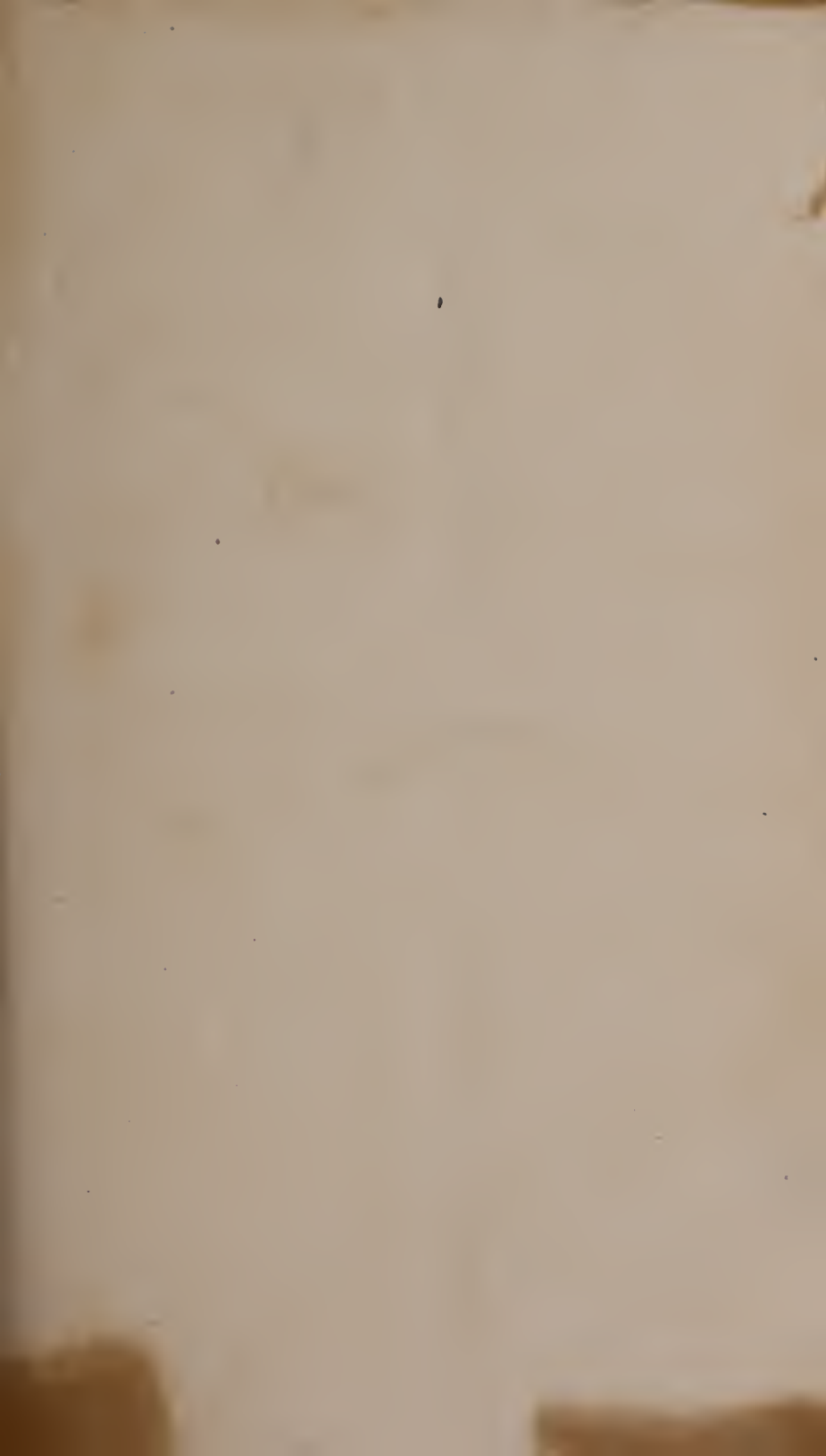


47-5-
90

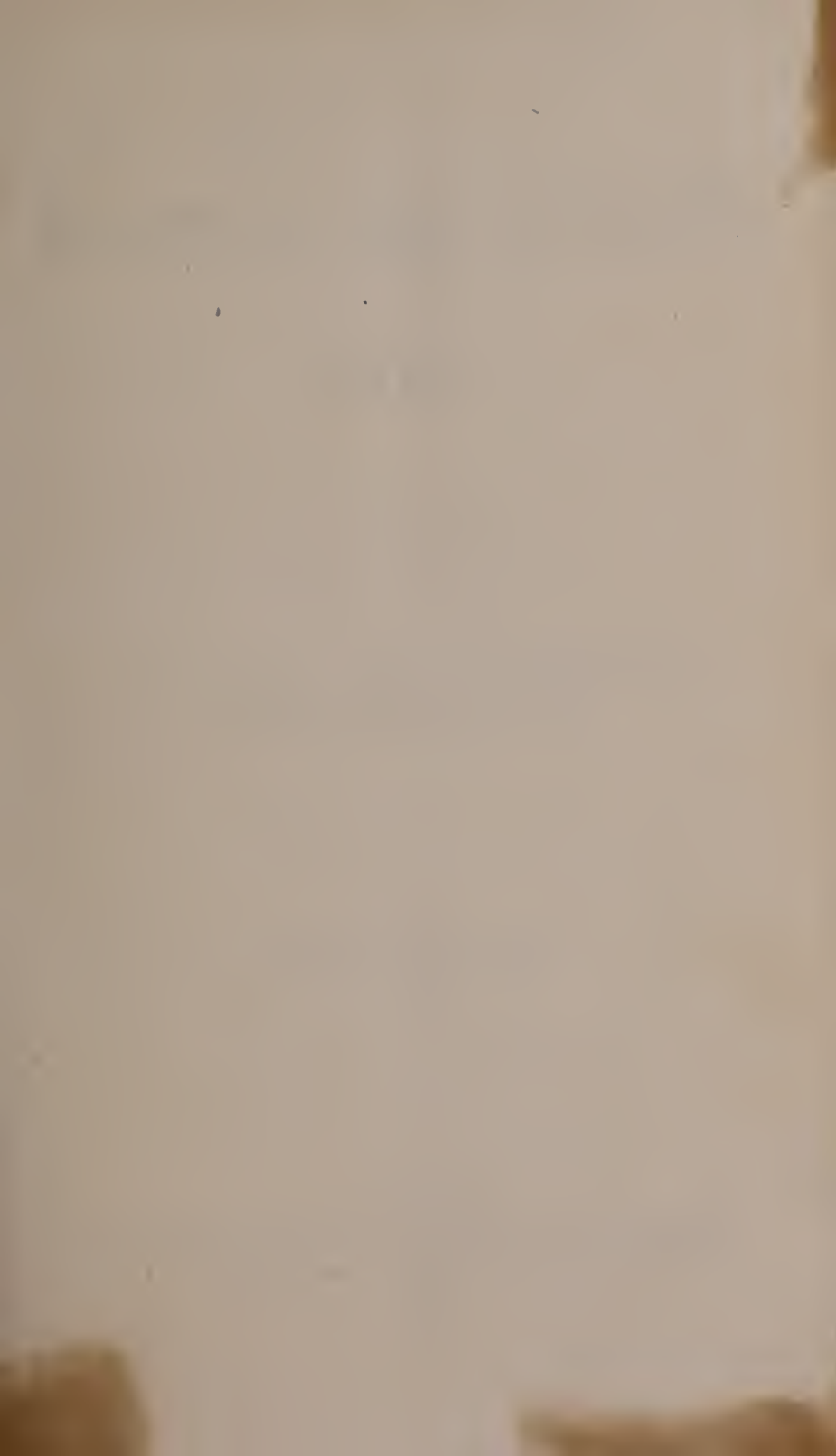
LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, Day,
Shelf, Section,
Book, No,

I
7







THE

V. F.

BANNER OF THE COVENANT.

1850.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

PHILADELPHIA:
PUBLISHED FOR THE BOARD, BY GEO. H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.
1850.

Banner of the Covenant.

JULY, 1850.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.—SESSION XXVII.
XENIA, OHIO, MAY, 1850.

Xenia, May 15th, 1850,—3 o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the Reformed Presbyterian Church, Xenia, Ohio, and was opened with a sermon by the Moderator, Rev. Andrew Heron, D. D., from Isaiah xxviii. 5: "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."

After sermon, the Moderator constituted the Synod by prayer.

Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries:

Northern Presbytery—Rev. Dr. McLeod, A. G. Wylie, D. J. Patterson, Alexander Clarke, R. A. Hill, Henry Gordon, J. B. Finlay, John Nevin—Alternate, D. M. McAleese, Ministers; and William Agnew, Thomas Cumming, James Turnbull, Daniel Stuart, William Cunningham, John McClure, William Craig, James Curry, Ruling Elders.

Presbytery of Philadelphia—Rev. Dr. Wylie, Dr. Crawford, T. W. J. Wylie, R. J. Black, J. Agnew Crawford, William Sterret, Thos. Flavel, Ministers; and G. H. Stuart, C. McCune, Robert Guy, W. Montgomery, H. Alexander, R. Steenson, R. McCoy, Ruling Elders.

The Pittsburgh Presbytery were not in readiness to present their certificate when called for.

Presbytery of Ohio—Rev. Dr. McMaster, Dr. Heron, G. McMillan, E. Cooper—General Alternate, H. McMillan, Ministers; and Alexander Weir, Robert C. Reid, Peter Gibson, Samuel Little—Alternates, John S. Elliot, Daniel McMillan, James McLean, James Cook, Ruling Elders.

Western Presbytery—Rev. Samuel Wylie, John McMaster, M. Harshaw, J. W. Morrison, A. M. Stewart, H. A. McKelvey—Alternate, T. A. Wylie, Ministers; and Samuel Nesbit, William Orr, A. Kell, S. Blair—Alternates, Joseph Caldwell, Dr. McQuiston, Ruling Elders.

From the *Presbytery of Saharanpur* there was no representation.

The roll of Synod, as completed, is as follows: Rev. John Niel McLeod, D. D., Andrew Gifford Wylie, David J. Patterson, John Nevin, John Borland Finlay, Samuel B. Wylie, D. D., Theodorus W. J. Wylie, Robert J. Black, William Sterret, Thomas Flavel, Thomas C. Guthrie, George Scott, Andrew W. Black, David Heron, John Douglas, Gilbert McMaster, D. D., Andrew Heron, D. D., Hugh McMillan, Gavin McMil-

lan, Ebenezer Cooper, Samuel Wylie, John M'Master, Michael Harshaw, John W. Morrison, Hugh A. M'Kelvey, Ministers; and William Agnew, George H. Stuart, Gabriel Adams, Thomas Smith, William Scott, Henry Sterling, Alexander Weir, Robert C. Reid, Samuel Little, Peter Gibson, Samuel Nesbit, William Orr, Thomas Blair, Joseph Caldwell, Abraham M'Quiston, M. D., Ruling Elders.

Absent—Rev. Alexander Clarke, Henry Gordon, Robert A. Hill, David M. M'Alcese, Samuel W. Crawford, D. D., J. Agnew Crawford, Josiah Hutchman, Robert M'Cracken, Theophilus A. Wylie, Alexander M. Stewart, James R. Campbell, Joseph Caldwell, John S. Woodside.

The certificate of the Pittsburgh Presbytery having been presented and read, Rev. Andrew W. Black rose and stated that he objected to the admission to a seat in Synod of Rev. William Wilson, and the Elders of what is styled his Congregation, until a protest and appeal against the admission of the Rev. W. Wilson and his Congregation to the Pittsburgh Presbytery be issued by Synod. He therefore moved that so much of the certificate of the Pittsburgh Presbytery as delegates Rev. W. Wilson and the Elders connected with him be laid on the table until this question be settled. Dr. Wylie seconded the motion.

The Moderator decided on a point of order connected with this question, that none of the parties concerned would be entitled to a vote.

Rev. Mr. Scott moved that the Pittsburgh Presbytery have leave to withdraw their certificate of delegation, and that Synod adjourn to meet to-morrow, at 9 o'clock, A. M. This motion was seconded.

The Moderator decided that Mr. Wilson and the Elders to whose claim to a seat objection had been made, were not entitled to a vote on this question. The motion being put, was carried. Whereupon the Presbytery of Pittsburgh withdrew their certificate of delegation, and Synod adjourned to meet in the same place at 9 o'clock, A. M., to-morrow—the Moderator concluding by prayer.

Same place, May 16th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. The roll was called, and the absentees marked.

The minutes of the last meeting were read and approved.

The Pittsburgh Presbytery presented their certificate of delegation, which was read. It is as follows: Rev. T. C. Guthrie, George Scott, A. W. Black, William Wilson, David Heron, Josiah Hutchman, Robert M'Cracken, John Douglas, Ministers; and Henry Sterling, Thomas Smith, Elias Radcliff, Thomas Wilson, Charles Silliman, Gabriel Adams—Alternate, Wm. Early—Wm. Taylor, Alternate, Samuel Mitchel—J. Kees, Alternate, John Dickie—William Scott, Alternate to Charles Silliman—R. Neillie, A. Harshaw, W. Stuart, Ruling Elders.

The Rev. Andrew W. Black renewed his motion of yesterday. (See yesterday's proceedings.) It was again seconded by Dr. Wylie.

The Moderator, on a point of order, decided that the Pittsburgh Presbytery would not be at liberty to vote in the decision of this question. The motion being put, was carried; and so much of the certificate of delegation of the Pittsburgh Presbytery as respects Rev. William Wilson, and the Elders in connexion with him, was laid on the table.

Proceeded to the choice of officers, whereupon Rev. Samuel Wylie was appointed Moderator, Dr. M'Leod was continued Stated Clerk, and Rev. A. W. Black appointed Assistant.

The minutes of the last session of Synod were read throughout as already approved.

Synod then adjourned to meet in the same place, at 2½ o'clock, P. M., the Moderator concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Rev. T. C. Guthrie asked leave for himself, and for those who might join with him, to enter his dissent against the action of Synod, in laying upon the table the certificate of delegation of Rev. William Wilson, and Thomas Wilson, William Taylor—Alternate, Samuel Mitchel.

Standing Committees were announced by the Moderator, as follow:

Committee on Discipline—Rev. Dr. M'Master, Dr. Wylie, and Mr. William Agnew.

Committee on Foreign Correspondence—Rev. Dr. M'Leod, T. W. J. Wylie, John Nevin.

Committee on Presbyterial Reports—Rev. Dr. Heron, H. A. M'Kelvey, David Heron, and Mr. Thomas Blair.

Committee on Signs of Times—Rev. T. C. Guthrie, J. B. Finlay, R. J. Black, J. W. Morrison.

Committee of Supplies—Rev. George Scott, W. Sterret, D. J. Paterson, G. M'Millan, M. Harshaw.

Committee on Theological Seminary—Rev. A. W. Black, A. G. Wylie, John M'Master.

Committee on Devotional Exercises—Rev. E. Cooper, Thomas Flavel, J. Douglas.

Committee of Finance—Messrs. G. H. Stuart, Peter Gibson, William Scott.

Unfinished business was taken up according to the docket of the Stated Clerk.

The Committee on Foreign Correspondence reported a letter to the Foreign Sister Churches. It was approved. See Appendix.

Inquiries were made as to the observance of the Days of Fasting and Thanksgiving. Replies were declared satisfactory.

Presbyterial Reports were called for. The Northern, Philadelphia, Ohio, and Saharanpur Presbyteries presented their reports. They were read; and, on motion, referred to the Committee on Presbyterial Reports.

The Delegates to the Conference on Christian Union reported, by reading the minutes of the Conference, with explanatory remarks.

On motion, the report was accepted, and referred to a Special Committee. The Moderator named as such Committee, Rev. John M'Master, A. W. Black, and Mr. G. H. Stuart.

Resolved, That the future sittings of Synod shall be from 9 o'clock, A. M., to 12 o'clock, M., and from 2½ to 5 o'clock, P. M., until otherwise ordered.

Synod then adjourned, Dr. M'Master concluding by prayer.

Same place, May 17th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before.

Resolved, That Rev. Hugh M'Millan be admitted to a seat in Synod. Mr. M'Millan took his seat accordingly.

The minutes of the last meeting were read and approved.

The Western Presbytery presented their report. It was accepted; and, on motion, referred to the Committee on Presbyterian Reports.

The Committee (Dr. McLeod and A. G. Wylie) to prepare Rules and Forms of Order, presented their report. It was accepted, and its consideration made the order of the day for the afternoon.

A memorial from the Ohio Presbytery on the subject of Domestic Missions was presented, accepted, and, on motion, referred for consideration to the time when the reports of the Board of Missions shall be heard.

The Committee (Rev. Dr. McMaster and H. McMillan) appointed to report on the "Organical Unity of the Church of God," presented their report. It was accepted; and, on motion, its consideration was made the order of the day for Monday afternoon.

The Committee on Devotional Exercises presented their report. It was accepted; and, on motion, the Devotional Exercises were made the order of the day for Monday morning, after the reports of the Board of Missions shall have been heard.

Rev. A. W. Black presented a complaint against the action of the Pittsburgh Presbytery in receiving as a member Rev. W. Wilson, &c., which, at his request, was laid on the table, until the report of the Pittsburgh Presbytery shall have been received.

The Pittsburgh Presbytery presented their report. It was accepted, and referred to the Committee on Presbyterian Reports.

Rev. Andrew W. Black read his complaint, embodying the protest and appeal of Rev. John Black, D. D., himself, and Mr. James M'Vicker, against the action of Pittsburgh Presbytery in the case of Rev. W. Wilson, &c. The reply of Presbytery was also read.* Whereupon, on motion, these documents, together with so much of the report of Pittsburgh Presbytery as refers to this subject, were referred to the Committee on Discipline.

Rev. Dr. McMaster rose, and, after some remarks, offered a resolution that a Committee be appointed to prepare and bring in a minute on the subject of the death of the late lamented Rev. John Black, D. D. The resolution passed, and the Moderator named as the Committee, Rev. Drs. McMaster and McLeod.

Resolved, That a Committee, composed of a member from each Presbytery, be appointed to take into consideration the "Directory for Worship," and revise it—to report at the present sessions of Synod.

The Moderator named as that Committee, Rev. Dr. McLeod, W. Sterret, G. McMillan, A. W. Black, and J. W. Morrison.

The hour having arrived, Synod adjourned, Rev. A. G. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

On motion, Rev. Dr. McMaster was added to the Committee on the Directory.

Proceeded to the order of the day, hearing the report of the Committee to prepare Rules and Forms of Order. The report was read and accepted.

Proceeded to the consideration of the Rules reported, article by article.

* This paper was not returned to the Clerk's table at the adjournment of Synod.

They were severally, after amendment, adopted.

On motion, the whole document was adopted, and authorized as "*Rules for directing the proceedings of General Synod, and other Judicatories.*"

Synod then adjourned, Rev. J. Douglas concluding by prayer.

Same place, May 18th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

Proceeded to the order of the day, the consideration of the "Forms of Order" reported by Committee.

On motion, the "Form of a Call," with its accompanying documents, was adopted.

Resolved, That an Auditing Committee be appointed. They are Messrs. Peter Gibson and Gabriel Adams.

Synod then adjourned, to meet on Monday, at 9 o'clock, A. M., Rev. John M'Master concluding by prayer.

Same place, May 20th, 1850—9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

The Treasurer of the Board of Missions presented his report. It was accepted, and laid on the table for the present.

The Corresponding Secretary presented the report of the Board of Missions. It was accepted, and laid on the table.

The Committee to prepare a minute on the death of the Rev. John Black, D. D., presented their report. It was, on motion, adopted unanimously. It is as follows:

The Committee appointed to prepare for Synod a notice of the decease of the late Rev. Dr. BLACK, respectfully offer the following

Report:

The decease of the late Reverend and venerable Dr. JOHN BLACK, having been reported to this Synod, it is due alike to his great worth, and our affectionate appreciation of his character, that a record of the event be entered on our minutes. In order to this the following remarks are submitted for adoption.

For more than fifty years the Rev. Dr. John Black was engaged in the public service of our Lord Christ, as a herald of his cross. He was well known as a scholar, and an able, laborious, and faithful preacher of the gospel of the grace of God. In him the emotions of an ardent piety were always under the government of an enlightened judgment. As a well-instructed, systematic theologian, he had no superior; and as an ingenious, scriptural, logical, and able advocate of truth, his power was often felt by the defender of error. Dr. Black was a punctual attendant on the meetings of the judicatories of the church, as he was an able member on their floors; and, as he well understood ecclesiastical law, so he was uniformly found on the side of order. He was a skilful peace-maker, and an efficient promoter of the harmony of Christian brotherhood among those with whom he associated. A pious man, an honourable and trustworthy friend, he was incapable of either treachery to human confidence, or of faithlessness in the cause of his God. Under the influence of these and many such considerations, it is

Resolved, 1st. That whilst this Synod cherish the joyful persuasion of this father in our department of Zion, having entered on the full enjoyments of a blessed immortality, they feel very sensibly the loss of his labours in the pulpit, and the absence of his counsels and influence in the judicatories of the church.

Resolved, 2. That this Synod, whilst grateful to God for the prolonged life, great and able services, and happy latter end of our departed friend and father, do cherish

an affectionate remembrance of his personal worth, intellectual and moral, as well as of his valuable ministerial and literary labours.

Resolved, 3. That this testimonial to the memory of this distinguished father be spread upon the pages of the records of the General Synod of the Reformed Presbyterian Church.

Resolved, 4. That a copy of this paper be conveyed to the surviving members of the family of the late Rev. Dr. Black, by the Stated Clerk of Synod.

Submitted by

THE COMMITTEE.

Xenia, May 20th, 1850.

The Board of Superintendents of the Theological Seminary presented their report. It was accepted, and referred to the Committee on the Seminary. It is as follows:

REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Superintendents respectfully report to Synod that the Theological Seminary is in a prosperous and encouraging condition. At the recent examinations held at the time specified in the constitution, eleven students were found in attendance on the classes. Ten public discourses were delivered before the Board; and the Professors held examinations in their presence, upon Hebrew, Greek, Theology, Church History and Government, with especial reference to the peculiar principles of the Reformed Presbyterian Church. The exercises were all of the most satisfactory character, and afforded evidence of great and successful labour on the part of the instructors, and of talent, diligence, and improvement in their pupils.

The classification made of the students was as follows:

Messrs. John and G. R. McMillan having completed their course, were referred to the Philadelphia Presbytery for licensure. Messrs. Finney, Gailey, Darragh, and Wylie, were assigned to class third. Messrs. Scott and Patterson having been assigned by the Professors to class second at their entrance, were also admitted to class third. Mr. Robinson was assigned to class second, and Messrs. McCorkle and Pearson were recommended to a diligent prosecution of their studies.

The Superintendents regretted to find that the small sum pledged by Synod to the Senior Professor as an acknowledgment for his services had not been paid into the treasury, and it was found necessary to borrow from the Treasurer to meet the deficiency. With the exception of the Northern Presbytery, which has paid considerably more than its apportionment, all the Presbyteries are delinquent. It is hoped that Synod will at once take order on the subject, and have the advances refunded. Presbyteries should meet their pledges, and thus save the treasury from embarrassment. The report of the Treasurer will show precisely where the indebtedness is. The Superintendents, in conclusion, would respectfully commend the School of the Prophets to the fostering care of Synod, and urge the attention to it which its paramount importance demands.

Signed, by order of the Board,

JOHN N. McLEOD, *President.*

ROBERT J. BLACK, *Secretary.*

Xenia, May 20th, 1850.

The Treasurer of Synod presented his report. It was accepted, and referred to the Auditing Committee.

The Treasurer of Synod read a letter from Rev. James R. Campbell. He was followed by Rev. T. W. J. Wylie, who, after some appropriate remarks, presented to each of the ministerial members of Synod a copy of "Dibble's Thoughts on Missions," in the name of Rev. James R. Campbell, Senior Missionary of the Reformed Presbyterian Church in North India. Whereupon, on motion of Rev. Dr. McMaster, it was unanimously

Resolved, That the members of Synod, for themselves personally, and in their associated capacity, receive, and respectfully acknowledge the memorial of Rev. Mr. Campbell now presented, in the same spirit in which it has been tendered.

Resolved, That a copy of this resolution be transmitted to Mr. Campbell by the Stated Clerk.

Proceeded to the devotional exercises, Rev. Dr. Wylie in the chair. The order is as follows:

Rev. Dr. Wylie preside, and lead in prayer and singing.

Rev. Mr. Nevin read a portion of Scripture, and offer prayer.

Rev. Mr. Guthrie engage in prayer.

Rev. Mr. Scott engage in singing and prayer.

Rev. Mr. Morrison sing and pronounce the benediction.

Devotional services being ended, resumed business. The report of the Board of Missions, and memorial of the Ohio Presbytery, were taken up.

Resolved, That these documents be referred to a Select Committee. The Moderator named as that committee, Dr. Heron, John M'Master, and A. G. Wylie.

On motion, Rev. T. W. J. Wylie was added to the committee.

Synod then adjourned, Rev. T. W. J. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before. The minutes of the last meeting were read and approved.

The Committee on Presbyterial Reports presented their report. It was accepted and adopted, and is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

From the general tenor of these reports, your committee think themselves fully warranted to say that the condition of our churches generally is one of prosperity and progress. A highly cheering measure of harmony and peace seems to prevail; and, with one exception, no mention is made either of appeal or complaint. We would desire to recognise in this the influence of the blessed spirit of peace sent forth by him whose name is "the Prince of Peace," and our obligation fervently to pray that roots of bitterness may not be suffered to spring up, and trouble, and defile.

It appears from these reports that while the number of labourers in the vineyard has received a pretty large increase during the past year, and while, consequently, a goodly number of our congregations have been favoured with a stated dispensation of gospel ordinances, the demand has been increasing in at least an equal ratio. From one extremity of our church to the other the call for ministerial labour is loud and urgent, demanding from us the most systematic and persevering efforts in carrying forward the great work of missionary operations throughout our land. Permit us here to advert to one topic presented prominently to our view in the report of the Western Presbytery. We allude to the subject of extending missionary operations to our possessions on the Pacific coast. We would respectfully suggest that the thoughts of the brethren in the Synod be earnestly directed to these far-off regions; and that, if possible, at the present meeting incipient measures should be put in train, with a prospective view of providing the labourers and the funds to carry the great principles of the Reformation there, especially to Oregon. Were the attention of our people properly called to this subject, we doubt not that they would cheerfully respond to this, as they have done to other urgent calls, promptly furnishing the necessary means.

We find in these reports some complaints of the neglect or omission of do-

mestie missionaries to report their operations to the Presbyteries in whose bounds they labour. This is an evil which needs correction. We hope that the Synod will enforce our standing rule on the subject, requiring every missionary thus to report; and it would be greatly desirable that such reports should be made in sufficient time to enable the Presbyteries to avail themselves of the information which they give in preparing their reports for the synodical meeting.

The Spirit of inspiration tells us that "as cold water to a thirsty soul, so is good news from a far country." We realize the truth of this in the very cheering intelligence communicated in the report of the Presbytery of Saharanpur, located on heathen soil. There is, in this intelligence, much for which we should be thankful in reference to the past, and much to encourage hope in reference to the future. And we are loudly called to encourage the hearts and to strengthen the hands of our missionaries, by our persevering efforts and persevering prayers. In regard to their suggestions relative to the "Concert of Prayer," perhaps it will be sufficiently met by transmitting to them the report of our "Committee on the Signs of the Times," when adopted.

The proposition to resuscitate the subordinate Synods, transmitted to the Presbyteries for consideration, has met with an unfavourable response from three of our Presbyteries, viz., the Presbyteries of Pittsburgh, of Ohio, and of the West. The Northern Presbytery, and that of Philadelphia, have reported in its favour. The Presbytery of Saharanpur have said nothing on the subject. In view of the whole matter your committee would recommend the adoption of the following resolution, viz.:

Resolved, That the consideration of the subject of reviving the Sub-Synods be indefinitely postponed.

Your committee would, in conclusion, recommend to Synod that the Stated Clerk and Treasurer of Synod be authorized to publish, either these Presbyterial reports in full, or copious extracts from them, at their discretion.

The attention of the Synod has been called, by the report of the Presbytery of Pittsburgh, to certain prevailing evils, against which it is thought proper that the church should re-exhibit her testimony. In accordance with this suggestion, your committee would recommend the adoption of the following resolution, viz.:

Resolved, That a committee of three be appointed, whose duty it shall be to prepare the Draught of a Pastoral Letter, to be addressed to all the churches under our care, and having a special reference to the subjects of Temperance, Slavery, and Secret Societies, and that said committee report to Synod at its next meeting.

Respectfully submitted.

THE COMMITTEE.

REPORT OF THE NORTHERN REFORMED PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America:

The Northern Presbytery respectfully report to General Synod as follows: Since the last meeting of the supreme judicatory, the general condition of the church within their bounds has been one of prosperity and progress. Their ministry and members are at peace among themselves. Their older congregations are increasing in numbers and resources; several of their waste places have been repaired, and are now in a promising state; and many new positions have been occupied, which promise much usefulness. Upon the whole, Presbytery desire to record with gratitude to God, that they have much evidence of the presence and approbation of the Head of the church, as manifested in the revived piety, activity, and extending usefulness of the department of the church within their geographical limits.

On the 22d October, 1848, Mr. David M. M'Alcese was ordained to the minis-

try, and designated a missionary to Canada. An earnest call for the ordinances of the gospel came from many places on the boundary between the state of New York and the Canadas, and which were receiving no attention from other departments of the church of God. To these Mr. M. was sent. He has been since labouring among them with diligence and success, and is still occupying this field under Presbytery's direction. In October, 1849, Rev. John Nevin was admitted a member of Presbytery on certificate from the Presbytery of Philadelphia. In the month of June, 1849, a station was opened in the village of Williamsburgh, one of the dependencies of the city of New York. Presbytery gave it all the supplies of preaching in their power; and although such supply was much interrupted, the society was found ready for an organization in April of the present year. On the 11th of that month, the organization was effected. At a subsequent period a call was presented by them to Mr. John Borland Finlay, licentiate; and, having been accepted by him, he was ordained to the ministry, and duly installed Pastor of the First Reformed Presbyterian Church, Williamsburgh, on the 7th of May, 1850.

At a recent meeting of Presbytery, three calls from Goose River, Chimoogue, (Nova Scotia,) and Lisbon, St. Lawrence county, New York, respectively, were made on Rev. Henry Gordon, missionary to Nova Scotia. The call from Lisbon was accepted, and the installation is to take place on the return of the representatives of Presbytery from General Synod. By the removal of Mr. Gordon, the stations and congregations in Nova Scotia and New Brunswick were again left to the sole care of their former pastor, Rev. Alexander Clarke. In this emergency application was made to the Board of Missions, under whose care Synod had placed the Nova Scotia stations. They informed the Presbytery of Philadelphia of the facts of the case; and Messrs. William Stavely Darragh and Andrew R. Gailey, students of theology of the third year, having offered themselves for the work, were dismissed by them to our bounds. On the 30th day of April, 1850, they were duly licensed to preach the gospel, and repaired immediately to their field of labour.

To last meeting of Synod, Presbytery reported the re-occupation of the old post of the church in Ryegate, Vermont, and the settlement of the Rev. R. A. Hill, in that locality. The Divine blessing has followed, additional preaching has been called for, and furnished as far as possible, and Presbytery have received and granted a petition for the organization of a second Reformed Presbyterian Church there. A petition has also been granted for the organization of a church in Heuvelton, St. Lawrence county, New York. We have now four organized vacancies, and several stations preparing for organization. In view of the increasing demands for the gospel, and opportunities for the extension of Reformed Presbyterian principles within their own bounds, Presbytery passed a resolution at their meeting in Duanesburgh, in October, 1849, to raise one thousand dollars, for the coming year, for the support of the foreign and domestic missionaries. The effort for the first half year, during which the experiment has been made, has proved successful, and the future is full of promise. Presbytery would also represent to General Synod that a considerable portion of the supply assigned to them at the last meeting was not received. For nearly nine months Presbytery had not a single probationer in their bounds. They respectfully, but urgently request from Synod as large a share as can be assigned them in the next distribution.

At the last meeting of Synod, Presbytery tendered a request for the republication of the Testimony. They rejoice that this has been effected, with the Book of Discipline appended. They would now respectfully add the request that Synod order a revision and publication of the "Directory for Worship," and give to the church the "Forms of Order," and "Rules for Judicatories," which their last minutes seem to promise. The fathers of the

church, whose advices and example have been so influential in directing her modes of worship and judicial administrations, are entering into their rest. Many accessions are making to the ministry of the church from other religious bodies, much diversity in practice is already beginning to obtain; and to secure that uniformity which is necessary to consistent and harmonious action, is certainly highly desirable. To effect this Presbytery request that the publication above referred to be made without needless delay.

Presbytery have now nine ministers, seven of whom are settled pastors, one a missionary at his station, and one—Rev. John Nevin—who is without charge; two licentiates—Mr. William Stavely Darragh and Mr. Andrew R. Gailey; and two students of theology, Messrs. Alexander G. McCauley and John Young.

The judgment of Presbytery on the overture referred to them respecting the resuscitation of the Subordinate Synods, is expressed by the following resolution:

Resolved, That it is the judgment of this Presbytery that the particular Synods should be revived, whenever the Presbyteries forming them respectively, shall consider this desirable; and that therefore permission be given by General Synod to the Northern, Philadelphia, and Saharanpur Presbyteries to form a Subordinate Synod, to be styled the Eastern Subordinate Synod; and to the Presbyteries west of the Allegheny mountains to form a Synod to be called the Western Subordinate Synod, whenever these Presbyteries shall so determine.

In conclusion, Presbytery would express the earnest hope that the supreme judicatory will maintain, with enlightened firmness, the position of the Reformed Presbyterian Church as now defined in her testimony, terms of communion, and acknowledged usages; and that she will stand and work there, for the glory of God and the salvation of immortal souls, in all good feeling to all other evangelical denominations. All which is respectfully submitted.

Signed, DAVID J. PATTERSON, *Clerk of Presbytery.*

New York, May 7th, 1850.

REPORT OF THE PHILADELPHIA PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America:

The Philadelphia Presbytery respectfully reports to Synod, that since its meeting, much of interest has transpired within their bounds. Although we have enjoyed no season of marked or general revival, we are not destitute of pledges of the Divine regard. To several of our congregations there have been large accessions within the last year.

We have endeavoured to appreciate the claim which the heathen world has upon our sympathies, and in proportion to our ability have sought to be co-workers with God. The sum required of us by Synod has been raised. The Domestic field has also been cultivated. We have no organized vacancies at present, the last one of them having been recently furnished with a pastor. There are, however, several stations which are occasionally supplied with preaching. At a meeting of Presbytery held on June 19th, 1849, Rev. John Nevin, from the Reformed Presbyterian Church in Ireland, was received; and at the same time, Mr. Robert Fee, a licentiate from the Presbyterian Church in Ireland. On the 24th of July, 1849, Mr. J. Borland Finlay, a licentiate from the Associate Synod in New York, was received under our care. He was subsequently dismissed to labour under the direction of the Northern Presbytery. Mr. Fee was dismissed to the Pittsburgh Presbytery. On August 20th, Mr. Thomas Flavel, a licentiate from the Presbyterian Church in Ireland, was received under our care; and since that time, has been labouring within our bounds. In the month of July, thirty-seven persons in connexion with the Third Church, were, at their own request, or-

ganized as a congregation. A call was made by them on Mr. Thomas Flavel; and being accepted by him, he was, on the 11th of April, 1850, ordained to the office of the ministry, and installed as their pastor. On the 12th of March, 1849, Mr. David Gillespie, having delivered the usual pieces of trial, was licensed to preach the gospel, and after labouring for a short time within our bounds, was dismissed to the Pittsburgh Presbytery.

On the 4th of May, 1849, Mr. James Pearson having completed his course in the Seminary, was licensed to preach the gospel; and having preached a few Sabbaths to our destitute places, was dismissed to the Northern Presbytery. At our semi-annual meeting on the 18th of April, Mr. G. R. McMillan and Mr. John McMillan having completed the usual course, were also licensed to preach the everlasting gospel.

At the same time, Mr. William S. Darragh and Mr. Andrew R. Gailey, students of theology, were, at the request of the Northern Presbytery, transferred to it, having received certificates of their standing in the Seminary. The application was made in view of the destitute state of the church in Nova Scotia. There are, therefore, now under our care, the following students of theology: Mr. S. L. Finney, Theodore Wylie, Robert Patterson, Matthew Pearson, and John Robinson—the last two having been received at the recent meeting of Presbytery.

Mr. George M. Lamb having come with commendable punctuality into our bounds at the time appointed by Synod, was sent to the Northern Presbytery at their request.

Mr. John W. Faires has been giving such supplies as were in his power.

Presbytery would cordially commend the Seminary to the attention of Synod. We need an educated ministry, and our hope for this is in the Seminary.

Presbytery reports in favour of the resuscitation of the Subordinate Synods, believing that the fact of their having proved once injurious to the church, is no argument against what is in itself evidently beneficial. More frequent meetings of the brethren, and the consequent interchange of the kindlier feelings, would, we think, tend to animate all in their work, and cement, instead of sundering the bonds which unite the church. We have now seven congregations and seven ministers. The days of thanksgiving and fasting have been observed, and peace and prosperity prevail within our bounds. Praying that the Head of the Church may direct your deliberations for the advancement of his own glory in the welfare of Zion, we respectfully submit our report.

J. AGNEW CRAWFORD, *Moderator*.

WILLIAM STERRETT, *Clerk*.

REPORT OF THE PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully presents the following report:

Since the last meeting of the supreme judicatory there have been held three semi-annual, and three special meetings of Presbytery, and one meeting pro-nata. The special meetings were required by the wants of our numerous vacancies.

At the spring semi-annual meeting of 1849, Samuel P. Herron, a student of theology, was licensed to preach the gospel. Robert Burgess, a licentiate of the Associate Church, was received by us on the 4th of July of the same year. John Douglas having, on the 3d ult., submitted to us testimonials of his standing as a licentiate of the Presbyterian Church, Ireland, and having been examined on theology, was received as a licentiate under our care.

David Herron and John Douglas were ordained and installed pastors of their respective charges; the former on the 31st of last October, in the Shengango congregation, Crawford county, Pa.; the latter on the 7th inst., in the First Church, Pittsburgh.

Presbytery has now under its care four vacancies ripe for settlement; and

six others, which, by proper attention and the blessing of God, would soon become respectable and flourishing congregations, and be able each to support a pastor.

During the last year we have had labouring within our bounds, Messrs. Samuel P. Herron, David Gillespie, Robert Burgess, and Robert Fee. Mr. Burgess, at our last semi-annual meeting, requested, and had granted him, a certificate and dismissal to the Ohio Presbytery.

About the beginning of the present year, the Rev. John Nevin, a member of the Northern Presbytery, came, at our earnest solicitation, within our bounds. Since his arrival he has visited many of our congregations, and his labours among them have been very acceptable.

In our last report it was our painful duty to announce to you the death of a brother. In this report we have to acquaint you with the loss of a father. The venerable Dr. Black is no more. He departed this life the 25th of October, 1849. He was one of the founders of our church in this land. He laboured abundantly in building it up, and lived to see the work of his hands crowned with a good degree of success. His fame is in all the churches. He was active in the service of his Master to the last. He was taken from the midst of his labours to receive the promised crown.

The following extract from the minutes presents the action of Presbytery respecting his death:

“Whereas, It has pleased God to remove from the church militant our beloved and venerable father, Dr. Black,—whose counsels greatly aided—whose talents, literature, eloquence, devotedness, and piety, added weight to our deliberations: and whereas, his removal is more immediately felt by us than any other portion of the vineyard of our common Lord, we would this day desire to be humbled before God on account of our sore bereavement, and to weep between the porch and the altar: and whereas, the church is bound to perpetuate the remembrance of her beloved and highly gifted sons, that others may be stimulated to emulate their virtues: therefore,

“Resolved, 1. That in the evidences of his communion with God in Christ, in his last illness, as well as in his uniform Christian character, we are much consoled in his death: our loss is his inestimable gain.

“2. That we sincerely sympathize with the relations of the deceased, especially his children, on account of their irreparable loss.

“3. That the present destitute condition of his congregation commands our deepest sympathies,—that our prayers and best exertions shall be directed to filling up, as speedily as possible, the place left vacant by the death of their pastor.

“4. That as a token of respect for the memory of the deceased, as well as from an abiding sense of duty, Presbytery shall appoint one of its members to write an obituary of Dr. Black, and publish the same in the ‘Banner of the Covenant.’ ”

On the 4th of July, 1849, at the call of the Moderator, Presbytery met to take into consideration the application from Rev. William Wilson for admission as a member of Presbytery, and whatever might be connected with said application. On his presentation of a certificate of regular ministerial standing as a minister of the Reformed Presbyterian Church from the Ohio Presbytery, he was received by our Presbytery, and his name added to our roll. At the same time, an application being made by the session of the congregation in Cincinnati under his care, the congregation was received also by Presbytery, and the matter of its reception ordered to be reported to Synod. The Rev. A. W. Black protested against the reception of Rev. Wm. Wilson, and appealed to Synod; in which protest and appeal Rev. Dr. Black and Mr. James M. Vicker concurred. Against the reception of Rev. Wm. Wilson’s congregation, also, Rev. A. W. Black protested, and appealed to Synod; in

which protest and appeal Rev. Dr. Black and Mr. James M'Vicker also concurred. At the meeting of Presbytery on the first Wednesday of October subsequent to the meeting on the 4th of July, reasons of protest and appeal were presented by Dr. Black as protestor,—Rev. A. W. Black and Mr. James M'Vicker joining with him. These, on the alleged ground of irregularity, were, by Presbytery, on the 31st of October, rejected. At our last semi-annual meeting of Presbytery, Rev. A. W. Black, the protestor, gave notice to Presbytery that he would complain to Synod concerning the rejection of the protest and reasons. On the 7th inst., at a special meeting of Presbytery, the complaint—a copy of which accompanies the report—was presented, and leave was given to prosecute his complaint against Presbytery before Synod.

At our special meeting on the 7th inst., the Presbytery having taken into consideration the overture from Synod respecting the resuscitation of Sub-Synods, it was

Resolved, That, for the present, their resuscitation be deemed inexpedient.

We respectfully and earnestly recommend to Synod the propriety of issuing a decided testimony against the evils of Secret Associations, Intemperance, and Slavery. The prevalence of these evils among the professors of Christianity, and their allowance of them within the church, call aloud for the utterance of a distinct sound from the watchmen on the walls of Zion.—We regard the subject of the support and extension of the Gospel, on the principles of a common fund, as worthy of the serious consideration of the church; and believing that some such plan would be found practicable and greatly conducive to the prosperity of Christ's cause, we beg to submit the matter to the attention of this court.

We earnestly pray that God would guide you by his counsel, give you the spirit of our Master, and make your action redound to his glory.

By order of Presbytery.

THOS. C. GUTHRIE, } Committee.
DAVID HERRON, }

Complaint of Rev. A. W. Black.

[Referred to in the Report of Pittsburgh Presbytery.]

To the Moderator of the General Synod of the Reformed Presbyterian Church:
Pittsburgh, April 11th, 1850.

The undersigned, a member of the Pittsburgh Presbytery, hereby complains to Synod in regard to the action of said Presbytery in rejecting "reasons of protest" presented by the Rev. John Black, D. D., Rev. A. W. Black, and James M'Vicker, against the reception of Rev. Wm. Wilson and his congregation under the care of this Presbytery.

The circumstances of the case are as follows: On the 4th of July, 1849, the Pittsburgh Presbytery received the Rev. William Wilson on a certificate from the Ohio Presbytery, and also received under their care his congregation in the city of Cincinnati, on an application signed by Rev. William Wilson, Moderator, and the Elders of the session of the church, directing that this reception be reported to Synod. The following is an extract from the minutes in the case:

Extract.

"Pittsburgh, July 4, 1849.

"Rev. William Wilson presented a certificate of his regular standing as a minister of the Reformed Presbyterian Church, from the Ohio Presbytery, and also a document from the session of the Church of the Covenanters, Cincinnati, signed by the Moderator and Elders, requesting connexion with this Presbytery.

"Moved by Rev. T. C. Guthrie, and seconded by Rev. George Scott, that Rev. Wm. Wilson, on the certificate from the Ohio Presbytery, be received

into this Presbytery, and his name entered on the roll. Moved, as a substitute by Dr. Black, seconded by Rev. A. W. Black, that the application from Rev. William Wilson and his congregation to be received under the care of this Presbytery, be considered together.

"Ayes and noes were called.

"Ayes—Rev. Dr. Black, A. W. Black, Wm. Scott, and James M'Vicker.

"Noes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, Thos. Smith, James Trusdale, and John Dickey. The substitute was lost.

"The original motion was then put and carried.

"Ayes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, Thos. Smith, John Dickey, William Scott, James Trusdale—7.

"Noes—Dr. Black, A. W. Black, and James M'Vicker—3.

"Rev. A. W. Black protested against this, and appealed to Synod, announcing that he would, in due time, assign his reasons. Dr. Black and James M'Vicker stated their intention of concurring therein. The Moderator informed Mr. Wilson that he was received into this Presbytery, and his name ordered to be entered on the roll.

"Moved, by Rev. Mr. Guthrie, seconded by Rev. George Scott,

"Resolved, That the Presbytery receive under its care the congregation of Covenanters in the city of Cincinnati, of which Rev. William Wilson is pastor, and report the same to General Synod. The ayes and noes were called.

"Ayes—Rev. T. C. Guthrie, George Scott, R. M'Cracken, T. Smith, John Dickey, Wm. Scott, James Trusdale—7.

"Noes—Dr. Black, A. W. Black, and James M'Vicker—3.

"So the resolution was carried. Rev. A. W. Black protested and appealed to Synod, stating that he would, in due time, assign reasons,—Dr. Black and James M'Vicker concurring with him as before."

Within ten days after the adjournment of Presbytery, the following reasons of protest were placed by the undersigned, who is clerk of Presbytery, among its papers. It did not occur to any of the protestors that the fact of one of them being clerk would be considered as disqualifying him for taking care of the document. Had any so thought, it would have been forwarded to the Moderator. The protest and appeal are as follows:

Protest and Appeal.

The undersigned protest against the decision of a pro-re-nata Presbytery, which met by the summons of the Moderator, Rev. Robert M'Cracken, at Pittsburgh, July 4th, 1849. The Rev. William Wilson, of Cincinnati, together with his congregation, made application to be received under the care of the Reformed Presbytery of Pittsburgh. Mr. Wilson presented a certificate of dismissal from the Reformed Presbytery of Ohio, dated October 6th, 1847, and an application from his session, both of which desired admission to the Pittsburgh Presbytery. The Presbytery decided that Mr. Wilson be received on his certificate, and that the congregation of which Mr. Wilson now has the charge in Cincinnati be taken under the care of this Presbytery, and so report to Synod. Against these decisions the undersigned protest and appeal to Synod.

First, because the action of Presbytery is a palpable violation of the act of Synod in settling the boundaries and describing the lines of demarcation of the several Presbyteries under its care, within which they respectively have jurisdiction.

2. It is an act of marked discourtesy to the Ohio Presbytery, by exercising jurisdiction in the heart of their bounds, thereby invading their rights.

3. It is assuming a power competent only to Synod. Synod alone have the power to alter or make exceptions to their own general laws and regulations.

4. It is almost two years since the certificate of dismissal from the Ohio Presbytery was given. The Synod met in the mean time. Why was there not application made to it for a rule of court to alter, in this case, the boundaries of jurisdiction?

5. If it had been intended by the certificate that Mr. Wilson and his congregation should thereby be enabled to pass from the jurisdiction of the Ohio Presbytery to the care of another Presbytery in our own church, it is believed that Presbytery would not have given it. Certificates are not usually given except for a change of habitation, or to join another communion. Some sufficient reason is required. No man is entitled to a certificate *ad libitum*, for no ostensible reason. Here no reason is given; but it seems, from its verbiage, to hold out the idea that Mr. Wilson wished to join some other branch of the church,—and he informs us himself that he made application to the Presbytery of the Lakes in another communion, but it somehow did not succeed. The certificate will, in no sense, justify us in invading the rights of the Ohio Presbytery, or in receiving Mr. Wilson, unless he comes to reside in our bounds. Nor would it mend the matter if the Ohio Presbytery were ever so willing, for they have no more right to change the boundaries prescribed by Synod than we have.

6. Mr. Wilson's congregation, as such, is in a state of irregularity. It claims to have a minister and session. By what presbyterial authority was their minister installed? By what the congregation organized? By Mr. Wilson himself, belonging to no Presbytery, but standing independent. The whole procedure appears to us to be a violation of order, and at war with sound Presbyterianism. And we hereby protest against the action of Presbytery, and appeal to Synod.

JOHN BLACK,
A. W. BLACK,
JAMES M. VICKER.

Pittsburgh, July 6th, 1849.

The reasons why the name of Dr. Black appears first on the document are—(1,) because he wrote it,—it is presented to Synod in his own handwriting; and, (2,) because the impression upon the minds of all the protestors was that Dr. Black was first in the protest. The record made at the time so stated. The Presbytery, however, at its next meeting, corrected the minute to read as it now stands.

At a subsequent meeting held at Shenango, Oct. 31, 1849, it was

“Resolved, That as the clerk of Presbytery, who was the protestor, did not give his reasons to the Moderator within the time required by law, nor at all, the paper of reasons before Presbytery cannot be received by Presbytery.”

In answer to this it is only necessary to state, that the law of the church leaves it optional with the protestor to furnish the reasons either to the moderator or clerk. In this case they were placed, in due time, by the clerk, along with the minutes of Presbytery, because it was more convenient, and it was not anticipated that any such objection as this either *would* or *could* be rendered against their reception. Besides, it was understood by the protestors that Dr. Black was first in the protest.

The undersigned respectfully represents to Synod that it is due to the *dead*, as well as the living, that this protest and appeal be issued.

And it is further represented as a grievance, that the reasons of protest submitted by Dr. Black, A. W. Black, and James M. Vicker, were rejected by Presbytery without sufficient cause.

Signed,

A. W. BLACK.

REPORT OF THE PRESBYTERY OF OHIO.

Since the last meeting of General Synod, few events worthy of special notice have occurred within our bounds. Through the continued protection and blessing of the Church's Divine Head, we have enjoyed a good degree of out-

ward tranquillity and peace. Gospel ordinances are, in general, attended with a commendable degree of fidelity; and we are not left altogether without comfortable evidences of God's gracious presence in them. Our settled congregations, if they have not to record any very large increase, may at least be said to maintain their ground. While mournful breaches have been made elsewhere, all our ministers have been spared in life, and in the enjoyment of a comfortable measure of health. And while "the pestilence" has been commissioned to sweep through the length and breadth of our land, we have it to record, to the praise of the Divine goodness, that our people have almost entirely escaped its ravages. Our vacant congregations have received all the fostering care that we were able to bestow upon them, whether by the aid of our settled ministers, or the supplies placed at our disposal. The congregations of Cincinnati and Xenia respectively addressed calls to our young brother, Mr. M^cVicker; but his return to Ireland has issued in the disappointment of both. We trust that they and our other vacancies will be consoled under all their disappointments by as liberal a portion of ministerial aid as can be assigned to us, without doing injustice to other portions of the church. If practicable, we would need at least three missionaries for at least two-thirds of the year, or two missionaries for the whole year.

The call from Garrison Creek to Dr. Heron, mentioned in our last report, has been accepted; and he was installed pastor of said congregation in October last.

A memorial, adopted at a late meeting, will be laid before you, in reference to a more equitable and efficient system of domestic missionary operations.

The subject of "the revival of Sub-Synods," referred to the Presbyteries by the Synod at its last meeting, has been under consideration; and this Presbytery report "that it is, in their judgment, inexpedient for the present."

Respectfully submitted. By order of Presbytery.

ANDREW HERON, *Clerk.*

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church would respectfully report to General Synod as follows:

That since their last report, and on the 15th of April, 1849, Mr. Hugh A. M^cKelvey having accepted a call from the Walnut Hill Prairie Congregation, and having delivered such trials as were assigned him, was by prayer, and the laying on of the hands of the Presbytery, set apart to the office of the gospel ministry, and installed as pastor of that congregation. There are, therefore, now seven ministers, all having settled charges, belonging to the Presbytery.

They further report that they have organized another congregation, consisting of some sixty members, in Grand Cote Prairie, Randolph county, Ill. These members were formerly numbered, the most of them, with the congregation of Bethel; but now organized into a distinct congregation, they are about taking steps to erect a house of worship, and will, ere long, we trust, have given them in answer to the prayer of faith, a pastor after God's own heart, who will go out and in before them, and feed them with knowledge and understanding. Presbytery expects, also, in a short time, to organize a congregation in the important city of St. Louis. For the last few months, Mr. Pearson has been labouring with, it is understood, some considerable success in that city. In other places, also, in addition to our organized vacancies, we are called upon to come ourselves, or to send others, to break to them the bread of life. It will also be proper here to state, that about one year ago, eleven members, in regular standing in the Reformed Presbyterian Church of Bethel, Randolph county, Ill., including one Ruling Elder, Mr. Pattison, left for the far distant slopes of the Pacific. Word has returned of their safe arrival in the city of Oregon, with the exception of one of their

number, who died of cholera on the road. We state these circumstances, and then would ask this Synod, Cannot a mission be established in the far West? There are our countrymen, our brethren in Christ; that far-off land to which they have gone belongs to our common country, and is destined to exert a mighty influence on the islands and the continents beyond them, now the dark places of the earth and the habitations of cruelty. Ought we not, then, asking help from the sanctuary and strength out of Zion, say with the prophet, "We will rejoice in thy salvation, and in the name of our God we will (*there*) set up our banners?"

During the last year there has been one added to the number of our ministers; but the call for labourers in the gospel field has more than proportionably increased. The harvest truly is great, but the labourers are few; and we much fear that there is lacking on the part of the professing church the prayer of faith which God has promised to hear, and, in answer, to send forth more labourers into the harvest. Where are the Samuels, who are presented by their parents, or who willingly offer themselves to the Lord's work? The calls which the world makes are quickly and speedily answered; but when the blessed God says, "*Whom shall I send, and who will go for us?*" how few are the individuals who are saying in response, "*Here am I, send me.*"

Of the supplies assigned us at the last meeting of Synod, Messrs. M'Kelvey and Lamb alone appeared within our bounds. Mr. M'Kelvey, as has been stated, was settled in Walnut Hill Prairie Congregation. Upon Mr. Lamb calls were made by the congregations of Rock Prairie, Wisconsin, and Washington, Kane county, Ill. The former of these calls was forwarded to the Philadelphia Presbytery last fall, that it might be presented to Mr. Lamb; the latter, which came before Presbytery this spring, remains upon our table.

Mr. Pearson, who was licensed since the last meeting of Synod, was sent into our bounds by the Board of Home Missions; and, since the early part of last winter, has been labouring in St. Louis. The precise condition of things in that place we do not know, as no report has come to the Presbytery by Mr. Pearson. It is understood, however, that he has made a full report to the Board of Home Missions. We would take occasion, in this connexion, to call Synod's attention to an evil, which, if not looked to in time, is likely to grow up amongst us, in respect to the relation which licentiates and unsettled ministers sustain to Presbyteries in whose bounds they are labouring. It happens frequently that no report is made to Presbytery, and it is considered that a report to a Board of Missions answers all purposes. This tends to the entire subverting of Presbyterianism; and if permitted to operate unchecked, will go to the undermining of its great leading principles. Some means should, we think, be taken to put a check to this evil.

At the last meeting of Synod a Committee appointed to report on the Subordinate Synods, presented the following resolution, which was adopted:

"That the consideration of the resuscitation of the Subordinate Synods be referred to the Presbyteries, and that they be required to report their judgment in the matter to General Synod at its next meeting."

This subject having been taken up in Presbytery, a resolution was unanimously adopted, as follows:—That in the judgment of the Western Presbytery it is inexpedient to resuscitate, at this time, the Subordinate Synods.

We would, in conclusion, most earnestly ask of Synod, that in the distribution of supplies, we may receive our full proportion of the labourers at their disposal, in order that the harvest may be gathered in our extended and whitened fields; and if any thing can be done to make those supplies more certain, that, also, should be attended to.

That He with whom is the residue of the Spirit may dispense to you abundantly that Spirit, to guide in all your actings, is our earnest prayer.

Xenia, May 15th, 1850.

JOHN M'MASTER, *Clerk of Presbytery.*

P. S.—At a meeting of Presbytery on May 16th, Mr. George M. Lamb being dismissed for this purpose by the Northern Presbytery, was recognised as a licentiate under the care of this Presbytery. The call from Rock Prairie having been returned from the Philadelphia Presbytery, it, together with the call from the Washington Congregation, Kane county, Ill., was put into Mr. Lamb's hands, that he might decide in reference to their acceptance or rejection. As it is understood that he will accept one of these calls as soon as may be, he will be ordained to the office of the ministry by Presbytery, and installed as pastor of that congregation whose call he shall accept.

All which is respectfully submitted.

JOHN M'MASTER, *Presbytery's Clerk.*

REPORT OF THE PRESBYTERY OF SAHARANPUR, N. INDIA.

To the General Synod of the Reformed Presbyterian Church, North America—

DEAR FATHERS AND BRETHREN: A period of five years has now elapsed since our last Presbyterian report was forwarded to your reverend Court. The cause of this long silence you will learn from the following statements. Since the report of 1844 but one stated meeting of Presbytery was held up to the 5th June in the present year. The death of Mr. James Craig, in August, 1845, the location of the remaining members at different stations, which were many miles apart, and the subsequent absence of the Rev. J. R. Campbell from this country, during his visit to Europe and America, rendered an interruption in our Presbyterian intercourse unavoidable. We trust it will be long ere a similar interruption shall again occur.

At the meeting held in Meerut, in November, 1844, nothing of particular interest was transacted. Another informal meeting was held in Saharanpur in October, 1846, when the Rev. J. R. Campbell resigned the pastoral charge of the Saharanpur congregation, and the Rev. Joseph Caldwell was installed in his place. Mr. Caldwell continues to discharge the duties of this office. At the meeting held June 5th, this year, the Rev. John S. Woodside, formerly of the Philadelphia Presbytery, was received as a member of this court. This Presbytery now consists of three ministerial members and one ruling elder—Theo. W. J. Wylie, the first from among the Heathen in this place who has been elected and ordained to this office. We have had three regular meetings of Presbytery within the year. In future it is intended to meet four times a year—in January, April, July and October.

Under the care of Presbytery there are four catechists, and one candidate for the catechetical office. Two of these more particularly stand towards Presbytery in the relation of students of theology, and we hope may one day be accounted worthy to enter the gospel ministry. All are diligent in the performance of the duties required of them, and some of them have given exhibitions of talent and skill in treating theological subjects highly creditable, and which would not suffer much in comparison with the average productions of junior students in the Theological Seminaries at home.

The Saharanpur congregation is the only organized church within our bounds, but every city and village in the district are our vacancies. The ordinances have been punctually dispensed in both the Hindustáni and English languages. English preaching had been discontinued, during the time that Mr. Caldwell was alone at the station (he being obliged to conduct two services in Hindustáni,) but was resumed in April last, and a more than ordinary interest appears to be felt in this exercise by the English residents at the station. A monthly collection on behalf of missions is taken, usually averaging from ten to twelve dollars. The monthly concert is also regularly attended to. The tone of piety among our own people is

encouraging, and the general conduct of the Heathen towards us is such as to warrant us to hope that a brighter day in their history is fast approaching. We feel that God is opening up the way before us, and it needs but the blessing of God to enable the people to give their hearts to that which many among them already intellectually approve. Our mission has set apart the first Monday in March, 1850, as a day of special fasting and prayer for the outpouring of the Holy Spirit upon the millions around us; and we are endeavouring to influence all other missionary bodies in this country to unite with us on that occasion. Now if the church at home would join us in such a work we should hope to see immediate results.

Your Synod will not have met till that day shall have been observed, but should Synod appoint such a day, and advise us of it, we should delight to join in united supplication with you, at such a time, on behalf of the Heathen. If we could thus agree to entreat God, unanimously and simultaneously, with deep humiliation and heartfelt contrition, have we not ground in the promises to believe that He would pour out a large and abundant blessing, not only upon the Heathen but also upon the church at home? Cease not, dear brethren, we entreat you, to pray, individually and unitedly for us, who are endeavouring, though in great weakness, to plant the seed of the church upon Heathen soil. We have been pleased to observe the movements made by various churches in Christendom towards the consummation of a more united system of action among them. There is no department in the Christian Church which so much requires this as that in which we are placed. Missionaries should, of all others, be most united, but in the present condition of things entire co-operation cannot be expected. Were the church at home, however, more one, missionaries would necessarily be one also, and our work might then be expected to proceed better. Still, in order to effect such union, we are not prepared to abandon any of those Reformation attainments which we know to be founded on, and agreeable to, the word of God, and we have full confidence in the wisdom of your venerable court, that nothing inconsistent with *the infallible rule of faith and practice* shall be assented to by you for any purpose whatever. It has greatly refreshed us to hear of the wide fields of labour opening before you in America, and the opportune supply of labourers which God is at the same time sending for this service. We have only now in conclusion to ask you to let us hear from you more frequently. It is not enough that we hear occasionally from the Secretary and Treasurer of your Board of Missions. We should like to hear from you all personally; but if this be impracticable, if each Presbytery would only maintain a systematic correspondence with us, we think good would arise from it, at least it would encourage us in our work here.

We hope some system may be devised by which we shall hear from the church more generally. In fine, that you may be enabled to "keep the unity of the Spirit in the bond of peace," is the prayer of your brethren here.

JOHN S. WOODSIDE, *Clerk of Presbytery.*

December 1st, 1849.

The Committee on the Revision of the Directory presented their report. It was laid on the table, till the order of the day be disposed of.

Proceeded to the order of the day, the consideration of the report of the Committee on the Organical Unity of the Church. The report being again read, it was, on motion, Resolved, That it be published in connexion with the minutes of Synod, for the information of the Church.

The Committee to whom was referred the report of the Committee

on Christian Union, presented their report. It was accepted and adopted, and is as follows:

REPORT ON CHRISTIAN UNION.

The committee to whom was referred the report of the Delegates to the Conference of Presbyterian Churches on Christian Union would respectfully recommend to Synod the adoption of the following resolutions—

1. That this Synod approve the action of its delegates as reported in the minutes of the Conference on Christian Union, which was held in Albany, N. Y., Nov. 1st, 1849.

2. That inasmuch as the Conference has adjourned, to meet on the first Wednesday of September, in the Lecture Room of Dr. M'Leod's Church, Twelfth street, New York, although no great immediate benefit should result to the cause of Christ, the delegates be reappointed to attend that Conference. Respectfully submitted by the Committee.

Rev. T. W. J. Wylie was added to the delegation.

Proceeded to the consideration of the "Forms of Order." They were severally adopted. On motion, the whole document was adopted.

Proceeded to the consideration of the "Directory for Worship," as reported by the committee. It was read, article by article. The whole of Chapters I., on "Secret Worship,"—II., on "Family Worship,"—III., on "Social Worship," were adopted.

Chapter IV., on "Public Worship," being under consideration, on a motion for its adoption, the hour having arrived, Synod adjourned, Dr. M'Leod concluding by prayer.

Same place, May 21st—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before. The minutes of the last meeting were read and approved.

The Treasurer of the Board presented his report for Domestic Missions. It was accepted, and referred to the Auditing Committee.

Rev. Dr. Wylie and Rev. T. W. J. Wylie presented severally their resignations as Professors in the Theological Seminary. The paper was received, and, on motion, referred to the Committee on the Theological Seminary.

The Rev. H. M'Millan offered the following preamble and resolution, which was seconded by Dr. M'Leod, and adopted.

Resolution touching the History of the Church.

Whereas, our Testimony is now published separately from the Historical part; and whereas, it is of great importance to all, and especially to the young, to have a succinct history of the Church of God, from her origin to the present time, exhibiting her unity under all dispensations, the line of prophecy as therein fulfilled, the principal epochs in her continuous history, and the particular relation of the Reformed Presbyterian Church to the Reformation of the Church of Scotland in the seventeenth century,—therefore—

Resolved, That a committee or individual be appointed to prepare such a history, and to report the same at the next meeting of Synod.

The Moderator announced the Committee to prepare the Pastoral Address. They are Rev. H. M'Millan, D. J. Patterson, T. C. Guthrie.

The Committee on Discipline presented their report. It was read and accepted.

Resolved, That the consideration of the case of complaint, and appeal

of the minority of Pittsburgh Presbytery, as submitted in this report, be the order of the day for the afternoon.

Synod then adjourned to meet at 2½ o'clock, P. M., Dr. Wylie concluding by prayer.

Same place, 2½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before, with the exception of Mr. W. Orr.

The minutes of the last meeting were read and approved.

The Committee on Finance presented their report. It was accepted and adopted. (See Appendix.)

The Auditing Committee presented their report. It was accepted and adopted.

Proceeded to the order of the day, the consideration of the case presented in the report of the Committee on Discipline.

Proceeded to hear the case in order. Documents called for were read.

1. The complainant was heard in support of his complaint.

2. The Presbytery were heard in reply; pending which, Synod, on motion, adjourned to meet at 7½ o'clock, P. M., Rev. D. J. Patterson concluding by prayer.

Same place, 7½ o'clock, P. M.

Synod met pursuant to adjournment, and was opened by prayer. Same members present as before.

The minutes of the last meeting were read and approved.

Resumed the consideration of the complaint and appeal.

Rev. Messrs. Guthrie, Scott, Herron, and Douglas; and Gabriel Adams, Thomas Smith, William Scott, were heard at length in defence of the Presbytery. Mr. Henry Sterling also presented his opinion.

3. The complainant responded, when Synod adjourned until to-morrow, at 9 o'clock, A. M., Rev. E. Cooper concluding by prayer.

Same place, May 22d—9 o'clock, A. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

The Committee on Finance reported eight dollars in the Contingent Fund. On motion, it was ordered to be paid to the sexton of the church.

Resolved, That Synod proceed to the order of the day, in conformity with the rule. The parties being out of the house,

4. The roll was called, and the members of Synod delivered their judgments in the case before them. Pending this, Synod adjourned until 2 o'clock, P. M., Rev. Gavin M'Millan concluding by prayer.

Same place, 2 o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before.

The minutes of the last meeting were read and approved.

Proceeded to the order of the day. Members of Synod continued and concluded the declaration of their judgments in the case before them.

5. The roll was called, and the question—Sustain or not sustain the complaint and appeal, was submitted by the Moderator. The vote was as follows:

Sustain—The Moderator, Rev. Robert J. Black, E. Cooper, J. B. Finlay, H. A. M'Kelvey, Dr. M'Leod, Dr. M'Master, John M'Master, H. M'Millan, G. M'Millan, J. W. Morrison, D. J. Patterson, W. Sterret, A. G. Wylie, Dr. Wylie, T. W. J. Wylie; and William Agnew, Joseph Caldwell, Peter Gibson, Samuel Nesbit—20.

Sustain in part—Rev. Michael Harshaw, and Mr. S. Little—2.

Not voting—Dr. Heron, J. Nevin, T. Flavel, and Thomas Blair, Dr. M'Quiston, R. C. Reed, A. Weir—7.

5. The Moderator then announced, as the decision of the court, that the complaint and appeal were sustained.

Rev. T. C. Guthrie announced his intention to protest against the manner of procedure in this case, for reasons to be subsequently assigned.

6. Proceeded to make a minute in the above-mentioned case.

It was moved and seconded that the resolutions submitted by the Committee of Discipline be adopted. Pending which, Synod adjourned, to meet at 7½ o'clock, P. M., Rev. George Scott concluding by prayer.

Same place, 7½ o'clock, P. M.

Synod met pursuant to adjournment. Same members present as before, with the exception of Dr. Wylie, Rev. J. B. Finlay, and Mr. G. H. Stuart.

The minutes of the last meeting were read and approved.

Rev. T. C. Guthrie handed in his reasons of dissent, according to previous notice.

Rev. T. W. J. Wylie and Dr. M'Leod were appointed a committee to reply to them.

Proceeded to the unfinished business, the consideration of the resolutions reported by the Committee of Discipline. They are as follows:

In view of the whole subject as regards the Pittsburgh Presbytery, the complainant, and the protest, your committee respectfully present to Synod, for their approval and adoption, the following resolutions:

Resolved, 1. That this Synod sustain the complaint of Rev. A. W. Black, and the protest and appeal of the minority of the Pittsburgh Presbytery. This resolution was adopted without a count.

Resolved, 2. That the action of the Pittsburgh Presbytery, in the reception of Mr. W. Wilson, was disorderly, and subversive of the provisions of ecclesiastical law in the case, and of the principles of social order.

This resolution was adopted. The ayes and noes were called for, and are as follows:

Ayes—The Moderator, Rev. R. J. Black, E. Cooper, H. A. M'Kelvey, Dr. M'Leod, Dr. M'Master, J. M'Master, H. M'Millan, G. M'Millan, J. W. Morrison, D. J. Patterson, W. Sterret, A. G. Wylie, T. W. J. Wylie; and William Agnew, J. Caldwell, P. Gibson, S. Nesbit—18.

Noes—Rev. T. Flavel, M. Harshaw, Dr. Heron, J. Nevin; and T. Blair, Dr. M'Quiston, S. Little, R. C. Reed, J. S. Elliot—9.

Resolved, 3. That this Synod emphatically condemn the action of the Presbytery of Pittsburgh at their *pro re nata* meeting, in the case before stated; declare it to be legally null and void of authority, and leave the said Rev. William Wilson in the same ecclesiastical position in which he had placed himself, (without the communion of the Reformed Presbyterian Church,) previously to the said action of the Pittsburgh Presbytery in his case. Him this Synod do not touch.

This resolution was adopted. The ayes and noes were called for, and are as follows:

Ayes—The Moderator, Rev. R. J. Black, E. Cooper, H. A. McKelvey, Dr. McLeod, Dr. McMaster, J. McMaster, H. McMillan, G. McMillan, J. W. Morrison, J. Nevin, D. J. Patterson, W. Sterret, A. G. Wylie, T. W. J. Wylie; and William Agnew, J. Caldwell, P. Gibson—18.

Noes—Rev. M. Harshaw, Dr. Heron; and T. Blair, S. Little, R. Reed—5.

Not voting—Rev. T. Flavel; and Dr. McQuiston, S. Nesbit, J. S. Elliot—4.

From the above Dr. Heron dissented, and declared his intention to assign reasons if deemed necessary.

Rev. T. C. Guthrie protested, saying he would send in his reasons.

Resolved, That when this Synod adjourn, it be to meet in the First Reformed Presbyterian Church, Pittsburgh, on the third Wednesday of May, 1851, at 10 o'clock, A. M., to be opened with a sermon by the Moderator.

Resolved, That the thanks of Synod be tendered to the Moderator, (Dr. Heron,) for his sermon preached at the opening of the present session of Synod.

Resolved, That the thanks of Synod be tendered to the inhabitants of Xenia for their Christian hospitalities to the members.

The Committee on Supplies presented their report. It was amended and adopted. It is as follows:

REPORT OF COMMITTEE OF SUPPLIES.

The Committee on Supplies respectfully submit the following report to General Synod:

That for the supply of the numerous and interesting vacancies and stations, referred to in the reports from the Presbyteries, Synod has at its disposal the labours of only four ministers without charge—Rev. Gilbert McMaster, D. D., Rev. E. Cooper, Rev. John Nevin and Rev. D. M. McAleese, and ten licentiates—Messrs. Samuel P. Herron, James Pearson, Robert Fee, David Gillespie, W. S. Darragh, Andrew R. Gailey, Robert Burgess, G. R. McMillan, John McMillan and J. W. Faires. Of these your committee beg leave to recommend the following distribution:

That the labours of Dr. McMaster be directed by the Ohio Presbytery.

That Rev. E. Cooper spend the months of June, July and August in the Western Presbytery, the following two months in the Ohio Presbytery, four months in the Pittsburgh Presbytery, and the remainder of the year in the Ohio Presbytery.

That Rev. John Nevin spend the months of June and July in the Ohio Presbytery, the four months following in the Western Presbytery; the remainder of the year in the Pittsburgh Presbytery.

That Mr. Samuel P. Herron spend June and July in the Western Presbytery, August and September in the Ohio Presbytery, October and November in the Pittsburgh Presbytery, December and January in the Philadelphia Presbytery, the residue of the year in the Pittsburgh Presbytery.

That Mr. James Pearson spend June and July in the Western Presbytery, and the remainder of the year in the Northern Presbytery.

That Mr. Robert Fee spend June and July in the Ohio Presbytery, and the remainder of the year in the Western Presbytery.

That Mr. David Gillespie spend June, July, August, September, October, and November, in the Pittsburgh Presbytery; December, January and Fe-

bruary in the Ohio Presbytery, and the remainder of the year in the Western Presbytery.

That Mr. G. R. McMillan spend June and July in the Ohio Presbytery; August, September and October in the Western Presbytery; November in the Ohio Presbytery, and the remainder of the year in the Pittsburgh Presbytery.

That Mr. John McMillan spend June, July and August in the Pittsburgh Presbytery; September and October in the Ohio Presbytery; November, December, January and February in the Western Presbytery, and the residue of the year in the Northern Presbytery.

That Mr. Robert Burgess, after spending six months in the Ohio Presbytery, labour the rest of the year in the Western Presbytery.

That Messrs. McAleese, Darragh and Gailey remain in the Northern Presbytery during the year, except four months, if practicable in the Philadelphia Presbytery.

That Mr. J. W. Faires remain subject to the Philadelphia Presbytery.

It is also recommended that Mr. John McMillan and Mr. G. R. McMillan have the privilege of spending the winter in the Seminary.

All of which is respectfully submitted by THE COMMITTEE.

The report of the Select Committee on the Board of Missions, and memorial of the Ohio Presbytery, was taken up. Its recommendations were adopted. They are as follow :

REPORT OF THE COMMITTEE ON THE REPORT OF THE BOARD OF MISSIONS.

RECOMMENDATIONS.

1. That the principles laid down in the Report for regulating Home Missions be adopted.

2. The Board to meet one day before the meeting of Synod, to prepare their reports and schedule of appointments, to be submitted to Synod for the coming year.

3. The Board not to interfere, unless there be some extraordinary reason, with the appointments made by Synod.

4. The Presbyteries not to be restricted in the reception of ministers and licentiates when acceding to our standing terms of communion, and undergoing sufficient trial of their soundness in the faith, &c.; but that reception shall not be considered final so as to entitle to a settlement until one year after date.

5. The memorial of the Ohio Presbytery to be published for consideration of Synod at its next meeting.

6. That the Board of Missions be instructed to present the subject of a mission to Oregon and California, and as soon as the men and the means are obtained they be authorized to undertake it.

The Moderator announced the Committee to prepare the History of the Reformed Presbyterian Church. They are Rev. Dr. McMaster and H. McMillan.

The Committee on the Theological Seminary presented their report. It was accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The Committee on the Theological Seminary report as follows:

That the report of the Superintendents presents a highly gratifying and encouraging state of affairs in this most important institution of our Zion. Its interests have been well cared for, and its duties faithfully and ably performed by the learned and devoted professors in whose hands it has been placed.

In regard to the resignation of the professors the committee represent, that the church owes a debt of gratitude to the venerable professor at its head, of the largest magnitude. He has been the life and spirit of the Seminary from its beginning. His powerful talents and fitting qualifications for this office have been freely and abundantly devoted to the interests of this school of the prophets. To him more than to any other the church is indebted for a learned and efficient ministry. The committee recommend, that the resignation of the Rev. Dr. Wylie, as senior professor, and T. W. J. Wylie, as assistant professor, be not accepted. And that this Synod earnestly and respectfully urge upon Dr. Wylie to retain his place at the head of the Seminary, giving only such attention to its duties as the state of his health and convenience will allow; believing that the assistant professor is entirely competent to discharge any of its duties.

Your committee, also, believing that our church requires a Seminary in the West, to meet her increasing necessities, recommend that Synod establish a Seminary for the West in Xenia, Ohio, and that Rev. Dr. McMaster be appointed senior professor, and Rev. Hugh McMillan assistant professor. Dr. McMaster to spend four months in the year in the discharge of the duties of his professorship.

For the support of the Seminary it is recommended that the senior professor in the East receive the appointed salary of three hundred dollars per annum to be raised by the Northern and Philadelphia Presbyteries in equal proportions; and that the senior professor in the West receive the same amount to be raised by the Pittsburgh, Ohio, and Western Presbyteries in equal proportions.

Committee also recommend, that Rev. Dr. McLeod, A. G. Wylie, R. J. Black, D. J. Patterson, J. Agnew Crawford, W. Sterrett and J. B. Finlay be the Board of Superintendents for the Seminary of the East. And Rev. Dr. Heron, Gavin McMillan, John McMaster, E. Cooper, H. A. McKelvey and Samuel Wylie be the Board of Superintendents for the Seminary of the West. All of which is respectfully submitted. THE COMMITTEE.

Proceeded to the further consideration of the Directory for Worship. Chapter IV., on "Public Worship," was adopted. Chapter V., on the "Solemnization of Marriage," was adopted.

The question being taken on the whole, it was adopted as the "*Directory for the Worship of God of the Reformed Presbyterian Church in North America.*"

Resolved, that the stated clerk and treasurer of Synod, be a committee to publish the Directory for Worship, together with the rules for judicatories and forms of order, without unnecessary delay.

The Committee on the Signs of the Times presented their report. It was accepted and adopted. It is as follows:

Report of the Committee on the Signs of the Times.

The Committee on the Signs of the Times respectfully report, as follows:

The indications of Divine Providence should be attentively considered by the church, in order that she may apply properly the great principles of truth presented in the word of God for her direction. From time to time the circumstances in which she is placed are changing, and it is necessary to consider the relation which she sustains to them, that she may know what the Lord requires her to do. There is always "some *present truth*" for which she must "earnestly contend."

In the age and country where we are living many important objects, for which our ancestors contended, even unto death, have been fully secured. Much which, in their day, was a matter of controversy is now generally or universally acknowledged. The attention of the church need not, therefore, be drawn to what has thus become fully settled, unless the attempt be made

to change or destroy it. No tree would grow, no house would stand if the roots were always uncovered, if the foundations were constantly laid bare. While, therefore, it is necessary, in order to give an intelligent assent to the truths we may profess, to be able to render a reason to those who may ask it, true wisdom requires that we hold fast the form of sound words, and whereto we have already attained, that we walk by the same rule and mind the same thing.

There are, however, in the developments of Providence new objects presented, which should receive the attention and command the exertions of the church. The principles laid down in the scriptures, are often discovered to have more contained in them than was supposed, by being brought to bear upon new circumstances. Thus the law of God is found to be exceeding broad—a complete rule for every condition in which the moral agent may be placed.

Observing in this way the dispensations of Divine Providence we find :

1. *Causes of Fasting and Humiliation.* Large portions of our earth are yet unenlightened by the gospel, others enjoy the knowledge of the truth only in a very faint degree, while our own land presents many dark places, where the ordinances are dispensed only in a limited measure, and even those places where the full, clear, and distinct exhibition of the truth is made, do not properly value or improve the blessing thus vouchsafed to them. The rulers of our nation are too often such as have not the qualifications for office required in the scriptures, while the constitutions and administration of our government are, in many respects, exceedingly imperfect. Nearly three millions of our countrymen are still held in slavery, and many are yet found in the Christian Church, as well as the civil community, who advocate the continuance and the extension of this unholy and cruel system. Disorder and violence are frequently to be observed. Parental authority and ecclesiastical discipline are but lightly regarded, and insubordination and disregard of law are also prevalent. The holy day of God is profaned, sometimes even by professing Christians, by travelling, by idleness, by worldly employments or recreations, while the men of the world seek their own pleasure and pursue their own business. Intemperance seems to be, in many places, upon the increase, and professors of religion do not sufficiently oppose this vice by their example as well as their admonitions. Conformity to the world in its pleasures, its practices, its principles, renders it often difficult to distinguish the professor of the religion of Jesus from the unbelieving multitude. The standard of personal religion is generally far below the attainments of past times, or the plain directions of the word of God. The degree of liberality with which the ordinances are sustained at home, and the cause of Christ is diffused abroad, and the benevolent enterprises of the day supported, is far beneath the ability and duty of the members of the church. The spirit of Christian love and meekness, and unity and peace is feeble and comparatively inoperative, so that too often we may fear the Spirit of God is grieved, and his influences are resisted and withdrawn. Much cause, therefore, have we for mourning, lamentation and sorrow. We feel called upon to sanctify a fast,—to humble ourselves in the presence of God, earnestly imploring His pardon, and the return of His favour. For these, and similar reasons, which the ministers and preachers of the church in their public exhibitions, and its members in their private exercises, are directed to consider, Synod ordain and appoint the First Thursday of March, 1851, to be observed as a day of fasting and humiliation in all the congregations under our care.

2. *Causes of Thanksgiving.*—While we have so many reasons for deep humiliation in the sight of God, we have also causes of thanksgiving. The Lord has not dealt with us after our sins, nor rewarded us according to our iniquities. We yet enjoy the light of the glorious gospel. We hear the

joyful sound of the message of salvation. While the pestilence has visited our land, and multitudes have been removed to another world, we have yet been spared. While we have to lament the removal of one of our venerable fathers in the ministry, there has been a considerable increase of the number of our ordained ministers and licensed probationers, and the accessions to our established congregations, and the erection of new organizations, may be regarded as an evidence that God, the Spirit, is blessing their labours. The missionary operations of our church in benighted India are very encouraging. The safe arrival of the late reinforcements, the preservation of the lives of all the missionaries, their continued health, their diligent and successful labours, the steadfastness of the brethren converted from the heathen, and the increasing interest felt in the church at home among the young and the old in this great and good work, form causes of gratitude to God. The peace and prosperity which prevail throughout our land, the annunciation and advocacy of sound principles in regard to affairs of a political character, and the existence of a strong sense of obligation to the Divine law, and of a feeling of benevolent sympathy for the oppressed, call for thankfulness, and encourage hope that better and brighter days are rapidly approaching. The number of those who profess the true religion seems to be on the increase, while we may hope that the principles of Divine truth are becoming more powerful in their operation upon the hearts and consciences of Christians. The duty of individual effort for the Redeemer's cause in the world, and a spirit of entire consecration to his service, and a sense of personal responsibility appear to be becoming more deeply felt. There is cheering evidence that the LORD is still continuing his presence with us, and the time to favour Zion is at hand. For these and similar reasons, which our ministers and preachers are instructed to advert to, and our people diligently to consider, Synod appoint the last Thursday of November, 1850, or such other day as may be recommended by the civil authorities, or found most convenient, to be observed by all under our care as a Day of Thanksgiving to Almighty God, the Giver of every good and perfect gift.

THE COMMITTEE.

Resolved, That a Committee be appointed to prepare a System of Directions for Pastoral Visitation, and report at next meeting of Synod. The Moderator named as such Committee, Rev. Dr. M^cMaster, Rev. H. M^cMillan, and Mr. Daniel M^cMillan.

Mr. George H. Stuart was re-appointed Treasurer of Synod.

The following were appointed the Board of Missions: Dr. Wylie, Dr. M^cMaster, Dr. M^cLeod, Dr. Heron, Dr. Crawford, Rev. H. M^cMillan, T. C. Guthrie, G. Scott, A. W. Black, A. Clarke, A. G. Wylie, D. J. Patterson, R. A. Hill, T. W. J. Wylie, R. J. Black, W. Sterret, T. Flavel, J. M^cMaster, S. Wylie, J. W. Morrison, Ministers; and W. Mathews, J. N. Gifford, W. Cooper, W. Cathcart, T. Cumming, G. H. Stuart, R. Guy, R. Stevenson, J. M^cKendrick, W. Montgomery, H. Sterling, W. Scott, Peter Gibson, Daniel M^cMillan, W. Orr, W. Kennedy, J. Fleming, David Minford, Ruling Elders.

The minutes of the present session were read throughout and approved.

The Stated Clerk was directed to publish extracts from the minutes in the Banner of the Covenant, together with as many extra copies as may be considered necessary. Whereupon, it was

Resolved, That Synod do now adjourn, to meet at the time and place appointed.

Adjourned, after prayer by the Moderator, singing the 133d Psalm, and receiving the apostolic benediction.

Signed,

SAMUEL WYLIE, *Moderator.*

Xenia, May 22d, 1850.

JOHN NIEL M^cLEOD, *Stated Clerk.*

APPENDIX.

Letter to Scottish Synod.

(Document A.)

To the Rev. the Moderator and Remanent Members of the Synod of the Reformed Presbyterian Church in Scotland.

Rev. and Dear Brethren:

Your valuable communication of May 12th, 1847, was duly received, and should have been answered ere this. Having arrived a few days after the adjournment of Synod in 1847, no opportunity was afforded of receiving and acting upon it until the following meeting in October, 1848. It was then presented and considered; and we can assure you, dear brethren, that its perusal gave us great satisfaction. We rejoice in all your prosperity, we admire the enlightened consistency and characteristic firmness with which you maintain your ecclesiastical position amidst the excitements and changes of the times; and we desire to be stimulated to our own duty by the example of progress and active liberality which you set before us.

We also received from your committee in charge of that matter, the document forwarded to us respecting an individual once in your ministry whom you had found it necessary to submit to the discipline of the church. Your course, in this respect, we recognise as just and fraternal, and well calculated to advance the cause of good order and sound morality. If Christian denominations generally were more disposed than they are to sustain each other's acts of wholesome discipline, it would contribute much to their own peace and usefulness, and also to the reformation of offenders.

Of our ecclesiastical condition generally, we are happy to say, that it is one of prosperity and progress. We now number thirty-seven ministers, ten probationers, ten students of theology in attendance on the Seminary, and at least an equal number who are under the care of Presbyteries, and have not as yet been able to appear at the hall. Our organized congregations are sixty-two, together with several missionary stations not yet prepared for organization. Sabbath school instruction, tract and Bible distribution, and missionary effort in various forms, receive attention among our ministers and people, and there is, in general, a disposition among them to take their share in the benevolent and religious movements of the day, so far as this involves no inconsistency with our own peculiar position and covenanted obligations.

Our Foreign Mission in North India has been strengthened by the addition of a third missionary and his household. Rev. John Woodside and his wife accompanied Rev. Mr. Campbell, our senior missionary, on his return to his field of labour, after a refreshing visit to the church at home. More than five thousand dollars were contributed by the people, as a special effort for the increase of the mission force, and thus far a commendable liberality has been manifested in sustaining this department of Synod's operations. The Presbytery of Saharanpur is now composed of three ministers; and of the ruling elders, one is a convert from heathenism, a person of great promise, and now recognised as a student of theology under the care of Presbytery. The gospel is statedly preached to the heathen in their own language, in houses of worship erected for the purpose in the city of Saharanpur, and surrounding localities; schools are established and well attended, and our missionaries are diligently employed in the work of creating a Christian literature for the people among whom they dwell. Translations of the Scriptures, the Westminster Confession of Faith and Catechism, the Psalms arranged for singing, and various tracts and other productions of an elementary character, are prepared, and we feel satisfied that our labour in India has not been in vain in the Lord.

Several instances of conversion to the faith and experiences of the gospel have, we are persuaded, already taken place. And while God has frequently sent afflictions to teach us humility as the work has been progressing, he has also cheered us in the successes enjoyed, with many manifestations of his love and favour. We think we have evidence that the Reformed Presbyterian Mission in India is blessing the heathen, for whose everlasting benefit it is established, and we know that it has been full of blessing to ourselves at home.

When we look around us and consider the moral and religious state of the country in which we dwell, we find very much to deplore at present, and to create anxieties for the future. Popery continues to be a disturbing force among us. Error is rife; disorders of every kind abound; a degeneration of liberty into a ruinous licentiousness of opinion and conduct is doing great mischief; and the spirit of infidelity is bolder and more open in its manifestations than in former days. In the church of God, the observance of forms, and the substitution of employments about religion for its living realities, are working much evil. Reformed Presbyterians are equally with others exposed to these evils; and in a mixed and very imperfect state of religious society we find no little difficulty in maintaining our peculiar principles, and forms of worship and order.

Your very valuable paper condemnatory of Slavery in the American Confederacy, was received by us. It was republished in our periodical, and gratuitously distributed. Our stated clerk, to whom your committee were pleased to address it, transmitted the copy designed for them to the Moderator of the Old School Assembly of the Presbyterian Church at their sessions in the city of Baltimore. It was presented by him to the Assembly; and its caption having been read, it was, on motion, filed among the papers of the body without further consideration. The other copy was handed by the Clerk to the Moderator of the New School Assembly in person. It is not known that it was acted upon by the body over which he presided. Both these departments of the Presbyterian Church are yet deeply involved in the sin of slaveholding, and not prepared to receive with the proper temper even a fraternal and Christian rebuke respecting it. As a church we continue to maintain a decided and unanimous testimony against this great social sin and grievous wrong. We have several congregations in the slaveholding states, but no slaveholders are admitted to their communion. Our people will not even hire a slave, when the proceeds of his labour go to him who claims to be his owner. The existence of slavery is a standing item in our causes of fasting and humiliation from year to year; and the voice of our ministers and people is heard in instruction, remonstrance, and warning, respecting it, on all becoming occasions, through the press, and from the pulpit and the platform. We pray that the prisoners' sighs may ascend before the sight of Him that is on high, and that the day may come when every yoke of oppression shall be broken, and all iniquity decreed by law be banished from the earth.

It may be that slavery in the southern states of America, and in all the forms in which it exists elsewhere among the nations, may not be entirely removed until the great reformation of the millennial era shall arrive, but we are cheered with the hope that this blessed hour is near at hand. The Mediator occupies the throne of the universe in all the glory of his immortal Headship, and he will ere long shake the nations, that the precious and the vile in personal character and social institutions may be separated from each other, and the things which are stable be made to remain on their immovable foundations. In the mean time, we are persuaded that slavery is gradually losing its hold upon the country, and that the feeling averse to its continuance is every day increasing in both church and state.

In regard to the Union projected among several branches of the Presby-

rian household in this country, including our own, we have simply to inform you that it has not taken place. Synod has withdrawn from the negotiation, and now remains to do her own work upon the basis of her known terms of communion. The unity of the visible church is a matter of revelation and of promise. The day, however, is not yet. We desire to wait for it in faith and hope; and, in the mean time, to love all those who love our Lord Jesus Christ, and to co-operate with them, so far as they hold the truth, in every good word and work.

Since our last meeting of Synod, the Reformed Presbyterian Church in the United States have experienced a severe bereavement, in the removal, by death, of the Rev. John Black, D.D., one of the oldest and the ablest of her ministry. He died in the eighty-second year of his age, and forty-ninth of his ministry, finishing his course of eminent public usefulness in peace and joy. One only remains of the honoured triumvirate which laid the foundations of the Reformed Presbyterian Church in this land. The management of her cause is about to pass into other hands. It remains to be seen what use will be made of the precious legacy they are receiving. Our hope is in God. We have much to encourage us to an onward course. The great principles of the Covenanted Reformers which we espouse in common with yourselves, and which we desire to apply in an enlightened manner to our own circumstances and times, are true and immortal, and are therefore destined to ultimate triumph. In faith of this we wish you, dear brethren, the blessing of Him whom we recognise as our common and only Lord.

Signed, by order of Synod's Committee of Foreign Correspondence.

New York, March 29th, 1850.

JOHN N. McLEOD, *Chairman.*

Sent to Eastern Reformed Synod in Ireland, with the appropriate modifications.

(Document B.)

Report of the Board of Missions to General Synod.

During the time which has passed since the last meeting of Synod, the Board have given such attention to the important duties assigned to them as circumstances have permitted. One of their number, whose wise counsels and diligent labours have done so much to sustain and propagate the principles of our church, has been removed to another world. While we deeply feel his loss, and cherish a high regard for his memory, we rejoice in the confident belief that he is now both more happy and more useful than he ever could have been on earth, and we feel solemnly admonished to follow him as he followed CHRIST, to work while the day of life continues, because the night cometh in which no man can work.

By the act passed at the last meeting of Synod, the management of Domestic Missions was intrusted to the Board which had heretofore been restricted to foreign operations. It was understood that the intention of Synod in making this arrangement, was to call into more vigorous action, and to direct with more system and energy this very important, and even vital part, of our ecclesiastical operations. Much had been done for Foreign Missions; and while it was not designed to abate, but rather to augment our efforts on this subject, it was hoped that as much, and, if possible, far more, might be done for the field at home. It was considered that the latter, as well as the former, claimed our attention—that a due proportion should be maintained in regard to each—and that the same spirit of benevolence which would support the one, would, if properly elicited, abundantly sustain the other.

In regard to their own position, the Board would state that they have regarded themselves simply as a standing committee of Synod, to which they are responsible, and by whose direction they feel bound to act. Representing all parts of the church, they have endeavoured to lay aside any feelings

which might be considered sectional or local, and to follow such a course as would best secure the interests and promote the prosperity of the whole church. It is proper also to mention that the Board felt themselves bound to act through the Presbyteries; and hence, in the management of the contributions for Foreign Missions, and the direction and supervision of the labours of domestic missionaries, they have constantly referred to the various Presbyteries which were concerned in the cases occurring, either when they were met in full session, or as represented by their standing committees. In this way they have endeavoured to carry out what was believed to be the will of Synod, and to secure the proper authority of the respective Presbyteries.

With this statement of the principles on which they have proceeded, they now submit to Synod an account of their transactions.

1.—FOREIGN MISSIONS.

When our last report was presented, it was stated that Messrs. Campbell and Woodside, with their families, were then probably on the ocean, not far from the termination of their voyage. On the 17th November, 1848, they reached India; and on the 4th April, 1849, they arrived at Saharanpur. Mr. Caldwell, who had been alone for more than two years, in conducting the operations of the mission, was thus relieved from his oppressive labours; and arrangements were made for carrying on the work with increased efficiency. Preaching in Hindustani is continued by the brethren, who have acquired that language; while Mr. Woodside, who is rapidly becoming prepared to address the heathen in their own tongue, steadily conducts the English preaching, and superintends the schools in which that language is employed. By means of itinerations, and visits to fairs and bazaars, the message of salvation is widely announced. The missionaries observe a manifest improvement in the attention of the people; and state that in places where they formerly met with much opposition and contempt, they are now received with kindness and respect. There is reason to believe that the heaven of sacred truth is silently, and not slowly, pervading the community,—that a most favourable transition is in progress.

The subject of education continues to receive attention. The English school, under the care of Mr. Woodside, appears to be conducted with much efficiency. The number of pupils connected with it at one time was thirty-three; but, in consequence of the refusal of the missionaries to recognise the distinction of caste among the pupils, a large number withdrew. Finding, however, that their demands were not acceded to, nearly all the pupils returned; and now those of the highest unite with those of the lowest caste. A very important obstacle has thus been overcome. We are informed in a recent communication that the school continues to increase gradually, and that the young men are regular in their attendance, and ardent in their studies. It is worthy of mention in this report, that the young men connected with this school have contributed a sum, which, in India, would be considered large, for the purchase of a library. This act, so far as we know, the first of the kind which has ever occurred among the heathen, has excited the most pleasing feelings in the minds of many of the friends of the mission, and has met with suitable encouragement. Besides a valuable collection procured by their own contributions, about 600 volumes additional have been sent out, obtained by donations in books, or subscriptions in money, from various parts of the church.

The Orphan Institution is well sustained. The number of pupils connected with it is nine, who are not only receiving an excellent literary and religious education, but are also taught various useful trades. They give, in general, great satisfaction to the missionaries; and a pleasing hope is afforded that this Seminary may continue to be a nursery from which many plants of

righteousness may be taken, which will flourish and bear fruit in the garden of the church on earth, and adorn for ever the paradise of God in heaven. Several of those who have been brought up in this institution have already been employed as assistants in missionary labour; and some of these are under the care of the Presbytery of Saharanpur as students of theology, with a view to their licensure to preach the gospel, and their ordination to the office of the ministry, if found qualified.

The erection of a new church on the mission premises is rapidly progressing. It is expected that the entire expense will be defrayed by donations of friends of the missions in India. Several very liberal contributions have already been received, amounting to nearly four thousand rupees, or about two thousand dollars.

We regret to have to record the removal, by death, of Mr. John Coleman, one of the catechists connected with the mission. An East Indian by birth, and for many years in the British army, he was a most devoted and consistent follower of the LORD JESUS. His services were very useful and highly valued. His loss will be much felt, but it is a happy consideration that others are so far advanced as to be able, in some measure, to occupy his place. An interesting obituary of this excellent man has been written by Mr. Campbell, and will be published as soon as possible.

2.—DOMESTIC OPERATIONS.

Having devoted much attentive deliberation to the subject of Domestic Missions, the Board have adopted the following principles in regard to the distribution of supplies, which they lay before Synod for their consideration.

1. That each Presbytery should always have at least one domestic missionary at its disposal.
2. That the Presbyteries having the largest number of vacancies should have the greatest proportionate supply.
3. That when it is expected that any may be withdrawn from the field, there should be provided, if possible, some one to fill the vacancy.
4. That the appointments should be not less than three months for any one Presbytery, and that facilities for travelling should be considered, that there may be no unnecessary expenditure of time and money.

Having examined the schedule of appointments arranged at the last meeting of Synod, the Executive Committee considered that some modification of it was imperatively required. Having made out, therefore, a new arrangement in connexion with appointments for persons who had been licensed since the last meeting of Synod, they submitted it to Presbyteries for their suggestions and concurrence. As it was not acceded to by all, the Executive Committee did not feel authorized to carry it into execution, and the plan adopted by Synod was therefore, so far as the Board was concerned, unaltered.

By a rule of Synod, Domestic Missionaries are required to report to the Board, in addition to their usual reports to Presbyteries. From some the Board has received no report at all, and others have attended to the rule only imperfectly and irregularly. In consequence, the account which we can give of their labours, is very imperfect. It is hoped that hereafter there will be such attention paid to this subject, as will secure the end in view, the communication of such information as will enable the Board to understand the wants of the church, and to provide for their supply.

The following persons have been employed as Domestic Missionaries since the last meeting of Synod.

1. *Rev. David McAleese*.—Shortly after the last meeting of Synod Mr. McAleese was ordained by the Northern Presbytery, and designated a missionary to Canada. The appointments given to him to visit other parts of the church have thus been unfulfilled. We have received no report of his operations; but it is understood that he occupies an interesting field of labour, to which he attends with diligence and success.

2. *John G. M'Vicker*.—Mr. M'Vicker fulfilled his appointments in the Pittsburgh and Ohio Presbyteries. By the consent of the Western Presbytery, he remained in the Ohio Presbytery during the time he had been assigned to the former Presbytery. Having afterwards fulfilled his time in the Northern Presbytery, he returned to Ireland, in November, 1849.

3. *William Montgomery*.—Mr. Montgomery laboured in the bounds of the Pittsburgh Presbytery till his return to Ireland.

4. *David Herron*.—Mr. Herron has been employed as a domestic missionary in the bounds of the Pittsburgh Presbytery since the last meeting of Synod, until his ordination, Oct. 31, 1849.

5. *H. A. M'Kelvey*.—Mr. M'K. has laboured in the Western and Ohio Presbyteries, according to the appointment of Synod, until his ordination, April 16, 1849.

6. *G. M. Lamb*.—Mr. Lamb proceeded, according to the direction of Synod, to the Ohio Presbytery, then to the Western, and afterwards to the Northern. In consequence of an urgent application from the Northern Presbytery, the time assigned to him in the Philadelphia Presbytery was spent in the bounds of the former Presbytery.

7. *J. W. Faires*.—Mr. Faires has been employed as circumstances admitted and required in the bounds of the Philadelphia Presbytery. The month of August, during which he was directed to labour in the Northern Presbytery, was spent in the Philadelphia Presbytery.

8. *David Gillespie* was received as a domestic missionary on his licensure by the Philadelphia Presbytery, March 12th, 1849. He remained in that Presbytery one month, when he proceeded to the Pittsburgh Presbytery, in whose bounds, and those of the Ohio Presbytery, he has spent the remainder of the time.

9. *James Pearson*.—Mr. Pearson was received as a domestic missionary on his licensure by the Philadelphia Presbytery, May 4, 1849. After spending a short time in that Presbytery, he was sent to the Northern Presbytery, where he remained till November, when he proceeded to the Western Presbytery, where he has since been labouring.

10. *Rev. John Nevin*.—Mr. Nevin was received as a domestic missionary after his admission by the Philadelphia Presbytery, June 19, 1849. He was shortly after sent to the Northern Presbytery, where he remained till near the end of the year. He afterwards proceeded to the Pittsburgh Presbytery, in whose bounds he has since been labouring.

11. *Robert Fee*.—Mr. Fee was received as a domestic missionary on his admission by the Philadelphia Presbytery, June 20th, 1849. Shortly after he was sent to the Pittsburgh Presbytery, where he has since been labouring.

12. *John B. Finlay*.—Mr. Finlay was received as a domestic missionary after his admission by the Philadelphia Presbytery, July 24, 1849. He was shortly after sent to the Northern Presbytery, where he remained till October, when he went to the Ohio Presbytery, in whose bounds he laboured till his return to the Northern Presbytery, in March, 1850, when he was employed as a domestic missionary till his ordination and installation, May, 1850.

13. *Thomas Flavel*.—Mr. Flavel was received as a domestic missionary on his admission to our church by the Philadelphia Presbytery, Aug. 20th, 1849. He was employed within the bounds of the Philadelphia Presbytery as a domestic missionary until his ordination and installation, April 11, 1850.

14. *Samuel Herron*.—Mr. Herron having been licensed by the Pittsburgh Presbytery at their spring meeting, 1849, has been since that time labouring in their bounds, and under their direction.

15. *Andrew R. Gailey*.—Mr. Gailey having been licensed by the Northern Presbytery at its last meeting, May, 1850, has been sent to supply the stations in Nova Scotia and New Brunswick.

16. *William S. Darragh*.—Mr. Darragh having been licensed by the Northern Presbytery, at a meeting on May 1, 1850, has been sent to Nova Scotia and New Brunswick.

17. *Robert Burgess*.—Mr. B. was received by the Pittsburgh Presbytery on July 4, 1849, and has since been labouring in their bounds.

The field presented to our efforts is very extensive and important. Not only are our own organized vacancies and mission stations to be supplied, but we are to take our part in the great work of *Home Evangelization*. From all parts of our extensive country the call is urgent, and the prospects are encouraging.

In the *Northern Presbytery*, the stations formed in Nova Scotia and New Brunswick, which are so interesting, should receive our careful attention. Much has been effected by the assiduous labours of Mr. Clarke; but his advanced years, and his declining health, with the great increase of demands for his labours, render it necessary that he should have relief and assistance. Seven stations have already been established, at four of which there are church edifices, and at all convenient places of preaching have been obtained. In the present condition of things in these provinces it is very important that the principles and usages of our church be made known and properly sustained. A wide and effectual door is opened before us. In Vermont, the *old wells* which our fathers dug out when our church was first established in this country, have of late been re-opened. Our cause in this region has greatly revived, and several promising stations have been established. Northern New York and the adjacent parts of Canada have also been attended to with great success; and the recently formed station in Williamsburgh, L.I., has been organized into a church, which has now a pastor. In Western New York, it is believed that missionary labour might be expended very profitably.

In the *Philadelphia Presbytery*, the rapidly increasing principal city presents a very inviting field. Several preaching stations have been established in the neighbourhood of Milton; while Baltimore, Carbondale, and other places, might be mentioned, where much might be effected by judicious exertions.

In the *Pittsburgh Presbytery*, the number of vacancies is ten, and a wide and most interesting field is presented to our efforts. The calls for the supplies of ordinances are frequent, numerous, and very importunate.

In the *Ohio Presbytery*, the Congregation of Cincinnati, to which the Board was directed to give special attention, has had such provision made for it, through the Standing Committee of Presbytery, as the Board was able to furnish. The other vacancies in this Presbytery have also urgent claims, and present promising prospects.

In the Western Presbytery, *St. Louis*, according to Synod's direction, has been occupied as a missionary station. In consequence of the prevalence of the cholera during the summer, it was thought inexpedient to commence operations till the fall of the year. At that time Mr. Pearson was sent to the Western Presbytery with a view to his labouring there, and has since been employed in that place with much prospect of success. Iowa, Wisconsin, and Northern Illinois, in all of which there are important and flourishing organized congregations, and where the great increase of our church by immigration presents such a favourable opportunity for doing good, should not be overlooked.

It has been calculated that the number of immigrants to this country from Ireland and Great Britain, with their immediate descendants, is one million of persons. Of these many are connected with our own church; and still more are of such denominations as are nearly allied to us in doctrines and worship, while all are readily accessible. What a field is thus presented!

It is of importance that the immigrant, when he reaches our shores, should be made acquainted with the location of our churches, and should have such information as may guide him in making a proper selection of his religious connexion. If this were done, how much could be effected to propagate our principles throughout the land!

Oregon and *California* present interesting fields, to which we would especially direct the attention of Synod. In both of these regions are several persons connected with our church, who would probably rally at once around any of her missionaries who might visit them. It is to be regretted that in most places our principles have not been made known until the ground has been pre-occupied, and much difficulty has thus been encountered. In these places we might commence operations along with other churches, and go side by side with them in advancing our Redeemer's cause. The influence which these parts of our land will exert upon other sections of the world, and especially upon heathen Asia and the islands of the Pacific, and papal Mexico and South America, may be faintly conjectured, but cannot be described. How important that we, as a company of the great sacramental host of God, should go forward to take possession for our LORD and MASTER of these ends of the earth, which have been given to him by covenant for his inheritance.

It is earnestly hoped that Synod will take such measures as will secure greater efficiency in our operations; that every member of the church will sustain them; and that the blessing of God, without which there can be no increase, will not be withheld from our exertions.

(Document C.)

Report of the Treasurer of the Board, for Foreign Missions.

1848, DR.
Oct. 16. To balance, as per last report to Synod, . . . \$622 43

SUPPORT OF MISSIONARIES.—*Northern Presbytery.*

To cash from Rev. A. G. Wylie's cong. for 1848,	\$35 00
“ do., 1849,	50 00
“ Rev. Dr. M ^c Leod's cong.,	200 00
“ William Cunningham,	10 00
“ W. Agnew, treas. Pres., bal. for,	40 00
	<hr/> 335 00

Philadelphia Presbytery.

“ Rev. J. Agnew Crawford's congregation, . . . for 1849,	31 25
“ Rev. Wm. Sterrett's cong.,	15 00
“ Rev. Dr. Crawford's “	25 00
“ Rev. R. J. Black's Sab. school,	8 44
“ Dr. Wylie's cong. and Sab. S.,	764 90
“ “ “ 1850,	250 00
	<hr/> 1,094 59

Pittsburgh Presbytery.

“ First Ref. Presbyterian Church, Pittsburgh, late Dr. Black's,	150 00
“ Rev. A. W. Black's cong., 1849,	80 35
“ Rev. Geo. Scott's “	27 00
“ Rev. J. Hutchman's “	20 00
“ Mr. Charles Arbuthnot, Pittsburgh,	10 00
	<hr/> 287 35

Ohio Presbytery.

To cash from Rev. Hugh M'Millan's cong.,	1849,	\$31 37
" " " " "	1850,	41 13
" Rev. Gavin M'Millan's " "	1849,	24 00
" " " " "	1850,	31 97
" Rev. Dr. Herron's " "	1850,	7 12
" Xenia " "	1849,	19 63
" " " " "	1850,	20 00
" Peter Gibson, Cincinnati,	1849,	25 00
		<hr/> 200 22

Western Presbytery.

" Rev. John M-Master's cong.,	1849,	\$54 75
" Rev. Samuel Wylie's " "	" "	32 70
" Rev. Michael Harshaw's " "	" "	24 00
" Rev. T. A. Wylie's " "	" "	20 00
" Rev. H. A. McKelvey's " "	" "	8 00
" Salem " "	" "	10 55
" " " " "	1850,	9 95
		<hr/> 159 95

Scholarship Account.

" Sabbath-school, Dr. M'Leod's congregation, Twelfth st., N. Y.,	8 84
" for one scholarship for 1849-'50, from youth of Rev. H. M'Millan's congregation,	50 00

1849.

July 3.

"	in settlement with General Ass.	
	Board, being balance due from	
	old scholarship account,	866 66
		<hr/>
		925 50

1849.

June 18.

" Juvenile Miss. Soc., Eastern R. P. Synod, Ireland,	68 74
--------------------------------------------------------------	-------

Oct. 15.

" Juvenile Miss. Soc., Eastern R. P. Synod, Ireland, -	2 93
----------------------------------------------------------------	------

Nov. 21.

" Bible Class of Rev. A. Clarke's charge, Nova Scotia,	13 73
	<hr/>
	85 40

Outfit Account.

" sundry unpaid subscriptions to Rev. James R. Campbell,	82 00
------------------------------------------------------------------	-------

Library Account.

" sundries for purchase of Library for English school,	21 00
----------------------------------------------------------------	-------

1850.

April 29.

" <i>Banner of the Covenant.</i> received from subscribers to date,	983 00
------------------------------------------------------------------------	--------

\$4,796 44

CR.

Missionaries' Salaries.

1849.

Mar. 10. By cash paid Genl. Ass. Board of Missions, on acct. salary Rev. Messrs. James R. Campbell, John S. Woodside, and Joseph Caldwell, for 1849,	900 00
------------------------------------------------------------------------------------------------------------------------------------------------------	--------

Nov. 30.

" ditto for ditto in full for year ending 1st December, 1849,	900 00
-----------------------------------------------------------------------	--------

1,800 00

Scholarship Account.

July 3. By cash paid Genl. Ass. Board for support of
school to Oct., 1847, and native
teachers to Oct., 1848, . . . 758 89

1848. *Outfit Account.*

Dec. 30. " for amount over credited to this ac-
count in last report, . . . 27 50

1849.

July 3. " Genl. Ass. Board on acct. of house
for Rev. Mr. Woodside, 1,150 00

1850.

March 30. " ditto in full for ditto, . . . 143 44
1,320 94

Library Account.

" for books sent out to India, . . . 21 00

Banner of the Covenant.

April 29. " for publishing and expenses to date, 840 09

May 20. Balance in hands of treasurer, . . . 55 52

4,796 44

1850.

May 20. To balance in treasury, . . . \$55 52

RECAPITULATION.

Pittsburgh Presbytery short for 1849, . . . 62 65

Philadelphia Presbytery paid on account, 1850, 250 00

Ohio " " " 100 00

Western " " " 9 95

GEO. H. STUART, Treasurer.

E. E.—*Xenia, Ohio, May 20, 1850.*

We, the undersigned, have examined the above report, and find the balance
in the hands of the Treasurer, as stated, to be fifty-five 52-100 dollars. All
of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

(Document D.)

Report of the Treasurer of the Board, for Domestic Missions.

1848.

DR.

Dec. 22. To cash from Mr. Thomas Wilson, Cincinnati,
former Treasurer, . . . \$26 54

" " Mr. Henry Sterling, Pittsburgh,
late Treasurer, . . . 92 00

118 54

Northern Presbytery.

Reported by Rev. Dr. McLeod's congregation, 122 16

" R. A. Hill's " 45 00

" A. G. Wylie's " 14 00

" D. J. Patterson's " 5 34

To cash from William Agnew, Treasurer, being
amount advanced to Mr. Lamb, . . . 30 00

Reported as paid to Mr. James Pearson, . . . 22 00

Reported as received by Mr. Geo. M. Lamb, . . . 84 00

322 50

Philadelphia Presbytery.

To cash from Rev. Dr. Wylie's congregation, 68 75

To cash from Rev. Dr. Crawford's congregation,	20 00	
" " Wm. Sterrett's "	10 00	
" " Robert J. Black's "	6 00	
" " J. A. Crawford's "	3 00	
" 5th Ref. Presbyterian "	6 80	
Reported by ditto for Mr. Thomas Flavel's sup- port from 5th Church,	230 00	
		344 55

Pittsburgh Presbytery.

Reported as paid to Mr. J. G. M ^c Vicker,	6 00	
To cash from Rev. Geo. Scott's congregation,	8 00	
		14 00

Ohio Presbytery.

Reported by Rev. Hugh M ^c Millan's congregation,	42 63	
" " Gavin M ^c Millan's "	24 12	
" Xenia "	27 75	
" Garrison "	10 00	
" Cincinnati "	54 00	
" Utica "	24 00	
" Mr. James C. M ^c Millan, Treasurer, "	54 00	
" Mr. Geo. M. Lamb, as received from various stations,	60 00	
		296 50
To cash from Rev. John M ^c Master's congregation,	75 00	
" Rev. Samuel Wylie's "	46 95	
" Rev. T. A. Wylie's "	5 00	
" Washington "	10 00	
" Bethel "	12 00	
" Salem "	10 00	
" Concord "	7 20	
Reported by Rev. H. A. M ^c Kelvey's,	12 00	
" Mr. G. M. Lamb, from various vacancies, "	84 95	
" Washington congregation,	90 00	
		353 10

1849. *Library Account.*

Jan. 16. To cash from Rev. J. Agnew Crawford's cong.,	10 00	
1850.		
March 10. " a lady in Tennessee,	10 00	
" 12. " J. R. Hemphill, Xenia,	10 00	
		30 00
		1,479 19

1848.

CR.

Dec. 28. By cash paid Mr. H. A. M ^c Kelvey, for mission- ary services,	62 54	
" " for cash book,	4 00	

1849.

Mar. 7. " Rev. John W. Morrison,	17 00	
" D. M. M ^c Aleese,	30 00	

Northern Presbytery.

Reported as paid to Rev. John Nevin,	50 00	
" James Pearson,	67 00	
" J. B. Finlay,	12 00	
" Rev. David J. Patterson,	75 00	
Reported as sundries,	4 50	

Reported as paid to Mr. Geo. M. Lamb, . . .	84 00	
Cash advanced to ditto by Board, . . .	30 00	
		322 50
<i>Philadelphia Presbytery.</i>		
Reported as paid to Mr. Thomas Flavel, . . .		230 00
<i>Pittsburgh Presbytery.</i>		
Reported as paid to Mr. J. G. M ^r Vicker, . . .		6 00
<i>Ohio Presbytery.</i>		
Reported as paid to Mr. J. G. M ^r Vicker, . . .	97 50	
“ “ J. B. Finlay, . . .	38 00	
“ “ D. Gillespie, . . .	10 00	
“ “ G. M. Lamb, . . .	75 00	
“ Garrison congregation, . . .	40 00	
“ Utica “ . . .	18 00	
“ Richland “ . . .	18 00	
		296 50
<i>Western Presbytery.</i>		
Reported as paid to Mr. Geo. M. Lamb, . . .	136 15	
Cash advanced to Mr. James Pearson, . . .	40 00	
Reported as paid to ditto, . . .	12 00	
Reported as paid by Washington congregation to Rev. J. W. Morrison, . . .	42 00	
Reported as paid by Washington congregation to Rev. A. M. Stewart, . . .	36 00	
		266 15
By cash paid Mr. Geo. M. Lamb, to make up deficit, . . .		67 85
“ Mr. James Pearson, “ . . .		24 00

1849. LIBRARY ACCOUNT.

Nov. 1. By cash paid Am. S. S. Union for three Sabbath School Libraries sent to Nova Scotia, . . . 30 00

1850.

May 20. By balance in treasury, . . . 122 65

1,479 19

1850.

May 20. To balance in treasury, . . . 122 65

The failure of some Presbyteries to report all their domestic missionary operations, will account for the above report not being more full.

GEO. H. STUART, Treasurer.

E. E.—Xenia, Ohio, May 20, 1850.

We, the undersigned, have examined the above report, and find a balance in the hands of the Treasurer of one hundred and twenty-two 65-100 dollars. All of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

(Document E.)

Report of Treasurer of General Synod.

SEMINARY FUND.

DR.

Northern Presbytery.

To cash from Rev. Dr. M ^r Leod's congregation, . . .	\$126 00
“ Rev. A. G. Wylie's “ . . .	40 00
“ Rev. R. A. Hill's “ . . .	19 00
“ Simpson Fund, . . .	45 00
“ William Cunningham, . . .	10 00
	\$240 00

Philadelphia Presbytery.

To cash from Rev. Dr. Wylie's congregation,	.	100 00	
“ Rev. Wm. Sterrett's “		10 00	
“ Rev. Dr. Crawford's “		10 00	
“ Rev. Robert J. Black's “		7 00	
“ R. M'Coy, Washingtonville,	.	5 00	
			132 00

Pittsburgh Presbytery.

“ Rev. Geo. Scott's congregation,	.	30 00	
“ the late Rev. Dr. Black's “	.	20 00	
“ Rev. A. W. Black's “	.	15 00	
“ Rev. Thos. C. Guthrie's “	.	14 00	
			79 00

Ohio Presbytery,

“ Xenia congregation,	.	19 00	
“ Rev. Hugh M'Millan's congregation,		19 72	
“ Rev. Gavin M'Millan's “		3 75	
“ Rev. Dr. Heron's “		3 38	
“ Bequest of Mrs. Cooper,	.	5 00	
			50 85

Western Presbytery.

“ Rev. John M'Master's congregation,		16 00	
“ Rev. Samuel Wylie's “		10 00	
“ Rev. T. A. Wylie's “		10 00	
“ Rev. H. A. M'Kelvey's “		5 00	
			41 00

Total receipts for Seminary,

542 85

Testimony and Book of Discipline.

To cash for 785 copies sold,	.	246 07	
To balance due Treasurer,	.	281 34	

1,070 26

1848. CR. *Seminary Fund.*

Oct. 16. By balance due Treas., as per an. rep. to Synod, 119 91

1849.

April 9. By cash paid Rev. Dr. Wylie, Senior Professor,
for session '48 and '49, 300 00

1850.

Feb. 23. By cash paid Rev. Dr. Wylie, Senior Professor,
for session '49 and '50, 300 00

719 91

Testimony and Book of Discipline.

Mar. 30. By cash paid R. Craighead for stereotyping, printing, and binding 1500 copies,	.	345 06	
“ By cash paid for expense of transporting same to Philadelphia,	.	5 29	
			350 35

1,070 26

1850.

May 20. By Balance due Treasurer, 281 34

GEO. H. STUART, Treasurer.

E. E.—Xenia, Ohio, May 20, 1850.

We have examined the above report, and find a balance due the Treasurer, as stated, of two hundred and eighty-one 34-100 dollars. All of which is respectfully submitted by

PETER GIBSON, }
G. ADAMS, } *Auditing Committee.*

Amount due by Presbytery for Seminary Fund, taking the original apportionments and receipts since 1844.

Philadelphia Presbytery,	.	.	.	.	71	06
Pittsburgh	"	.	.	.	72	33
Ohio	"	.	.	.	10	00
Western	"	.	.	.	57	00

210 39

Simpson Fund less than estimated when apportionments were made,	.	.	.	.	\$204	20
The Northern Presbytery has overpaid	.	.	.	.	179	15

25 05

Due	.	.	.	.	235	44
Amount required from above to make up deficit,					177	06

(Document F.)

REPORT OF THE FINANCE COMMITTEE.

The Finance Committee report that the following sums have been paid into their hands for Synodical purposes, viz.:

Rev. A. G. Wylie's congregation,	.	.	\$12	00
" Dr. McLeod's	"	.	50	00
" David J. Patterson's	"	.	4	25
" J. B. Finlay's	"	.	5	00
" Dr. Wylie's	"	.	50	00
" Dr. Crawford's	"	.	10	00
" Wm. Sterrett's	"	.	10	00
" Thomas Flavel's	"	.	6	50
" Robert J. Black's	"	.	7	00
" Andrew W. Black's	"	.	10	00
" John Douglas's	"	.	15	00
" George Scott's	"	.	16	05
" Robert M'Cracken's	"	.	8	00
" Thos. C. Guthrie's	"	.	8	00
" Hugh M'Millan's	"	.	11	75
" Gavin M'Millan's	"	.	8	00
" Dr. Heron's	"	.	4	50
Xenia,	.	.	11	50
George St., Cincinnati,	.	.	5	00
Rev. J. W. Morrison's congregation,	.	.	8	00
" John M'Master's	"	.	8	60
" Samuel Wylie's	"	.	10	00
" Michael Harshaw's	"	.	17	50
" Hugh A. M'Kelvey's	"	.	4	00

300 65

Deduct the Clerk's salary,	.	.	50	00
----------------------------	---	---	----	----

250 65

The amount at the disposal of the Committee for the travelling expenses of members entitled to draw from this fund, is \$250 65. The number of miles travelled by those thus entitled to draw, is 12,480. The rate per mile is two cents and a fraction over of \$1 05; which, with Mr. Sterling's quota—\$5—which he declines receiving—we recommend be paid to the sexton of the church in which we meet.

Amount due to each member.

Rev. Dr. McLeod,	distance 650 miles,	.	\$13	00
" A. G. Wylie,	" 700 "	.	14	00

Rev. D. J. Patterson,	distance 650 miles,	. 13 00
" J. B. Finlay,	" 650 "	. 13 00
" Dr. Wylie,	" 550 "	. 11 00
" T. W. J. Wylie,	" 550 "	. 11 00
" Wm. Sterrett,	" 550 "	. 11 00
" Robert J. Black,	" 550 "	. 11 00
" Thomas Flavel,	" 550 "	. 11 00
" John Nevin,	" 250 "	. 5 00
" Andrew W. Black,	" 250 "	. 5 00
" John Douglas,	" 250 "	. 5 00
" Thos. C. Guthrie,	" 250 "	. 5 00
" George Scott,	" 220 "	. 4 40
" David Heron,	" 300 "	. 6 00
" Dr. Heron,	" 80 "	. 1 60
" Samuel Wylie,	" 450 "	. 9 00
" Michael Harshaw,	" 450 "	. 9 00
" John M'Master,	" 300 "	. 6 00
" John W. Morrison,	" 400 "	. 8 00
" Hugh A. M'Kelvey,	" 400 "	. 8 00
William Agnew,	" 650 "	. 13 00
Gabriel Adams,	" 250 "	. 5 00
Thomas Smith,	" 250 "	. 5 00
Wm. Scott,	" 220 "	. 4 40
Henry Sterling,	" 250 "	. 5 00
Samuel Little,	" 80 "	. 1 60
Dr. Abraham M'Quiston,	" 180 "	. 3 60
Wm. Orr,	" 300 "	. 6 00
Thomas Blair,	" 450 "	. 9 00
Samuel Nesbit,	" 450 "	. 9 00
Joseph Caldwell,	" 400 "	. 8 00

Total, 12,480 249 60

Which amounts the Committee is now prepared to pay. All of which is respectfully submitted by the COMMITTEE.

Xenia, Ohio, May 21, 1850.

SUPPLEMENTAL REPORT.—Since making out the above, the Committee report the receipt of \$8,00 from the Church of the Covenanters in Cincinnati, of which the Rev. William Wilson is pastor, and ask for direction as to its disposal.

(Document G.)

Report of the Committee on the Organical Unity of the Church.

[Published by order of Synod.]

"On what ground may and ought the whole Church of God to be united in one organic body?"

To report upon the subject of this question is, by the appointment of General Synod, made the duty of your committee. In an attempt to discharge this duty it appears proper to assume, as not calling for discussion, all that the question seems to take for granted as already settled: That the church, by divine institution, is ONE, no provision being made, according to the Bible revelation, for a plurality of churches of God; that this one visible church is, at present, sinfully in a state of schism, injuriously affecting the profession, spirituality, affection, and efficient ecclesiastical action of her children; that, while all may be in fault and some more than others, it is not imposed upon your committee to institute an inquiry where the blame chiefly lies, or who are most or least guilty.

Nor is it made the duty of this committee either to justify or oppose cer-

tain measures, with more or less formality, adopted and practised in some departments of the church, with the implied aim of relieving some of the evils connected with schism, in the general body; such as the occasional sacramental communion of those under separate and opposing organizations, implying, as it seems to do, that those who thus commune act inconsistently with their actual separate organizations, respectively; that their sacramental communion must be more or less extensive than their creed, and of course more or less sacred; that it tends by separating it from the church's creed to reduce this communion to an emotion or feeling of sentimentality, destitute of principle; that it admits to the most sacred privilege of the house of God, those of whose right, generally, there is no adequate means of fully and truly forming a judgment; that it separates the enjoyment of privilege from the corresponding responsibility to the legitimate authority of the church; that, in violation of the nature of social organization, it admits the stranger, continuing a stranger, to the peculiar advantages of membership, and to the seal of membership; that it grants the special privilege of membership on easier terms to the foreigner than to the member of the family; that it exposes to the charge of contradictory engagements, by communing under hostile organizations, and thus lessens the value of the fellowship, and renders the church in her profession less full and distinct; and that it amounts to a mutual declaration that organized schism is not scandal; and that the position assumed in vindication of this course is subversive of all corrective discipline, viz., that God has received such as his adopted children, and till assured that he has rejected them, though chargeable with heresy or immorality, they must not be refused the place of children, in the enjoyment of sacramental communion; or, that the falling under scandal which subjects to exclusion from such communion, is tantamount to falling from a state of grace. A discussion, or expression of a judgment, on any of these points, is not understood to be required in this report.

Neither is your committee called upon to report upon the conventional understanding among opposing corporations in the church, by which it is alleged that these seeming irregularities are avoided, it being mutually conceded by the parties, that this communion is predicated exclusively on the ground which they occupy in common, the articles of faith, ordinances of worship, and laws of morality in which they differ, however true or however solemnly stamped with the seal of divine authority, or however false, shall, in *their communion*, have no recognition, nor their opposites any expressed or understood rejection. Whether such conventional understanding be not in contravention of the nature and design of sacramental fellowship, and subversive of it, as stated by the authority of inspiration, in such Scriptures as the following, we are not, in this report, called upon to affirm or deny: Matt. xxviii. 19, 20; 1 Cor. x. 17, 18, 20, 21; Gal. iii. 27. Whether, in the Word of God, any provision be made, and if any, to what extent, for the dispensation of the seals of the covenant to organized errorists—the organized schismatics—being incorporated expressly to maintain the error and continue the schism; whether those whose constitutional principles declare that such is his position, be consistent in admitting him to their communion, we adjourn to its proper place of discussion; as well as the inquiry, in what, or on what principle, communicants may be excused from being one body with those with whom they commune,—or how they can partake of the sacrifice and yet be excused from a recognition of the altar—the system—the central point of the system—that sustains the whole, and from which the whole derives its character; or what of Christ they may be excused from putting on in baptism. The consideration of these and kindred topics is not understood to be required of your committee; and to them a reference is made, merely to obviate a possible objection to the passing of them over without extended notice.

Your committee beg leave to advert to the recognised and delightful fact of much evangelical and ecclesiastical ground, notwithstanding the existing state of schism, being in common occupied by the visible church of the Redeemer; and upon that ground, to a great extent, there is among her several sections and members a happy union and corresponding communion, in heart, profession, intercourse, and action. Upon this common ground every section of the church ought to be ready concurrently to act, in the promotion of the common cause of Christ, and in the improvement of its common truth, for the correction of mistakes, the removal of causes of alienation, and the bringing of all to a happy state of union on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, at once sustaining and uniting the living edifice.

Schisms, however, in the visible body of the church do exist; and by thoughtful and good men, they, their causes, and bad effects, are seen, felt, and lamented. In many cases, the very fact of the distinct organization of schisms, by generating prejudice, forming unhappy habits, and giving existence and intensity to a mere party feeling, renders their removal more difficult, and, to the interests of true religion, more dangerous, than either the omissions, innovations, or mistakes in which they originated, in themselves, would have done. But schisms exist, and the mere party feeling is intense, and that intensity, perhaps, will be found proportioned to the number and strength of the faction; deriving its strength, in part, from the hope of absorbing the smaller and feebler sections. In the actual state of the catholic visible church, at present, there is but a dim prospect of the immediate abandonment of the spirit of schism. The cloud resting upon this prospect arises much less from a defect in the radical fundamental principles of several of these organizations in doctrine, worship, and in order, as stated in their standing creeds, than in an imperfect or superficial view of their spirit, relations, and practical bearing. A more spiritual apprehension and appreciation of moral and evangelical truth, of divine institutions in their nature and ends, of the bearing of these upon the personal, the social, and the eternal interests of man; a deeper love of God in Christ; of man as an immortal subject of the moral government of God; an enlightened and cordial recognition of the divine claims on our race, in connexion with a soul-inspiring valuation of evangelical privilege; the abstract avowals of which are found slumbering in the acknowledged principles of the church's creed, but not living as they ought, in either the heads or hearts of her children, are wanted—and if possessed, would soon carry her beyond the boundaries, and raise her above the spirit of schism. All this the effusion of the Spirit from on high, and nothing less, can effect, and according to the divine promise will effect. Beyond the appointed day the vision will not tarry. Your committee are persuaded that what is wanted to bring the church of God into one organic body is not some new system of doctrine, worship, and order; but a more enlightened mind, a purer heart, and a more generous spirit, disposing and qualifying the children of Zion rightly to use that which they already have.

While adverting to the church's present condition, it will not be out of place for your committee to call to remembrance the fact, that this Department of the household of faith—the Reformed Presbyterian—has never made a schism. As a body, we see our mismanagements, and we feel our infirmities, and lament them; but we never seceded from any portion of the Reformation church. And while attaching no undue importance to mere forms or to modes of expression, we have been unwilling to remove the ancient landmarks, or to recede from the principles of our profession, being still persuaded that they are the principles of the Bible, and that the God of the Bible will sustain them. We indeed rejoice to claim kindred with every branch of the family of God; and, as far as may be, on one common ground, with the children of Zion, we are ever ready to concur in affection, counsel, and

activity, in the promotion of the cause of Christ. That cause at once embraces his people and his truth. To the injury of either of these no principle must be adopted, nor measure pursued. But your committee hasten to a conclusion, by submitting, in answer to the proposed question, the following remarks; keeping in view the well known ends of the church's organization, as "the pillar and ground of the truth."

I. That in the selection and admeasurement of "the ground on which the whole church of God may and ought to be united in one organized body," special care must be had that she appear to be, and really be, "the pillar and ground of the truth."

II. That every false principle in doctrine, worship, and order, be excluded from her fundamental law—her constitution.

III. That no doctrine, ordinance of worship, principle, or form of order, not plainly revealed in the Word of God, shall have a place in her constitution; and that from it no doctrine, ordinance, principle, or form of order clearly made known in the Sacred Scriptures, shall be excluded from her fundamental law.

IV. That there must be no receding from, nor abandonment of, any *recognised* truth, institution, or principle, of the Christian system.

V. To secure her organized union, in the church's constitution, while guarding against all rash and extravagant innovations, provision must be made for the progressive development and application of her appropriate resources for the attainment of the ends of her organization.

VI. Without undue partiality for mere forms of expression, and without unduly regarding partial, though right, developments of truth known only to comparatively few, under local and peculiar circumstances, it may be affirmed, that the creed of the Protestant Reformation, especially the compend of that creed found in the well-known Westminster documents, and, about the middle of the seventeenth century, embraced by the Presbyterian Church of that period in the British islands, furnishes a firm and ample ground on which the whole church of God may and ought to be united in one organic body.

In these documents we are not apprized of any principle with which the church can safely dispense; nor are we aware of any newly discovered doctrine or ordinance that it would be profitable or dutiful to add.

The great cause of the Reformation, in the seventeenth century, in Presbyterian hands, by bad counsels and bad agents, was arrested in its progress. Since that time, in the statement of its principles, it has made no advance. That cause, whether advocated by many or few, is the same that it ever was. It is great and good; and, by reforming it, is destined to bless the world. The entire system of grace, with its principles and institutes of moral order, in its relations, provisions, agencies, and influences, is embraced by it. It takes in the whole of man as he is, under the divine government, connected with life, death, and the eternal state. The friends of this cause—the cause of God and man—have long been admonished of the fact, that for ages its friends would be comparatively few. But the same sure prophetic word has assured them of times of reformation, and long ages of purity and felicity for Zion—"new heavens and a new earth, wherein dwelleth righteousness." For this they have been, in their respective times, encouraged to wait in a *fiducial* and *active* expectancy of the accomplishment of the faithful promise. Resting in faith upon this promise, the fathers of our department of Zion, with settled purpose of heart, took hold of its object, and with an unyielding determination of spirit, actuated by high principle, to that purpose they adhered. *They all died in faith, not having received the promise*, in the fulness of its accomplishment; *but having seen it afar off, they were persuaded of its verity*, and with the heart *embraced it*. Like them, while waiting upon the developments of Divine Providence, hearkening to every suggestion of wis-

dom that may reach our ears, and ready to concur with others in every good work, which consistency with the will of God requires, it is believed we should stand aloof from visionary projects; and judge, as we shall find, it not becoming in us to be very forward, on the subject now under consideration, in the proposal of overtures to others. Let us be observers, listeners; and understanding the signs of the times, as God may shed light upon our path, and be active in going forward. But, by a precipitate movement, let not our feet stumble upon the dark mountains. *He that believeth shall not make haste.* Our age is one of transition. The terrible events leading to, and connected with the slaying of the two witnesses, will prepare the way for the promised effusion of the Spirit of God upon the church. The worth of the moral order of society will then be duly estimated. The friends of that order, wherever found, are encouraged, as well as commanded, to plead for it, and to act for it; and to wait for it, they may well afford. Then, and not till then, will the whole church of God, without difficulty, find the ground on which she may be, and ought to be, and will be united in one organic body; when the Lord shall reign in Mount Zion, and before his ancients gloriously.

Respectfully submitted by

THE COMMITTEE.

Xenia, May 17, 1850.

(Document H.)

Memorial on Domestic Missions.

[Published by order of Synod.]

The Presbytery of Ohio beg leave respectfully to represent to Synod, that, in their judgment, the cause of domestic missions is a subject of such paramount importance to the advancement of the interests of truth and godliness in our land, as to require the adoption of the most energetic and systematic efforts that can be made. The scattered condition of our churches, especially in the great West, renders it peculiarly difficult to carry into full effect any plan that can be devised, and especially necessary to adopt some system that will be characterized alike by simplicity and efficiency. Permit us to suggest to Synod the following measures, which in our judgment would, if adopted and faithfully carried out, have a beneficial operation on all our churches.

1. Instead of our present Board of Domestic Missions, let a Committee of Supplies be annually appointed, consisting of a member from each Presbytery, and selected by the Presbytery themselves, whose duty it shall be to meet at least one day before the meeting of Synod, and mature for the Synod's use a report of the condition and wants of the Domestic Missionary field, together with the appropriation to each Presbytery of such supplies of labourers and funds as their judgment shall approve.

2. Let each member of said committee carry up with him to the place of meeting a detailed statement of the funds raised in the bounds of his Presbytery, on behalf of the Domestic Missionary fund, that it may be known what pecuniary appropriations it may be proper and practicable to make. Let him also carry up a detailed statement of the condition and wants of his Presbytery.

3. Let it be understood that each licentiate and minister without charge, shall be subject to the Synod's appointment throughout the year; and let such preachers make their wishes known to some member of the committee, in reference to the Presbyteries in whose bounds they wish to be employed for the year, that said wishes may be complied with as far as may be considered just and right.

4. Let the Synod appoint some one of the Presbyteries as a Standing Committee of Reception, whose duty it shall be to receive into our fellowship such preachers from foreign churches as may apply during the recess of Synod, and appoint such to their respective fields of labour,—the Synod

having previously *designated* said fields of labour, assigning the first arrival to *one* Presbytery—the second to another, &c., according to the Synod's views of justice and expediency. Provided always, that the reception of such preachers by the committee shall be subject to the sanction of the Synod at its ensuing meeting.

5. Let the Synod, at each meeting, determine as nearly as they can, what amount of moneys will be required for the current year, and assess said amount on the different Presbyteries in proportion to the supposed ability of each, as is already done in respect of the *foreign* missionary fund; and let said moneys be thrown into one common fund, in order that "the strong may aid the weak," with the understanding that the Presbyteries of the West and Ohio, on account of their numerous vacancies and their scattered state, shall be at liberty to make such disbursements as the necessities of itinerants may require,—said disbursements to be reported to Synod.

6. Let each Presbytery be called upon to report to the annual synodical meeting the missionary labour performed within their bounds, the funds raised for missionary purposes, and the application and disbursement of said funds.

Respectfully submitted. By order of Presbytery.

ANDREW HERON, P. C.

(Document I.)

Supplementary Report of the Northern Presbytery for Domestic Missions.

RECEIPTS.

Dr. McLeod's Congregation, N. Y.,	\$257 09
Rev. D. J. Patterson's Congregation, Brooklyn,	20 00
Williamsburgh Congregation,	8 33
Rev. A. G. Wylie's Congregation, Duaneburgh, N. Y.,	46 00
Donation from Mrs. Vedder, "	7 00
" a friend, "	1 00
Schenectady, from W. Cunningham,	5 00
" collections by Miss Cunningham,	2 50
Rev. R. A. Hill's congregation, Ryegate, Vt.,	30 00
Donation from children of John Maclure, Ryegate, Vt.,	1 00
Redfield, N. Y.,	6 00
Flackville, N. Y.,	4 00
Total,	\$387 92

EXPENDITURES.

Rev. John Nevin, balance due him,	\$94 00
Mr. Geo. M. Lamb,	34 00
Sundry bills for printing,	12 40
Rev. D. J. Patterson,	75 00
Mr. J. G. M'Vicker,	38 25
Mr. J. B. Finlay,	24 00
Rev. Henry Gordon,	52 00
	<hr/>
	\$329 65

P. S.—All this is exclusive of the moneys paid by settled congregations and vacancies to Domestic Missionaries.

PROCEEDINGS OF THE STUDENTS OF THEOLOGY.

During the sessions of the Seminary last winter, Dr. Wylie announced to the Students of Theology his intention to resign his Professorship. In order to express their feelings in regard to this subject, the Students held a meeting, at which the following preamble and resolutions were adopted; and, in connexion with this testimonial of their regard, a very elegant and valuable copy of the English Hexapla was also presented to Dr. Wylie. As, however, it was thought unsuitable to make any public intimation of the resignation until Synod should have acted in the case, all reference to the subject has been, on this account, deferred. As the connexion of both the former Professors with the Seminary is now terminated, the publication is delayed no longer. The Professors desire also to put on record the public expression of their respect and love for all their pupils, with the earnest prayer that the joyful hopes which have been excited by the attention, industry, docility, and exemplary Christian behaviour exhibited in the Seminary, may never be disappointed.

"Whereas, in the providence of God, our aged and venerable Professor, the Rev. Dr. WYLIE, seems called on, by his advanced years, to resign his Professorship in the Theological Seminary of the Reformed Presbyterian Church, the duties of which he has discharged for a period of nearly half a century: 'Therefore—Resolved,

"1st. That as Students of the Theological Seminary of the Reformed Presbyterian Church, we have received with unfeigned regret an intimation from our aged and highly esteemed Professor of his intention to resign that office, the duties of which he has so long and ably discharged.

"2d. That we shall ever cherish for him the warmest affection; and, we trust, highly appreciate the valuable lessons which it has been our great pleasure and high privilege to receive from him; and we now render to him our united and cordial thanks for the deep interest he has ever manifested in us since our connexion with the Seminary.

"3d. That we feel grateful to Almighty God for his spared life and continued health, and that he has been enabled to discharge so ably, and to our entire satisfaction, the duties of the office to which he has been called by the church.

"4th. That in retiring from office, he carries with him our earnest prayers that he may be long spared to his family, to the church, and to the world; and that in old age he may enjoy all the consolations of that religion which he has so long and faithfully taught to others.

"5th. That we render to our Junior Professor, the Rev. T. W. J. Wylie, our warmest thanks for the able and highly satisfactory manner in which he has discharged the duties of Professor of Church History and Biblical Literature, and express the hope that he may be long spared as the worthy successor of his worthy father, both in the church and the Seminary.

"6th. That a copy of these resolutions be transmitted to our Professors, and that they be published in the Banner of the Covenant and Presbyterian.

"G. R. M'MILLAN,
"J. M'MILLAN,
"W. S. DARRAGH, } *Committee in behalf
of the Students.*

"April 5th, 1850."

For use in Library only

For use in library only

I-7 1850
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0828