

American Presbyterian.

THURSDAY, JUNE 6, 1867.

The General Assembly.

(Continued from page 179.)

THURSDAY-EVENING SESSION.

The sacrament of the Lord's Supper was observed according to appointment. It was an occasion of profound and hallowed interest, where all the spiritual life and enjoyment which have eminently characterized the Assembly seemed to culminate.

EIGHTH DAY--FRIDAY A. M.

The prayer meeting was again full, being largely attended by the citizens of Rochester, as well as by the members of the Assembly. The time was well spent in prayer and remarks, and when the time was all gone the audience seemed desirous of another hour for the same service. These morning services are by no means the least interesting portion of the sessions of the General Assembly.

Mileage--All Expenses Paid.

The time for business having arrived, the Mileage Committee reported, from which it appeared that \$7,879 had been received from the Presbyteries, and that this amount was enough to pay the travelling expenses of all the members of the Assembly in full, an event which has occurred but twice before in the past. This report was received with demonstrations of applause. Some Presbyteries, however, had not paid their quota of the mileage fund, and remarks were made by various members severely censuring that practice, and calling attention to the rule of the Assembly requiring each Presbytery to pay its full proportion, according to the amount of the fund.

The Presbyteries of Buffalo, Harrisburg, Phila. 4th, were reported at fault in this respect. The Moderator also made a few remarks on this question. The Presbytery of St. Louis pays its whole quota. They claim no special credit for that, because they draw out more than they pay in. They are too smart not to pay their proportion. But if the larger and more central Presbyteries fail to pay in their quota it bears hard on the more distant Presbyteries. He hoped there would be no more such delinquencies in the future.

This business being closed, the Assembly again took up the appeal of Mr. Miller from the decision of the Synod of Illinois. The original charges were, in substance: breach of covenant in forsaking the ordinances of the Church, disturbing its peace and harmony, preventing persons from joining the Church by representing that dissensions existed, and talking in an unchristian manner against its minister. On these charges he was found guilty in the session; he appealed to the Presbytery, where the decision of the Session was sustained; he appealed to the Synod, and the Synod ordered a new trial; from that decision he appealed to the General Assembly, where the question now is.

The reading of Synod's records occupied nearly the entire time of the morning.

AFTERNOON SESSION.

The Assembly reassembled at the usual hour. The appeal case was laid aside to receive the reports of delegates of the Assembly of 1866 to corresponding ecclesiastical bodies. Letters were read from the Rev. Henry Little, the delegate to the General Synod of the Cumberland Presbyterian Church, the Rev. J. F. Smith, D. D., to the Evangelical Lutheran General Synod; the Rev. C. P. Wing, D. D., to the General Association of Connecticut; the Rev. H. Johnson, to the General Assembly of the United Presbyterian Church; the Rev. E. Buckley, to the General Convention of Vermont; the Rev. Joel Parker, D. D., to the General Synod of the Reformed Protestant Dutch Church; the Rev. F. S. McCabe, to the General Association of Massachusetts.

A special committee of three--the Rev. Dr. W. C. Wisner, the Rev. G. A. Lyon, and Joseph Ditto, Esq., were appointed to consider the letter of the delegate to the Cumberland Presbyterian Assembly. It sets forth that Mr. Little had prepared to go to that Assembly, but on the persuasion of several ministers decided not to go, because it had rescinded the patriotic resolutions which it passed in 1865, and had adopted others which would have been approved by the Old School South.

Polity of the Church.

The committee on the Polity of the Church reports the following questions: 1. Can a person be admitted to the full privileges of the Church by a vote of the Session, without baptism? Answered in the negative.

An overture was received from the Third Presbytery of Philadelphia, asking for "Permanent Licentiate," or the licensing of laymen to preach. The Committee recommend that this be referred to a special committee to report next year.

Dr. Wisner could see no reason at present to license lay-preaching, according to the plan contemplated. He would have laymen preaching all the time, and would not confine the privilege to a few. Dr. Wisner, sr., concurred in this disposition of the matter. He would have all laymen preaching, not a few.

Dr. Canfield endorsed the same view, and said the next forward movement of the church would be using the great body of laymen and getting them to preach everywhere. He never had any jealousy in regard to the lay laborers--the use of colporteurs had created a demand for preachers. But he did think it desirable to license them.

The Committee were desired to amend their report so as to express these views. Two Presbyteries asked for changes in the form of Minutes of the General Assembly. It was recommended and decided the changes contemplated were not desirable at present.

An overture was read asking if deacons may officiate at the Lord's Supper, when the elders are present. Answered that as we have no rule on the subject, each church be left to act according to its discretion. Another on liturgical terms; they were discouraged.

The Presbytery of Iowa City desires to know when a person's rights and privileges cease after having obtained a letter of dismission? He loses his rights and privileges when he takes a letter. He may return it in proper time, if he chooses, and resume them. But he is amenable to the Presbytery until he joins another Presbytery.

An elder loses his rights and privileges in a church on taking a letter. He may in proper time return it, if he chooses, and so resume his rights and privileges.

A minority report was presented by Rev. J. H. Trowbridge, contending that one who has received a letter of dismission does not lose his rights and privileges, elder or private member, until he is received by some other church.

This question gave rise to considerable discussion, participated in by Drs. Lyon and Wisner, Mr. Trowbridge, Judge Williams, Nathan Lane, Esq., and others.

Reformed Dutch Church.

A delegate from the Reformed Dutch Church Rev. Mr. Hoover, was introduced and said: It was his honor to appear as a corresponding delegate from the Reformed Protestant Dutch Church, a church Presbyterian in its government and Calvinistic in its creed. In behalf of the Church I represent, I extend to you, Moderator and the General Assembly, her Christian salutations and friendly wishes.

The pamphlet I hold in my hand contains the

acts and proceedings of the last General Synod, held in the city of New York in June last. In it will also be found the statistics of the Church, together with the annual reports of the Boards of Foreign and Domestic Missions, Education and Publication.

Although we cannot claim to be among the larger members of the great Protestant and Presbyterian family, still our church is composed of three Synods, thirty-one classes, 434 churches, served by 447 ordained ministers of the gospel. It has in its connection 37,000 families, and 58,917 communicants. During the past year more three-fourths of a million of dollars have been contributed to the charitable, benevolent and congregational purposes.

Our College and Theological school are located at New Brunswick, N. J., liberally endowed and respectably sustained. We have also a college at Ottawa, Michigan.

With respect to benevolent operations, we are in hearty sympathy with most of the great national and benevolent operations of the day; while at the same time we have our Boards of Foreign and Domestic Missions, Education and Publication.

Our Foreign Mission operations are carried on at Arcot, India, Amoy, China, and in Japan.

During the past year the success of our Foreign Missionary work was greatly impeded in consequence of a large debt which had accumulated, arising from the high rates of foreign exchange; but in a most providential manner, God moved the heart of one of the sons of the Church to devise liberal things, and he contributed about \$55,000 to liquidate the debt; a sum larger than was ever before contributed by one individual to the same object in this country.

These figures may appear small compared to the larger statistics of your Church; but then it will be remembered that your numerical strength is more than four times as great as ours.

Permit me, sir, to congratulate you, and also the Assembly, on your prosperity and harmony, and especially that after so long a period of separation from the sister branch of your denomination, the Providence of God has led both to institute measures for a closer union--nay, for an organic unity. The invisible Church of Christ is one, and should we not pray that there may be more of visible harmony among all the branches of the great Protestant and Presbyterian family? Whether it is practicable and desirable that they should all abandon their old system of government, and become merged in one great organization, is a question of serious import, and which cannot be easily decided.

With reference to it there will necessarily exist a great diversity of opinion, even among those who believe that all the followers of Christ should be one, even as the Father, Son and Holy Ghost are one. The Providence of God is evidently drawing his people into closer unity, if not in external form at least in spirit and aim. They now feel more than ever, that while they may be marshalled under different banners, they are still attached to one standard, and that standard is borne aloft by the Captain of our common salvation.

As this body which I represent have not instructed me to bring to your notice any matters of business, I would, in conclusion, again tender to you its Christian salutations and friendly wishes. May God shine upon your beloved Zion, and abundantly prosper you until you shall become a glory in the whole earth.

The Moderator made reply, handsomely acknowledging the congratulations. He alluded to a remark of a clergyman of the Dutch Church, that the way to bring the two branches of the Presbyterian Church together was to regard the Dutch Church as the tertium quid, and all become one by becoming Dutch. The Moderator personally had no serious objection to this, only the foreign name you bear, which we understand, you are quite willing to drop. The Moderator also made a happy allusion to a sermon which he had heard in his extreme youth, from the lips of the delegate. He remembered the text, and the impression of the sermon to this day.

Again the appeal of Silas Miller came up. Rev. George I. King, D. D., was heard in behalf of the appellant.

EVENING SESSION.

This was devoted to a meeting in behalf of the American and Foreign Christian Union. Prayer was offered by Rev. Mr. Schofield, after which Rev. Alfred E. Campbell, D. D., one of the secretaries of the society above named, made an address, explaining the origin and objects of the organization. Its object is to give a pure gospel to lands now filled with a corrupt Christianity. Their more particular design is to give the light of the word of God to Papal countries. The Society is laboring in Italy, France, Greece, Hungary, Mexico, and South America.

The Secretary gave a brief and interesting sketch of the progress of the work of this Society in its various fields.

Rev. Wm. Aikman, of Wilmington, and Rev. Mr. Rosseter, Cincinnati, addressed the audience with earnestness in favor of the same cause.

NINTH DAY--SATURDAY, A. M.

After devotional exercises, the appeal of Silas Miller was again under consideration. Rev. Edwin Black was heard in behalf of the Session; Rev. George I. King, D. D., in behalf of the appellant; Rev. L. M. Glover, D. D., and others, for the Synod.

SATURDAY--AFTERNOON SESSION.

When the members of the Synod of Illinois were called on to give a reason for their decision, Dr. L. M. Glover said: The Synod of Illinois took up this case very reluctantly, and prosecuted it very patiently and prayerfully through an unusually extended session. The spirit of the brethren was to do justice and show mercy. The appellant was present and all felt kindly toward him. The church of Tuscola was there by its representatives, and had a due share of sympathy in their trials. Love toward all parties seemed to rule in every heart. The decision reached was eminently illustrative of this, for while positively condemning no party, it suggests the errors of all, and leaves the way open for compromise, conciliation, and peace. In the final vote, too, so largely one way, there is much significance, and it is believed there would have been entire unanimity had the issue been formed upon the merits of the case.

The decision is justified in my own view by the following considerations:

1. That part that sustains the appeal from the action of the Presbytery of Wabash was demanded by the manifest error committed by that Presbytery, in not entertaining and issuing the appeal of Mr. Miller, which, it was admitted, came in due form before them, connected as this is with the unfortunate circumstance that the chairman of their Judicial Committee was an interested person, and so disqualified to act in such a relation. It is not too much to say that the Presbytery of Wabash decided the case without hearing it. Concerning this matter there was but one view in the Synod, and from that part of their judgment relating to it no appeal is taken.

2. That portion of the judgment of Synod which remits the case for a new trial, is justified on the following grounds:

1. It resulted from a desire on the part of Synod that the lower courts might have an opportunity to amend their proceedings, wherein they were informal or improper, and that, both for the honor of Presbyterianism, and the furtherance of truth and righteousness.

2. It resulted from an apprehension that the Synod possibly, had not all the facts and all the light on the subject which were requisite to the adjudication of it upon its full merits. Christian prudence seemed to dictate that we should take advantage of that doubt though subjecting the parties to

some delay. This, however, is to be added, that had the Synod decided the case on its merits, as they then appeared, no one questions that the appellant would have lost his case, and that the sentence of suspension passed upon him by the Session would have been confirmed, and probably by a unanimous vote.

3. The decision of the Synod is justified on the ground of its kindness to the appellant. It provided for a rehearing of the case within six months, and it might have been within six weeks and less, had not his notice of appeal stopped the proceedings in that direction entirely; whereas, by appealing to the Assembly, the case has been deferred six months and more, with the danger here of being decided unjustly as the Synod would have decided it, had they taken the responsibility in October last. The Synod, therefore, did the kindest thing that could be done to the appellant in the circumstances, and merit his gratitude rather than the charge of having imposed a hardship, or of having acted oppressively.

4. The Synod had no reason to doubt that the Presbytery of Wabash, to whom the matter was remitted was entirely competent to try the case, without passion or prejudice, inasmuch as it had not been before them in any such form as to elicit any opinion or judgment whatever, upon its involved merits. The same could not be said of the Session of the church of Tuscola, because having investigated and decided the matter once, it might be presumed that they would be morally incompetent to pass upon it again.

5. And that this adds much to the reasons by which we justify the decision of the Synod, that it was taken with the remaining hope that it would result in compromise between the parties, especially that the appellant, perceiving but one view to prevail in regard to his cause, and that adverse to it, he could not expect that any other court, composed of good men, would see it differently, or be likely to adjudicate it in his favor, and so at once, make peace with the church he had offended, by proper concessions, and so be restored to their fellowship again. His appeal to the General Assembly dashed those pleasing hopes, and saddened us when we thought of so much labor spent in vain, but especially when we thought of the little church of Tuscola, now happily united and peaceful, yet held in that painful suspense, about a man who, though now living more than five hundred miles from them, has power to disturb them in the courts of the Church, and about a matter concerning which they are, it is fair to say, of one mind.

The decision of the Synod of Illinois was sustained and the duty of drawing up a minute expressive of the opinion of the Assembly in the case, was referred, with the minutes of the Synod, to a Committee of which Judge Williams of Pittsburg was chairman.

Adjourned to Monday.

TENTH DAY--MONDAY, A. M.

The prayer-meeting was full of interest. Remarks were made by Dr. Mills who thankfully noticed the fact that our Assembly had all been preserved in life and health; also by Rev. Herrick Johnson, on the importance of prayer for the gathering of the nations at the Paris Exposition, so that, like the gathering of the nations at Jerusalem, it might be made a Pentecostal occasion. Rev. C. C. Kimball, of Le Roy, urged prayer and hope, on the ground that this is the Dispensation of the Holy Ghost, without whose aid, all our machinery would be like the mill by the side of the dry bed of the stream in summer. A bird flew into the house and alighted on the carpet in front of the platform, quietly looking for food,--a pleasing incident to which Dr. Seward, of Yonkers, gracefully alluded in his remarks.

After the calling of the roll, the Moderator announced that he had received officially a copy of the resolutions in relation to the subject of a union of all the Presbyterian Churches, adopted by the Synod of the Reformed Presbyterian Church of the United States now in Session in New York. The following are the resolutions:

WHEREAS, The interests of the cause of Christ require us at this time to inaugurate measures to heal Zion's breach and to bring into one the divided portions of the Presbyterian family; therefore,

Resolved, That the Synod recommend to the several Presbyteries judiciously, now met, or soon to meet, to unite with us in calling a general Convention of the Presbyterian Churches of the United States, to meet in the city of Philadelphia on the 2d Wednesday of September next, or at such time and place as may be agreed upon, for prayer and conference in regard to the terms of communion among the various branches of the Presbyterian family.

Resolved, That we recommend that said convention shall consist of a minister and a ruling elder from each Presbytery.

Resolved, That certified copies of this action be immediately communicated by the clerk of the Synod to the bodies included in this call.

Resolved, That each body represented in the said convention shall, without respect to the number of delegates, be entitled to an equal vote on all questions submitted for decision.

Resolved, That the delegates appointed by the Presbyteries of this church be required to report to this Synod for its action at its next meeting, the results reached by the convention.

Resolved, That Rev. J. N. McLeod, D. D., Rev. T. W. J. Wylie, D. D., and George H. Stuart, be and they are hereby appointed a Committee of Arrangements and Correspondence in regard to such convention.

On motion they were referred to a special committee.

Ministerial Relief.

Dr. Sprague, from the Committee on Ministerial Relief, reported that the object of the fund and the mode of administering it with their entire approbation; enumerated many reasons which made this fund a necessity; and recommended that each church connected with the Assembly be requested to make an annual collection in aid of this fund. They also call the attention of each Presbytery to the importance of having a Standing Committee through whom applications for relief may be made. And finally suggest that the class of ministers and their families for whose relief this fund has been established, should not be forgotten or overlooked in the prayers of Christian people.

Mr. Schofield wished the necessity for renewing the application for help, from year to year, could be removed; there is an undue degree of requisition upon the individuals needing help.

Dr. Seward replied that the minister applying this year, may, in various ways, come into possession of property. Hence the propriety of requiring a renewal of the application. The cause he was glad to say, was obtain increased favor. Over \$600 were contributed by his own Church last year. The appeals of the Scotch ministers on sustentation impressed him deeply. They showed us that we are not doing our duty to disabled ministers.

Dr. Sprague.--The renewed application to which brother Schofield objects is attended with little trouble. I am sure that this cause will be received by our people with far more favor than we apprehend. When I presented it last, a liberal gentleman asked me, "Have you Appleton's new Cyclopaedia? If not I will send it to you just for making that appeal for Ministerial Relief."

Mr. McVe suggested that the word "fund" should be put in place of "charity," as this is not properly a work of charity.

Dr. Sprague accepted the suggestion.

Elder Fennel.--This motion for amendment is not in order, as it refers to a rule of a committee which cannot be amended on motion. The Moderator decided it to be in order. The amendment of Mr. Schofield was lost, and the report adopted.

The Moderator said he had received a respectful paper from Silas Miller, which, on motion, was handed to the Committee on Appeal.

Delegates to Corresponding Bodies.

The Standing Committee to nominate delegates to corresponding bodies, presented their report, which was adopted, and is as follows:

1. The General Assembly of the Presbyterian Church in the United States of America, that met this year at Cincinnati, Ohio: Rev. John C. Smith, D. D., of the Presbytery of the District of Columbia, and the Hon. William Strong, of the Presbytery of Philadelphia, Third, Principals, and Rev. Halsey Dunning, of the Presbytery of the District of Columbia, and James W. Kerr, M. D., of the Presbytery of Harrisburg, alternates.

2. The General Assembly of the Cumberland Presbyterian Church, Rev. Thos. Lippincott, of the Presbytery of Alton, principal, and Rev. John M. Bishop, of the Presbytery of Salem, alternate.

3. The General Assembly of the United Presbyterian Church of North America: Rev. Clement E. Babo, of the Presbytery of Hamilton, principal, and Rev. Rollin A. Sawyer, of the Presbytery of Dayton, alternate.

4. The General Synod of the Reformed Protestant Dutch Church in North America: Rev. A. Augustus Wood, D. D., principal, and the Rev. Samuel H. Gridley, D. D., of the Presbytery of Geneva, alternate.

5. The General Synod of the Reformed Presbyterian Church in North America: Rev. George A. Lyon, D. D., of the Presbytery of Erie, principal, and Rev. Samuel M. Sparks, of the Presbytery of Pittsburgh, alternate.

6. General Synod of the Evangelical Lutheran Church in the United States: Rev. Henry E. Niles of the Presbytery of Harrisburg, principal, and the Rev. Thomas H. Robinson of the same Presbytery, alternate.

7. The General Conference of the Congregational Churches of Maine: Rev. Francis B. Wheeler, of the Presbytery of North River, principal, and Rev. A. Bordin Lambert, D. D., of the Presbytery of Troy, alternate.

8. The General Association of New Hampshire: Rev. Burtis C. Megie, of the Presbytery of Rockaway, principal, and Rev. Seldon Haines, of the Presbytery of Utica, alternate.

9. The General Convention of Vermont: Rev. Timothy M. Hopkins, of the Presbytery of Geneva, principal, and Rev. Benjamin Graves, of the Presbytery of Dayton, alternate.

10. The General Association of Massachusetts: Rev. J. Glenworth Butler, D. D., of the Presbytery of Philadelphia, Third, principal, and Rev. Ezra H. Gillett, D. D., of the Presbytery of New York, Fourth, alternate.

11. The General Association of Connecticut: Rev. T. Ralston Smith, of the Presbytery of New York, Third, principal, and Rev. Erskine N. White, of the Presbytery of New York, Fourth, alternate.

12. The Presbyterian and Congregational Convention of Wisconsin: Rev. George Duffield, Jr., of the Presbytery of Knox, principal, and Rev. Edwin L. Hurd of the Presbytery of Schuyler, alternate.

It was also referred to the Standing Committee to make nominations of delegates to the Free Church of Scotland and the Church of Ireland.

Alterations in the Report on Foreign Missions were reported by the Chairman, Rev. William Aikman, leaving it to the editor of the Presbyterian Monthly to insert such Foreign Missionary matter as he saw fit, into that journal, and taking notice of the memorial on Kolapoor Mission from Detroit Presbytery, as well as of that from Monroe.

On this point, Mr. Aikman remarked that the members from Champlain Presbytery to which Mr. Wilder belongs, had appeared before the Committee and had declared themselves perfectly satisfied with the report on Kolapoor Mission. The Report was adopted. [It has already appeared in our columns.]

Home Missions.

The Report of the Standing Committee on Home Missions was taken up.

Mr. Aikman.--There is, perhaps, no more important missionary field than that in Delaware and Maryland, between the Delaware and Chesapeake bays. It was the original home of Presbyterianism in this country. It is a remarkable fact just now that a very large majority of the present immigrants to it are Presbyterians. Nearly half of our churches in Wilmington Presbytery are Home Missionary churches. I hope we shall have the sympathy of the General Assembly on that field. As the Committee on Home Missions of our Presbytery, I have at times felt the missionary field in Delaware more of a care than my own church. Here are small fields where a salary of only \$300 or \$400 can be raised, and \$300 more are asked from the Home Missionary Society. I write letters with a feeling of shame, asking men to come to this field and labor for \$600 a year, when the poorest day-laborers in New York city get \$3 a day. I would press home upon the elders this matter of the inadequate support of the ministry. We ought to put it before our people. For my part, I have made up my mind to try and educate all I meet with to a higher plane of duty in this matter. It is simply a matter of justice. Men will pay their minister what they would not think of paying their day-laborer and carpenter. And yet he is the man who is at the head of the community. We are to elevate the thought of the people on this matter. It is a matter that belongs to us--that belongs to the people through their ministers. How dare they pay their clerks and day-laborers, and yet neglect those men who have no higher responsibility for Christ's work than they themselves.

We must aim at filling the Home Missionary treasury, so as to provide more abundantly for these men. We get the men to go down into the well and we do not educate the men who hold on to the rope at the top.

Rev. Mr. Thorp, of East Tennessee.--There is perhaps no field that demands more sympathy than the field we represent in East Tennessee. I have been afraid that we shall not get our quota of men. We have 55 loyal Churches in East Tennessee, and not more than a dozen of men. The churches, and especially the Presbyterian Churches have done more than any other influences, to keep that section true to the country. I am the only man able to preach at all over a space of 110 miles, in which we have 12 or 14 churches. The lower counties are less loyal, and we need more help there.

I will mention my own case in this connection. When an application for a larger salary was made to the Secretary of Home Missions, he answered that God's will was not that the Home Missionaries should have large salaries, for he did not give the Committee means to vote them. I wish it would appear God's will by a great increase of contributions. Old Thomas Brown now laid aside, got but \$250 a year in one of the most important churches in our section. For myself, I have been compelled to teach school to supplement a meagre salary. I need all my time for my proper work. I have been unable to prepare sermons and go among the churches as I would like and as I might. The rebels have been trying to get these churches from us, and we must have the means to meet them.

Elder Steele, of Auburn.--Our ministerial brethren should compel our people not only by conscience to their work of giving, but by the love of Christ. This working by conscience alone is hard work.

Dr. Sprague.--The great question is, how to get this adequate compensation? Is there money enough in the Church? Yes! amply sufficient to carry on all the plans of our Assembly. But how shall it be reached? By touching people's consciences. I would like, just at this point, to see counsel of the Lord. Let us come on to the Bible plan. Let us ministers set them the example.

Let us not tell them to go, but let us lead them just as we lead sinners to Christ by going first ourselves.

I read, in the history of God's ancient people, of one tenth being required, besides provision being made for free-will offerings. Are we in this age to do any less in spreading the Gospel over the world, than was done by the Jews? I would have every minister first look at the ground himself; all he receives is from the Lord, and He holds back one-tenth, and says he did not give that. Let that course be taken by every minister, and I am sure we will find the remaining nine-tenths better for us than the whole was. [A voice, Amen.] I find it so. I keep in my family what is known to all as the Lord's Box; of every single dollar that we receive, one-tenth goes in that box. Brethren, whatever your circumstances, lend to Him out of your purse. It is safe to do so. [Applause.] We have got to begin there, before we can answer these claims.

Rev. Mr. McKorkle, of East Tennessee.--I am supporting a Missionary and have provided for him for 30 years by my will, although a Missionary myself on a salary of \$450. The Lord has prospered me in this. Now if a poor Missionary can do so much, what can not our members generally do, if they have the disposition?

The Moderator expressed his extreme gratification that we had heard from the brother in Tennessee. I hope the churches will take notice how our East Tennessee Missionary is leading the way in this work.

Dr. Kendall, Secretary of Home Missions.--We encounter this difficulty in endeavoring to give ample salaries: We give two hundred dollars to make up \$1000 for a Home Missionary. A neighboring Church receiving nothing from us, gives but \$800 to its pastor. That church will not make a collection for us, because the Home Missionary church near by is just as able to support its minister as they. We cannot regulate this matter, still we are endeavoring to do our part to level up this matter of salary. We are often satisfied that churches applying for aid are not giving what they ought themselves. We sometimes give on condition that they increase their subscription, and sometimes we are sorry to say, the Missionaries suffer in the process. Bro. Thorp speaks of what I wrote to him. Perhaps he does not know how I wrote to his own people. I told them of the Knoxville Church of Freedmen, who pay their minister \$1000. They give \$500, and we add \$500, very cheerfully. While at Athens our brother's wife congregation proposed to raise \$200, and wanted us to give \$300. [Sensation.] We cannot always touch the people by conscience or the power of love, but must sometimes do it by shame. I doubt whether the churches are at the point of allowing us to fix the amount of our Home Missionary support where it ought to be. We frequently ask our Committee, when making an appropriation, How does the man live? And yet he does live. And yet again there are those who went West early, as for instance, one pastor in Michigan, whose people could do no better than pay his salary in pine-lands, and now, by the rise in the value of that property, they with their pastor have become rich. He also has made provision for the perpetual support of one or more ministers.

One thing we do: whatever we promise we pay. We expect to pay every dollar we promise. We always pay it. [Applause.] On the last day of April, we had paid every man who had sent on his claim. Not every one absolutely, but all whose reports were in.

The lesson of the year past is, that whatever we must have, God provides for us. If we have occasion to use \$250,000, the coming year, experience teaches us to believe we shall have it. We want men and we can't find them. We want many more men in Delaware, Tennessee, and Kansas. We can find many middle-aged men with families who are inclined, but who do not seem to be the men. This year we shall try to send younger men. By the time their families are grown up in these new countries, the schools will be there. There is great propriety in these young men going.

We shall want men, because the Church Erection Fund is now in working order. Although not seeking a specific sum, I do desire that the Assembly shall indicate that we should have a larger sum. The Lord will help us find the means we need.

Mr. Trowbridge (Chicago) wished it to be known (1) that ministers are better paid in the West than in the East; come and you will be better supported there in churches of the same grade. Our Committee is a generous Committee in its policy. (2) Our feeble churches at the West, for the most part, do nobly for their ministers as a rule. I can name one Church of thirty odd members, without a house, who pay a salary averaging \$20 a member. There are elders on this floor that could buy up that entire Church. I can name 20 feeble Home Missionary churches which pay an average of \$10 a member for their support of their ministers.

Rev. Mr. Lowrie.--I object to a proposal to increase in this way Home Missionary salaries. The fund was not raised to increase salaries, but to carry the Gospel to places not yet reached. We must throw the burden on people. I have been on my field three years; the first year I raised \$80 for my support, the next \$130; and on the 3d year \$200. Next year they will be self-supporting. I never received any money with so much reluctance as that from the Home Missionary Committee. If I feel that I owe any debt, it is to that Committee. Every year I have paid just \$200 from my resources for the privilege of supporting the Gospel. I rejoice in the privilege of giving it. If the Treasury of the Committee is not filled to overflowing, the fault will be not with the people but with the ministers. If we feel the importance of the work sufficiently we shall bring our people up. My people gave to benevolence causes the first year \$2, the second \$5 and the third year \$10. There are only 13 members in the church.

The report was adopted.

Rev. Herrick Johnson offered a resolution calling for \$250,000 for Home Missions during the coming year, and said: We do better when we have a definite object before us. Our Secretary tells us that Providence has always met the emergency, and yet he goes down to our Home Missionaries and tells them that Providence does not allow their wants to be met. [Sensation.] Now my view is, Providence helps those who help themselves. Let us name an amount, there will be an effort to reach that sum. If there is to be an effort to build churches, we shall need this largely increased appropriation. I should be glad to have our proportion in the Third Church named by the Secretary, and I promise him to double it. [Applause.]

Rev. C. C. Kimball, of Le Roy.--I rejoice at this rising spirit, and I am anxious to see such a swelling of the tide of liberality as to adequately support our Home Missionaries. Let us give those noble men something to work with; let them have every opportunity to do something for the Lord. Let us act in a noble, liberal, business-like way, and the Lord will help us. Let me give a case in point. I know the Pastor of a good, strong Church who has paid annually for the support of the Gospel seventeen times more than the highest paying member of his Church has contributed.

Rev. Mr. Carnahan.--I have been preaching on the same field for three years. These hands have cut the wood for erecting the house of worship. I have preached under the shadow of the trees for way, without receiving a cent. My salary has never gone over \$625, and has frequently been less than \$350. I have been compelled to mortgage my house to get money at 7 per cent, to pay my debts, and save my ministerial character. I have not lived on my salary by more than \$200 a year. I have risen at 4 o'clock and ploughed the ground and raised my own vegetables. Years ago, I determined that I had property enough, and I have endeavored to use what I had for Christ.