

1857

26th Annual Report of the Board of World Missions

Reformed Church in America

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GENERAL SYNOD'S REPORT

ON

FOREIGN MISSIONS,

ADOPTED JUNE, 1857:

WITH AN

APPEAL TO THE CHURCHES,

**By the Corresponding Secretary of the Board of Foreign
Missions of the Ref. Prot. Dutch Church.**

NEW YORK:

BOARD OF PUBLICATION
OF THE
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A P P E A L

OF THE

CORRESPONDING SECRETARY

TO THE CHURCHES.

BELOVED BROTHER—The General Synod having directed that the Report of its Committee on Missions should be widely circulated among the families of our Church, may I ask your particular co-operation in the matter?

The year on which we enter will mark an era in our church history, as it will witness us for the first time sustaining those institutions which will make us felt as a Church more decidedly for good, at home and abroad. We have strength; let us rally with one heart and as one man, and we shall with God's helping rejoice in precious results. The appeal which comes to us from the spiritual destitution of hundreds of millions is most touching, while, our brethren, at two points of the wide field of desolation, solicit our help. Christ, our Lord and Master, says to us go forward.

Let me say, we only need *system* in our operations, and certainty and increase of contributions will follow. After a pastoral experience of over 30 years, I am satisfied that *regularity* and *promptness* in almost any system will accomplish more than we have yet done. But it is well to select one which shall be best adapted to one's charge. Allow me to name some which I have seen succeed:

1. The contribution of the first Sabbath morning of each month is given for Missions by some.

2. After presentation of the object from the pulpit, a collection is taken in the church. Cards or slips of paper being previously deposited in the pews, contributors write upon these what they will give, or accompany their cash-offerings with their names and the amount

given. A Committee take these, and check the names on a list of the congregation. The Committee immediately thereafter call upon those whose names are unmarked, and at the proper time collect the sums subscribed.

3. In some churches a Committee canvass the entire congregation; being careful to divide the congregation, so that none may be passed by.

4. The plan of monthly regular contributions, according to a pledge given at the beginning of the year. The Consistory or a Committee issue a circular at the close of the year to the members of the church, or of the whole congregation, inviting each one to specify the sum he will give monthly, during the following year. Some congregations, in which this plan is confined to the church, take an annual collection with card subscriptions, etc., besides.

5. A "Young People's Missionary Society," or other organization, which makes itself an agency for the congregation. In a church which adopted this plan, the members making themselves solicitors and collectors of monthly contributions, the amount raised was more than doubled. Such an organization, and Sabbath School Missionary Associations especially, are a valuable addition to any other plan.

Personal effort, put forth in some form, is all-important. The exertions, not very costly, of one individual, have often increased two or three-fold the contributions of a congregation. Weight of character adds much to the effect of personal effort. Large contributors can exert great influence in calling forth contributions from others. A difficulty in obtaining just the right persons to act as a Committee is sometimes felt; but if the best material cannot be had, let what one has be used—the principle being, we must do something. The faithful labors of a Committee, regularly appointed or self-constituted, are invaluable.

Whatever method is pursued, it should be such as to reach EVERY MEMBER OF THE CONGREGATION.

I do most earnestly hope to see every church in the Treasurer's list the coming year.

All moneys should be sent without delay to the Treasurer.

SYNOD'S ROOMS, 337 Broadway, New York.

July 1st, 1857.

ISAAC FERRIS,

Cor. Secretary.

REPORT ON FOREIGN MISSIONS.

I. On the State of our Missions.

This is in most respects eminently satisfactory. 1. The three brethren at AMOY are continuing to gather the rich harvest with which God has rewarded the toils of former years. The outpouring of the Spirit upon their field is most marked and gratifying. The seventy-two converts added in 1855 did not exhaust the blessing, for we find that during the first nine months of the succeeding year, fifty more were received into the communion of the Church. Nor were these hasty additions, for the method of examination and trial used by the missionary brethren is shown to be as rigid and cautious as could well be devised.

The Mission has been graciously preserved in health and strength during the past year, but they are sadly overtaxed. The success which has attended them imposes more labor than they are well able to perform, and their cry becomes more and more urgent for additional helpers. A prompt answer to this cry is the more desirable, in order that younger brethren may enjoy the full benefit of the ripe experience and judgment of the senior missionaries, especially of him who has now been twenty-one years engaged in the work. It is high time that some efficacious means should be used to secure a strong reinforcement to this "model Mission," as it has been called.

2. The Mission of Arcot, constituting, with its five churches, the Classis of the same name, is represented in this body by a delegate bearing the honored name of its founder, Dr. John Scudder. From him we have recent intelligence that the work continues to prosper, and that, as was said in the Report of last year, "There is nothing to limit the enlargement of their Mission but the want of means and the want of men." Their field lies amidst a country population, on the great thoroughfare from Madras, (which is ninety miles distant,) and is pierced by the first commenced of the railroads now in course of construction in India. The statistics of the Mission are as follows:

Vellore.—Rev. H. M. Scudder, M. D., and wife, and Miss L. Scudder and one native helper, three schoolmasters, one colporteur, 42 communicants.

Chittoor.—Rev. E. C. Scudder and wife, one native helper, two schoolmasters, one colporteur, 40 communicants.

Aruce.—Rev. J. W. Scudder and wife, two native helpers, one schoolmaster, one colporteur, eight communicants.

Arcot.—Rev. W. W. Scudder, one native helper, one schoolmaster, one colporteur, nine communicants; a native pastor about to be ordained and installed over this Church.

Coonoor.—Rev. Jos. Scudder and wife, one schoolmaster, 20 communicants.

The brethren have been much engaged in preaching tours, which have brought them in close contact with large masses of men, while they have also performed regular pastoral duties in their respective charges. They have given attention to the preparation of a series of tracts suitable to their field. Their schools are strictly parochial—being established for the children and youth of their Christian congregations. Appropriations have been made for the erection of several places for public worship, one of which, at Vellore, has already been dedicated.

Your Committee recommend the following resolutions :

1. *Resolved*, That devout and earnest thanks are due to the Head of the Church for his favor to our missionary brethren, in preserving their lives and health, and especially in giving such abundant success to their labors.

2. That we hail with joy the presence among us of the Rev. W. W. Scudder, beloved for his own and his father's sake, and pray that his visit may be the means of awakening a deeper interest in the missionary cause in our churches.

3. That the Corresponding Secretary of our Board be requested to present the claims of the foreign field to the students of our Seminary as often during each year as he may find it convenient.

II. Funds and Agencies.

From the Treasurer's Report it appears that the receipts for the last year were \$12,303 99, being an increase of \$139 95 upon those of the year before. But a much larger increase is needed immediately. The appropriations for this year are : for the Arcot Mission, \$14,000, and for Amoy about \$5000, making a total of \$19,000, being nearly double the amount required for the last year. This enlarged expenditure is due in part to the erection of buildings, which of course will not require to be speedily renewed; but it arises also from the increased number of our missionaries, and in either view should be regarded, not with distrust or alarm, but with gratitude and joy, as indicating how greatly the Divine blessing has rested upon our brethren's labors. Still the increase of appropriations calls for prompt and vigorous measures to increase the receipts into the treasury, else there will be embarrassment and trouble. As these receipts have been stationary for several years, while the churches have been growing in numbers and wealth, it is manifest that all that is necessary to obtain the requisite enlargement, is to bring the claims of the cause more generally and directly home to the hearts of our people, so that every member of our congregations shall have a personal summons addressed to him or her for a yearly contribution. The Board have suggested a system of Classical exchanges as best adapted to reach this end. The Committee recommend the following resolutions :

Resolved, 1.—That the increased expenditure in our Missions, caused by the signal blessing of God upon their work, calls loudly for more generous contributions from our people.

Resolved, 2.—That the Classes be requested to take such order as will secure the due presentation of this cause to every church within our bounds during the present ecclesiastical year.

III. The Memorial of the Amoy Mission.

Among the papers submitted to the Synod is an elaborate document from the brethren at Amoy, giving the history of their work there, of its gradual progress, of their intimate connection with missionaries from other bodies, of the formation of the church now existing there, and expressing their views as to the propriety and feasibility of forming a Classis at that station. In reply to so much of this paper as respects the establishment of individual churches, we must say that while we appreciate the peculiar circumstances of our brethren, and sympathize with their perplexities, yet it has always been considered a matter of course that ministers, receiving their commission through our Church, and sent forth under the auspices of our Board, would, when they formed converts from the heathen into an ecclesiastical body, mould the organization into a form approaching, as nearly as possible, that of the Reformed Protestant Dutch Churches in our own land. Seeing that the converted heathen, when associated together, must have some form of government, and seeing that our form is, in our view, entirely consistent with, if not required by the Scriptures, we expect that it will in all cases be adopted by our missionaries, subject, of course, to such modifications as their peculiar circumstances may for the time render necessary. The converts at Amoy, as at Arcot and elsewhere, are to be regarded as "an integral part of our Church," and as such are entitled to all the rights and privileges which we possess.

And so in regard to the formation of a Classis. The Church at home will undoubtedly expect the brethren to associate themselves into a regular ecclesiastical organization, just as soon as enough materials are obtained to warrant such measure, with the hope that it will be permanent. We do not desire churches to be prematurely formed in order to get materials for a Classis, nor any other exercise of violent haste, but we equally deprecate unnecessary delay, believing that a regular organization will be alike useful to our brethren themselves and to those who, under them, are in training for the first office bearers in the Christian Church on heathen ground. As to the difficulties suggested in the memorial, respecting the different Particular Synods to which the brethren belong, and the delays of carrying out a system of appellate jurisdiction covering America and China, it is enough to say:—

1. That the Presbyterian Church (O. S.) finds no insuperable difficulties in carrying into operation her system, which comprehends Presbyteries and Synods in India as well as here; and,
2. That whatever hindrances may at any time arise, this body will, in humble reliance upon the Divine aid and blessing, undertake to meet and remove them as far as possible. The Church at home assumes the entire responsibility of this matter, and only ask the brethren abroad to carry out the policy held steadily in view from the first moment when our Missions began.

The following resolutions are recommended:

Resolved, 1. That the Synod view with great pleasure the formation of churches among the converts from heathenism, organized according to the established usages of our branch of Zion.

2. That the brethren at Amoy be directed to apply to the Particular Synod of Albany to organize them into a Classis, so soon as they shall have formed churches enough to render the permanency of such organization reasonably certain.

3. That the Stated Clerk be directed each year to furnish the brethren abroad with several copies of the Minutes of Synod, and of all other printed documents of the Session.

IV. *An Independent Missionary Organization.*

It appears that last year a very able Report, traversing this whole subject in all its parts, was, by the unanimous vote of our Board of Foreign Missions, submitted to the General Synod. The Synod's Committee reported favorably on the proposed change; but after discussion the whole question was postponed to this year, and now comes up for final action. The Report of our Board for 1857 does not retract their unanimous opinion given in 1856, but merely cites the language of one of the resolutions passed by the A. B. C. F. M. at Newark, in October last, which it says renders null the reason for separation founded upon the point of "ecclesiastical organization." But this point was "only incidental;" the weight of the question was placed upon other grounds. The action, therefore, of the American Board, last October, has not touched the essential elements of the case; these still exist in all their original integrity. They are thus given in the masterly Report of 1856: understood to be from the pen of the Rev. Dr. Ferris:

I. If, as a Church, we are to do anything effectually in the great work of Foreign Missions, we need a mode of action which shall bring the responsibility directly home to our people, and this an independent operation is most likely to secure.

II. We are able to conduct this department of Church work for ourselves, and should, therefore, undertake it.

III. The Church is ready for and desires a distinct and separate organization.

IV. It is regarded as not a small consideration, that such separate action on a prominent branch of Christian benevolence will complete the organizations which the great interests of the Church call for.

FIRST.—*If, as a Church, we are to do anything effectually in the great work of Foreign Missions, we need a mode of action which shall bring the responsibility directly home to our people, and this an independent operation is most likely to secure.*

All Christians agree that to preach the gospel to every creature is an absolute duty,—made such by the highest authority in the Church,—its Head. The circumstances of time and place, when he uttered his charge, give special solemnity to this duty, while the blessings vouchsafed to the efforts to diffuse the proclamation of mercy show how pleasing it is in his sight. Each Christian individually, and each dis-

inct ecclesiastical organization, has here a most important part to act, and each is bound to that mode of action which shall most certainly bring every energy to the work. It is a vast work, and the Christian influence, and prayers, and charities of each are called for,—every heart should be awake, every right agency called in.

Now, it is believed to be true, in the prosecution of all interests, that the most effectual mode of calling out and bringing to bear the moral power of an individual, or a body of men, is the fastening responsibility on them directly, and as far as may be, personally. Individualizing the man or the body, bringing each to confront direct and positive claims, taxes the conscience and draws upon the Christian sympathies in a way that will call out the desirable response. When an object is remote, when business passes through second hands and distant hands, and responsibility is removed, our infirm nature is prone to fall into indifference, or will feel little. Others have charge of the active movements, others impel the car; the subsidiary agency is distant from all the points of conflict and difficulty, and hence will ordinarily be cold and listless, or a philosophical action may be kept up without power and vitality. The confirmation and illustration of this are seen in the history of all our charitable associations. The more direct the responsibility, the more decided and earnest will be the effort.

By the present arrangement in conducting Missions our place is simply subsidiary. Other counsels manage, other hands execute; responsibility for vigilance, and oversight, and prompt action is removed several stages from us. All means go to another treasury, and its disbursement calls out no care, scarce an inquiry. We assume it all to be right, and it is happy in the circumstances that it is and will be right, and we know no more. And then, if difficulties arise, they fall elsewhere. If there be deficiency, we do not feel it. There is a ready answer to all urgency: "O, if we do not furnish the means, others will," and thus a double injury results: the withholding of benefactions being the less, and the positive moral torpifying influence the greater.

It cannot be said our Church has done nothing. On the contrary, there has been a constant, if not a large stream, making its meandering way to the great reservoir. But to those who know her it is obvious she has done far less than her position and resources would lead us to look for. In short, far less than she ought to have done, and to be doing. About the time of the departure of the first missionary family there was a high degree of feeling, and the interest was widely diffused, and it may be a question whether to the impetus then given we are not indebted for what has since been done, only occasional circumstances having come in to keep up the momentum. Such is the constitutional characteristic of our people, that having begun an undertaking, they pursue it, as a habit, even though the interest taken be not lively—a capital trait to rely on, but one which should be improved for the accomplishment of the highest results.

At present, where is there animation and energy in the good cause? Does this Board possess either? Is not the Board very much a cypher, and made such by its position? What is the meaning of the fact that

it has held one meeting a year? Has it not been felt that we have nothing to do? Of what worth can such a body be? And what feeling pervades the Church? Is it the quickened feeling of a high sense of responsibility? Do the hearts of our people warm towards the great subject as their own? Does it not seem as if the prevalent feeling was, that the interest of the affair lies over East, beyond the boundary of our own State, and only concerned our people secondarily?

If this is so, we need a change in our mode of action, such a change as will bring close before our mental view and very near our hearts the necessities which call for Christian help. We need an operation which shall lay responsibility upon every conscience directly, which shall draw hard, and constantly, and largely on our piety—something which shall waken all to the Lord's work among the perishing, whose cry may come to the heart fresh through as few mediums as possible.

It is believed that a distinct and separate conduct of Foreign Missions will tend much to secure this end. It cannot be said that this will be unailing; for there will be, doubtless, always, while Christians are what they are, drones in the Christian hive; but the claim set up is—this will be the most hopeful means of attaining what we desire. Under it we may hope to see portions of the Church, now inactive, become earnest, and those which have settled down into a supine state awaken to new life, as they would be made to feel that the whole weight of our missionary work was on them.

SECONDLY.—*We are able to conduct this department of Church work for ourselves, and should, therefore, undertake it.*

It is a grave question whether moral responsibility can be transferred from oneself to others without culpability. Certain it is, it cannot occur where there is full ability and abundant opportunity to do one's work. Each man must answer directly for any failure to meet the Divine requirement. What is positively required must be as positively met. If there be inability or insufficient opportunities, these may be pleaded in bar of judgment, but then the evidence must be adequate to the plea.

In the work of which we speak, neither of these can be urged, and our duty remains; the claims are urgent and inalienable.

The proper inquiry is, what is the ability needed in the independent management of Foreign Missions? Two things are embraced, we would reply: the pecuniary resources to be expended, and the men of intellect, integrity, and sound judgment to take the oversight.

That we have the former is manifest from the history of the past. Let us suppose that there is merely a transfer of the Missions where our brethren are engaged to our immediate care,—have not the means necessary for their support been realized from our Churches? If our people only do as they have done will there be any fear of failure? From the Annual Reports of the Treasurers of our Board since 1832, it appears that \$203,916 56 have been contributed, which, after deducting a comparatively small sum for the occasional agencies of our commissioned or returned missionaries, and incidental expenses, (say

not exceeding \$5000,) in the twenty-four years, have gone into the treasury of the American Board. On the other hand, the American Board, as appears from the Annual Reports, has expended on our Missions and missionary brethren \$131,367 44, to which may be probably added some \$10,000 for sums appropriated to Dr. Abeel and Dr. Scudder, which have not been presented separately, but are included in aggregates of the Missions where they were. Here, then, we see that not only has the Church furnished what was necessary for her own sons, but aided in a considerable sum in the blessed work of making other hearts glad.

No special urgency has been applied in what has been accomplished; and may we not conclude that what has been done can be done? The Church's means have not been exhausted. On the lowest supposition which we can make, if no more effort is put forth, and no greater ability is enjoyed, and our Missions remain the same in point of number and expensiveness, we should fear no saddening issue.

But who of us for a moment believes that the pecuniary ability of the Church does not warrant the fair hope of much more under a proper influence? God has highly blessed our people with the good things of this world. A full cup—eminent prosperity has been theirs. The Church, besides, has grown and expanded very decidedly within twenty-five years. In 1829 the Stated Clerk of General Synod gave a list of our ministers as numbering 149, when our churches also were 184. In 1855 he publishes, in the Minutes of General Synod, that there are 348 ministers and 364 churches—a noticeable increase. With this expansion there has been proportionate growth of strength. It would be ungrateful to our benign Benefactor to deny, with this before us, that much more might be accomplished, if we had the proper spirit. Our Missions might be multiplied, new fields might be occupied, and all requisite support would be furnished.

• It should not be forgotten that quite a large proportion of our churches have done very little or nothing for our Foreign Missions, while none have exercised self-denial in what they have given. It is reasonable to believe that many now and heretofore inactive, under a more direct action will come up to this work, and thus we may fairly calculate on having new channels of beneficence opened.

It is true, under an independent organization there would be additional expenditure incurred; but this, including every form of expense, would not be large—certainly not exceeding two thousand dollars, (and this is an outside estimate,) which would be more than made up by the new resources which would be secured. It should be remembered in this connection that much service is constantly rendered simply from love for the cause of religion. The members of our Boards, (among them men of active business, whose time is very valuable,) the Recording and Corresponding Secretaries and Treasurers, receive no pecuniary compensation. What would be requisite, then, would be incidental to the collection and transmission of money. If more should be required through the occupancy of new fields, the Providence which opened the door would furnish the means.

As to the *second* requisite—our having men of intellect, integrity, and judgment to manage missionary matters—we think there can be no doubt. The Foreign Missionary work has peculiarities, and these must be fully understood in order to be provided for, but the same class of mind which elsewhere does the work is found among ourselves. We are not aware that there is any evidence, in any enterprise of the Church conducted by our brethren, of any deficiency of executive or administrative talent. We think the position of our institutions and our general interests is sufficient to satisfy at least ourselves of what our brethren are adequate to perform.

High praise is to be accorded to the distinguished men who have been and are in charge of the operations of the American Board. We love and honor them—they are our friends and brethren. We are not to forget concerning them that actual contact with their special duties has fitted them for their work. And the same, we may hope, will be the case with our own brethren in the same circumstances.

In a new enterprise we must allow for some friction, but very soon every desirable adjustment will be secured. Certain it is that as we now are, our brethren will, in no cases, ever acquire that familiarity with the practical details of missionary management which will be called for, if hereafter, at any time, we are to go alone. No man among us supposes we shall always act through the present agency. Will we, then, act prematurely, if we take measures to bring about an organization to which we all look forward, and for which we shall need the qualifications which may be attained while our Missions are few, and compact, and well arranged? Let us allow that mistakes may be committed, so it occurs in all departments, for none are infallible; yet we have no reason to anticipate any which united councils may not correct or modify.

And then shall we be cut off from the benefit of the advice of our brethren in the missionary work in other denominations? Shall we, because of separate and distinct operations, be divorced from all the good offices of the brethren with whom we have so pleasantly and so long acted? We ought to have no fears here.

Such is the general acquaintance with the missionary work, we have read so much, heard so much, and seen so much of the movements around us, that we have confidence that we might look for the Divine blessing on our distinct efforts as a Church, and that every year would see the circle of duty becoming more and more a training school for securing higher results.

After this review we may ask, On what ground can we put away from us, as a Church, the obligation to preach the gospel directly to the perishing? Having all the ability, pecuniary, and intellectual, and pious, which is necessary, can we without culpability ask other persons to do our work? Will it not be a more serious reflection than to go alone and not accomplish so much at the outset, or commit some mistakes in our first efforts?

The circumstances of our Church, twenty-four years ago, were such as to make the union then formed very desirable, and almost the only

feasible mode of action. We have since been rapidly gaining strength and position. Our Church plans have been advanced to a higher point, and we are better fitted in every respect to go forward in every legitimate Church enterprise. Shall we not do it for our own sake, shall we not do it for the sake of truth and human good?

THIRDLY.—*The Church is ready for and desires the separate and distinct organization.* When the present arrangement was made, it had the warm and earnest interest of a large majority of the Church. Cases there were of brethren who were adverse, but they preferred to be silent and see the plan fully tried. They were willing, for the sake of the cause, that the friends of the Union should realize all that was practicable under it.

It was about four years after this when the subject of separation came up before the Synod, and it was referred to this Board to express its judgment in the premises. That was decidedly and strongly in favor of the continuance of the present plan, based especially on the consideration that we had so recently formed it, and hence could not pronounce on its efficiency; and also that we had sought it, and so soon to abandon it would reflect on us as a denomination.

In the progress of succeeding years the feeling has gained strength that the Church should do her own work; that it was derogatory to throw into other hands, and those of strangers, the oversight and care of our sons. This, from all we can gather, seems to be the prevailing sentiment. It is true that no ecclesiastical action has given form to the views entertained, yet there have been frequent conferences of brethren in which this has been expressed. Among those who desire the independent form of action, are some of our best and most influential men, and those who have not withheld their hand from effort.

It is proper to say that the reasons given vary. But by far the larger number take the broad and high Christian ground, that the Church as such can only be true to her duty to her Head, by doing her appointed work for herself, as he has blessed her with the means and opportunities.

It is not to be concealed that there is a growing disinclination for what have been called voluntary associations, and a tendency to ecclesiastical responsibility, and, where ministers are concerned, a marked conviction that their position should be decided, and controlled by ecclesiastical action, where they have the right of appeal, and not by committees.

But whatever the considerations which have moved the minds of our brethren, it is believed that there is an extensive readiness for separate action, and that the Church will come promptly and liberally to its maintenance.

FOURTHLY.—*It is regarded as not a small consideration, that such separate action on a great branch of Christian benevolence will complete the organizations which the great interests of the Church call for.*

It is conceded on all sides that we must take care of ourselves. If we have nothing to which we attach importance, nothing worth preserv-

ing in our principles and polity, then is there no call for solicitude or wakefulness or effort. But this is not the case; as all our efforts to meet various forms of want clearly show. The Church has felt that she must perpetuate her ministry, secure her own sons for her pastoral fields, while she would not close the door on others, and hence she has attended specially to her educational interests, and provided for the exigencies of such as need aid. She has ever been known for her solicitude for a well-trained ministry,—one trained in the truth; hence she has her School of the Prophets. Her feeling has deepened in behalf of her own children and the strangers from other lands, and especially from the fatherland, diffused over a vastly extended country; hence she has her Domestic Missionary Board. She has a sympathy for her disabled or poorly sustained ministry, and the families of her deceased sons; accordingly she has her Sustentation and Widows' Funds. She has more recently, in her highest judicatory, with entire unanimity decided that she would furnish her families with a sound Christian literature, and hence she instituted her Board of Publication. And now, to complete the circle of provision for great interests, she only needs her distinct operations for Foreign Missions.

If one of the fathers who fell asleep some thirty-five years or forty years ago should arise, how different a Church would he find in all the points of true Christian usefulness from that which he left, while everywhere he would hear the same truth and observe the same Church order maintained. And how cheering would he regard the prospect, as he saw on every side so many young men, and so many in the vigor of life, engaged in the Church's service! The mind cannot rest on the present attitude of our denomination as a tribe in the Christian Israel, without gratified feeling. Never before did we stand so strong never so happily caparisoned for the work of the Master. We are a united Church; we have a noble band of men under the middle line of life, and others coming up well-trained and glowing with zeal, who will not be behind their brethren. We may well complete the group of agencies, that they may labor with better advantage, and carry on what the fathers have begun to a higher degree of success and usefulness.

If it should be asked whether, on the principles stated, we must have our organizations for distinct classes or descriptions of men, the reply would be, that provision should be made for these under those now enjoyed. There is no incongruity in having a domestic missionary for the Jews in our land, or a domestic chaplain for seamen in our ports, under the care of our Domestic Board, and the same under our Foreign Board for those abroad. And as to the department of Publication, there are not a few who believe, as they scan the signs of the times, and note how the entering wedge of distracting discussion has been employed, that we may soon have stronger reasons for believing the organization of a Board of Publication most timely.

It may be said this whole view tends to make us exclusive, but this is not necessarily so. There is nothing to call out an unkind feeling towards others, nothing to interrupt the comities which should pre-

vail among Christians. It does not follow that because a man keeps up good enclosures, and supplies himself with all desirable instrumentalities to do well the work of his own domain, therefore he is estranged from his neighbor, or must look coldly on his condition and progress, and cannot unite with him in working on the common highway. In maintaining distinctly all we regard important in doctrinal views and order, if our course is a right one, we shall cultivate more and more the Christian spirit, and we shall find much in which we shall co-operate, and may wish God speed to all right-minded, earnest men, though they bear not our commissions.

It may also be said, why separate when our relation is so happy, and so much harmony prevails? The reply is, if there be duty in the case or responsibility, such as has been affirmed, then, when there is such good feeling and harmony, is the time to make a required separation. It is a grievous reflection that many Churches grow out of bitter controversies and deeply seated enmities. This is far from being honorable to the piety of those concerned. Still, if they cannot live together, they had better live apart. But what blessing can be looked for where the seeds of strife are sown broadcast? There is something pleasant, something that accords with every principle of the gospel, for brethren who feel that they must have larger place, that they owe a better service to the Master and to man, to leave what may be called the home circle, with all its endearments, to enter upon a wider field. It is the young swarm going out from the parent hive, to carry on its honey-gathering labor under new auspices. There ought to be a state of kindness when such partings occur. We shall need each other's kind offices; we shall be called at times to work side by side for our Divine Lord.

So, again, it may be said we lose the benefit resulting from participation in so large a work as that of the American Board, and the opportunity of bringing to bear upon the hearts of our people those glorious results from time to time secured. We acknowledge this will be true in a degree; we acknowledge the advantage of being able to draw from the large and accumulating treasury of delightful and touching incidents gathered from a wide missionary field; we acknowledge there will be a loss felt by numbers who have mingled in the scenes of the great Annual Convocation, and listened to the Annual Report, a document more important than almost any annual state paper, and borne away the thrilling emotions and deep convictions of the importance of the missionary work which the occasion induced. But allowing all this, the question is, what does duty dictate? Is this not a case in which duty calls for the self-denial involved? But, after all, the missionary work is one, however numerous its branches or departments. We shall still be sharers with our brethren in the joy of their success. All that is done by God's people of every name is ours. It is our privilege to cull from all fields whatever may minister to the interest of our people, whatever may arouse to duty and aid in the coming of the kingdom of our blessed Lord.

The Committee recommend the adoption of the following resolutions:

1. *Resolved*, That, considering the growth of our missions abroad, the duty of the Church, in her distinctive capacity, as such, to take charge of these missions, the growing sentiment among our people in favor of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

2. *Resolved*, That the intimate relation which has existed for a quarter of a century between the Reformed Protestant Dutch Church and the A. B. C. F. M., in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and the catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

3. *Resolved*, That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

4. *Resolved*, That we take pleasure in expressing to the A. B. C. F. M. our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

5. *Resolved*, That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four, the additional members to be chosen by the Board itself; that they be and hereby are empowered to arrange with the A. B. C. F. M. the terms of an amicable separation, and to assume the management and control of the Missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions, and the like, for the purpose of developing the power and exciting the interest of our churches in the great work of evangelizing the world.

6. *Resolved*, That every pastor be requested to preach, at least once in each year, on the subject of sending the Gospel to the heathen, dwelling particularly upon the character of the Church as the great missionary organization, upon the claims of our missions abroad for reinforcement, and upon the duty and privilege of a more unreserved consecration of life and means to the advancement of God's cause throughout the world.

TALBOT W. CHAMBERS, *Chairman*.