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THE

BANNER OF THE COVENANT.

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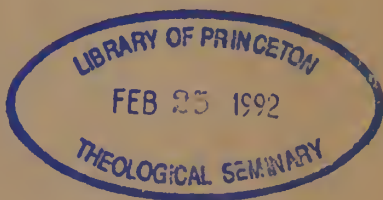
Reformed Presbyterian Church.

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For Christ's Crown and Covenant.

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1856.



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PHILADELPHIA:

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1856.



THE  
Banner of the Covenant.

JULY AND AUGUST, 1856.

PROCEEDINGS OF THE GENERAL SYNOD

OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXXIII, NEW YORK, MAY, 1856.

NEW YORK, May 21st, 1856, 7½ o'clock, P. M.

THE General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the first Reformed Presbyterian Church, and was opened by a Sermon from the Moderator, Rev. T. W. J. Wylie, from Isaiah, 33: 20, 23: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." After Sermon the Moderator constituted the Synod by prayer.

*Resolved*, That Synod adjourn to meet in this place to-morrow, at 10 o'clock A. M. Rev. S. Wylie concluding by prayer.

SAME PLACE, May 22d, 1856, 10 o'clock A. M.

Synod met, and was opened by prayer. Minutes of the last meeting were read and approved.

Proceeded to ascertain the members, whereupon it appeared that the following delegates had been appointed by their respective Presbyteries.

*Northern Presbytery*.—Rev. Dr. M'Leod, A. G. Wylie, A. Clarke, D. J. Patterson, H. Gordon, J. Bole, S. L. Finney, W. D. Silliman; alternates, W. S. Darragh, A. R. Gailey, ministers, and Thomas Cumming, Joseph M'Kee, E. Cullings, J. Currie, James Hanna, Peter Buchanan, William Agnew, W. Cunningham; alternates, Thomas M'Burney, J. Liddle, ruling elders.

*Philadelphia Presbytery*.—Rev. Dr. Crawford, T. W. J. Wylie, R. J. Black, W. Sterrett, A. G. M'Auley; alternates, W. T. Wylie.

ministers; and G. H. Stuart, J. Kemps, W. Biggerstaff, Joseph Fleming, R. Steenson, H. Sterling, J. Howie; alternates, A. S. McMurray, M.D., S. Teas, Robert Orr, W. Hogg, ruling elders.

*Pittsburg Presbytery.*—Rev. George Scott, Dr. Black, J. Douglas, G. R. M'Millan, John M'Millan, A. M. Stewart, Dr. Guthrie; alternates, John Nevin, R. M'Craken, ministers; and Charles Silliman, J. Gormly, G. Adams, R. Hill, W. Stunkard, Francis Beattie, J. Williams; alternates, W. Scott, H. Dehaven, T. Smith, John Black, J. N. Ewer, A. Harshaw, R. Mehard, ruling elders.

*Ohio Presbytery.*—Rev. G. M'Millan, J. A. Crawford; Dr. Heron, H. M'Millan, Dr. Wilson; alternates, R. Patterson, E. Cooper; ministers; and S. L. Ramsay, J. Eakin of E. Tennessee, J. Miller, W. Taylor, John Reed; alternates, J. Cooke, P. Gibson, J. C. M'Millan, J. C. Nesbit, J. M'Cune, ruling elders.

*Western Presbytery.*—Rev. S. Wylie, J. M'Master, M. Harshaw, H. A. M'Kelvey; alternates, Professor T. A. Wylie, ministers; and S. Orr, J. Craig, Henry Irvin, A. Kell; alternates, J. Hemp-hill, ruling elders.

*Chicago Presbytery.*—Rev. J. W. Morrison, J. M'Corkell, J. S. Scott, J. Alford; alternates, A. Walker, W. P. Shaw, ministers; and J. Clarke, Isaac Kirkpatrick, J. Sapely, J. M'Eldowney; alternates, A. Barlass, J. Moore, W. M'Cornack, R. Creighton, ruling elders.

*Presbytery of Saharanpur.*—No representation.

The roll of Synod is as follows:

Rev. John N. M'Leod, D.D., Andrew Gifford Wylie, Alexander Clarke, David J. Patterson, Henry Gordon, Spencer L. Finney, William D. Silliman, John Bole, Samuel W. Crawford, D.D., Theodorus W. J. Wylie, William Sterrett, Robert J. Black, Alexander G. M'Auley, George Scott, Andrew W. Black, D.D., John Douglas, G. Reily M'Millan, Alexander M. Stewart, John M'Millan, J. Agnew Crawford, Andrew Heron, D.D., Hugh M'Millan, William Wilson, D.D., Ebenezer Cooper, Samuel Wylie, John M'Master, John W. Morrison, John M'Corkell, James S. Scott, John Alford, ministers; and Thomas Cumming, Ebenezer Culings, Joseph M'Kee, Peter Buehanan, James Hanna, James Currie, William Agnew, William Cunningham, George H. Stuart, John Kemps, William Biggerstaff, John Howie, A. S. M'Murray, M.D., Robert Steenson, William Hogg, Gabriel Adams, William Stunkard, Francis Beattie, Harmer Dehaven, Thomas Smith, Thomas L. Ramsey, James Miller, William Taylor, James C. M'Millan, James C. Nisbet, James Craig, John Clark, Isaac Kirkpatrick, ruling elders.

Proceeded to the choice of officers: whereupon Rev. Alexander Clarke was chosen Moderator, Rev. John N. M'Leod, D.D., was continued stated clerk, and Rev. John M'Millan appointed assistant.

The minutes of last Synod were read throughout.

*Resolved,* That Synod take a recess for half an hour.

Resumed business, when the Moderator announced the standing committees as follows:



*Committee on Foreign Correspondence.*—Dr. M'Leod, Rev. T. W. J. Wylie, and George H. Stuart.

*Committee on Discipline.*—Dr. Wilson, Rev. H. M'Millan, and William Agnew.

*Committee on Signs of Times.*—Dr. Crawford, Rev. J. Douglas, and H. M'Millan.

*Committee on the Theological Seminary.*—Dr. Black, Rev. J. A. Crawford, and R. Steenson.

*Committee on Presbyterial Reports.*—Rev. G. R. M'Millan, E. Cooper, and Dr. M'Murray.

*Committee on Devotional Exercises.*—Rev. S. L. Finney, J. W. Morrison, and J. Miller.

*Committee on Supplies.*—Rev. A. G. Wylie, A. M. Stewart, R. J. Black, Dr. Heron, S. Wylie, J. Alford.

*Committee of Finance.*—Rev. George Scott, G. H. Stuart, W. Stunkard.

*Auditing Committee.*—Rev. D. J. Patterson, and Thomas Cumming.

#### COMMITTEES ON PRESBYTERIAL RECORDS.

*Northern Presbytery.*—Rev. J. S. Scott, and William Hogg.

*Philadelphia Presbytery.*—Rev. J. Bole, and G. Adams.

*Pittsburg Presbytery.*—Rev. W. D. Silliman, and J. Kemps.

*Ohio Presbytery.*—Rev. J. M'Master, and F. Beattie.

*Western Presbytery.*—Rev. H. Gordon, and T. L. Ramsay.

*Chicago Presbytery.*—Rev. E. Cooper, and T. Smith.

Proceeded to the consideration of unfinished business.

Dr. M'Leod, on behalf of the Committee on Foreign Correspondence, reported a letter from the Eastern Synod of the Reformed Presbyterian Church in Ireland. (See Appendix A.)

*Resolved,* That Synod receive this letter; that they have heard it with great satisfaction; and that it be referred to the Committee on Foreign Correspondence to transmit a suitable reply.

Mr. James C. M'Millan reported verbally on the condition of the grave-yard in Chester District, South Carolina.

*Resolved,* That the Committee be continued, that they make an earnest appeal to our whole Church, to receive funds for placing this cemetery in becoming order, and that Mr. G. H. Stuart be added to the Committee.

Dr. Guthrie's resolution in regard to the Representative Synod (laid over from last year), was taken up.

*Resolved,* That the further consideration of this subject be made the order of the day for Saturday A. M.

*Resolved,* That the hour of meeting, until further ordered, be from half-past nine, A. M., until two, P. M., and that Synod spend in devotional exercises, the previous half hour.

An invitation from the Secretaries of the American Bible Society to attend a public meeting in the Church of the Puritans, this evening, at half past seven o'clock, on the subject of supplying the entire United States with the Bible; and also to visit the Bible House, was presented.

*Resolved*, That the invitation be accepted; and that Synod will visit the Bible House this P.M., at half past four o'clock.

*Resolved*, That Rev. G. H. Cather, of Ireland, be heard by Synod on the subject of "Systematic Beneficence" to-morrow, immediately after the order of the day has been disposed of.

Synod then adjourned, the Moderator concluding by prayer.

SAME PLACE, May 23, 9½ A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. John Liddle, of the Northern Presbytery.

*Resolved*, That the report of the delegates to Europe be heard on Monday A. M.

The Committee to write to the Presbytery of Saharanpur, reported the discharge of that duty.

*Resolved*, That hereafter, all letters written by Committees in the name of the Synod, shall be read and approved by Synod before transmission.

*Resolved*, That Dr. Wilson and James C. M'Millan be a Committee to write a letter to the Presbytery of Saharanpur.

*Resolved*, On motion of Dr. Black, that Rev. Dr. Crawford deliver the Sermon appointed to him, on Sabbath, at half past seven P. M.; that Dr. Wilson be heard on Monday, at the same hour; and that Dr. M'Leod's Address, by appointment of the Presbyterian Historical Society, be heard on Tuesday, at a quarter to eight o'clock P. M. in this place.

Rev. T. W. J. Wylie was, at his request, excused for delivering the sermon appointed to him.

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

*Resolved*, That so much of this report as refers to the application of Mr. Silian Bonhomme (a Christian Israelite, ordained a deacon by the Methodist Episcopal Church), to be received in the Philadelphia Presbytery, together with his credentials and accompanying documents, be referred to the Committee on Discipline, and that they be directed to report at an early hour.

*Resolved*, That Mr. Bonhomme be heard personally in reference to his application. Mr. Bonhomme was heard.

The Presbytery of Saharanpur reported through the stated clerk. Report accepted, and referred to the Committee on Presbyterial Reports.

Rev. T. W. J. Wylie introduced to the Synod Mr. Gregory M. Wortabert (a Syrian Christian) from Beirut. He addressed the Synod on the subject of Missions to the East.

*Resolved*, On motion of Dr. Wilson, that the thanks of Synod be returned to Mr. Wortabert for his encouraging address; and also that thanks be rendered to God for the spread of the Gospel in Syria and the East generally.

Rev. Drs. Murray, Steele, and Gray, of the General Assembly of the Presbyterian Church (O. S.), being present in Synod, on

motion of Mr. G. H. Stuart, it was *Resolved*, that they be invited to a seat in Synod as consultative members.

Synod then took a recess for fifteen minutes.

Resumed business. The Ohio Presbytery presented their report. It was accepted and referred.

The Chicago Presbytery presented their report. It was accepted and referred.

*Resolved*, That Rev. W. T. Wylie be admitted to a seat as a consultative member.

Mr. James Howie received leave of absence for the remainder of the Session.

Rev. Mr. Cather addressed the Synod on the subject of systematic beneficence.

*Resolved*, That the thanks of Synod be returned to Mr. Cather, and that the subject be commended to the attention of the Church.

Synod then adjourned, the Moderator concluding by prayer.

SAME PLACE, May 24th, 9½ o'clock A.M.

Synod met pursuant to adjournment. Same members present as before, with the exception of Mr. Howie. Minutes read and approved.

The Committee on Devotional Exercises presented their report. It was approved, and is as follows :

#### REPORT OF THE COMMITTEE ON DEVOTIONAL EXERCISES.

The Synod having already resolved to meet at 9 A. M., and spend the first half hour in devotional exercises, the Committee would recommend that, immediately after the calling of the roll, the Moderator commence the exercises by singing, and that he shall direct the services, and designate those who are to conduct them.

It is recommended that on Monday the time for these exercises be extended to one hour, and the following order pursued :

The Moderator commence by singing.

Prayer.—Rev. John Bole.

Address on the duty of faith or expectation of success in preaching the Gospel.—Rev. Prof. Wylie.

Singing.—Mr. J. C. M'Millan.

Reading the Scriptures.—Rev. Dr. M'Leod.

Prayer.—Rev. Henry Gordon.

Address on the necessity and means of obtaining a supply of faithful ministers for the Church.—Rev. H. M'Millan.

Prayer.—Rev. A. M. Stewart

Address on the duty and necessity of devotedness and activity in the work of Christ, on the part of laymen.—Mr. G. H. Stuart.

Singing.—Rev. S. Wylie.

Benediction.—Rev. Dr. Heron.

Respectfully submitted by the Committee,

S. L. FINNEY.

J. W. MORRISON.

JOHN MILLER.

The Western Presbytery presented their report. Accepted and referred.

*Resolved*, That a Committee be appointed to bring in a minute on the death of the Rev. James Pearson, referred to in the report. They are Rev. T. W. J. Wylie, Rev. S. Wylie, and J. M'Master.

The Northern Presbytery presented their report. Accepted and referred.

The Pittsburg Presbytery presented their report. Accepted and referred back for correction.

The Board of Domestic Missions presented their report. Accepted, and made the order of the day for Tuesday A. M.

A memorial from Rev. Dr. Guthrie (recommending efforts for reunion with the Reformed Presbyterian Synod, and also for promoting ministerial education), was presented and read.

*Resolved*, That the paper be referred to a special committee. They are Rev. H. M'Millan, Dr. Crawford, and Thomas Smith. Dr. Heron was added to the committee.

The Committee on the Minutes of the Western Presbytery reported them correctly kept.

Dr. Crawford announced to Synod his resignation of his connection with the University of Pennsylvania, and his design to demit his pastoral charge, that he may more fully devote himself to the duties of the Professorate.

The Committee on the Minutes of the Pittsburg Presbytery reported them neatly and correctly kept.

Rev. George Scott offered the following resolution, which was adopted:

*Resolved*, That a Committee be appointed to prepare a digest of the decisions of General Synod on all subjects of public interest; and that said committee be furnished with the Book of Records for the purpose.

Rev. George Scott and Dr. M'Leod were appointed the committee.

Proceeded to the consideration of Dr. Guthrie's proposition respecting the constitution of Synod, laid over from last meeting.

Dr. M'Leod moved that the further consideration of the resolution be indefinitely postponed.

Professor Wylie moved that this motion be laid on the table.

Rev. A. G. M'Auley moved as a substitute for both these motions, that Dr. Guthrie's proposition be adopted.

Dr. M'Leod raised the point of order, that Dr. Guthrie's motion could not be passed, inasmuch as this Synod was a delegated body, and could not destroy itself.

Rev. Mr. Douglas offered the following as a substitute for the whole matter before Synod:

*Resolved*, That a convention of all the ministers, with a ruling elder to each, from each Session, assemble in Cedarville, Ohio, on the third Wednesday of May, 1857, at 3 o'clock P. M., in order to determine whether the present mode of existence shall be continued, or the delegated character of Synod be terminated.

This resolution being entertained by Synod, as a substitute, was adopted.

The Committee on the Minutes of the Chicago Presbytery reported. Accepted and filed.

Dr. M'Leod announced that public worship would be held here,



at half-past 3 o'clock P. M., in preparation for the Communion in the Lord's Supper, to be dispensed to-morrow (Sabbath, 25th) as appointed by General Synod at its last meeting.

Synod then adjourned, Rev. H. M'Millan concluding by prayer.

SAME PLACE, May 26th, 9½ o'clock A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. Biggerstaff. An hour and a half was spent in devotional exercises as ordered.

The minutes of the last meeting were read and approved.

Rev. T. W. J. Wylie desired his dissent to be recorded against the resolution of Saturday, calling a meeting of the ministers and elders to assemble in convention in regard to the delegated Synod. In this dissent Dr. Heron joined.

The Committee on the Minutes of the Philadelphia Presbytery reported them correctly kept.

The Committee on the Signs of the Times presented their report. It was accepted, amended, and adopted.

#### REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

The Committee on the Signs of the Times report to General Synod the following:

##### *Causes of Fasting.*

1. The condition of the Heathen Nations. Darkness still covers them, and thick darkness the minds of their population. A vast majority of our race still know not God, nor the way of salvation through his Son, our Lord and Saviour Jesus Christ. Having no vision, they perish. In worshipping their gods many, and lords many, who are by nature no gods, they are physically, intellectually, and morally degraded to an extremely low condition. And yet the efforts which have been made hitherto by the Church for their evangelization and salvation, have been lamentably small, in comparison with their necessities and her obligations.

2. The condition of the Christian Nations, as well as of the empire of Islamism, the religion and polity of the False Prophet. Antichrist still reigns. The two kings of the Latin world yet agree to give their power to the beast. Near to the close of his gloomy and delusive and cruel reign, he has recently evinced his hostility to all that is good, and exalted himself above all that is called God, in creating of his own mere will the law of the Immaculate Conception of the Virgin Mary. His throne endangered, by modern events, in the Old World, he appeals to his sons, crowned heads of the Antichristian empire, for a closer union, and for mutual aid, and they seem disposed to accede to his request, and to rush with eagerness into his arms. "How long, O Lord holy and true?" Under his shadow, the Popish nations, after the lapse of many centuries, are a moral wilderness. The Protestant nations, too, of that hemisphere, do not, as they ought, kiss the Son, who is the Moral Governor of the Universe. They are false, in many things, to the principles upon which they were reformed, and, for the maintenance of the balance of power, too generally uphold both the Eastern and the Western Antichrist. Under these the earth groans, and the glory of the latter day is retarded. "Before them it is as Eden; behind them it is a wilderness." In our own land, so highly favored of God, there is much that calls to fasting, humiliation, and prayer. National religion is too little cultivated. Human slavery still exists as a root of bitterness, and a parent of moral and social evil. Unhallowed and unlawful efforts are made to extend this river of Sodom, and to plant it, under the auspices of the National Government, and by the use of its resources, in Territories now free. Violence stalks abroad. Human laws and life, as well as the law of God, are not sufficiently regarded. The Sabbath mail is still transported by the nation. By all ranks, and in all quarters, the Lord's Day is trampled under foot. Intemperance and licentiousness abound. The remedial

system of Christianity, and the Church and her ordinances, are despised or neglected by many. "Shall I not judge for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

3. The Churches in general. How cold! how dead! how divided! how imbecile! Will-worship, and a disregard of Divine right in almost everything, prevail. Human inventions, instead of the institutions of God, are everywhere set up. Sectarianism rages. Expedients take the place of principles. Numbers are sought for, at the expense of honor and truth. The prayer-meeting is neglected, as the index that the closet and the family altar are neglected. Public worship is not well attended. The children of the Church are not, as they ought, nursed for God, and for the Ministry of the Gospel of his Son. Hence "the ways of Zion mourn, because no man cometh to her solemn feasts."

4. Our own Church. Lukewarmness is too great. We do not live up to our privileges. Zeal is lacking. The cause and principles of the covenanted Reformation are not duly appreciated. We do too little for God. Hence our Church has been unhappily divided, and the influences of the Spirit are withheld. The truth is not received, nor the ordinances observed in their life and in their power. The youth of the Church are not trained for God and the Ministry of reconciliation, as they ought.

#### *Causes of Thanksgiving.*

But there is a bright side of the picture, and to it we turn to look as furnishing many causes of thanksgiving unto God Almighty. And,

1. The state of things in Heathendom. Amid the surrounding darkness, there are many luminous spots. The Bible and the Christian Missionary are abroad, in all lauds. The world is open to the Gospel. The ends of the earth are brought together. The steamship has brought about that state of things in which, as was seen by John, there is, as it were, no more sea. The telegraph has brought all nations to each other's door. The philosopher prepares the way of the Captain of salvation. Men are running to and fro, and knowledge is increasing, which Daniel states to be the precursor of the Millennium.

2. The condition of Christendom. The word of God is abroad, as well as the living Teacher, and is not bound. The schoolmaster too is abroad. Light abounds. The Scriptures are translated, and circulated throughout all the nations. Noble resistance is made to tyranny and slavery. Mahomedanism and Popery are returning into their own abyss. A remnant is spared, as witnesses for God. Sealed in the forehead with the seal of the Living God, by the Angel uncreated ascending out of the East, they shall exist and be preserved in time, and at last be palm-bearers before the throne of God. Alleluia! for the Lord God omnipotent reigneth.

3. The Churches in general. Much of Christ in her various departments, is preached. Distinguished appearances have been made, in modern times, for the doctrines and the ordinances of God. There is a growing opposition, in several of her departments, too long and too much engaged in the sin of Slavery, to the further extension of the empire of oppression, and determination to resist it. There seems, too, a movement, in various quarters, toward a return to the liturgy of Psalmody given to his own Church by God. Much is done for the circulation of the Scriptures, both in Heathen and Christian lands, and for sending to them the heralds of salvation.

4. Our own department of the Church. Our lives are spared. The testimony of the witnesses is still preserved and maintained. We have still a wall in Jerusalem, and a nail in God's holy place. The ordinances are observed at home, and, we trust, their observation is blessed. Our missions to the Heathen prosper. We live in peace. The prospect before us is bright. Vital godliness is still in our midst. God will yet build up his Church, and make his name and his praise glorious in all the earth.

For these and other causes the Synod appoint the third Thursday of February, 1857, to be observed as a day of Fasting, Humiliation, and Prayer, to be observed by all under their care; and the fourth Thursday of November, 1856, to be observed by them as a day of Thanksgiving to Almighty God, for his innumerable mercies. Respectfully submitted by  
THE COMMITTEE.

Rev. Dr. Ferris, Chancellor of the University of the City of

New York, was invited to a seat in Synod, as a consultative member.

Proceeded to the order of the day, hearing the report of the delegates to Europe. Dr. M'Leod read a report on the "Paris Conference." Mr. George H. Stuart, and Rev. T. W. J. Wylie reported verbally on the visit of the delegation to France, Scotland, and Ireland, and our religious connections there. Whereupon it was *Resolved*, That the thanks of Synod be returned to the deputation for their interesting reports; and that the written report of Dr. M'Leod be published in connection with the minutes. (See Appendix.)

*Resolved*, That Mr. Stuart and Professor Wylie be requested to reduce their verbal reports to writing, and that they also be published with the minutes.

A memorial from the Session of Monmouth, Ill. (asking information on the subject of communion, secret societies, &c.), was presented, read, and referred to the Committee on Discipline.

A memorial, signed H. Smith (of Chicago), was presented and read. *Resolved*, That the paper be laid on the table, and the clerk directed to furnish the memorialist with the document required.

*Resolved*, That the Synod adjourn until 4 o'clock P. M.

Synod then adjourned, Dr. Black concluding by prayer.

SAME PLACE, 4 o'clock P. M.

Synod met, and was opened by prayer. Minutes of the last meeting read and approved.

The Committee on the Records of the Northern Presbytery reported general approbation.

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

The Treasurer of the Sustentation Fund presented his report. It was accepted and referred back.

*Resolved*, That Mr. Bonhomme be heard on the subject of the Jews, to-morrow morning, after the order of the day has been disposed of.

The Pittsburg Presbytery presented their report. It was accepted and referred.

*Resolved* (on motion of Rev. T. W. J. Wylie), That in view of the present aspects of the Slavery question, a select committee, consisting of Dr. Wilson, Rev. J. M'Master, S. Wylie, and A. S. M'Murray, M.D., be appointed to prepare, and report to Synod, a minute on this subject.

*Resolved*, That when Synod adjourn, it be to meet in the Reformed Presbyterian Church, in Cedarville, Ohio, on the third Thursday of May, 1857, at 3 o'clock P. M.

*Resolved*, That Dr. M'Leod be appointed the alternate of the Moderator to preach the sermon at the opening of Synod, in case of his failure.

*Resolved*, That the Sacrament of the Lord's Supper be dispensed in Cedarville, on the Sabbath succeeding the meeting of



Synod, and that Rev. Hugh M'Millan be requested to make the necessary arrangements.

The Committee on the Publication of Synod's Tracts presented their report. It was accepted and adopted. (See Appendix.)

*Resolved*, That the blank in the resolution to meet in convention, be filled with the third Wednesday of May, 1857, at 3 o'clock P. M. (See Resolution.)

*Resolved*, That when Synod adjourn, it be to meet at 9 o'clock, A. M. Adjourn at 1 o'clock P. M., to meet at 3 o'clock P. M., and adjourn by resolution.

Synod then adjourned, Dr. Heron concluding by prayer.

SAME PLACE, May 27th, 9 o'clock A. M.

Synod met, and was opened by prayer. Minutes of the last meeting read and approved.

The General Agent of the "American and Foreign Christian Union" presented copies of the annual report of that body for the use of Synod.

The Committee of Supplies presented their report. Accepted and adopted. It is as follows:

#### REPORT OF THE COMMITTEE OF SUPPLIES.

The Committee of Supplies would respectfully present the following report:— That in taking a survey of the field for supplies of preaching, they have found it extensive, and the calls numerous. In every Presbytery the vacancies are many and interesting, and their growth, prosperity, and, in some cases, their very existence, depend upon the proper supply of preaching and dispensation of the ordinances among them. It is certainly matter of thankfulness that there are so many, and that the prospect of their increase and establishment, with proper cultivation, is so flattering; still these very considerations furnish also matter of regret and sorrow, seeing that the laborers to send to them are so very few. An inviting field is everywhere opening up before us, but we have not the means to go up and possess it. This state of things certainly imposes upon us the obvious duty and necessity of using means, and other than those we have hitherto used, for the procuring of those whom we may send out to water our waste places. The question more impressively than that comes up, what are we to do with them and for them? All that your committee can do will be to dispose, as favorably as they can, of the material they possess, and they therefore submit the following schedule of appointments.

The unsettled ministers subject to your direction are four—Dr. Black, Dr. Guthrie, Mr. A. R. Gailey, and Mr. Cooper.

Your licentiates are five—Messrs. Herron, Robinson, Crow, M'Bride, and Faires.

Dr. Black—Pittsburg Presbytery, during the year, with the exception of the month of July, in the Chicago Presbytery.

Dr. Guthrie—Pittsburg Presbytery, during the year.

Rev. E. Cooper—Ohio Presbytery, during the year.

Rev. A. R. Gailey—Chicago Presbytery, June, July, August, and September, and Western Presbytery remainder of the year.

Mr. S. P. Herron—Chicago Presbytery, June and July—Pittsburg Presbytery, August—Northern, September and October—Pittsburg, remainder of the year.

Mr. M'Bride—Western Presbytery, June and July—Chicago, August—Ohio, September—Pittsburg, October—Northern, November—Philadelphia, remainder of the year.

Mr. N. K. Crow—Pittsburg, June—Western, August, September, October, November, December, and half of January.

— Ohio, July—Pittsburg, remainder of the year.

Mr. A. Robinson, having accepted a call from Chimogue, Nova Scotia, is not at the disposal of Synod.



Mr. J. W. Faires—Philadelphia Presbytery, during the year.

Your committee, also, in view of the peculiar circumstances of the congregation in the City of Chicago, and in consideration of the willingness of some of the ministerial brethren to serve the Church, in that interesting locality, would recommend the appointment of Rev. G. R. McMillan and Rev. W. T. Wylie, a month each for that purpose; and that these be for Mr. McMillan, August, for Mr. Wylie, September.

All which is respectfully submitted.

THE COMMITTEE.

The Superintendents of the Theological Seminary presented their report. Accepted, and referred to the Committee on the Theological Seminary.

The Committee on Discipline presented a report on Mr. Bonhomme's application. It was accepted, and laid on the table for consideration, after the present order is disposed of.

*Resolved*, That the order of the day be suspended, to hear Rev. Dr. Fairchild, on behalf of the American and Foreign Christian Union. Dr. Fairchild was heard, whereupon, on motion of Mr. G. H. Stuart it was *Resolved*, That the American and Foreign Christian Union, whose "object is to promote and diffuse the principles of religious liberty, and a pure Christianity, wherever a corrupted Christianity exists," meets the hearty approval of this Synod, and we bid it God's speed in its important and most useful work.

*Resolved*, That in the success which has attended its labors in past time, and the many doors of usefulness now open before it in various Papal countries, both in the eastern and western hemisphere, the Board of Directors have strong encouragement to go onward in their labors; and to enable them to do so, this Synod commend this Society to the sympathies of the churches under their care, and recommend that liberal contributions be made by them to its treasury.

Proceeded to the order of the day, the consideration of the Report of the Board of Domestic Missions. The report, after amendment, was adopted. It is as follows. (See Appendix.)

*Resolved*, That Rev. G. Scott, Rev. J. W. Morrison, Mr. Joseph M'Kee, and G. H. Stuart, be a Committee to prepare nominations for the Board of Foreign and Domestic Missions, Superintendents of the Seminary, Trustees of the Seminary, and Treasurers of Synod.

The Committee on Dr. Guthrie's memorial presented their report. It was accepted, and made the order of the day for tomorrow, 10 o'clock A.M.

Mr. Bonhomme addressed the Synod respecting the present condition of the Jews, and the duty of sending them the Gospel.

*Resolved*, That Synod have heard with great interest the statements of the brother who has addressed us, and we cordially recommend to our people earnest and liberal efforts for the evangelization of the seed of Abraham, according to the flesh, as still beloved for their father's sake.

Mr. P. Buchanan asked and received leave of absence for the remainder of the Session.

Dr. Black offered the following resolutions, which were adopted.

Whereas, the American Bible Society, at its late Anniversary, solemnly determined, in dependence on Divine aid, and with the co-operation of the friends of the Bible, to supply all the destitute families in our country, with copies of the Holy Scriptures,

*Resolved*, That the General Synod of the Reformed Presbyterian Church heartily approve of this object, and for the purpose of its accomplishment, they earnestly recommend to all the ministers and people under their care, to give active and efficient assistance in carrying it forward.

*Resolved*, That this Synod recommend to all the members of the Church to take an active part in the local auxiliary societies of the American Bible Society, inasmuch as these form the most efficient and reliable instrumentalities for the prosecution of the great work of Bible distribution.

Synod then adjourned, the Moderator concluding by prayer.

SAME PLACE, May 27th, 3½ o'clock P.M.

Synod met, and was opened by prayer. Minutes read and approved.

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

#### REPORT OF THE COMMITTEE ON PSALMODY.

The Committee on Psalmody respectfully report that they have had the subject under consideration, and have given considerable attention to it, but they are not yet prepared to submit anything to Synod. They therefore request to be continued.

THE COMMITTEE.

The Auditing Committee presented their report. Accepted and adopted.

Proceeded to consider the report of the Committee on Discipline on Mr. Bonhomme's application, on the motion for its adoption.

*Resolved*, That the speakers on this subject be confined to ten minutes each.

Mr. J. Liddle, Thomas Cumming, and Rev. Dr. Crawford asked and received leave of absence for the remainder of the sessions.

The Finance Committee presented their report. It was accepted and adopted. It is as follows:

#### THE COMMITTEE ON FINANCE.

From Rev. Hugh M'Millan's cong., Cedarville, . . . . .	\$13 22
" Jno. Douglass' cong., First, Pittsburg, . . . . .	20 00
" Dr. Heron's cong., Garrison, . . . . .	5 50
" George Scott's cong., Darlington, . . . . .	9 65
" " " Austintown, . . . . .	3 00
" Samuel Wylie's cong., Bethel, Ill., . . . . .	12 25
" Wm. Sterrett's cong., Second, Phila., . . . . .	10 00
" A. G. McAuley's cong., Fifth, Phila., . . . . .	10 50
" W. P. Shaw's cong., Mt. Vernon, Iowa, . . . . .	6 00
" John Alford's cong., Somonauk, . . . . .	6 00
" A. Walker's cong., Rock Prairie, . . . . .	5 55
" J. W. Morrison's cong., Thorngrove, . . . . .	8 00
" E. Cooper, New Richland, . . . . .	4 20
" Jas. S. Scott's cong., Monmouth, . . . . .	13 00
" Francis Beattie, Deer Creek, . . . . .	4 00

From Rev. T. W. J. Wylie's cong. First, Phila.,	\$70 00
“ John M'Millan's cong., Allegheny,	8 13
“ G. R. M'Millan's cong., Shenango and Hermon,	10 00
“ John M'Master's cong., Princeton,	11 00
“ A. M. Stewart's cong., Second Pitts.,	9 60
“ D. J. Patterson's cong., Brooklyn,	10 00
“ W. D. Silliman's cong., Potsdam,	5 00
“ J. A. Crawford's cong., Xenia,	10 00
“ G. M'Millan's per Thos. L. Ramsay, cong., Beech Woods,	6 50
Mr. Peter Buchanan's cong., Barnet,	5 00
Rev. John Boles' cong., Ryegate,	6 34
“ A. G. Wylie's cong., Duaneburg,	8 00
“ Dr. Wilson's cong., Cincinnati,	11 00
“ Dr. M'Leod's cong., First, New York,	73 52
“ S. L. Finney's cong., Second, New York,	11 00
“ R. J. Black's cong., Fourth, Phila.,	10 00
“ T. W. Wylie's cong., Milton,	5 60
	<hr/>
	401 56
Deduct Stated Clerk's salary,	50 00
	<hr/>
Leaves, for distribution among the members,	\$351 56

The number of miles travelled is 23,230; the rate per mile is about 1½ cents.

The amount to each is as follows:

Rev. John Alford, 900 miles,	\$13 50
“ Dr. Black, 400 miles,	6 00
“ R. J. Black, 90 miles,	1 35
“ J. Bole, 310 miles,	4 65
“ Alex. Clarke, 800 miles,	12 00
“ E. Cooper, 690 miles,	10 35
“ J. Ag. Crawford, 650 miles,	9 75
“ John Douglas, 390 miles,	5 85
“ Dr. Heron, 700 miles,	10 50
“ A. G. M'Auley, 90 miles,	1 35
“ J. M'Corkle, 900 miles,	13 50
“ John M'Master, 940 miles,	14 10
“ Hugh M'Millan, 650 miles,	9 60
“ G. R. M'Millan, 450 miles,	6 75
“ John M'Millan, 390 miles,	5 85
“ J. W. Morrison, 890 miles,	13 35
“ Geo. Scott, 450 miles,	6 75
“ J. S. Scott, 1190 miles,	17 85
“ W. D. Silliman, 410 miles,	6 15
“ W. Sterrett, 90 miles,	1 35
“ A. M. Stewart, 390 miles,	5 85
“ Dr. Wilson, 690 miles,	10 35
“ Samuel Wylie, 1190 miles,	17 85
“ A. G. Wylie, 180 miles,	2 70
“ T. W. J. Wylie, 90 miles,	1 35
“ W. J. Wylie, 290 miles,	4 35
Hon. Gab. Adams, 390 miles,	5 85
Mr. Biggerstaff, 90 miles,	1 35
“ Peter Buchanan, 310 miles,	4 65
“ Francis Beattie, 390 miles,	5 85
“ J. Clarke, 900 miles,	13 50
“ James Craig, 1190 miles,	17 85
“ E. Cullings, 180 miles,	2 70
“ H. Dehaven, 390 miles,	5 85
“ Jas. Hanna, 410 miles,	6 15
“ John Kemps, 90 miles,	1 35
“ Jas. Kirkpatrick, 900 miles,	13 50
“ Jas. C. M'Millan, 650 miles,	9 75

Mr. J. Millar, 650 miles,	9 75
" T. L. Ramsay, 700 miles,	10 50
" Wm. Stunkard, 450 miles,	6 75
" Wm. Taylor, 690 miles,	10 35
" J. C. Nesbit, 650 miles,	9 75
" John Liddle, 180 miles,	2 70
	\$371 15

Total number of miles travelled, 23,230.

Leaving a small unappropriated balance, which we recommend be distributed among the most distant delegates.

Your committee regret that all our congregations have not complied with the rule of Synod, in taking up collections. Some congregations are in the habit of defraying the travelling expenses of their pastor. To such pastors, as far as known, no distribution has been made on this occasion.

It is more desirable there should be the co-operation of all our congregations in this matter.

Submitted by  
May, 1856.

THE COMMITTEE.

Synod took a recess until  $\frac{1}{4}$  to 8 o'clock P. M.

$\frac{1}{4}$  to 8 o'clock P. M.

Synod resumed business, Dr. Heron in the chair, in the Moderator's absence.

Dr. M'Leod proceeded to deliver "An Address," at the request of the "Presbyterian Historical Society," and by appointment of Synod; after which, on motion of Rev. Hugh M'Millan, it was

*Resolved*, That the thanks of Synod be returned to Dr. M'Leod, for his valuable address, and that a copy be requested for publication, at the expense of Synod.

*Resolved*, That Messrs. W. Agnew, J. N. Gifford, and G. H. Stuart, be a committee to procure the means of publication.

The Board of Foreign Missions presented their report, which was approved. The Treasurer of the Board presented his report. It was accepted, and referred to the Auditing Committee. (See Appendix, E, F.)

On motion of Mr. G. H. Stuart, it was

*Resolved*, That the condition and prospects of our Mission in Northern India, as presented in the report of the Board of Foreign Missions, call for renewed thanks to the God of Missions for the favor which He has in so remarkable a degree, vouchsafed to our brethren in Christ who have gone to the Heathen to make known to them the glad tidings of salvation.

*Resolved* (on motion of Rev. John M'Millan), That Synod now offer to Almighty God, in prayer by the Moderator, earnest thanksgiving for having taken to their home in India the missionary brethren to whom we bade farewell one year ago.

Synod then adjourned, the Moderator concluding by prayer.

SAME PLACE, May 28th, 9 o'clock, A. M.

Synod met, and was opened by prayer. Rev. W. T. Wylie took his seat in Synod. The minutes of the last meeting were read and approved.

Dr. Heron and Rev. T. W. J. Wylie presented their reasons of



dissent from the act of Synod calling the ministry and eldership to meet in convention in regard to the delegated Synod. (See document, as recorded.)

The Committee to prepare a Letter to the Presbytery of Saharanpur presented their report. It was approved and ordered to be transmitted. (See Appendix.)

Proceeded to the consideration of the report of the Committee of Discipline on Mr. Bonhomme's application, on the motion for its adoption. It was adopted, and is as follows :

REPORT OF THE COMMITTEE OF DISCIPLINE IN MR. BONHOMME'S CASE.

The Committee on Discipline, present to General Synod, on the case of Mr. Silian Bonhomme, a Deacon of the Methodist Episcopal Church, which was referred to them, the following report :

That they have paid attention to this highly interesting matter. Mr. Bonhomme has been before them. They consider him as a gentleman and Christian.

He has been ordained a Deacon in the Methodist Episcopal Church, as well as a local preacher. Upon a full review of the case, they unanimously agree to recommend to General Synod, that it direct the Philadelphia Presbytery, from which the case comes up, to examine Mr. Bonhomme, as is usual in such cases, as a Licentiate or Probationer, empowered to preach the everlasting Gospel, for, as such, this court can only recognize him; and that, if satisfied with regard to his learning, piety, and soundness in the Christian faith, they proceed, without unnecessary delay, to ordain him to the office and work of the holy ministry of reconciliation.

As a Christian converted Israelite, he desires to labor among his brethren according to the flesh, the lost sheep of the house of Israel; and your Committee also recommend that this be his field of labor. And may he be extensively instrumental, through the supply of the Spirit of Jesus Christ, in removing the veil of unbelief from their hearts.

Respectfully submitted by the Committee.

WILLIAM WILSON,  
H. M'MILLAN,  
WM. AGNEW.

*Resolved, unanimously,* That the doctrines of Millenarianism, in all or any of its phases, are not the doctrines of the Reformed Presbyterian Church in this or any other land.

On motion of Rev. H. M'Millan, it was

*Resolved, 1.* That it is very desirable that the subject of missions to the Jews be distinctly brought before our people in general; and for this purpose, that Mr. Bonhomme be requested, if practicable, to visit the churches and bring before them the claims of the Jews on Christians generally.

*Resolved, 2.* That the Board of Foreign Missions be directed to make the arrangements which may be necessary to carry this resolution into execution.

*Resolved,* That the thanks of this Synod be given to the brethren in New York, for their kind and hospitable treatment of its members since they came to their city.

Proceeded to the consideration of the report of the Committee on Presbyterial Reports.

Rev. W. T. Wylie offered the following substitute for so much of the report as refers to the establishment of a literary institution.

*Resolved,* That a Board of Education be now formed, to be

known as the Board of Education of the General Synod of the Reformed Presbyterian Church.

*Resolved*, That the proposal of a location for, and the nomination of the members to compose it be referred to the Committee on nominations.

The substitute being entertained, was adopted.

The report of the Committee was then adopted. It is as follows.

#### REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

The Committee on Presbyterial Reports would respectfully report,—

That having examined the reports of the different Presbyteries, they find the Church, as a whole, to be in a peaceful and healthy condition. We are not without evidence that God is in the midst of us, and that He is blessing our labor for the conversion of sinners, and the sanctification of the souls of his people. No element of discord now disturbs us. As brethren we are dwelling together in unity, and at no period in our past history has more fraternal love and good will prevailed among us, than at present.

Long may this state of things continue.

We could wish, however, to be able to report greater success in preaching the Gospel, a more general revival of religion throughout our bounds, a greater readiness on the part of the people to support the Gospel, and a livelier and more general interest in the great work of building and extending the kingdom of our Lord Jesus Christ.

The number of our ministers is not large, and few are reported by the different Presbyteries as having their eyes directed towards the great and good work of preaching Jesus to a lost world.

The call comes up to us from every quarter of our land, "Give us the bread and the water of life." All the Presbyteries confess their inability to supply the demand made upon them. Four ordained ministers without charge, and four licentiates are reported to Synod, while more than thirty vacancies are asking a supply of Gospel ordinances; and many other promising fields are open to us, as soon as we are ready to enter them.

Synod is asked (and her answer is looked for with anxiety) to devise, if possible, some method, by which more of our young men may be brought into the ministry.

In view of the great scarcity of theological students, and the increasing demand for more laborers, your committee would further recommend that Synod enjoin upon all the ministers the duty of bringing the subject of an "increased ministry" before their people, from time to time, in their public and private ministrations; and that the first Sabbath of January, 1857, be appointed for special prayer to Almighty God, that he would incline the hearts of more of our young men to the work of the ministry.

Your committee conclude by recommending that such parts of the different reports as the Clerk of Synod may deem of public interest, be published by him in connection with the Minutes of Synod.

G. R. McMILLAN,  
Chairman.

#### REPORT OF THE NORTHERN PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church. The Northern Presbytery would respectfully report:

During the past Synodical year we have much cause to record our testimony to the Divine beneficence. Whilst the commercial and political world have been thrown into frequent agitations by a variety of causes incident to sublunary things, the congregations under our supervision, we have good reason to believe, have been endeavoring to maintain the unity of the Spirit in the bond of peace. A usually religious interest has prevailed amongst them. Nevertheless, so long as the Church of God is in this world surrounded by the counter-influences of the empire of darkness, there will be found much to mourn over in the imperfection of her members, not having fully attained nor yet already made perfect. The ordinances

have been stately administered, and days of thanksgiving and humiliation observed. There are nine settled ministers in the bounds of this Presbytery, and one without charge. There are also three vacancies, two of which are applying for settled pastors, and the third, with the administration of the ordinances, would be so in a very short time. Besides these, there are other places where flourishing congregations, with the Divine blessing, might be established. Since the last meeting of Synod, two semi-annual meetings and one extra have been held. The extra meeting was held in the City of New York, August 8th, 1856, for the purpose of receiving an application from the Rev. Robert A. Hill, for a dissolution of the pastoral relationship existing between him and the congregation of Paterson, New Jersey. The principal reason assigned was that he might devote himself as a missionary in the Foreign Field. The application, with the consent of the congregation of Paterson, was granted, and the Rev. Robert A. Hill was, at his own request, dismissed by certificate from this Presbytery.

A call is at present on the table of Presbytery upon Alex. Robinson, licentiate, from the congregations of Chimogue and Bay Vert, N. B., and awaiting the action of Presbytery.

The calls for the Gospel within the bounds of Presbytery have been most pressing, and we regret to say that it was not in our power to furnish the supply. We are sorry to say that some of those who were appointed by Synod at its last annual meeting have not fulfilled their appointments, and we would pray your venerable body that measures may be employed by which we may receive our due appointment, and by which it will be forthcoming at the time appointed.

In view of the increasing demands for the preaching of the Gospel, we would urge on your attention renewed and efficient measures to sustain the operations of the Theological Seminary. We also suggest the importance of drawing the attention of parents to the duty of training up their sons in view of the Gospel ministry. Also, that encouragement should be held out to young men of talent and piety, who may not have the means of support, that they might expect to receive such pecuniary aid as might be requisite to sustain them in the prosecution of their studies for the Gospel ministry. We would also respectfully call the attention of Synod to the importance of some suitable measures for enabling feeble congregations to give an adequate support to those who administer the Gospel among them. Such a measure will contribute much to the general good of the cause of Christ, and will enable the ministry to labor with much greater efficiency.

That you may be directed with wisdom from on high, in all your deliberations, is the prayer of this Presbytery.

Signed,

D. J. PATTERSON,  
Clerk.

NEW YORK, May 23d, 1856.

#### REPORT OF THE PHILADELPHIA REFORMED PRESBYTERY.

The Philadelphia Reformed Presbytery respectfully report to the General Synod:

That, during the past year, nothing of special interest has occurred in our proceedings. We have reason to hope, however, that God's cause has been prospering through our humble instrumentality. Our congregations, as far as known to us, remain steadfast in their attachment to the principles of the Covenanted Presbyterian reformation. At present, we have six ordained ministers, all laboring in their respective charges. We have two licentiates, Messrs. J. W. Faires, and Matthew M'Bride. Mr. M'Bride has been preaching at Ulster, with the exception of four months, during which he attended the Theological Seminary.

A call from this congregation has been presented to Mr. M'Bride, which, at his request, with the concurrence of the congregation, he retains for consideration, till our annual meeting in November.

Mr. S. Bonhomme, a convert from Judaism, who has been ordained a Deacon in the Methodist Episcopal Church, has presented to us an application to be received as a ministerial member of Presbytery. His application with the accompanying documents is herewith referred to Synod.

Mr. Faires continues to render acceptable services in our city congregations.



We have under our care four students of Theology, Messrs. Jos. Fleming, George Hogg, Samuel Boyd, and Henry Graham Finney.

But when we consider the increasing demand for laborers in the great harvest field of the world, we have reason to mourn that so few of our youth are offering themselves to be trained for the work of the ministry. There are within our bounds many inviting fields of labor, had we the men to occupy them, but for want of these, they lie waste and barren. We respectfully ask Synod for such a measure of supplies as may be in your power to give. Presbytery would also report that the days of Thanksgiving and Fasting appointed by Synod, have been observed by the congregations under our care.

Respectfully submitted.

WM. STERRETT,  
Stated Clerk.

#### REPORT OF THE PITTSBURG PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, to meet in the First Reformed Presbyterian Church, New York, May 21st, 1856. The Pittsburg Presbytery respectfully report:

Since our last report to General Synod, this Presbytery has held three regular meetings and one special; at its regular meeting in October last, the pastoral relation between the Second Reformed Presbyterian Congregation, Pittsburg, and Rev. John Nevin, was dissolved at Mr. Nevin's request. At the special meeting, held October 31st, 1855, the Rev. John M'Millan and Rev. Alex. M. Stewart, were received on certificate from the Presbytery of Chicago, at the adjourned meeting, held January 9th, 1856. Rev. John M'Millan was installed pastor of the Reformed Presbyterian Church Alleghany, in pursuance of a call made on him by that church. At the same meeting, Rev. Dr. Guthrie demitted his charge of Pine Creek and Bethel Congregation, and accepted a call from the Chicago Congregation, made on him, and sent to us through the Presbytery of Chicago. The action of the Presbytery on this matter was transmitted to the Chicago Presbytery, through their clerk.

At Dr. Guthrie's own request, the clerk of our Presbytery was directed to furnish him with his certificate and dismissal as soon as called for. The Dr. repaired to Chicago, spent seven Sabbaths, but his health failing, he returned, and at our spring meeting asked that his name be continued on our roll, and offering back the call from Chicago which he had accepted. The request was granted, but inasmuch as the action of our Presbytery had been sent to the Chicago Presbytery, the Doctor was directed to answer the call through that Presbytery.

On the 23d of January, Rev. A. M. Stewart was installed Pastor of the Second Church, Pittsburg. At the semi-annual meeting, in April, Rev. John Nevin accepted a call from Shenango and Cochranton, and will soon be installed in that congregation.

We have seven settled congregations, and ten vacancies, four of which are ready for settlement, prepared and able to support pastors. The number of our ministers is nine, two of whom, Drs. Guthrie and Black, are without charge.

Messrs. S. P. Herron and N. K. Crow fulfilled their Synodical appointment in our bounds.

A call from Ebenezzer and Harrisville on Mr. Nelson K. Crow, is in the hands of Presbytery, and will be presented to him, if sent by General Synod to our bounds.

The days of Fasting and Thanksgiving appointed by Synod, have been generally observed.

Respectfully submitted.

GEORGE SCOTT,  
Clerk of Pittsburg Presbytery.

#### REPORT OF THE OHIO PRESBYTERY.

The Ohio Presbytery reports to General Synod, that the ordinances of the Gospel have been dispensed, in all the congregations under its care, the past year, both settled and vacant. Our vacancies, as might be expected, received a very limited supply.

The condition of the churches under our inspection is as prosperous as might



be expected, considering the influence of the world, and the agencies employed by the Church's enemies against her.

There is harmony in our courts of judicature, and a reasonable increase of members, in most of our congregations. The outward and visible forms of religion have been observed, not without comfortable evidence of the presence of the Master of assemblies with his people.

Under the benign care of Providence, the lives of our ministers have been all spared, their health continued, and support given them to prosecute their work as under shepherds. There has been no change in the ministry or their relations, since we last reported. The number of our ministers is seven.

Presbytery has four students of Theology, in different stages of preparation for the holy ministry, under her care, viz.: Messrs. R. M'Millan, Wm. H. Reid, John M. M. Wilson, and Wm. Bratton. Mr. Nelson K. Crow, licentiate, fulfilled his appointment in our bounds; his labors were acceptable, and, we trust, profitable to the people. We cannot sufficiently represent to Synod the anxiety with which we wait for some systematic movement on the part of Synod, in behalf of young men, proposing to prosecute Literary and Theological Studies, with a view to preparation for the Gospel ministry. Presbytery has adopted a plan for herself, with a view to aid students of Theology; and look to Synod for some plan, well matured, by which encouragement will be given to all who design the service of God in the ministry of reconciliation. The Church has now a Seminary in working order; but no fund from which young men may receive aid, while struggling, as many are compelled to do, with difficulties—and too often, under discouragements, either abandon their efforts to reach the ministry, or spend their most active years in obtaining the necessary means to prosecute their studies. Will not Synod attend to this matter? "The harvest truly is plenteous, but laborers are few; pray ye, therefore, the Lord of the harvest, that he will send laborers into his harvest."

Presbytery, at its meeting in October last, deeply impressed with the importance of this subject, appointed Rev. Dr. Wilson to deliver a discourse upon the best method of increasing the ministry of reconciliation. He accordingly, at our last meeting, preached a sermon from Exodus 7 : 9, "Take this child away, and nurse it for me, and I will give thee thy wages." After an appropriate introduction, and having shown how the text might be accommodated to the subject in hand, the preacher stated and illustrated the three following topics, namely, the youth of the Church, as well as all others, are God's, and all that they are, and can have, is from him. The disposition which Christian parents should make of their offspring, and their obligation to train them for the service of God.

In this connection, it is a pleasure to state that our people in general continue to manifest a good degree of interest in the cause of Missions, both at home and abroad. We are pleased to report, that our ministers and people continue their adherence to the principles and practice of the Reformation cause; and believe, that the more strictly we adhere to our excellent standards, and exemplify the great principles embodied in these practically, the sooner will the scattered tribes of Israel be gathered into one ecclesiastical organization, the sooner will our Zion put on her strength, "appear fair as the moon, clear as the sun, and terrible as an army with banners."

The days of Fasting and Thanksgiving, appointed by Synod, have been observed.

In conclusion, Presbytery would recommend East Tennessee to the attention of Synod, as a place where the labors of a suitable missionary might be employed with profit to our cause. Our prayer is, that Zion's divine Lord may be in the midst of you, and superintend and direct all your deliberations, for the promotion of the Divine glory, and the prosperity and peace of our beloved Zion.

E. COOPER,

Stated Clerk of the Ohio Presbytery.

#### REPORT OF THE WESTERN PRESBYTERY.

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

That during the past year as a Presbytery they have been called on to sing, not of merey only, but of mercy and of judgment. At their annual meeting in

September, 1855, they were called on to dissolve the pastoral relationship subsisting between the Rev. Hugh A. M'Kelvey, and the congregation of Walnut Hill Prairie. A chronic affection of the throat, from which his physician could not promise either speedy or even ultimately effective relief, induced Mr. M'Kelvey to ask and his congregation reluctantly to consent to this measure. After his return from the last annual meeting of Synod, up to the meeting of Presbytery in the fall, he had preached but a few times to his congregation; and since that meeting he has been able to render little service to the Church by the fulfilment of his office in the preaching of the Gospel.

At our semi-annual meeting this spring we were called on to record and lament the death of Rev. James Pearson, a beloved brother, a faithful pastor, and a fellow-laborer with us in the Lord's vineyard. He departed this life at the house of Rev. Samuel Wylie, in Eden, Randolph County, Ill., whither he had been removed after the disease with which he died, consumption, had marked him for its own. For about the space of three years he had been the pastor of the united congregations of Grand Cote and Unity; and under his faithful and laborious ministry the cause of true religion had prospered. But his work on earth was done, and his Master called him. He died in the full faith of that Gospel, which he loved to preach, triumphing in his Saviour; and now he rests from his labor, and has entered into the joys of his Lord.

By the demission of his charge on the part of Rev. H. A. M'Kelvey, and by the death of Rev. James Pearson, there are three congregations added to our list of vacancies; whilst a new congregation has been organized during the last year in the town of Salem, Marion County, Ill. Our vacant congregations are thus, this year, increased to seven. We have five ministers in our Presbytery; four are settled pastors; and one, Rev. H. A. M'Kelvey, without charge, and unable, at least for the present, to perform ministerial duty. We would respectfully ask that in the disposition of laborers our full proportion may be assigned us.

Rev. Mr. Gailey and Nelson K. Crow, licentiates, each fulfilled his appointments in our bounds, and labored with acceptance in our vacant congregations.

The days of fasting and thanksgiving appointed by Synod were observed by the churches under our care.

With respect to the state of religion within our bounds we have nothing of special interest to communicate. The good seed sown, the word of God, in some instances, becomes the instrumental means of a new and divine life in the soul of man, and also of sanctification to the people of God. But as of old, it also falls in the beaten path, when the birds of the air come and gather it up, or on the stony ground, or among thorns, and no fruit to the glory and grace of God is brought forth. On the land of God's people there still come up thorns and briars. And they will continue to spring forth "until the Spirit be poured upon us from on high; then the wilderness shall be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effects of righteousness quietness and assurance forever. "That which above all things, and especially we need, both as ministers and people, is the promised dispensation of his Spirit. May the Lord hasten this in his time.

That in your meeting you may enjoy much of the presence and influence of that Spirit, is our earnest prayer.

Respectfully submitted,

JOHN M'MASTER,

Clerk of Presbytery.

May 22, 1856.

#### REPORT OF THE CHICAGO PRESBYTERY

To the General Synod of the Reformed Presbyterian Church, to meet in the City of New York, Wednesday May 21st, 1856.

DEAR FATHERS AND BRETHREN :

Since your last meeting, we, as a Presbytery, have lost two of our ministers, viz., Rev. Jno. M'Millan, Pastor of Dundee Congregation, and Rev. A. M. Stewart, of Chicago.

But, while we have had pulling down, we have also experienced building up.

On the 21st of June, Mr. John M'Corkell was ordained by a commission of the Chicago Presbytery, and at the same time installed Pastor of the Reformed Presbyterian Congregation of Elgin (Ill.) Also, on the 30th of August, Mr. W. P. Shaw was ordained (as above) and installed over Mount Vernon Congregation, Iowa. We have now six settled ministers, four vacancies, and a multitude of fine and inviting openings.

The days appointed for thanksgiving and fasting were, as far as known, observed.

On the 5th of December, 1855, at a meeting of Presbytery in Chicago, a call was presented, from the Reformed Presbyterian Church, Chicago, on Rev. T. C. Guthrie, D.D., Pittsburg Presbytery.

It was sustained as a regular Gospel call, and ordered to be forwarded to the Pittsburg Presbytery.

Dr. Guthrie came to Chicago; labored there with acceptance and success; left for his home (in Pa.) On his way, received an injury. Came back to Chicago, not however to remain, but to demit his charge. The injury received was the *ostensible* reason for this procedure. As a Presbytery, we have heard nothing from Dr. Guthrie.

We may say, all things considered, that our condition is favorable. While we say this, we do not wish to be understood as saying that things are as could be desired. There are many things over which it is ours to mourn, and prominent above the rest, want of *spirituality*. Many profess the "*form of godliness, while they deny its power.*"

Want of life characterizes to a lamentable extent our services. We have need to utter the prayer—"Come from the four winds, O breath, and breathe upon these slain, that they may *live.*"

We, on behalf of our vacancies, look to you for a liberal supply for their wants. But we cannot expect that this can be granted, while things continue as they are.

We would recommend to Synod, the adoption of some plan by which "our ministry may be increased." We have a seminary, but we need something *before* this—we need a *school*. We have, we believe, talent enough in the Church to supply the want, if we could *only* get at it.

The question for us, as a Church, is to get on some plan through which this mind shall be available.

We would then suggest that we have a college—that it be in the West, on the scholarship plan.

That its location be healthy, pretty easy of access; in a community of religion, and sound morals.

Somonauk (Ill.), as much perhaps as any other, combines these, hence, we would recommend it as the location.

Further, we would suggest the appointment of an agent, to travel over the churches, obtain scholarships, and raise money for the purpose of erecting suitable buildings.

A school of our own, with an efficient faculty, would remedy, to a great extent, the evil complained of.

Hoping that the Spirit of the Master may guide you, this report is submitted.

JNO. ALFORD,

Clerk of Presbytery.

SOMONAUK, May 19th, 1856.

#### REPORT OF THE PRESBYTERY OF SAHARANPUR.

To the General Synod of the Reformed Presbyterian Church in North America. The Presbytery of Saharanpur would most respectfully report:

That since its last report to Synod this Presbytery has enjoyed many blessings from the Head of the Church calling for sincere thanksgiving. General health has been granted, so that there has been no interruption in labors in word and doctrine. Worship has been regularly conducted in the mission and in the city churches on Sabbaths, and in the bazaars daily; at all of which the attendance has been, although as usual, somewhat variable, yet generally large. Several long and laborious itineraries have been performed, and not without some evidences of good accomplished in the work.



By the blessing of our common Master on your instrumentality, Presbytery has had the satisfaction of adding to its membership the Rev. David Herron, from the Pittsburg Presbytery, and the Rev. William Calderwood, from the Northern Presbytery. These removals, we trust, will be greatly to the advantage of the Church militant. In what position of our Lord's inheritance is their assistance more needed than in that in which they are now to labor? Through the goodness of the Head of his Church, we were privileged, on the 18th of last December, to license one of our Theological Students, T. W. J. Wylie, to preach the everlasting Gospel of our Lord Jesus Christ. This being the first licensure of this Presbytery, and that of one from among the heathen, calls for a special expression of gratitude to Him, by whose gracious favor the privilege was enjoyed. With the continuation of favor from on high, in answer to your *increased efforts and constant prayers*, we confidently trust that he is but the forerunner of a numerous train yet to follow in his steps. Since his licensure he has been daily employed in preaching the Word in this city, and in the villages around; and has been listened to by large and attentive audiences.

Presbytery has also under its care three students of Theology, viz.: John N. McLeod, Gilbert McMaster, and Issaehar, all of whom are prosecuting their studies under direction of Presbytery with commendable assiduity.

Since our last report a church has been organized at Dehra by the Rev. Messrs. Woodside and Herron, under very encouraging circumstances. It is expected that another will soon be organized at Roorkee, where Rev. Joseph Caldwell is now laboring.

Presbytery, at its meeting in last December, released Rev. J. Caldwell from his pastoral charge of the congregation at Saharanpur, he having been appointed to commence missionary operations in the City of Roorkee. The members of the church having signified their desire that the Rev. J. R. Campbell resume the pastoral care of them which he held previously to his visit to America in 1848, Presbytery directed him to resume his duties as pastor of the congregation at Saharanpur.

Thus, by the blessing of God, has this Presbytery been, not only considerably increased in its ministerial strength, but also enabled to extend the borders of its habitation, with the near prospect of a yet further extension.

For all these encouraging favors we would call upon you to unite with us in special thanksgivings to our common Divine Master, and in earnest prayers that our increased instrumentality may be accompanied by an increase of diligence in our work, and by a more abundant effusion of the Holy Spirit on us, and on our labors for the upbuilding of our Redeemer's Kingdom in the midst of this benighted people. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

We take pleasure in acknowledging the reception of a very excellent and edifying letter, of date June 14, 1855, through your committee, Finney, Wylie, and Smyth. We are always assured of your love, and of your constant remembrance of us, yet such special communications greatly encourage and cheer us. If despatched immediately on the closing of your sessions, they may bring us anxiously looked-for intelligence of the important movements of your venerable court several weeks earlier than we generally receive it in your printed minutes. That you may be guided in your deliberations and acts by the wisdom that cometh down from above, and be enabled to do even more than hitherto in the work committed to you by Him who has all power in heaven and in earth is our earnest prayer.

Respectfully submitted,

W. CALDERWOOD,

Clerk of Presbytery.

SAHARANPUR, N. INDIA, 6th February, 1856.

The Committee on Discipline presented a report on the memorial from the Session of Monmouth. It was accepted; and a motion made for its adoption. Considered it article by article.

Pending the consideration of the first resolution on the motion for its adoption, Synod adjourned, Rev. Dr. Heron concluding by prayer.

SAME PLACE, 3½ o'clock, P.M.

Synod met, and was opened by prayer. Minutes of the last meeting were read and approved. The Nominating Committee reported. Report accepted and adopted.

## REPORT OF THE NOMINATING COMMITTEE.

*Board of Foreign Missions.*—Rev. Dr. M'Leod, Dr. Crawford, T. W. J. Wylie, R. J. Black, Wm. Sterrett, A. G. M'Auley, A. G. Wylie, S. L. Finney, W. T. Wylie, John Douglas, Robt. Patterson, Mich'l Harshaw, J. W. Morrison, ministers; Messrs. Robert Steenson, Joseph Fleming, John Kemps, William Biggerstaff, George H. Stuart, Robert Guy, Henry Sterling, James N. Gifford, William Agnew, William Mathews, John Stevenson, Isaac Kirkpatrick, J. C. Nesbit, S. W. Cunningham, ruling elders. Treasurer, G. H. Stuart.

*Board of Domestic Missions.*—Rev. Hugh M'Millan, Dr. Heron, J. A. Crawford, Dr. Wilson, Robert Patterson, John M'Master, Samuel Wylie, Alexander M. Stewart, Dr. Guthrie, A. G. M'Auley, John Bole, Dr. Black, James S. Scott, ministers; Messrs. James C. M'Millan, Daniel M'Millan, Robert Reed, Peter Gibson, Thomas Smith, Robert Orr, Thomas Floyd, John N. Ewer, W. W. Blair, M.D., Wm. Cunningham, ruling elders. Treasurer, J. C. M'Millan.

*Superintendents of Theological Seminary.*—Rev. Dr. M'Leod, A. G. Wylie, D. J. Patterson, W. Sterrett, R. J. Black, A. G. M'Auley, and Dr. Black. Treasurer, Robert Steenson.

*Trustees of Theological Seminary.*—One year: James N. Gifford, John Clark, Robert Steenson, and George H. Stuart. Two years: William Hogg, Gabriel Adams, William Biggerstaff, and John Kemps. Three years: Daniel M'Millan, Henry Sterling, Robert Orr, and Joseph Fleming. Five of whom shall constitute a quorum. R. Steenson, Treasurer.

*Board of Education.*—Location, Pittsburg.—Rev. A. M. Stewart, John Douglas, S. L. Finney, W. T. Wylie, John Alford, H. A. M'Kelvey, George Scott; Messrs. Thomas Smith, H. Dehaven, E. Radeliff, and J. C. M'Millan.

Respectfully submitted by

THE COMMITTEE.

May, 1856.

Rev. George Scott was added to the Board of Education.

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

The Committee to prepare a minute on the death of Rev. James Pearson reported. It was approved, and is as follows.

## MINUTE ON THE DEATH OF REV. JAMES PEARSON.

Jehovah, whose house is the Church, gathers from the world, creates anew in Christ Jesus, and builds up with living stones his own house. In answer to the prayers of the Church, in fulfilment of his own divine purpose, he provides for the Church pastors and teachers, after his own heart, to feed his people with knowledge and understanding. He assigns to each his station and his work, and his gracious reward. He continues his servants in their fields of labor till their work is done, and then receives the faithful into "the joy of their Lord."

Many things appear to us mysterious in the Providence of God; but he does all things well. For several years past, each time this court has met, we have been called upon to record the death of beloved brethren, ministers in the house of God. The late Rev. James Pearson, a native of Ireland, arrived in this country in 1847. He had been brought up in the Presbyterian Church in Ireland, and was well acquainted with the doctrines of evangelical religion. His mind was argumentative; his apprehension clear and firm; his love of truth and of liberty constant and ardent. Not long after his arrival in this country, he connected himself with the Third Reformed Presbyterian Church, Philadelphia, under the pastoral charge of Rev. R. J. Black, from an intelligent and conscientious approbation of her principles and position, and to these he continued warmly attached. He was a valuable member of the Church, and especially useful in the Sabbath school. He received his collegiate education in Lafayette College,

Easton, Pa., and was licensed to preach by the Philadelphia Reformed Presbytery in 1849. His first pastoral charge was in Washingtonville, Ill., where he labored with great diligence in the service of the Lord. Resigning his charge in that place, he became pastor of the congregation of Unity and Grand Cote, Ill., where he labored about three years, during which he proved himself a workman not needing to be ashamed, declaring with perspicuity and energy the whole counsel of God, visiting the sick, training the young, and endeavoring to prepare a people for the Lord. His life was holy and exemplary, and under his ministry many were added to the Church. Early in the fall of 1855, his throat became diseased, and the disease progressed, until, from the bronchial tubes, the lungs became affected. All efforts to arrest his malady were ineffectual, and on the 28th March, 1856, he resigned his spirit to his God, blessing Jesus for the light and comfort he enjoyed in his departing moments.

*Resolved*, That Synod, in the removal by the death of this beloved brother, hear the voice of God again addressing us, saying: "Be ye also ready."

*Resolved*, That this court sympathize with the bereaved relatives and friends of the deceased, and with the congregations left to mourn the removal of a beloved and devoted Pastor, commending them all to the love and the support and the direction of a covenant-keeping God.

Respectfully submitted by the

COMMITTEE.

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

#### REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary respectfully report as follows:

In presenting our annual report to General Synod there is much in the present condition of the Seminary to call forth gratitude to Almighty God for the increased efforts that are being put forth for its sustentation by the Church generally; while there are also many causes for mourning. At the opening of the recent session of the Seminary, seven students were present, including one resident licentiate, viz.: Messrs. Matthew M'Bride, Robert M'Millan, Samuel Boyd, W. Harvey Read, Alexander F. Hill, Henry Graham Finney, and George Hogg; two of these, Messrs. Read and Hogg, on account of severe indisposition, were unable to prosecute their studies to the end of the session, leaving only five students, including the licentiate, during the greater part of the session, all of whom prosecuted their studies with diligence and attention.

At the close of the session Messrs. M'Millan, Boyd, Hill, and Finney, delivered discourses in public, which were highly creditable to themselves and manifested great improvement. Mr. M'Bride was declared as having completed his course. Messrs. M'Millan, Boyd, and Read were advanced to the third year, and Messrs. Hill, Finney, and Hogg to the second year. The Board have held several meetings of interest during the past year, and discussed at some length matters of deep interest in connection with the Seminary.

It is a fact already evident that in order to be an efficient and extending Church we must have a well-sustained Theological Seminary. Perhaps never more than at present was the truth of this position realized. The Macedonian cry is heard from every part of the land; openings for preaching stations are abundant; the harvest is great, but the laborers are few. In order to supply our many needy vacancies found in every part of the Church, we have no supplies adequate to the demand. We have only four licentiates and four ministers without charge to supply all the vacancies throughout the Church, and on three of the former calls have been made, which are now in their respective Presbyteries awaiting their decision. Should these calls be accepted, we have only then one licentiate and four ministers at the disposal of the Church,—a number altogether insufficient to fill the wants of one Presbytery. It is evident then that no adequate supply can be given during the current year to many of our vacancies. We have been called a Missionary Church, and we rejoice in the name, for the Church is and should be an aggressive body, but unless some means are devised for the immediate increase of our Theological Students, how shall we increase



our missionary band? How shall we fill our many vacant pulpits? What shall we say to the many stations throughout the bounds of the Church, asking for supplies?

We must turn a deaf ear to all these wants, though we may mourn with bitterness on its account. We believe that of all the organizations in the Church, the Theological Seminary stands second to no one in importance. And it should therefore have the Church's special regard and efforts to give it that due prominence and efficiency which it deserves and demands. It is not so much means that the Seminary wants, as will be seen by a reference to the Treasurer's report, the balance on hand this year being larger than ever it has been in our history as an ecclesiastical organization; many of our people are coming forth cheerfully and nobly to respond to the calls made upon them. We have the means, and we are convinced our people are prepared to sustain well our Seminary. Our great want is students, and we would respectfully ask the attention of Synod to this subject, hoping that some means will be devised, by which speedily the number of our students will be largely increased, and the Church rendered much more efficient in advancing the interest of our Redeemer's kingdom intrusted in her hands. We would therefore recommend to Synod the following considerations.

1. That Synod enjoin upon every minister in her communion the duty of searching out and encouraging young men, in their respective congregations, to give themselves to the Lord for the work of the ministry.

2. That the Pastor of each congregation be appointed for the purpose of receiving contributions in his congregation, with a view to provide a library for the use of the students.

3. That in order to comply with a requirement in the charter recently obtained from the Commonwealth of Pennsylvania, the Board of Trustees of the Theological Seminary shall be nine instead of seven, the present number, and that these shall be appointed as the charter directs.

THE SUPERINTENDENTS.

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The Committee on the Theological Seminary reports,—

That it is matter for gratitude to God that we have in successful operation a school in which young men may be trained for His service in the ministry. From the Report of the Board of Superintendents we learn that the Church is taking a deeper interest than ever in the education of her sons, and has given more than was asked for the support of the Professors in the Seminary. The great difficulty of which the Board complains, is the want of young men in the Theological Hall. It is recommended, therefore, that every minister be urged to seek out proper persons in his own congregation, and do what he can in bringing them on toward the ministry,—and that the Seminary be commended to the prayers and the sympathies of the Church.

In addition to the resolutions offered by the Board for the consideration of Synod, the Committee would present the following resolutions:

1. *Resolved*, That the senior Professor be requested to visit during the summer and fall as much of the Church as possible, and present to our people the wants and claims of the Seminary, receiving while so employed the usual per diem allowance.

2. *Resolved*, That the Superintendents be earnestly requested to attend all the meetings of the Board, and that the Treasurer be empowered to defray their expenses.

All which is respectfully submitted,

THE COMMITTEE.

R. STEENSON IN ACCOUNT WITH THE THEOLOGICAL SEMINARY.

Dr.

June, 1855.	Balance this day in the hands of the Treasurer,	\$34 50
January, 1856.	Received from a Member of Second Church, New York,	5 00
"	" A friend, New York,	3 00
"	" Mrs. Ann Kemp, New Orleans,	10 00
"	" Rev. Dr. Guthrie's Cong., Bakerstown,	7 50
"	" Mr. Wm. Hogg, Sen., Fifth Church, Phila.,	\$15 00

January, 1856.	Received from	Treasurer,	10 00
"	"	Rev. J. M'Master,	27 00
"	"	Geo. Scott,	12 00
"	"	First Church, New York (Dr. M'Leod's),	75 00
"	"	Mr. J. C. Nesbit, Cedarville Congregation,	30 00
"	"	J. C. M'Millan, Xenia Congregation,	31 00
"	"	First Church, Phila., per G. H. Stuart,	200 00
"	"	Miss Mary Wason, Burlington, N. J.,	2 00
"	"	Mr. Jas. Martin, Monmouth Cong., Ill.,	7 00
"	"	Fourth Church, Phila.,	20 20
"	"	Flackville Congregation,	5 00
"	"	First Church, Cincinnati,	45 00
"	"	Mr. Cunningham, Schenectady Church Fund,	42 00
"	"	" " " " Donation,	5 00
"	"	Second Church, New York,	16 90
"	"	Third Church, Phila.,	10 39
"	"	Rev. A. G. Wylie, Duquesburg Cong.,	17 50
"	"	First Church, Brooklyn,	15 00
"	"	Mr. A. Robinson, Botsford Congregation, New Brunswick,	5 00
"	"	Rev. A. Clark, Nova Scotia,	10 00
"	"	Mrs. M. Callum, Wis.,	2 00
"	"	Second Church, Philada.,	20 00
"	"	Shenango Congregation,	5 00
"	"	Mr. Wm. M'Kee,	1 00
"	"	Mr. John Reed, Newark, Ohio,	5 00
"	"	Rev. John M'Millan's congregation, Alle- ghany City,	12 11
"	"	Milton Congregation,	12 00
"	"	Washington Congregation,	5 00
"	"	Rev. Samuel Wylie, Bethel Congregation,	26 90
"	"	" " " " Concord Cong.,	6 00
"	"	Wm. D. Silliman, Pottsdam,	10 00
"	"	Dr. Wilson, the Church of the Covenanters, Cincinnati,	10 00
"	"	First Church, Chicago,	15 00
Total,			\$791 00

CR.

1856.	By cash, for Student's Register,	\$2 00
"	" " to Rev. T. W. J. Wylie,	300 00
"	" " Rev. Dr. Crawford,	300 00
"	" " for Charter,	11 25
"	" " balance on hand,	177 75
Total,		\$791 00

All of which is respectfully submitted,

R. STEENSON,  
Tr.

The Auditing Committee have examined the report, and find it correct.

WM. AGNEW.

DAVID J. PATTERSON.

A communication was received from the General Assembly of the Presbyterian Church in the United States (N. S.), inviting this Synod to a correspondence, by delegation. On motion of Dr. M'Leod it was *Resolved*, That the communication be received, and referred to a special committee of three. They are Dr. M'Leod, Professor Wylie, and Mr. George H. Stuart.



The Committee to bring in a minute in regard to the present aspects of Slavery in the United States, presented their report. It was accepted, adopted, and is as follows.

#### REPORT ON SLAVERY.

The Committee appointed to bring in a minute touching the present aspects of the Slavery Question in our country, present to General Synod the following report:

Your Committee recommend to your Reverend Body that the whole ground of the Reformed Presbyterian Church upon the subject of Slavery in these United States, up to the close of the last Synod, which is throughout condemnatory of it, be now and here reaffirmed. And as at present strenuous efforts are being made to extend the empire of Slavery to territories now free, and to have this accomplished by the General Government, the following resolutions are proposed for your adoption:

1. *Resolved*, That the obvious design of the framers of our National Government was to localise slavery, while permitting its existence for the time, in the States where it existed, in hopes that it would soon become extinguished.

2. *Resolved*, That as it would be most unbecoming for our Republican Government to extend itself, or to contribute in any degree, to the extension of human slavery to our free territories, or in any other direction, so it would be alike an infraction and violation of the law of God, and of the fundamental law of our country.

3. *Resolved*, That, while this Synod would not go out of its own proper sphere to interfere in mere party politics, it feels itself bound, as a witness for God and the right, and against all that dishonors him, and contributes to the establishment and perpetuity of wrong, by whomsoever promoted or advocated, to take some action in the premises; and therefore, while deeply regretting and lamenting the present state of things in Kansas, it decidedly condemns the apathy, or inaction, or concurrence with the lawless propagandists of slavery in that quarter, of the General Government, in relation to the contest, if not civil war, there in progress, and it enters its solemn protest against the whole of this highhanded iniquity, and trusts in and prays to God that he will so arbitrate the case, as to break the slave power and principle, and so save our beloved land from herself; turning the counsel of unprincipled politicians into foolishness, and not only bringing her back to her original principles and probity, but effecting in her a radical and thorough moral reformation.

The Committee,

WILLIAM WILSON,  
SAMUEL WYLIE,  
JOHN M'MASTER,  
A. S. M'MURRAY.

The report of the Committee on Dr. Guthrie's memorial was taken up. It was adopted, and is as follows.

#### REPORT OF COMMITTEE ON DR. GUTHRIE'S MEMORIAL.

The Committee to whom was referred the memorial from Dr. Guthrie, touching the subject of reunion with our brethren of the other Synod, report:

That ever regarding the subject of unity, in the Church of God, as one of vital importance to the interests of religion, your committee cannot but consider the existing separation between us and our brethren, as greatly prejudicial to the interests of the Reformed Presbyterian Church. It is, however, cause of thankfulness that they and we still recognize the same ecclesiastical standards, and are substantially minding the same things, and walking by the same rule in their application. This, to us, is a prevailing reason why, by the use of friendly measures, we should attempt to heal the existing breach. To this attempt we are directed by the memorial before us. On this subject, too, we have been kindly counselled, once and again, by our brethren in Scotland. To it we are and have been inclined by our own sense of duty, by sorrow at our separation, and by a consciousness that their and our hands are mutually weakened in the maintenance of a common profession. Hoping that in both, time may have awakened, not only

regret at our separation, but also wanted feelings of brotherly love, and ever remembering, "that to err is human, but to forgive is divine," we feel it our duty to advance and offer the olive branch of peace and brotherly love. From these and similar considerations we offer for adoption the following resolutions:

1. *Resolved*, That this Synod deeply regret the too long existing separation between us and brethren who recognize the same symbols of a public profession; and that we do sincerely desire that the day may be hastened, when they and we, on terms mutually acceptable, can be reunited in ecclesiastical fellowship, and be again enabled to co-operate in the promotion of the great ends of a Covenanted Reformation.

2. That for the prosecuting of this desirable object, Synod appoint Rev. H. M'Millan, Drs. M'Leod, Black and Wilson, as a committee to receive any communication which the brethren addressed may think proper to send; and also to conduct any correspondence to which this communication may give rise, duly reporting the same at the next meeting of Synod.

3. That the Clerk of the Synod be directed to communicate a copy of this report and resolutions to the brethren of the other Synod of the Reformed Presbyterian Church, now in session in Philadelphia; and further, that he transmit to the Clerk of said Synod a copy of our minutes, when published.

All of which is respectfully submitted by your committee.

H. M'MILLAN,  
Chairman.

Rev. H. M'Millan, and Drs. M'Leod, Wilson, and Black are the Committee.

Rev. Dr. Hardenbergh, of the Reformed Dutch Church, was invited to a seat as a consultative member.

*Resolved*, That the thanks of Synod be returned to the Rev. Professor Wylie, and Drs. Crawford and Wilson, for their valuable discourses delivered before and by the appointment of Synod.

The report of the Committee on Discipline was taken up, on the motion to adopt the first article.

Dr. Black offered a substitute for the first article, which was entertained.

Judge Adams received leave of absence after this evening.

*Resolved*, That speakers be confined to ten minutes.

The previous question was called for and seconded by Synod. The ayes and noes on the previous question were called for, and are as follows: Ayes, 30, noes 19—several not voting. Synod then proceeded to vote on the main question, the adoption of the first article of the report, on the queries of the Monmouth Session. The ayes and noes were called for, and are as follows:

*Ayes*, The Moderator, J. Alford, Dr. Black, R. J. Black, E. Cooper, J. A. Crawford, J. Douglas, J. McCorkell, Dr. M'Leod, J. M'Master, H. M'Millan, G. R. M'Millan, J. W. Morrison, D. J. Patterson, G. Scott, J. S. Scott, W. Sterrett, Dr. Wilson, A. G. Wylie, G. Adams, W. Agnew, E. Cullings, W. Cunningham, H. De Haven, W. Hogg, J. Kemps, J. Kirkpatrick, J. C. M'Millan, Dr. M'Murray, J. C. Nisbet, S. L. Ramsay, T. Smith, W. Stunkard, W. Taylor—34.

*Noes*, J. Bole, S. L. Finney, H. Gordon, Dr. Heron, A. G. M'Auley, A. M. Stewart, S. Wylie, T. W. J. Wylie, W. T. Wylie, J. Clark, J. Craig, J. Hanna, J. M'Kee, J. Millar, R. Steenson, G. H. Stuart—16.

*Non-liquets*, J. M'Millan, W. D. Silliman.—2.

Rev. T. W. J. Wylie, Dr. Heron, and others, entered their protest against this decision, for reasons to be subsequently assigned.

Proceeded to the consideration of the second article of the report, on a motion for its adoption; pending which Synod took a recess until half-past seven o'clock P. M.

Resumed business, half-past seven o'clock P. M.

The Committee on the proposal of Correspondence from the General Assembly of the Presbyterian Church in the United States (N. S.), reported by resolution, which was adopted. The resolutions are as follows:

*Resolved*, That General Synod do cordially reciprocate the proposal for correspondence by delegation, with the General Assembly of the Presbyterian Church in the United States (N. S.), made by them, and that they will receive their commissioner when he shall appear upon their floor.

*Resolved*, That Synod will appoint a delegate to the General Assembly at its next meeting, and that said delegate shall propose to the General Assembly, as the basis of their intercourse, the plan of correspondence adopted for such purpose, by General Synod, in 1837. The plan is as follows: 1. The General Assembly of the Presbyterian Church in the United States (N. S.), and the General Synod of the Reformed Presbyterian Church, shall each appoint a minister, with an alternate, to sit in the highest judicatories respectively, with the privilege of deliberating on all subjects coming before them, and of making suggestions on matters affecting the interests of both bodies mutually, or pertaining to the several interests of religion, but not of voting.

2. The ministers, members, and judicatories of these churches, treating each other with Christian respect, shall always recognize the validity of each other's acts and ordinances consonant to the word of God; it being understood that any ecclesiastical judicatory belonging to either body may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves respectively.

Rev. T. W. J. Wylie tendered his resignation as Professor in the Theological Seminary.

*Resolved*, That the consideration of this subject be postponed until the order of the day is disposed of.

The second article of the report of the committee was adopted.

The third article was indefinitely postponed.

The whole report was, after some verbal amendments, adopted. It is as follows:

#### MEMORIAL OF R. P. SESSION, MONMOUTH, ILL.

To the General Synod of the Reformed Presbyterian Church, to meet May 21st, 1856, in New York.

Your petitioners being inexperienced in construing ecclesiastical law, respectfully request you to inform us if it be the true intent of the twenty-second chapter of the Testimony to prohibit members of our Churches from participating, when invited, with other churches, in celebrating the Lord's Supper; and, if an acceptance of an invitation be contempt of the established order of the Church?



On another subject we humbly request you to inform us. We have always understood that it was contrary to the law of the House to become a member of secret societies. We find nothing in our standards directly forbidding such membership; therefore, we conclude there must be some Synodical action on this point. And respectfully ask you to have such deed of the Synod brought to view, for the direction of the people; or, if there be no such act, to take such action as may seem best to guide the members of the Church, in the way of truth, on the subject.

To these matters we humbly but earnestly ask your attention, and will expectantly wait your decision, praying that God may guide; as in duty bound we will ever pray, &c.

By order of Session.

JAS. S. SCOTT,  
Moderator.  
J. W. PAUL,  
Clerk.

MAY 12th, 1856.

#### REPORT OF THE COMMITTEE ON DISCIPLINE.

The Committee on Discipline report to General Synod, on the Memorial from the Session of the Monmouth Congregation, in the State of Illinois, as follows:

1. Upon the first two questions, your committee unanimously recommend to this venerable court, as it doubtless will do it, in consistency with its well-known principles and usages, that it return to the memorialists an affirmative response. This Church does not allow sealing ordinances to be dispensed to persons who are not subject to her discipline; nor her own members to commune with other churches in the use of either or both of the sacraments.

2. With regard to the second point upon which the memorialists ask information, your committee recommend that they be referred to the action of General Synod upon the subject, at its sessions in the City of Philadelphia, August, 1845, as published in the minutes, which it hereby reaffirms. The members of said societies cannot be members of the Church. And in accordance herewith, sessions are directed to act.

Respectfully submitted.

WILLIAM WILSON,  
H. M'MILLAN,  
WILLIAM AGNEW,  
Committee.

The Committee to correspond with sister churches on Union, presented their report. It was accepted and adopted. It is as follows:

#### REPORT OF THE COMMITTEE ON UNION.

The committee appointed at last Synod to correspond with sister churches on the subject of Union, in case they should be addressed by them, respectfully report—

That no communications on the subject of Union have been received by them, and therefore they have none to present to Synod.

The committee further report, that they are about to present the draft of a covenant to other churches, according to the order of Synod, and recommend that the committee be continued for the purposes appointed.

All which is respectfully submitted.

JOHN N. M'LEOD,  
Chairman.

NEW YORK, May 28th, 1856.

Professor Wylie's resignation was taken up. Synod declined to accept it.

Professor Wylie, Dr. Heron, and others, presented their reasons of protest against the act of Synod adopting the first article of the report of the Committee on Discipline.

Rev. H. M'Millan, George Scott, and Mr. J. C. M'Millan, were

appointed a committee to answer the protest. Dr. Wilson was added to the committee, to act as its chairman.

*Resolved*, That Dr. M'Leod be appointed corresponding delegate to the General Assembly (N. S.), and that Rev. William Sterrett be his alternate.

Mr. J. C. M'Millan presented the following resolution, which was adopted :

*Resolved*, That the thanks of this Synod be tendered to the press, for the notice they have been pleased to take of their proceedings, as published in the daily papers of the city.

*Resolved*, That should the Moderator, Rev. Alexander Clarke, make a visit to Europe during the present season, he be appointed to represent this Synod as a delegate to the sister churches in Britain and Ireland ; and that it be recommended to the congregations under the care of Synod, to take up contributions to aid in defraying the expenses of the delegation.

*Resolved*, That the thanks of Synod be returned to the Moderator, for the impartial manner in which he has discharged his duties.

*Resolved*, That should Rev. A. G. M'Auley make a visit to Europe, he also be appointed a delegate to the sister churches.

*Resolved*, That the Stated Clerk, with the aid of Rev. D. J. Patterson, be directed to publish the minutes in the Banner of the Covenant.

The minutes of the present sessions were then read throughout, and approved.

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

Adjourned, by prayer, singing the 133d Psalm, and the benediction from the Moderator.

Signed,

ALEXANDER CLARKE,  
Moderator.

JOHN NIEL M'LEOD,  
Stated Clerk.

NEW YORK, May 28th, 1856.

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## APPENDIX.

### A.

#### LETTER FROM THE EASTERN SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

To the Moderator and Members of the General Synod of the Reformed Presbyterian Church in America :

DEAR FATHERS AND BRETHREN—

It has been to us a source of deep regret, that the Rev. H. M'Millan, your delegate to the sister Churches in Great Britain and Ireland, did not arrive in the country until after our last meeting of Synod. Deeply interested as we are in the Church under your care, and rejoicing, as we do, in the zeal and energy with which she is prosecuting the great ends of the Church's existence in the world, we would have esteemed it a great privilege to meet in our Synodical capacity with your delegate, and to have heard from his lips of the success with which the

Great Head of the Church is pleased to crown your work of faith and labor of love.

The members of Synod who had an opportunity of meeting the Rev. H. M'Millan, during his visit to this country, were greatly delighted and refreshed by their intercourse with him. At our present meeting of Synod, we have had under consideration a document addressed to us by your delegate; it solicits our attention to the importance of a revival of intercourse, by delegation, between the Church in America and the Church in this country. We are keenly alive, dear fathers and brethren, to the advantages which would likely result from such intercourse, especially to ourselves, but we lament that our scarcity of ministerial help and other circumstances render it, for the present, impracticable to send a delegate to America. Be assured, however, dear fathers and brethren, that it will, at all times, afford us the most sincere gratification to receive a delegate from your Synod. And we trust the time may not be far distant when it will be in our power to reciprocate your kindness by sending a delegate to America. There are many ties which bind us to your land. Many of our friends have found a home there. Many of those who constituted the membership of our congregations are now identified with you in the maintenance of the same great cause, on behalf of which we, in our beloved fatherland, seek, amid great difficulties and many discouragements, to maintain a consistent and faithful testimony. Were it practicable, we would greatly desire to draw closer the bonds of mutual affection, and to promote a growing interest in each other's welfare by intercourse by delegation.

In the document received from your commissioner, special prominence is given to the great work of Foreign Missions. This work, in common with you, we feel to be, in the words of your delegate, "the great work of the present day; a work which no church can neglect and be innocent." We rejoice in the evidences which are being furnished by the churches of the Reformation in every land that the Church's obligation to her glorious Head and to the world is now more fully realized; and we hail the efforts of the present age for the evangelization of the world, as the dawning of a bright day upon the Church, which will ere long eventuate in the brightness and glory of her millennial splendor. Suffer us, dear fathers and brethren, to congratulate you upon the prevalence of a missionary spirit in your beloved Church. In this we behold the sure pledge of your prosperity, the clear indication of the presence and power of the Spirit of God giving efficacy to your ministrations. Our prayer is, that among you and throughout the Church, this Spirit may prevail more and more. As you are already aware, the smallness of our number and our limited pecuniary resources have hitherto prevented us from occupying a place for ourselves upon the Foreign Missionary field. But while this is the case, we regard it as our privilege to contribute, as we are enabled, to your Foreign Missionary Fund, and to wrestle in prayer with Jacob's mighty God on behalf of your devoted missionaries: men whom we admire and love, and in whom we feel a deep interest, not only on the ground of our common faith, but also on the ground of our common country. May our common Master highly honor them by making them eminently instrumental in the advancement of his kingdom and glory, and in developing the light of his Gospel in benighted Hindostan! We would here express our thankful acknowledgments to your Foreign Missionary Board, for your excellent periodical, *The Banner of the Covenant*, which has been kindly forwarded to us, and by which we receive, with great satisfaction, your Foreign Missionary and General Intelligence.

It is stated in the communication received from Rev. H. M'Millan that the duty of public and social covenanting, to which you called the attention of the Church in this country, years ago, by your then delegate, the late venerable Dr. A. M'Leod, is still before you, though not practically carried out. On this subject, we fully harmonize with the views given by your commissioner, "that the duty is one which calls for the sober consideration of the whole Church." We regard it as matter of lamentation that the different departments of the Reformed Presbyterian Church should be so much isolated one from another, and we think that it is not impossible to construct such a bond as might, with such appropriate modifications as the circumstances of the case require, be adopted in every land where the Church has an existence. We are fully persuaded that were the duty thus carried out with faithful adherence to past attainments, and in a spirit



adapted to the circumstances and requirements of the age in which we live, it would be productive of the happiest results in removing present divisions, both in America and in Ireland, and in uniting in one bond of brotherhood, the witnesses for a covenanted cause of reformation in every land. We will feel obliged by your keeping us advised of the course of action which may be adopted by your Synod on this subject, and on the subject of the proposed quarterly periodical to be sustained by the united effort of the whole Church, to which your Commissioner also refers.

In conclusion, dear fathers and brethren, there is little that we can state in this communication regarding ourselves with which you are not already acquainted. We are but few in number—there are many difficulties and discouragements in our way. We believe, however, that a most important and responsible post has been assigned to us among the churches of this land. The principles of our distinctive testimony we regard as principles imperishable as truth itself—principles committed to us in trust by the venerable and beloved fathers of our Synod, who have now ceased from their labors, and have entered upon their reward, and it is our earnest prayer that, strengthened with all might by the Spirit of God, we may be enabled, despite the opposition we may encounter, to maintain our fidelity to Christ, and to hand down unimpaired the testimony committed to us in trust for posterity. We are fully persuaded, dear fathers and brethren, that at no former period of the Church's history was it more important or more necessary faithfully to witness for the distinctive doctrines of the Reformed Presbyterian Church, than in the days in which our lot has been cast. The signs of the times are most ominous; the spirit of change is abroad; the nations of the world are being shaken; the time is rapidly approaching when systems of despotism, both civil and ecclesiastical, will be levelled with the dust. And while we look for changes pregnant with warning and encouragement, changes which already cast their shadows before, we cannot but feel that it is the bounden duty of the witnesses for a covenanted cause of Reformation, fearlessly to maintain the Scriptural principles of their distinctive testimony, and to wait with patience and faith for that time which shall assuredly come, when all inhuman and anti-christian systems, whether of church or state, shall be overturned, and when the great principles for which Martyr Fathers bled and died, and for which the Reformed Presbyterian Church has been the constant and unshrinking witness, shall be universally adopted. When men shall gladly recognize and acknowledge the right supreme of our Saviour God to rule in his own house, and the nations of the earth shall willingly bow to Him who is the "Governor among the nations," "the Prince of the kings of the earth." May the Lord hasten it in His time.

Beloved fathers and brethren, Grace, Mercy, and Truth be with you all.

Signed by order of Synod,

SAMUEL B. STEVENSON,  
Clerk.

CULLYLACKEY, July, 1855.

B.

LETTER TO THE PRESBYTERY OF SAHARANPUR.

NEW YORK, May 27th, 1856.

DEAR BRETHREN:

The Synod now in session in this city, has made it our duty to write you, as a Presbytery, a letter; and we willingly accept the appointment.

Your Presbyterial Report has been received with much satisfaction; and in connection with all the others at home, has been referred to our Standing Committee on Presbyterial Reports.

We have always taken the deepest interest both in your mission and in yourselves. Your letters, as published in the Banner, as received and retained by individuals, have always been to us "as cold water to a thirsty soul." We rejoice in the preservation of your lives, both by sea and land, and the continuation of your health. God seems from the beginning to have smiled upon your labors. You are sowing the good seed of the word of God upon a very necessitous soil. Our prayer is that the Spirit may copiously descend, and cause it, ere long, to bring forth an abundant harvest. Your field is as inviting, as it is uncultivated.

Seek to be wise in winning souls to Christ, and look unto God who alone giveth the increase.

We are glad that our respected and beloved reinforcement, Messrs Herron and Calderwood, have arrived among you, in health and safety. Our hope is that their lives may be long spared, that they may be a great augmentation of your moral and spiritual strength, that you may mutually comfort and uphold each other, and that you may, for many years to come, labor together with God, and have your labors so blessed by Him that the wilderness of Heathenism around you shall become as Eden, and the desert as the garden of God.

You are engaged in a most honorable and glorious work. In its promotion, be of good courage in the Lord your God. Whatever the discouragements, unweariedly persevere. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, either this or that, or whether they shall be both alike good." Live near to God. Abound in prayer to God. Bring your offerings unto him in a clean vessel. Maintain and diffuse the principles of the Covenanted Reformation. Soon the Head of the Church, and the Moral Governor of the Universe, shall come out of his place, lay low all opposition to his throne, destroy Popery and Mahomedanism, and Judaism, abolish idolatry utterly, and make all things new. Preach the Word. Educate the youth. Train up a native Ministry for God and his Son. And may he whom you have lately licensed, be a kind of first fruits of his creatures; and be extensively instrumental in opening the eyes of his countrymen, in turning them from darkness unto light, and from the power of Satan unto God!

We are now assembled in General Synod. The number in attendance is unusually large. Brotherly love, peace, and order reign. From all parts of the Church, encouraging reports are sent up. Much important business has been, and will be yet transacted before our adjournment. Our sympathies are with you, and our prayers ascend before the throne on your behalf. Our own field, too, is both needy and important. Here truth contends against error, light against darkness, and liberty against slavery. The contest is hot. But we cannot doubt as to the side which shall be victorious. "If God be for us, who can be against us?"

Once more strengthen your hands, and encourage your hearts, in God. Go onward in his name, with banners displayed, seeking the conversion of the world to his glory. And may grace, mercy, and peace from God, our Father, and from the Lord Jesus Christ be with you all.

By order of Synod.

WM. WILSON.

JAMES C. McMILLAN.

#### REPORT OF THE BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions respectfully report to Synod as follows:

That their way has been beset by difficulties in attempting to discharge the duties assigned them. These have been of two kinds chiefly. 1. The failure to obtain the desired information in regard to the condition of the Church at large. Through the Secretary, the Board wrote to the several Presbyteries, but received answers from two alone. It was the hope of the Board to have presented monthly, through the Banner, the details of the Church's need, as this was made known to us; but so meagre has our information been, and so mute the pens which should have spoken, that we have been silent through necessity. It is evident that what is demanded is, *not* mere abstract statements of the duty which we owe to ourselves as a Church, *nor* mere appeals to the conscience and the sympathies of the Church, *nor* a rehearsal, in the general, of that positive want for which we seek to provide, but rather *facts* in all their well-known plainness and verity. The Board has found itself, in a great measure, the keeper of a field to which it is denied access.

The other embarrassment arose from the fact, that no *definite plan of operation has yet been agreed upon by Synod*. Things have a well-known shape as they connect with the *Foreign* mission. With admitted and admired skill, have all the details here been executed. The cause is kept with commendable prominence and constancy before the Church. The Banner comes monthly to every portion of the Church, and to almost every fireside as its advocate. It is well understood that Synod has espoused this cause, and baptized it as its own—that its energies are lent to it—and that its most important legislation has respect to



it. The present decided Foreign Mission movement of the Reformed Presbyterian Church, is the accepted and legitimate exponent of her principles. The Board feels joy in all this, and, with becoming gratitude to *God*, own the honor due us in allowing us to be, in any measure, his almoner to the needy. We would not that the Church did *less*, but *more*, for CHRIST among the Gentiles.

But may there not be a forgetfulness of Home that shall be *fatal*? Is it not *possible*, that, by neglecting what plants of promise *God* has given us in our own immediate territory, that territory may become a waste? The Board cannot show to Synod a well-tilled field, while we are left without due official cheer and help. Synod alone can educe and muster the strength of the Church. It is theirs not simply to create a Board whom they will hold responsible for the care of our waste places, but also to point out the manner in which, and to furnish the hands by which the work may be done. We say it, not in the way of complaint, but as matter of fact, that the cause of *God* among ourselves has too long been left in a place of obscurity. As the result of this, the wants of needy brethren have been but partially known, and they have been left destitute of that cheer and that supply which otherwise would have been afforded. There is danger of the ministry becoming secularized—than which, no greater woe could come upon the Church of *God*. No minister can do his duty to the Master, nor have his proper influence, while anxious and alarmed in regard to the support of those whom *God* has made dependent on him. How often are men of mind, and of confessed attainment, outstripped in the work of the *Lord*, by novices and babes for whom due provision has been made. The Board is persuaded that soon, if at all, something must be done, and that vigorously, for Home support and for Church extension. We are losing year by year, because we fail to put the sickle in where the fields are white to the harvest. The Board asks that Synod will so smile upon this cause, and so speak to the Church in behalf of it, as that her membership shall be aroused and encouraged to do what in these circumstances would be done so cheerfully.

During the year the Board has done something towards supplementing the salaries of our ministers. Five hundred and sixty dollars (\$560) have been distributed from the sustentation fund. Messrs. M'Bride, Crow, Robinson, Dodd, and the Rev. Messrs. Morrison and Cooper, have drawn upon the Domestic Missions fund, to what extent the report of the Treasurer will show. There remains in his hands a balance; but far more than his report shows is needed to enable the Board to do what it desires.

The Board therefore recommend to Synod the adoption of the following resolutions:

1. That the Presbyteries be directed to ascertain whether those congregations which fail to sustain their pastors are contributing to the utmost of their ability; and that, in such case, the Board be empowered to supplement the salary as far as possible, provided that the minister be reported as giving due attention to his work.

2. That Presbyteries be requested to give the Board full information of the condition of the Church within their respective bounds—stating the number of their needy congregations—their strength, numerical and pecuniary—their actual wants and their prospects—and that the Board be allowed discretionary power in affording help.

3. That the Board allow for the year to any congregation that is ripe for settlement, provided it have raised three-quarters of the salary—the minimum amount to be \$400—provided, always, that such congregation be certified by the Presbytery as having done all in its power.

4. That special attention be bestowed on those more important points where it is desirable and practicable to establish our Church; and that Synod direct the Presbyteries to send for a time to these their own members—their support being guaranteed by the Board.

By order of the Board.

J. A. CRAWFORD,  
Secretary.

C.

DOMESTIC MISSIONS—TREASURER'S REPORT.

DR.

To amount in Treasury, as reported at the last meeting of Synod, \$181 56

*Amount received from Northern Presbytery.*

From Rev. D. J. Patterson's Cong., Brooklyn, . . .	\$55 00	
" " A. G. Wylie's " Duaneburg, . . .	37 50	
" " S. L. Finney's Second Reformed Presbyterian Church, New York, . . .	25 52	
" " W. D. Silliman's Cong., Pottsdam, New York, . . .	7 50	
	<hr/>	\$125 52

*Philadelphia Presbytery.*

From First Reformed Presbyterian Church, Phila., per G. H. S., . . .	\$100 00	
" Second Reformed Presbyterian Church, Rev. W. Sterrett's Congregation, . . .	22 66	
" Fifth Reformed Presbyterian Church, Rev. A. G. M'Auley's Congregation, . . .	38 00	
" Third Ref. Presbyterian Church, Rev. R. J. Black's Congregation, . . .	18 02	
" Milton and M'Ewensville, Congregation, Rev. W. T. Wylie, . . .	19 46	
" Miss Mary Wason, Burlington, New Jersey, . . .	1 00	
	<hr/>	\$199 14

*Pittsburg Presbytery.*

From First Reformed Presbyterian Church, Pittsburg, Rev. J. Douglas's Congregation, . . .	\$100 00	
" Rev. G. Scott's Congregation, Darlington, . . .	25 50	
" Pine Creek Congregation, per Dr. Guthrie, . . .	20 00	
" Juvenile Missionary Society of Pine Creek Cong., . . .	15 00	
	<hr/>	\$160 50

*Ohio Presbytery.*

From Rev. H. M'Millan's Congregation, Cedarville, . . .	\$51 87	
" " J. A. Crawford's, " Xenia, . . .	40 00	
" " G. M'Millan's, " Morning Sun, . . .	25 50	
" " A. Heron's, D.D., " Garrison, Ia., . . .	26 28	
" Richland, " Ohio, . . .	4 00	
" Church of the Covenanters' Congregation, . . .	10 00	
" Miss Jane Crawford, Ia., . . .	1 00	
	<hr/>	\$158 65

*Western Presbytery.*

From Rev. J. M'Master's Congregation, Princeton, Ia., . . .	\$40 00	
" " S. Wylie's " Bethel, Ill., . . .	20 86	
" " M. Harshaw's " Concord, Ill., . . .	6 00	
" Walnut Hill, " Ill., . . .	10 00	
" Missionary Society, Fayetteville, Tenn., . . .	10 00	
	<hr/>	\$86 86

*Chicago Presbytery.*

From Rev. J. W. Morrison's Congregation, Thorns Grove, Ill., . . .	\$45 00	
" Rev. J. Alford's " Somonauk, Ill., . . .	25 00	
" " J. S. Scott's " Monmouth, Ill., . . .	17 35	
" Dundee, " per Rev. J. A., . . .	8 00	
" Miss Johnson, per Rev. A. Walker, Wis., . . .	6 00	
" " C. Hill, Wis., . . .	2 00	
" An aged mother, Lake View, Wis., . . .	1 00	
" Rev. A. M. Stewart, paid A. Robinson, . . .	10 00	
	<hr/>	\$114 35

Whole amount received, . . . . . \$1026 58

CR.

By amount paid on order of Board :

To Samuel Dodd, . . . . .	\$30 00
" M. M'Bride, . . . . .	108 50
" N. K. Crow, . . . . .	60 83

To Rev. E. Cooper, . . . . .	\$56 10	
" " J. W. Morrison, . . . . .	8 00	
" " A. R. Gailey, . . . . .	13 40	
" " A. Robinson, per A. M. S., . . . . .	10 00	
" S. P. Herron, . . . . .	12 00	\$298 83

\$727 75

J. C. M'MILLAN,  
Treasurer.

May 26th, 1856.

The Auditing Committee have examined the accounts and find them correct.

DAVID J. PATTERSON,  
THOMAS CUMMING.

D.

SUSTENTATION FUND—TREASURER'S REPORT.

DR.

*Northern Presbytery.*

To amount received from First Reformed Presbyterian Church, N. Y., . . . . .	\$52 03	
" " " Duaneburg Congregation, N. Y., . . . . .	20 00	
" " " Ryegate Congregation, Vt. . . . .	5 00	

\$77 03

*Philadelphia Presbytery.*

To amount received from First Reformed Presbyterian Church, Philadelphia, . . . . .	\$200 00	
" " " Second Reformed Presbyterian Church, Philadelphia, . . . . .	9 50	
" " " Fourth Reformed Presbyterian Church, Philadelphia, . . . . .	24 00	
" " " Milton Congregation, Pa., . . . . .	13 00	

\$246 50

*Pittsburg Presbytery.*

To amount received from Darlington Congregation, Pa., . . . . .	\$10 50	
" " " Herman and Neshanock Congregations, Pa., . . . . .	24 29	

\$34 79

*Ohio Presbytery.*

To amount received from First Reformed Presbyterian George St. Congregation, . . . . .	\$30 00	
" " " Xenia Congregation, . . . . .	22 00	
" " " Cedarville, Congregation, . . . . .	17 00	
" " " Beechwood and Morning Sun Congregations, . . . . .	10 00	
" " " Church of the Covenanters, Congregation, . . . . .	10 00	
" " " Garrison Congregation, Ia., . . . . .	7 18	
" " " Mr. N. M'Queston, deceased, Xenia, . . . . .	5 00	

\$101 18

*Western Presbytery.*

To amount received from Princeton Congregation, Ia., . . . . .	\$51 00	
" " " Bloomington Congregation, Ia., . . . . .	8 00	
" " " Bethel Congregation, Ill., . . . . .	16 00	
" " " Fayetteville, Tenn., per W. Wyatt, . . . . .	3 00	
" " " Margaret Munn, Ia., . . . . .	1 00	

\$79 00

*Chicago Presbytery.*

To amount received from Monmouth Congregation, Ill., .	\$14 00	
“ “ “ Somonauk Congregation, Ill., .	8 00	
		\$22 00
Whole amount received, . . . . .		\$560 50

## Cr.

By amount paid Monmouth Congregation, . . . . .	\$140 00	
“ “ Morning Sun Congregation, . . . . .	140 00	
“ “ Garrison Congregation, . . . . .	140 00	
“ “ Amherst, Nova Scotia Congregation, . . . . .	140 50	
		\$560 50

J. C. M'MILLAN,  
Treasurer.

N.B. The collection from the Fifth Reformed Presbyterian Church, Philadelphia, was received and will appear in our next annual report.

J. C. M'MILLAN,  
Treasurer.

The Auditing Committee have examined the above accounts and found them correct.

(Signed)

DAVID J. PATTERSON,  
THOMAS CUMMING.

## REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully present the following report :

The year which has passed since the last meeting of the General Synod has been a most eventful one in the history of our missionary operations. The beloved brethren with whom we took such sweet counsel during our last session, and whom at its close we commended with fervent prayer to the guardianship and guidance of our Divine Master, having set out upon their long and perilous journey, having passed over the foaming waves of the Atlantic, the Southern and the Indian Oceans in safety, having travelled the thousand miles which separate Calcutta from their far inland home, have met with the devoted men who had been laboring there in the service to which they themselves are consecrated, and have engaged with energy in their appropriate duties. Our prayers have been answered ; it becomes us to note the fact, for the expression of our gratitude to God, and for our encouragement in all the future to place our trust in Him.

We have further reason for thanksgiving and hope in the circumstances of the Mission itself. Almost immediately on the arrival of the brethren sent out from this country, one of the young men brought up in the Mission School, and for many years carefully instructed in Theological studies, was licensed to preach the everlasting Gospel of our Lord and Saviour Jesus Christ. This event, the first of the kind in our Mission, is worthy of special notice. As an evidence of the faithful labors of the missionary brethren, as an increase of the strength of the little band who occupy that portion of the great battle-field, as a token of God's presence and blessing, it is full of encouragement, and should elicit our humble thanksgiving, and excite our strenuous efforts in this great, good, and glorious work. Several others are in such a state of progress that there is reason to expect, if their lives be spared, that they may also soon be officially commissioned to preach Christ crucified ; and in a few years it seems highly probable that the number of native ministers will equal, if not exceed, the number of those sent out from this land.

Another circumstance also, of an encouraging character, is found in the organization of a new station, which opens up a very important field of operation. The brethren consider it dutiful to extend, as far as can be done, the various centres of action, that thus they may diffuse more widely the knowledge of the only Saviour. The fires they are kindling, the lights they are holding forth, will blend together, till at length the systems of superstition and horrid cruelty will be utterly abolished, and the illumination of the pure Gospel,



which bringeth salvation, will cover the whole of that land where the Prince of Darkness has reigned so long, but which, with all the world, has been given to Messiah for his inheritance, and of which he will ere long take possession.

It will be seen from this general statement, that the number of persons officially employed in preaching the Gospel has been *doubled* during the last year, by the arrival of two ordained ministers from our own country, and the licensing of one of the native converts. It also appears that there are three stations connected with the Mission, as many it is believed as the present force can safely take up. What reason have we for praise to God, and what a stimulus to greater zeal, greater liberality, and greater effort in his service!

We have referred to these things without entering into minute details, because by the pages of the Banner of the Covenant, such full accounts are given that there is no one who may not be well informed on the subject. The series of Farewell Meetings—the incidents of the voyage and inland journey—the meeting of Presbytery—the arrangements made for the distribution of the brethren at the proper stations, are familiar to all who take an interest in our missionary operations.

The Treasurer's reports will show the condition of our finances. It will be found that, though such a large increase of funds has been requisite, the liberality of our people has met all demands, and that there is a balance of \$2,101 12, which, however, will soon be paid out. The amount received is \$8,273 74.

Considerable improvement has been made in the Banner of the Covenant, the magazine published by the Board, and we are happy to say that its circulation has largely increased. It is desirable to extend this still more, and we call upon the members of Synod to take measures that in every family where our members are to be found, this valuable periodical may be a regular as we are sure it will be a welcome and a useful visitant. It has been conducted since last meeting of Synod by Rev. A. G. McAuley, to whose industry, activity, energy, and able qualifications for the position, the Church is greatly indebted.

A series of tracts relating to the missionaries who have last been sent out, has been issued under the supervision of Rev. R. Patterson, whose devotion to the work has led him to perform it with so much ability. These tracts are entitled *The Day of the Son of Man, The Synod's Farewell, The Jubilee Trumpet, Lord, what wilt Thou have Us to do?*

The number of copies published of all is 13,000, for which the payments have been, \$222 50.

The circulation of these tracts would do so much good that we earnestly call to the attention of every minister and member in our churches.

The following extracts from letters recently received, give the latest information from the Missionaries:

Rev. James R. Campbell writes from Mission House, Saharanpur, March 8th, 1856.

“REVEREND AND VERY DEAR BROTHER:—My chief object in writing you now, is to communicate news that will, I am sure, be deeply interesting. Last Sabbath was our Communion Sabbath, and a delightful day it was to us all. We had the presence and assistance of our dear brethren of the Secession Church, Messrs. Hill and Stevenson. In the morning of the day, after the Hindustani service, I had the pleasure of baptizing two adult natives, who had been received after a strict examination by the Session on the Friday evening previous. That examination was very satisfactory, not only as to a competent degree of Scriptural knowledge, but as to Christian experience. They had both been regular hearers of the Gospel for years. One was the young man in the Orphan School, called Stewart Bates, and the other was a woman brought up in native society, and amid much that was degrading and polluted. How pleasing now to see her sitting humbly, like another woman of old, at the Saviour's feet, acknowledging her sins and weeping over them. For a long time past I have frequently observed her in tears under the preaching of the Gospel. Thus, you see the Lord continues, from time to time, to give us some evidences of his presence, and of the fulfilment of his promises. At the same meeting also, we restored to the Communion of the Church, John Alexander, who had been separated from us for many years, and who was indeed the only one whom we had baptized, who had come under the censure of the Church. For years he had been a pretty constant attendant at

public worship, prayer-meetings, &c. His application to be restored to church-fellowship had been put off from time to time, but now having had such evidences of penitence and sincerity as fully satisfied us, we admitted him, and he appears to be delighted to have a place once more among the professed disciples of Christ. I am happy also, to tell you that we have two interesting inquirers here at present. One a Brahmin, and the other a man who has for a long time been very frequent at our places of preaching in the city, and who has also been coming for private instructions in Christianity. I have been encouraged more than usual lately by the large attendance and serious attention paid to the Gospel message from day to day at the City Church. I do trust the word of God is making deep impressions on many hearts, and that much fruit will yet be brought forth to his glory. It is pleasing also to see so much Christian love prevailing among our native Christians. Their conduct in this respect might be a reproof to many in Christian lands.

The weather is now remarkably hot and oppressive for this season of the year, but all the mission families here and at other stations are in good health."

Rev. Joseph Caldwell writes from Roorkee, Feb. 22, 1856.

"You will have learned that we have taken up this station, Roorkee, as a new site for missionary operations. I removed hither with my family, about the close of December last, and have made a commencement of missionary work by visiting the bazaar almost daily, in company with my catechist, to preach to the crowds there. I find a most marked difference between the people of this place and those of Saharanpur. While the people of that place are, for the most part, willing to hear patiently what we preach to them, those of Roorkee are exceedingly turbulent and noisy, and disposed to turn the most serious subject into ridicule and mockery. It is, therefore, inferrible that the Gospel has made some impression, even on the masses at our old station. This fact, so far as it goes, is somewhat encouraging, as it proves that where the Gospel is proclaimed for a number of years in this country, the natives learn in a measure to appreciate its character. I ought to have mentioned that, when I first commenced preaching in the bazaar in Saharanpur, the people of that place were quite as much opposed to the Gospel as they are here. What a contrast to this state of things now exists there!

Mr. Campbell will have mentioned that all the extra expenses of our new station, such as buildings, &c., will have to be met without drawing upon the funds of the Board in New York. Two dwelling-houses with their appurtenances must be either purchased, or built as soon as practicable; and a building erected which is to answer the double purpose of a native church and school. For the latter, I have commenced to collect subscriptions in this country, and have already secured nearly 800 rupees, but I hope to get 2000 in the course of the next season. The building intended to be erected, will probably cost 4000 or 5000 rupees. This sum must be entirely collected by subscriptions in this country and in America. I am writing to a number of my friends at home, and soliciting them for assistance in the erection of the proposed building. I hope to get a very eligible site for it in the town of Roorkee. The spot selected is on the principal thoroughfare into the place, and one where an audience can at all times be collected. Besides the inhabitants of Roorkee, there are frequently large crowds of natives travelling through the place, who, in passing, could be addressed by us at our native church. Just at present, there are hundreds going to and from Hardwar, many of whom hear from us the glad news of salvation. The regular fair at Hardwar will not take place for more than a month yet, but many pilgrims go there about this time, and return again before the fair commences. The fair this year will probably be very small, there having been so large a one last year.

It is scarcely necessary to add that missionary operations here will necessarily be much crippled, until the proposed building for the chapel and school be erected."

In concluding our report we take occasion to recommend the beloved brethren in India, whether native or from our own land, to the Christian remembrance of all God's people. Each one, who desires to know what God is doing for the salvation of that portion of our world, should make himself acquainted with their operations. Many might encourage them by keeping up correspondence with

them. All should contribute of their substance to sustain them; all should stately make mention of them at the throne of grace. The results already attained lead us to exclaim, "What hath God wrought?" and we feel assured that as the Lord has hitherto been with us, so He will bless us still.

We also feel it dutiful to recommend an *enlargement of the Mission*. The happy effects of each increase of the number of laborers, and especially the feeling excited throughout our churches by the sending out of the last reinforcement, are well known to you all. The fears of some in regard to the ability of the churches to meet additional responsibility have proved to be unwarranted. It has been ascertained too that what is given for the foreign field does not diminish what is given for the work at home, but rather tends to increase it, since it is those congregations which contribute most liberally to the former, which give most liberally also to the latter. In proportion as our people engage in this work, does God the Spirit bless them with increasing numbers, and resources, and influence. The way for us to grow at home is in faith and with diligence to do our Master's work abroad.

We have now a tenth of our number on the foreign field, but what are these to supply the vast population among whom they labor? what can they do to extend to other regions, where the name of Christ has never yet been heard, the glad tidings of salvation? Were we to send out and sustain even as large a number of missionaries abroad as we have ministers at home, what proportion would this bear to the population of the heathen world compared with the population of our own country, and therefore to the wants and claims of the heathen compared with what we may be justified in retaining for ourselves? The person who may have a single child to provide for, while his neighbor has seven who are destitute, has not done his duty when he is able to sustain adequately his own, if he thinks he does all that is required, if he gives to the seven who are perishing as much as he would use for the one who is his especial care. No! there can be no other limit than the necessities of the heathen world, and the abilities of God's people. We feel therefore that we should never pause in our progress till we have done all that we can do. We should regard nothing as completed while anything remains to be done. We believe it to be the duty of the Church to send out every properly qualified person who is willing to go. Let our Church assume this noble stand. God will enable her to fulfil the pledge. If He puts it into the heart of our sons or our daughters to offer themselves, will we, can we, dare we refuse to send them? This is a responsibility it would be far more fearful to assume than the responsibility of complying with their call. There are some even now who have intimated their desire to devote themselves to this work. When they are prepared to go, we feel sure that the Church will be willing to send them.

All which is respectfully submitted by

THE BOARD OF FOREIGN MISSIONS.

## F.

ANNUAL REPORT OF GEORGE H. STUART, TREASURER OF THE BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

DR.

### *Northern Presbytery.*

To cash from	First Church, New York, . . . . .	\$200 00
"	Second " " . . . . .	62 40
"	First " Brooklyn, . . . . .	55 00
"	Duanesburg Congregation, . . . . .	40 50
"	Ryegate " . . . . .	50 00
"	Amherst " . . . . .	60 00
"	New Brunswick Congregations, . . . . .	46 00
"	J. Monteith, Perth, New York, . . . . .	10 00
"	Wm. Cunningham of Schenectady, . . . . .	10 00
"	Sarah H. Grey, Lisbon congregation, . . . . .	3 00

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\$536 90

*Philadelphia Presbytery.*

To cash from	First Church, Philadelphia,	. . . . .	\$600 50
"	S. S., " "	. . . . .	280 00
"	Second " "	. . . . .	32 84
"	Third " "	. . . . .	50 00
"	S. S., " "	. . . . .	16 50
"	Fifth " "	. . . . .	84 65
"	Milton and Washingtonville Cong's.,	. . . . .	9 46
"	Ulster Congregation,	. . . . .	17 86
"	Mrs. Sarah Pollock, of Milton,	. . . . .	5 00
"	Miss M. W. Pollock " "	. . . . .	5 00
			<hr/>
			\$1101 81

*Pittsburg Presbytery.*

To cash from	First Church, Pittsburg,	. . . . .	\$300 00
"	Hermon Congregation,	. . . . .	13 15
"	Darlington " "	. . . . .	26 00
"	Pine Creck " "	. . . . .	40 00
"	Deer Creck " "	. . . . .	10 00
"	Shenango " "	. . . . .	15 75
"	Ebenezer " "	. . . . .	24 00
"	Rev. G. R. M'Millan's Congregation,	. . . . .	51 60
"	Cochrantown Congregation,	. . . . .	20 00
"	Camp Run " "	. . . . .	9 00
"	Union " "	. . . . .	4 00
"	First Church, Alleghany,	. . . . .	32 67
"	Thos. Hanfield, colored man,	. . . . .	1 50
"	Bequest of Mr. Jacob Sangree, of Rev. Dr. Guthrie's Congregation,	. . . . .	50 00
			<hr/>
			\$597 67

*Ohio Presbytery.*

To cash from	First Church, Cincinnati,	. . . . .	\$80 00
"	S. S., " "	. . . . .	30 16
"	Xenia Congregation,	. . . . .	85 00
"	Cedarville " "	. . . . .	59 00
"	Utica " "	. . . . .	13 00
"	Richland " "	. . . . .	9 00
"	Beech Woods . . . . .	. . . . .	13 00
"	Fayetteville " "	. . . . .	20 00
			<hr/>
			\$309 16

*Western Presbytery.*

To cash from	Princeton Congregation,	. . . . .	\$30 00
"	Bethel " "	. . . . .	22 85
"	Bloomington " "	. . . . .	38 00
"	Hill Prairie " "	. . . . .	30 00
"	Fayetteville " "	. . . . .	14 00
"	Darlington, " "	. . . . .	6 00
"	S. S., of Bloomington Congregation,	. . . . .	3 00
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			\$143 85

*Chicago Presbytery.*

To cash from	First Church, Chicago,	. . . . .	\$50 00
"	Thorn Grove Congregation,	. . . . .	20 00
"	Monmouth " "	. . . . .	11 00
"	Elgin " "	. . . . .	10 00
"	Washington " "	. . . . .	10 00
"	S. S. of " "	. . . . .	14 00
"	Miss Mary Twill, . . . . .	. . . . .	6 00
"	Chas. Gill, Sussex, Wis., . . . . .	. . . . .	2 00
"	Wm. Pattison, Olympia, . . . . .	. . . . .	1 00
"	Wm. M'Callum, Groveland, . . . . .	. . . . .	1 00
			<hr/>
			\$125 00



*Outfit Account—for outfit of Messrs Herron and Calderwood.*

To cash, as per sundry receipts, acknowledged in Banner since last annual report, . . . . . \$3165 85

*Scholarship Account.*

To cash, as per sundry receipts, acknowledged in the Banner since last annual report, . . . . . \$275 00

*Native Assistants.*

To cash, as per sundry receipts, acknowledged in the Banner since last annual report, . . . . . \$390 00

*Synod's Tracts.*

To cash, as per sundry Receipts, acknowledged in the Banner since last annual report, . . . . . \$222 50

*Banner of the Covenant.*

To cash from sundry subscribers, as per acknowledgments in Banner since last annual report, . . . \$1,218 50

*Mission Retreat.*

To cash from Mr. S. Dallas, Cedarville, . . . . . \$10 00

*Missions in Hindostan.*

To cash for sales of books, since last annual report, . . \$39 50  
 Amount forward, . . . . . \$8,135 74

*Foreign Missionary.*

To cash received from Princeton Congregation, . . . \$5 00

*General Fund.*

To cash from C. Arbutnot, Esq., Pittsburg, of the Associate Reformed Church, . . . . . \$100 00  
 " for sundry small sums, acknowledged in the Banner since last report, . . . . . 33 00  


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 \$133 00

Total receipts since last annual report, . . . . . \$8,273 74  
 1855, May 28. To balance on hand as per Report to Synod, . . . . . \$1,890 54  


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 \$10,164 28

Cr.

By cash to General Assembly's Board of Foreign Missions for salaries of Missionaries as, viz.:

Rev. James R. Campbell, one year, to 1st June, '56, . . \$600 00  
 " Joseph Caldwell, " " " . . . . . 600 00  
 " John S. Woodside, " " " . . . . . 600 00  
 " David Herron, six months, " " . . . . . 300 00  
 " Wm. Calderwood, " " " . . . . . 300 00  


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 \$2,400 00

To Wm. Calderwood, for Scholarships in Orphan School at Saharanpur, to 1st December, '56, . . . . . 450 00  
 To Wm. Calderwood, for Native Assistants, to 1st June, '56, . . . . . 450 00  
 To Wm. Calderwood, for copies of Foreign Missionary papers sent to various Sabbath Schools, . . . . . 590 63

By cash, paid passage, sundry bills, &c., for outfit of Messrs. Herron and Calderwood, . . . . . 2,082 08  
 " for purchases on account Saharanpur Station, . . . . . 62 45  
 " for purchases on account, Dehra Station, . . . . . 697 81

By cash for publication of Synod's Tracts, . . . .	\$420 65
“ for publication of Banner of Covenant, . . . .	909 54
1856, May 19. By balance in Treasury this day (which sum will be nearly exhausted by amounts shortly to be paid, . . . . .)	2,101 12
	<hr/>
E. E.	\$10,164 28

Philadelphia, May 19th, 1856,

GEO. H. STUART,  
Treasurer.

The Auditing Committee have examined the above accounts, and find them correct.

WM. AGNEW,  
DAVID J. PATTERSON.

## REPORT OF THE COMMITTEE ON SYNOD'S TRACTS.

To the General Synod of the Reformed Presbyterian Church of North America, to meet in New York, 21st May, 1856.

The Committee appointed by last Synod to publish reports of matters of interest connected with the departure of our missionaries, respectfully report—

That according to Synod's direction, they have published a report of the communion services in Alleghany, in tract form, under the title of "A Day of the Son of Man;" and a report of the meeting in the City Hall of Pittsburg, under the title of "The Synod's Farewell." These tracts have been extensively circulated through the various congregations of our own Church, and among the brethren of other denominations who manifested such a lively interest in our missionary proceedings.

The full reports of subsequent proceedings given by the religious periodicals of New York and Philadelphia, and brought prominently forward in the Banner of the Covenant, obviated the necessity of any separate notice of these deeply interesting meetings.

At the request of the Executive Committee of the Board of Foreign Missions, Messrs. Herron and Calderwood permitted your committee to publish the sermons which they preached in New York and Brooklyn, on the Sabbath previous to their departure—"The Jubilee Trumpet," and "The Christian's Work." They have proved highly acceptable and interesting to all the brethren, and especially so in those parts of the Church where these missionaries had not the opportunity of speaking the word of life in person.

The total number of these little tracts published is 13,000, at a cost of \$420 65. Remittances have been received to the amount of \$222 50, leaving a balance due the committee of \$198 15, which would be met by the prompt remittance of the sums due for tracts by the brethren to whom they have been sent.

In view of the general favor with which these tracts have been received by the Christian public, the importance of keeping up the acquaintance of the whole Church with the missionary brethren, and the desirableness of attracting the attention of the thoughtless to the great truths of the Gospel, by such a presentation of the good news from a far country, your committee recommend the following resolution:

*Resolved*, That the Executive Committee of the Board of Foreign Missions be directed to request Rev. Messrs. Campbell, Caldwell, Woodside, and Mr. Wylie, to furnish each a copy of a sermon for publication, and that the Executive Committee publish the discourses in tract form, and circulate them through the different congregations.

Respectfully submitted by

THE COMMITTEE.

H.

DR. M'LEOD'S REPORT ON THE PARIS CONFERENCE—AUGUST, 1855.

(Published by order of Synod.)

It is said that the idea of the Westminster Assembly originated with Alexander Henderson. It was the great conception of a great mind. A mind that loved order, that lamented over the fragmentary condition of the Church of

God, that was filled with benevolence for men, and largely expanded by the love of Christ. The thought was worthy of the man who penned the "Solemn League and Covenant," who presided over the famous Glasgow Assembly of 1638, whom Scotland chose, in preference to all her civilians, to treat with Charles the First, and who, more than any other, moderated, directed, and gave tone to the Westminster Assembly when it met. Standing in the midst of this convention of great and good men, whose works still "praise them in the gate," he towered above them all. The object that filled his eye was a *Protestant Union for the world*. A union to oppose the Man of Sin, to magnify the truth, to purify the Church, and to carry the Gospel to all the nations of the earth. For nothing short of this was the ultimate end of the Assembly's efforts. The day for this had, however, not yet come. The project but partially succeeded; its realization was postponed till later years, but it will one day be effected. The Church shall be one and her name one, over all the earth. "For the mouth of the Lord has spoken it." After this object, evangelical Christians over the world are again beginning to feel. And even this is one of the signs of the times of marked encouragement.

On Wednesday morning, August 19th, 1846, some eight hundred Christian men sat down together in Freemason's Hall, in London, to deliberate on the proposal to form an *Evangelical Alliance* for the world. They had come from all parts of Great Britain and Ireland, from various nations on the continent of Europe, from several missionary stations in the Heathen world, and from the United States of Republican America. They were ministers of the Gospel and distinguished laymen from some forty denominations of the Church of Christ; and they represented together the Christianity of half the globe.

They organized; they conferred together on the interests of Christ's kingdom; they adopted a declaration of religious principles, and a platform of consistent co-operation among themselves; they prayed together; they enjoyed the communion of saints; they fostered the spirit of love for Christ and for his body the Church; and they went forth, understanding each other better than ever they had done before, to labor anew in the Redeemer's service.

There was much in which the Evangelical Alliance of 1846, and the Westminster Assembly of 1643, are seen to differ; but there is much also in which they agreed. Their common object was, to declare, exemplify, and promote the essential unity of the one true Church of our Lord Jesus Christ.

The London "Evangelical Alliance" was a fine exemplification of Protestant unity. It was from this *the Paris Conference originated*. The scene, however, is now changed. It is transferred from the 'metropolis' of Protestant England to the metropolis of semi-Papal, semi-infidel France—for here Antichristian superstition and blank infidelity are struggling for the mastery. And what is this but the house of Satan divided against itself, and which must consequently fall?

The Conference of Paris was called by the French branch of the Evangelical Alliance; and yet was not formally a meeting of the Alliance as a whole. Perhaps, however, it was as near it as the circumstances of the case would at all permit.

*The place* in which the Assembly met was France, whose whole population is now estimated at thirty-two millions. Of these the Protestants of all descriptions number a little over two millions, and of these again a very large proportion have declined into formality, rationalism, and lifeless disregard of the vital truths of the Gospel, which show that they are Protestants only in the name. Still there is a true Church of Christ in France—a "Burning Bush" in this moral wilderness, which neither the fires of Papal superstition have been able to consume, nor the cold water-floods of rationalistic philosophy to extinguish. And it was around this *Little Burning Bush* of French Protestantism, and French saintship, as its pure light amidst the surrounding darkness showed them the way and attracted them to it, that the Christian men of various nations, and of various tongues that formed the Paris Conference, came together in love and sympathy. Here they rallied. Here they learned to know and love one another, as the light shined upon their countenances, while they prayed and talked together. Here they warmed themselves into a delightful glow of sanctified activity. And from this fraternal gathering around the unconsumable Bush, they passed away, resolved to value their own religious privileges, and to do more than ever for France, for truth, for Christ, and for the world, in peril of its life.

God has not preserved the "Burning Bush" of French Christianity, of the French Reformed Church—once a burning and shining light among the other churches of the Reformation—to permit it to be extinguished now. There is light enough there, only let it be diffused, to illuminate all the thirty millions of the French people now "sitting in darkness, and under the shadow of death." And it shall be done. For the time is at hand when the voice of her and our Redeemer shall be heard proclaiming to our French Protestant Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Nor was it in some distant corner of irreligious France, some isolated spot in its far-off valleys, or among its southern mountains, where the blood of martyrs had been shed by the relentless persecutor in bygone days, that the assembly of Evangelical Christians, of which we are speaking, met and acted. But it was in the heart of the capital. In Paris itself. In that great city of some two millions of people, which knows no Sabbath; whose temples are devoted to superstition, whose God is itself, and whose bloody revolutions, perpetually occurring, are the punishments of its own transgressions.

*Nor was the time* on which the Conference assembled less remarkable than the place of its meeting. The British Monarchy and the French Empire are now in amity, though ancient enemies. A special alliance bands them together against the Russian Autocrat, and in token of their friendship, the Emperor of France has invited the English Queen to visit his capital, and receive its hospitalities. Paris has put on its gayest attire. The season of the visit of her Majesty of England is a grand holiday. The streets are filled with strangers from the other side of the Channel, and from all other parts of the world, and mirth and jollity rule the hour. But there is mingled with the mere seekers of pleasure from the British dominions, a large number of the people of God, whom the expected meeting of Christians has brought together, rather than the "Palace of Industry of all Nations," or the presence of their lady sovereign. Some of these are of the nobility and gentry of the land. And there is no doubt that Queen Victoria knew that the Conference was proposed before she came to France, and that it was in session while she was enjoying the hospitality of its metropolis. It is a matter of fact that one of the Queen's maids of honor was in attendance at the sessions of the Conference, and it was generally believed that her presence there was not only to gratify her own Christian tastes, but also to convey authentic information of its proceedings to her royal mistress. The government of France were doubtless well aware that the allowance of such assemblies was a part of the religious liberty of Great Britain, and they could not refuse, at least for the time being, to permit the citizens of England to mingle and act with their own in a religious convocation of a similar character. The right of their citizens, too, to worship God, and practise the duties of their religion when in foreign lands, had also been affirmed by the government of the United States, and the attention of the Continental monarchies had been called to the subject, as one of public policy. It was, indeed, a wonderful crisis that now existed in the affairs of the nations, an opportune moment for the contemplated meeting. And it was improved. The Conference assembled. They worshipped God in freedom. They gathered information. They declared their sympathies with the brethren of France in the serious disabilities under which they labor, and they prepared their memorials to the French Emperor, and other crowned heads of Europe and Asia, asserting the principles of civil and religious freedom, and asking that their subjects might not be hindered from practising their religion according to their conscientious convictions.

Nor is that a coincidence of times unworthy of notice, that brought the principal meetings of the Conference on the anniversary of the Massacre of St. Bartholomew. Those three days of infamy during which the persecutor reigned over France, and drenched the streets, and pavements, and even the palaces of the capital with the best blood of her martyred sons. To be even suspected of a preference for the Reformed Religion was a capital offence, and sufficient to bring death in its most terrible forms.

"How the times are changed!" said Pastor Grand Pierre, of the National Reformed Church of France, when opening as President the sitting of the Conference for August 23d. Some three hundred years ago, a potent monarch fired a pistol-shot through a window of the Louvre, and the great bell on a magnificent church rang out its fearful tones amid the darkness of a wild night.



Then there was weeping, and the blood of multitudes flowed, because they would have for themselves the inalienable right of worshipping God according to his word and their own convictions of duty. On the three hundredth anniversary of that dreadful slaughter of the saints of the most High, more than two hundred servants of Christ, from almost every part of Christendom, met in this very capital to confer about the diffusion of that same Protestant Evangelical religion, for which, then, many were called to lay down their lives. Nearly three centuries have passed away, and now an Emperor Napoleon receives into his palace, as an honored guest, the Protestant Queen of a great Protestant nation; while we, descendants of the persecuted Christians of those days, are assembled in this capital to meet our co-religionists, not only of France, but of the entire world, and that without fear."

There is meaning in these coincidences. The Divine Head of the Church, in whose hand our times are, has himself arranged them. And the meeting of such a convocation, at such a time, and in such a place, is itself a glorious forshadowing of the blessed day when France shall rank with the evangelized nations of the earth, born, it may be, in a day, and when Paris, with its Notre Dame, and Madeleine, its Louvre, and its Pantheon, shall constitute a mighty temple, in which its renovated millions shall worship the only living and true God. Much of the character and power for good of the Parisian Conference are derived from the time, place, and circumstances in which it met, and to these, therefore, it was necessary to make an extended allusion.

It is time, however, that we should now come to a consideration of the Body itself, and its proceedings.

The card of admission which was put into the hands of the members, as it had been prepared by the Committee of the French branch of the Evangelical Alliance, entitled the intended meeting

"AN ASSEMBLY OF EVANGELICAL CHRISTIANS *from the whole world.*" In another printed paper the basis of admission to membership was presented in the following words, both being in the French, German, and English tongues.

"The Conference admits to the number of its members all Christians who wish to live in fraternal love, and desire to confess with it, conformably to the inspired Scriptures of God, their common faith in God, their Saviour; in the Father who has loved them, and who justifies them by grace, through faith in his Son; in the Son who has redeemed them by his expiatory sacrifice; and in the Holy Spirit, the author of their regeneration and sanctification, one only God, eternally blessed, to whose glory they desire to consecrate their lives."

Upon this platform, but mainly upon the ground of their known and avowed character as Evangelical Protestant Christians, the members came together. All was confidence and hope. There was no suspicion, and no conflict. But all was love, kindness, forbearance, and mutual esteem. While each heart was filled with zeal for the glory of the Saviour, and earnest desire for the extension of his kingdom, no man was pledged to approve of anything to which he did not cordially agree, nor relinquish any part of his profession for the truth of God. A beautiful Christian courtesy reigned continually over the Assembly, and had the enemy been present, he might have truly said, as in times of old, "Behold these Christians, how they love one another!"

For some reason not explained, no roll of the membership of the Conference was made, as a whole. Over twelve hundred tickets were issued. And there could not have been less than two hundred and fifty or three hundred present from foreign countries. Of these, about one hundred were from Great Britain and Ireland, and thirty-seven from the United States. The countries represented were, France, Great Britain, America, Germany, Belgium, Holland, Switzerland, Sweden, Denmark, Hungary, Italy, Turkey, and Africa. All, or nearly all the Protestant Churches of the Old World, both National and Dissenting, were present. The United States were represented by ministers of standing, and others of at least seven different denominations; and the evangelized heathen world by some of its most experienced and well-beloved missionary brethren. The Moderators of the General Assembly of the free Church of Scotland, of the Synod of English Presbyterians, of the United Presbyterians in Scotland, and of the General Synod of the Reformed Presbyterian Church in the United States, were present. The King of Prussia sent his chaplain, in the person of the well-known Krumacher; and the King of Sweden, one of his chaplains, a distinguished mis-

ter of the National Church. There were present also many learned professors of Colleges, and Universities, and Theological Schools; authors known to the world; officers of Missionary and other Christian Associations; pastors of Evangelical Churches of various names; and influential and pious laymen of all occupations and professions. Seven different languages were spoken, and yet, one heart and one mind animated them all. They had come together, not as polemics to discuss their differences, but as one in the common truth and love, to provoke one another to love and good works, and especially to give sympathy and aid to the brethren of France and other countries, persecuted by a tyrannical State, or a still more tyrannical Church behind it. They held in their hands the harp of peace, which they swept with the fingers of love, and in blessed concord they praised the common God of their salvation. And it was the experience of many, as the business of the Conference proceeded, from day to day, that they were elevated often to the summits of the Delectable Mountains of holy Christian communion, from which they could, by faith, behold the dawnings of that blessed day when "the watchmen on Zion's walls should see eye to eye, and sing with the voice together," the Lord having remembered Zion.

During the twelve days that the Conference continued together, twenty public sittings were held, and in the intervals numerous meetings of a more retired character, for prayer, conference, and public religious instruction.

The noble mansion of a Christian female of large wealth, of deep and earnest piety, and full of all good works, was thrown open to all the members of the Conference during its sessions. Here they often met to exchange their Christian salutations, to speak of what God had done for their souls, and of the extension of his kingdom, and to encourage one another to love and good works, while all was sanctified with the word of God and prayer. They who enjoyed these happy "reunions," as they are styled by the brethren of France, will not soon forget Madame Andre's hospitable house.

"Gaius, mine host—salute!"

Let a sketch of two or three of the meetings suffice as a specimen of them all.

After a variety of meetings of a preliminary character given to the Young Men's Christian Associations of France, England, the United States, and other countries, to hearing reports of the state of religion from several branches of the Evangelical Alliance on the continent, and to prayer and praise, "*The Great Conference was inaugurated*," to translate the language of the French report, by an assembly for prayer in the Church of the Redemption. There are but three or four church edifices proper, in Paris, for Protestant worship. Of these, the Church of the Oratory is the principal. It was once a Popish temple, and falling into the hands of the government in one of the evil revolutions, it was assigned to the National Reformed Church for their worship. We worshipped there one Sabbath evening, and found that a small section of one of the great aisles of the vast building was all that was needed for the accommodation of those by whom it was frequented. A large curtain of rough green baize was stretched across the aisles; a pulpit of the plainest wood was placed against it. The marble floor was covered with strips of the homeliest straw matting, and the audience generally sat upon the simplest kind of chairs, disposed in rows and capable of removal. The apartment thus awkwardly constructed would hold, we presume, some three hundred people. Here the eloquent orator Coquerel perverts the truth, and dishonors the Saviour by his Socinian philosophy; and here, too, in strange conjunction, Adolph Monod,\* who is said to be the most eloquent preacher in France, proclaims and urges the truth by which he himself gives evidence that he is sanctified. On the occasion on which we were present, Dr. Urwick of Dublin, preached the Gospel with point and power. None of the sessions of the Conference were held in the Chapel of the Oratory.

"The Church of the Redemption" is a small, neat, but coarse and unpretending edifice of brick. When we entered it, we were struck with the exceeding plainness of material and arrangement by which it is distinguished. There is no ornament of any description. No window, but in the roof, no cushioned seats, no choir, or altar. Like our own ordinary churches, it was arranged with pews and galleries, and yet all was comfortable for the spiritual worshipper who came to

\* Deceased since this was written.

pray and receive instruction. It seemed to be the effort of all concerned to draw the line as distinctly as possible, between the simple Church of Christ, and the gorgeous, imposing, and deceptive temples of the Antichristian superstition around it.

There was one object only which attracted the eye, and furnished an exception to this general rule of extreme simplicity. It was a small, but as a work of art, highly beautiful and finished image of the Saviour on the cross. The image was of ivory, while the cross to which it was affixed was of some jet black material, which brought out its points with great distinctness. It stood in a very conspicuous place, on a table beside the pulpit, which was in a corner of the house, and before it lay, on a velvet cushion, an open Bible. Surprised at this sight in a Protestant place of worship, we asked an explanation from Pastor Cuvier, one of the ministers of the church, a man of venerable appearance, and a nephew of the great naturalist of the same name. "We keep it there," was the amount of his language, "as an evident testimony to our belief in the supreme Godhead of Jesus Christ." The Roman Catholics around us class us all with the Unitarians, who deny the Saviour's divinity and atonement. "*We keep that image there, to show that we worship not Mary, but Christ, and God through him.*" The excellent pastor did not profess to justify its presence there on any other ground than the supposed expediency of the case. The Church of the Redemption belongs to the Lutherans, who are somewhat numerous in France, and we saw no paintings or images, of any kind, in any of the other Protestant Churches.

The service consisted in singing praise, reading the Scriptures, and four prayers, two of which were offered in French by Pastors Vallette and Fisch, a third in English by Rev. Baptist Noel, and another by Rev. F. W. Krumacher, of Berlin, and chaplain to the King of Prussia. In all, there was the most perfect simplicity of thought and manner. The singing was plain, solemn, sweet, attractive. No instruments of music, no choir, no leader to be seen. And all the congregation sang with hearty good will. The chief feature of the prayers was their simple earnestness. The French and Germans seemed to put out their souls, when they stood up to pray, as they always did. And their prayers seemed to abound with confessions of sin, repeated references to the three Persons in the adorable Godhead, and strong appeals to Christ and the Holy Spirit, as God. Reading, and offering remarks from the Scriptures would seem to have a very prominent place in the religious services of the French Protestant Church. Indeed, the whole service here and elsewhere is substantially the same as that which prevails in our own (the Reformed Presbyterian Church), and the reason is evident. They are of common origin. The service is that of the ancient Reformation Church, as she returned to the primitive model which Popery had corrupted. And to this, the churches will come back, when they have tried out all their experiments—only let men be patient. Thus, the meeting which introduced the sittings of the Assembly was purely devotional, as it should have been. As we looked over the numerous congregation of prompt, earnest, engaged, and perfectly decorous worshippers, of both sexes, and of all conditions, we came to the conclusion that there are still very many of God's people among the down-trodden Protestants of France. And we saw here a fine exemplification of the communion of saints. The most of those who came from other countries were unknown to each other, but they had fellowship together, and with God in Jesus Christ.

On Friday, 24th August, at 10 o'clock A. M., the meeting for Great Britain took place, in the same Church of the Redemption. Sir Culling E. Eardley, an English Baronet and member of the present Parliament, presided. He is an intelligent, earnest, accomplished Christian man, of great wealth, and of greater weight of character, and devoting a large part of his time and means to the extension of the kingdom of Jesus Christ. He was supported as one of the Vice Presidents by the well-known Protestant Irish nobleman, Lord Roden, and surrounded on all sides by ministers and laymen of distinction. A letter was read from the Earl of Shaftesbury, the great champion of civil and religious liberty in England, apologizing for his absence, by tenderly referring to the recent death of his son. A report, of great interest, and in much detail, of the religious condition of Great Britain and Ireland, was presented. Prayers and praises were offered, and addresses, suited to the time and place, were made by the President, Mr. Dallas, Dr. Craik, Rev. Norman McLeod, Dr. Henderson, Mr. Johnston, Dr. Urwick, Dr.



Bates, of Glasgow, and others, representing almost all the Protestant denominations of Great Britain and Ireland. While these proceedings of high interest were taking place, and while the spirits of all were stirred by the appeals which had been made to them, the President arose, and referred in touching language to the fact that this was the anniversary of the day when the great slaughter of the French Protestants was commenced in Paris, by the command of Charles the Ninth. He called the attention of the assembly to the altered circumstances in which they were now met, even within the sound of the same bell that had furnished the signal for the murder of God's saints, on St. Bartholomew's day, some three centuries before. And he ended by making the proposal, that after the meeting had adjourned, some of the brethren would go with him to the Louvre, and there, upon the very pavement where the massacre commenced, stand, and give thanks to God in prayer for his continued preservation of his cause in France, notwithstanding the efforts of the enemy to destroy it. The thing was done, though the passing crowd were ignorant of it, and the petitions and thanksgiving of his people went up from this place, so unusual, into the ears of the "Lord God of Sabaoth."

*Saturday, 25th, in the morning,* was devoted to what was familiarly called *the American meeting*. Mr. George H. Stuart, merchant, of Philadelphia, a Christian philanthropist whose praise is in the churches, was invited to preside. Prayer was offered, in French, by Rev. Mr. Presense and in English by Rev. Mr. Comingo, of Ohio. Some twenty-seven individuals, clergymen, physicians, merchants, and statesmen, answered to their names, and were introduced to the audience. A great interest was excited in the assembly by this presentation, and a warm and hearty welcome tendered to the brethren on the part of the French Churches, by Rev. Dr. Grand Pierre, in French, and Rev. Fred. Monod, in English.

The President addressed the assembly in earnest and effective language, and at once communicated to his audience a large measure of the enthusiasm by which his own heart was filled. His theme was the work which American Christians have to do in giving the Gospel to their own rapidly increasing population, and to the world, and the instrumentalities by which they are doing it. He reciprocated the fraternal welcome which the brethren in France had given to his countrymen, and assured them of the lively sympathies of the American Churches.

Rev. Dr. Baird, the old friend of Evangelical Christianity in France, as one of the French papers styles him, read an elaborate and highly interesting report, in which the religious condition of the United States was described in detail, and in which the most valuable lessons of instruction, economical, political, moral, and religious, were conveyed. It excited the deepest interest, and often called for the approbation of the audience, who waited on its prolonged announcements with the utmost patience. Rev. Dr. Patton, of New York, Rev. T. W. J. Wylie, of Philadelphia, Hon. Mr. Goble, of New Jersey, and others, addressed the meeting, and amidst the salutations of the French and other foreign brethren, and the earnest welcomes which were tendered by many a friendly hand, though no words were spoken, this, one of the most effective gatherings of this eventful week, was brought to its termination.

We never saw the practical argument for the capacity of men for self-government, and of the Church to sustain herself by the voluntary efforts of her members, more strongly illustrated and enforced, than in the telling statements of this meeting; and it was because of the deep interest they felt in these questions, that the brethren of other countries were so attracted by the information they were receiving. *Republicanism*, founded on and guided by the Bible, was in good repute that day, in Paris; and the self-sustaining power of the Church, with only the recognition and protection of the State, to give her countenance, was felt to be demonstrated.

The wise men of England, France, Germany, Prussia, Sweden, Denmark, and other monarchical countries, were there, and taking notes, and they will not soon forget the lessons which were taught them.

Another meeting, held on the 29th August, in the Church of the Redemption, was of special interest. Its subject, as announced in the programme, was "Missions Evangeliques" (Evangelical Missions). The writer of this was called upon to preside, and introduced the exercises with a brief address. After the reading of the Scriptures, and prayer by Rev. Mons. Blauc, a report, proposed by Dr.



Barth, and read by Pastor Vallette, was presented. It gave an account of the progress of the Gospel for the past three years, through the world, and was full of most interesting fact and principle. This was followed by an address of great power by Professor Sardineux, of Montauban, where the school of Theology of the Reformed Church of France is established. Rev. Mr. Langa, a returned missionary from Africa, Rev. Messrs. Monod, Dr. Cook, Sir Culling Eardley, and Dr. Duff, also spoke. The latter had recently arrived in this city, anxious to give his countenance to the proceedings of the Convention, and although still in imperfect health, was enabled to come forth on this his own great theme, with his usual point and power. The Doctor spoke in English. When he concluded, Rev. Mr. Fred. Monod, one of the Pastors of the Free Church of France, translated the substance, and much of the manner of the speaker, into French words and French action. The effect was electric. Excitement became great; some could not refrain from speaking out their feelings, and many were bathed in tears. Dr. Duff's allusions to the past history of the persecuted Reformed Church of France, and to the difficulties under which she at present labors; his exhortations to the ministry and people to be faithful to their cause, although now in the minority, to preach and hear the Gospel in spite of the opposition of their rulers, and his energetic declaration, "that there must be more martyrs in France before religious liberty was universally enjoyed," aroused the audience to the highest enthusiasm. After a few stirring observations by Sir Culling Eardley, Professor Sardineux called upon them to rise and sing one of their own "Cantiques" adapted to present circumstances. This was done with great solemnity and emotion. The Professor then addressed them with great earnestness, and called upon them to pledge themselves, as in the presence of Christ, to be faithful to his cause. He called upon them to swear to the divine Saviour, to do a hundred fold more than they had ever done before for his glory, and, then, pausing, asked, What do you reply? At this moment many, both males and females, arose and held up the right hand, as in the attitude of swearing to Almighty God. Thus they literally complied with the demand of the speaker. We have never seen a more resolute, calm, and yet deeply impassioned set of human countenances than we saw before us in the Protestant Church of the Redemption on that memorable day. And we left the scene with the persuasion, that there is far more true religion in France than is generally supposed in our own country, and throughout the world. There is stuff for martyrs there yet. The good seed of truth sown at the Reformation, and watered by the blood of thousands of martyrs, has not all perished. Even in Papal and infidel France there is a remnant according to the election of grace, and it will show itself in the hour both of trial and of triumph. So we have written elsewhere, and here we repeat our impressions. On subsequent days similar meetings were held for Belgium and Holland, Germany, Sweden and Denmark, Italy, Switzerland, Turkey, Hungary, and the Jews, and, in all of these, reports were presented of commanding interest. Such were some of the transactions of this great meeting, whose importance, we believe, can hardly be overrated.

And is the question asked, what after all are the practical results of this strange convocation in the French metropolis? Our answer is, the ultimate results are known only to Him, who by a special providence brought together the elements of which it was composed, from various lands, over stormy seas, and to many who were present, in a way hardly known to themselves. The consequences immediately evident are these.

First—That the French Protestants have been encouraged and animated by the sympathies and fellowship of their brethren of other countries. Persecuted, down-trodden, discouraged, and in many places almost in despair, the proposal, and meeting of the Conference have called them out; brought them to know and act together; taught them the strength they really have, and given them the assurance that the rest of the Church of the one Lord Jesus, has not forgotten them. Of the two millions of nominal Protestants in France, a very large proportion have never heard a preached Gospel, because they have not been permitted to preach or hear it. They cannot, even now, meet for social worship, without express permission, in numbers greater than twenty, and this permission is often withheld on the most frivolous prettexts. A tract cannot be circulated without it bears the black mark of the Governmental Censorship. And the members of the Conference that did meet, were not allowed to come together, until

an express permission was asked and received in writing from the Government, and one of its conditions was, that the whole should be supervised by the proper authorities. Thus oppressed, and these are only some of their oppressions, it was right and Christian, and approved of Jesus Christ, to go and speak to them, for their encouragement.

But, *second*. A vast amount of the most valuable information, statistical, moral, and religious, was brought together and diffused by the Paris Conference. The reports prepared, the inquiries answered, and the intelligence given in the written and spoken addresses that were delivered, embodied a mass of information. A volume is now preparing in Paris (we had expected to see it ere this) in which all this intelligence will be digested and given to the world. And we will venture to say that it will furnish information of the religious condition of the world nowhere else to be found. It will be a chapter in church history highly glorifying to God and encouraging to his Church. But, again—

*Third*. The Paris Conference brought together Christian men to know and love one another, and to offer prayer to God for the coming of the Kingdom of his Son. Were we to look at the assembly simply as a great prayer meeting, continuing for so many days, is there any good too great to be expected, as sooner or later to be found proceeding from it? Christians of every name brought to the footstool of the throne in the midst of irreligious Paris—and the incense of prayer ascending from the churches, and lodging houses, and even the pavements of the palaces where the blood of the saints had flowed! God will not refuse to hear prayer. It was to bless France, that this Christian convocation, meeting in the spirit of prayer, was assembled in its capital. But, again—

*Fourth*. The Paris Conference was an exemplification of Protestant unity—the unity, with all her circumstantial differences, of the true Church of Jesus Christ. The boasted unity of the Church of Rome is the unity of the iceberg—hard, cold, deceptive, dangerous. The unity of the Protestant Church is the unity of the living body. There are, indeed, many members, but the one body—and that body is warm, lively, and full of hope. We believe the arrangement of the French police, by which the Conference was broken up into fragments, and never allowed to come together as one grand whole, was an adroit device of the Church of Rome to prevent the effects of a great visible demonstration of Protestant unity. “*The Popish priests govern France*,” said one of the great men of the Conference, who was well informed upon the subject. And how they have governed let her past and present history reply. By and by the true Church will find all her divisions healed, and her own essential unity made visible to the world. In the meantime, hear the cry of the representatives of the Churches, as they stand upon the platform of the Paris Conference, high above the papal and infidel world around them. It is, *We are one—We are one!*

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## ARRIVAL OF DR. DUFF IN CALCUTTA.

CALCUTTA, Feb. 19.

LATE on Saturday evening I re-entered this city, and took up my temporary abode with Mr. Macallum, one of the oldest, firmest, and most liberal supporters of the Free Church and its mission here. My own feeling was, that the most natural and appropriate introduction to the old scene of my labors would be in preaching the everlasting Gospel from the pulpit of the Free Church. My beloved friend, Mr. Milne, the pastor, warmly entered into this feeling; and, after a sublimely-impressive prayer from him, on Sabbath forenoon, I endeavored, amid a mighty rush and conflict of emotions, to preach to an overflowing audience. After sermon, what a greeting with beloved native converts and friends! On Monday, at noon, I visited the institution, accompanied by a noble-minded Christian friend, Major Durand, who originally sailed, and was wrecked with us, in the Lady Holland, on the South African

shore, and who since, when commissioner of the Tenasscrim provinces, and in other high situations, has been enabled to render such good service to the cause of Christ. Other friends would gladly have accompanied me; but I wished very much to meet with colleagues, converts, teachers, and pupils, all alone, without the distracting presence of strangers, however friendly. It was very kindly arranged that all the students and pupils should be assembled in the great hall and adjacent verandah. There were upwards of eleven hundred actually present, implying that there are two or three hundred more connected with the institution, and absent from sickness, and endless other causes connected with the peculiar constitution of native society. It is the largest assemblage of *bona fide* pupils which any institution, government, or missionary, in this vast land can present. I shall not now—I cannot—say a word about the real and honest warmth of our mutual greetings and mutual gratulations. To my own inmost soul, in the remembrance of the past, the spectacle was one of deep, unutterable interest. After prayer by Mr. Milne, I endeavored to address the assembled pupils, who afterwards were allowed to retire for the day, while the evening was spent in delightful converse with my brethren respecting the aspects of the mission, and especially the cause of female education. But at present I cannot enter into any details. If spared, these shall be forthcoming.

In beginning this communication, my chief design was, generally to refer to the object and effect of my journey across Central India; and I fain hope that I am not deceiving myself in the belief that my health has been benefited thereby: but, whether so or no, certain it is that other advantages have been abundantly reaped. My impression respecting the present condition and prospects of our own missions I have recorded, and forwarded to you in a series of papers; and my impressions respecting other missions visited, as well as respecting remarkable scenes in nature and memorials of idolatry and superstition, may yet be transmitted.

Meanwhile, I feel as if I ought not to conclude without saying, that not one of the least signals of God's mercies towards me, throughout my long journey, was, that, at all the British stations which I passed, the hearts of so many Christian friends were thrown open to me. To enumerate the names of all would swell into too long a catalogue. The Lord reward these Christian friends a hundred-fold in this life, and hereafter bestow the crown of glory that fadeth not away in the heavens! Surely there is a better than talismanic power in Christian faith and love, leading to a true "communion of saints." Some of the friends are of different Churches, some of different countries and climes—English, American, and German,—and some of them I had never before seen in the flesh; and yet we all seemed to meet, converse, and part, as if we had seen and known each other all our days. Praise be God for such sweet communion on earth, the prelude and foretaste of that which shall be ever-abiding in the skies! O that there were more of it now, and in a higher, livelier degree! But



the time is coming (would that it were greatly hastened!) when such communion shall be prevalent as in the purest fellowship of Apostolic times, and coextensive with the tribes of men and the bounds of the habitable globe.

On Thursday I purpose visiting Chinsurah and Bansheria. Refraining at present from all details, full of thanksgiving to the Father of spirits, I remain, ever yours very affectionately,

ALEXANDER DUFF.

### LETTER FROM REV. JOHN S. WOODSIDE.

DEHRA DHOON, April 18th, 1856.

MY DEAR BROTHER MCAULEY:—The Banner for February reached me this morning. I see it is barren of Indian news, and I take to myself shame for not having sent you more regular intelligence from Dehra for some time back. I need not make useless apologies about the past, nor need I make promises regarding the future, which may possibly be broken. I will at once proceed to attend to the present. Everything at Dehra is progressing as usual. You may perhaps have heard that Brother Herron joined me here on the last day of the old year, and since the beginning of the present year has been a colaborer with me at Dehra. The past cold season has to us been one of unusual interest. We had a visit from Brother and Mrs. Calderwood before they settled down at Saharanpur. I spent the time of their visit in hearing from them all about the operations of the church at home, and many interesting particulars about all my old friends in the United States. Then Brother Herron's arrival brought up the same old topics, on which I never weary. Soon afterwards came Messrs. Hill and Stevenson. You can perhaps fancy what it is to meet an old class-mate after a separation of eight years; but for me to meet Brother Hill at the foot of the Himmaleh Mountains, after eight years' separation, and under the peculiar circumstances in which we parted, was an event of no ordinary moment to both of us. I cannot tell you how rejoiced I felt to meet him once more, and that too on heathen soil. It brought back to my recollection afresh the time when he and I offered ourselves to the Church for this work, and all the scenes through which we then passed, and the various providences that have befallen us since that time. I might fill this sheet with my own reflections upon these things, but I must not inflict upon you the task of perusing what cannot be so interesting to any as to myself. The arrival of all these brethren has been to me a source of the greatest pleasure and thankfulness. They brought with them so many interesting things—our school apparatus and school bell, the elegant supply of books, the pictures of relations, and the various other mementos of friendship, of which they were the bearers, all added to the pleasure which their arrival occasioned.

The chief delight, however, arose from higher feelings. The thought that the ranks of our feeble little band were being rein-



forced by such men, and that the cause of the Redeemer was thereby to receive a fresh impulse, gave a substance and solemnity to all my other joys; it revived my hopes, and strengthened the assurance which never falters, that the time for the redemption of India's enslaved children has assuredly come, and that ere long Idolatry will be banished from this land. These good brethren have now commenced their labors; Brother Herron, as I have already mentioned, at Dehra, and Brother Calderwood and Brother Hill for the present at Saharanpur. I at once made over charge of the English department of the Dehra school to Brother Herron. Just fancy the transition involved in this step. Here is Brother Herron, formerly the Pastor of a Church in an enlightened part of your great country, at once transformed into a school-master, and the man who could, with his eloquence, charm the hearts of assembled thousands in your "city halls" and superb churches, sits down to the humble task of teaching a number of dirty little heathen boys. I shall leave it with yourself to decide whether of the two may not, after all, be the higher honor. In addition to the school Brother Herron takes his share of English preaching, and the remainder of his time is devoted to the acquisition of the language. The vernacular departments of the school fall to my share, together with a proportion of the other duties of the station. This division of labor has been of the greatest service to me personally, and has tended greatly to advance the interests of the work in general. It has not yet been finally decided whether Brother Herron is to continue permanently at Dehra, but I trust he will. The commencement of a new station at Roorkee by Brother Caldwell has raised the question of his going there. I trust it will be decided in such a way as may be most for God's glory and the advancement of his cause. If this is done, although I may be personally disappointed, I shall not complain. The direct preaching of the Gospel has been attended to according to my strength and opportunities. I have had little opposition to contend against, and have been pleased to witness the uniform respect and attention with which the word is heard. During the continuance of the annual fair in March, we had crowded audiences daily at our preaching place, and were enabled to distribute a considerable number of tracts and books to advantage. One young man has remained with us as an inquirer since that time; he heard the Gospel long ago, but since the Hardwar Fair of 1855 has been peculiarly impressed with it. Should he continue as he has begun, I may, at some future time, give you his history. Some other cases of individuals I may refer to again. I will now only add a few words about the Hardwar Fair of this year. It was attended by the Brethren Campbell and Caldwell, together with myself and three native assistants. Every year you hear of this fair, and you may wonder why such prominence is given to it. The reason is, that it is, of all other places of pilgrimage in India, perhaps the most noted.

Neither Jagarnáth, nor Allahabad, nor Benares, nor any of the many places I might mention, seem to possess the same attractions

for the idolatrous Hindu that Hardwar does. Hence the increase or diminution of Hindu devotion to this sacred spot becomes a kind of test of Hindu feeling all over India.

Providence has placed your missionaries close by this the headquarters of Indian idolatry, and to us it falls to meet the monster evil at its principal stronghold. If, therefore, we frequently trouble you with references to it you will kindly remember the importance of the place in our estimation.

We always look forward to the Hardwar Fair with great interest. It is yearly a brief but arduous campaign against the Prince of this World. It has its trials, but it has greater pleasures. The chief bodily suffering arises from heat, dust, and flies. The thermometer at 103° Fahrenheit, the atmosphere filled with a pulverized dust, that penetrates into the lungs and almost chokes the speaker, the swarms of flies that everywhere intrude upon one's person and one's food, all combine in marring one's personal comfort. The spirit, too, is grieved, and sometimes depressed with the awful exhibitions of a soul-destroying idolatry constantly witnessed. These are the drawbacks. The pleasures of the situation arise from the cool evenings and nights that succeed the excessive heat of the day, from the cessation of dust and flies, from the pleasant intercourse with brethren who have assembled from different places, and from the mutual aid they can render to each other by a free interchange of opinions regarding the work. These, with the excitement of active and incessant labor, the keen contests that frequently arise with disputatious opposers, the general attention given to the preaching, and the firm assurance that the seed of the word is gradually taking root among the people of the land, cannot but contribute greatly to give satisfaction to those engaged in these labors.

This year we had the usual amount of pros and cons, and now that I look back upon that week's labors, I feel thankful that such opportunities are afforded of testifying for Jesus in the midst of an idolatrous people. The Fair was this year *unusually small*; still there were good opportunities for preaching. There is little doubt that every year witnesses a gradual diminution in the number of pilgrims to this place. Last year was an exception. It was *one in twelve years*, and therefore is no test of the fact I refer to. The natives themselves admit the fact; some attribute the falling away to a want of religion, some to the Ganges canal, some to fate, and some to this, that, and the other thing. It is not unnatural for us to take a part of the credit, at least, for the Gospel of Christ. I believe that the leaven of the Gospel is affecting the masses all over the land, and the holy Ganges is now not what she used to be in their estimation. The process is this—Missionaries are now scattered far and wide; everywhere idolatry is denounced, and Christ crucified held forth. The people hear this more or less directly at home. They come to Hardwar. There they meet year after year a band of missionaries—men whose word they respect (all natives believe that Europeans generally speak the truth)—men who seem serious in their work, and men who are not to be turned from their pur-

pose. They hear these men in the very presence of their sacred shrines, in the very midst of their greatest strength, boldly denounce the whole system as God-dishonoring and soul-destroying. They hear a "new and better way" spoken of, opened up, and explained. Thousands upon thousands, year after year, have heard these things. Tell me, is it in the nature of things that all this should go for nought? Is it possible that no impression is made? Verily, no! I firmly believe that many leave Hardwar every year, with the secret conviction that what the missionaries say is true, and they go home determined not to return again. I may be mistaken, but I fondly hope I am not. I have good grounds for believing that it is the Gospel that is the cause of the gradual decline of this celebrated Fair.

I will mention a case in point. It is but one of hundreds that I might single out. One day last week I went with Brother Campbell into the bazaar of Hardwar to preach. We had a crowd of perhaps some 300 persons all around us, and many pressing for room on the outside. A poor man, after great effort, worked his way through the dense mass, with a boy on his shoulder about ten or eleven years of age. The boy was suffering from some disease that had wasted him to a skeleton. The anxious father had brought him about 500 miles to bathe him in the holy waters of the Ganges at Hardwar. The boy's person was covered with charms and amulets, and it was evident that Hindu ingenuity had been exhausted for his recovery. The father placed him before us, and in the most earnest manner besought our aid for the poor sufferer. I at first reminded him that he was in Hardwar, and that *here* were the waters of the sacred river, one drop of which, according to the Shasters, is sufficient to save ten generations of sinners. I asked him if he had bathed the boy in those waters, and if so why was he not healed. In a tone of evident anguish of heart, he replied that he had bathed the boy, but that he was no better. He added that he still had faith in the holy river, and that he believed the boy would be eventually cured. I saw that while he *expressed* this belief, he did not really *feel* it.

I then told him that the waters of the Ganges could not cure the boy, as was evident from the fact that he had already tried them. I advised him to go to the nearest station and place the boy under good medical treatment, and then pointed him to the great Physician of souls, who could alone bless and render efficient even the remedies for bodily disease. The poor man at first seemed impatient, but presently sat down and heard with the utmost attention all that was said by myself and the other brethren. I have, perhaps, never seen such a conflict between the dictates of judgment and the power of superstition as was evident in that poor man. He seemed racked with anguish, and could not tell what to do. He left us in this state, and I fondly hope may yet be led away from the Ganges to the Saviour of sinners. One thing was certain, his faith in the Ganges was greatly shaken.

There was another youth whose case interested me deeply. I



was preaching one day in the tent, and when I stopped, my attention was called to a tall young man, standing on my right. I had noticed peculiar emotion manifest in his countenance, while I spoke. He winked rapidly, his brows were constantly in motion, and his lips quivered. I took him aside, and found he was a *backslider* from Christianity. He had been brought to the knowledge of the truth in the Jallandhar School. He had abandoned all, and was baptized by an Episcopalian Missionary in the Punjab. But he had gone back, and he had now come to Hardwar to undergo certain purifications, and he returned to his people. He came, however, to hear the Gospel message once more, and the word seemed to enter as an arrow into his soul. He was in distress. I pointed out the sinfulness of his backsliding, and told him of the danger of his course. He declared that he would never return home again, but that he would remain with some of us. He came daily and sat for hours together, but still went back to his friends at night. My departure from Hardwar was hastened so that I had not an opportunity of seeing him ere I left, but I have no doubt he will ere long reappear at one of our stations, and forever cast in his lot with God's people. Conscience gave him no rest. May the Lord have mercy on him, and rescue him from the doom of the backslider. Another Hardwar incident, and then I am done. The first day of my arrival there, I went to preach under a tree, by the river side. I there saw a poor woman, evidently near death. She was lying in the dust, with a few old rags about her. I made some inquiries, but could get no satisfactory answers regarding her. I left her there, and the following day found her in the same place, and in a worse condition. I ascertained that she had no friend in the world to attend to her. She had left her home, some seven hundred miles away, to accompany her husband on a pilgrimage to all the sacred places of this part of India. After travelling an incredible distance, her husband, at last, died at Hardwar. She soon gave birth to a child, who also died. The poor creature never recovered, and no one had paid the slightest attention to her wants. I concluded, on hearing all this, that it would be my duty to take her under my care. I had her carried to our tenting ground, and procured her such comforts and medical attendance as were available. I kept her there till my return home, and then had her carried to Dehra. She is now apparently gradually recovering, but still there is but little hope of her life. Here is an exhibition of the tender mercies of Hinduism. This poor female is of the *highest* caste in the land (a Brahmini). She is gentle, fair, and has been very good-looking. She is evidently not over twenty years of age, yet here she was,—cast out to die, and no one to pity her. From neglect and pure starvation, she has been reduced to the lowest point of emaciation. I could not have believed that a human being could live under such circumstances. I fondly hope she may yet recover, and that her soul may be rescued from eternal death, and she herself made instrumental in doing something for the benighted daughters of India. Many, many of these poor



creatures thus die on the banks of the Ganges in a similar condition. When once left to die, they are forever outcasts, and Hinduism looks upon them as dead.

How different from the blessed Gospel, and the charity and love to our fellow-creatures it inculcates. A word about the new station at Roorkee, or as we write it here Rûrkî. I shall leave it to Brother Caldwell to give you full and satisfactory accounts of the station. I would only say, that I am very much interested in his operations there. He has a fine field. He has entered upon it under comparatively favorable circumstances. He is busy raising funds, and, I believe, is succeeding well. He must, however, have aid from the Church at home; and I trust every congregation will come up to his help. If you do as well for Rûrkî this year, as you have done for Dehra during the past year, I shall consider you have done nobly. Brother Caldwell has many peculiar qualifications for the field in which he is now placed. His superior and critical knowledge of the vernacular languages, and his extensive scientific acquirements, should make him peculiarly suited to the "Athens" of Northern India. I trust that many of the youth now attending the Government College of Civil Engineers there, may be led by him to know that Christianity is a science of sublimer truths than mathematics, and of more value to the soul than all the secular knowledge in the world. You have now three stations on which to expend your efforts. Let your exertions be in proportion to the magnitude of the enterprise. I have to-day been asked to take charge of a school, in a town some 25 miles from this place. It is to be supported chiefly by the natives. Government will give a "grant in aid." I shall, on Monday next, go to see about it, and shall likely accept the offer. We must never stop till every town and village in the land shall have had the lamp of truth kindled in their midst. Shall we be enabled to do it?

Yours in Gospel bonds,

JOHN S. WOODSIDE.

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## LETTER FROM REV. J. R. CAMPBELL.

MISSION HOUSE, SAHARANPUR, April 19, 1856.

MY DEAR BROTHER M'AULEY :

On the first of March I had the pleasure of receiving your very kind letter of the eleventh of December, and I was greatly refreshed by the good news it contained, and the warm Christian spirit in which it is dictated. I like such a correspondence, because it stirs me up in the Lord's service, and fills me with thankfulness at what He is doing in other parts of his vineyard. Some may imagine that because I have often been calling the attention of the Church to the great work of missions among the heathen, that I am "a man of but one idea," and that I take but little interest in the cause of Christ at home. But such is not the case. In all your labors at home to win souls to Christ, and to build up believers

in faith and holiness, I feel the deepest interest. In every movement of the Church to extend her boundaries, and to cultivate the domestic field to the utmost possible extent, I shall ever rejoice. I never could see the propriety of presenting Foreign and Domestic Missions in antagonism to each other. The work is *one*. The departments are many and various. Each is essential to the prosperity of the others, and to the proper working of the whole. The training of the young in Sabbath Schools,—the College and Theological Seminary,—ordaining of Evangelists to go forth as domestic Missionaries; the establishment of the pastoral relation. The support of the Gospel Ministry, and the sending of that Gospel to the heathen world, for its conversion to God, are all but different parts of the one great work which the Church of God has to perform, under the guidance and by the assistance of her exalted and glorious Head, the Lord Jesus Christ. Every member of the Church, therefore, should feel that he or she ought to take a deep and personal interest in every department of this great work, all designed to promote our grand and glorious object, the subjection of the world to Christ. It is pleasing to hear of the increased number of students at the Seminary, and of the zealous efforts of some to instruct the ignorant, and those who are out of the way. This is the best practical training which young men can have for the ministry. I hope many godly and devoted young men may come forward to the service of God, in the Gospel of his Son, willing to endure hardness as good soldiers of Jesus Christ. Why should not the Seminary contain twenty-five or thirty students, or even twice that number? Surely, so many might be found out of those who have been trained in the Sabbath-schools of our Church, if proper encouragement and directions were given them by their parents and ministers. The same labors of the professors would instruct fifty as well as five or ten; and the larger the classes, the deeper would be the interest felt in the studies. But, now that the Seminary is fully organized and fairly on its way, and that the attention of the Church has been drawn to its great importance, I anticipate a large increase of students, and the happiest results. There is no real cause for discouragement in our beloved branch of Zion. She has honored her Redeemer by sending a large proportion of her ministers to break the bread of life to the perishing heathen; and “they who honor Him, He will honor.” He can make the handful of meal still left in the barrel to satisfy the wants of his people, so long as they are willing to share it with others. Let past experience confirm us in this sentiment. Is our Church now weaker in resources of men and means than she was in 1835, when she sent out her first missionary to the heathen? Has her scale of benevolence been reduced? Have her members become poorer in this world on account of the amount contributed to the cause of their Redeemer, in foreign lands? Are their views and feelings in religion more contracted and cooled by having their attention drawn to the miserable condition of the idolatrous world, and the progress of Christ’s kingdom in distant lands, or have not

these subjects enlisted their deepest feelings and warmed their hearts, and drawn them oftener and nearer to the throne of grace? I promise, in all these points, there will be but one opinion among thoughtful and sincere Christians. Let us, then, not weary in this work of well-doing,—in this work, which brings with it to our own souls its own reward.—But, my paper being full, here I must stop, though I have not said the half of what I wished. More, however, again.

As ever, dear Brother, yours in Christ,

J. R. CAMPBELL.

### THE LATE JAMES POLLOCK, ESQ.

WE had the pleasure of knowing personally and intimately, for a number of years, Mr. Pollock, whose death is recorded in the following notice and resolutions. A member of the same congregation with him, while pursuing our theological studies in the Northern Presbytery, and often in those years, in public and in private, have we seen the worth of him, whom to know was to love. Mr. Pollock was a man not of ostentation, but of real, solid, sterling worth, whose acts spoke louder than his words. The community where long he was a resident have lost one of the noblest workers for the common good, and especially the cause of education has lost a noble friend. No man in the City of New York had more at heart this cause than our late lamented friend, or was more active in its promotion. To him is the present condition of public school instruction (which is, indeed, a model for the country) largely indebted; for years did he labor assiduously in its behalf. The friend of education and the name of James Pollock were synonymous. In this relation we speak also "that we do know." As a teacher for a considerable time in one of the largest schools in the city, and with which he was immediately connected, honored by his fellow-members of the Board, by whom he was, from his first entrance into it till his death, placed and continued in the chair of the President, revered by the teachers, and loved by many thousand pupils, whose countenances and words expressed their feelings as he entered on his various visitations.

Mr. Pollock, too, was the friend of the poor. Largely blessed in the providence of God in all his undertakings, he possessed much of this world's goods, and no man in want was ever driven away empty from his door. And the Church, too, has lost a friend. In the congregation with which he was connected, without speaking invidiously of its many noble men, might we not say he was its first. Notwithstanding the position he occupied in society, the poor man had no difficulty of access to him. Pride,—he knew not what it was. Mr. Pollock was a remarkable discerner of character. The friend of education, a man when he loved once he loved always, unswerving in his principles, undoubted in the integrity of his character,—a man whose word was binding to him as an oath, and (the noblest trait of all) a Christian man, has passed away from earth. He walked with God; and is not, for God hath taken him. "Blessed are the dead that die in the Lord."—ED.

IN the death of Mr. Pollock, who departed this life on Saturday, May 10, another of the valuable citizens of New York has been removed. For years past he has been well known as connected with the Board of Education, as manager in several of our benevolent institutions, and as having been repeatedly called to serve in the councils of the city, to the public benefit, and with great credit to himself. He was a man of incorruptible integrity. No one doubted his word. No one ever thought of approaching him with a bribe, while in public office. And his sound judgment, accompanied as it was with great kindness of heart, rendered him an adviser who was often sought for. Liberal with his means, which were ample, he gave largely to the relief of the poor and destitute, to the support of the literary and charitable institutions of the city,



and to the aid of the great national societies of benevolence and religion, in whose movements for the spread of the Gospel he always took the liveliest interest. To all these, he gave systematically and from principle, and without ostentation. It was, however, in his Christian character that Mr. Pollock was most conspicuous. For more than thirty years he was a member of the First Reformed Presbyterian Church (Rev. Dr. McLeod's) and for a considerable time was President of the Board of Trustees. Attentive to all the ordinances of religion, and practising its duties in Christian consistency, he was prepared for the approaches of death when it came. He had labored for years under an enlargement of the heart, and for weeks before his departure had suffered greatly, but in un murmuring submission to the evident will of God. Strong in the faith of our Lord Jesus Christ, earnest in prayer, exhorting those around him to serve God, and commending his family and himself to the love and mercy of the Redeemer, he passed from the world with the same composure with which he moved through it, while in health, and thus finished his course with joy. He died in the 58th year of his age, and leaves a family and large circle of friends to mourn his removal. In his death Christianity has enjoyed another of its triumphs. "Mark the perfect man, and behold the upright; for the end of that man is peace!"—*N. Y. Observer.*

#### DEATH OF MR. JAMES POLLOCK.

DIED, on Saturday morning, May 10th, 1856, Mr. JAMES POLLOCK, aged 57 years.

At a special meeting of the Board of Trustees, held in the Trustee-room of the Reformed Presbyterian Church (Rev. Dr. McLeod's), 12th Street, New York, the following resolutions were adopted:

*Whereas*, in this dispensation of Divine Providence, we are called upon to mourn the death of our late President, Mr. JAMES POLLOCK, who, from the first organization of this Board to the period of his death (twelve years) has been our presiding officer; such were his kind and benevolent disposition, the deep interest which he always manifested in all that related to the welfare of the Church and the extension of Christ's kingdom, that it is our desire to manifest our appreciation of his character, therefore,

*Resolved*, That we feel deeply the loss we have sustained in the death of one of our members, endeared to us by so many ties of affection, both of a private and public character, and that we will long cherish a grateful recollection of his acknowledged worth; that in his removal we have lost a dear friend, a judicious counsellor, and a man of sterling integrity, our congregation a worthy and much-beloved member, and society a benefactor.

*Resolved*, That while the experience, judgment, and firmness of our deceased President, pre-eminently qualified him for the discharge of his official duties, and commanded our highest respect and confidence, the uniform courtesy and kindness which characterized his relations with the members of this Board, gave him a



peculiar claim to our esteem and affection, and render his loss to each of us in no small degree a personal bereavement.

*Resolved*, That his Christian character and patient resignation, during a long and very painful illness, his affectionate counsels, the fervent piety and serenity of mind manifested when drawing near and nearer to the close of life, his hopeful reliance on the atonement of his Redeemer, his often repeated injunctions to prayer,—to live nearer to God,—to support and honor the Church and her ordinances, give evidence of great attainment in the Christian life, calling on each of us for renewed effort and increased diligence faithfully to discharge our duties and to imitate his example.

*Resolved*, That we also deeply sympathize with the bereaved family of the deceased in their affliction, and that a copy of these resolutions be communicated to them.

(Signed)

JAMES STEWART,

President pro tem.,

JOHN T. AGNEW,

Sec'y of the Board of Trustees.

NEW YORK, June 17th, 1856.

DIED, In Princeton, Ia., April 5th, Mr. HENRY DUNCAN, in the 97th year of his age. Mr. Duncan was a native of Scotland, of covenanting ancestry. His forefathers, though not called to seal their testimony with their blood, were despoiled of their property, and obliged for a time to leave their native land to escape the violence of the persecutors. Mr. Duncan himself, early in life made a profession of his faith in Christ, and for many years was a member of the Reformed Presbyterian Congregation of Stranraer.

In the year 1832 he emigrated from Scotland, and took up his residence a few years in Pennsylvania. In the year 1838 he came to Princeton, where he has since lived, with his son, until the time of his death. Having early in life made a profession of religion, he continued until his decease, a consistent and respected member of the Church, walking in the commandments and ordinances of the Lord blameless. He was ever a faithful attender upon the means of grace. He coveted that blessing of which Christ speaks in the character of Wisdom when he says, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord." But not only was he glad when it was said to him, let us go into the house of the Lord; but when they that feared the Lord spake often one to another, he delighted as one of their number to be among them. He loved the social prayer meeting and not often, and never without cause, was his seat empty.

For about eight months previously to his death he was confined for the most part to his bed. His sufferings were not, however, great; yet the weakness of old age was upon him, and the earthly house of his tabernacle gave evidence that it would soon be dissolved. But his mind wonderfully retained its power, especially, in laying hold on and pleading the promises of that covenant,

which is ordered in all things and sure. That everlasting covenant was all his salvation and all his desire; and the God of his youth did not forsake him in his old age. Trusting in the mercies of that God, knowing whom he had believed, and having a good hope through grace, he passed through the valley of the shadow of death fearing no evil; Jehovah his shepherd was with him; his rod and his staff they comforted him. After a long life on earth he came to his grave in a full age, like as a shock of corn cometh in his season; whilst his immortal spirit, absent from the body, is present with the Lord.

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#### DEATH OF MR. CHARLES MCKELVEY.

IN the varying aspects of the providence of God, we have to record the death of Mr. CHARLES MCKELVEY, who departed this life at his residence, one mile northwest of Sparta, on the afternoon of Saturday, April 26. From early life a member of the Reformed Presbyterian Church, in the fall of 1823 he removed with his family from South Carolina to Illinois, and continued on the place where he first settled till his death. A good citizen, and consistent member of the house of God, he had for many years served as a Ruling Elder in Bethel Congregation, attending with punctuality to the meetings of Session and other Church courts, and ruling faithfully in the house of God.

From the end of October, something over six months, he was unable to go abroad, and often suffered much from diabetes, the disease by which he was removed.

Without murmuring or complaint, patiently submitting to the corrections of his Heavenly Father, he was prepared to resign his spirit into the hand of his merciful Redeemer, and in the 66th year of his age, bidding farewell to kindred, relatives, and friends, he left the Church on earth to be with Jesus.

Glorious rest! Blessed they who sleep in Jesus! W.

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### Editorial.

OUR PRESENT NUMBER.—The Minutes of Synod having occupied so much more space than the usual pages of the Banner, we have made the present a double number, and one which, we doubt not, from the nature of its matter, will be gladly received. It will be seen that the recent meeting of Synod was one of special interest, characterized largely by a spirit of harmony and love.

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#### REVIVED MEMORIES.

By the notice on the cover, it will be seen that the address with the above title, delivered by Rev. Dr. McLeod at the recent meeting of Synod, is published. It is interesting in the information which it gives of the Church in former days, and her founders in this country. Congregations can be supplied at 10 cents a copy, by addressing Geo. H. Stuart, Esq., 13 Bank Street, Philadelphia, or Wm. Agnew, Esq., West 21st Street, New York City.



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