American Presbuterian.

THURSDAY, MAY 24, 1866.

GENERAL ASSEMBLY.

SESSION OF 1866. FIRST DAY.

The General Assembly of the Presbyterian Church met in the First Presbyterian Church of St. Louis, on Thursday, the 17th inst., at 11 o'clock, A. M., and was opened with public religious worship, and a sermon by the last Moderator, Rev. James B. Shaw, D.D. The devotional services were performed by Prof. Hopkins, of the Auburn Seminary, and Rev. Dr. Curtis, of Knoxville

"O thou that hearest prayer."-PSALE lav. 2. There are some philosophical objections to prayer, but the same objections are as good against work. That which would drive a man from his closet would drive him from his field. It were easy to show after the manner field. It were easy to show after any man can of some that the weakest thing any man can like the solution of do is to draw nigh unto God. "He is of one mind, and who can turn Him? and what his soul desireth, even that he doeth." And that is what your own book says. Turn Him. and turn Him by any considerations which we may present—the man who approaches the Most High with any such expectations insults him to begin with. Now, I can take the same arguments by which the suppliant is convicted of folly, and show that the weakest thing any man can do is to go into the field and put his hand to the plough. God has already determined whether the man shall have a harvest, and He is of one mind, and who can turn Him. Can ploughing and sowing and harrowing and all this careful toil avail if he has decreed that the earth this year shall bring forth no fruit? An attempt to suffice. Brother, before the pride which posraise a harvest is only an affront to the infinite majesty, as if the Creator in any way, could be circumvented by the creature.

But some will say, it is not to prayer in the abstract, but prayer as represented in the Scriptures to which we object. Now we cannot deny that there are some strange things revealed in the Bible concerning prayer, and things which ought, if possible, to be explained. It is strange that we should have to ask any thing of God. He knows our wants: He is abundantly able to supply them, and has represented himself as more willing to give than any other father. Why, then, is the blessing withheld until we come and ask for it? But there is a stranger thing than this. In some cases we must keep coming, keep asking, press our request, become importunate, stand at God's door as the sturdy beggar does at ours, determined not to be sent empty away. And even this will not always suffice. We must wrestle with the always suffice. We must wrestle with the Lord, take hold of him, not let him go, detain him until the day break, constrain him to give the blessing which we seek. Now we would remind any of God's dear children who have been troubled about these things, that our Heavenly Father has other gracious ends to secure by prayer, besides supplying our wants. He who has done a great work for us, has also a great work to do in us, and this work is wrought chiefly through prayer; through communion with the father of our spirits, and his son Jesus Christ. This is the reason why we must ask, and keep asking, and sometimes wrestle before the blessing comes. There is something beside the blessing, something behind the blessing, and in God's estimation far more important. Will He give only what we ask? Are our desires the measure of His mercies? Do we go to Him as the poor man in Judea goes to the oven, and get just as many coals as our potsherd, our broken bit of earthenware will hold? One of old testified, saying, "He is able to do, exceeding, abundantly, above all that we can ask or think." And this statewould cease to breathe sooner that cease to pray. This is a congregation of suppliantsa company of intercessors-men and women who can tell what great things the Lord hath done for them in answer to their impertect petitions. As such believers I address you at the present time, and I am quite confident that I need not solicit your attention while I dwell for few moments on the thoughts suggested by the text. It is a subject in which every one of us has a heart interest: "Oh thou that hearest prayer.'

GOD DOES HEAR PRAYER. This is the first thing to show. Now prayer is much oftener answered than many disciples of the Lord Jesus are willing to believe. There is sometimes a lurking suspicion in the heart of the believer that after all God is not so ready to hear-not so willing to give. Have you never felt, in some dark day when you went to the mercy seat, again and again, that it is really harder to get anything from God than from a kind and generous hearted fellow creature? We hear much about the condition of prayer -it must be this, and it must be that, and it must be the other thing, or it cannot prevail-and I am airsid we may have heard too much about the conditions of prayer. There seems to be an impression that, while we have a throne of grace, the Most High has put a tight fence round it, as he did around the Mount where he descended of old. Now, the fact is, that no place on earth is so accessible as the mercy seat, and no being so approachable as He who sits thereon. Any one can come, at any hour of the day or night, and never find the door closed, or the One whom he seeks away. How can I doubt that God is willing to give, when there are so many things for which he does not wait to be He prevents us with the blessings of His goodness." He is beforehand with us. How can I doubt that God is willing to give when he leaves so many blessings at the doors which have never yet been opened to him-He the only one suffered to stand and knock? How can I doubt that God is willing to give, when he paid such a price for some of the blessings which he bestows? Remember Bethlehem, remember Gethsemane, remember Calvary, and never again

doubt that he is willing to give.
God, then, does hear his children when they call. "He does regard the prayer of of Charlemagne, he found the once mighty monarch seated on a throne, arrayed in a royal robe, a sceptre in his hand, and none to break the silence or share the solitude. But no dead King sits on the throne which you and I daily approach; and if this King on the mercy seat does not speak it is because we could not bear the sound; if He does not shine forth in His glory it is because we could not bear the sight. No dead King sits on that throne. lu the dark ages, when the Pope took umbrage at the treatment of any monarch, he laid his kingdom under what was called an interdict. At midnight, each priest holding a torch in his right hand, chaunted the miserere, and when the dirge was ended the torches were thrown down and extinguished, and the kingdom left in darkmess and darkness it was. No church might

bells hung silent in the towers. The women and children stood aghast as if heaven itself had been shut and they left out.
But even then one throne might be ap-

proached; the throne of the heavenly grace. hear prayer.

HE OFTENTIMES ANSWERS HIS CHILDREN IN AN UNEXPECTED WAY.—This is the next thing to show. When we pray, if I may be allowed to say it, we necessarily leave much to the divine discretion of our Heavenly Father. Such is our blindness that we do not know what may be a good thing for us, much less do we know in what way the blessing should come. The manner in which the mercy is bestowed, sometimes, is far more important than the mercy itself. And yet this must be left with Him, who knows us so much better than we know ourselves. My brother, you have often asked God to subdue your pride, to lay it dead at your feet. You know how he hates it, how hard it is for him to bear with it, and especially to have anything so odious in the heart of his child, and you have often besought him with tears to cast it out. Did you ever dare to tell him how it should be done? No doubt, if you ventured a suggestion, you would have him deal tenderly with it; cast it out in a gentle way; not resort to any severe methods. See that lad rolling on the ground, foaming at the mouth, biting his tongue until the blood starts. What a pitiable sight. But it is over now. It has been too much for the poor boy. Is he not dead? There is no sign of life which any one can discover, but the Son of God. Ah! certainly that is not your way of casting out a devil. But it is the Lord's Oftentimes nothing short of this will sesses your heart and mine has been cast out. we may have to go through as much as that lunatic child did. This may be one of the cases where mild methods will only make things worse. A devil is a devil, and pride is something more; the leader of the gang, the chief of the banditti. Have you not heard that this is the wretch who dares, in neaven, to strike at God? And can you bind this Sampson with a tow string, or a green withe, or his own gory locks twisted into a

cord? I have seen more than one man try to tame pride, teach it to speak softly, and walk humbly, and put on sack-cloth and take the lowest seat. I have known more than one man to bring pride into the sanctuary; to the table of the Lord, and try to make it a good church member. I have looked on as pride stood up in the broad aisle to enter into covenant with God and his people, and I heard it say, You thought that I was lifted up, that I carried a high head, and moved with a lofty step—that I felt above coming into the church and identifying myself with the followers of the despised Nazarene. Now confess, that for once, you were mistaken. See how meek I am; I would wash the feet of Judas if he were here. Yes, and wear the towel with which you did it, as a badge, all the remainder of your days, and have printed on it in large letters, This is the towel with which I, Pride, washed the feet of the traitor. Beloved in the Lord, we cannot tame pride. Pride can never forget that it was once in heaven, and there dared to confront

the Almighty on his throne. Pride must have the breath beaten out of it, and it will take perhaps many a hard fall to do it. But this must be left to our Heavenly Father. And how much beside this must we commit to his Divine discretion? Who would presume to tell him how the blessing which he seeks shall be brought to his door? A creature of yesterday who knows nothing. A worm of the dust, on his way from the cradle to the tomb, stopping before the throne to tell his Maker what is the wisest thing for ment is verified by the experience of every | him to do. It makes us shudder to think of | could see as He sees, and do as He does, and

man who bows his knees to the God and Father of our Lord Jesus Christ. But I have not come hither this morning to remove the objections which have been urged against this Christian duty. No one in this house doubts the efficacy of prayer. Many here would cease to breathe sooner that each of the control of BUT I PASS TO SAY, IN THE THIRD PLACE,

many here who can bear witness to this; many here ready to charge themselves with this mistake. I never thought that a trial, a sore affliction, the blow which broke my heart, could be an answer to prayer; and, because so severe and so hard for a Father to inflict, the strongest possible proof that the One whom I approach does hear, that the One to whom I have committed all is faithful, s mindful of the covenant and will send what need, no matter how much it may cost When the prophet stood before the king with that dread alternative, seven months of famine, or three years of war, or three days of pestilence, did the king suspect that the messenger might have come in answer to his prayer? If the offer had been three great mercies: seven months of plenty, three years of peace, or three days and not a death n the land, the son of Jesse might have said: Now know I that it is not a vain thing to draw nigh unto God. "I waited patiently for the Lord, and he inclined his ear unto me and heard my cry." And here the prophet

comes with the answer.

One whom the Lord loveth is sick; you are standing by his side, and what does he say? My dear pastor, I needed this. I deserved it: I have felt for a long time that something of this kind was necessary. There he stops. Let us begin where he leaves off. Brother, this sickness has come in answer to your prayer. You would never have been here and you not be sought the Lord so earnestly that you might not fall away from him. Car you not recall the hour when you entered your closet and fell on your face, and with tears that almost drowned your words, besought the Lord to keep you—keep you if he must build a wall of fire round about you? He thought that you were in earnest; that you meant what you said; He took you at you neem what you are here.

you forgotten it? Those were wonderful
How faithful He is. With what care He
watches over you. Alas, that is something the lame leaped, the dumb spake, the dead of which we seldom think. In numbering our answers to prayer, we begin and end with

our mercies. Jacob, at Bethel, besought the Lord that He would be his God, and the answer came, the destitute." The unanswered prayer is the destitute. When Otho opened the tomb you say in his prosperity, in his wealth, in great triumph at Peniel, when he won the out a miracle, without setting aside the laws name of Israel; and I contend that the answer came also in the many afflictions which were sent to his door in the anger of Esau, in the perfidy of Laban, in the loss of Joseph, in the famine which brought him into such straits, in the parting with Benjamin, whom he never expected to see again. David knelt before the Lord, and said, "Create in me a clean heart, O God, and renew a right spirit within me." And the answer came in the ruin of Tamar, in the death of Ammon, in the treason of Absolution in the treason of Absolution. the treason of Absalom, in that rebellion which drove him a fugitive from his throne. I see the aged King going up the sides of God for the child, while it was alive, but his Oliver, barefooted, weeping as he goes. I last prayer went up with the last breath of see troubles gathering thick and fast, like the one so dear. And when that heavier thunder clouds around his head, and it is all | blow came, when Absalom was laid in the thunder-clouds around his head, and it is an increase, where the sinner sleeps, did in answer to prayer. Peter, I have no doubt, neglected grave, where the sinner sleeps, did as every good man does, had often asked the Lord to show him his dependence; make not venture to offer such a prayer, any more Lord to show him his dependence; make

that look of wounded love which broke his heart. When St. Paul returned from Paradise, he came back praying—have you any doubt that he did?—Lord, let me not be exalted above measure; let me not be lifted up Even then one ear was open, and that ear in which you and I have so often poured our and heard—let me toil as earnestly, and suffer complaints. No dead King sitteth on the as patiently—do my work as cheerfully and throne which we daily approach. God does as well, as if I had never been to Heaven. hear prayer.

But while God does hear prayer, yet came, in that thorn in the flesh, so sharp, so ragged, so embedded in the muscles, as not have been human skill. "For this thing I besought the Lord thrice, that it might depart from me;" and that, O man of

God, was thrice too often. Has it not come in answer to your prayer? Did you not beseech the Lord that you might not be exalted above measure, through the abundance of the revelation? And this uncomfortable and humiliating thing is the witness that God has heard thee and will not suffer that heavenly vision to prove thy ruin. Would the Lord to whom thou art so dear. who loved thee so that He could not wait for thee to die, before He took thee to heaven, would He have sent this thorn if any thing out this could have kept thee down? And so I have thought when Paul and Silas was cast into prison, where they were treated with every possible indignity and cruelty; where they were scourged, their bleeding backs washed in brine, their feet made fast in the stocks, and they were so happy that they could not sleep, could not do anything but sing—I have thought that perhaps all this again was in answer to prayer. It may be that the apostle had be sought the Lord to give him one more soul in Philippi; and all that befell him that night. And the jailer, with his drawn sword and lighted candle, and face whiter than the wall, trembling before the men fast in the stocks, is in answer to the prayer. Oh! that earthquake not only shook the prison—it wrenched the door from the jailor's heart. Beloved in the Lord, let us be wiser for the days coming, and no longer look for answer to prayer only in the line of our mercies. It is a great mistake, and one which has robbed your souls of many a comfort, and in the dark day when you needed it so much.

But I haste to say once more that many a prayer, if answered at all, must be answered by an afflictive dispensation—by a terrible thing, as the Psalmist calls it. We are sometimes to choose between the terrible thing and an unanswered prayer. Biessed be God. He does not leave us to make the choice. He chooses for His people, and sends the sore affliction, the terrible thing; sends it—yes—because He knows that He can sustain us under it; because He knows that he can carry us through, and make this trial, from which we so shrink, do more for us than any blessing His bountiful hand ever bestowed. This is the thing we overlook when we sit in judgment, and we do sit in judgment on our Maker. Many a man has said, "I would not do as God does. If this were my world do you think that I would suffer it to be filled with mourning and lamentation and woe? If man were my creature, would I suffer him to shed so many tears, endure so much pain, passing from one disaster to another? And when he had been worn out by misfortune. would I wrap him in a shroud and lay him under the clods, as if I were glad to have him off my hands?" Thomas Guthrie once found a woman in the deepest poverty; he besought her, as she seemed near her end, to think of her soul. Her reply was, "I am cold and hungry." He sent for bread, and while the messenger was gone besought her again to think of her soul, and her reply still was, "If you were as cold and hungry as I am you could think of nothing else." Now you say if that woman were my child, if my hand had made her, I would not suffer her to be cold and hungry. Now bear with me while 1 say, if that woman were your child and you were as great as God, had His resources, UNWELCOME WAY. Now God's people for the most part, look for answers to prayer, only in the line of their mercies. There would suffer your child to be east into the fiery furnace, if you, like God, could quench the violence of the fire; if you, like God, could make it sure that the fiery furnace, if you, like God, could make it sure that child, and consume nothing but the dross; if

> everything that your loving heart could desire. When shall you and I learn that God's ways are not our ways, nor His thoughts as our thoughts, and that it may be lawful for Him to do what it would be madness, and more, for a worm of the dust to attempt? And when shall we learn that these terrible things are answers to prayer, and sent in love as our mercies are. and furnish the highest possible proof that He who sitteth on the throne doth hear? Why are we so sure that God heard Elijah? Because in answer to his prayer he did that Who doubts now that he hears prayer? O! t is not that God in answer to the cries of the Prophet would open the windows of keep them shut. And here again is something which we would not do. We would not send a drought or a famine. Yes, we would, if we could gain as much from these

child would come forth from that furnace

terrible things as the Lord God of Elijah did. The text suggests one thought more. Prayer is the same thing now that it was in the earlier days of the Christian Church. Many doubt it. Many take issue with me here. The age of miracles is past. Have you forgotten it? Those were wonderful times when the blind saw, the deaf heard, came forth from the grave, as one leaves his bed in the morning. There was some en-couragement to pray then. Beloved in the Lord, there is just as much encouragement to pray now. God now can give anything which you and I may lawfully ask, and do it withwhich he has ordained, without a direct interposition of his almighty power. So anything, we say, which the Christian may lawwould not be lawful, for instance, to kneel down by the side of that dead child and ask the Lord to restore him to life. There is no reason to believe that any one offered such a it by some special Divine impulse. Did David ask the Lord to quicken again that little child in whom his heart was so much bound up? He fasted and wept, and besought

often it is said, such a thing cannot be brought about without a miracle. Now, that s the ground that the unbelieving lord took -the man who paid so dear for his unbelief. The prophet predicted that before another day had gone, food would be plenty in fam-ine-stricken Samaria. "Then a lord, on whose hand the king leaned, answered the man of God and said: Behold, if the Lord should make windows in heaven, might this thing be." But the prediction was fulfilled, as this scoffing man learned to his cost, and no window made in heaven. The prediction was accomplished, through natural causes, by that same kind Providence which gives every one here his daily bread. Now, this was left on record that no one from that hour forth might distrust the power of Him who sitteth on the throne—that no one might approach Him with a hesitating step, and ask, in faltering accents, if he did not know whether the All-bountiful One could do it or not. O, child of God, is it not time that there were a stop put to this thing—an end to this shameful unbelief? Shall we limit the Holy One of Israel? Shall we set bounds to infinite love? Shall we hold down the hand which feeds us and clothes us, and gives us every good thing? How many of God's dear people dare not open their mouths wide; dare not stretch out both their hands; dare not borrow all the vessels in their neighbors' houses; dare not ask great things, be cause they are not sure whether the Lord can bring it to pass without a miracle. We return to those words already quoted: "Elijah was a man, subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." And it was such a rain as had not fallen since the flood. Ahab had to hasten down to his palace, drive as Jehu did, or he would have been intercepted by the swollen stream. Every window in heaven must be opened. How it pours. God goes on as if he repented of having withheld the blessing so long. But, what have we here? An Israelite coming out from the houses with a pitcher, or a bowl, or a cup, to catch the shower, as if that cup would hold all that God can afford to give. A rain that was to replenish the tanks, fill the pools, make the fountains flow, set the silent streams to surging again —and this Israelite coming with his cup to catch it. Now, so it is with us. We go to God, the God will be keeps the sea full and never lets the rivers run dry, in the same spirit when the times of refreshing come, "when there are signs of abundance of rain."
When the whole heavens are covered with clouds, and "the skies pour down righteouswe reach out our little vessel, as if that would hold all that God can afford to give. Beloved in the Lord, had we not better settle the question whether God is the living and true God; whether He is any stronger, or richer, or more bountiful than those who are marching with us to the grave; whether He did stretch out the heavens: whether He did make all these worlds and hang them upon nothing; whether He did speak, only speak, and it was done; whether He did command, only command, and it

heavens and came down? Beloved in the Lord, we, as a Church, in During the last Assembly, and especially durbegan and so it ended. And when we parted of the Lafayette Avenue Church of Brooklyn, whose Christian kindness and courtesy some

of us will never forget, so long as we can remember the One who put it into his heart. calling," we have met at an auspicious time for our beloved Zion. This Church, dearer to us than "the ruddy drops which warm our hearts," has seen dark days, has encoun-tered hard storms, sometimes has had to in the place where two seas meet. There was a time when it was thought that she which it must have been so hard for him to must go down, and some took to the boats do. "Elijah was a man subject to like pasand left her, as they predicted, to her fate. sions as we are, and he prayed earnestly that But there is One who never left her, who it might not rain; and it rained not on the never thought of leaving her, and because earth for the space of three years and six He is in the ship she still floats; never so months." There is the wonderful thing, that staunch; never so well equipped; never so the Most High, in answer to any one's prayer | thoroughly manned; never so richly freight would have sent such a thing as a drought— ed; never such harmony among the crew; such a thing as famine; that He, so full of never making such progress; never so near tenderness and love, for three years and six the harbor and sure to make it; moving months would have withheld the rain and the dew because the Prophet asked him to do it. But for the supplications of God's praying people, this good ship might have foundered or might have been so crippled, that all the Heaven, but that he would shut them and pumps could scarcely keep her affoat. Let us, then, encouraged by our own experience of the divine faithfulness, continue to call on God; let us keep the censers smoking through the year, remembering that which Satan, above all other things, would have us forget that the hands which do no work can never prevail with God. Importunate prayer, earnest work, and that faith which takes the obstacles thrown in her way and makes them the steps by which she reaches the top of the pyramid, are the three things essential to success. Pray, work, toil, and God will make our walls salvation and our gates praise, and we, as a church, shall bear our part, in bringing about the blessed day, "when the light of the moon shall be as the light of the

sun, and the light of the sun shall be seven fold, as the light of sevendays.' place; that he is pouring on his people here spirit of grace and supplications; that some have come to the Saviour; that others are on the way; and would it not be a shame to us fully ask; this is the only limitation. It and a reproach to Zion-might it not even compromise the glory of the Master, if we, while here, should hinder the work—if we should come and go and leave no blessing? May this be known as the PRAYING Assembly; prayer in the days gone, unless moved to do may the good people of St. Louis hold this meeting in grateful remembrance because by us so many were led to Christ. And when we part may each one go away with a lighted brand, prepared to kindle anew the flame on that altar where he is appointed to minister.

After public worship, Dr. Shaw constituted the Assembly with prayer, when adjournment

until afternoon was agreed upon. AFTERNOON SESSION.

The Committee on Commissions reported holy ground; no religious rite might him feel that he was nothing; and the answer than you or I would dare to do it. Every- that there were present about one hundred

stood fast; whether He is the One who said. Let there be light, and there was light; the Lord God of Noah, who sent the flood; the Lord God of Elijah, who answered by fire the Lord God of Peter, who bowed the our own case, have an interesting illustration of the fact, that God does hear prayer. ing the morning hour set apart for devotional services, the burden of every prayer was for the outpouring of the spirit. We felt our the outpouring of the spirit. We felt our need of a baptism of the Holy Ghost, and besought the Lord not to withhold it. So it at Brooklyn, it was with the expectation that God, during the year, would do great things chair—the stars and stripes, and not the stars for us. Nor have we been disappointed and bars—here in Missouri. It was one of me.' "In the wilderness did waters break thrown into the den of wild beasts, if you, out and streams in the desert; the parched ground became a pool, and the thirsty land had conquered. He hoped the men of both springs of water," and throughout all our the Assemblies now sitting in this city, would borders there was scarcely an arid spot or a pray here for the Union, and then go home dry fleece. "This is the Lord's doing, it is marvellous in our eyes." And surely it is moral power of the Union. In illustration of the worthy of record, that no Church in our land man and his wife, Union people, dwelling in has realized the property of the vote, he spoke of a gentlehas received such a blessing as that in which the heart of Missouri, who were obliged to the Assembly met, and that no brother has go armed because of peril of life from their you were as confident as God is, that your been so highly favored as the beloved pastor

> "Holy brethren, partakers of the heavenly shorten sail, more than once has been caught

We have heard that the Lord is in this

be performed. The consecrated bread was came in that desertion—that denial—that thing, however, which his child may lawfully ministers and upwards of ninety elders. The taken from the altar; the cross on which the swearing and cursing, which the stones of the Saviour hung was covered with crape. The pavement must have trembled to hear, and bolls hung silvent in the consecrated bread was came in that desertion—that denial—that thing, however, which his child may lawfully ninisters and upwards of ninety elders. The next business in order was the election of a swearing and cursing, which the stones of the interposition of his almighty power. How phreys, of Chicago, Ill., Dr. Samuel M. Hopkins, Auburn, N. Y., and Dr. Edwin F. Hatfield, N. Y. The first ballot resulted in the following vote: Dr. Humphreys, 49; Dr. Hopkins, 70; Dr. Hatfield, 65.

After some discussion as to whether it required a majority of all the votes cast to elect or simply a majority, a second ballot was ordered by the Assembly, and the vote stood: Dr. Hopkins, 95; Dr. Hatfield, 50, and Dr.

Humphreys, 34.
Dr. Hopkins was declared duly elected and was welcomed to the Moderator's chair by the retiring Moderator in a few chaste and elegant remarks, to which Dr. Hopkins replied as follows:

"I am so entirely unprepared for the result of the election that I hardly know what to say in answer to the honor which you have conferred upon me. It would have been very gratifying to me if your choice had fallen on either of the other candidates. In conducting the deliberations of this body I shall ask your indulgence, Christian brethren, and your aid, and will do all in my power to assist you in conducting the proceedings of the Assembly to a just, proper, speedy and satisfactory

Rev. John W. Bailey, of the Presbytery of Bloomington, and Rev. Stephen Bush, of the Presbytery of Albany, were chosen tem-

porary Clerks. Rules regulating the proceedings of the Assembly were then adopted, after which the usual number of copies of the roll were or-

dered to be printed. Receiving Presbyterial reports, records papers, &c., was made the special order for Friday at 10 o'clock.

The annual report of the Treasurer was received, read and referred to the Auditing Comittee.

It was ordered that the report of the Trustees of the Church Erection Fund be the first in order of receiving reports from the Permanent Committees, on Friday, and that the report of the Standing Committee on the report of the Trustees be the first in order on the 4th day of the Session, in the course of receiving the reports of the Standing Committees

It was also ordered, that it be a standing rule of this Assembly, that a standing committee be appointed to whom shall be referred the whole subject of Sabbath-schools, and to whom the Permanent Committee, when there is one, shall report, and that the nomination of ; Permanent Committee be referred to this

committee. The Assembly then adjourned until Friday morning.

EVENING SESSION.

According to the custom of the last five years, meetings for prayer, with reference to the state of the country, were held in the churches of Dr. Nelson and Mr. Starr. In the former, the pastor presided, and after bestowing upon the Assembly a cordial welcome, and expressing his great desire that its visit might be instrumental of a spiritual effusion, referred with satisfaction to the presence, at the present time, of so patriotic a body in the

State of Missouri. Rev. Dr. Clarke, of Buffalo, said that the whole history of our government indicated, on the part of Christ, a purpose to set up His great kingdom on this soil. The character and results of the late civil war were the latest and most signal illustration we have had of this. Never in the history of the world, had there been a war in which the carnal strife had been so much eclipsed by the spiritual element in the conflict. Let the Church understand this purpose of God, and

shape her course accordingly. Rev. Mr. Bradford, of Northwestern Pennsylvania, gave an interesting account of the work of the Spirit of God in his region.

Hon. John A. Foot, of Cleveland, (brother of the late Admiral Foot,) spoke of his joy in seeing the sittings of this Assembly graced by the flags over and around the Moderator's They shall not be ashamed that wait for the glorious fruits of our Home Missions and our Bible distribution. The fight had been between the Bible and slavery, and the Bible the Assemblies now sitting in this city, would rebel neighbors, but who, after the tidings of the overwhelming defeat of Vallandigham in the distant State of Ohio, were no more mo-

lested, and lived in security.

Prayers were offered by Rev. Mr. Hotchkin, and Rev. Drs. Taylor and Hogarth.

SECOND DAY.

FRIDAY, May 18, 1866. The Assembly met at 82 o'clock, A.M. when the time was occupied until 10 o'clock

in devotional exercises. The minutes of last session were approved. ROLL OF THE ASSEMBLY. OFFICERS.

Rev. Samuel M. Hopkins, D.D., Moderator. Rev. Edwin F. Hatfield, D.D., Stated Clerk. Rev. J. Glentworth Butler, D.D., Permanent

John W. Bailey, Temporary Clerks. Stephen Bush, Temporary Cle Mr. William A. Booth, Treasurer. COMMISSIONERS.

I. SYNOD OF ALBANY. 1. Presbytery of Champlain-Minister, H. E. Everest. 2. Troy-Ministers, N. S. S. Beman, D.D. Jonathan H. Noble. Elder, Silas K. Stowe.

3. Albany—Minister Stephen Bush. Elder

Edward A. Durant. 4. Columbia—Minister, Charles T. Berry. 5. Catskill—Minister, William Hart. II. SYNOD OF UTICA.

1. Champlain - Minister, Moses Thacher. Elder, Wm. Wheeler.

2. St. Lawrence Minister, S. W. Pratt. El. der, W. A. Eldridge. 3. Watertown-Minister, J. J. Porter. El der, Samuel Bond. der, Samuel Bonu.
4. Utica—Ministers, W. E. Knox, D.D.
James B. Fisher. Elder, G. M. Giffert.

III. SYNOD OF ONONDAGA. 1. Onondaga-Minister, J. F. Kendall. Elder, T. R. Porter.

2. Cayuga—Ministers, S. M. Hopkins, D.D.,
Henry Fowler. Elders, W. J. Cornwell, A.

 Cortland—Minister, G. M. Smith. Elder,
 J. R. Dixon. 4. Tioga-Minister, Samuel F. Bacon.

IV. SYNOD OF GENEVA. 1. Geneva-Ministers, Ezra Jones, John C. 2. Steuben-Minister, W. A. Niles.
3. Chemung-Minister, Isaac Clark. Rider, M. Reeder. 4. Ithaca—Elder, Nelson Noble.

5. Wellsborough-Minister, George Spaulding.
6. Lyons-Minister, Wm. L. Page. Elder,

V. SYNOD OF SUSQUEHANNA. 1. Otsego — Minister, George O. Phelps. Rider, Robert Russell. 2 Chenango-Minister, John L. Jones. Rider, William Newton. 3. Delaware Minister, Leonard R. Richards. Elder, Elijah Churchill.

VI. SYNOD OF GENESEE 1. Buffalo-Ministers, Walter Clarke, D.D.; Elders, Stephen M. Richard M. Sandford.

Clement, Joseph H. Plumb. 2. Ontario-Minister, Levi G. Marsh. 3. Rechester—Ministers, James B. Shaw, D.D.; Charles P. Bush. Elder, Simon Har-

wood. 4. Genesee-Minister, Allen Traver. Elder. Phineas Stanton.

5. Niagara—Minister, Lucius I. Reot. El-

der, Myron P. Hopkins.
6. Genesee Valley—Minister, Isaac G. Ogden. Elder, Alfred Lockhart.

VII. SYNOD OF NEW YORK AND NEW JERSEY. 1. Hudson-Minister, Robert R. Kellogg. Elder, William S. Webb. 2. North River-Minister, O. H. Perry Deyo. Elder, Edward Wells.
3. Long Island—Minister, Thomas Harris.

Elder, Stuart T. Terry.

4. New York, 3d—Ministers, Alfred E. Campbell, D.D.; Edward F. Hatfield, D.D.; Sam'l D. Burchard, D.D. Elders, William A. Booth. William A. Christie, Alexander Milne. 5. New York, 4th-Ministers, Henry B. Smith, D.D.; George W. Wood, D.D. Elder,

Albert N. Brown.

6. Brooklyn — Minister, William S. Karr.

Elder, Hon. Edward A. Lambert.

7. Newark — Ministers, Charles E. Knox, Nelson Millard, Joel Parker, D.D. Elders, James Reeve Sayre, John C. Hines, A. H.

8. Rockaway—Minister, Lewis Thompson. Elder, Hon. John Hill.
9. Montrose—Ministers, Oliver Crane, Horatio Pattengill. Elder, Samuel N. Thacher.

VIII. SYNOD OF PENNSYLVANIA. 1. Wilmington-Minister, George F. Wiswell.

1. Wilmington—Minister, George F. Williams Elder, Samuel Barr.
2. Philadelphia, 3d—Ministers, Beriah B. Hotchkin, William E. Moore. Elders, Hon. Wil'r Worthington, Hon. Joseph Allison.
3. Philadelphia, 4th—Ministers, Thomas J. Shepherd, D.D.; James Boggs. Elder, J. Marshall Paul, M.D.

4. Harrisburgh—Minister, Thomas N. Rob-inson. Elder, Lewis G. Huling.

5. District of Columbia—Minister, John N. Coombs. Elder, Octavius Knight.

IX. SYNOD OF WEST PENNSYLVANIA. 1. Erie-Minister, Thomas T. Bradford. Elder, Jonathan A. Marsh, M.D. 2. Meadville—Minister, Whiting C. Birchard. Elder David Compton.
3. Pittsburgh—Minister, Peter S. Davies. Elder, Hon. Henry W. Williams.

X. SYNOD OF MICHIGAN 1. Detroit-Minister, William Hogarth, D.D. Elder, Alanson Sheley.

2. Monroe—Minister, Charles N. Mattoon,
D.D. Elder, Brackley Shaw.

Willard

3. Marshall-Minister, Livingston Willard. 3. Marshall—Minister, Livingston Willard. Elder, Philo Merrill.
4. Washtenaw—Minister, George P. Tindall. Elder, William H. Gregory.
5. Kalamazoo—Minister, Milton Bradley. Elder, Luther H. Trask.
6. Coldwater—Minister, Joseph A. Raenny.
7. Saginaw—Minister, Donald B. Campbell.

8. Grand River Valley—Minister, George Ransom. Elder, Jonathan Hoyt.
9. Lake Superior—Minister, Frederick H. Adams. Elder, Joseph W., Edwards. XI. SYNOD OF WESTERN RESERVE.

Grand River. 2. Huron — Minister, Ebenezer Bushnell. Elder, Thomas Stillwell, M.D. 3. Trumbull—Minister, Levi B. Wilson. El-

der, Martin Allen. 4. Cleveland and Portage-Ministers, William C. Turner, John Monteith, Jr. Elders, Truman P. Handy, Hon. John A. Foot. 5. Elyria-Minister, James E. Vance. Elder, Isaac S. Metcalf

6. Maumee-Elder, Mayor Brigham. XII. SYNOD OF OHIO.

Athens-Minister, Charles C. Hart. Elder, Luther Edgerton.

2 Pataskala—Minister, Ebenezer Bucking-3. Franklin-Minister, Henry Calhoun. El-

der, Asa D. Lord, M.D. 4. Sciota—Minister, James R. Gibson. Elder, David C. Anderson.

XIII- SYNOD OF CINCINNATI. Cincinnati - Ministers, Joseph Chester. John L. French. Elders, Franklin V. Chamberlain, Andrew Flesher. Dayton—Minister, Joseph B. Little.

der, Solon Massey.
3. Hamilton—Minister, J. P. E. Kumler. Elder, Benj. A. Hunt. 4. Ripley-Minister, Henry V. Warren. Elder. Theodore W. Colins.

XIV. SYNOD OF INDIANA. 1. Salem-Minister, Thomas A. Steele. El-

der, Silas Moore 2 Madison-Minister, Amzi W. Freeman 2 Madison—Minister, Amzi w. Freeman.
Elder, Edwin G. Whitney.
3. Indianapolis—Minister, Philip S. Cleland.
Elder, Thomas Hamilton.
4. Greencastle—Minister, Thomas S. Milli-

gan. Elder, John Ott. IV. SYNOD OF WABASH. Crawfordsville—Minister, Edward C. John-ston. Elder, Edmund G. Wilson.

2. St. Joseph-Minister, George C. Noyes. 3. Logansport-Minister, Martin M. Post, D.D. Elder, Lewis Martin. 4. Fort Wayne—Minister, George O. Little. Elder, Geo. W. Rhodes.

XVI. SYNOD OF ILLINOIS. 1. Illinois-Minister, William L. Tarbet. Elder, Joshua Moore. 2. Schuyler—Minister, Alexander Duncan-Elder, James R. Curry. 3. Wabash—Minister, Samuel Ward. Elder,

David Ewing.

4. Alton-Ministers, Cornelius H. Taylor,
D.D.; John Gibson. Elders, Wm. Storer,

XVII. SYNOD OF PRORIA. 1. Ottaway—Minister, Levi P. Crawford. Elder, J. R. McLain. 2. Knox—Minister, Wm. S. Curtis, D.D.

Elder, Ira I. Fenn.

8. Galena and Belvidere—Ministers, Arams Kent, John W. Cunningham. Elders. H. Newhall, D.D.; Manley Rogers.

4. Chicago—Ministers, Zeph. M. Humphrey,
D.D.; J. Lyman Morton. Elders, Stillman B.
Bingham, Edwin S. Wells.

5. Bloomington—Minister, John W. Bailey.

Elder, Oramel Rugg. XVIII. SYNOD OF WISCONSIN. 1. Milwaukee-Minister, Peter S. Van Nest Elder, Samel C. West.
2. Fox River-Minister, James W. Stark.

8. Columbus-Minister, Edmund B. Miner. Elder, Ephraim G. Stitt. XIX. SYNOD OF IOWA.

1. Des Moines-Minister, Alex. M. Heiser. 2. Keokuk-Minister, Gamaliel C. Beaman-Blder, Solomon Beckley.
3. Iowa City—Minister, George D. E. Heb-ard. Elder, Beaumont S. Holmes. 4. Dubuque-Minister, Albert True. Elder

Proctor C. Samson.
6. Cedar Rapids — Minister, Hannibal L. Stanley. XX. SYNOD OF MINNESOTA Dakotah—Minister, John P. Williamson
 Minnesota—Elder, Daniel W. Ingersoll.

XXI. SYNOD OF MISSOURI. 1. St. Louis-Minister, J. Addison Whitaker-

Rider, Russell Scarritt.

2. Lexington—Minister, Benjamin B. Parsons, D D. Elder, John H. Carson.

Winister, Thomas H. 3. North Missouri-Minister, Thomas H. Tatlow Elder, Homer H Winchell. XXII. SYNOD OF TENNESSEE.

Union-Minister, James A Griffes.

2. Kingston-Minister, Thomas Brown. 3. Hols:on - Minister, Calvin Waterbury. Blder, John Lynn. CORRESPONDING BODIES.

General Convention of Vermont. Rev. Ben

help