

The General Assembly.

SIXTH DAY—WEDNESDAY, P. M.

Nathan Lane, Geo. W. Lane and John P. Crosby were elected Trustees of the Church Extension Fund. The attention of the Assembly was then called by the Moderator, to the case of Rev. Thos. Brown, who had been forty years in the service of the Church, and who is now in needy circumstances. He is said to be slowly dying from the effects of pneumonia, and is now in the hands of the Lord. Dr. Brown was nominated by the Moderator of the first General Assembly of this body. A contribution is in process of collection for his benefit, and all were invited to contribute.

[The collection it was afterwards announced, exceeded \$200.]

Deputation of the Free Church of Scotland.

The credentials of Rev. Dr. Fairbairn and Mr. Wells were read by the Secret Clerk, and they were then received by the General Assembly standing.

Dr. Fairbairn said it afforded him great pleasure to appear as a delegate from the General Assembly of the Free Church of Scotland to this eminently Christian body. The idea of maintaining friendly intercourse between the bodies began last year. We may ascribe it, in the first instance, to Dr. McCosh, who suggested it for the purpose of becoming better acquainted and establishing a firmer bond of Union between the Presbyterian Churches of America and Great Britain. The Dr. was not a full delegate, but carried letters from the churches. He came to feel the way, to see how the churches would respond. The manner in which we have been received, the uncommon cordiality with which we have been greeted, in unparalleled in my experience, and convinces me that we are at one in our desire to understand each other and to maintain the friendly greetings and speak to one another in the Lord. I rejoice that I am permitted to see the realization of these plans. He referred to the absence of one of the delegates, who is just as well known here as in Scotland, the celebrated and much honored Dr. Thomas Guthrie. (Applause.) His whole heart was in the matter. He had said if he could only come across the Atlantic and speak ten minutes to his brethren in America, it would be the happiest day of his life. But we will attempt to do what he would have done in a much happier manner, although we feel, if I may be permitted what might seem an Irish bluntness—that we are a small representation of the delegation. (The great size of Dr. Fairbairn caused quite a laugh at this point.) We were instructed in our credentials to make special mention of the work of the Christian Commission. This arose from the subject having been very specially brought before us by Mr. Stuart and two others, who were with our Assembly last year. Their account made a deep impression and we felt that mention of it was due, because a Presbyterian presided over it, and Presbyterians took their full share in the work. We wished to let them know our appreciation and our gratitude to them for not forgetting the spiritual interests of the noble men who were impelling their lives for freedom and liberty. Your Presbyterianism may be called, in one sense, the daughter of Presbyterianism in Scotland. But she has far outgrown her mother, and reached a magnitude and shown an energy and zeal compared with which our greatness seemed to be but small. We knew very well we should have to learn much from you, and we are not disappointed. We have been delighted to see and hear of your efforts in disseminating the truth. In Sabbath School instruction, in providing wholesome Christian literature for the young, and in those fine Associations of Christian young men, you are bringing forth much fruit to God. We shall rejoice to tell these things to the Free Church. Our earnest desire is that God may water the plant that it may bring forth more and more.

Other great causes of congratulation you have. The greatest of all recent causes is the liberty of millions of our fellow creatures, the result of those struggles in which not only your noble armies, but the Divine guidance of your Government's policy had a part. Undoubtedly God hath wrought this grand result. It has made us glad in Scotland. Not one of those hearts in the Free Church but rejoices that it has lived to see the day when so many bonds were broken and so many cries of oppression ceased. A new and great career is open to your country. (Applause.) Doubtless a great work is now before you in evangelizing these freed people. We are glad to see that this matter is before you. You have done not a little, and are resolved to do more. A grand problem is here to be wrought out. We know what "fine" things have been said of these colored races. It lies with you to supply them with means of instruction, that they may arise, by culture, to the proper dignity of the white man. We shall watch your progress with intense interest. In all this work the sympathy of the church in Scotland was with you, but we would not be able to give you much assistance as so much was yet to be done at home.

Our Church has charged us with an expression of desire of greater union and harmony of the various Presbyterian bodies. From what I have heard, I hardly need refer to this point. I rather think you have got the start of us, although we began before you. He referred to what has been done in Scotland, for the last three years, between the Free Church, the Established Church in Scotland, and the Reformed Church. We are embarrassed with a church establishment, which acts as a disturbing element with even those who are not connected with it. He was not sanguine of a very speedy accomplishment of the object. I think the churches in America can help us in this matter. You are less trammelled. If you will give yourselves to the work with all the perseverance and energy characteristic of you, it will tell with happy effect on us. We shall be wretched in Scotland to stand apart; the shame shall be wiped away from the parent country. We shall hail the happy tidings of reunion consummated here. It will give an impulse to our work at home.

One kind of movement carried on among us I might mention: our evangelistic efforts to overtake the lapsed masses. But my colleague, Mr. Wells, will speak more fully on this point. It is a work distinctive of our Free Church, from the peculiar circumstances of destitution with which we began to sustain the gospel ministry and devise means to provide a ministry adapted for our times. We are a small country, but we bring out principles which may, perhaps, be applicable on larger fields. By reason of the smallness of the field on which they are first tried, they attain peculiar distinctness. Our plans are based on the principle that the ministry must be adequately supported, if we are to get men qualified for the work. If this, as any other profession, is in a healthy condition, if the men are properly supported, so that they can maintain their position in society and educate their families, the profession will thrive, humanly speaking. Greater evils have arisen, it is true, from the overgrown wealth of establishments, than from the poverty of unwedded churches. The golden mean must here be observed. If members of a profession have not enough, that profession is in a state of depression, and the inevitable result must be, either that it will be deserted, or men of inferior gifts will enter it. It is to Dr. Chalmers that we owe the first idea of a Sustentation fund. This fund is raised by a monthly contribution of the churches. The minimum to be aimed at on this plan is £150 a year, and a manse. Nearly all have free manse. This minimum is never quite reached, but it comes within \$20 or \$30, and thus a limited independence is attained, and provision is made against poverty. Room is also left for supplementing the salary by any amount. The Church at large has no control over these supplementary offerings. The Sustentation fund is gathered monthly from every church, and is poured into

a common treasury, and distributed every half year. He referred, with deep interest, to the case of Mr. Brown. We have a special fund for the aged and disabled, and invalid ministers, apportioned according to the number of years they have served. It is now ten thousand dollars a year, and constantly growing by legacies and gifts. In all Presbyterian churches there ought to be a fund like that, and the elders should see to it that it is started. There is surely no want of money in wide, spacious, flourishing America. By our fund the minister gets pay according to the number of years he has served in the Church, and his regular sustentation besides. There ought to be a fund for the Lord's aged, worn-out servants. Who ought to be the objects of our kindness and regard more than they? By this fund the congregations are prevented from dwindling away, for the minister, if feeble, could hire an assistant.

In connection with this, he would speak of the preparation for the ministry. We are in perilous times, demanding care in training for the sacred office, especially in the Presbyterian Churches, which only thrive by having thoroughly educated men. I never taught my students to preach theology—plain sermons, which hold up the truth of the Gospel, are the only sort on which the blessing of God can rest. But the man who was thoroughly read in literature and theology was better qualified for the work than any other. If we are to maintain our position at the head of enlightened opinion, to brave that tide of rationalism now sweeping over the civilized world, we must have a learned ministry—a ministry of talent, and trained to deal with the questions agitating the community. We require in our body higher qualifications than in any other Church; we feel it necessary, in order to fill the mission the Free Church has to accomplish. There is no want of money for such objects, if only men will set their heart to it, and see to it that the God of all grace will be with you and bless you.

We have three Theological Colleges. To the single Free Church College of Edinburgh, only twenty-three years old, there have been contributed more funds than for the four Theological Halls of the Established Church in the three kingdoms since the Reformation. (Applause.) Here is encouragement to have faith. Whatever we need, I have no doubt God will give the Church grace to supply it. He also referred to a lecturership founded by a layman, who wished to have something for the ministers in their charges to look up to and prepare for. This yielded some hundred pounds a year. It was felt to be important that the Christian ministry, in country places, should have such a stimulus. The great duty of the Presbyterian Church, in this day, is to hold up a high standard of learning. We shall feel as if we, at home, can show the more patience since we have come over and visited you. Our heart's desire and prayer is that the God of all grace will be with you and bless you.

Rev. Mr. Wells—I must make some feeble effort to express gratitude for the amazing kindness of our reception. Our embarrassment arising from the degree received from your families, is more than I can describe. I apprehend that your delegates may not receive such an enthusiastic reception from us. We are learning from you in this respect. This deputation is an expression of kindness of feeling from the Free Church to you. There are many ties uniting us—ties of blood, and we are members of the same great Presbyterian family. Every year thousands of Presbyterians from Scotland are seeking a home here. Be assured that in your great conflict, unceasing prayer was offered up in your behalf. When peace and victory crowned your struggle, it carried joy to our hearts, and Scotland, anti-slavery Scotland, rejoices that not one slave breathes on this soil to-day.

One object we have is to observe and to learn, and go home and tell of all we saw to imitate and admire your Christian institutions and enterprises. Another was that we might bring before you any thing special and peculiar in our own work. Permit me to describe a few facts of the work of Home Evangelization, which our Churches adopted, and the success which has attended it. The Free Church aimed at being a Missionary agency from the first. The two great parties, Moderates and Free, were in spirit, Missionary and Anti-missionary. In 1845 we began to erect churches all over the land. More than nine hundred additional churches and pastors have been secured since that time, as well as missionaries sent out to colonies and on heathen soil. Our church could adapt herself to the state of the case. We entered on it with that enthusiasm which Christian men begin a great work with great self-entrustment.

He explained what is meant by "Territorialism." In all genuine Home Mission work, that is the highest which is literally the lowest. The Church should esteem that which is last as first. A city congregation, which has received a good start and is in a flourishing condition, sets about to organize another congregation for its city work. A missionary is appointed, funds are supplied, a church erected and the work of forming a new congregation begins. The peculiar feature of the Home Mission work and grand secret of its success is, that it plants a church. We are not satisfied with a hall, or a Sabbath-school, except as stepping-stones to a regular congregation with an independent organization, and a minister, and an independent flock, devoted to that district, with grand aim is to bring the Gospel to the homes of the dead. Young men from the Seminars are induced to abide by the work. Christian people are induced to labor for it, and the converted people themselves rally around it. The work is done among the lowest and most degraded people of the city. Those who have lost all Christian decency, and who appear utterly destitute of morality are brought in and nourished with spiritual food. All the influences thrown about them are of an attractive character, and they soon learn to take an interest in the work and become good citizens and zealous and useful laborers. Thus congregation after congregation is planted in the lowest sinks of society. So thoroughly does the spirit of this work pervade our Church that no single congregation is regarded as having done its duty, unless it has founded one or more such Mission churches. With us percentage is the only accredited path to respectability, and the greatest reproach is spiritual or congregational barrenness.

Signal success has attended it. I might venture the assertion that no form of Christian effort in our country has been more signally owned of God than this. Large and living congregations have resulted from it. Many are the lights now shining in dark places. They are our own; they were washed; having been forgiven much, they love much; and labour much; they are our best co-workers, along side of the degradation of our cities. I have seen many who fill our hearts with joy and lead one to think more highly and hopefully of our kind.

Many of these churches are very large. One has a membership of 1,100, which began with 100 seven years ago, and has become the parent of a mission of 580 members. The accessions to some range from 100 to 200 a year. Edinburgh, with a population of 140,000, has 34 Free Church churches, among which are nine large Home Mission churches. Thus we become fitted, as a Church, for solving the special problems in connection with the social condition of cities. There are 58 Free churches in Glasgow Presbytery; ten were formed by mission work, and there are nine Home missionary stations. Two hundred mission churches have thus been formed in the twenty-four years. These are also frequently self-propagating and most effective agencies in carrying forward the Home work. One in Glasgow is the parent of three, with a membership of 2,500, gathered in the past seven years. These are great spectacles, the most that are seen in the circuit of the sun. We find that the more we do in this, the more we are enriched by the power it gives to touch the secret springs of liberality. But its great reach influence is in quickening a higher spiritual life and in giving an impulse which takes the place of that of the Disruption. They are the honored channels of the grace of revival; centres

around which the best and fairest fruits of revival have been gathered and retained; they are the shock-anchor of the Free Church. Even now we hear of revivings among them. The history of our Churches, as here, promises to show more of such fresh epochs as seem to be characteristic of our age.

There is yet much work for the Church to do even in Christian Protestant Presbyterian Scotland; there is a prodigious amount to do. I have been looking on this map, [turning to an immense map of the Union above the Moderator,] and my heart has burned with restraints, first planted its colonies, a mere strip of population, around its shores. Now all the territory is well nigh conquered. Now all smiles with prosperity, and teems with multitudes. Had we the same energy for our spiritual husbandry as the world for its work, what might we not achieve? May we not suppose that the Lord will bless us both and will heal the hurt of the daughter of our people.

What, my brethren, is Christian work, but Christian life in action? What does it matter, if we have the best organization, if we are practically powerless in grappling with the sins of our great cities; if some souls are not converted. The Puritan faith is dramatic as appealing, to the consciences of the great mass of the people. We live in a very earnest and practical age, and must bring forth that aspect of religion which has the charm of human interest, and which tends to heal the sores of society. They will be found in the long run to be the best defenders who are the best extenders of the faith as it is in Jesus. [Applause.] In this work, we should learn never to despair of one single human being. The grace of God, which changed our hearts, has no new thing to do in changing any other. As we read, we can learn new inspiration from the New Testament, in which the men who formed the first churches were as hopeless and depraved as any who crowd our great cities, for the grace of God is sufficient to bring all into His kingdom.

I thank you for your patient hearing. I shall remember my visit so long as memory has any power. I wish you God speed in your work. May grace, mercy and peace be and abide with you all.

And I know I can say in sincerity for myself, and I know I have the concurrence of all my brethren, there is no land on which the sun shines, in which we feel a deeper interest than the land of Scotland, except that in which the footsteps of our Saviour were traced. There is no branch of the Church Catholic with which we are in livelier sympathy than the Free Church of Scotland. No event of this ecclesiastical century has so deeply stirred us, as the coming forth of the ministers of that Church, who found it impossible to remain without tarnishing the crown of King Messiah. They taught us the great lesson that it is always safe to trust Christ and His people in the path of duty. One further interest which we have is especially in the Missionary labors of the Church of Scotland. There is one revered missionary father present, who for forty years has represented the missionary spirit of America in Greece, who has stood there a pure patriot and whose history is familiar to Scotland. We remember how when he was in the midst of persecutions, he received an expression of sympathy from the General Assembly of the Free Church of Scotland. All the Christian heart of America thanks the Free Church for this kindly reference to one so worthily representing us. He spoke also of the mission of the Free Church to the Jews in Pesh, as furnishing one of the finest examples of Christian influence over that portion of the world's population. Your Church has not neglected the children of Abraham, and we thank you for it.

He expressed regret for not seeing the honored Dr. Guthrie. We would have you convey to him the assurance of our special regard. His sermons are tearfully read in many of our homes, where he speaks to the heart. There is not a city in our wide land whose sins and sorrows he has not done something to relieve. There is not one of the great cities where our Church is represented, where there are not Sunday-school missionaries whose hearts will be strengthened by your statements of evangelistic work.

We cannot quite accept what our brother has said of the deficiency of the delegation. Whether Scotia has sent us the fairest of her bairns, she has certainly not sent us the smallest. We are willing to accept the delegation as it is, as a type,—our brother has studied types—of the Presbyterian Church in Great Britain. (Great applause.)

We accept these congratulations. We firmly believe that the people you represent did not cease to pray for our success in our struggle. If peradventure we feel that there are some who did not quite see what God was enabling us to do, as clearly as if they were on this side, we accept their rebukes even, as evidence of unity with us in that at which we aim. God gave us an undivided country and gave it to us in such a way as to sweep away the curse of slavery. It may be well to recur to these matters when we are rushing on so swiftly and being carried where other issues will make us forget the past. Our view is this: that while our solemn League and Covenant had laid it on our consciences not to remove the evil of slavery otherwise than by arguments and persuasions, when, in the providence of God, overruling the blindness of men, they who would perpetuate that evil, tore away the barrier of the Constitution, then the people of this land were ready to give their last son and last dollar, to sweep it away. There shall be then in this land no distinctions but those which merit originates and no restrictions but what are imposed by laws the same to all.

We thank you for your encouraging words upon union. It is a curious fact, that busy as we are in this age and country, we Presbyterians found ourselves in conscience obliged to divide on metaphysical distinctions which nobody but a Presbyterian can see. Those from whom we have inherited these distinctions—the Church of Scotland—have divided on distinctions which even no American Presbyterian can see. My brethren from Scotland were present at a social meeting in New York city, where a pleasant speech was made by one of the young merchants of the city, who told us he had never been able to tell the difference between Old and New School. My dear good grandmother, quite the other way, told me she thought she knew. One party believed that we sinned in Adam and the other that we sinned because Adam did; but for the life of her she could not tell which was which. (Laughter.)

We said the young man, who are younger, understand, however it came about, we are all sinners, and it is a sad pity we cannot cease contending with one another and contend with our common enemy.

I thank you for your suggestions and for what you have told us of your sustentation fund. Are we not realizing in our hearts, the communion of saints? Is it not because we are one in Christ Jesus, that we find it practicable thus to unite our sympathies? We are feeling more than ever, that the Church of Christ is one, and that we may all be united in the one work and look forward to the time when we shall be united in the Church above.

As a token of our sympathy with our brethren in their regard for the kingship of the Messiah, let us unite and sing "All hail the power of Jesus name." The congregation rose and joined with fervor in the hymn, thus concluding the services of reception.

Reception of Delegates from the other Branch.

A letter was here read from Dr. Yeomans, delegate from the Assembly of the other branch, apologizing for his absence and for that of his alternate; and conveying the Christian salutations of the body. E. A. Raymond, Esq., of Rochester, the only member of this delegation present, was then invited to the platform, and addressed the Assembly as follows:—

Mr. Moderator and gentlemen of the General Assembly—There is, I believe, an old proverb that "no man should speak after the king." That has a double application to myself on the present occa-

sion: for certainly no man should speak after the King.

Most profoundly and heartily do I regret that the duty, under Providence, unexpectedly devolved upon me alone, unsupported by the presence and words of able men, to fulfill the Commission of the General Assembly of the other branch of our common Church. But on their behalf, and as their representative, I give you their salutations, and wish you their God speed. The electric fluid has already flashed across the wires the message of fraternal greeting from our Assembly now in session in Cincinnati. But it cannot convey to you that which pulsates in the warm and living heart, strung with the chords of Christian sympathy, and vibrating at the touch of a brother's love.

The past year has not been devoid of its fruits of heavenly blessings upon our Churches and institutions of learning. The same gracious influence has enriched your soil. We both together have grown, not merely, I trust, in the accessions of numbers, but in some degree in that higher spiritual strength and life, without which all other growth is exotic. With that close contact and interchange of ministrations, however, which prevades our respective Churches every where, and with a constant familiarity with each others' life and work, it seems to me needless to further allude to our annual history and operations.

Our Church is one, though with separate organizations. We have one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all. The events of the last few years have assimilated us more and more in sentiment and in action. There is an increasing desire throughout Christendom for a closer alliance among all Protestant Churches. But between ourselves, this has at last assumed a tangible form in the measures adopted to effect that union if possible.

After the favorable consideration which the proposed basis of union has received from this Assembly, this morning, and which I trust will be in like manner adopted by our Assembly in Cincinnati, it would seem an almost necessary precursor of like action in the future.

And why should not such a union occur? Why should not these masses once united, but afterwards severed, be welded together again? Are there differences in doctrine, form of Church government, discipline, worship, or modes of evangelization, which should keep them asunder? Assuredly not. The discussions and controversies of the past have lost their interest for the present. We of the present generation have come upon the stage of action, have little interest in them. Let them be buried with the dead past. Let all the differences upon non-essential points be "in the deep bosom of the ocean buried." And "the Son of Righteousness shall arise with healing in his wings" and make the winter of our discontent "to become the glorious summer." Who can now tell us the grounds of these distinct ones in doctrine? I think, Mr. Moderator, it would require more than the acumen of even the ablest Scotch divine to discern them. I think, sir, that it would be necessary to apply to them a microscopic instrument, which I read has been recently invented, with a power of magnifying a given object 1,575,000,000 times, and even then, perhaps they might not be discerned. But why should the discussion of theological dogmas, better befitting the days of Duns Scotus and Thomas Aquinas, be kept up in our day? The younger men of both branches of our Church, and the mass of their members, do not desire it. We live in the present. We are acting for it, concerned in its mighty interests, and making history for the future. Commerce, finance, politics, and all the material interests of men deal with the present. We should follow their example in matters pertaining to the Redeemer's kingdom. Is there not enough to preoccupy our thoughts, aims and efforts, in the practical questions of these times?

In these times, when literature, mental, moral, and social philosophy and science, are so often imbued with false principles, we should guard the foundations of truth. We should watch the sinuosities of false philosophy every where. We should embrace the opportunities, which in our vast and growing country are presented to us, to advance the cause of the great Captain of our salvation. From New York to San Francisco, by the proposed railroad route, it is 3100 miles, of which 1800 miles have already been completed. Two steamships have sailed from San Francisco to Japan and China, and returned with the manufactures and products of those countries. The wealth of the East Indies and Asia will be poured into our land. Their people are already coming to our shores, to take part in doing our work. Our land will soon become the highway of the nations, and we shall command the commerce of the Pacific.

And last but not least, 4,000,000 of freedmen stretch out their hands to us for the word of eternal life. They no longer look to us for freedom. That they have secured. Liberty marching under the panoply of arms, has delivered them. But they need deliverance from the bondage of darkness and superstition. They look to us for help and instruction to prepare them for the duties of their new position. Is there not, then, enough for us as one Church to do, to engage all our energies? Have we come up to our opportunity, especially in our duty to these freedmen? For myself, and as the representative of our branch of the Church, I hazard nothing in confessing that we have been behind and lacking in our duty in this respect—I hope you have done more and better. Rome, with that presence and sagacity which always has distinguished her, has already sent her missionaries among these people, determined there to lay broad the foundations of her Church. We ought to be equally active and vigilant, for we would do this, not to build up or strengthen a foreign hierarchy, or an ecclesiastical domination, or a priesthood, but to advance the spiritual interests of that glorious cause, to which we profess to have devoted ourselves. Let us, then, forever put away the odium theologium of the controversies of former days. Let the power of Christian love and fellowship melt and transmute into one glowing mass the jagged rocks of difference, and may it be permeated with the fervor of the Divine love of the Heavenly Spirit.

Mr. Moderator, I have now endeavored to discharge the important duty with which I was commissioned, but the responsibility of which has been so suddenly thrown upon me alone. I trust you, sir, and this Assembly over which you preside, will not take the imperfect manner in which I, the humble instrument of your sister Assembly, have met this responsibility, as the measure of their regard. I would rather that some tongue, touched with the fire of Heavenly eloquence, could have spoken to you with a fervor and a wisdom befitting these high themes and this occasion.

Moderator—I have been called to speak so frequently on the themes suggested by your remarks, that you will not regard me as neglecting my duty, if I speak briefly, especially since all which I ought to say has been said so much better than I could do it by the report of the re-union Committee. I do not share in the regrets you have expressed, at the fact that you have been left to represent your body.

In the providence of God, this work of re-union is rather in the hands of the young men of the Churches and the live men, and the young men in both Churches will adopt the report we have adopted. May God bless you and the Church you represent.

SEVENTH DAY—THURSDAY.

During the recess, after Devotional exercises Dr. Shaw exhibited a photograph and autograph of Dr. Guthrie, which a lady of his congregation had kindly sent in, that the audience might have the pleasure of looking upon the likeness of that good man whom

they had, perhaps, disappointed in not seeing among them.

The Committee on Devotional Exercises reported that Rev. Drs. Dunning and Adams, who had been appointed to assist at the Communion service in the evening, had obtained leave of absence. The Committee suggested that the Moderator be assisted by Rev. Dr. Robinson, of Brooklyn, and Rev. Dr. Wisner, of Ithaca, and that the elements be distributed by the following elders: T. A. Newton and Frederick Starr, of Rochester; Giles B. Kellogg, of Troy; Richard Steele, of Auburn; Jno. P. Crosby, of New York, and M. W. Dodd, of Bloomfield.

Report of the Standing Committee on Publication.

The Standing Committee to whom were referred the fifteenth annual report of the Permanent Committee on Publication, and the thirteenth annual report of the trustees of the Presbyterian House—having carefully examined these documents would respectfully report that the progress which is indicated by the report of the Publication Committee, in the work to which they were assigned is truly gratifying and encouraging.

From being an experiment of somewhat doubtful success, it has become a fixed and permanent fact, and has been relieved of certain limitations previously imposed, so that the Committee may now issue religious books and tracts of any character which may be demanded by the pastors and members of our churches, and by our Sabbath-schools. The way is prepared for it, to become the source of supply of the religious literature demanded by our denomination. We should aim to make it, in the largest possible sense, the publication house of the Presbyterian Church. To this end it should receive the patronage and support of our ministers and laymen. From its outlay as far as possible should replenish their libraries, and our lay brethren furnish religious reading for their families. In this way it should be sustained and encouraged and enlarged in its operation.

While we are much gratified with the valuable additions it has been enabled to make to its published works during the past year, we trust that this work has only just begun, and that in a short time will be enabled to add to its list such a number and variety of works and to afford them at such prices, as will be an inducement to those who belong to our branch of the church, and to many without, to purchase from that source their needed or coveted supply.

This publication house is a child of our own creating, and we are under the most imperative obligations, as Christians, men, adequately to sustain it and provide for its future development.

It should be enabled to keep a reasonably large and well assorted stock of publications on hand, not only for sale to its patrons but also for gratuitous distribution to those who are unable to purchase. Its tracts and standard volumes should be so broad-cast among the poor of our churches. For this means must be had—money must be provided, and your Committee see no way in which this can be done but by giving diligent heed to our collections for this purpose. Notwithstanding all that previous Assemblies have said on this subject, these collections continue to be too small, and many of our churches do not take them at all. This condition of things must be remedied or this vital interest of our church must prove comparatively a failure. Will not pastors and elders see to it that an annual collection is taken in their churches for this purpose? So also we must look to this source for a complete and perfected literature for our Sabbath-schools. This is a necessity greatly felt by our churches, and for the lack of which we have been subjected to the greatest impositions, by which hundreds of volumes have found their way into our Sabbath-school libraries which are entirely unfit for perusal by our children and youth. This can only be remedied by furnishing the right kind of literature for ourselves, and we are gratified to know that our committee stand ready from their own publications and from carefully selected publications of other houses, to fill orders. No amount for books for Sabbath-school libraries. It seems to us that our churches should be instructed and exhorted to look in this direction for their supply of Sabbath-school books.

We are gratified to learn that the attention of our committee has been turned to the wants of our German population, and we have no doubt that they are prepared to do all that under the circumstances of the case is wise and best upon the subject.

The report before us refers to our Presbyterian Monthly, and asks what directions the Assembly will give concerning it? It seems that its circulation is exceedingly limited, and its cost is far exceeding the receipts from its patrons. Shall it be discontinued? Our shall be modified?

It was established in accordance with a felt need, by our ministers and churches; and in the opinion of your Committee, that need is as great now as it was then. We believe the principal difficulty with this Magazine is, that those who conduct it have attempted to make it accomplish too much, and thus have failed to popularize it. A pamphlet of 24 pages cannot successfully serve as a monthly organ for six of our permanent committees. The little that can be crowded into the space allotted to each Committee cannot continue to gain the attention and excite the interest of the churches. Such an arrangement produces a small fragmentary pamphlet without unity of design or symmetry of execution. Nor is there any necessity that this should be the case. What need is there that our Foreign Missionary Committee should occupy any considerable portion of this magazine? Is it necessary that the *Missionary Herald* should be supplemented with four meagre pages in the *Presbyterian Monthly*? The *Missionary Herald* is our organ for the Foreign Missionary work, and our Foreign Missionary Committee in their Report urge its increased circulation; and why not concentrate our efforts in that direction instead of attempting to thrust upon our churches a duplicate of four pages in our *Presbyterian Monthly*.

We need a monthly mainly for our work of Home Evangelization, which should be under the control of a single mind, and filled with materials of the deepest and most thrilling interest, gathered, according to the discretion of the editor, from the several departments of our home work.

A monthly periodical, in order to be sustained, must interest its readers, and to this end it must be filled with facts and incidents tersely and vividly stated; so that they may affect the heart as well as inform the mind. Prosy essays and sermon exhortations should be scrupulously rejected—they will kill any periodical.

We recommend that our *Presbyterian Monthly* be put into the hands of our Publication Committee to be edited and conducted substantially upon the principles herein indicated—that it be numbered with their publications, for which they are responsible, and that we pledge ourselves to sustain them in this work.

Your Committee would suggest that it be afforded as cheaply as possible, and that every inducement and facility be held out to secure its circulation.

It is probably too much to expect that such a periodical will sustain itself; but we believe it will make up the deficiency a hundred fold by the increased liberality of our churches.

We are gratified to learn that the Church Psalmist still maintains a firm hold upon the affections of the churches, as is evinced by its introduction into new congregations and the sale during the past year of nearly nine thousand copies.

We also rejoice at the success of our "Social Hymn and Tune Book." It is fast becoming a great favorite with our churches. In those excellent qualities which eminently fit it for the use it was intended to subserve, it is unsurpassed by any similar work.