the Commissioners of this body.

That we tender special thanks to the beloved pastor and people of Lafayette Avenue Church for their good service in making arrangements for our sessions, and for their manifold attentions to our comfort; also to the esteemed pastor and people of the First Presbyterian Church of this city, for the pleasant excursion which they provided for us on the water; to the members of the press of the Brooklyn and New York—particularly to the editor and reporter of *The Brooklyn Daily Union*—for their faithful reports of our proceedings; to the officers of the Long Island Historical Society, of the Packer Collegiate Institute, of the Five Points House of Industry, of the American Bible Society, for cordial invitations; and to our honored and beloved Moderator for the prompt, cheerful, impartial, and able manner in which he has presided over the deliberations of the Assembly; also, to the excellent ladies who have sent bouquets, and to the railroad companies who have kindly aided the assembly of the body by remitting any part of the usual fare.

After the adoption of these resolutions, a special vote of thanks was presented the Moderator, at the suggestion of Dr. Adams, of New York.

The Moderator replied in a feeling speech, in which his relations with his brethren were modestly touched upon, and during which he took occasion to commend the faithfulness and ability of the clerks who had sat on either side of him during the sessions of the Assembly.

THE CLOSING SCENES.

After discharging the Committee on Bills and Overtures and on Church Policy, together with numerous others whose duties had been fulfilled; having ordered the janitor's and printing bills to be paid, and the minutes to be printed, no further business remained on hand. At this point Rev. Dr. Cuyler appeared upon the platform, and proceeded to deliver a short, impromptu, but most feeling address.

DR. CUYLER'S VALEDICTORY.

He addressed them on the behalf of the people of Brooklyn, to whom they had presented their thanks but a moment before. But the people might answer to the Assembly, on the contrary, in a resolution framed somewhat as follows:—

Resolved, That the Christian people of Brooklyn owe their thanks to the Assembly, who have shown them how affable Presbyterianism could be in private life—how faithful and eloquent it can be in the pulpit—how loyal to the nation's flag and the rights of humanity.

The Assembly had waited until Brooklyn had become the third city in the Union before they had turned their steps hitherward; but Presbyterians would feel stronger for the visit; they had made the place memorable, for the important acts that had here been inaugurated must have a place in history. Here it was that the door had been opened for the returning Presbyteries of Tennessee; here they had welcomed two colored men, delegates from the churches; here they voted their approval of the negro's right of suffrage; here they had declared that the hand that had grasped the musket should bear the ballot. In conclusion, the speaker eloquently alluded to the brothers of the Assembly, and finished with the hope that they might, after life's battle, be spoken of as Dr. Auzan, who, though fallen in battle, was answered for by his comrade, when his name was called: "Dead on the field." He hoped that when his brethren had gone to that last Assembly above, some one whom they had led to Christ would step forward in answer to his name, with the record: "Died on the field of battle for Christ, and Truth, and Liberty."

At the conclusion of this farewell address, a more than one eye was suffused, and a general emotion pervaded the hearts of all present. After an earnest, heartfelt prayer, the concluding hymn was sung by the congregation, beginning:—

Best be the tie that binds Our hearts in Christian love; The fellowship of kindred minds Is like that above.

The apostolic benediction by the Moderator concluded the formalities of the occasion, and on motion, the Assembly adjourned, and was dissolved, and another Assembly directed to meet again on the third Thursday in May, 1866, at 11 o'clock A. M., in the First Presbyterian Church of St. Louis.

After the adjournment, the members clustered about the platform, and wrung each other's hands in affectionate leave-taking; and then the Assembly dissolved away in twos and threes.

GENERAL ASSEMBLY OF THE O. S. PRESBYTERIAN CHURCH.

Hitherto we have been able only to announce the organization of this body. Its sessions closed on Thursday of last week, after a session of thirteen working days. Among the items of interest in its proceedings, we notice that its two committees, (Eastern and Western,) on the education of the freedmen, have pursued their work vigorously and successfully. Their aggregate receipts have been nearly \$12,000. Between thirty and forty teachers, male and female, have been in the field—several of them ministers of the gospel.

The exchange of interdenominational courtesies constituted, as usual, a pleasant episode to relieve the heavier class of proceedings. The reception of Mr. Monod, delegate from France, was of substantially the same character as in our own Assembly—cordial and conducted with Christian gracefulness. Dr. Heacock and Judge Stillman were the bearers of the fraternal salutations of our Assembly. Concerning the relations between the two bodies, Dr. Heacock, who, with a sincere heart for Christian fellowship, has nevertheless no sympathy with any re-union movement said:—

"Perhaps it is not right to say that the causes of our former alienation were altogether transient or accidental, for it might impugn the moderation or wisdom of our fathers. Those causes were for a long time latent, yet from time to time during a period of one hundred and fifty years did they demonstrate their vitality and vigor. Brethren, we are children of the same womb, twin-born; yet, even like those twin children of old, children of strife ever before our birth. And, sir, while in other respects alike, we yet differ somewhat; our branch seems more to illustrate the ideas of progress and freedom—yours, those of conservatism and authority. These are the pre-eminent characteristics of our bodies, and yet in these there is nothing to prevent close fraternity or the existence of a more kindly spirit—even though apart, than was manifested when we wrangled with and disturbed one another under one roof. Let us continue then in the unity of the spirit and in the bonds of peace, and toil together in our great fields of evangelical labor.

"The interchange of kindly words, though, perhaps, impossible earlier, was true in never to end. And, excuse me, Mr. Moderator, if I ask, can it be more wisely employed than in devising plans of being to each other elements of help in the newer regions of our broad land? May we not concert some plan by which the present number of our ministers and churches might thus become more effective for good? Would not the execution of such a plan be one of the most precious first fruits of our love to each other and of our common love to Christ?"

In a truly fraternal response, the Moderator, Rev. Dr. Lowrie, not exactly accepting Dr. Heacock's well-expressed view of the respective characteristics of the two bodies, said:—

"The extension of Christ's kingdom is indeed your great work, and it is my prayer that He will bless all your efforts in it in this land and throughout the world. One of you has referred to the distinguishing attributes of these two bodies; and yet pardon me if I say I think both can claim both features of this description. The Presbyterian churches are sometimes spoken of as governed churches, and sometimes as such are held up to odium. It is true, we are governed churches, we are under the government of the Lord, of this Holy Book of God, of the Standards of our Church, and of the Form of Government which we hold to be Spiritual. We are both conservative, I trust, in a good sense, and in the sense of the Gospel, progressive, or I prefer to say, evangelistic. We count it our highest duty to promote Christ's cause throughout the world."

Our readers may recollect that, some months ago, we noticed the proceedings of the Synod of Kentucky, censuring the action of the previous Assembly against slavery. The present Assembly in reviewing the records of that Synod, recorded its disapproval of that censure, and took this further exception to the Synodical records:—"That the Synod has wholly failed to make any deliverance during the past year calculated to sustain and encourage our Government in its efforts to suppress a most extensive, wanton, and wicked rebellion."

The reports of the several departments of evangelical enterprise were, in general, highly satisfactory. The subject of Domestic Missions took the same line