

THURSDAY, MAY 30, 1867.

The General Assembly.

(Continued from page 169.)

Elder North, of Iowa—No prejudice will ensue to the case if it is dismissed until the irregularity is removed.

Rev. Mr. Pinney, Nevada—Unless the book requires the evidence to be furnished by appellant, we are not to assume that he is a liar, but that he is a true man. In the cases quoted by Dr. Adams the appeal was not lodged in time, and the principle on which they were rejected is different.

Rev. Mr. Deyo, of New Jersey—Is the appellant in the house? Dr. Adams—He is not present.

Rev. Mr. Deyo—If present his affidavit would be sufficient. Dr. Glover—I do not impugn his veracity; we must also have respect to the Moderator, who, if he had received the appeal, would have taken due notice of it.

Rev. Mr. Trowbridge, of Chicago—The telegram should come from Dr. Glover. He moved that we wait until he, and not the others, telegraph.

The hour of adjournment here arrived and broke off the debate.

The evening session was occupied by Rev. James Denham, D.D., a delegate from the General Assembly of the Presbyterian Church of Ireland, who delivered a fine discourse from Hosea x.12, to a large congregation.

FIFTH DAY—TUESDAY A. M.

The exercises previous to the business meeting this morning were conducted by the Rev. T. J. Cuyler, D.D., pastor in Brooklyn, and quite a large audience was assembled.

The most interesting address at this meeting was by the Chairman, Dr. Cuyler, who gave a succinct statement of the methods of activity in his church. They are somewhat peculiar. The elders do not serve for life, but on third retire each year, and the pastor devotes a large share of his work upon his elders. They lead all prayer-meetings except those which the young people have in charge; have districts of supervision allotted to them, in which they have a sort of pastoral care over the members of the church. There are 1070 members. The elders and deacons form together something like the "Ward Committee" in the political world; and canvass all subjects properly needing care and control, just as politicians do their important matters.

There was a number of prayers made for various objects presented, among which was a request for the churches in California. The remainder of the hour was occupied with remarks from various members.

At the opening of business the Permanent Clerk, Dr. J. G. Butler, announced that the following telegram had been received from the Old School Assembly at Cincinnati:

The General Assembly of the Presbyterian Church holding its sessions in Cincinnati turns its fraternal and Christian salutations to the General Assembly hereby holding its sessions in Rochester, praying and hoping for the presence of the Head of the Church in their midst, and the guidance of the Divine Spirit in all their deliberations and deliverances.

(Signed) W. E. SCHENCK, Permanent Clerk.

The Moderator announced the order of the day: to hear the distinguished delegates from the Pres. Church of Ireland to the General Assembly of the Presbyterian Church in the United States. The Rev. John Hall, D.D., Dublin, Ireland, and the Rev. James Denham, D.D., of Londonderry, were invited upon the platform, and were received by the entire Assembly rising.

Dr. Denham expressed the highest gratification at standing here, as a delegate from the Church of Ireland. Many years his Church had been looking with the deepest interest to the Presbyterian Churches of this country, and desiring closer union. He felt that in the present age and prospects of the future, solemn as they are, it is important to cultivate a closer intimacy, to stimulate each other to carry on the work of the Master with greater vigor and wisdom.

He was commissioned to express their deep interest in, and great respect for, you; for the character sustained, and work done, and zeal manifested by you for the honor of our Lord and Master; for the zeal you have manifested, for many years, in the cause of missions. You have felt for the poor, have pitied the perishing. Because what we have learned of you doing and giving, we have felt great respect for this Assembly. We have heard very much of your Sabbath-school work. I have often visited Sabbath-schools in my own land, and without an intention of flattering, I must say that the Sabbath-schools in your land are much more glorious in the anxiety of teachers to do their work, in the numbers of children, and in the self-denial of ease and comfort even by old persons, in going forth to teach. He referred especially to the school in this church, which he had visited the Sabbath before.

We especially desire to express our respect for the solemn, faithful, continuous, decided testimony you bore against slavery, and in favor of the poor, down-trodden negro. (Applause.) One thing on which, a few years ago, we would have looked with dread and awful interest, is now no longer seen, Thank God, wherever I go, in all this land, I cannot see a slave. (Applause.) This, in the estimation of the Christian Churches of Europe, was the dark stain which rested on your free America. We are thankful that it is wiped out forever. The bloody work of war cost you much. Perhaps there was no other way in which the curse could have been removed, so decided, conclusive, rapid, complete. We recognize the hand of God in this. It cost us many millions of money to remove it from the West Indies. But it cost you much more in treasure and in precious lives besides. Yet it was worth all, and more than all it cost, I can speak to you now without any drawback, as our brethren. When your noble good, great, lion-hearted Lincoln was slain, there was not a Presbyterian family in all Ulster that did not sympathize with you.

I congratulate you on the prospects of re-union. In Ireland we know the advantage of union. A few years ago we were a divided Church. He drew a picture of the evils of disunion in Ireland. Twenty-five or twenty-six years ago a union was effected. A few, you might say "crotchety" men, on plea of conscientious scruples, stood out. This conscience, rightly interpreted, perhaps, said: "You fear you will not be so distinguished a man in a large body. They still stand aloof, unknown as to having any influence. As a result of union, our spirit is moved by new feelings. Our whole hearts are engrossed by the important question: How can we most effectually labor for the great work God has given us to do as a Christian Church; and plan for the purpose of giving light to that dark land? For alas! ours is a dark land.

We are seeking now to reach the masses. We are employing a large number of colporteurs, carrying Bibles and other books to the people. He referred to the Douay Bible, which they are circulating without note or comment. We are sending out missionaries to the South and West of Ireland, to Dublin, to Cork, to Galway, to Kerry, and looking forward in blessed hope to the day when the whole land shall be blessed with the light of the Gospel, as is Ulster.

We number 4 to 500 ministers and 500 churches.

Why, you may ask, do we not increase faster? Some pastors here could tell. We have met here in Rochester a number of my own congregation in Ireland. Every year, tens-of-thousands of our Ulster population are landing on your shores. We have almost feared that some of our congregations would be swamped.

We find considerable difficulty in our missionary work. Our country congregations are poor. Yet the fruits of that glorious revival are still remaining among us. Our people are giving thousands instead of hundreds of pounds. We feel the necessity of sustaining our ministers in these needy congregations. We have a fund, out of which every minister, whose people are known to be unable to support him, receives an amount equalizing his support with those of moderate but sufficient incomes. A starved minister cannot work with earnestness and freedom. We feel it of vital importance to the spiritual interests of our people to have a ministry free from crushing cares.

Referring to Dr. Wisner's remarks in the prayer-meeting, as to the districting of his parish and the work of his elders, he said: "Why, there is an Ulster parish."

Our ministry felt the power of that great revival. A short time ago I was called to visit a part of the country unknown to me. When I came home, I came with a heart filled with joy, for meeting so many brethren so entirely devoted to the work of the ministry. They think not about a manse or their own comfort, but for the salvation of souls. Meeting them from day to day, I did arrive at home feeling more thankful for what God had done for our Church than ever before.

We have a mission in India with 330 converts, and with large mission schools. He read a letter from one of their missionaries in reference to the missionaries of the American Board, in which the language was used: "There are no better missionaries in India than these American brethren and sisters." Why, then, do not desire a closer union with you? We have not come merely to pay compliments. We wish from you, first, Union by interchange of delegates. We send delegates to Wales, Scotland, and the Widdens. We have crept up the slippery paths leading to their Churches, and have looked on the spots where their forefathers bled, and grasped these brethren by the hand. We have been looking to France, to the Free Churches there. The Christian people of Ulster sympathize with and love you. To this land of America, and especially to the Christian people and Churches here, our people are looking with feelings of Christian affection and admiration for you. We are anxious for a continued feeling of kindest love and affection between Britain and America.

I never heard a minister of our Church express any other feeling than that of sympathy in your struggle. We triumphed with your triumphs. (Applause.) Our hearts were cast down when you suffered defeat. We desire that a closer and more intimate union may exist. Not incorporation—that is impossible, on account of the little ferry between us. (Laughter.) But we expect such sympathy as to hinder any falling out between the two countries. Woe to the world and to liberty, if that day should ever come! We have come to learn from you. Compared with you, we are small and weak. We wish you to give us your published acts and deliberations. You are so much alike that I feel as if we were now in our own Assembly, and scarcely believe I am across the ferry. We wish you to respond to what our Church in Ireland has done, and send deputies. We will not say that your reception will be equal to the overwhelming reception given to us here. We cannot equal it.

We commend to you our emigrants. How much they need your guardian care! He described the case of two emigrant girls, coming over in the same ship with himself showing the need of some Christian guardianship, and concluded by asking our prayers. He said we have much to contend with, especially Popery; and we desire your earnest, importunate prayers to that God who can support the weak, that He will remember your weak sister in Ireland.

Dr. Hall—I cannot repress the feeling with which I feel bound to acknowledge the kindness with which we have been received in this country. We come to say in the midst of you what we have been saying in our prayers and homes. The grace of our Lord Jesus Christ be with you. We come to congratulate you on your fidelity to truth and great Christian usefulness, in this great land; to congratulate you that you have been liberated. The great advantage of freedom is, perhaps, because it raises the whites from the curse and stain and reflex influence of slavery. (Applause.) We congratulate you on the prospect of re-union with large sections of the brethren, the same in spirit with you. For the sake of political union you have sacrificed treasure and blood. You will be fully and keenly alive to the blessings arising from a union of the Churches of Christ, whereby power for good may be increased and Christ be glorified.

Your countrymen, when they visit us, have difficulty in giving an adequate idea of the magnitude of their country. My difficulty is of the opposite nature. A humorous American once remarked that he felt, while in Great Britain, fearful that he should get up some morning and fall off into the sea. We have 599 ministers and 550 congregations and 2 theological colleges endowed. We have kept up the standard of an educated ministry, and we need to keep it up when science is perverted to the great injury of religion.

We were in a depressed condition when tidings of what the Lord did for you here in 1853, reached us and led our people, with greater confidence, to look up. The great revival we enjoyed had permanent results. We have a greater number of theological students of the right kind; many young men of good commercial prospects abandoned their pursuits to enter the ministry. Dr. Hall described the case of a minister, who was pastor of a comparatively small congregation in Ulster, and when rallied on being a single man, answered that when he gave himself to the work of the ministry, he foresaw that he could not have a wife and have books also. He determined to have the books. He bought first a Paris edition of the Latin Fathers, and then one of the Greek Fathers, for which he paid £40 each. I am happy to say he has since got the wife, and is now a Professor in Derry College.

Another fought his way upward from the charge of a small scattered congregation outside of Ulster. He cultivated oriental scholarship. He has made a short-cut catechism in Hebrew and in Arabic, which is published for missionary use. He, too, is now Professor of languages in Derry. Such were some of the instances of the earnestness with which these young men labored to qualify themselves for the work, and to become thoroughly fitted to meet, and grapple with skepticism, false philosophy and modern infidelity on its own grounds.

Our prosperity as a Church, began with our union. The churches had done much to increase the salaries, and provide residences for their ministers, especially in the poorer parts. The elders inaugurated this movement by memorial and asked to be authorized to commence work. At first the aim was to raise £5000 for a manse fund. Then the zealous co-operation of a wealthy layman, and the large offering to aim at £25000, and realized more than £30,000. All the Churches will learn that the larger our expectations and the higher our ambition the more successful shall we be. We must have a ministry well educated and relieved from cares. There can be no greater cruelty than to take a cultivated man and require him to sustain a position of respectability in his congregation, and give him only the support of a mechanic. We are trying to roll away that reproach. The efficiency of the Presbyterian Church

depends largely upon the manner in which the ministry are sustained. We have organized a system of Sunday-schools and Orphan societies under the control of the Assembly. We have realized the unspeakable benefits of Christian union. I hail it as a day of happiness and hope, when the Presbyterian Churches throughout the world are now nearly drawn together. There are high interests which can be promoted only by such union. There are great literary undertakings which we can carry out only by union. The day calls for great literary efforts; it is required of us to meet our competitors on their own ground. Extensive missionary efforts are best conducted by Churches in co-operation. A noble spectacle it would be if all the Presbyterian Churches in the world could take counsel together, and how would it promote the interests of the world, if we should so diffuse our missionaries, so as to reach every dark spot and diffuse the light more equally on heathendom.

The tide of emigration is flowing westward, and is likely to flow more and more. I do not look, as many do, upon emigration as an evil. It is colonization that has diffused Protestant Christianity throughout the world.

Protestantism and Rome have scarcely changed on the map of Europe; but very different is the case in new parts of the world. In the incoming tide of immigration to your country, look for many Swedes and Norwegian and Prussians. What a blessing, if the Presbyterian Churches were so united, as to make arrangements to meet the wants of these people, and not only so, but to utilize, and convert them into instrumentalists for good.

We are sometimes embarrassed to answer questions of Scottish immigrants to Ireland, who ask whether we are of the Established Church, the U. P.'s or the Free Church: we say sometimes we belong to all three; we thank God we are free. When any entanglement with the Establishment comes, there is a spirit among us which would enable us to break away from the State, and rest entirely upon the voluntary support of the people.

I earnestly ask you to encourage and strengthen us with what we ought to be, we are far short; we are dead where we ought to be alive. We are indolent where we ought to be active; and selfish where we ought to be benevolent. Freely we wish where we ought to be active; and selfish where we ought to be benevolent. Surely these are days in which we ought not to hesitate to put forth all our strength. We read of the days of knight-errantry. We read too that—

"Cervantes smiled Spain's chivalry away."

I am not quite prepared to join in the smile. In those days, when every town was a robber's castle, I am not prepared to revile the true men, the Christian men—though sadly misguided in some things—not be a more intelligent and enlightened chivalry in the battle now being fought, against darkness, and of freedom against bondage in whatsoever form the bondage may be found. We need to stimulate each other to such Christian chivalry; not isolated from each other, but bearing down as one compact mass, on all with which the Christian Church has to deal.

We cannot command the blessing of the Holy Spirit, but we can pray for its descent. We cannot turn the water into wine, but we can fill the water pots and reverently wait for the Divine power. We can send up the cry: Breathe upon these slain that they may live! We can learn wisdom from the women who went to the sepulchre, wondering who would roll away the stone for them; and lo! as they came the stone was rolled away.

I joined in the wish of my associates to have a deputation sent to our body. It was worth coming across the Atlantic to be in this morning's prayer-meeting. It was worth coming very far to join in the hymn which a brother in one part of the house voluntarily raised, and to hear "the words of the fathers who spoke. Would that all Presbyterian bodies could be associated in such services. May God bless you, and may we, whom God has sanded by his sea in His Providence, be joined by His grace and meet in that bright land whose green turf hides no grave.

Moderator—Scarcely can I repress a regret that this day had not fallen into a better hand. Andrew Jackson was an Irish man although he came to this country a few years before he was born.

Small as you have been pleased to tell us that Ireland is—it has pluck enough for a kingdom, though we do not wish to see it a separate kingdom. I thank you for evident appreciation of our country, and your congratulations for our country becoming free, and accept gratefully the sympathy felt for us in your land in the dark days through which we passed.

I have no recollection of anything coming from Ireland that was not of that character, and if anything of a contrary character came from Britain we took it as sometimes our regiments had to take the fire of our own men in mistake and fog. But our country is now free. True there yet remain questions and duties, which before us our Evangelistic work, and for our statesmen!

It fell to my lot to witness the first abolition of slavery in a great State. I sat in the hall when the Convention had to take action on the proposal to abolish slavery in Missouri. I felt that it was the only day of my life when I could expect to witness such a transaction. Many a gray-haired man and woman was in waiting there; and when the yeas and nays were called, and the Act of Emancipation was passed, by 60 yeas against 4 nays,—(applause)—and we knew that thenceforth all in Missouri were free, can you imagine our emotions; an elder in my Church, who was one of those voting aye, making his way to me exclaimed: "This is the happiest day of my life but two; the day of marriage and the day of the Church. With difficulty I could keep my feet down on that free soil. They were like kindling. I hastened away, I desired to be like kindling. I tell my family that there was not a slave in Missouri. You may be sure, I did not manifest much of the dignity of a pastor as I hastened to be the first to inform my family. The wife was absent at a prayer-meeting, but there were in the house some young ladies who called me father; to them I told the news, and we were jubilant together. In the kitchen near by was one of your country-women, one of the most genial, heartiest, pleasantest of her race. Hearing the unusual noise in the minister's house she hurried in to know what was the matter. "Hannah! I exclaimed, "there are no more slaves in Missouri." "Good! clear them all out quick," said she. This at once took me down from my high horse and showed me that the people may live under the same roof and have very different views on political questions. He hoped that the time would soon come when Hannah would be willing to acknowledge Dinah as a sister, but not so soon as politicians would take off their hats to Dinah's brother.

God has used the truth in your and our Churches to bring about this result. It is because of the beneficent power which He has lodged in His blessed truth, and not because of the deavings of politicians or of commerce. If there is anything worthy of congratulation in this Church's history, it is that she has contributed to this result not by rash measures, but by calm and faithful testimony.

Union is a word dear in more than one style of long significance. We hope you will receive ere long our deputation from the united Church. (Applause.) We rejoice at nothing you have told us more than of your revivals. We know you are confirmed by your presence and words, that the work of God is one in all lands. We shall continue to welcome those emigrants from your country. The greater part of them are not of your faith and ours; though in our families, they are enslaved by men outside of our houses. This is the only instance in America in which any power can come from outside

into our homes, and control our domestic affairs. May God grant us light to deal with this problem. There are others of a better faith. When you meet another such an interesting girl as you spoke of, and part from her in Ireland, please look into the matter, and give her a letter of introduction to the minister of our body nearest to her destination. (Applause.) My brethren and sisters have already answered the question how she will be received.

I have no wish to go abroad until I know more about my own country, but should I go, I am sure there is not a gentleman's palace or peasant's hut to which I would not gladly trust myself, without other introduction than that they would learn from the way I spoke the language, that I am an American.

The exercises occupied most of the forenoon session and were of the most thrilling interest. The closing tableaux, the large congregation with upturned and tearful eyes singing and mingling their voices in the appropriate hymns, the group of noble men on the platform representatives of different nations, afforded a subject for a picture, worthy any artist. We overheard one D.D. say to another: "What are you crying for, can't you get along without crying?" His own eyes were suffused, and his cheeks wet with no unmanly tears.

The Clerk Dr. Hatfield, stated that this was the first opportunity that the General Assembly had ever enjoyed of receiving a delegation from the Presbyterian Church of Ireland. It was the desire of the Presbyterian body, he believed, to exchange such visits. He therefore reported in favor of commissioning Rev. Ezra R. Adams, D.D., late of North Broad street Church, Philadelphia, and Rev. Henry M. Field, D.D., editor of the New York Evangelist, to greet the General Assembly of the Free Church of Scotland at Edinburgh, and also to go on the 3d of June to the Irish Assembly. The report was adopted.

Hon. and Rev. R. Audley Browne, D.D.—I bear to you the Christian salutations of the General Assembly of the U. P. Church of North America. I rejoice that I speak in the harmonies of the same Christian brotherhood which you have heard to-day. Side by side, we labor in the same field, not united it is true, but we own the same Head and present the same Gospel, and recognize the same Spirit in each other. I can here imagine how Paul felt, when at Appii Forum, he met the brethren and thanked God, and took courage. We are united in the acceptance of the same world-renowned standards. I congratulate you on the proposed union with the other branch, especially since the sacrifice of the principles of the faith is made. How can bodies be one, unless there is a unity of faith and heart, as well as effort? I congratulate you on that proposition for organic union. There is power when the hosts are trained and disciplined in one body. The Church I represent is the fruit of union.

Dr. Browne here showed how many of the divisions in the Presbyterian Church originated from the Union of Church and State. He quoted the saying of Welsh, the son-in-law of Knox addressed to king James: "I would have you know that there are two kings in Scotland—King Jesus and king James and in the kingdom of Jesus, James has nothing to do, but as a subject."

Sixteen years, our union was in progress. The bonds of our union are the same symbols of faith with you. We also adopt a testimony, in which among other things we take the position of close communionists; we sing the divinely inspired words of the one-hundred and fifty Psalms of David in public worship; nor do we allow our members to belong to secret societies technically so-called. No slaveholder has been received into the Church during the thirty years of its history. We have been true to the cause of country and liberty during the war. We congratulate you on the prospect of union; on your great prosperity and power; your revenues; your wide labours in our own and foreign lands. I feel proud to stand here and give you greeting. Our measure of liberality is not equal to yours. For about 600 ministers and churches, and 50,000 members, we have given \$600,000, about twice what it was two years ago. Two of every three of our ministers are pastors, and we report, proportionally as large additions as perhaps in any Presbyterian Church in the land.

I have seen soldiers jostle each other as side by side they charged upon the foe. Such, and such only, are our interferences. Neither of us can be spared. We cannot accomplish speedily the dream of organic union, but we can show real union. Go forth to cultivate the field.

Moderator—It is not necessary to address you at length at this late stage of the proceedings. We understand each other. We most cordially receive you, standing on the same basis of Christian doctrine with orthodoxy, that we go beyond you and bid you hearty welcome, especially at the table of our Lord. Besides the psalms, we will use the words of any Christian poet who teaches us to sing the Song of Moses and the Lamb. We look forward to the time when all the Presbyterian bodies in our country will be one, and congratulate you that your denomination has the name which we all shall bear. For we expect the time soon to come when there shall be none but "United Presbyterians" in the land.

Adjourned to this afternoon. FIFTH DAY—TUESDAY, P. M. The report of the Committee on Church Erection was read by Rev. Dr. Goodrich, of Cleveland, concluding with the following resolutions:

In view of the fact that one hundred churches in connection with this Assembly are now without any house of worship of their own, while new churches equally destitute are continually being formed by the labors of our home missionaries; therefore, Resolved, That it is our duty, as a Christian denomination, to contribute to the cause of Church Erection the sum of \$100,000 during the year now opened.

Resolved, That the pastors and stated supplies of each Church connected with our Assembly be earnestly desired to present the subject of Church Erection distinctly to his congregation in a discourse, and take up a collection in behalf of this cause on the second Sunday in December next, or on the nearest possible Sunday to that day.

Resolved, This cause be especially commended to the attentions of the elders of the Churches, some of whom in the absence of pastors are peculiarly responsible for the welfare of the enterprises of the Church, and all of whom have it in their power to encourage their ministers in urging the new claims of this cause upon those congregations which are not yet aware of its critical necessities.

Resolved, That as an encouragement to churches which have unpaid loans from the Permanent Fund to discharge their indebtedness, the trustees of the Church Erection Fund be authorized to change such outstanding loans to donations in part, as was done prior to August, 1866.

Resolved, That the vacancies now occurring in the Board of Trustees of the Church Erection Fund be filled by the election of the following persons: Nathan Lane, John F. Crosby, Geo. W. Lane. Wm. A. Booth having tendered his resignation as a member of the Permanent Committee, we recommend that it be not accepted. Rev. Dr. Ellinwood, Secretary of Church Erection. —We were all convinced as we heard the Irish delegates, that no people had so great and glorious a mission as we have. Some of their contrasts let me into the fact more than ever before. Their country is small, ours almost without limit. Their population is diminishing; ours increasing, almost at an unparalleled rate. Their Society stands in fixed moulds, with a stiffness of institutions and manners. Here everything is plastic. Everything can be moulded into anything we may desire. I rejoice to see a tendency in the reports to this Assembly, to modify our measures. About four things are necessary to constitute this a nation whose God is the Lord: 1. Church organization. 2. Earnest, educated ministers. 3. Houses

to preach in. 4. The outpouring of God's Spirit. These various agencies must move on together. It is of little avail to carry on but one line of these operations. It was remarkable in the early history of our struggle, that no victory on either side was followed up. Thus, if we were simply to send out raids, we should have the work unfinished, for some other denomination to carry it on. In every place where a church was gathered, the means, or one-third the means for a house of worship should be furnished. Two hundred and fifty dollars a year is thrown away on the support of the minister, some times for ten years, because he has no house of worship. I hope we shall see a much larger amount raised for Home Missions, and by the side of it, \$100,000 for buildings. I hope that not only that sum will be raised, but that Synods and Presbyteries will take hold with a determination to do it. I hope some enterprising, and earnest, and God-fearing layman will take hold, as was described in the account given by our Irish brethren of the fund for building manse in the Irish Church, in a much poorer country than our own.

Your Committees or Boards, will enter on the year with peculiar encouragement. There have been dark days in this work. Brethren had told him that he might not expect to see over \$10,000 in the year. And we have been encouraged by the far greater result thus far obtained, and by the spirit coming more and more to pervade this body, and especially shown by men practically acquainted with the work and the facts. Our Board is liberal in its purpose. The average of grants we made last year, is about \$100 higher than in either of the bodies with which our own is compared. Every dollar collected is given away. The accruing interest of the old fund more than pays expenses. In Missouri and Kansas we have a prestige favorable to us. I know not how far the encouraging fact I am about to mention is due to the faithful patriotism of our Moderator. The Union Pacific Railroad offers to furnish land for a church, a parsonage, and school house wherever we will build a church and plant a minister. There are 54 churches in the Synods of Wisconsin and Illinois without a house of worship, and before the end of the year 35 more will be organized, and will need houses. We have no touching stories to tell you; but business men can look across these plains to the mountains, and see what can be done in various places by the planting of churches.

I have been trying, while sitting in this pleasant building, to make an estimate of the far-reaching influence which this church has exerted. Give us a plain if you please but attractive church, and we can find a pastor. In almost any city, give us a church worth \$30,000, and in two years we will give you an organization fully developed. Very little of the strength of Rome is spent in skirmishing. She is planting this continent with granite structures at every strategic point, as I may say. She is rearing churches and institutions. This is the kind of work we have got to do. As a means of raising the \$100,000, I hope the Chairmen of Synodical Committees will consider themselves a special Committee. I am rejoiced at the hint given by our Irish brethren to the laymen. I have seen illustrations of the power of our laymen in a church-session, to turn the tide of interest to such an important cause as this. I thank you for the hearing, and for the interest with which you have taken hold of this cause.

Dr. Kendall spoke of the applications for men coming to him while in the Assembly; he had one for Atlanta since coming here. Why cannot we get men? Because we cannot pay them enough, and promptly. We must have more money. He asked how many Sunday-schools can support a Home Missionary? Some support two, some three. How many individuals could preach the Gospel by money every Sunday by giving \$250 a year? All the wealthier churches, and those that contribute most largely to this or any other cause, plan for it. One pastor went into the pulpit intending to present, two Sabbaths in succession, both of which were stormy, and he waited until his monied men were there, and then followed with his appeal by personal letters. When the Church needs money, the Lord will give it. On one day he had received \$1,000 from Rome, Italy; next day \$400 from the corruption-fund in Albany. Last year we appealed for money; now we intend to appeal for men. Last year we left the field for men to the American Board; we shall now sweep the board ourselves if we can. Dr. Kendall was laboring under a severe cold, and declined making any extended address.

Rev. C. G. Clark, of Michigan, likes the report on Church Erection. He greatly wants \$100,000 the present year; of which he wants \$8,000 in Michigan. I feel anxious that elders, pastors, and stated supplies should feel it. We can go into many places in the West, if the pledge of \$500 for a minister can be given, and can get money for the minister and a touching story of the self-denial of a Pennsylvania settler, with two acres cleared in the woods of Michigan, who made great sacrifices to build a Presbyterian Church, who, after giving frequently, at the dedication subscribed \$75 more; to pay this in part, he gave a piece of silver, an heirloom which had been in use in the family 130 years for the children's teething. Mr. Clark showed the piece, and soon after reported that the members of the Assembly had given \$101 to redeem it, \$75 of which went to the Michigan church and \$26 to the Church Erection Fund.

Rev. Alvin Cooper, of Catskill Presbytery, could not see the need of \$100,000 for the Church Erection Fund. His people did not see it, and could not be induced to give to it. The feeble response last year shows that our people have not been made to feel the necessity of this cause. I still wait for light as to its importance. The churches are not so persuaded of its necessity as to come up to the resolution. The churches in the West are as able to meet the difficulties of Church Erection as those in the East. Rev. Thos. Marshall, of Mankato, Minnesota. The Presbytery of Dacotah is the last Presbytery of the West; I may say it has no boundary; it goes so far west, that "the knowledge of man runneth not to the contrary." This Fund is needed at the West. The Western Church is not rich. The wealth of the West is largely in the hands of those who do not love God. He gave an instance in his own case: Minnesota is only eight years old. He went West only two years ago to a place of 1,500 inhabitants. He labored for nine months without a dollar from the people, until the building was completed; but the Madison Square church gave him \$1,000 towards building a church, and when it was completed, the people took him off the Committee's hands, and support him well, and have money on hand. The church has grown from 34 to 130. (Applause.)

Dr. Adams, of New York, would like to add his testimony on this subject. He would enter on no argument to prove the necessity of aiding to build churches. That was superfluous. We have a good engineer, all we want now, is to put on steam, and go ahead. Two years ago, when we first changed our plan, \$7 were raised. Fifty-seven dollars to build churches for that great country! Now all we need is co-operation. I am only surprised at the good reason accomplished. Brother Ellinwood was not on the ground until after last October. What can we not do if we pledge one another to do what we can? \$100,000 is not too much. I believe in giving a definite sum. And I want to pledge myself to do what in the Providence of God we can in my church. For one, though perhaps from selfish motives, am grateful that this channel is opened. I know how many applications there are for special cases. I do feel profoundly for my brethren who come to our great city for aid. If they only know how our hearts ache for them, they would have more pity on us. On one occasion, five brethren, seeking aid, met in the reception-room of my house. Our session provided for the year, from September