

The General Assembly.

THIRD DAY—SATURDAY.

At the introductory prayer-meeting of the General Assembly this morning, Moderator Nelson read a letter which an insane man in the State Lunatic Asylum at Utica had written to the Assembly, under the impression that it had power to gain him his freedom from confinement. The impulse thus given was followed up with great interest. The Rev. B. B. Beckwith, of Gouverneur, N. Y., and Dr. Sprague, of Newark, N. J., made a few remarks upon the inestimable value of reason, the latter saying that for half a century he had lived in constant dread of hereditary insanity, now dispelled. When Dr. Sprague led in prayer there was hardly a dry eye in the house; and even much more intense emotion was excited by the remarks of the Rev. J. A. Gunther, of Newark, N. J. This gentleman, who speaks English with some difficulty, made an appeal to his brethren for the German people among us, particularly immigrants. He related a touching incident, which drew tears from all eyes, of the zealous anxiety of a young Christian to learn the German tongue that he might be able to teach and help poor, defrauded, ignorant Germans whom he met in daily life. He appealed to his hearers, not only as members of the Assembly, but as members of Synods and Presbyteries, and as pastors, to remember in their prayers his countrymen in the thousand trials peculiar to strangers in a strange land.

REPORT ON RE-UNION.

The Assembly returned to judicial business at ten o'clock. After roll-call and minutes were read the following report was made by the Committee of Conference on Re-union appointed by the last Assembly to report at the present Assembly. The Committee was constituted as follows: The Rev. Drs. Thomas Brainerd, Chairman (since deceased), William Adams, E. F. Hatfield, J. F. Stearns, P. H. Fowler, J. B. Shaw, H. L. Hitchcock, R. W. Patterson, H. A. Nelson; Elders—Hon. J. Allison, L.L.D., Hon. H. W. Williams, Messrs. T. P. Handy, R. W. Steele and W. H. Brown.

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

That, in the discharge of the duties assigned them, the two Committees assembled in the city of New York, Wednesday, 20th of February, 1867, and after organizing in their respective places of appointment, met in joint session for conference and prayer.

Their meetings continued to a late hour on Friday evening, February 22d, when the Committees adjourned to meet again in the same city on the first day of May.

Re-assembling at that time, they continued their conferences till Tuesday, 7th of May, when they finally adjourned. The circumstances in which the Committees held their first meeting were so peculiar as to demand a special mention, as they were fitted to produce an unusual success.

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

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

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

PROPOSED TERMS OF RE-UNION BETWEEN THE TWO BRANCHES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thirteenth. It is recommended that the Hon. Daniel Haines and the Hon. Henry W. Green, L.L.D., of New Jersey; Daniel Lord, L.L.D., and Theodore W. Dwight, L.L.D., of New York; and the Hon. William Strong, and the Hon. George Sharswood, L.L.D., of Pennsylvania, be appointed by the General Assemblies a Committee to investigate all questions of property, and of vested rights, as they may stand related to the matter of re-union; and this Committee shall report to the Joint Committee as early as the 1st of January 1868.

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

Signed, by order of the Joint Committee. CHARLES C. BEATTY, Chairman. EDWIN F. HATFIELD, Secretary. NEW YORK, May 7, 1867.

Leaving their report with the General Assemblies, and the ministers and churches of our denomination throughout the land, your Committee cannot disregard the Providential auspices under which their recommendations await decision. The present is thought to be a favorable time, now that many questions of former controversy have lost their interest, for adopting a magnanimous policy, suited to the necessities of our country and the world. The Presbyterian Church has a history of great renown. It has been intimately associated with civil and religious liberty in both hemispheres. Its republican and representative character, the purity of its clergy, the simplicity of its organization, the equity of its administration, its sympathy with our institutions, its ardent patriotism in all stages of our history, its flexible adaptation to our heterogeneous population, its liberal support of schools, colleges and seminaries designed for general education and theological culture, its firm and steadfast faith in the extension of the Redeemer's kingdom, and this by means of revealed truth and the special effusions of the Holy Spirit, in distinction from all trust in human arts and devices, all unite to promise, if we are wise and faithful, a future for the Presbyterian Church in these United States greater and better than all the past. Amid all the changes which have occurred around us, we are confident that nothing true and good will ever recede or decay; and it becomes all those who love the same faith, order and worship, abundant in love and hope, to pray that God would "count them worthy of their calling, that they may fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in them, and they in Him, according to the grace of our Lord Jesus Christ."

Signed, by order of the Committee. WILLIAM ADAMS, Chairman. NEW YORK, May 7, 1867.

The motion to refer the report on Re-union to a Special Committee was opposed by Mr. Trowbridge, on the ground that it was unnecessary; but upon the expression of feeling on the part of several members, the motion ultimately prevailed.

Rev. W. C. Wisner, D.D., expressed profound gratitude to God that he had been spared to see this day. He was one of the few now present who had been personally cognizant of the division in 1837-38, and had never hoped to see it healed. But, unless his life should be speedily shortened, he had now hope.

Rev. G. A. Lyon, D.D., said that he also had borne a part in that old conflict, marks of which he carried yet; but he rejoiced to see the present prospect, and hoped that when the Special Committee should report favorably, with perhaps some few modifications, on the report presented by Dr. Adams, the churches would be ready to welcome this basis of reunion.

The motion to commit was amended so that the Special Committee should report on Wednesday morning. This was carried by a small majority, and the original motion to commit was carried unanimously. The Moderator appointed the following gentlemen as the Special Committee to consider and report on the joint report presented by Dr. Adams: Ministers—Rev. C. Hawley, D.D., G. A. Lyon, D.D., W. C. Wisner, D.D., J. A. Carnahan, D.D., L. M. Glover, D.D.

Elders—Messrs. J. C. Farr, Fisher Howe, L. W. Capen, D. W. Ingersoll.

CHURCH ERECTION.

Rev. Dr. F. F. Ellinwood then read the report of the Committee on Church Erection. The Trustees of the fund had received up to the present time upwards of \$26,000. Applications for aid had been received from forty-seven churches, asking, in the aggregate, for the sum of \$46,100. Of this number forty-two were assisted, and the total amount expended by these appropriations was \$20,750, making an average of \$494 to each church assisted. The

amount of aid which will be asked for, from this fund, during the coming year, will not fall far short of \$100,000. One of the greatest difficulties to be overcome in the prosecution of the cause of Church Erection is its similarity to other benevolent enterprises connected with the denomination. Another difficulty is found in not being able to properly unify the work.

The value of the permanent fund could not be too highly estimated. The Board expressed the hope that the Synodical Committees on Church Erection would co-operate with them. Their encouraging assistance would also be of great value to the cause. But the Board believed that in no way could the work be more rapidly promoted than by the willing co-operation of the ministers of all the churches. A sermon in all the churches simultaneously, with the general collection was advised by the Committee.

The following Treasurer's report shows the financial condition of the Committee:

Table with 2 columns: Description and Amount. Includes items like 'CONTRIBUTION OF THE CHURCH ERECTION PERMANENT FUND MAY 1, 1867', 'Amount of loans to churches, secured by bonds and mortgages', 'Amount of donations to churches, secured by bonds and mortgages', etc.

CHURCH ERECTION SUPPLEMENTARY FUND IN ACCOUNT WITH JESSA W. BENDIS, TREASURER, FROM MAY 1, 1866, TO MAY 1, 1867.

Table with 2 columns: Description and Amount. Includes items like 'By amount of contributions from churches', 'received from the permanent fund, being interest from churches', 'received from the permanent fund, being interest from investments', etc.

To donations to churches, \$7,600 00. To expenses of permanent and supplementary funds, 4,888 81. By balance to new account, 15,012 89. Total, \$27,321 60.

The account of the fund of the Treasurer showed a balance in the Treasury of \$1,926 36.

Rev. C. P. Bush, of Rochester, then presented the

FIRST ANNUAL REPORT OF THE PERMANENT COMMITTEE ON SABBATH-SCHOOLS.

The Permanent Committee of the General Assembly on Sabbath-schools, in making this their first Annual Report, are not permitted to speak much of work already accomplished, but rather of plans and purposes for the future.

The Committee held its first meeting on the 15th of December, of which very imperfect notice had been given, and only five members were present. Little was done at that time except to organize by the appointment of a Chairman, Secretary, and Treasurer. The next meeting was held February 5th, under more favorable auspices, with ten members present, who spent a considerable part of two days in patient inquiry and discussion in regard to the subject in hand. Another meeting was held on the 20th of April, with nine members present. At this first meeting it may also be added, different portions of the Sabbath-school work were assigned to subordinate committees for more extended and careful investigation. In this manner the Committee have tried faithfully to discharge the duties laid upon them.

Manifestly, the design of the appointment of this Committee was to promote greater wisdom and efficiency in our Sabbath-school work, and to bring that work into more direct and vital connection with our Church.

To these ends it seems necessary, in the first place, to go into statistics, to find out how well supplied the churches already are with this most efficient auxiliary of all good, how wide the wastes still unsuspected, what defects exist in our present methods of managing Sabbath-schools, and then what enlargements and improvements can be suggested, and made practicable by this Committee.

I.—STATISTICS.

The minutes of the last General Assembly reveal the fact that only 998, out of our 1528 churches, making a report of members of their Sabbath-schools; that 530 churches, whose condition in this respect we have no returns. It is true that many of these churches are very feeble, and some almost extinct; but it would seem as though the feeblest need be without a Sabbath-school, and no one need be so indolent as to make no report of its condition. But there is a marked difference in this respect, even among churches and Presbyteries equally strong and able. To particularize, not invidiously, but only for illustration, and to stir up some minds by way of remembrance—the large and strong Presbytery of Utica, with full reports in other respects, makes returns of Sabbath-school members from only four out of its thirty-two churches, while the Presbytery of Newark has returns from all but one.

The latter is manifestly more nearly as the General Assembly would have it; and the Committee think it exceedingly desirable to adopt some plan, if possible, for securing more complete reports from our Sabbath-schools, and recommend that it be enjoined most emphatically upon the Presbyteries and Presbyterial Committees, to make increased efforts to secure these returns.

The 998 churches, from which reports were received, gave an aggregate membership of 143,369, which is an average of 144 to each church. But the average in the 530 churches, which have not reported, would doubtless be much less, as it is generally the larger and more prosperous churches that make returns. If the average for these schools were put as high as ninety-four, it would give an aggregate of 50,000, and then our entire Sabbath-school membership would be a little less than 200,000. If this Committee should be able to do the work assigned them, according to their present plans and hopes, we trust that in less than five years that number will, at least, be doubled.

In most of the Western churches, including those of Ohio, the number of Sabbath-school scholars reported, exceeds the number of communicants in the churches, which is not the case in a single Synod east of Ohio; showing that the Sabbath-school often precedes the church, and for a time holds its superiority of numbers. It may thus be used as a pioneer to the greater blessing of the church itself, for the establishment of which the Sabbath-school should generally be founded.

One suggestion the Committee desire to make at this point. There is great want of uniformity, it is believed, in making out Sabbath-school returns. We have a column in our statistics, in the Minutes of the General Assembly, for "Sabbath-school members." Does that embrace scholars alone, or scholars and teachers? It is supposed that in some reports of schools both are included, and in others only the scholars. The Committee recommend, that in the Minutes of the General Assembly there be two columns appropriated to the statistics of the Sabbath-schools, one for officers and teachers, and another for scholars; and that all churches be earnestly requested to make separate returns of these; so that it may be seen at a glance how many are giving and how many receiving such instruction.

It is also believed that in many instances the reports embrace only the membership of the churches, omitting the mission-schools. These should be included wherever under the care of any of our churches, or a majority of whose teachers and officers are members of our churches. Manifestly they should be reported somewhere, and who have so good a right to claim them as those who teach them?

II.—SABBATH-SCHOOL LITERATURE.

This subject furnishes an important and available point for the immediate labors of the Committee. Intervenor as it is with every department of the work, it may properly claim a large share of attention.

1.—Its Relations to the Work of Teaching.

The preparation of Sabbath-school manuals, question books, illustrative works, may well enlist the best minds of the Church. To condense and popularize elaborate and expensive works of Biblical Geography, History and Antiquities, and especially to prepare appropriate question books, is a work as delicate and difficult as it is important. There is a growing need of question books, so framed as to stimulate inquiry; to guide the mind without hampering it; to seize upon the fundamental truths of a subject, and not merely lead to a superficial acquaintance under the guise of an exhaustive minuteness.

Question books often show too little appreciation of a child's difficulties in apprehending truth. The questions follow the mental processes of the writer, not of the child; are asked at points where the writer, and not the child, finds obscurity.

Another point which demands special attention, is the preparation of suitable manuals for the simultaneous instruction of a school, enabling the older and the younger classes alike to grasp at once the same portion of Scripture truth.

II.—Relations to the Children's Reading.

Two or three facts must be kept in mind here. (1.) The development of a large proportion of children, especially in the cities, is precocious. They begin to read early, and read eagerly. (2.) The secular press, seeing this, is pouring into the market a flood of children's literature, both in the form of books and magazines, much of which has no definite moral tendency, and a portion of which is absolutely pernicious. (3.) Our work, through our Sabbath-school libraries, is confined to one point—a religious literature for children. Other literature they may procure elsewhere, and its regulation belongs chiefly to other hands.

Unfortunately the Sabbath-school in this matter has fallen too much into the way of the world. Books which might be proper enough elsewhere, but which, not being religious, have no place in Sabbath-school collections, creep into them in multitudes. Books of dangerous tendency are not unfrequently to be found there. Books which tend to encourage a mere sensuous enjoyment of reading for the sake of reading; which awaken interest merely by a rapid succession of highly colored incidents, are alarmingly common. Parents, even worldly parents, complain of the trash which their children bring home. One says he has found a book interlarded with street slang; another that he finds his child reading doctrines directly opposed to the Church's theology. Added to this is a vast mass which is evilly merited from its being pointless and insipid.

The Committee recommend that measures be taken to prepare, as soon as possible, a catalogue of approved books. They propose, in connection with the Board of Publication, to institute a careful examination of the prominent juvenile publications from all sources; to have brief notices prepared by competent persons, setting forth their subject, aim, mode of treatment, and general tendency. These, appearing in our denominational journals, will serve to direct Library Committees in their selections; and the titles, being classified as fast as approved, will soon furnish our schools with a large and constantly increasing catalogue of books bearing the endorsement of the Church.

In connection with this subject, your Committee would suggest the important work here opened to our best minds, lay and clerical; in the preparation of Sabbath-school books. Every good book for this purpose will yield the author as rich a spiritual harvest as any other effort of his ministry.

III.—Relation to Sabbath-school Music.

Children are early reached and deeply impressed by hymns; and it is of the utmost importance that the impressions made so early a period should be right, and that the words treasured in the memory should embody as much as possible of Scripture truth. While there is much to commend in the great improvement, or absolute revolution, made in the last few years in our Sabbath-school music, yet some serious abuses have also arisen. It is believed that a careful examination would reveal the fact, in any candid mind that many of Sabbath-school hymns are pointless and vapid; others actually false in sentiment; numbers more absolutely ludicrous; and some almost, if not quite, blasphemous.

Your Committee deem this matter worthy of the most serious attention. While they desire by no means to overlook the great improvement to which they have already referred, they call earnestly upon those who have the matter in charge, to stay the tide of nonsense, both in words and music, which speculators are flooding our Sabbath-schools. They believe that the noble hymns of the Church can be sung with as much pleasure by our children, and with much more profit than the large majority of those which make up the mass of Sabbath-school manuals; and that, both as a means of Christian training to the children, and as conducive to the great reform of congregational singing, these should form the basis of our Sabbath-school music.

IV.—Relations of the Diffusing of Information.

The Committee deem it important that every means should be used for the diffusion of thought and for the interchange of sentiment concerning this great work. They urge, therefore, a free expression of views through our denominational journals, and through pamphlets, books and other channels. They deem this subject worthy the attention of the princes in Israel. The Committee hope in the progress of their work, to make arrangements with many of our leading periodicals regularly to devote a portion of their space to the interests of the Sabbath-school.

V.—INSTRUCTION IN THEOLOGICAL SEMINARIES.

The last General Assembly passed over to the Permanent Committee the consideration of two propositions:

1. The devising of a plan, to be presented at this time, "by which the students of our Theological Seminaries may receive special instruction in the relations of the pastor to the Sabbath-school; in the best modes of conducting Sabbath-schools; and in the approved methods of Sabbath-school work."

The Assembly evidently regarded the Sabbath-school, not as an institution separate from, and independent of the Church, but as one phase of the Church-at-work; the pastor sustaining the relation of Bishop over the whole, and on that account needing to be "thoroughly furnished to all good works." Supplementary to "Christian nurture" in the household, the Sabbath-school has come to be the chief agency of the Church in the Biblical training of her children. In order rightly to direct this agency, the Christian pastor needs to be competent to instruct his Sabbath-school teachers in the best methods of doing their work—he should be able to teach his teachers.

To this end it seems little less than self-evident, that he should first be taught himself in regard to the same things, while in a course of preparation for the ministry. And as converts to righteousness are gathered mostly from the young, and as our Saviour himself has made it as much binding upon the Christian minister to feed the "lamb of the flock" as to feed the "sheep," it would seem as though our entire course of theology, in all its departments, should be so taught as to qualify the pastor for this part of his work, as much as for any other.

This may require some recasting of the methods of instruction in some, or all, of our Theological Seminaries; and it may be desirable for a time, to supplement their regular courses by lectures from those who have given special attention to this subject. Such lectures have been given, with marked success, to the students of some of our Theological Seminaries within the past year; and from correspondence with some of their officers, it is believed

that such a course will receive the cordial approval of all such institutions.

The Committee recommend that this whole subject be commended most earnestly to the attention of Professors and Directors in our Theological Seminaries, with the respectful offer to those institutions of any aid which the Committee may be able to render; at the same time urging all our students for the ministry to embrace every favorable opportunity to qualify themselves as well for the Sabbath-school work as any other department of ministerial labor.

IV.—NORMAL SCHOOLS.

The second proposition referred to this Committee was: "The devising of a plan for the establishment of Normal Schools for the instruction of Sabbath-school teachers."

The Sabbath-school, as an institution, is still young. Sabbath-school teaching is not yet fully reduced to system, but much of it is still experimental and desultory. If, however, the study of the Bible is to advance in harmony with the educational progress of the age, and in correspondence with the demands of the Church, Sabbath-school instruction must be reduced to a science, and a knowledge of the art of teaching must be brought into its service. In fact, that which is being done in the interest of secular education, in the establishment and support of Normal Schools, should furnish the clue to what is just as much needed for the Sabbath-school. The following plan of operations would do much, it is believed, to help forward these interests:

1st. Let each pastor organize the officers, teachers and older pupils of the school or schools connected with his church, into a Teacher's Training Class, to meet weekly; to be conducted by the pastor or by some one else whom he may approve; to study not so much the lesson for the ensuing Sabbath, as the principles and art of teaching; and the leader should be qualified to give instruction in regard to the best manner of preparing a Sabbath-school lesson; in the varied methods of teaching; in the art of questioning and of illustration, in the use of the black-board or slate, and of objects and pictures; also in the duties and privileges of the teacher, as well in his relations to his class, as to the school and to the church.

Beside instruction in these and kindred topics, much may be accomplished in the study of Biblical Geography, Antiquities, History and Theology. The class may also be called upon to give specimen lessons, to propose and solve practical questions connected with Sabbath-schools; and, in general, to make as thorough preparations as practicable for efficient services in this good cause.

The Committee are aware that such a plan will seem nearly or quite impracticable to many pastors, partly because it will take time to prepare for it, and because many will think that they have not the gifts necessary to conduct such a class with profit. We can only answer that the object aimed at is worthy of the effort, and the Committee have no doubt that proper exertion will generally be crowned with complete success.

2. It is recommended that the Committee on Sabbath-schools appointed by each Presbytery, be directed to make earnest effort to secure the holding of at least one Sabbath-school Teacher's Institute, each year, within the bounds of its Presbytery. The Institute should be held for two or more days, in charge of some suitable conductor, for instructions in the best methods of Sabbath-school teaching. Detailed plans for such Institutes can be furnished to these Presbyterial Committees whenever desired.

In conclusion, the Committee are aware that this is but the outline of a plan of operations, which time and experience might require us to modify more or less, and which they certainly would enable us greatly to improve. But the Committee think it equally evident that in order to fulfil the duties thus marked out for them, they need a Corresponding Secretary; one who shall not only give his whole time to the subject, but one who shall bring to the office fullness of capacity, of knowledge and experience in all matters pertaining to Sabbath-schools; one who shall at once command the attention and respect of the Church and of the community at large; one who can edit our portion of *The Presbyterian Monthly*; who can, when occasion requires, discuss the various topics connected with the Sabbath-school work more generally through the press; who can give lectures, make addresses, hold Institutes, and in every way practicable set forward the interests aimed at by the appointment of such a Secretary.

The need of such a Secretary has so deeply impressed the Committee, as they have tried in their successive meetings to turn the subject over in all its bearings, that they feel warranted, not only in recommending, but strenuously urging, that authority be given them by this Assembly to make such an appointment, as soon as the right man can be found for the place. The Committee are willing to do what they can in any event, but without a Secretary they can accomplish but a title of that which seems entirely practicable with such a leader. To your Committee it seems as though we might as well be without a Secretary of Home Missions, or of Education, or of Church Erection, as without a Secretary of Sabbath-schools.

But the practical question has already forced itself, we are aware, upon the minds of the Assembly: How shall such a Secretary be supported? We might first answer just as we support the Secretaries of the other Committees, by the contributions of the churches. But some will say: We have so many collections already that we cannot entertain another. We answer: It is not another. We are already taking collections for Sabbath-school purposes. Why may we not use, at least, a portion of these in this way? If, however, we can get the secretary, we do not fear for his support nor for the means with which he may give greater dignity, efficiency and breadth to our Sabbath-school operations.

It only remains to say, that in the classification of the Committee made by lot, at their second meeting, the following persons were to serve three years, viz: Revs. W. E. Knox, D.D., William A. Niles, Charles E. Knox, Ralph Wells, Esq., and Edwin T. Shaw, D.D., Grosvener W. Heacock, D.D., Charles Hawley, D.D., George W. Parsons, Esq., and Truman P. Handy, Esq.

The following for two years, viz: Revs. James B. Shaw, D.D., Grosvener W. Heacock, D.D., Charles Hawley, D.D., George W. Parsons, Esq., and Truman P. Handy, Esq.

The following for one year, whose places it will be dependent of this General Assembly to fill, viz: Revs. Samuel M. Campbell, D.D., Charles P. Bush, Marvin R. Vincent, Josiah P. Bailey, Esq., and Samel Field, Esq.

All of which is respectfully submitted. CHARLES P. BUSH, Secretary. JAMES B. SHAW, Chairman.

The hour of adjournment (noon) having already passed, the Report of the Devotional Committee was presented and adopted.

On Monday evening, as in place of Home Mission Meeting, the Rev. Dr. Hall, Delegate from the Pres. Church of Ireland, was to preach before the Assembly in Dr. Shaw's Church; the Home Mission Meeting was transferred to Wednesday evening.

FOURTH DAY—MONDAY MORNING.

The animus of the prayer-meeting at half past eight this morning was a remembrance of various churches, towns and colleges, for which prayers were asked by various Commissioners. The Rev. Dr. W. C. Wisner, of Lockport, spoke of the work of grace in progress in his church, and the especial zeal with which his Elders are relieving him from a share of his labors. He hoped that a great work was to be done in that church, and desired prayer in the Assembly for it.

Dr. Cuyler, of Brooklyn, felt that if Presbyterian polity was justly followed up, our Elders generally would take hold of Church duties more faithfully and steadily. They owe it to the Church, to themselves—and their pastor; and he was glad to hear such a good report of the Elders of whom Dr. Wisner spoke. He attended a Church in this city