

## Original Communications.

## THE FOREIGN MISSIONARY PRESBYTERY OF THE REF. PRES. CHURCH, AND SUSPENSION OF GEO. H. STUART.

When the information reached India that the General Synod of the Ref. Pres. Church had suspended Geo. H. Stuart for hymn singing and communing with other evangelical Christians, the Saharanpur Presbytery of that body resolved to suspend its relations "to the Synod," as had already been done by other Presbyteries in this country. This action was extensively published in the religious papers. At the recent meeting of the Synod in Cedarville, Ohio, the action of the Saharanpur Presbytery excited considerable discussion. Some proposed that a distinction should be made between the Saharanpur Presbytery, as a Foreign Missionary Presbytery, and the Presbyteries in this country which had also "suspended relations," and that a year should be allowed to that Presbytery to re-consider its action. Others proposed that while the brethren sent from this country should be declared out of the Ref. Pres. Church, the Native ministers should be recognized as the Presbytery, as they might have been misinformed on the subjects of difficulty. The latter course was finally adopted, and the names of the native brethren only appear on the list of ministers, while all the others are omitted. It was also resolved to claim for the Ref. Pres. Church the property of the Mission, in churches, school-houses, and residences, and the Board of Foreign Missions was instructed to send out a missionary for the purpose as soon as one could be obtained. The following letter from Rev. J. S. Woodside, one of the most efficient of the missionary brethren, shows how the action of the Synod is regarded. A communication of similar import has been received from Rev. Joseph Caldwell, the senior missionary, who has been on the field for nearly forty years. It will be noticed by the communication we now publish that the attempt to alienate the native brethren, and to organize them as a distinct Presbytery is not likely to succeed, that the claim for the missionary property is not well founded, and that the probability of effecting anything by sending out another missionary is very small.

LETTER FROM THE REV. J. S. WOODSIDE.

DEHRA, DOON, N. INDIA,  
July 16th, 1869.

MY DEAR BROTHER: The report of the proceedings of the two General Assemblies, and of the General Synod of the Ref. Pres. Church, is before me. I have just finished the perusal of its pages with feelings as varied as the subjects regarding which they have been exercised. The "Basis of Re-union" of the two great Assemblies of the Presbyterian Church is that which possesses by far the greatest interest for me.

Since the great Philadelphia Convention first convinced the several sections of the Presbyterian family that they were in reality one, I have never doubted the possibility of a union, such as seems now to have been attained. I must here say, that I greatly admire the spirit displayed by the New School men throughout all the negotiations that preceded the late meeting of the Assemblies. From our very intimate relationship to the Old School Church, I, of course, have always felt much closer to her than to her sister; but the generous, open-hearted, Christian frankness, and forbearance manifested by the New School, proves them to be men worthy of the fellowship of all true Christians everywhere, and I rejoice and give thanks to God for having removed one of the barriers that has thus far obstructed the great work of the world's conversion.

The world is to be converted by a united church, and hence every division that is healed, every barrier taken away, and every union formed are so many aids to the accomplishment of the great work. I foresee a great impetus to the missionary work in what has now been accomplished. Men whose time has thus far been spent in trying to build up little churches in places where other brethren were similarly engaged, will now be set loose for direct evangelistic work. The united resources of the future church, concentrated through one agency, must be much more powerful for good than as they are at present.

I fondly hope no spirit of discord may now be permitted to spring up to prevent the consummation of this glorious union in November.

How it would delight me to have responded to your kind invitation to go home this year by starting at once, so that I might be present at the meeting which will unite these two Churches. This cannot be. One of our veteran missionaries (the Rev. J. H. Orbison) has lately been called to his reward, in America; and this day's mail brings me the intelligence that another must take his departure for his native land. We who have health and strength left, feel that under such circumstances we must not leave our posts, but remain till such time as there may seem to be an obvious call from God himself, declaring it to be our duty to go.

On turning to the "report" of the proceedings of the Ref. Pres. Synod at Cedarville, what a contrast! In the one case we see the record of "Peace on earth and good will towards men." In the other we come to strife, and division, discord and disintegration.

It was hardly to be expected that the men who cast out Mr. Stuart last year, would reverse their decision this year. I never thought they would. The action of the Saharanpur Presbytery seems to have given a deal of trouble. I see the Synod were so puzzled over it that they finally resolved that it was "unintelligible."

I am sorry we did not make it plainer, but we all thought it would be understood. I do not know who invented the term "Suspending relations," nor does it seem to me to matter much whether it ever had been formerly used in Church courts—it has always seemed to me a very happy phrase, and I am sure it is one that Synod will, by and by, become familiar with!

Let me tell you what I understood by it as it stands in the action of our Presbytery. Synod, by its action in the Stuart case, had taken a position that we thought inconsistent with Christian liberty, and consequently in direct opposition to God's Word.

They have cast out a man whom we believed to be one of the best Christian men, not only in our Church, but in the world. A man whom we all loved, a man with whose conduct we were completely identified, whose example as a zealous servant of God, had always been held up to our fellow-men, as one worthy of imitation. This man had been condemned, not for blasphemy, nor for idolatry, nor for murder, nor for covetousness, nor for the breach of any of God's laws, but for singing the praises of God, in the language of Scripture! and for joining with other Christian men in commemorating the dying love of Christ! The action of Synod perpetrating this monstrous crime against truth, was before us, not, to be sure, officially, but word for word as it appears in the official document. What were we to do? "Remain silent," say the men who did this thing! Stand by and see a brother, beloved in the Lord, condemned for doing what we have habitually done for more than 30 years, and say nothing!

We could not see it in this light. We felt that we must act, and that, too, at once, that our position should be known to all.

We felt that the body who could condemn George H. Stuart, as had been done, was not a body with which we could work any longer. We thought that the sooner we parted company with such men the better, but we wished to give them an opportunity of undoing what they had done. Then came the intelligence that our beloved brethren at Pittsburgh had "suspended relations" till such time as Synod should reverse its action in the Stuart case, and as we were in precisely the same predicament, we adopted the same terms, and told Synod that we could not represent them any longer among the heathen unless they reversed their action regarding our beloved brother Stuart.

What we meant then, was simply this, that should Synod at its next meeting, or at any subsequent time, reverse the obnoxious decision, and restore Mr. Stuart to his proper position in the Church, we should be prepared to return to the relationship that hitherto subsisted between us, but should they refuse to do so, we were no longer their representatives in India. We hold that the men who condemned George H. Stuart are not representatives of the Reformed Presbyterian Church at all, but men who misrepresent both the principles and the spirit of the Church to which we belong. We have formerly believed the testimony of the Reformed Presbyterian Church to be the testimony of Jesus Christ, and any thing that is contrary to the Spirit of Christ, to be contrary to our testimony.

The condemnation of Mr. Stuart we believe to be opposed both in letter and spirit to the will of Christ, and we believe the Synod to be in rank rebellion against the King of kings, so far as this act goes.

Hence we "suspended relations" to these men. We do not recognize them as the legitimate Synod of the Reformed Presbyterian Church at all. They have gone away backward from the attainments made by the Church, and in this retrograde movement we cannot go with them. This is what I understand by "suspending relations."

I appreciate at its due value, Dr. McLeod's effort to bring us back by giving us a year's grace, in the hope that by that time we may approve of George Stuart's condemnation!

I also appreciate the kind feeling of some members of Synod who think that we ought to be treated more leniently than those in America. I agree, however, with Mr. Wylie of Duanesburgh, that no distinction should be made. We do not wish for such partiality. We take our stand with the Philadelphia and Pittsburgh Presbyteries, and are fully prepared for whatever measure of censure may be measured out to them. We have counted the cost and have cast in our lot with Mr. Stuart and his friends, in their "suspended relations." They are the men who have always held up our hands. They are the *Missionary part of the Church*. We surely know the men, who for the last 30 years, have stood by us in all our trials and difficulties in India, and we would be recreant to every feeling of truth and gratitude, if we parted from you now.

I shall say nothing of the plan, which is attributed to my poor brother, of trying to alienate the native brethren from us. All I have to say is: Let them try this, and I am greatly mistaken if they do not fall back, rebuked in a manner they cannot now appreciate.

As to our property out here, that is a question to be settled with the General Assembly's Board.

Though known at home as the missionaries of the Reformed Presbyterian Church, we have always been known here, only as the missionaries of the Presbyterian Board, and we look upon the property in houses, &c., &c., held by us as the property of the Board in New York.

I for one would be very willing to pay back dollar for dollar, all that was ever given by Mr. Stuart's judges towards the acquisition of property in India! I think the bill would not be a heavy one!

The men who have condemned Mr. Stuart have never figured largely in the subscription lists to any of our benevolent schemes. Such men never do part with money readily. We in India know very well where the funds have come from. I hope this matter will be settled at home, so that we may have nothing to do with it.

One little fact I may mention, that will help to guide the seekers after property out here, and that is, that the Mission property at Dehra is all held in the name of the General Assembly's Board of Foreign Missions. The title deeds were drawn up in the year 1856. At that time we reasoned regarding this matter in this way: That as the contribution of the Reformed Presbyterian Church did not even pay the salaries of her missionaries, while the Assembly's Board had to supplement our salaries, provide houses, keep these houses in repair, and contribute every extra charge for the general expenses of the Mission, it would not be honest in us to try and acquire property for the Reformed Presbyterian Church, which had been paid for by the Board in New York! So with regard to property created by us here. Hence the Dehra property cannot become the subject of dispute. I think that at Saharanpur it is similarly arranged, but of that I cannot speak, just now, with certainty. As to the sending out of a missionary, I fear it will not improve matters, for it will be impossible to keep any man they may send out from following our example!

Such principles as the remnant members of Synod wish to force upon men, will not be received. I wish they would send out my brother. I should then look for his speedy conversion. Where he is I fear it will take some time to disabuse his mind of early prejudices, but out here he would learn much more rapidly. That he will long continue a member of that Synod I cannot believe. He has only to be convinced of his error, when, I feel assured, he will be very much ashamed and grieved, that he has been led to grieve God's Holy Spirit by his vote against Mr. Stuart.

Would that these men could see their conduct as we see it! They would surely repent in sackcloth and ashes, and try to make all the reparation in their power, to that good and just man whom they have so eagerly tried to injure. May the Lord forgive them for "they know not what they do." Ever yours in Christ,  
J. S. WOODSIDE.

## REV. A. M. STEWART'S LETTERS.—XLIII.

TREASURE CITY, NEV., Aug. 1869.

## THE KINGDOM COME.

It has been coming and it does come, whenever a sinner is born again. "The kingdom of God in you." It comes in every advance the Christian makes in holiness of life, and in each saint that is taken home to glory. The kingdom comes when an additional outpost is occupied by the soldiers of Jesus. It comes in each new church that is organized, in every prayer-meeting started, or Sabbath-school gotten into working order. The kingdom has come into this far interior region of mountain and mineral, where so lately the wandering, houseless Shoshone Indian held undisputed possession.

## WHITE PINE PRESBYTERIAN CHURCH.

By the good hand of our God upon us a church has been successfully and hopefully organized in this wonderful district seemingly given over to Mammon, a Presbyterian church consisting of twenty-three members; with all the officers, and the appliances of a working congregation, save a regular pastor. Preaching is had on each Sabbath, both in Treasure City and Hamilton, three miles down the mountain. In each of these places we have two elders and two trustees; the two places as yet constituting one congregation—White Pine. In each place, a Sabbath-school has been prosperously organized with very large adult Bible-classes and good libraries. A weekly prayer-meeting in both places is well attended.

No special effort has as yet been started for the erection of a church building or buildings. In Treasure City, we worship in Brokers' Hall, a building erected by a company of moneyed men. In Hamilton the Court House is occupied; both quite comfortable places for holding religious service—that is comfortable for this region.

This constitutes the fourth Presbyterian organization within the vast territory comprising the State of Nevada—all accomplished through our Committee on Home Missions, and all still under its fostering care. One at Carson, the capital, and at present ministered to by a good Congregationalist brother; one in Virginia City without a pastor; one in Austin, also vacant; and now White Pine. Our New School Committee has undertaken the introduction of Presbyterianism into Nevada, and cannot see the work fail. After the consummation of the Union, much more power and energy can be thrown into this far off and important work. But who will come now in order to carry on the work

thus successfully opened in this great mining centre? My own mission here is to terminate after the last Sabbath of September; then by arrangement on to California.

## PECULIARITIES AND DIFFICULTIES OF THIS WORK.

During a long period when judges ruled in Israel, the ark of God seemed to be *itinerant*, and the pious worshipper often hardly knew where to find it. Church organizations in Nevada, indeed in all our Pacific mining regions, have a similar characteristic appearance. Our Methodist brethren have an itinerant ministry; we here an itinerant church. The mass of the people are itinerant. When the excitement of the mineral in one mining camp, town or city, runs out, the people leave for some new locality. Hence a church organization in the old place becomes nearly or altogether extinct. Our new organization here has no lease of permanence for the future. With fostering care it will live, grow, and do good while the large mining interests last; and mine operators assert they are hopeful for many years to come.

## INFLUENCE OF CLIMATE.

The effects of this high, dry, light and marvellously transparent atmosphere have been a little relaxing. Yet have the months of July and August been with me a season of more than ordinary labor. The regular Sabbath service has been: Preach in Treasure City at 11 a. m., go down the mountain, often walk three miles with five hundred feet descent to the mile; to Hamilton; at 2 p. m., meet with a Bible-class of thirty inquiring men. At 3 p. m. preach in the Court House. Then up the mountain and preach again at 8 p. m. in Treasure City.

## OUR EXCHANGES.

The Romanist organ of Archbishop Manning, thus twits its Ritualistic friends with the doings of the English church and her court:

No sooner does her Majesty set foot in her Highland home than Presbyterianism pure and simple becomes the fashionable creed of those who surround her, and noble lords and ladies, who, south of Tweed, would as soon think of street-singing as an occupation as going into any place of worship not belonging to the Established Church, attend at the parish church at Crathie as if they had been taught Calvinism and the Westminster Confession of Faith from their early childhood. Nay, not only do Anglican laymen and women do this, but a Church of England clergyman, attached to the royal household as tutor to Prince Leopold, is reported as one of the attendants to hear the Presbyterian preacher at Crathie on Sunday last. It may be all right, but to us Catholics this anything arianism has a curious aspect. What do our friends the Ritualists say about this? Do they approve of the temporal head of their "branch" showing such an example? Is there no Bishop on the bench stout enough to reprove Royalty for becoming a follower of John Knox whenever it gets to the North? Perhaps the true explanation lies in the fact that there is no essential difference between Episcopal and Presbyterian Protestantism.

—The *Friend's Review*, of this city takes strong ground against one innovation in old Quaker usage:

It would be inconsistent with the *idea* of our Church in relation to public worship, to decide beforehand what vocal service or whether any vocal service shall be heard in a contemplated meeting. And to publish that a *Friend will preach* at a given time, is not only inconsistent with our profession, but, in the implied presumption upon the future, is liable to the Apostle's rebuke (James iv. 14: "Whereas you know not what shall be on the morrow.")

—A Methodist traveller is quoted by *The Independent* as thus describing the proceedings of one of the most efficient missionary Societies of German Protestantism:

Our friend and a Scotch companion were amazed spectators and listeners. When they entered the hall where the missionary society was holding its session, they saw the members seated before a long table, each with a huge beer-mug before him and a pipe or cigar in his mouth. When our strangers took their seats, a plump Heidelberg *madchen* came and placed before each of them, apparently as a matter of course, a measure of foaming beer. Speeches were made, essays on religious subjects were read, officers were elected for the coming period, earnest attention and religious enthusiasm were manifested; although our correspondent owns that the perpetual lifting of beer-flags and the coming in and going out of the Heidelberg Hebe seemed to him very incongruous and distracting. When the formal business was over, *Ergo bibamus* and other such elevating chants were sung and chorused; and when, at a late hour, our correspondent withdrew, the table was still plentifully filled, the welkin rang to the festive refrains, and the beer-girl was kept in active employment. "Such," says our correspondent, "was the closing session of the term of this missionary society, of these candidates for the pastorate and students of theology." He assumes that, "viewed from the German standpoint, the thing was entirely decorous and in good order;" but he is curious to know how it would look in the eyes of earnest American Protestantism.

—A Roman Catholic priest writes a letter to a New Orleans paper of which the following extract will prove edifying:

"Some time ago, rumors having reached me that the enemy was indiscreetly at work establishing a viper's nest in the shape of a Sabbath-school mission, in the neighborhood of the Jackson railroad depot, for the purpose of carrying on a Protestant propagandism and proselytizing institution,—soliciting Catholic parents to send their children thereto; and bribing Catholic children to frequent those dens of hypocrisy, lies, and deceit, in order to imbibe in that poisoned

source, those biblical cants and sanctimonious slang, belched forth by their authors in Luciferian eruptions. Not wishing to act immediately upon the rumors, until I could be better informed, four Sundays ago I made a descent upon the den, and there found one of my Catholic children, whom I ordered out of that nest of darkness and irreligion, remarking to one who was a Sabbath-school teacher, or connected therewith, that I would tolerate no one to influence the Catholics of my parish to frequent that haunt of error,—that I would allow no wolf to come in the clothing of sheep, and make incursions among my flock, without sounding the cry of alarm, and expurgating, with all the might of my moral force, my parish, of this imported religious infection."

—The *Auburn Advocate* has a letter from a Methodist pastor, describing a revival among the Friends of Farmington, near Canandaigua, N. Y., where that body are numerically strong. He writes:

"It seems that in the month of January last a preacher from Canada, by the name of Withersell, visited them, repeating his journeys and efforts several times, up to April. He dispensed to them plain truths; telling them that they were destitute of experimental and practical piety; that they 'came to the house of God, and went like a door on its hinges.' He told them that they 'laid too great stress on Quaker dresses, and Quaker hats and bonnets, and that 'these things would not take them to heaven.' He told them to 'get rid of their strait notions' about these things. He said he 'did not see how they could violate the plain command of God with regard to the Sabbath, by working and visiting on that holy-day.' He told them plainly that 'birthright membership was nothing,' and that they 'must be converted,' and advised them to organize 'prayer-meetings from house to house.'"

Such preaching told, and there was quite an awakening. A number have been converted. Prayer-meetings were established, and are still well sustained. They are held on Thursday evening. The Bible, which had never, until within a few months, been used in public, is now invariably read at all their public and social meetings. They now have a good Sabbath-school, to which they have hitherto been constantly opposed. The society are now discussing the propriety of introducing singing into their Sabbath-school exercises.

This society of "Friends" have among them a female preacher, Margaret Hathaway by name. She is very devoted. On every alternate Sabbath after her labors at the church, and in the Sabbath school at New Salem, she goes immediately to the Town House, some three or four miles distant, and preaches to a large congregation, the plain, practical, and experimental Gospel of Christ. She it is, I believe, who conducts all the prayer-meetings.

## IN MEMORIAM.

BY REV. H. E. NILES.

DR. HENRY M. McCLELLAN, for 40 years a practising physician at York, Pa., and for 30 years a ruling elder in the Presbyterian Church, departed this life, on Saturday, August 7th, 1869, in the 60th year of his age. For several months his health had been considerably impaired, and at one time serious fears were entertained in regard to his recovery. But during the last few weeks he had seemed so much revived, and had so far resumed his usual activities, that those fears were generally banished.

Having retired to rest after an evening of peculiar cheerfulness and activity, he was discovered, early in the morning of the 7th inst., in a paralyzed and speechless state, in which, despite all the resources of medical skill, he lingered till three P. M., and then, just at the time when the sun was darkened by the great eclipse, his freed spirit passed from the shadows of earth into that region beyond the stars, the world of unclouded day. Seldom does a single death cast so much gloom over an entire community. Seldom is the Church of Christ so greatly afflicted in the loss of a single member. Seldom does a Christian pastor lose so much of active sympathy and hearty co-operation and generous support, in the taking away of one man.

With strong natural qualities, which tended to give him "a positive character," he combined that conscientious devotion to Christian principle, that ardent love for Gospel truth, that spirit of prevailing prayer, and that habitual desire for the salvation of men and the glory of God, which made him eminently active and useful in the various rounds of pious duty. In sympathy with all branches of the Christian family, he loved the Presbyterian Church with an intelligent, conscientious, devoted love. For the particular body with which he was connected, he never seemed to feel that any labors were too arduous, nor any sacrifices too great. Always in his place, always ready for any service by which her interests might be promoted, his quick eye was prompt to discover her necessities, his earnest voice to speak for her interests, and his busy hand to work for anything which pertained to her internal order and power, or to her external strength and adornment. He was a man on whom his pastor might safely depend, for advice as to the needs of the people, for counsel in times of perplexity, for assistance in family visitation, and to supply his place when absent from the social meeting. He was one to whom his brethren might look for worthy example, judicious counsel, and generous co-operation in every good work; and to whom community might look as an unimpeachable representative of the Christian character. Long may the blessed influence of his example and labors remain among us. Long may showers of spiritual refreshing come down upon us, which shall be traced back to his Mt. Carmel of watchfulness and prayer. And to his widow and children may there be ever coming rich returns from that inheritance which, though the world accounteth it not, shall be bearing dividends when stocks are worthless and diamonds have ceased to shine.