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A PLAIN STATEMENT.

In relation to some matters involved in the second attack of CHARLES HODGE, D. D. published in the Biblical Repository for January 1835, upon the Act and Testimony: by the author of the first draft of that instrument.

I was deeply grieved and surprised, at the article in the Biblical Repository, for October 1834, on the Act and Testimony; and those who have read the second number of the same, will be surprised at my unkindness and injustice greatly wounded me.

I do not intend to discuss the general questions involved in this painful controversy; having already, in an article published in The Presbyterian in December last, stated what I considered indispensable that I should say; and I am well satisfied to leave our defence to the able and excellent men, who have taken up the subject in various parts of the Church.

Whatever any one may consider himself at liberty to say or insinuate to the contrary, all the original signers of the Act and Testimony, and many others, who then said they were its friends, know that constraint was laid upon me to take what part I did in the preparation of that paper.

Every reason led me to wish to avoid a controversy of any kind with Princeton, and every one of its Professors. I therefore expressly devoted my article to those who were not its friends, to be taken as a reply, or a review, or a comment, to or upon his. And notwithstanding what he says in his second number, to excuse his renewed pursuit of me, he was in full possession of my views on this subject.

It is perfectly inexplicable to me how he could have permitted himself to write the following paragraph: "I am sorry to see, according to the report of his remarks in the public papers, that this gentleman, who seems to dislike so much all allusion to himself, referred in debate, on the floor of a large ecclesiastical body—by name, to one individual, as the author of a remark in private conversation, relative to the prevalence of heresy in the Church; and which, by the way, that individual never made; to another, as the author of a certain Presbyterian document; and to a third, as the writer of an anonymous paper in a periodical Review. All this is wrong. It destroys all confidence of social intercourse, &c. &c."

He and the public will judge of my astonishment at seeing in the October number of the Repository, a vehement attack on the Act and Testimony; and of my dismay, when I saw it proclaimed on the house-top, by my enemies, suddenly fallen in love with Dr. H., that he was himself the author of the attack! Nor was my woundedness lessened, to find that the same man, who had been so kind as to reveal the period of time—a single sitting—of its composition put forth as arguments against the Act

and Testimony. Along with those painful things I found myself rudely, repeatedly and publicly, on the floor of the Synod of Philadelphia, sneered at, and even threatened, as the author of the paper so triumphantly beaten down, by the friends of the author and his corrector of my paper itself. I know moreover, on the most veracious authority, that I had been indecorously and openly implicated as the author, and the instrument disparaged on that account, in more Presbyterian than one, and by more than one special friend of the gentleman at Princeton, and especially in the Second (Synodical) Presbytery of Philadelphia. It is therefore in forgetfulness of his own past conduct and in ignorance of the conduct of his friends; or else, if it is a want of proper fairness, that Dr. H. allowed himself to use taunting and belittling expressions, to show that my defence of the Act and Testimony was gratuitous, and not personally called for. This is the more remarkable, when it was expressly required by himself, as a condition to printing a defence of the Biblical Repository, that I should do it under such a form of expression as should be to a certain extent, a personal designation! And why not the one chosen, as well as one of those he suggested? Why not "Author of the first draft, &c.," as well as "An original signer of the Act and Testimony," the absurdity into which one capital error, will lead even wise and good men!

I was at Gettysburg in Pennsylvania, attending on our Synod, when I first read the first attack of Dr. Hodge, and when some of the facts stated above, which I will now state, were in my mind. From that place, about the end of October last, I wrote a letter to the gentleman, who I supposed to be the Editor of the Journal so often referred to, amongst other things, asking if a defence of the Act and Testimony would be admitted into its pages, or if he would receive it. From that letter, by the tenor of the letter, though kind, led me to understand, that what was conceded to me, was not, and was therefore, in some degree, a favour. In the mean time, this gentleman's control over the Journal in question, as its Editor, was about to terminate, as I understood, in favour of Dr. H.; and while I went on to prepare the defence I wished to publish, as rapidly as I could, (under the very harassing cares which necessarily devolve on the pastor of a city congregation during a period of pestilence, which many remember prevailed in Baltimore, during a part of November, 1834,) several letters passed between him and myself. This correspondence related partly to this subject; but chiefly to another matter, (not material to be here extended,) which I took especial offence, and chose to make the medium of giving vent to it. One of these letters was considered by me as peculiarly offensive and outrageous, as to admit of no specific reply; and as to render it, besides, impossible for me to think of receiving it. It was, however, not perfectly avoidable from the publication of my defence, was so considered, I pray the reader to add the reasons contained in this paragraph, to those stated by Dr. H., as the reasons why my defence was not published in the Repository, and which I take away from those which form his pretext for his first attack, and he will see himself at once, the perpetual wrong which is done me, and the unavoidable necessity which is laid on me, to reply to his statements, and to vindicate my individual in question, weeks before he published the second attack.

Every reason led me to wish to avoid a controversy of any kind with Princeton, and every one of its Professors. I therefore expressly devoted my article to those who were not its friends, to be taken as a reply, or a review, or a comment, to or upon his. And notwithstanding what he says in his second number, to excuse his renewed pursuit of me, he was in full possession of my views on this subject. And any one who will compare his first attack, and Mr. Engles' review of it, and my defence—all together, will see that I faithfully acted out my purposes and declarations. It would therefore be no ways difficult to imagine this second, and causeless dragging of me before a public tribunal, and the exhibition of a purpose to pursue and write me down. If this be one of the present objects of the Repository—the sooner it effects it, and returns to its usual and more suitable work, the better for the cause it was once devoted to. I had been discussing, on "The Spectator's brethren," who signed the Act and Testimony;—while Dr. Taylor's part, and Dr. Cox's part, and all such new allies' part, is—where? Echo answers—where? Alas! Our hearts may long pine for the day, when the Repository will be a more useful and more suitable work, than the one which it now so heroically retreat from themselves, and so unavailingly persevere, for trying to accomplish!

If indeed, after all, it is so perfectly immaterial to Dr. H. who wrote the Act and Testimony; and so entirely indifferent to men of sense, as he says it must be; why has he made the character of the authors, (as he insists on the plural form) even down to their former profession, and the time it took them to do their work, prominent in his first number; and why has he allowed what was purely personal to occupy so large a space of his second number, and given to the public, as little becoming himself, and so unkind as it regards me? There were a thousand reasons, why he should not have written this last article; in which by his own admission, there is little new, in the way of argument or proof. There were a thousand reasons why, if he must write, he should not so write of me. And yet he does all this gratuitous injustice to me, amid sneers and taunts, as to the indifference of the authorship of the papers, in the settlement of the questions made by it, and the total needlessness of any personal defence by me!

It is perfectly inexplicable to me how he could have permitted himself to write the following paragraph: "I am sorry to see, according to the report of his remarks in the public papers, that this gentleman, who seems to dislike so much all allusion to himself, referred in debate, on the floor of a large ecclesiastical body—by name, to one individual, as the author of a remark in private conversation, relative to the prevalence of heresy in the Church; and which, by the way, that individual never made; to another, as the author of a certain Presbyterian document; and to a third, as the writer of an anonymous paper in a periodical Review. All this is wrong. It destroys all confidence of social intercourse, &c. &c."

If this were all true, what has it to do, with the Act and Testimony, or with the defence the writer is presenting to review, and which he elsewhere intrudingly states, I published in my own name? If it were true and pertinent, what evidence does it furnish of that friendship which is professed with gladness? But what can be thought of it, when it is known, that its most essential statement is utterly untrue, in every possible sense; and its other statements equally untrue, in the sense meant! What can I say or believe, when I know that Dr. Hodge, had, when he wrote this, the best possible proof,

from under my own hands, that the public papers which he quotes to establish my infamy, stated what was false, if they stated any thing resembling what he says they did? But let me be more specific.

I am charged here on the authority of certain "public papers"—with acts that, Dr. H. seems to consider bad enough, to justify him in his improper course. What papers have so charged me? Did any but one, and that one, I will appeal to all the Professors of Princeton, to prove utterly unworthy of credit! Did it, even in its constitutional recklessness of truth and decency, go so far as to charge me with the public violation of private confidence? No; in the current of a life various, and not inactive, amid the tests of many and most agitating questions, it has been reserved for this person to bring, and this Journal to publish against me, for the very first time, a charge which is as false in fact, as it is abhorrent from my nature to commit!

Dr. Hodge says, if he can credit, the incredible, and as I fully believe, before unwritten statement, I "referred in debate, on the floor of a large ecclesiastical body, by name, to one individual, as the author of a remark in private conversation relative to the prevalence of heresy in the Church; and which, by the way, that individual never made; to another, as the author of a certain Presbyterian document; and to a third, as the writer of an anonymous paper in a periodical review. This, all who have taken any interest in these discussions, will understand as meaning Dr. MILLER, and Dr. HODGE himself. I did indeed at the time and place referred to, use the name of Dr. Miller, as the author of the New Brunswick Presbytery; and Dr. Hodge's name, as the author of the first attack on the Act and Testimony. But did I reveal any secret, did I even communicate any news in doing so? Will Dr. Miller say, that in November last, after the adjournment of our Synod, I did indeed for the first time, understand from Dr. H. that he wrote the offensive article in question; but surely, it was too late then, to make that confidential, or even secret, which his friends and mine had spread to the four winds! Will Dr. Miller say, that in November last, he was a secret that he was generally believed to be the author of the Act of the New Brunswick Presbytery? Will he say, I violated his confidence, in uttering what I did not, learn from him? Will he say, I introduced into a most weighty discussion, a fact about himself, which was in every body's mouth? The folly and injustice of this reckless insinuation, will seem the greater, if possible, when it is known, that through this very article of Dr. Hodge's, was brought to the public notice, not only all the leading arguments of it, detailed by confidential friends of the gentlemen at Princeton, in one of our Presbyteries, against the Act and Testimony; but when these arguments at second-hand failed, the fact of the early appearance of the article itself was urged as a reason for delay, in taking so important a vote! I profess myself to be utterly unable to reconcile such conduct, with the duties I owe to my enemies—much less my friends!

There is a recklessness of statement, in relation to the general facts of the case, of a public kind, in this second attack, which mitigates my astonishment, at what is asserted in relation to myself. And although I will not enter into the general subject, the reader will gather enough from the following statement, to see what caution is to be used in reading the whole paper extracted from "Not one of the ministers in a Church, admitted to be substantially sound, (says the Doctor) have signed the document in question; and so far as is yet known, only one solitary Synod out of the whole two and twenty, has LENT IT, ITS SANCTIONS." This was published in January last; and every man that reads—except the writer quoted above, knows that five, if not six Synods, had lent it (the Act and Testimony) their sanction, in the most unequivocal manner. The majority of the Synods did not act on it at all; perhaps the "Society of Gentlemen" who conducted the Repository, call it as why, and how, the Synod of New Jersey was kept from acting? The Synod of Ohio, which I believe is the only one that has openly rejected it, is known to be, as to its clerical members, not only deeply imbued with the worst errors of New England, but that it has a great degree of direct reference to the spread of its now-fangled Pelagianism. What is said by Dr. Hodge about the Synods of Kentucky and Pittsburg, especially the latter, I forbear to quote, for his sake. No

doubt he was informed, by persons whom he supposed entitled to credit, that the surprising absurdities and mistakes, which he has insisted on, with so much parade, really were veritable matters of fact. But every body in the church, of both those Synods knows, that the decided majority of each, was ready to have voted the Act and Testimony, *totidem verbis*; and that they took a different course; but one they considered, the most substantial "sanction," so that paper, for the sake of brethren, some of whom, seem disposed to use it to the best advantage.

Dr. Hodge's mode of treating arguments is scarcely less peculiar, than his plan of dealing with facts. Let one example suffice. The men who held the errors announced (calumniously, adds their new defender) commenced the war, by demanding proof, first that the errors existed extensively, and secondly that the Assembly had countenanced them. The same men, by way of pre-emptive signature, took for granted, that this individual now retained a delegate, to the Congressional Union of England and Wales. Of all the benevolent Societies, Boards, Associations and Bibles, in all America, not one has ever intimated to me, that it desired me to represent it abroad! And yet he has not been inactive, in listing most of them; was at this time, chosen the largest vote of all those nominated as delegates to England, and elected by the last Assembly; and most of these societies have chosen the other delegates, from America to represent them, some of them by five times the number of delegates, that I did, sign the Act and Testimony. Now it becomes us to consider and decide, whether we are willing to be suppressed in this way or not, and having concluded, our duty is to act accordingly. The friends of the Act and Testimony will see, by the use made of qualified, and unqualified admissions to it, that it is wisest and best to adopt some plain, clear, manly and Christian course; or fail altogether. We only get into trouble by making compromises with brethren who afterwards sneer at our complacency, and who on their own conduct as proof against our statements. They will also see the propriety, of answering the repeated arguments based on our weakness, by getting every minister, elder, church session, Presbytery, and Synod, that is really willing, to come forward and unite with us in the solemn duty of testifying and acting against our errors and disorders which have crept into our communion. Many who had not expressed sufficient at first, have it now in the accumulating mass laid before the world. Many who declined acting in the state of the case first presented, will see reason to come forward, in the more clear and imperative state of the case, as since developed.

The whole plan of the Princeton party, or middle party, stands now fully revealed. They will not only war against the Act and Testimony, but they will also war against the friends of the Act and Testimony, and they will do so, (as many always said) doing nothing, that can be named by such a name, or have such an effect. With their views then it is as impossible for the orthodox and the moderates to act in concert, as for the orthodox and the Pelagians to do so. We are for action and against the Pelagians;—the Pelagians, for their errors, and against action; the moderates are against the Pelagians, and still more against action, and most of all apparently against us. We have no longer any more reason to expect forbearance from Princeton, than from any other body, indeed they seem as last to have joined again in opposition to the friends of the Act and Testimony, the long lost bond of union. And we have not yet to learn how outrageously violent, the most moderate sometimes are, for many a time, they heroically brave the most timid may become when they smite their friends.

Finally, our trials on every hand show the need of cordial union amongst ourselves, and perfect faithfulness to the course we have marked out, for our own disgrace, as well as for the glory of orthodoxy, must follow our defeat. Any essential departure from our present ground, must be fatal. We can waive non-essentials, if it will conciliate any sound man, but let nothing tempt us to restore a point in his estimate of duty, as to give up the undertaking on the ground, or to separate with him, until we are sure the greater number are there.

And now, in the end, I will be allowed to make some general remarks, which the subject calls for. It is obvious that the Biblical Repository has been the aggressor in this whole business, and is therefore responsible to God and the church, for whatever evils grow out of divided counsels and action, amongst those once considered orthodox, who have since become Pelagians, and Dr. Hodge had done, nothing could be more unbecoming than their determination, formed as it now avowed, to take strong and unalterable ground against it. Not content however with general and vague denunciations of it, and the persons connected with it, they have, in our arguments, pervert our statements, ridicule our measures, taunt our friends, and in numberless ways belittle, injure, and wound us. Inasmuch, that it has given more just cause of offence, than the open attacks of our enemies.

2. The Biblical Repository is identified in some degree with Princeton College, and peculiarly with Princeton Theological Seminary, as all men know, and from this fact, indeed, its chief consequence is derived. Now while it is doing its work, in the friends of the Act and Testimony, if Princeton does not feel the shock of these events, it will not be the fault of the Repository. It may by its course, increase, rather than diminish, the apparent strength of the institutions there. But who will be the "scores and fillets," that will come there to get a passport into our churches? Who are very many of them now. And what will the churches say, when they know that the Professors never refuse a young man, the usual certificate of having completed the required course there, for unworthiness in the faith—and that this grievance which complained of publicly, was publicly pronounced irremediable, except by an act of the Assembly itself, and this by leading members of the Board of direction, of Princeton. That is, while Princeton is opposing the Act and Testimony with bitterness,—numbers of unsound young men are, and have been for several years, entering our church after a full course there, and with clean papers, from the proper authorities, that such a course has been taken. The Professors when remonstrated with, say they were unable to prevent it; but they can put the Act and Testimony in the hands of the Synods, and they can correct it, and some say it is not in their power to do it;—but they have power enough to abate the signers of the Act and Testimony! The Assembly only has the power, and they elect Mr. Barnes, to watch over orthodoxy, as—Princeton calls us hard names, because we try to reform the Assembly! Truly we are the most forbearing church, that the sun ever shone on!

3. A great deal is said out of doors, about Princeton influence, a Princeton party, &c. &c. The signers of the Act and Testimony, need no uncommon sagacity to perceive, that the Princeton influence, is a party, and that this party is now to make. There are most palpable signs, that we are all to be read out, virtually if not actually. All the official servants, and appointees, of the General Assembly, and who are under its su-

perision or power, seem about to give in their adhesion to this great middle party, as they choose to call it. The Professors at Princeton, the Professors at Pittsburg, the Professors at Union Seminary, the various agents of the church, all the various benevolent societies, not excepting those most indebted to us; all shun us, and our Testimony, exclude us as party men and throw all their influence against us, although some of them at first actually professed to approve the act and Testimony, and seemed ready to sign it! Let me state two facts of recent occurrence: A very decided friend of truth, in the West being appointed to an important agency by the Western Board of Foreign Missions, (at its Bruce?) received such intimation, from the organ of that Board, as he could not mistake, that his course in regard to the Act and Testimony, would be expected to be changed! He of course, being an honest man, returned the commission. The second case relates to myself. Before I signed the Act and Testimony, I was elected a delegate, to the Congressional Union of England and Wales. Of all the benevolent Societies, Boards, Associations and Bibles, in all America, not one has ever intimated to me, that it desired me to represent it abroad!

And yet he has not been inactive, in listing most of them; was at this time, chosen the largest vote of all those nominated as delegates to England, and elected by the last Assembly; and most of these societies have chosen the other delegates, from America to represent them, some of them by five times the number of delegates, that I did, sign the Act and Testimony. Now it becomes us to consider and decide, whether we are willing to be suppressed in this way or not, and having concluded, our duty is to act accordingly. The friends of the Act and Testimony will see, by the use made of qualified, and unqualified admissions to it, that it is wisest and best to adopt some plain, clear, manly and Christian course; or fail altogether. We only get into trouble by making compromises with brethren who afterwards sneer at our complacency, and who on their own conduct as proof against our statements. They will also see the propriety, of answering the repeated arguments based on our weakness, by getting every minister, elder, church session, Presbytery, and Synod, that is really willing, to come forward and unite with us in the solemn duty of testifying and acting against our errors and disorders which have crept into our communion. Many who had not expressed sufficient at first, have it now in the accumulating mass laid before the world. Many who declined acting in the state of the case first presented, will see reason to come forward, in the more clear and imperative state of the case, as since developed.

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Finally, our trials on every hand show the need of cordial union amongst ourselves, and perfect faithfulness to the course we have marked out, for our own disgrace, as well as for the glory of orthodoxy, must follow our defeat. Any essential departure from our present ground, must be fatal. We can waive non-essentials, if it will conciliate any sound man, but let nothing tempt us to restore a point in his estimate of duty, as to give up the undertaking on the ground, or to separate with him, until we are sure the greater number are there.

And now, in the end, I will be allowed to make some general remarks, which the subject calls for. It is obvious that the Biblical Repository has been the aggressor in this whole business, and is therefore responsible to God and the church, for whatever evils grow out of divided counsels and action, amongst those once considered orthodox, who have since become Pelagians, and Dr. Hodge had done, nothing could be more unbecoming than their determination, formed as it now avowed, to take strong and unalterable ground against it. Not content however with general and vague denunciations of it, and the persons connected with it, they have, in our arguments, pervert our statements, ridicule our measures, taunt our friends, and in numberless ways belittle, injure, and wound us. Inasmuch, that it has given more just cause of offence, than the open attacks of our enemies.

2. The Biblical Repository is identified in some degree with Princeton College, and peculiarly with Princeton Theological Seminary, as all men know, and from this fact, indeed, its chief consequence is derived. Now while it is doing its work, in the friends of the Act and Testimony, if Princeton does not feel the shock of these events, it will not be the fault of the Repository. It may by its course, increase, rather than diminish, the apparent strength of the institutions there. But who will be the "scores and fillets," that will come there to get a passport into our churches? Who are very many of them now. And what will the churches say, when they know that the Professors never refuse a young man, the usual certificate of having completed the required course there, for unworthiness in the faith—and that this grievance which complained of publicly, was publicly pronounced irremediable, except by an act of the Assembly itself, and this by leading members of the Board of direction, of Princeton. That is, while Princeton is opposing the Act and Testimony with bitterness,—numbers of unsound young men are, and have been for several years, entering our church after a full course there, and with clean papers, from the proper authorities, that such a course has been taken. The Professors when remonstrated with, say they were unable to prevent it; but they can put the Act and Testimony in the hands of the Synods, and they can correct it, and some say it is not in their power to do it;—but they have power enough to abate the signers of the Act and Testimony! The Assembly only has the power, and they elect Mr. Barnes, to watch over orthodoxy, as—Princeton calls us hard names, because we try to reform the Assembly! Truly we are the most forbearing church, that the sun ever shone on!

3. A great deal is said out of doors, about Princeton influence, a Princeton party, &c. &c. The signers of the Act and Testimony, need no uncommon sagacity to perceive, that the Princeton influence, is a party, and that this party is now to make. There are most palpable signs, that we are all to be read out, virtually if not actually. All the official servants, and appointees, of the General Assembly, and who are under its su-

perision or power, seem about to give in their adhesion to this great middle party, as they choose to call it. The Professors at Princeton, the Professors at Pittsburg, the Professors at Union Seminary, the various agents of the church, all the various benevolent societies, not excepting those most indebted to us; all shun us, and our Testimony, exclude us as party men and throw all their influence against us, although some of them at first actually professed to approve the act and Testimony, and seemed ready to sign it! Let me state two facts of recent occurrence: A very decided friend of truth, in the West being appointed to an important agency by the Western Board of Foreign Missions, (at its Bruce?) received such intimation, from the organ of that Board, as he could not mistake, that his course in regard to the Act and Testimony, would be expected to be changed! He of course, being an honest man, returned the commission. The second case relates to myself. Before I signed the Act and Testimony, I was elected a delegate, to the Congressional Union of England and Wales. Of all the benevolent Societies, Boards, Associations and Bibles, in all America, not one has ever intimated to me, that it desired me to represent it abroad!

And yet he has not been inactive, in listing most of them; was at this time, chosen the largest vote of all those nominated as delegates to England, and elected by the last Assembly; and most of these societies have chosen the other delegates, from America to represent them, some of them by five times the number of delegates, that I did, sign the Act and Testimony. Now it becomes us to consider and decide, whether we are willing to be suppressed in this way or not, and having concluded, our duty is to act accordingly. The friends of the Act and Testimony will see, by the use made of qualified, and unqualified admissions to it, that it is wisest and best to adopt some plain, clear, manly and Christian course; or fail altogether. We only get into trouble by making compromises with brethren who afterwards sneer at our complacency, and who on their own conduct as proof against our statements. They will also see the propriety, of answering the repeated arguments based on our weakness, by getting every minister, elder, church session, Presbytery, and Synod, that is really willing, to come forward and unite with us in the solemn duty of testifying and acting against our errors and disorders which have crept into our communion. Many who had not expressed sufficient at first, have it now in the accumulating mass laid before the world. Many who declined acting in the state of the case first presented, will see reason to come forward, in the more clear and imperative state of the case, as since developed.