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MAY MEETINGS—BAPTIST, WESLEYAN, AND TURKISH MISSIONS AID SOCIETIES—THE PROPAGATION AND CHURCH SOCIETIES—EXETER HALL PLATFORM—AMERICAN VISITORS—SIR JOHN LAWRENCE AND COLONEL EDWARDS—CHRISTIANITY AGAIN TABOOED IN INDIA—JUDGMENTS PROVOKED—THE LION OF INDIA TREMBLING ON A LONDON PLATFORM—BIBLE SOCIETY'S ANNIVERSARY—"A FLOWER IN THE BUD"—DR. MURRAY'S SPEECH—LONDON CITY MISSION—GREAT ENCOURAGEMENT—POSTSCRIPT.

LONDON, May 4, 1860.

THE BAPTIST MISSIONARY SOCIETY, by its annual meeting late in April, is the pioneer and herald of those great gatherings which are emphatically, the "May Meetings." It is strong in the West Indies, and the churches there are independent of support from home. An Institution has been established for training up a native ministry of African blood and descent, for the native churches. As to India, and especially Delhi, where one of the missionaries perished in the mutiny, a remarkable blessing is being vouchsafed. Strengthened in numbers, and headed by Mr. Smith, who spoke so admirably last year of his experience in India, and of the duty of the churches to it, the Gospel is spreading rapidly in and around that city. During the six months ending December 31st, no less than ninety-four had been baptized. There are sixteen native helpers, and these will be augmented speedily. "In eight of the villages we have native converts," writes Mr. Smith, "and we hope during the present year, to see native churches organized under their native pastors." At Agra, "a marvellous change has come over the feelings and conduct of the people, since the mutiny, in reference to Christianity. Go where we may—in the city or in the villages—crowds gather around us, and will listen as long as we have strength to address them." At Allahabad, there is a Bible Class among native Sikh troops. At Barrisaul, in Bengal, outrages have been committed on native Christians. The income of the Baptist Missionary Society for the past year, amounted to £29,000, and the expenditure to £27,000.

THE WESLEYAN MISSIONARY SOCIETY held their annual meeting on the second day of the present week, and as usual it was multitudinous and animated. Sir A. Agnew was the Chairman. The Society has missions in Germany, at Gibraltar, in India, China, South Africa, the West Indies, the Cape of Good Hope, and Australia. The Canadian Conference has its missions thus classified:—Among the Indians, seventeen stations and seventeen missionaries; in the territory of Hudson Bay and Lake Superior, seven stations and seven missionaries; among the French Canadians, five missionaries; and in British Columbia, seven stations and four missionaries.

The number of members in the missionary churches is 32,180 (being an increase of 4,042,) besides 6,897 on trial for membership. In Fejee (a Cannibal population hitherto,) the total number of those who wished for Christian instruction, having renounced heathenism, is 60,000. Every mission field demanded fresh reinforcements, and the fields are white to the harvest. Ground has been broken in India, by the Wesleyans. In South Africa, twelve additional missionaries are asked for, and many more wanted in China and the South Pacific. The income for the year is £140,-005; the general expenditure has been £126,000.

THE PROPAGATION OF THE GOSPEL SOCIETY held its annual meeting in St. James' Hall, the Archbishop of Canterbury in the Chair. This is the only Society that combines in missionary operation, High Churchmen and Evangelicals, although it must be said that the latter give it a very feeble support, and look upon its operations with suspicion. Many of its agents in foreign fields are excellent men. The directing Committee and powers at home, have been generally "high," if not also "dry." The Society has existed for one hundred and six years; it has been more active during late years than formerly. It trains missionaries at the College of St. Augustine at Canterberry, and has thus sent out fifty clergymen. It has been efficient in India, and native converts have been ordained as missionaries. The total receipts for the year are £90,444, besides £25,986 by doners, for special objects.

THE HOME AND COLONIAL SOCIETY is an Evangelical Church institution of great value. It has accommodation for one hundred and forty resident students, and has also a daily training school for seventy-five more. It is under the superintendence of an excellent clergyman known to me, and supplies admirably qualified teachers both for home schools and the colonies—all evangelical in their views and teaching.

THE TURKISH MISSIONS AID SOCIETY is, as you are aware, specially and mainly designed to help on the work of American missionaries in the East, and also to afford some minor assistance to the Episcopal and Jewish Protestant Missions established throughout Turkey. Lord Shaftsbury presided at the annual meeting. The receipts and subscriptions amounted to £3,693 6s. 10d. The total strength of the missions is now 151 American agents, 316 native agents, 125 preaching stations, and 50 protestant churches. The Sabbath attendance reaches 5,000; there are 177 seminaries and schools, and 6,115 scholars, of whom 1,000 are females. Lord Shaftsbury expressed his opinion that the Turkish Empire exhibited unmistakable symptoms of decay, and that it behooved Protestant Christians to give to its people evangelical life. He characterized the American missionaries as a "*marvellous combination of common sense and piety*," and preëminently adapted for this special work. Among the speakers were the Bishop of Down and Connor, and the Rev. W. T. Williams, American missionary, from Nineveh. Lord Stratford De Radcliffe, the warm friend—when Ambassador at Constantinople—of Dr. Dwight and his brethren, was unavoidably absent.

THE CHURCH MISSIONARY SOCIETY'S annual meeting was very numerous, and its Chairman was the Earl of Chichester. The income for the year ending 31st of March, was upwards of £145,629, including "special fund for India," which amounts to £13,576. Of the latter, upwards of £9,000 has been spent, and from the contributions of former years and the present *for India*, there is a balance on hand of more than £46,000.

To every lover of Evangelical truth and of the human race, this Society ought to be dear. It holds fast to the glorious doctrines of the Reformation; while Episcopal, it is emphatically catholic; its missionaries are not only evangelical in doctrine, but godly and earnest; its Committee comprises the very elite of the excellent of the metropolis and its neighborhood, and its affairs are directed with consummate energy and wisdom.

I had the pleasure of conducting to the annual meeting, Doctors Murray ("Kirwan,") and Leyburn, and my friend Geo. H. Stuart, Esq., of Philadelphia, and of pointing out to them, distinguished persons on the platform, among whom Sir John Lawrence and Colonel Edwardes, (so eminent in the assertion of Christianity in India, and so honored of God there,) were conspicuous. The Bishop of Winchester, brother of the Archbishop of Canterbury, and an old and fast friend of the Society, moved the adoption of the report. The second resolution was entrusted to Colonel Edwardes, who was received with great applause. I noticed that Sir John Lawrence, was much moved when Edwardes rose. The latter is a man in the prime of life, vigorous in frame, handsome in face, and keenly intelligent in aspect. He addressed himself specially to the subject of India, and spoke out boldly his solemn convictions as to the real cause of the Indian mutiny—the keeping back of Christianity from the knowledge of the Hindoos, and the guilt of the kindred policy now. There seems little doubt but that our Indian Governor General is adopting a cold-blooded policy. He is one of the Peelite school, has no sympathy with Evangelism, and checks and frowns upon the attempts of officers to speak about Christ to their native troops, even privately. Our Secretary for India, Sir Charles Wood, is emphatically "a strict neutrality man," by which is meant, exclusion of the Bible from Government schools, and a virtual disowning of Christ. If a whip is for the fool's back, and if we as a nation have repented our confessions made on the Fast Day held during the Indian mutiny, then what may we not expect in the way of chastisement?

In listening to Col. Edwardes, one could not help desiring that such a man—so thoroughly acquainted with India, with such power of utterance, and moral weight—were in Parliament. I have been told that he is likely to remain at home, and would have no objection to enter the House of Commons.

The health of Sir John Lawrence is very delicate. I sat by his side at the annual meeting of the Field Lane Ragged School, at St. Martin's Hall. He said, "I am better, but not well." He moved a vote of thanks (as the meeting was about to close,) to Lord Shaftsbury, the Chairman. He speaks with timidity, and it struck me forcibly, when long before he was called on to say a few words, he was apprehensively and repeatedly glancing at the notes of his intended statement. Here was the lion-hearted Lawrence, who looked the terrible Indian mutiny in the face, and blanched not in its awful presence, who yet was full of fear, in rising to address a public meeting in London. God bestows on his servants various and different gifts; each has his own work to do, and special strength for its right discharge. Out of a man's proper sphere, his locks are shorn, and he is feeble as a child; and all this is that the Giver and the Lord of all power and might may *alone* receive the glory.

THE BIBLE SOCIETY had a glorious Anniversary. Its characteristic was emphatically that of evangelical fervor and earnestness. Its circulation during the last twelve months has been upwards of *two millions* of copies of the Word of God, in various countries and languages. The revenue was £145,000. A very large increase of circulation was reported from Ireland, especially from the Revival Districts, and £500—the first free grant ever sent—was transmitted from the Hibernian Bible Society. The good Bishop of Cashel, (once the Rev. Robert Daly, of Powerscourt,) who for fifty years has fought a good fight against Popery and for a free Bible, was one of the speakers. Although he has a hesitation in his speech, yet he is really and truly effective on the platform.

One of the little, and yet not uninteresting incidents of the day, was, that Lord Shaftsbury, the President, brought with him his youngest son, a very fine boy of about twelve years of age. He sat near the front of the platform, and his father ofttimes turned his eyes toward him, as the meeting went on. When the Rev. S. Martin, of Westminster, rose to speak, he referred to the boy's presence, and said that he thought he had been brought thither by his father in the spirit of *dedication and sacrifice*. He then added, very tenderly,

"A flower, when offered in the bud,
Is no vain sacrifice."

The noble Chairman's head sank on his breast, and he was deeply moved, while tears filled the eyes of very many.

Near the Chair, on this great occasion, sat the Rev. Dr. Murray, and George H. Stuart, Esq., in the character of Deputies from the American Bible Society. Lord Shaftsbury had previously saluted and warmly welcomed them in the Committee Room. Dr. Murray was the spokesman for his American friends and fellow-laborers. His speech was marked by both humor and pathos. His voice, manner, appearance, and statements, were all in his favor, and when he sat down, as well as during his speech, he was very warmly cheered. The two deputies were, after the meeting, borne away to receive the hospitalities of one of the wealthy friends of the Society, around whose board, at every anniversary, guests and Committee are assembled in Christian fraternity and love.

First fruits of the Gentiles were presented at this meeting, in the persons of two converts; the one a licentiate of the Free Presbytery of Calcutta, and one of Dr. Duff's spiritual children, the other a Chinese. Each wore his distinctive dress; each drew toward him the instinctive brotherly love of God's people and children present; and while the Chinese was silent, the Hindoo spoke, in beautiful and well chosen English, and with admirable self-possession.

THE LONDON CITY MISSION held its annual meeting yesterday. Never was there a report given in so gratifying. It indicated—among other great facts which tell of the blessing of God, and the mighty working of his Spirit—the formation of clubs for cabmen, where religion presides, and in which there are one thousand members; the increase, by two hundred and sixty-five, of cabs which do *not* ply on the Lord's day, making a total of one thousand four hundred and sixty-five; of the great increase of sobriety among cabmen, and that some of them are tract distributors, (leaving them *inside the cab, for passengers.*) There are now three hundred and seventy-five city missionaries; being thirteen more than last year. Eight hundred missionaries, however, are required, the population having grown to the enormous extent of two million eight hundred thousand. Not less than twenty thousand seven hundred families have been visited. Copies of Bibles and Testaments to the extent of twenty thousand have been distributed, and the missionaries find, by the auxiliary help of the new and admirable agency of "Bible women," that the number of houses without the Scriptures are greatly less than formerly. Religious Tracts have been distributed to the number of two million five hundred and forty-two thousand five hundred and forty-five. Thirty-six thousand five hundred and twenty are under instruction in Bible Classes, and two hundred and thirty-six thousand three hundred and forty-nine visits have been paid to the sick and dying. Many of the dying would have passed into eternity without any minister to speak to them, but for visits of the missionaries. Besides a fund for disabled missionaries, the General Fund reached the large amount of £35,573 last year.

These missionaries are a noble body of men. They are our *moral police*. They have acquired an immense influence for good. They take the people and their children out on rural excursions in Summer times; they are of the people's own rank and class; they help, comfort, and stand by them; and, to a man, they teach a full Gospel—Pauline, Scriptural, Divine.

J.W.

P. S.—The Reform Bill has at last passed the second reading in the Commons.

The Emperor of the French has turned *spiritualist*. The published debates in the French Chambers indicate that he is *not* a Free-trader, after all. But that is said to conciliate the Protectionists. We shall, I think, have no war *this* year.

There has been much bloodshed in Sicily, and the King of Naples is cruel, as usual, to the conquered, and to the suspected also.

"Hold Fast Till I Come."

Our readers are all familiar with the story of the brave boy Casabianca, who, commanded by his father to retain his place at the helm of the ship, in a fierce fight, till he came to relieve him, maintained his post amid the consuming flame, yielding not, but waiting till he should hear his father's voice, not knowing that that father had fallen in the conflict.

It is related that in one of the battles in the late war with Mexico, a company of brave soldiers were stationed to protect a battery, which was capable of doing great execution upon the enemy. In the course of the conflict, the hottest fight raged around this battery; the Mexicans were determined to take it, and dispatched a large force for that purpose, and as their cavalry, the picked men of their army, came down with terrific force upon the little band who held it, they showed some signs of faltering, but loud above the din of battle rang out the clarion voice of their brave general, as he swept by to attack the enemy at another point, "Stand your ground till I can reinforce you," and thus encouraged they held fast, and beat back their foes, though almost ten times their own number.

Such is the Christian's position. To his care are committed the batteries of Divine truth; and the great Captain of his salvation has commanded him, 'Hold fast till I come. The hosts of sin may rage round him; false doctrine, corrupt practice; the evil propensities of his own heart, and the deep depravities of a sinful world may, each in turn, or all together, seek to drive him from his position; but high above all the din of conflict, is heard the Saviour's voice, sounding out from the heavens, "Hold fast till I come." Thus encouraged, shall he falter? Shall he yield for a moment to the assaults of the adversary? No; for he who gives the charge, hath passed into the heavens, and is no more liable to be delayed in his coming; and when the power of the foe is the strongest, and the fight thickest, *he will come*, and rout all his foes—and then the glory of this overcoming faith shall be given to those who have remained firm in the conflict—and to them shall be given thrones and dominions; to them power over the nations; to them, best of all, the MORNING STAR, Jesus himself shall be given, as their friend, brother, and counsellor. Hold fast, then, till HE, our glorious leader, shall come.—*Examiner.*

PROCEEDINGS OF THE GENERAL ASSEMBLY OF 1860.

FOURTH DAY.

Monday Morning, May 21—9 O'Clock.

Assembly met. After singing, Rev. Dr. S. I. PRIME led the morning devotion with prayer. At a quarter before ten the Assembly was called to order and opened with prayer by the Moderator. Father Chiniquy was present this morning.

The minutes of Saturday were read and approved.

Dr. LOCKE, Chairman of the Committee on Systematic Benevolence called for the reports from the several Presbyteries; from one hundred and seventy Presbyteries they had received only seventy reports on the subject.

Dr. E. T. BAIRD presented the memorial of the Presbytery of Tombeckbee, (published by us some weeks ago,) on the subject of a Church Commentary. This was read.

Dr. BAIRD moved that this memorial be referred to a Committee of the friends of the movement, in different parts of the Church, to report to the next General Assembly, on the character of this proposed Commentary, its feasibility, and the full measure of responsibility to be assumed by the General Assembly. Passed.

The Report of the Committee on Domestic Missions was presented by Dr. WM. M. SCOTT. [See abstract on fourth page.]

The Committee suggest the importance of greater religious efforts among the people of color, free and bond, and among Roman Catholics, and other destitute persons.

Among the objects to be undertaken, are the provision of Gospel privileges to Emigrants and Colonies, and especially the importance of providing ministerial labor for the Kansas Gold Mines, and for Utah.

On motion, the report was received by the Assembly, and Dr. SCOTT proceeded to speak upon the motion to adopt.

He said the first item exhibited certain evidences of progress, and afforded warrant for commending the fidelity and energy of the men entrusted with the work. It enumerated the increase of laborers (91) and a small increase of salaries, showing a more adequate support of missionaries. An increase of contributions from the churches ($6,178) the great source of supply. A total increase of $19,241.

An increase of churches and members—an extension of the work into new fields, and increased energy in sections where it had been manifested before.

The second item noticed the large number of churches neglecting to contribute to the work; a neglect that occasioned much anxiety. Doubtless many of these churches could satisfactorily explain this neglect.

The speaker had no desire to say one unkind word to any of those churches, but the Assembly was bound to urge the duty upon them.

The third item alluded to a very important department of their work, viz.: ministerial labor among the people of color, and Roman Catholics. The report showed that a great increase of labor had been effected during the past year, but the field was a large one, and there was still a great want.

The fourth item related to the relation between the supply of ministerial labor and the actual demand created by the Church. The end to be aimed at is to balance the two—to have all the ministerial labor available for the work actually employed, and to have the Assembly know how much could be done if the resources were obtained.

In order to set the mind of the Assembly right as to this want, it was to employ all the ministerial labor it could control, and thus ascertain what amount of money was required; and the speaker had confidence in the Presbyterian Church that no one who had a sickle should be left unemployed.

The fifth item was supplementary to the fourth, providing for the distribution of labor, &c.

The sixth item regarded a matter of vital importance, calling the attention of the Assembly to the necessity of a rigid economy in the expenditures of the funds; lest the confidence of the churches be disturbed, and their contributions dried up, by a conviction of unnecessary expenditures. The aggregate of last year showed the necessity of retrenchment, though there was no item that furnished any ground for suspicion of improper expenditure.

On motion of Mr. BRADFORD, Dr. HAPPERSETT was requested to address the Assembly on the Annual Report of the Board.

He stated that the receipts for Domestic Missions had increased during the past year $19,-231. The increase from the churches alone has been $9,141.

We have taken up the great mission among the French in Illinois; we have commissioned that venerable man whom I see here to-day, Father Chiniquy, and we want to sustain him, and send more laborers to that important field.

During the past year we have received $17,-295, worth of clothing for these men of God. One church alone had sent twenty-four boxes. In 1828 we had thirty-one missionaries and only $2,400 receipts; and in 1840 we had five hundred and fifty-six missionaries, and $40,784 receipts; last year six hundred and ninety-one missionaries, and $118,904.21 receipts.

During the past year one thousand seven hundred and five churches have contributed to the funds of this Board, and one thousand seven hundred and thirty-eight have not contributed.

Dr. ADGER replied. He would desire to respectfully contradict some of the statements of the Secretary and others, that have been so earnestly made, viz.: that we are doing well enough. In this matter I find myself in opposition to brethren whom I love, and especially in opposition to a father, (Dr. Hodge,) at whose feet I have sat and received instruction, and at whose feet I would gladly sit now and receive instruction in many matters. But I am encouraged by the fact that Dr. Hodge has spent his whole life in a Theological Seminary, rather than in begging money from the people. We, then, who have done something in begging, know more about this matter than he does. Again, I find myself in opposition to men in the cities living near the Boards. There is Dr. Boardman, who is in name a "*Board-man*," a member of the Board.

It may be said he knows something about the matter, and I know nothing, since he is inside and I outside. This is not true. He is like a man who is in the forward car of a train, while I am in the rear, and yet I may know that something is out of order, some wheel wrong, of which he knows nothing.

Now, of the $119,000 given for Domestic Missions, only $83,000 is given by living members of the Church. Now, is that a thing to glory in? We have three thousand four hundred and eighty churches and two hundred and fifty thousand members, and we give $83,000 for this object. Is that doing well enough? You say that the missionaries are receiving $800 per year salary. Now $1,000 is little enough if they need it, and no doubt many of these men are paying for the privilege of being missionaries, more than the Church and Board are giving them.

And yet they tell us we are doing well enough. They say we are progressing rapidly. What is the annual increase? Why $5,000. They think that looks big—5,000 *dollars*. Why who gives it? How many churches? How many people? When we look at it in this way these figures look very *very* small. *The* only language that ought to be employed in speaking of this matter should be the language of bewailing. We who are outside tell you you are not reaching the pulse of the Church, and you never will reach it with your present organization. Now the only proper field for the Board is the great frontier settlements outside of our settled organization. The several Presbyteries should have the control of the field inside of our settled organizations. God has given us a Divine system of Sessions and Presbyteries and Synods, and each of these you may consider as a wheel, several Sessions forming a Presbytery and so on.

A Synod should not do the work of a Presbytery, nor a Presbytery the work of a Session. You try to do the work of Domestic Missions by one great wheel, and what is the consequence? The consequence is that there are one thousand seven hundred and five contributing churches, and one thousand seven hundred and eighty-three non-contributing churches. The reason these churches do not contribute is, that they do n't like the system; they think they know where it came from, and they do n't like anything from that quarter.

Now our brethren must not tell us they will not yield. The fact is we must come together, we must work together. It is idle for you to say that we desire change for the sake of change. We want to work together, but we don't like your system, and we must work apart, if you insist upon your present system. You erect your great wheel, in the wrong place, of big men and big names, big titles, and all that looks big, but a few do the work, and the rest is all moonshine. And when the Presbyteries come together they say it is no use for us to do anything for Domestic Missions, for we have a big Board at Philadelphia of all the biggest men in the land to do it for us. That is the practical working of the matter. You have a big Board but a mighty little purse. You think it's a mighty big purse, but I call it a very little purse. You may chuckle over it, but it don't amount to much. The Presbyteries should do the work in their own hands, and the Central Committee should receive the surpluses from the rich Presbyteries and give them to those who are poor.

A communication was read from the Trustees announcing the death of Hon. JOEL JONES, and that there were now four vacancies in the Board of Trustees, which could only be filled by the Assembly meeting in Pennsylvania.

The hour of adjournment having arrived, the Assembly took a recess to 3 P. M. Dr. Adger having the floor.

Afternoon Session—3 O'Clock P. M.

Assembly met.

A communication was presented from the New York Central Railroad, offering the Assembly a free excursion to Niagara Falls.

The invitation was accepted, and a commitee consisting of Rev. J. W. Blythe, Rev. Dr. Hickok, and Mr. Bradford, was appointed to return the thanks of the Assembly, and make the necessary arrangements.

The unfinished business came up, Dr. ADGER having the floor. He said we ought not to congratulate ourselves on the amount given for missions when probably the children of the Presbyterian Church spent that amount for sugar candy, and he thought he would not be much out of the way if he said the ministers of the Church spent that amount for tobacco and smoked it up. The speaker had been asked what he proposed to do. He would answer. It was this: Reduce the Board to a simple form and effective size, say seven, nine, eleven, thirteen, or whatever number is thought best, so that a few men living near the centre of operations might do the work. This would obviate the trouble we now experience of having the Presbyteries neglecting to do the work they ought to do, because they have a large Board to do it for them.

2d. The Presbyteries should do their own work and the Board confine themselves to unoccupied fields.

3d. Throw upon the several Presbyteries their own work, and let them overtake their work as fast as possible, and if they can do more let them do it. This would only be compelling the Presbyteries to do the work that Jesus Christ gave them to do.

Carry out this plan and I do believe you will see a great increase over our present operations. What we want is life, activity; not machinery, not big men, not big Boards.

How small the number of contributing churches. One thousand seven hundred and eighty-three contributing nothing to this Board. Now with regard to these churches. There is the Harmony Presbytery of South Carolina, they do their own missionary work, and their contributions last year were $2,500, and it is not a rich Presbytery, yet they have not a particle of recognition here. Then the Presbytery of South Carolina, when they were auxiliary to this Board, a few years ago, gave $800 or $400 a year; they cut loose from it however, and the very next year their contributions rose to $1,200, and it now stands $1,300. They never would have done this if they had remained auxiliary to this Board.

The Board claims credit for itself where I think it does not belong to it.

Now, with regard to the argument of Dr. Spring that we ought not to disturb the present organization, in view of the distracted state of the country. Now, Mr. Chairman, I don't think the Board is any bond of union. The people where I live don't know the Board. Some of its members that live there don't know that they have been elected. But there is one thing we do know. We know the General Assembly, and we consider that a great bond of union, for here we meet as brethren. We don't meet to discuss politics, but to transact business concerning the Kingdom of God. [Dr. ADGER was here called to order by the Chairman for wandering from the question under discussion, it being on the report on Domestic Missions, and the reorganization of the Boards.]

Dr. SCOTT then took the stand in favor of the adoption of the report. He asked what there was to justify the statement of Dr. Adger that the committee was glorifying itself.

Dr. A., interrupting, replied that it was in the remarks of the Secretary.

Dr. SCOTT replied that the Assembly was discussing the report, and not the Secretary's remarks. Now with regard to the non-contributing churches, Dr. Adger complains that the report censures them, and yet he complains that those who *have* contributed have fallen far short, and he thus censures those who have done most, more than the report censures those who have done nothing. With regard to the other points of the report, I cannot see that Dr. Adger finds any fault. I belong to neither the party whom my brother represents, nor the party of the Boards, as it is called. My doctrine is whatever stands in the way of the progress of God's work, be it men, Boards, or any organization of any kind, it should be immediately and entirely swept away.

Hon. SAMUEL GALLOWAY, of Ohio, took the stand in favor of the report. He thought we ought to be very careful how we arraign the members of these Boards, for the duties they have to discharge are often unpleasant ones. Let the specific charges be made, if they have any, before the Committee, and let the result of their labors come before us. But they say that Boards are not a Gospel plan. Then give us a Gospel plan. Is there any more authority in the Gospel for an Executive Committee than for Boards? Where is there any authority in the Gospel for a General Assembly? True, there was a council at Jerusalem about circumcision, but I doubt whether it was an assembly constituted like this. I doubt whether in that council there was any Committee on Bills and Overtures. I doubt whether there was any machinery, such as we have here.

The speaker was called to order for wandering from the subject.

On motion, the report under consideration was recommitted for consideration.

The unfinished business of Saturday was taken up.

Dr. KREBS had the floor, but yielded it to Dr. THORNWELL, who said that he had been accused of making the clergy the Church. He *had* said that God had given us a Church fully constituted, a free commonwealth. What connexion there is between these statements he failed to see. It reminded him of the story of the hard-shell Baptist minister attempting to prove that immersion would become the universal mode of baptism, from the text, "The voice of the turtle shall be heard in the land." The preacher was one of those who believed that he ought not to select a subject beforehand, but when he arose to speak and opened the Bible, the first verse that met his eye must be used, and as it happened this time the words were, "The voice of the turtle shall be heard in the land." At first he thought he was stumped. At length he said, "Brethren, at first sight one would think that there was not much in this text, but on a little consideration you will see there is a good deal in it. Now you all know what a turtle is. If you have been along by a pond you have seen them on the logs sunning themselves. Now it is said, 'The voice of the turtle shall be heard in the land.' But the turtle hasn't any voice that ever anybody heard, so it must be the noise that the turtle made in plunging off the log into the water; hence we conclude that immersion is meant, and thus that immersion will be universal."

The speaker thought there was about as much connexion in one case as the other.

He had been accused of inconsistency in saying that he would not leave the Boards even if they are not changed. Not until he was ordered to believe what he could not conscientiously believe—not till he was ordered to do what he could not conscientiously do, would he fail to yield to the will of his brethren.

My brother has said we have no Apostle. I contend that we have the Apostles in the inspired writings. And I wish to have Paul settle this question, and settle it forever. The brethren referred to the parity of the clergy as Presbyterian. But that is a doctrine held by all non-prelatic churches. He speaks, too, of the power of the people. But that is rather a distinctive feature of independency than Presbyterianism. Again, he says, the Church is one. But that is a principle held in some degree by all churches.

The brother would thus make us everything in general, and nothing in particular. But I contend that the great principle of Presbyterianism is government by representation. Do we ignore the people? No; they choose the representatives.

Another fundamental principle of Presbyterianism, is the fact that the representatives are of two classes, viz.: teaching and ruling elders.

Without concluding, the speaker gave way for an adjournment.

The Committee on the invitation received from the New York Central Railroad, reported Saturday next as the day for the excursion. The report was adopted.

Adjourned to 9 A. M., Tuesday.

FIFTH DAY.

Tuesday Morning, May 22—9 O'Clock.

Assembly met. First half hour spent in devotional exercises. Minutes of yesterday read and approved.

The Committee on Bills and Overtures reported Overtures No. 1 and 2, recommending the observance of the second week of January, 1861, as a week of prayer for the conversion of the world. Adopted.

The same Committee reported Overture No. 3, respecting Caledonia church. Placed on the docket.

Also, Overture No. 4, respecting the Presbyterian Historical Society, recommending that Society to the favorable consideration of the churches. Placed on the docket.

Also, Overture No. 5, from the Presbytery of Cincinnati, concerning stage plays, private theatricals and dances. Adopted, and is as follows:

To the first question, viz.: Are social dances and private theatricals included among the sins forbidden by the Seventh Commandment? they make the following reply: That whilst the pleasures of the ball room and the theatre are primarily intended by the "dancing and stage plays" forbidden, the spirit of the prohibition extends to all kindred amusements which are calculated to awaken thoughts and feelings inconsistent with the Seventh Commandment, as explained by the Saviour.

To the second question, viz.: Is it the duty of the Church Sessions to *exercise discipline* upon those members of the Church who send their children to dancing schools, or who give and attend dancing parties; and if so, ought such discipline to be carried to the extent of exclusion from the sacraments, where other means fail of producing reformation, the Assembly answer that, while we regard the practice of promiscuous social dancing by members of the Church, as a mournful inconsistency, and the giving of parties (for such dancing,) on the part of the heads of Christian families, as tending to compromise their religious profession, and the sending of their children by Christian parents to life dancing school, as a sad error in family discipline, yet we think that the Session of each church is fully competent to decide when discipline is necessary, and the extent to which it should be administered.

Also, Overture No. 6, from Tombeckbee, asking if a minister has a right to lay down his office when feeling in his own conscience that he should do so, and with the advice of his Presbytery. Placed on the docket.

Dr. WILLIS LORD, acting as Stated Clerk, presented a letter from Dr. Monod, President of the United Synod of the Evangelical French churches.

Mr. DODGE was added to the Committee on the Narrative.

The Report of the Committee on the Board of Foreign Missions was read. (An abstract of the Report of the Board was published by us last week.)

WALTER LOWRIE, Secretary of the Board, spoke at length, setting forth the greatness of the work, the claims and extent of the different fields, the success that has attended our missions, the encouragement at present given in many places, the remissness of the Church at home to pray and contribute, and the solemn obligations resting upon the whole Church and every member of the Church. In closing, he said: More than one-half of the organized Presbyterian churches did not contribute a single dollar to this Mission. It was a solemn reflection. He had once added the number of ministers and communicants in these non-contributing churches. There were of this class sixty thousand communicants, and among them five hundred ministers.

Some time ago a missionary in China employed a teacher, who, on one occasion, told the missionary that he had been reading of Jesus, whom he regarded as a very good man. The missionary explained that he was God as well as man, and then his plan of salvation. The teacher was astonished, and asked how long the American nation had known and believed this. He was told, and the teacher asked why it was the missionary had so long postponed his visit and his missionary labors. This is a question that each man should ask himself. This great agency was now established, and it was now just as easy to reach the heathen abroad, as the unconverted at home.

In conclusion, the speaker remarked that the Foreign Mission is a work that pays, but it required the associated efforts of the Church.

He then related several instances of martyrdom of native converts, who refused to renounce their profession. Twenty-nine had been killed by the sword, on one occasion, for refusing to deny their Lord, and so far as known, but one convert had yielded, in order to save his life. It was on account of his wife and children, who had no other means of support. He afterwards went again to the mission and professing sincere repentance, was received again into the church.

One native, who had become an enthusiastic convert, was bound to the mouth of a cannon, and in this position was called upon to renounce religious profession, or suffer instant death. He refused to deny his Lord, and the match was applied to the gun. It flashed in the pan; and a second time it was applied, with a similar result. The Governor then ordered the soldiery to cut him to pieces with their swords, which they instantly did.

Rev. Mr. MATTOON, of the Presbytery of Siam, spoke of the progress of the work in the kingdom of Siam. He said it was a little over thirteen years since he first visited Siam. For eleven years, with a single assistant, he had toiled in that land. It was then under the rule of a despotic monarch, shut up in his palace, and going forth but once a year, to visit his pagan idols in the monasteries. The officers of the government refused to present the petition of the missionary to the monarch for a place to establish their mission. They were, therefore, at one time about to abandon the mission in consequence, but the monarch died, at the very time when the Assembly was praying that the mission be saved. The monarch's brother succeeded, and had at the very time of his coronation pledged his protection and friendship to the mission cause, and had nobly redeemed his word. They could now travel under the passport of the monarch in every part of his dominions with as much safety as in this country.

The speaker described the monasteries, and the systems upon which they were conducted, the habits of the people, &c. He pictured the situation and condition of the two missionaries, unacquainted with the language, and with untranslated Bibles; the months of patient toil in enforcing conviction upon the hearts of these materialistic people, worshipping materialistic gods. Was it a wonder that the missionary could not report a city evangelized, or a nation converted to God? But they had, notwithstanding, accomplished much. They had sent printed pages over the whole land, and nearly all the native population could read. Almost every family in the city had been supplied, and the missionaries had received calls from all parts of the country and different provinces for those books.

The Assembly adjourned to 3 P. M.

Afternoon Session—3 O'Clock P. M.

The Assembly met, and was opened with prayer by the Moderator.

The order of the day was postponed, to continue the business of the morning, viz.: the consideration of the Report on Foreign Missions.

Rev. Mr. JANVIER, of the Synod of Northern India, spoke of the great difficulties of the work in view of the education of the people in their peculiar tenets. The common people are not educated, but when worsted in argument they say, we will bring our learned man to-morrow, he can answer you; so that to reach them with the Gospel we try rather to soothe them than to argue with them. They had experienced great losses lately, but none of the Lodiana Mission had suffered.

I think the Sepoy war was a Mohammedan movement; one of the great expiring struggles of Mohammedan Antichrist.

Rev. Mr. BYINGTON, from the Choctaw Mission, remarked that he had just come from an Indian congregation. The last Sabbath I was there I was with them, house jam full, and now I am with you, and I think I see more ministers than ever my Saviour saw. Now I hope, brethren, you will hold on. You believe in the perseverance of the saints. This falling from grace is none of our doctrine. I think you need a missionary among the English. We have no whisky with us. There is no distillery among the Choctaws. How far do you suppose we would have to go from here to find one? If any one brings any whiskey there, he is shot down. That's the government I live under. We don't know anything about moral suasion; it is mortal suasion there.

I can't say much, but we have been to work. We preached in a little out building, a log cabin, with a place in one corner with hay for the horses. Now I want you to remember these people and these churches.

The Report was adopted. It embraces the following resolutions:

Resolved, That from the details of said Report, it is manifest that our Foreign Missionary work is in a highly prosperous course of operation, and thus affords great cause of thanksgiving to Him whose blessing alone has made it thus to prosper.

Resolved, That the increased benevolence of our churches, during the past year, in sustaining this great cause of Missions, is a matter of special encouragement, and this Assembly trusts that there will be a still more liberal and steady increase of contributions to the funds of this Board from year to year.

Resolved, That in order to accomplish this result, it is incumbent on *all* our churches to aid by their contributions in securing such an increase; nor can the Assembly forbear expressing their sense of pain in finding that so many of our churches, from year to year, are standing apart from this great work, and the more especially are they thus affected, when the way to the great heathen nations is so fully opened, and the Assembly would call on all these churches to join their brethren in making known the only Saviour to these perishing multitudes.

Resolved, That the General Assembly would encourage the Board to go forward in their labors of love, laying broad and deep the foundation of the Lord's work among the heathen, the Roman Catholics, and the Jews.

Resolved, That the General Assembly would cordially approve of the action of the Board, in receiving under their care the missionaries among the Choctaws, who were formerly under the care of the American Board, and the Assembly would remind all its churches of this additional charge on the funds of the Board, and that increased donations will consequently be needed for their support.

Resolved, That the Report of the Board be approved and referred to the Executive Committee for publication.

The unfinished business of yesterday afternoon was taken up.

Dr. THORNWELL resumed his remarks.

He said the only power that the organized representatives of our Church have is ministerial and declarative. The ground that I took was that there was an increase of authority beyond what was necessary, beyond what was given them in these organized Boards. Whatever is necessary to execute the command, to educate men for the ministry, &c., is the duty which the Assembly ought to do.

Now, if a Board was the agency through which the Assembly did the work, it would be right that they should remain. But the Executive Committee is the agency, and the Board is only a machine joined on to the Assembly, and appointing the Executive Committee. My doctrine is, that the Assembly is the Board, and all we need is the Executive Committee directly attached to the Assembly. But we have an Executive Committee joined to the Board, and the Board created within the Assembly. Is that executive agency? Now, what I propose to do, is to abolish the Board and let the Assembly be the Board,