

WILLIAM S. MARTIN, PUBLISHER. NEW YORK—No. 23 CENTRE, CORNER OF READE STREET. PHILADELPHIA—No. 37 SOUTH SEVENTH STREET.

SATURDAY, JUNE 13, 1846.

VOLUME XVII. NO. 24.—WHOLE NO. 799. TERMS—THREE DOLLARS PER YEAR—OR IN ADVANCE—TWO DOLLARS AND FIFTY CENTS.

DEBATES IN GENERAL ASSEMBLY.

BOARD OF DOMESTIC MISSIONS.—(Continued.)

Tuesday Morning, June 24, 1846. The debate was resumed on the motion to adopt the seventh Resolution in the Report of the Committee on the Board of Domestic Missions.

Dr. W. L. BRECKINRIDGE desired to make an explanation or to correct a statement he had made. He had stated that there were 57 members of the Board and the largest number present at any meeting of the Board was 13. He begged it to be understood that the number of members of the Board was 72, and the number present at the largest meeting was 18, and the number present living out of Philadelphia was 5 instead of 4 as stated by him.

Dr. MURGRAVE moved that Dr. William McDowell be heard.

Dr. YOUNG had no objection to hear statements from Dr. McDowell, but he utterly objected to his debating the subject.

Dr. MURGRAVE wished to allow Dr. McDowell to reply to some assertions that had been made concerning him, and also to make a full and satisfactory statement of facts, that the Board wanted a clear knowledge of all the facts. He hoped the Secretary would not be hampered.

Dr. JOHN McDOWELL stated for his brother, that he did not wish to debate the subject, but only to make statements.

The motion to allow the Secretary to speak was carried.

Dr. W. L. BRECKINRIDGE said, it seemed to be his lot to be called before the Assembly under new and embarrassing circumstances. It was the first time the charge had ever been brought against him, of unkindness towards a brother.

In regard to the brother who made the charge, there was none in the church towards whom he entertained more kindly feelings. As to the brother whom he had been charged with attacking, his whole intercourse with him had been marked with kindness, and he still entertained the most friendly feelings towards him.

He referred to the difficulty he experienced in hearing, and the influence this defect might have on his manner. As he did not hear his own voice, he might not understand all he said himself. If a single unkind expression towards that brother had escaped him, he regretted it; he recalled it, and he asked forgiveness for it.

And now he wished to make a statement. Two or three weeks since, a report from the agent at the West appeared in the paper at Louisville, which contained several inaccuracies. He himself did not feel bound to make any use of that report. It was for the Board to do this.

But the day before he appeared here that report was published to the world. It was making its impression on the minds of the members of the Assembly, and he felt forced to correct its inaccuracies. And what did he do? The report was out of his hands, and out of Mr. Scovel's hands. It was a public document. And all he did was to read an extract from it to the house, and correct its errors. If he had made any unjust or unkind remarks, in connexion with this correction—if there were any remarks of a personal character, he deeply regretted it, and asked forgiveness for it.

He thought the matter should take another form. The question was not to be decided by the other question, as to whether brother Scovel's arithmetic was right or not; or whether less or more had been done at Louisville. Suppose the Western agency had not been well exercised; suppose the brethren at Louisville had done nothing; was this any reason why the agent himself should be abolished? Not at all.

But he did not wish to be understood as meaning that the brethren did not do their duty. They had done it, and done it well. He was opposed to this continued desire to change. It has been said the scheme has worked badly. Suppose it has. It has not been tried long enough to test it; eight or nine months have been insufficient. For the Assembly to say, now, that it would reverse the action of last year, would expose it to ridicule in the eyes of the church.

But again he said, the Board itself, but most certainly an agency of this kind. The Secretary has well said, the brethren at Philadelphia once did give more than any others for the cause of missions. But, sir, a new country, a whole nation has risen up during the last twenty years. It is true the Eastern brethren took good care of us during our infancy; but we are not always to be infants. You have a very pretty patch of country East of the mountains, sir. This is here. New Jersey is a very pretty garden patch. But, stand at the mouth of the Ohio, and look down one thousand miles, you see but a tittle of the great West—that West which is one day to control the Presbyterian Church.

You have your Board of Foreign Missions at New York, and it ought to be there. It is necessary for it to be on the sea-board. The difficulty, then, is not in the contributions of the East and West is not so great, and we intend it shall be smaller. The influence and the contributions of the West are to be enormous. But we are willing for you to have your Board of Foreign Missions, and of Education, and of Publication, at the East; but we want to have something to do in the affairs of the Church. And therefore, I say, that the very least the consistent part of the Presbyterian Church can consent to give the West, now, is this Committee. The Board itself will most certainly have, at some time, as certainly as the star of empire, to take its course westward. But now, we don't say, give us the portion that falleth to us, but only give us a little—and pray, don't expect we are to make a fortune in nine months.

It is a fact that almost every Presbytery and Synod of the West has coincided in this sentiment, and those that heretofore would not cooperate with the Board, have resolved to cooperate with their efforts with it under the new arrangement. And we hear that if this agency is taken away, they will withdraw their support from this channel. Let us strive to preserve unity. Popery has the advantage over Protestantism in this respect. Let us not drive the Western churches to act by themselves.

It has been objected that there was a want of harmony of operation resulting from this very agency—there was a fifth wheel. Sir, there need be no difficulty. Let the missionaries at the East be paid at the East, and the missionaries at the West be paid at the West. Objections have been urged on account of the difference of exchange. Doubtless, there will, for some time, be more funds in the treasury here than at the West. Let there be drafts at the West on Philadelphia, and they can be easily sold. I do hope that this agency may have another year's trial, and I do believe they will come up with twice three thousand dollars beyond what has already been done.

Dr. MURGRAVE thought false issues had been drawn. He regretted that appeals of this nature should be made to sectional feelings. And if such speeches were stripped of their features, they would lose much of their effect. Who

overlooks the operations of that Board? To whom does it belong? Why to this General Assembly. It is the creature of this Assembly. It is amenable to us.

And now, as for the Board itself. It is true, that they are gentlemen resident at Philadelphia who generally attend its meetings. But would not this be the case at Louisville? But again, I would like to know who directs this Board? I concede that the Philadelphians are not competent to know of the destitutions in all the States, and supply them. But could the brethren at Louisville know any better? I object to these fallacious issues. But what is the fact? Why, the Presbytery of Louisville, personally acquainted with the destitution within its bounds, recommends appointments to the Board at Philadelphia, and they are made.

This power belongs to the Presbytery, and not to the Board. Strip the subject of all sophistry and false issues, and all the difficulty then left is the mere matter of postage and time. And is not Philadelphia as far from Louisville as Louisville is from Philadelphia? If this is all the difficulty, we are then asked, why do we oppose this thing? Because it creates embarrassment. It interferes with the action of the Board. And the Board, in its remark of Dr. Alexander, of Princeton, when asked his opinion in a meeting of the Board, because the illustration he used was the happiest that could be employed, and was characteristic of the man. Said he: "Mr. Chairman, I have not spoken, because I feel little interest in these details. I consider the plan as containing in itself the seeds of destruction. You cannot have two heads to one body. It will lead to collision."

As to the subject of power. He felt he was allowed to refer to this subject. And before God, (and he spoke with reverence,) he believed that was the main point to be gained. He would not charge the brethren with ambition. But he believed, they had reasoned themselves into the belief, that if they had the power and patronage (if a man who was not a Puseyite, might use the term,) of the Church, they could carry the Church on certain subjects, which now they felt bound to leave to posterity. One great reason why he wished the Board to remain as it is, was because he believed the men now in it to be conservative men. Men who went for the Kirk—the Kirk as she is. Men who went according to the book. And he would say it to others, and say it with respect, that finding no fault with your system and doctrine, I would have this power and patronage remain in the hands of conservative men. He declared, he had no intention of wounding the feelings of any. But he would deeply deplore that this machinery should be put out of the hands of the men who now wield it. And now he would state in regard to the meetings of the Board, that they had acted with all honesty. The Secretary, although the committee, resolved to carry out its views. So did every member; although personally differing from the Assembly, they did determine conscientiously and honestly to carry out its action. I was sorry that the clergymen of this city were spoken of as they have been. They have no ambition or vanity in this matter. They have done nobly, and they deserve our thanks.

Now I hope that as no substantial reason has been given why this Committee should be continued, it will be abolished. He had heard declarations amounting to threats that the West would work by itself. Was this Presbyterianism? But we are not to be driven to the wall by such implied threats of independent action. Cannot the East take the same step? Cannot the East, if this agency is continued, declare itself independent? And if this Assembly will not give us a Board, what will hinder our mother Synod from giving it to us? Why, sir, the East can take this ground. And there is nothing to be gained by the West by such a threat, unless it can be shown that the East is dependent on the West as much as the West is upon the East. But is this right? Is it honest? Are the brethren to be influenced by such kind of threats? I trust not. I hope this subject is to be decided on its merits, and not by any threat of independence. True, the brother said he meant no threat. But it had its effect. Now I make no threat, but I say, if this agency is continued, and other measures are carried, which I fearfully anticipate, I know there will be a division. There will be a Board at the East; and will not this be most disastrous for the cause? Or, sir, can we never be united? Is our beloved church always to be distracted?

There have been statements made in times past, that have been most disastrous to the operations of this Board. One man East of the mountains, says this Board does not make as many appointments East of the mountains as it ought. It does not make appropriations where the money is raised. Another man West of the mountains raises other objections. He thinks too much money is spent at the East, and that parity is there. Sir, you could break down any Board by such action, no matter where it is located. The small amount of money collected, is urged as a reason for moving the Board to the West. Is it fair, because the churches do not do more, to find fault with the Board? The Board has told us over and over, that they can do nothing without agents. Now it is known that disparaging remarks are often made in regard to the plan of employing agents. Now, if instead of throwing all these obstacles in the way, North, South, East, and West had co-operated, and with one heart, and one aim, had done all they could, the whole field could be supplied, and the work receive a most powerful impetus.

Mr. THOMAS simply wished to make a personal explanation. He himself never had, and never expected to have, any connection with the Western agency. He disclaimed the connection between the urging of the continuance of agency and Abolitionism.

Mr. DICKSON spoke of the want of efficacy amongst the churches in the Presbyteries in the neighbourhood he came from. These Presbyteries had petitioned the Assembly to do something to increase the efficiency. The Assembly did do something, but it crippled them the more, instead of adding to their strength. As Dr. Alexander had said, it was unnecessary for a body to exist with two heads. West of the mountains, and East of the mountains had been spoken of. He lived neither west or east. But in the midst of a mighty tract watered by the great lakes. Their natural connection was with the East. They could have no connection with Louisville, and so it was with the vast region of country, east of the Rocky mountains. He hoped the whole subject would be decided on its merits and not on the question of power.

Tuesday Afternoon. Mr. SCOVEL explained in relation to drafts as spoken of by the gentleman from Michigan. He showed that drafts could always be drawn on a good man at Louisville; and that if the Committee were continued, there would be arrangements made by moneyed men there to have a bank on which drafts could be made.

In regard to what had been said of him personally by the secretary, kind words always

reached his ear and his heart; he was willing to overlook all that had been said. But as to another statement he must notice it. The secretary had said that he brought the inaccuracies in the Report before the house because they had been published to the world. The Secretary might have known that this was not his (Mr. Scovel's) report. It was the property of the Board. He did not publish it. He would say in regard to the statements as to missionaries that he still adhered to those already made by him before the house, and he believed they had been confirmed.

As to the Treasurer's Report, the Secretary remarked in regard to it that he (Dr. McDowell) had based his calculations on the money received. The figures will show that by taking nothing but what had been actually received, the income for the last year was \$28,442. This is near enough to warrant the remark, "near three thousand dollars," and besides this is the \$1000 for the piece of land of which he had before spoken. As to the \$150 that money was drawn in the same way last year. And therefore certainly no mention should have been made of it by the Secretary. He wished to allude to some of Dr. Musgrave's remarks. He had said there was a revolution sought. Now in consulting with different brethren, he had failed to find out even to what he referred. We have, sir, said Mr. Scovel, an ulterior design. We do want to produce a revolution. We want all these words and phrases to be filled with the knowledge of God. This is our design and we feel, when charged with ulterior designs apart from this, desirous of knowing what is meant. Sir, you have said there has been sprung upon us, and again and again we have heard the inquiry, how did this thing come up? Was it the work of the respected Secretary, and the chairman of that Committee? The Board have denied any participation in it. The Western Agency had nothing to do with it. The responsibility must rest somewhere.

At the West, this Committee has met with universal favour. The question was formerly raised there, when does the West want a word or two from the Home Missionary Society? No. The almost universal wish of the West has been expressed in favour of this Board. And now after the short experience allowed it, will that Committee be ruthlessly put aside? Sir, it has been well said that bad legislation is better than uncertain legislation. And if we have this uncertain legislation we certainly shall never do anything. Agitation has been spoken of. Certainly not to agitate, but to enlighten, and to carry that which appointed the Western Committee. And now, who agitates? Assuredly not that Committee. Let the charge of agitation rest where it belongs. Before setting down I will say that in order to enter on this work I have given up home, family, and all that I had to give up. And it was not for a piece of bread that I did it, but because I believed there was no work more important than that of evangelizing the 3,000,000 of the West. There was a time when I felt it my duty no longer to labour, and I resigned. But being pressed again entered the field. I am far from regretting any self denial or any effort, but I do think it hard that when a man has worked as I have, he should be rewarded with such personal assaults.

Dr. W. L. BRECKINRIDGE remarked that he would have said nothing, were it not evident that a necessity had been laid upon him, by the difficulties of the brethren in Michigan, and Northern Indiana, he easily perceived those difficulties. But that was not the fault of the Western Committee. The brother from Fort Wayne, tells us that those he represents are not either in the West or the East. If not in the West, why did the Board give them to us? Why not assign them to the Eastern part of the field?

I have felt, said Dr. Breckinridge, and doubtless many have felt, that the remarks the Secretary made this morning, apart from mere statements of facts, were improper; but I beg the Assembly to notice that after all that has been said by him, there only remains charged against us, the very thing to which he himself incited us.

Now, the only thing he opposes is his own proposition. And now, I propose a word or two in reply to my revered friend from Baltimore. As to threats, sir, we are not men to give or receive threats. Does it become this body—does it become the confidence and fraternal feeling that should mark our deliberations, to charge a brother with uttering threats, which he disclaims? All that I said, taking it in its most unqualified sense, could not be construed as a threat. Especially, I was a word or two to the brother to charge us with threatening, when we disclaim it, and he most certainly does use a threat in behalf of the East? As to the imputations that have been laid to our charge, I will not say they are calumnious. I will not say it is the mark of a vulgar mind, but I will say it is a sign of weakness, to take refuge in an imputation of improper motives. Did I understand the brother to say ambition—not unholily or improperly, but ambition of any sort—was at the bottom of our efforts? If the brother meant me, I will say I had not the least instrumentality in bringing the thing about, and I would be exceedingly glad, if you would take the agency away from Louisville, and my neighbourhood, provided you will only keep it somewhere in the West. And I will yield all my power, and all my patronage to the brother, if he will only come to the West. As what was meant by revolutionary designs, I really must say I should like to know what was meant. If in order, I will give information.

Dr. MURGRAVE objected to being catechized. He would try to answer the brother after he got through, notwithstanding his ability.

Dr. BRECKINRIDGE—Well, sir, if he will not say what he means, and as it has been distinctly hinted to me that he refers to the Elder question, I must say that if he covertly referred to my brother, it would have been better to have done it before he left the Assembly. But I do think it most ungenerous and unkind to bring this subject up, and hurl such a missile at me after such a breaking down as I received in this very city in the Assembly three years ago. As for brother Scovel, if there is a man in the Church who utterly abhors the doctrine I hold, he is the man. If there is any one who has as ecstatic with delight because was so well "up," as brother Scovel, and if there are any two men who perfectly coincide with him, they are my coadjutors, Dr. Wood and Mr. Humphreys. What doctrine the other five brethren hold I know not. We do not discuss the Elder question at our meetings in Louisville. What they do in Philadelphia I know not. I hope the brother is satisfied we contemplate no revolution except that suggested by Mr. Scovel.

As to the little that has been done by us, I can say, if we have done what we could. The Board, we knew, were against us, and we were not able to do all we wished, for fear this Assembly would be influenced by the Board to break us up. We were forbidden directly by the Board to make collections out of our field. And now, looking at this fact, and the statistics, is it not wonderful the amount of work Mr. Scovel has done! You know Dr. Potts, of St. Louis; we requested him to come to the East

and solicit funds for us. It is well known that the greatest argument in begging is the want of the West. We wanted to send a man into the East who thoroughly understood the wants of the West; and it was his opinion that we might have raised twenty thousand dollars by so doing. But in the big meeting of which we have heard, the Board positively forbade our leaving our own field—and thus have we been crippled. He admitted that he had barely been time to allow the experiment to be tried; and I say I do hope the Assembly will not pursue so ruinous a policy as to break up this Committee without giving the West something better. As for ambition, you could not put into the hands of ambitious ecclesiastics, if there are any such in the West, a stronger instrument than you would by breaking up this Committee and setting the Board merely to act by itself. It would not be a hobby, merely, they would then ride, but they would ride on a storm.

Dr. MURGRAVE wished to reply to Mr. Scovel. He had asked how this resolution came here. The Board had not brought it here; but the whole subject having been put into the hands of the Committee on the Annual Report, they felt authorized to bring the subject up. The Board, moreover, although they had not brought it here, held the same authority with that resolution, as he understood, and the Committee felt authorized to insert it. As for the subject of power and patronage, remarked Dr. Musgrave, whether what I did say was vulgarly said, or, as I hope, in the spirit of my Master, I said it only because Dr. Breckinridge had mentioned it. And this same language he held in Louisville two years ago. He distinctly stated then, that Philadelphia had had the power long enough. And then, as now, that the West should have its share of it. Now, why do they want this patronage? Is it only to advance the great cause in which we are all interested? What I said this morning was, that if the West wish to get the power and patronage, I desire still to have the regulation of the business of the Church in the hands of conservative men. As to the threat used by the brother, I am not obliged to go to the cause of it. I only look at its influence, and its influence will be injurious. And now I will say, that if the West are to dragoon the East, it is my confident belief and expectation that the East will withdraw too. If that is a threat, I have the manliness to acknowledge it. In regard to my remarks of this morning, I do not regret to say that Dr. Lindsey objected to my saying that I was not obliged to go to the cause of it. I only used the term West, merely, except that I used the term West, I should have said, a few of the men of the West. No, sir; I do not believe this thing is wished by the West, and especially in regard to Louisville. Why should this committee be in Louisville rather than at New Orleans or Cincinnati? Louisville is not the West. In conclusion, Dr. Musgrave hoped this question would not be decided on the ground of local prejudice, but on its merits. That the great inquiry must be, what is best for the interests of the whole Church?

Dr. LINDSEY wished to explain. He was not ready to say that he endorsed the whole speech of the gentleman. He merely wished it to be understood, that he did not consider the opinion referred to as that of the whole West, but only of one or two, or a few, Western gentlemen.

The previous question being called for, and taken, the motion on adopting the resolution, rescinding the action of last Assembly in appointing the Western Committee was lost.—Ayes, 48; nays, 97.

Wednesday Morning, June 3. Dr. MURGRAVE offered a Resolution. He believed the question last night was not settled on its merits. He believed the majority voted in favour of the resolution, but that the great majority thought it was wanted. But many voted for it for other reasons. Some members stated to him in private that they would originally have voted against appointing that Committee. But now they thought it best to give it a fair trial. Others voted for the sake of peace. They did not wish to drive gentlemen in the West to a separate course of action. In view of this state of things, he thought the house should allow the churches of the West to act as they pleased in regard to appointments. He could not think it was the design of the members from the West to deprive those churches that preferred such a course to connect themselves with the Committee at Philadelphia. He wished, moreover, to test the confidence of the West in this Committee. The house had been told that the whole West desired the Western Committee. If this is true, the West will now have an opportunity to test the confidence of the West in this Committee. He believed that nothing short of this would satisfy many in the East. It would neither be the part of truth or modesty for him to pretend to represent the whole East. But his opinion was that of the Presbytery of Baltimore, and of many in the East. That the continuance of this Committee, as at present, would result in separation, and the organization of two Boards, he had not the shadow of a doubt, and it was to prevent such a result, he offered this resolution.

Dr. W. L. BRECKINRIDGE had nothing to say as to the motives imputed to the members of this house. He believed they voted in favour of the continuance of the committee because they believed it to be right. But he objected to this resolution because he thought it introduced into the action of the Board an entirely novel course of procedure. There was not the least necessity for ordering the Board to appoint that Committee. It was offensive and invidious. It looked as though a bone was given the West to pick for one year, until a new arrangement could be made next year.

He was opposed to it also, because it attempted to establish the principle of elective affinity, which the brother from Baltimore, as a strict Old-school Presbyterian, should strongly oppose.

He observed, that it was apparent how this resolution was intended to cripple that committee. Some of the brethren in the West are doubtless opposed to it, but they will fall in with it. He had never said the whole West was in favour of it. But the great mass of the West and Southwest is in favour of it.

Dr. MURGRAVE asked leave to withdraw the first part of the resolution, as to instruction to the Board in regard to the Western Committee. Leave was granted.

Dr. BRECKINRIDGE wished the fields to be divided by the Assembly, and the division not to be left with the Presbyteries. He moved to postpone the resolution of Dr. Musgrave, in order to take up the resolutions offered by himself. As to the third resolution, it was but carrying out the suggestion yesterday made by Dr. McDowell.

Dr. YOUNG was in favour of postponing Dr. Musgrave's resolution, in order to take up Dr. Breckinridge's. He thought the plan proposed by Dr. Musgrave the very worst that could be proposed. He could not see the force of the comparison between the two Committees with two distinct fields and a two headed beast. He referred to the existing state of things in the government of Austria. It was only necessary to keep the organizations distinct. He had in-

tended to vote against the continuance of the Committee at Louisville had any well grounded objection to it been presented. But, after careful attention, he had not heard a single objection worthy of consideration. He thought the whole subject should be referred to the next General Assembly.

Dr. J. McDOWELL was opposed to the postponement, and would rather the thing would be left just as it is, without either of the resolutions proposed. He admitted that he had barely been time to allow the experiment to be tried; and I say I do hope the Assembly will not pursue so ruinous a policy as to break up this Committee without giving the West something better. As for ambition, you could not put into the hands of ambitious ecclesiastics, if there are any such in the West, a stronger instrument than you would by breaking up this Committee and setting the Board merely to act by itself. It would not be a hobby, merely, they would then ride, but they would ride on a storm.

Dr. MURGRAVE wished to reply to Mr. Scovel. He had asked how this resolution came here. The Board had not brought it here; but the whole subject having been put into the hands of the Committee on the Annual Report, they felt authorized to bring the subject up. The Board, moreover, although they had not brought it here, held the same authority with that resolution, as he understood, and the Committee felt authorized to insert it. As for the subject of power and patronage, remarked Dr. Musgrave, whether what I did say was vulgarly said, or, as I hope, in the spirit of my Master, I said it only because Dr. Breckinridge had mentioned it. And this same language he held in Louisville two years ago. He distinctly stated then, that Philadelphia had had the power long enough. And then, as now, that the West should have its share of it. Now, why do they want this patronage? Is it only to advance the great cause in which we are all interested? What I said this morning was, that if the West wish to get the power and patronage, I desire still to have the regulation of the business of the Church in the hands of conservative men. As to the threat used by the brother, I am not obliged to go to the cause of it. I only look at its influence, and its influence will be injurious. And now I will say, that if the West are to dragoon the East, it is my confident belief and expectation that the East will withdraw too. If that is a threat, I have the manliness to acknowledge it. In regard to my remarks of this morning, I do not regret to say that Dr. Lindsey objected to my saying that I was not obliged to go to the cause of it. I only used the term West, merely, except that I used the term West, I should have said, a few of the men of the West. No, sir; I do not believe this thing is wished by the West, and especially in regard to Louisville. Why should this committee be in Louisville rather than at New Orleans or Cincinnati? Louisville is not the West. In conclusion, Dr. Musgrave hoped this question would not be decided on the ground of local prejudice, but on its merits. That the great inquiry must be, what is best for the interests of the whole Church?

Dr. LINDSEY wished to explain. He was not ready to say that he endorsed the whole speech of the gentleman. He merely wished it to be understood, that he did not consider the opinion referred to as that of the whole West, but only of one or two, or a few, Western gentlemen.

The previous question being called for, and taken, the motion on adopting the resolution, rescinding the action of last Assembly in appointing the Western Committee was lost.—Ayes, 48; nays, 97.

Wednesday Morning, June 3. Dr. MURGRAVE offered a Resolution. He believed the question last night was not settled on its merits. He believed the majority voted in favour of the resolution, but that the great majority thought it was wanted. But many voted for it for other reasons. Some members stated to him in private that they would originally have voted against appointing that Committee. But now they thought it best to give it a fair trial. Others voted for the sake of peace. They did not wish to drive gentlemen in the West to a separate course of action. In view of this state of things, he thought the house should allow the churches of the West to act as they pleased in regard to appointments. He could not think it was the design of the members from the West to deprive those churches that preferred such a course to connect themselves with the Committee at Philadelphia. He wished, moreover, to test the confidence of the West in this Committee. The house had been told that the whole West desired the Western Committee. If this is true, the West will now have an opportunity to test the confidence of the West in this Committee. He believed that nothing short of this would satisfy many in the East. It would neither be the part of truth or modesty for him to pretend to represent the whole East. But his opinion was that of the Presbytery of Baltimore, and of many in the East. That the continuance of this Committee, as at present, would result in separation, and the organization of two Boards, he had not the shadow of a doubt, and it was to prevent such a result, he offered this resolution.

Dr. W. L. BRECKINRIDGE had nothing to say as to the motives imputed to the members of this house. He believed they voted in favour of the continuance of the committee because they believed it to be right. But he objected to this resolution because he thought it introduced into the action of the Board an entirely novel course of procedure. There was not the least necessity for ordering the Board to appoint that Committee. It was offensive and invidious. It looked as though a bone was given the West to pick for one year, until a new arrangement could be made next year.

He was opposed to it also, because it attempted to establish the principle of elective affinity, which the brother from Baltimore, as a strict Old-school Presbyterian, should strongly oppose.

He observed, that it was apparent how this resolution was intended to cripple that committee. Some of the brethren in the West are doubtless opposed to it, but they will fall in with it. He had never said the whole West was in favour of it. But the great mass of the West and Southwest is in favour of it.

Dr. MURGRAVE asked leave to withdraw the first part of the resolution, as to instruction to the Board in regard to the Western Committee. Leave was granted.

Dr. BRECKINRIDGE wished the fields to be divided by the Assembly, and the division not to be left with the Presbyteries. He moved to postpone the resolution of Dr. Musgrave, in order to take up the resolutions offered by himself. As to the third resolution, it was but carrying out the suggestion yesterday made by Dr. McDowell.

Dr. YOUNG was in favour of postponing Dr. Musgrave's resolution, in order to take up Dr. Breckinridge's. He thought the plan proposed by Dr. Musgrave the very worst that could be proposed. He could not see the force of the comparison between the two Committees with two distinct fields and a two headed beast. He referred to the existing state of things in the government of Austria. It was only necessary to keep the organizations distinct. He had in-

ted to vote against the continuance of the Committee at Louisville had any well grounded objection to it been presented. But, after careful attention, he had not heard a single objection worthy of consideration. He thought the whole subject should be referred to the next General Assembly.

Dr. J. McDOWELL was opposed to the postponement, and would rather the thing would be left just as it is, without either of the resolutions proposed. He admitted that he had barely been time to allow the experiment to be tried; and I say I do hope the Assembly will not pursue so ruinous a policy as to break up this Committee without giving the West something better. As for ambition, you could not put into the hands of ambitious ecclesiastics, if there are any such in the West, a stronger instrument than you would by breaking up this Committee and setting the Board merely to act by itself. It would not be a hobby, merely, they would then ride, but they would ride on a storm.

Dr. MURGRAVE wished to reply to Mr. Scovel. He had asked how this resolution came here. The Board had not brought it here; but the whole subject having been put into the hands of the Committee on the Annual Report, they felt authorized to bring the subject up. The Board, moreover, although they had not brought it here, held the same authority with that resolution, as he understood, and the Committee felt authorized to insert it. As for the subject of power and patronage, remarked Dr. Musgrave, whether what I did say was vulgarly said, or, as I hope, in the spirit of my Master, I said it only because Dr. Breckinridge had mentioned it. And this same language he held in Louisville two years ago. He distinctly stated then, that Philadelphia had had the power long enough. And then, as now, that the West should have its share of it. Now, why do they want this patronage? Is it only to advance the great cause in which we are all interested? What I said this morning was, that if the West wish to get the power and patronage, I desire still to have the regulation of the business of the Church in the hands of conservative men. As to the threat used by the brother, I am not obliged to go to the cause of it. I only look at its influence, and its influence will be injurious. And now I will say, that if the West are to dragoon the East, it is my confident belief and expectation that the East will withdraw too. If that is a threat, I have the manliness to acknowledge it. In regard to my remarks of this morning, I do not regret to say that Dr. Lindsey objected to my saying that I was not obliged to go to the cause of it. I only used the term West, merely, except that I used the term West, I should have said, a few of the men of the West. No, sir; I do not believe this thing is wished by the West, and especially in regard to Louisville. Why should this committee be in Louisville rather than at New Orleans or Cincinnati? Louisville is not the West. In conclusion, Dr. Musgrave hoped this question would not be decided on the ground of local prejudice, but on its merits. That the great inquiry must be, what is best for the interests of the whole Church?

Dr. LINDSEY wished to explain. He was not ready to say that he endorsed the whole speech of the gentleman. He merely wished it to be understood, that he did not consider the opinion referred to as that of the whole West, but only of one or two, or a few, Western gentlemen.

The previous question being called for, and taken, the motion on adopting the resolution, rescinding the action of last Assembly in appointing the Western Committee was lost.—Ayes, 48; nays, 97.

Wednesday Morning, June 3. Dr. MURGRAVE offered a Resolution. He believed the question last night was not settled on its merits. He believed the majority voted in favour of the resolution, but that the great majority thought it was wanted. But many voted for it for other reasons. Some members stated to him in private that they would originally have voted against appointing that Committee. But now they thought it best to give it a fair trial. Others voted for the sake of peace. They did not wish to drive gentlemen in the West to a separate course of action. In view of this state of things, he thought the house should allow the churches of the West to act as they pleased in regard to appointments. He could not think it was the design of the members from the West to deprive those churches that preferred such a course to connect themselves with the Committee at Philadelphia. He wished, moreover, to test the confidence of the West in this Committee. The house had been told that the whole West desired the Western Committee. If this is true, the West will now have an opportunity to test the confidence of the West in this Committee. He believed that nothing short of this would satisfy many in the East. It would neither be the part of truth or modesty for him to pretend to represent the whole East. But his opinion was that of the Presbytery of Baltimore, and of many in the East. That the continuance of this Committee, as at present, would result in separation, and the organization of two Boards, he had not the shadow of a doubt, and it was to prevent such a result, he offered this resolution.

Dr. W. L. BRECKINRIDGE had nothing to say as to the motives imputed to the members of this house. He believed they voted in favour of the continuance of the committee because they believed it to be right. But he objected to this resolution because he thought it introduced into the action of the Board an entirely novel course of procedure. There was not the least necessity for ordering the Board to appoint that Committee. It was offensive and invidious. It looked as though a bone was given the West to pick for one year, until a new arrangement could be made next year.

He was opposed to it also, because it attempted to establish the principle of elective affinity, which the brother from Baltimore, as a strict Old-school Presbyterian, should strongly oppose.

He observed, that it was apparent how this resolution was intended to cripple that committee. Some of the brethren in the West are doubtless opposed to it, but they will fall in with it. He had never said the whole West was in favour of it. But the great mass of the West and Southwest is in favour of it.

Dr. MURGRAVE asked leave to withdraw the first part of the resolution, as to instruction to the Board in regard to the Western Committee. Leave was granted.

Dr. BRECKINRIDGE wished the fields to be divided by the Assembly, and the division not to be left with the Presbyteries. He moved to postpone the resolution of Dr. Musgrave, in order to take up the resolutions offered by himself. As to the third resolution, it was but carrying out the suggestion yesterday made by Dr. McDowell.

Dr. YOUNG was in favour of postponing Dr. Musgrave's resolution, in order to take up Dr. Breckinridge's. He thought the plan proposed by Dr. Musgrave the very worst that could be proposed. He could not see the force of the comparison between the two Committees with two distinct fields and a two headed beast. He referred to the existing state of things in the government of Austria. It was only necessary to keep the organizations distinct. He had in-

ted to vote against the continuance of the Committee at Louisville had any well grounded objection to it been presented. But, after careful attention, he had not heard a single objection worthy of consideration. He thought the whole subject should be referred to the next General Assembly.

Dr. J. McDOWELL was opposed to the postponement, and would rather the thing would be left just as it is, without either of the resolutions proposed. He admitted that he had barely been time to allow the experiment to be tried; and I say I do hope the Assembly will not pursue so ruinous a policy as to break up this Committee without giving the West something better. As for ambition, you could not put into the hands of ambitious ecclesiastics, if there are any such in the West, a stronger instrument than you would by breaking up this Committee and setting the Board merely to act by itself. It would not be a hobby, merely, they would then ride, but they would ride on a storm.

Dr.

of her views upon this subject, and when it has been seen, the Church has not failed to denounce slavery as "inconsistent with the dictates of humanity and religion." But when, by the term slavery or slaveholding, is meant simply the relation which a master holds to a slave, under the laws of the land, simply the holding by one man of a right to the services of another, with the power of transferring those services, our Church has always held that slavery is not in itself a sin.

The more fully and carefully different utterances of our Church on this important subject are examined, the more clearly will it be seen that it has always occupied the same position, testifying on the one hand that there is no sin in the possession of a master power; yet, testifying on the other hand that there may be, and often is, an enormous sin committed in the improper exercise of that power.

Mr. KEAR said that the life or death of some of the churches under the care of this Assembly depended on the re-affirmation of the act of 1818. He was against the report because there was a discrepancy between the act of 1818 and 1845.

He did not think the memorials of a Synod and so many Presbyteries should be slighted, and the sentiment was that the act of 1818 aimed at the root of the tree whilst that of 1845 only seemed intended to lop off some of the branches with the expectation that it might hereafter bear good fruit. Now, if the act of 1845 did not take back the testimony expressed in 1818, at this Assembly affirm it and we will go back to our churches with new hopes. He regarded the act of 1845 as administering a flattering ointment to the consciences of some slaveholders. Another reason why the churches in his region hoped the testimony of 1818 would not be affirmed was, that the Synods of Pittsburgh and Wheeling stood on the platform of 1818, and believed that the Synod of 1845 did not really intend to knock away that platform from them. He offered an amendment to this effect that inasmuch as many in our communion regard the testimony of 1845 as contrary to that of 1818, therefore this General Assembly re-affirm the testimony of 1818.

Mr. WATTS moved an amendment as follows: "Except that this Assembly do not consider the action of 1845 as intended to contradict that of 1818."

Dr. R. J. BRACKENRIDGE wished to know whether a solemn declaration on the part of this house, that all its past action was consistent, would not be contradictory to the proposed amendment.

Mr. KEAR did not think it necessary to inquire if there was the real technical difference between the two testimonies. It has been said that ecclesiastical bodies have no power to strike off the fetters of the slave. This is undeniable. The petitioners allow it. But it does not follow that because matters are regulated by law, churches and ecclesiastical bodies cannot do anything to modify the existing state of things. In former years the Assembly has been memorialized. But when an Assembly has been memorialized has been sent in does indicate that it is the general opinion of the Church that the act of 1845 contradicted that of 1818. He hoped the brethren would not allow this subject to pass without action. Justice, and truth, and attachment to the cause of Christ required the re-affirmation of the testimony of 1818.

Mr. FARRAR moved to add his testimony to the results of the inquiry. For seventy-five years nothing would be done. We want orthodox action. Our churches have begged for action of the Assembly on this subject, and if nothing is done they will be obliged to leave their connection. He read a letter from a learned professor in a college, not in Ohio, stating substantially the facts he had mentioned. He believed that if the act of 1845 were rescinded, the Committee were taken, there would be a serious difficulty and make trouble, or to drive the southern brethren into action on a subject which they themselves will not touch with a pair of tongs.

How is it at the South? It is only lately there has been a pro-slavery society there. We had a Colonization Society there. I had the honour of being President of it. We did a great deal of good. We sent out one hundred men to Africa, receiving from the Legislature twelve hundred dollars to aid in the work. But the Legislature has now put an end to our efforts, and colonization and abolitionism are considered about one and the same thing. This is part of the advance backwards I spoke of.

We have been trying to keep this thing out of the Church. That is not the place for it. Why not let the work of emancipation go on its natural way. I would inspire, I would re-arrange with, and I would entreat the fathers and brethren north of Mason's and Dixon's line to let this subject alone. He thought it best to let the matter rest. *Cui bono?* In the name of all that is decent and reasonable, why not let the business rest as it was placed this morning?

Mr. DONOVAN wished that those who were in favour of this resolution might be allowed to set this matter right. It is not to please the Abolitionists. They would probably vote against this resolution. He was in favour of the action of 1845.

The previous question being called for the resolution was carried. Ayes, 88; nays, 32. Motion was made to reconsider the vote of the meeting on the adoption of the report of the Committee on this subject. It is either to raise difficulties and make trouble, or to drive the southern brethren into action on a subject which they themselves will not touch with a pair of tongs.

Dr. MESERVE hoped these gentlemen would be allowed to change their votes. Having made up their minds on the subject, he believed the resolution just passed, they wished to have a candid expression of their motives and opinions on the minutes. He moved that those who voted this morning might be allowed to change their vote.

Motion to allow those who voted this morning in the negative, on the main report, who desired it, to change their vote, was carried.

PAROCHIAL SCHOOLS. The Report of the Committee, appointed by a preceding Assembly, on the subject of Parochial Schools, was taken up. The report, which had been printed for the use of the Assembly, was strongly commendatory of such a system.

Mr. THOMAS thought the whole subject one of very great importance, upon which the Assembly should give a decided expression of opinion. Some other ecclesiastical bodies had taken incipient steps on the subject, and he wished to have the benefit of the opinion of this body. One expression in the report he would like to see amended, so that it might read "doctrines of the Bible," instead of "doctrines of the Church." For although he believed the doctrines of our Church to be the doctrines of the Bible, yet he wished to lay a broad basis, and not make these schools Presbyterian, but Christian schools. The general establishment of the former kind he deemed impracticable, but it was otherwise with the establishment of Christian schools in the broader sense of the term. He made these remarks with the view of provoking discussion.

Mr. MERRILL said that, if the object contemplated was to segregate Presbyterians from all other denominations in the matter of education, he would oppose the measure; but this he did not believe was the intention. In his own neighbourhood, which was decidedly Presbyterian in all its influences, it was not alone popular with Presbyterians. So it might be in other cases.

Dr. REED was of the same opinion. There might be Presbyterian influence without exclu-

siveness. He had been an instructor, and had felt unfeigned pleasure in occasionally hearing from those who had been under his instruction, and who had learned from him, the excellent system of theology contained in the Westminster Shorter Catechism.

Dr. YOUNG deemed it a matter of great importance that a portion of the time spent in the school room, should be devoted to religious instruction. It was an unquestionable fact, that the domestic religious instruction of children was in a low state, and the Sabbath school was utterly insufficient for the purpose of supplying this defect. The Common School system, which he had no doubt, would one day pervade the whole country, was in no sense adapted to the purpose, for where they had been established it was but too well known, that they did not contemplate the religious instruction of the pupils. The question then came home to us, should we lend our influence in the support of these schools, or should we establish schools of our own? If we took the former step, we should be obliged to come down to the minimum of religion in them, and from their general character, it would be hopeless to attempt to improve them. In taking the latter step, we act without restraint from others who differ from us. We can mould them according to our pleasure, and we may be confident that if we establish good schools on a religious basis, we can command as many pupils as our teachers can instruct. The policy of the Roman Catholics on this subject, should provoke us to action.

Mr. LINDSEY was in favour of the report—his remarks were not distinctly heard.

Mr. THOMAS did not think he had overrated the importance of the system now proposed. He regarded it as calculated to produce an entire revolution in the present system of education. Government had hitherto undertaken to educate the children of the land, but this system would more properly place the duty in the hands of the church. If we did not educate our children, others would do it for us, and who could tell whether it would not be entrusted to errorists and infidels?

There were certainly difficulties in the way, but under the light of free discussion, the methods of removing them might be suggested.

THE PRESBYTERIAN. SATURDAY, JUNE 13, 1846.

Published at No. 23 Centre Street, NEW YORK; and at No. 37 South Seventh Street, PHILADELPHIA, at Three Dollars per year, or Two Dollars and Fifty Cents when paid in advance.

We have again occupied the most of our paper with the proceedings of the General Assembly, which many of our readers will be anxious to see. On the fourth page will be found the conclusion of the Minutes, and other articles of interest.

TO CORRESPONDENTS.—Our attention to the proceedings of the General Assembly has necessarily led us to lay aside, for a more leisure moment, the consideration of several communications, as well as books and pamphlets.

GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church adjourned on Thursday morning, June 4th, after a session of two weeks. The number of members present was nearly two hundred, among whom prevailed the best spirit, the harmony of which was seldom for a moment interrupted. Several debates of an animated character occurred, in which much earnestness was displayed, but with very few exceptions, there were no offensive personal remarks. That an occasional exceptional phrase should be uttered in the warmth of debate, is in no way remarkable; the surprise should be that so large a body of educated men, all of whom were capable of speaking intelligently on any subject before them, should daily meet together for so long a time, to discuss questions in which they felt much interest, and on which they entertained different opinions, and yet so uniformly maintain their dignity, and preserve the proprieties of speech. A candid observer must have been struck at the general manifestation of kindly and fraternal feeling evinced by the members, and their uninterfered good humour amidst their arduous and toilsome duties. The debate on the subject of the Western Agency of the Board of Missions, enlisted much feeling, and yet, with few exceptions, it was conducted with much propriety. Even on the subject of slavery, the strong opposers of the system avoided offensive language, and although they spoke their minds freely, the Southern members listened patiently, and without any apparent excitement of feeling. Altogether, the sessions of this body were characterized by a spirit truly Christian, and such as ought ever to distinguish an ecclesiastical judiciary. May it ever be so. The Church is united in sentiment on the great points of Christian doctrine; it is held together by a strong bond of union; in this view it is fitted for great and effective action; and it should be the prayer of all, that it may long, in the unity of the faith and in the bonds of love, go on from strength to strength, achieving new conquests, and promoting the glory of its adorable Head.

ACKNOWLEDGMENT.—We have received from a friend in Poughkeepsie, New York, four dollars as a "thank-offering," which we will appropriate agreeably to the donor's wishes.

NOTICE TO DONORS.—As we have received several donations in money to be appropriated towards the erection of a church at the Five Points, New York, and as it has been made to appear that the appropriation of it cannot be made in this form, we will pay the money over to the Presbyterian Church Extension Committee, unless the donors shall, within two weeks, signify their wish to give it another direction.

NEW CHURCH AT YORKVILLE.—We omitted to notice a few weeks since the organization of a new church on the 3d Avenue, near 87th Street, just on the outskirts of New York City. The congregation that is to worship here is to be under the care of Rev. Joshua Butts; and although the number of their church members is but seventeen, we are pleased to learn they have much encouragement in their new enterprise. Not being able, as yet, to erect a church edifice, they now use a room sufficiently large for their present wants. With but a thousand dollars, in addition to what was conditionally promised them, they would feel authorized to proceed with their contemplated building. There are many residents in the neighbourhood who desire a Presbyterian church among them, who are able to give but very little for the object. We trust those liberal Presbyterians, who take an interest in building up the walls of Zion, will not forget the infant church at Yorkville.

HAMMOND STREET CHURCH.—The congregation under the care of the Rev. William E. Schenck, which has during the past year been worshipping in their lecture-room, on the corner of Hammond and Factory streets, New York, commenced on Monday, the 1st inst., the erection of their church edifice on the site adjacent. Being desirous suitably to acknowledge their dependence upon Almighty God, and to invoke his blessing, the congregation assembled in the lecture room, at eight o'clock, A. M., and spent a delightful hour in prayer and praise, immediately after which the work was commenced. The prospects of permanence and active usefulness now spread before this young and growing congregation are highly encouraging. Their church building, which will be sixty-two feet in front, by eighty-two in depth, will be in the Grecian style, having a portico in front, with columns of the Corinthian order. We wish them every success in their good work, and trust they will be blessed by Him who alone can give the increase.

TEMPERANCE PROCESSION.—A grand Temperance Jubilee was held in New York on the 9th inst. It was supposed that 20,000 people walked in the procession, and a countless number beside assembled around the platform in the Park. New York, state and city, appear to be making very marked indications of advance in the good cause.

FOREIGN.—The Roman Catholic provincial council, recently held in Baltimore, have resolved to establish four more episcopal sees in our country, viz., in Albany, Buffalo, Cleveland, and Galveston, Texas.

CHURCH ADDITIONS.—We have heard with pleasure, that there were added to the Union Presbyterian Church, of Philadelphia, (the Rev. Mr. Stewart's), twenty-six at their recent communion, fifteen of whom were received on profession of their faith, and eleven on certificate. This, with former additions during the past year, makes sixty-eight; and in three years and six months, the total added have been two hundred and seventy-two.

ECCLIASTICAL.—On the 1st inst., the Rev. S. H. McDonald was installed pastor of the West Kishacoquillas church, Pennsylvania, by a Committee of the Presbytery of Huntingdon. In this service, the Rev. John Peables presided, proposed the constitutional questions, and gave the charge to the people; and the Rev. Mr. Hassinger preached the sermon, and gave the charge to the people.

The Rev. Joshua Phelps was installed pastor of the Presbyterian church of Quincy, Florida, on Sabbath morning, May 31st, by the Presbytery of Florida. The Rev. William Neil preached the sermon from Ps. xvii. 1: "The Lord reigneth;" the Rev. James Woods presided, and delivered the charge to the people; and the Rev. W. P. Buell the charge to the people.

NARRATIVE OF THE STATE OF RELIGION. Adopted by the General Assembly of the Presbyterian Church in the United States, and addressed to the churches under their care.

Dear Brethren.—In presenting to you a narrative of the religious condition of our Church during the past year, we desire briefly to exhibit the most interesting and prominent facts, and to address to you our counsels and exhortations which these suggest. It is our painful duty to announce—that to most of you is but too well known—that the last year has been one of general spiritual drought and barrenness. From not a few of our churches, the reverting influences of the Spirit seem to have been wholly withdrawn; and in a large majority of those churches to which members have been added, the number is smaller than in former years.

The mention of such facts will prepare you for the announcement of another of the same melancholy character; namely, that the professed people of God generally have conceived less of the vitality of godliness, and more of the spirit of the world; and our Church is in the same condition with those branches of the Church, which are in conformity with us. But so far from reconciling ourselves to the present state of things, we are more and more anxious to know wherefore God has withdrawn to such a degree the quickening and renewing influence of His Spirit. It is our earnest prayer, that we may be enabled to seek for the blessing, when we diligently inquire of our hearts and lives; to a deeper humiliation of ourselves under the frown of an offended God; to more importunate supplications for the visitations of His grace; and to more zealous exertions to glorify Him with our bodies and spirits which are his.

But while "unto us belong mercies and forgivenesses, through the riches of his goodness against him," He hath not dealt with us according to our sins; nor rewarded us according to our iniquities;" but in the midst of wrath has remembered mercy. From nearly twenty of our Presbyteries we have received grateful intelligence, that special manifestations of the Spirit's power have been enjoyed by them; and it is an additional ground for rejoicing that these revivals of God's work have been characterized by quiet, solemnity, and order; and that they have generally occurred in connection with the ordinary measures of grace. The Head of the Church by thus honouring this stated and established instrumentality, has taught us that we may and should be diligent in seeking, when we diligently, humbly, and prayerfully employ such means, and out to them measures of doubtful propriety and dangerous tendency.

It is also a ground of gratitude and hope, that so many of our youth in our Sabbath schools, and by means of Bible-class, and catechetical instruction furnished by pastors. The advantages derived from the Church from these modern institutions, are so manifest and abundant, that we deem it superfluous to add anything to the testimony of preceding Assemblies in their favour. But in recommending and rejoicing in the use of these means, we ought not to lose sight of a yet more important mode of discharging our duty to the children of the Church; to wit, their private religious instruction. To train up children in the nurture and admonition of the Lord, is a duty which God has imposed primarily upon parents; and which they cannot, without sin, delegate to others. No kind nor measure of public instruction should be allowed to supersede the systematic religious training of children around the domestic altar, and by those to whom God has chiefly entrusted this work, and of whom he will chiefly demand an account. This Assembly has reason to be thankful, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others; and it would earnestly exhort every Christian to remember, that Sunday school and other institutions, which have had many Christian parents and guardians to commit almost the whole work of catechetical and other religious training, to the hands of others;