



brought on the crisis. Antinomies which had long been burning in secret, now burst into a flame. *Old-side-men*, under the influence of prejudice, regarded their opponents as a body of extravagant and ignorant enthusiasts; while the *New-side-men*, under an equally strong prejudice, regarded *Old-side-men* as a set of pharisaical formalists. Undue warmth of feeling and speech, and improper inferences were admitted. Judicious ministers, believing both sides to be in the wrong, could not fully agree with either. These took no part in the controversy, as such; were sometimes claimed by both parties; and formed that connexion as to Presbytery and Synod which was most convenient on account of their local circumstances. And even some of those who were ranked by themselves, as well as by others, with one or the other of the parties respectively, disapproved of much that they saw in both. This will not appear strange to those who are acquainted with the human heart, or who have witnessed analogous scenes in later times. In this controversy, there were undoubtedly faults on both sides. This, indeed, not only moderate men, as was just stated, saw at the time, but even some of the most excited and fervent actors of each party in the humiliating scene, were candid enough, after union was restored, to acknowledge, and on account of it severely to censure themselves. The *Old-side* were wrong in opposing the revival of religion under the ministry of *White-field* and his friends; and in contending as they did at first, against examinations on vital piety;—while the *New-side* were as plainly wrong in frequently rejecting exhortations, and in undervaluing literary qualifications for the holy ministry; and in giving countenance, for a time, to some real extravagances and disorders which attended the revival of religion. That the *New-side* men were sensible of having committed errors, and of comparative disregard of literary qualifications, and of mature theological study, was made evident by their strenuous and successful efforts, a few years after they became organized as a party, to retract their steps, and to establish the college of *New Jersey*.

These errors were afterwards seen and lamented. Both parties gradually cooled. Both became sensible that they had acted rashly and uncharitably. Both felt the inconvenience, as well as the sin, of division. Congregations had been rent in pieces. Two houses of worship, and two ministers, were established in one place, without any adequate support for one. The members of one Synod were excluded from the pulpits of the other; and this was the case even when individuals cordially respected each other, and were desirous of a fraternal interchange of ministerial services. Still, although the Synod remained united, the church at the present day, out of such men as were *unanimous* in adopting such a "Narrative of the state of Religion," and such a "Pastoral Letter," as were sent forth by the last General Assembly—could long consent to remain separate, in this day of noble catholic enterprise, is altogether incredible.

My voice, then, is not for division, but for peace and continued union. It is for softening asperities, for reconciling differences; for putting away all bitterness, and wrath, and evil speaking; for following, with ceaseless diligence, "those things which make for peace"—in a word, for labouring to turn away our own minds, and the minds of others from all non-essential points of difference, and striving with one accord to promote a spirit of brotherly love, and of hearty co-operation in the great practical work of converting the world to the knowledge and love of the Saviour. Let us take this course; let us put away our philosophical refinements and subtleties; let us come back to that mode of preaching which accords with the plainness and simplicity of the Scriptural model; let us lay aside speculation, and endeavour to be absorbed ourselves, and to engage others, in the grand enterprise of spreading the knowledge of that "Gospel which is the power of God unto salvation to every one that believeth." Let us do this, and all will be well. Our beloved church will be more united than ever; and will by the blessing of God, be prepared to go forward with greatly augmented degrees of harmony, zeal and love, in the great work of the conversion of the world.

But in order to our pursuing this course with comfort, and especially with any hope of success, a few corrections of our present procedure will be indispensably necessary. If we pertinaciously refuse to admit corrections as to the points contemplated, we shall undoubtedly be broken in pieces. These points will be my endeavour to exhibit in the following papers, without reserve, and in a spirit of cordial reconciliation. I have no wish to denounce or criminate. My aim, as stated, is peace—and as nothing but truth can, ultimately, promote genuine peace—my desire is to "speak the truth in love." I write under the impression that my race is almost run; that I can have no real interest but in the harmony, purity, and edification of the Church; and that what I write, as well as the spirit with which it is read, will soon pass in review before that tribunal where every disguise will be stripped off, and "all things will appear naked and open to the eyes of Him with whom we have to do."

different ecclesiastical communions as there arose. Some differences of opinion, then, among those in the same communion must necessarily be allowed. How far they may be safely indulged, is the great question. In solving this question, there are, doubtless, extremes on each side which ought carefully to be avoided. The true course if we can find it, lies in the middle. If the members of individual ministers and members in the Presbyterian Church, who depart so widely from its professed faith and order, that they ought never to have entered it; and even having entered it, cannot, consistently with good faith, remain in it for a single day—such I neither affirm, nor deny, of which one may assentedly entertain the painful apprehension—I certainly plead for no latitude which would either justify their original reception, or encourage their continuance in our body. But admitting that there are such ministers in our communion—which I pretend not to decide—that their number is considerable, I have never seen reason to believe; and that a very large majority—nay nineteen-twentieths of the whole number of our ministers, are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship, which I neither affirm, nor deny, of which one may assentedly entertain the painful apprehension—I certainly plead for no latitude which would either justify their original reception, or encourage their continuance in our body. But admitting that there are such ministers in our communion—which I pretend not to decide—that their number is considerable, I have never seen reason to believe; and that a very large majority—nay nineteen-twentieths of the whole number of our ministers, are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship, which I neither affirm, nor deny, of which one may assentedly entertain the painful apprehension—I certainly plead for no latitude which would either justify their original reception, or encourage their continuance in our body.

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GENERAL VIEW OF FOREIGN MISSIONS. The second Annual Report of the Committee on Foreign Missions connected with the Society of Inquiry on Missions, Theological Seminary, Princeton, Jan. 1, 1833.

When the events of the past year which bear upon missions in heathen lands are combined into one view, the aspect is interesting and important. We may see every where the symptoms of a mighty ruin commencing amongst the antique structures of Pagan superstition. With humble and adoring gratitude we thank God that the indications of his Providence are each year becoming more auspicious. Our peculiar duty in this report is to lay before the eyes of the Christian community of the past year. These shall be so arranged as to show that much of the heathen world has passed through all, or almost all, of the steps requisite to prepare it for the immediate reception of the gospel. In the moral wilderness, throughout vast tracts, the forests have been cut down, the rocks and bushes cleared away. Nothing remains but that men, hard-worked men, should plough up the land and sow seed there for eternity. Many hold back from their duty to the heathen because of a secret feeling that all are not ready. Our own land seems to have a prior claim. Here the exertions of ministers will be felt at once. They may go right onward in the work of converting men. Instinct leads to the field where present fruit may be gathered. This is doubtless one of the chief reasons why such an extraordinary disproportion of ministers remains in the United States, whilst here and there, two or three, wander to the heathen. To combat this idea we will show that there are millions abroad who may be reached now, who will, many of them at least, be converted so soon as the Gospel is fairly preached to them. All of us will admit that it is the grand purpose of God, that unless there are special obstacles in the way, the Gospel shall work mightily in some, whenever it is preached with sincerity, with humility and in purity. We will further show that in many places where obstacles still exist there is a prospect of their being soon dissipated. The voice of the trumpet is not an uncertain sound. All things conspire to animate the armies of the living God. Eighteen hundred years ago the Son of God issued the command to invade "every nation." The Providence of God now re-iterates the order, and no individuals under the whole heaven are more appropriately or

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No information has been communicated during the past year which seems superior in interest to that given by the Landers concerning Africa. The tour, though not missionary, bears directly on missions. The researches of the late Captain Clapperton laid open the same facts substantially, but this scarcely detracts from the value of a book which confirms and enlarges the ideas already formed respecting that continent. The condition of much of Africa, however, is such that there are millions of heathen now accessible to the Gospel. The Landers travelled a country, beautiful as our own, inviting the eye by the rugged magnificence of bare granite mountains or by the gentle beauties of picturesque vales and sloping verdant forests, whose awful solitude is enlivened by the quick motion of birds and insects, full of life and brilliant with the richest tints of purple, crimson, and gold. The travellers tell us of scenes more like oriental dreams of romance than any thing we heretofore have imagined of Africa. At times they passed amidst trees whose foliage exhaled a sweet perfume, and were illuminated at night by radiant glow-worms. They pierced through tangled brakes of unknown flowers and then emerged upon large tracts of well cultivated soil, interspersed with large villages and even large cities. Subtracting from these descriptions the most extravagant, the most fanciful, and the most exaggerated, there will remain sufficient evidence to prove that much of Africa can be seen in beauty with any part of the globe. The people whom they found were evidently just in the state best fitted for the operation of missionaries. Like other nations, they were in a state of degradation. Mr. Landers says of the people of Badagry, "we have longed to discover a solitary virtue lingering among the natives of this place, but as yet our search has been ineffectual." This remark might have been extended to most of the places they visited, to all, indeed, if by *virtue* they meant any Christian grace.

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