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AN ARGUMENT

FOR

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IN THE PRESBYTERY OF PHILADELPHIA:

BEING

IN OPPOSITION TO THE PREVAILING SYSTEM OF ALLOWING UNGODLY AND
IRRESPONSIBLE TRUSTEES TO MANAGE CHURCH PROPERTY, AND
NON-COMMUNICANTS TO VOTE IN CHURCH ELECTIONS.

BY

W. L. M'CALLA,

Pastor of the Union Presbyterian Church, Philadelphia.

WITH AN INTRODUCTION.

PHILADELPHIA:

LIPPINCOTT, GRAMBO & CO.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

1899

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INTRODUCTION.

THE discussion reported in this volume has a Presbyterian cast from the circumstances which gave it birth, although the evil animadverted on exists in most other churches, and the principles herein used to combat it, apply to all such, with suitable modifications; and the whole subject is full of interest and importance to all who desire the triumph of spiritual Christianity over the worldly policy which now enslaves the church of God.

Every acute observer of the state of things in the Christian world must perceive that whilst a gigantic and complicated system of worldly aggression has been gradually extinguishing the independence, and with it the spirituality, of the church, and is at this time pressing its desolating invasion with fearful success, there are still to be seen scattered indications of a determined resistance to this enemy of all that is truly valuable in religion. Here and there a faithful sentinel has

been roused to perceive the evil, and is sounding the alarm regardless of personal consequences. Those around may disregard the warning, not perceiving the danger, or not having the courage to resist—but ever and anon, one heeds the call, and springs to his feet ready for resistance.

All these, however, do not see the evil alike. Some see it in one aspect, and some in another, whilst a very few comprehend it entirely. Hence their utterances may be very various, and may seem almost antagonistical, whilst a profound study of these protestations will disclose the common evil whose protean shape gives rise to them all. It is generally agreed among them, that with all the outward prosperity of the church, true spiritual religion has perhaps never been at a lower point since we were a separate nation, than it now is in the United States. Some account for this by saying that there is nothing the matter but a want of the influences of the Holy Spirit. But, asks another, is not the withholding of the Holy Spirit owing to the cherishing of certain corrupt principles and practices, which God thus frowns upon? Has not the church forsaken her Lord in holding to Him with but one hand, whilst with the other she has grasped the skirts of the world? One ascribes the evil to the heavy debts with which so many churches are crushed. Another to the in-

troduction of organs and choirs. Another to the building of costly churches, and the expensiveness of sittings in the church. Another to the extravagance of living among Christians, and their devotion to the world. Another to the toleration of worldly amusements, once frowned upon. Another to the neglect of the poor. Another to the bad methods of selecting, training, and educating ministers. Another to the increase of external machinery in promoting the gospel. Another to a neglect of some particular doctrine or doctrines. And thus might we go on enumerating different views, which nevertheless may all be traced to a common cause—a departure from the integrity and simplicity of the Gospel.

It must be seen by all who dispassionately peruse the powerful argument contained in the following pages that the venerable author has reached the seat of a disease in the church, which has already broken her spirit, which is the almost hidden cause of many ill-favoured symptoms, and is threatening the most fatal consequences. It is the chartered influence in the church possessed by non-professors of religion, who may, under the present system of voting in elections, and of holding church property, become the practical rulers of the church, as to both its temporalities and spiritualities, and in many specified instances *have become*

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so, to the unspeakable detriment of vital Christianity.

Mr. McCalla's mode of arguing the subject is unique, trenchant, and thorough; and it might safely be left to itself. And yet there might be some advantage in giving a *résumé* of the argument as it lies in other minds, so that from a comparison of views, the reader may not fail to perceive the corruption that is consuming the life of the church, and to feel the stringency of that obligation which rests upon him to oppose the evil with all his might.

The common and correct evangelical idea of the church is, that it consists of those who have been truly united to Christ by a saving faith, and of none others. In whatever connexion or locality these persons are, they are all constituent elements in the one only true church of Christ on earth. But as we cannot look upon the heart, our only mode of discovering and defining this church is by its faith and practice; and we are at liberty to recognise as members of this church only those who make a credible profession of faith in Christ as he is offered in the Gospel.

The church, as thus defined, is the "house and family of God," under his sole instruction and government, by means of his Word and Spirit. We need not pause to argue such evangelical truisms

before a Protestant community. And we need only remind the reader that civil government, whose chartered corporations of irresponsible men so often control our churches, had no part in founding the church, in furnishing her with doctrine, discipline or constitution, and is designed for an end altogether different from and inferior to that of the church, nor did men, as men, in any capacity originate the church or any thing that validly belongs to it. It is a divine institution, in a peculiar and exclusive sense. Its charter is written and sanctioned by God. His Word, and his Word alone furnishes by direct statement or obvious implication, all that should enter into the faith and practice of the church. His Word shows us that Christ, as Head of the church, has given us all truth, all ordinances, all offices, which the church requires for her existence, her welfare, and her universal extension.

It belongs not to any power external to the church to add to Christ's doctrines, nor to his ordinances, nor to his offices, nor to the power appertaining to office-bearers. Such additions would imply a charge of criminal neglect or ignorance of the church's wants on the part of her Head; or else superior wisdom or power on the part of the party making the addition.

The church has no authority to surrender either

her doctrines, her liberties, her ordinances, or her rule and government. She may not surrender them to the States for any supposed advantage. She may not surrender them, nor any of them, to citizens who may be members of a civil community, but who are not members of Christ's spiritual household. The church has as much liberty to surrender her doctrines or her ordinances, as her government; that is, she has no liberty at all in the matter.

Government in the church appertains to two departments, viz., first, to spiritual matters, such as the exercise of discipline in case of scandal among the members—involving the rebuke, suspension or excommunication of the offending member: and second, to the management of those temporalities which the existence and extension of the church require, and which may be contributed by the membership of the church, or placed in their hands for these ends.

Now it is evident that the church is not at liberty to surrender discipline into the hands of any authority out of her pale; within which are already provided office-bearers, appointed by Christ, and acknowledging and submitting to Him. And for the same reasons, she may not surrender the management of her temporal affairs. All church temporalities, when viewed in connexion with the

motive in contributing, the end for which they are given, and the spiritual kingdom in which they are used, possess an ecclesiastical character, are to be used for Christ's honour, and to be accounted for at the bar of God.

Surely none but Christ's liege subjects should be intrusted with the stewardship of such goods. But non-professors have not submitted themselves to Christ's authority—they are not citizens of his kingdom, and hence can have no valid title or authority to hold office, any more than aliens have a right to civil offices or emoluments in this or any other nation. If, in any case, aliens were thus admitted, because of their wealth or influence, it would be a violation of the constitution, and would be placing the liberties and interests of the country in peril. And so with non-professors in Christ's kingdom. Allegiance, and declared allegiance, are essential to office. And it may be taken for granted that if men be not at heart the enemies of Christ, they will declare and yield open allegiance to Him: therefore it may safely be said that all non-communicating persons show that they are rebelling against his authority: hence what a profane absurdity it is to put Christ's rebels and enemies into office to manage his cause!

In England, and elsewhere, the church for the sake of temporal support, has surrendered to the

State that power of government which she should ever sacredly hold. But alas! in our country, the church, through poverty, or weakness, or as an expedient to collect into the church and use their influence, has admitted to power and office non-professors, who may control, enslave, and destroy congregations by means of the rights which have been traitorously allowed them. It is well known that congregations, especially in large cities, are usually composed of very varied and heterogeneous materials. A large number of pew-holders are not only non-professors of religion, but comprise men of every variety of religious opinion, and every grade of moral character. This is owing to a variety of causes obvious to all who have had an opportunity of observing. Take an instance by no means uncommon. A small number of men of any persuasion, and of any relation to the church they propose to represent, erect a church building in a growing neighbourhood, and such of their number as may be professors of religion are organized into a church. A pastor is installed, and if he should be a man of popular talents, the pews are gradually rented to all sorts of people—people of the denomination to which the church is attached, and of all other denominations, and of no denomination, among whom may be Jews, Unitarians, Infidels, rumsellers, play-actors, gamblers,

drunkards—men of any character, or of all characters: these unchristian or anti-christian pew-holders may constitute the *majority*: we could mention at least one important instance where they *did* constitute the majority of the congregation! Now such is the motley company in which resides the whole electoral power of the church. They elect all the spiritual officers, including the pastor; they elect the members of the extra-ecclesiastical, civilly-chartered Board of Trustees, to which they intrust the entire management of the large, varied, and important temporalities; which Board may be composed solely of despisers of vital godliness—which Board is rapidly becoming the haughty and independent factotum in the affairs of the church, both temporal and spiritual.

With what self-complacence do we mouth our American cant about church and state, seeing not, or caring not, that we have placed our churches under a bondage scarcely inferior to that of the state, and one far less dignified. The state is acknowledged in the Bible, not indeed as part of the church, but yet as an ordinance of God: a Board of church Trustees, like those common in our country, is not once hinted at in the Bible, and the principle on which it is founded is there repudiated, for what concord hath light with darkness—Christ with Belial—or he that believeth with an

infidel? The union of church and state is at least an open and legitimated wedlock; Trustee Boards are the illegitimate offspring of secret amours between the church and the world. In the much abused Established Church of Scotland, the communicants have the power of choosing or refusing the Precentor offered them for a pastor. In this country the communicants may be entirely overruled by the enemies of Christ in the selection of their spiritual guide. And we this day find among the Scotch Presbyterians, of all connexions, far more loyalty to the principles of the church, and more jealousy for the undivided supremacy of Christ in his church, than is to be found among the Presbyterians of this country. We are, of course, no advocate for a united church and state,—but we do most earnestly desire to disenchant the American church as to its own fancied ecclesiastical freedom, in comparison with the church in other lands.

We might well enlarge upon the very great detriment which the cause of Christ suffers from this system—but for the fact that our author has laid open its evils with so bold and unsparing a hand, that we do not feel competent to add force to his delineations.

It should be remembered that this evil has grown to its present size within a generation, and is now

constantly increasing. Almost every new church is constituted on this plan, and the power and prerogatives of these worldly intruders are ever growing and multiplying. Where such a state of things, if left alone, would land the church, no man can divine, but this is certain, that it is competent to introduce any and every imaginable corruption of doctrine and practice into the church, and give it the balance of power; as is most forcibly shown in the following pages.

Some are disposed to ask by way of objection to an entire exclusion of non-communicants from church power and authority, "What advantage then is allowed to the non-member, who by seat-rent, or otherwise, contributes to the support of the church?"

To this it may be replied, first, that he has the same advantage which is enjoyed by a tenant who pays house rent. All the advantages of occupancy are enjoyed by him, although the property is not under his control.

The occupant of the pew gets more than the value he sacrifices in the privileges connected with a comfortable opportunity of regularly hearing the Gospel and his eligibility to a seat at the Lord's Table, and to the offices of the church, whenever his attendance on the means of grace is allowed to take effect on his heart.

But, secondly, it might simply have been re-

plied that the mere renting of a pew in the church no more purchases the right to a part in the ruling and managing of church affairs, than it buys a right to a seat at the Lord's Table, or to receive the ordinance of Baptism. The political apothegm "no taxation without representation," has no application in this case any more than to the occupancy of seats at an exhibition, or in a railroad car. In no such case does the payment of a certain sum include any right to participate in the control of the general concern. In fact, spiritual prerogatives are manifestly as unsaleable as the gifts of the Holy Ghost.

There is another objection, which for a moment shall be considered, viz., that "by denying to ungodly men the right to take part in the management of church affairs, you thus lose a means of influencing them in favour of religion."

This objection savours sadly of that sort of policy out of which has grown this entire system against which we have been arguing. When the religious view of the temporalities is taken, it must be seen that we have no more right to make use of such a means for wooing men to Christ, than by tendering them a share in all other ecclesiastical affairs. And can we expect God's blessing on such means of grace, as involve a breach of trust on the part of the church? It is beginning at the wrong end

of the subject to look first at the question of human expediency. But even on this ground, it could easily be shown that naught is more ruinous to the spiritual interests, even of those most addressed, than for them to perceive any tokens of a disposition on the part of the church to narrow the lines between it and the world. The more spotless the purity of the church, the more uncompromising her loyalty to her Head, the more effectual will be her influence over the minds of those outside of her pale; whilst this *ad captandum* policy, which is now so rife in the church, is calculated only to bring religion into contempt, even with those who are most assiduously courted, and thus fatally damage their eternal interests.

Another objection demands a more respectful consideration than either of the others. It may thus be stated—"Is there not something in this view which conflicts with the theory of the Presbyterian and other Pedo-Baptist churches, by excluding from voting and holding all offices many of its baptized, though non-communicating, members? And if so, must not either the theory of these churches be wrong, or the principle we have just been advocating be wrong?"

This is not quite a dilemma. No church has ever very clearly and fully defined the relation her baptized children bear to her communion. In-

deed, there is much difference of opinion just upon this point, and it would scarcely be appropriate to go into a lengthened discussion of the subject in this place.

Those who take the highest view maintain that although not entitled to sit at the communion table without an individual profession of faith, they are in all other respects full members of the visible church, and as such are under the supervision of its officers, whose duty it is to apply to them the established canons of discipline—and that it is only on refusing to submit to such discipline the baptized non-communicant forfeits his membership.

To maintain such a theory as this, is certainly to cast a reproach upon the consistency of Pedo-Baptist churches. We are not aware that any church acts upon this theory. But if this be the right view, then would not every non-communicating member be immediately excommunicated, for discipline extends over a neglect of the Lord's Table, and very justly too; for such neglect implies the greatest of crimes, a neglect of Christ.

Can that view be correct which either charges all Pedo-Baptist churches with allowing the ordinance of infant baptism to be the introduction to a set of relations, which the church does not even make a pretence of fulfilling, or else would reduce

it to a still greater nullity by cutting off the mass of the baptized members as soon as they reach a full moral agency.

Would it not be a more correct view of this relation to say that the baptized children are members who have not reached their maturity, and hence not entered upon their active privileges until the parental and ecclesiastical instructions which they have received bear their legitimate fruit? until which time they are rather members in embryo, or, if you choose, catechumen in the church. Perhaps the best analogy is that of a minor in the State, who, although a citizen of the country from the circumstance of his nativity in it, does not yet enter upon his full privileges as a citizen until he has attained his majority; and in our land one of the privileges denied to all minors is the right of voting in elections, and of controlling property.

If the former theory be the correct one, then let it be carried out, and all the baptized children be put under regular discipline, and those who submit to it will be those who give evidence of being true Christians, and thus be qualified for the exercise of all spiritual functions; whilst those who do not submit to it will be cast out, and their claims perish with their membership.

If the latter theory be true, there is no point of

difficulty with the views advocated in this publication. One evidence that the latter is the true view lies in the fact, that it smoothes many a hard place which otherwise exists.

The reform here contemplated need produce no violent agitation either in settling its propriety or in practically effecting it. This is shown too plainly by Mr. McCalla to render it necessary to do more than call especial attention to the facts.

Many who are favourable to a reform in the present system are yet not prepared to go the full length of Mr. McCalla's views. For example there are those who will agree that non-communicants should not be allowed to take part in ecclesiastical affairs, but who are still inclined to allow the church property to be managed in part, at least, by Trustees chosen for the special purpose, and frequently changed; they alleging that if the whole management were left to the regular church officers, there would not be that watchful and energetic management that would be secured by a system of rotatory officers.

Here we still perceive the lingering feeling that somehow men can improve on the divinely constituted organization of the church, and adapt it more perfectly to the active, progressive spirit of the age. Here we see too a continued toleration of the dangerous evil of putting power and autho-

riety in the hands of men who are not officially responsible to any ecclesiastical court. Referring the reader to Mr. McCalla's pithy reply to this position, we would add one or two considerations which seem to us to possess weight.

After a church building is once erected and paid for, there is no call usually for any more action in regard to the temporalities of the church, than even a tolerable degree of faithfulness on the part of the regular officers would put forth. It is commonly better to do too little than too much in these affairs. A Board of Trustees annually stirred up by the introduction of new members anxious to signalize their reign by some notable achievement in the way of a modernized pulpit, a new set of carpets, an organ or a steeple, or by some other "sign of progress," and "adaptation to the time," is indeed apt to act a good deal, but equally apt to do mischief. And as for church extension enterprises, they must grow out of the progressive life in the congregation.

But there is a yet deeper application of this reform to one of the most unmanageable and portentous tendencies of the age, viz., the insane rage for costly and elegant church edifices, which is now threatening to defeat some of the leading aims of Christianity; and the sore evil which attends it in the shape of heavy debts incurred for their erec-

tion, and saddled upon the incipient congregation worshipping in it, to the crippling of their energies, and the chilling of their spirituality in their concern for its payment.

It is no far-fetched imagination to charge a large part of this unhappy tendency to the infusion of a worldly spirit by means of worldly Trustees, and other men of the world, who are largely consulted in the matter. No means, under God, promises such a reform in these particulars, as the placing the whole of the temporalities of the church more immediately and exclusively under the divinely appointed spiritual teachers and rulers of the church, where at least we have the right to look for the most entire subordination of the temporal to the spiritual.

But already have we said more than is needed in this connexion. No one can meditate calmly upon this subject without perceiving the need of general and immediate attention to the evil, which already has so fearfully secularized the church, and which threatens the annihilation of its distinctive character.

Delicate nerves will doubtless be terribly shocked at the clang of Mr. McCalla's reformation blast, and be so taken up with criticizing the manner of the man as to be in great danger of forgetting that they are warned against an enemy much more rude

than Mr. McCalla's blast. Men of strong minds and bold hearts cannot be expected to speak in dulcet tones of an evil which for years they have writhed under. And it should be remembered that there are few men in the land who, from years and talents, and from faithful, eminent and self-denying services in behalf of the truth of God, and the souls of men, have a better right to utter their minds in their own way than Wm. L. McCalla. Neither he claims for himself, nor his friends claim for him, an exemption from frailty; but who that knows him can fail to be impressed with his honesty of mind, singleness of purpose, and kindness of heart, his consuming zeal for God's glory, and all that he believes to be for the good of his fellow men, his uncompromising hostility to all that is traitorous, temporizing, and hypocritical, his intrepid fidelity in exposing and denouncing all that he deems contrary to truth and sound morals, as well as his amazing, indeed almost unrivalled, dialectic abilities?

His success in life has always been impeded by his frankness in speaking out his sentiments and feelings; his want of policy in his dealings with men, his ready use of his irrepressible satire; but most of all by his bold adherence to a simple, untarnished form of Christianity, never giving place

to the influence of the world:—no, not for an hour!

He has had a number of public discussions, and always in defence of the great doctrines of the Bible; and it is believed that in most, if not all, instances, he has made his antagonist regret the engagement.

Mr. McCalla was born in Kentucky, while it was a county of Virginia, and yet so wild that a young panther was among his first playmates. The blood of primitive Kentucky still circulates so freely in his veins that no earthly amusement would be so enchanting as the healthful recreation of subduing a pair of wild young horses to the saddle and the harness.

Dedicating himself to God in his youth, his weak nature dreaded the ministry, because he was irresistibly convinced that faithfulness would bring poverty and persecution.

A violent, and almost mortal, sickness had prevented him from attempting to graduate at the Transylvania University. A shattered constitution, destroyed by hard study, made the study of theology out of the question, except upon one condition, which condition the presbytery cheerfully accorded. That was that he should be left to do as well as he could, without any one to control his studies.

He had a trial of service as chaplain in the army, in Louisiana, and on the Gulf shore, where his knowledge of French, acquired in boyhood, was convenient.

In boyhood he had witnessed the great revival, and the growth of Pelagian and Unitarian corruptions; and in his ministry he was called to contend with them. His most remarkable encounter on the Ohio, was with Alexander Campbell, the great Unitarian Baptist, who brought as his aid-de-camp the celebrated Sydney Rigdon, whose celebrity has been gained by going a step farther, and becoming a Mormon. Alexander had the means of making a fortune without taking that farther step. He established a press, in which he printed many myriads of copies of what he called the debate on baptism; in which he composed speeches for himself and his antagonist too, and thus could easily make the one a refutation of the other. But he never attempted to answer the argument which his antagonist composed and published for himself.

The same game was played by Kneeland in Philadelphia. He could easily answer speeches composed by himself for his opponent, but never answered the argument composed and published by his real opponent. An encounter with a similar adversary, another atheistical Universalist, on

the Ohio, had prepared Mr. McCalla for that case, through the blessing of God.

The same game of forgery was played by a Unitarian Baptist, up the Delaware, on the question of our Lord's divinity. He could compose and publish for his antagonist, but not answer his genuine arguments.

The same thing was done by Plumer, another Unitarian Baptist, on the question of the Trinity. He had a few sentences of Mr. McCalla's, while Alexander Campbell had not a single one. But his own stenographer publicly testified that the book was a forgery.

He had debates with others who thought it safer not to attempt a publication. Among them was Mr. John Hughes, on his way to a bishopric, an archbishopric, a cardinalate, and the papacy. A debating society of young Papists and Protestants got up the question whether Popery was hostile to liberty; to the discussion of which they invited Messrs. Hughes and Breckenridge; the latter being necessarily absent on official business. This gave Mr. Hughes one victorious evening. Another would entitle him to a triumph, and be a suitable occasion for a member of the society, who was under secret training, to declare his conversion to Popery.

To secure this end it was necessary to send an in-

vation to the Rev. W. L. McCalla. This, however, was a mere matter of form, because they knew that he was in bed, and under orders from his physician not to leave his sick room. The society met in a hall most densely packed. Mr. Hughes again recommended his liberty-loving religion with his characteristic eloquence. As no one appeared in the opposition, Rome was about to triumph. Just then a voice was heard from behind a tall man in the middle of the standing crowd, saying, "Mr. President, I have a few words to say, if you please." With great exertion a way was made for him to the place for the speakers.

He had lain in bed until dusk. Without asking leave of any one but God, he arose, dressed himself, and sallied forth with a brief in his pocket, and a couple of volumes in his hands. When he was going to speak, Mr. Hughes interposed by reading certain propositions of his own, which he called definitions; and which he insisted were obligatory upon the Protestant party. Thus he evidently despaired of success upon equal terms. He had spoken both evenings without the trammels of Protestant definitions, and his antagonist must not be heard without unfair, unequal, arbitrary Popish restrictions. The President, professing to be a Protestant, required the Protestant to submit to the arbitrary imposition, but the society, to

whom Mr. McCalla appealed, overruled the President by a small majority.

The Council of Trent published a Latin Catechism. The English were enlightened by a translation, which Crampe accused of great unfaithfulness. Mr. Hughes republished it here. Mr. McCalla referred to a passage which the translation disguised, but which, according to Crampe, was extremely flagrant in its liberty-hating character. He said that Mr. Hughes must know, and he wished him to answer, whether Mr. Crampe's account of the passage was more faithful to the original Latin than his own. He was silent. Mr. McCalla explained silence into consent. Mr. Hughes then denied it in so witty a manner as excited peals of laughter at his defeated opponent.

After the uproar had subsided, Mr. McCalla asked them to remember that Mr. Hughes had most wittily denied that Crampe was more conformable to the original Latin than the condemned English translation. He then requested that any Latin scholar in the house would come and judge for himself, for in his left hand he held up to their view the English translation, and in his right hand the Latin original. He then made the wit of the falsifying priest rebound so effectually upon himself that a laugh was raised at the expense of Rome.

When the argument was closed, and the priest was silent, the Popish part of the audience showed a determination to use their favourite argument of violence. While some Protestants stayed this movement, others thrust the speaker, *nolens volens*, through a back door into a conveyance which carried him again to his sick bed.

There was living evidence in the presbytery to which Mr. McCalla appealed on the last evening of their late sessions, to show that he was not only at the commencement of the late struggle between Calvinism and Pelagianism, but that he stood alone in making the first proposal for decided ecclesiastical action. In many a well fought field, he was true to his colours to the close of the struggle. Yet when it was over, the mildest punishment assigned to him was a studied oblivion. It was a studied oblivion in matters large and small, at home and abroad.

A history of the glorious struggle could not find room for his name, though while it lasted he was stigmatized as the chief alarmist, and New School pastors still accuse him of being the chief thorn in their side, though they all treat him kindly as an honest man.

The minutes of the presbytery contain a vote of thanks to him, on the motion of Dr. Green, for a protracted and laborious digest which he made

of the confused mass of their ancient records, books and papers. As soon as this foundation of a history of our church was known to Princeton, they built upon it, but named not the man whose toil had prepared the materials.

One of their missionaries wrote to Philadelphia a glowing account of a delightful communion in the rolling prairies of Texas. It named four ministers who were present. Mr. McCalla was then believed to be literally dead by every body in Philadelphia but his wife. When she read the above cheerful account of the communion, she wept and said, "Where was my poor husband then?" When she mentioned this to him on his return, he replied, "It was your poor husband who administered the Lord's Supper to those four clergymen and their fellow-communicants, at that very time and place."

No other man has probably served as many churches in Philadelphia. He has lately been instrumental in making a prosperous commencement of a French church, by conducting worship with them in their own language on the evenings of his Sabbaths.

When he left one of his numerous congregations they got a new pastor and proceeded to the erection of a new and splendid edifice. The law allowed them to put into the corner stone the name

of every pastor except one; and he was the one who had gathered nine-tenths of their congregation; and whose labours, according to their own account, were the means of keeping them from extinction.

Some months ago application went round the presbytery, unsuccessfully, to get some one to go to the country to ordain a minister. In desperate circumstances a motion was made to appoint Mr. McCalla. To this he objected that it was hardly fair to demand such services of a man who had been dead and buried for a quarter of a century. An amiable member declared that he had always considered the neglect shown to Mr. McCalla to be in accordance with his own wishes. Mr. McCalla observed that while he could not deny the historical fact, justice required an explanation. He wished to be laid on the shelf as a favour, and not as a punishment. But though it had been long inflicted as a gratuitous punishment, he was content, and did not now mention it by way of complaint, but as a reason for future exemption from ministerial honours.

But oblivion was the mildest of the penalties inflicted for the performance of duty. The influence of neighbouring ministers can harden as well as soften congregations. A number of them are yet in debt to Mr. McCalla. Out of his small earnings

one congregation, with his permission, paid their debt to a former pastor, who had a private fortune. After the expiration of six months one congregation gave him thirty-four dollars in cash; and when he had to leave, he was stained, as usual, with the opprobrium of never being steady enough to stay any where. To another congregation he rode, and preached sometimes in the day, and sometimes at night. On these occasions he dined or supped with an elder. At the end of the first six months, he had received eleven dollars; and after he was compelled to leave, the elder brought suit for his board. Mr. McCalla blamed the clerical movers of these wires far more than the blind instruments of their cruelty.

Their guilt was not left to vague suspicion, but their communicative dupes generally disclosed the names of their seducers, and the arguments by which they moved them. He did not ask them for alms. He was far from eating the bread of idleness. During six months in one region of his labour, he preached and lectured as often as the sun rose. In that region where the elder prosecuted him for his dinners and suppers, there were three congregations, to each of which he was enabled to preach on the same Sabbath by riding twenty miles.

It is easy to see that paying for his meals during

such labours was no way to support a family.— Who then kept them alive? Mr. McCalla says that the prominent, though secret instrument of his preservation, was an aged non-professor, who knew from the beginning, his opposition to the yoke of non-professors, and who knew that for that cause he was crushed by their clerical slaves.

The New-School press exhibited a generous sympathy for their fallen foe; and a proper dislike for the inhumanity with which his labours were rewarded. The sympathy of others is now aroused, not for the persecuted sufferer, but for his clerical pursuers. As their victim long predicted, they are beginning to feel a little of the rebuke due to their malfeasances. The cry now is that such clergymen are so connected with religion that rebuking their errors is equal to Atheism. Atheism is the natural fruit of clerical depravity among Papists and Protestants. Was it guilty in Christ to condemn the Scribes and Pharisees? The best act that the Bishops of Bononia ever performed was their exposure of their own priesthood. Were the Reformers Atheists for approving that exposure?

Exemption from censure is often pleaded for the priesthood by the argument that Europe has no other alternative but Popery or Atheism. Instead of being alternatives they are a joint inheritance.

If we have come to that condition, who brought us to it, and who should pay the forfeit? The Protestant clergy were appointed for the promotion of reformation and religion. It will not do to palm their corruptions upon us for religion.—Constantine's bishops were often baptized Pagans. Were God's people bound to take their corruptions for Christianity? Let us die with a good conscience, rather than herd with the betrayers of the Bible. God has predicted, and he will accomplish a reformation. Usurpers, seducers, and traitors must be rebuked. It is themselves, and not their faithful reprovers, who are answerable for Atheistical blasphemies.

Clergymen have no more right than congressmen to sin without restraint. The guilt of the former is far greater than that of the latter, and has much to do in creating, encouraging, and promoting it. Would our congress and country be a laughing-stock for the world, if the clergy had taken their right position? No possible combination of pews, pulpit, and press, can save them from the lash of Luther's God. They had better unite in humiliation, fasting, and prayer, in repentance, love, and obedience, through the faith of Christ, and by the help of the Holy Spirit.

AUTHOR'S PREFACE.

IF some men's minds are fairly represented by their measures, they must believe that the chief end of man is to cultivate and cloak corruption, and that its opposers and exposers commit the unpardonable sin. These two fundamental dogmas appear to move the church in all its spiritual declensions, and its proud aspirations, from the days of the patriarchs to our time. Zealous as the sons of Bilhah and Zilpah were for cultivating corruption, they were equally zealous to conceal it from Jacob—and no offence was so unpardonable in their eyes as Joseph's opposition to their corruptions, and his "evil report" of them to their father. The discipline of my brethren has given me great assistance in reading Joseph's history with an enlightened interest. I know exactly how he felt when surrounded by a fraternal decade of circumcised hyenas—when buried alive—when exhumed

and travelling to Egypt—when in Potiphar's service, and a prison's cell. Their summary proceedings, their number, unanimity, and dignity, did not keep posterity from reversing their sentence, nor keep Moses from exposing their villainy.

Exposure should vindicate religion from corruption, while the cloaking policy would identify these irreconcilable opposites. If this had been the policy of the apostles and reformers, the Jews would have conquered the one, and the Papists the other. It is this which has made the most of their descendants return to their old ignorance and superstition, heresy and hypocrisy. And when God shall bring forth judgment to victory, his martyr soldiers shall oppose alien armies, and expose domestic traitors.

In October last I presented to the presbytery a preamble and resolutions proving corruption and recommending reformation. Without having the document examined they committed it in January for a hearing in April. The Rev. Mr. Blackwood was the chairman of our committee. It was greatly in my favour that he read the report of his

committee, besides the report of a synodical committee which it approved and recommended, and the opinion of certain legal friends. This fact is mentioned here, because it is convenient to embody all these papers in my speech as if I had read them myself.

It is proper, moreover, to mention here, that my regular argument, as read to the presbytery during the day, contained only a supposition concerning the tendency of Charterism to reunite the Old and New School bodies. It now includes my argument against Dr. Boardman's motion of the evening for the actual inception of this unhallowed process of a reunion of elements which our own advocates and the Court in Banc declared to be as "immiscible as water and oil."

Mark that this motion for the initiative of a return to Egypt, was made on the very ground where the reformation began, and on the evening of the very day when the presbytery was warned against it as an evil to which our corruptions were drifting. Hitherto such proposals have always come from the other side. Now a motion comes from our side. This is one of the most important facts

which have occurred since the separation. It should go far to convince candid Christians that our position is not in the dreamy land of fears and fancies; but on the solid ground of scripture principle, and on the common-sense basis of the inductive philosophy. It should go far to convince them that the labour of our reformation is lost, and its benefits forfeited, unless we assert and achieve the right of self-government. Let Christ's crown and covenant be our banner. None but Christ should rule in his own church.

DEFENCE.

MR. MODERATOR,

IN January, 1853, the Presbytery of Philadelphia appointed a committee to report in April; at which time they handed in the following "Report of the Committee on Church Government.

The committee appointed by the presbytery to examine certain papers on church government, report that they have, with earnest prayer and serious attention, examined the report of the committee of synod, on the 16th to 20th pages of their printed records for 1848, to which their scrutiny is directed by the document referred to them by the presbytery. Concerning the printed papers thus reported and recorded, the committee of presbytery coincides with the committee of synod, in the 'opinion that the positions of the preamble are difficult of refutation, and relate to matters, the practical importance of which increases daily,' and it has, since that report, increased so much as to change

the views of many serious persons. They believe also, with the committee of synod, 'that the resolutions and recommendations legitimately flow from the preamble.' Therefore, 'Consistently with these conscientious convictions, they humbly and prayerfully recommend the adoption of the preamble and resolutions,' recorded and published as above stated; and with this report submitted to the inspection of the presbytery.

WILLIAM BLACKWOOD, *Chairman.*
LEWIS CHEESEMAN,
WILLIAM E. SCHENK,
W. L. MCCALLA,
SAMUEL LEIPER.
A. MCINTYRE.

My preamble and resolutions refer to the report of a synodical committee to be found on the 16th to 20th pages of the printed records of the Synod of Philadelphia. The committee of our presbytery refer to the same document, approving and recommending it. The pages of the printed records are as follows, viz.:

"The committee to whom was referred the paper offered by the Rev. W. L. McCalla, reported, and their report was accepted, and the report, together

with the original papers, was ordered to be placed upon the minutes. They are as follows, viz.

Report of the Committee on Intrusionism.

The committee appointed by the synod of Philadelphia to report on the subject of Intrusionism, as the paper is headed, beg leave to report as follows :

The committee are of opinion that the positions of the preamble are difficult of refutation, and relate to matters, the practical importance of which increases daily.

They believe that the resolutions and recommendations legitimately flow from the preamble.

Consistently with these conscientious convictions they humbly and prayerfully recommend the adoption of the preamble and resolutions.

Intrusionism.

Whereas, the Presbyterianism of the Bible, the Reformation, and the constitution recognises no other ruling church members than communicants; no other church officers than pastors, elders, and deacons; and no other parochial benches, boards,

or courts, than a bench of elders, a board of deacons, and the courts of the session and consistory; the pastor and elders forming the session proper for spirituals, and the pastor, elders, and deacons, forming the session general, or consistory; under whose control the board of deacons shall act in temporals :

And whereas civil enactments, either imposed upon the church or granted to their petition, now attach membership to pew-holding, and rent-paying instead of communion; and commit the affairs of the church to humanly appointed, detached, and irresponsible trustees, instead of divinely appointed, responsible, ordained deacons, connected with the real church and its other officers :

And whereas this superseding of God's members by man's members, of God's officers by man's officers, and of God's courts by man's courts, is a bringing of the church, with its pastor, elders, deacons, and communicants, into bondage to the world :

And whereas this enslaving of the church, by substituting human for divine wisdom and authority is a betrayal of our trust, which provokes the

wrath of God; is calculated to corrupt the church—has corrupted it, and threatens to cast out its doctrine and discipline, as such things always have done in other churches:

Therefore resolved, 1. That congregations hereafter formed in our bounds, under our name, be organized according to the true model, and that those which already exist be counselled, at their own discretion, to conform to it, either immediately, or by such gradual change, as to them shall appear most practicable, correct, or edifying.

Resolved, 2. That to aid those congregations and sessions which desire a gradual reformation, and to facilitate a movement in that direction, the synod recommend the consideration and adoption of the following or some similar action; viz.:

Whereas we have not before been sufficiently aware of the incorrectness of the prevailing order of churches:

And whereas we approve of the counsel of the synod in relation thereto:

Therefore resolved, That consistently with the principles of the Bible, the Reformation, our constitution, and the advice of synod, we proceed, in

the fear of God, to correct the errors of our organization in the following way.

1. As Providence shall deprive us of our present non-communicating voters, those who succeed them in their pews or sittings, are not to succeed them in their right of suffrage, unless they be communicants in this church.

2. As Providence shall remove our trustees, by death, resignation, or otherwise, those of their places which must be filled, shall be filled (God willing,) with deacons, until none but deacons are left.

3. When by this process all our members have become communicants, and all our trustees have become deacons, our charter shall (with divine permission,) be new-modelled, and made completely Presbyterian; recognising no other ruling or voting church-members than communicants; no other church officers than pastor, elders, and deacons—and no other parochial benches, boards, or courts, than a bench of elders, a board of deacons, and the courts of the session and consistory; the pastor and elders forming the session proper, for spirituals; and the pastor, elders, and deacons forming the

session general, or consistory, under whose control the board of deacons shall act in temporals.

They recommend, moreover, the recording and publishing of the document, with the following or some similar exemplar of a charter, which may save those who desire a reformation from much perplexity, trouble and delay, attendant upon the first effort, viz.:

Charter.

Charter of the ——— Church, in the ———.

To all to whom these presents may come; greeting:

Know ye that we whose names are hereunto subscribed, desiring to promote the glory of God, the salvation of ourselves and relatives, and the best interests of our country and our race; and being members of a Presbyterian church, in connexion with, and in subordination to, the presbytery of ———, the synod of ———, and the General Assembly of the Presbyterian Church of the United States of America; and also, being citizens of this Commonwealth, and desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, according to the

laws of the land, made and provided for such purposes, have agreed on the following articles.

ARTICLE 1.

This Corporation shall be entitled the ———, and shall be invested with all the powers and claims, rights, responsibilities, and restrictions conferred by the laws upon such corporations. The exercise of these corporate powers shall be vested, as hereinafter mentioned, in their own officers and courts, responsible to their own tribunals and laws, according to their own, supreme and subordinate standards.

ARTICLE 2.

The system of religion maintained by this corporation, shall, according to the obvious tenor of its standards, be Calvinistic Presbyterianism, recognising no other voting members of the church and congregation, than communicants; no other officers than pastor, elders, and deacons; and no other parochial benches, boards, or courts, than a bench of elders, a board of deacons, and the courts of the session and consistory; the pastor and elders constituting the session proper, for spiri-

tuals; and the pastor, elders, and deacons forming the session general, or consistory, a body well known to the churches of the Reformation, under whose control the board of deacons shall act in temporals.

ARTICLE 3.

In this consistory shall be vested the power of doing every corporate act; of making, breaking, altering, renewing, and affixing the corporate seal—of making and administering rules, by-laws, and ordinances; and of doing every thing needful for the good government and support of the affairs of the said corporation: *Provided always*, that such doings and such by-laws, or any of them, be not repugnant to the constitution and laws of the United States, to the constitution and laws of this Commonwealth, to the constitution of the Presbyterian church in the United States of America, or to this instrument.

ARTICLE 4.

The number of ruling elders and deacons shall be left discretionary, as it is in their ecclesiastical constitution; and their election, ordination, and

continuance in office, shall be regulated by their Form of Government; and also, the calling, ordination, installation, and continuance in office, of the pastor; to the repudiation of all presidents of the congregation, supplanting the pastor, the constitutional president; of all unordained spiritual officers supplanting the elders; of all unordained secular officers supplanting the deacons, and of all non-communicating voters supplanting the communicants.

ARTICLE 5.

Disputed constitutional points or principles of justice shall be thus regulated, viz.: The terms upon which individuals shall be admitted to hold pews shall be regulated by by-laws; and also the extent and limitations of the property they shall acquire therein: *Provided always*, that no by-law shall authorize any individual to intermeddle in the government of the church, except such as are in full communion therewith; nor shall any qualification of pew-holding be required of such communicant. Every member of the church, male or female, in full communion, and no other, shall be

entitled to vote for the officers of the church or congregation. The voting shall be by the right hand, and the time of the election shall be fixed by the church-session, and announced for two successive Sabbaths from the pulpit. The election shall be held at the house of worship occupied by the church.

J. W. YEOMANS, (D. D.)
R. D. MORRIS,
JOHN H. HASKER,
A. MCINTYRE,
W. L. MCCALLA, *Ch'n.*

Lancaster, October 20, 1848.

As the published papers, recommended for adoption, contain a pattern of a charter, several of the committee expressed a desire that it might be laid before certain gentlemen of the bar and bench, that they might be requested to favour us with their opinion. Four gentlemen were named, one of whom, Mr. Hood, was too sick to be consulted. Judge Sharswood spoke favourably. Before I could find Judge Findlay at home, the papers were left with Mr. Cuyler. In their absence, the following questions were proposed to the Judge.

"1. Is it according to the law of nature and of nations,—is it in accordance with the true civil and political platform, that the citizens of a state or a confederation of states, should have the exclusive direction of their own affairs? 2. Is there any thing in the constitution and laws of this state or of the United States, to forbid or discountenance the exercise of this right of self-government in a church, considering communion to establish membership in the church, as citizenship does in the state?" The following is a copy of the written answer given by the Judge. "I can see nothing repugnant to the constitution of the United States, or of this state, in a provision in a charter of a religious society, which makes church-membership a qualification to vote or otherwise participate in the management of the temporalities of the society.

March 4, 1853.

JOHN K. FINDLAY."

On the 29th day of March, Mr. Cuyler gave his opinion in writing—of which the following is a copy.

"Rev. W. L. McCalla—*Dear Sir*: I have read thoughtfully, and with interest, the plan of a char-

ter for a Presbyterian church, which you were kind enough to hand me for perusal, with a request that I would express to you my opinion of its provisions. It certainly seems to me to express admirably both Presbyterianism and its true relation to civil society.

“No thinking man can fail to have remarked the ponderous machinery which some of our churches have constructed for the administration of their secular affairs; overshadowing, as it so often does, the simplicity of those truly scriptural institutions which circumscribe and give shape and efficiency to the primary purposes of church organization. Indeed, we have too often seen these latter institutions so thrown into the shade by the former that they have become withered and dry and sickly.

“It is expecting too much to anticipate that a chartered organization of some twenty or more of the ablest and most enterprising of the purely secular men of the congregation should exist within the bosom of any given church, and yet be so tempered and restrained that it shall exhibit no tendency to pass beyond the duty of caring for those things which purely concern the temporalities of

the church. Such a body existing within any church, can scarcely fail to pass often the illy defined boundary between those things which are purely temporal, and those which should be regarded as part of the spiritual offices of the church. If the naturally aggressive spirit of such an organization is exerted upon a session diminished in numbers, or feeble and inefficient from any cause, it is manifest that such a church must in the end come to a wide departure from the true rule; and at best it cannot fail to procure conflicts and irritation at times from the chafing against each other of two authorities whose dividing line is not, and from the nature of things cannot be, clearly defined.

“I know of nothing in the relation of a church to civil society which requires that its corporate functions shall be possessed or exercised in any other way than by the church, in the scriptural and Presbyterian sense of that word, acting through those duly chosen officers to whom the church is accustomed to confide its administration and government. If it be *the church* which is intended to be chartered, the proper depository of those

chartered powers would seem to be the proper officers of the church. To establish within the church an organization of which non-professors may be, and often are, members, is to establish within it an authority foreign to its nature, and which, if not required by the laws of the state, should be dispensed with. An authority within the church which is not possessed by the church as such, nor indeed even possessed purely by the church itself at all; since non-professors, who, of course, are not of the church, may and do partake of it, would seem to be at once unscriptural and contrary to the true rule of Presbyterianism.

“If we may reason from analogy to the state, I would say, An alien, while he is protected by our laws, is not eligible to office; has no vote in the selection of officers, and no voice in the making of the laws. The position of non-professing members of our congregations is kindred to that of aliens to the state, and involves no greater hardship. As it is *the church* which is purposed to be chartered, why include within the charter, or give part of the corporate powers to those who are not of the church? or why should the church act other-

wise than as a church in the exercise of its corporate powers? Civil society does not require this of the church; and if it does not, why should the church deliberately and voluntarily divest itself of its character and organization as a church, when enjoying or exercising its relations to civil society?

“These are questions not easy to be answered in such a way as will sustain the customary form of church charters. Our standards teach us that a church “consists of a number of *professing Christians* and their offspring voluntarily associated together, and submitting to a certain form of government.” It is its very organization which makes it a church, and unless that very organization is the subject of the charter, we are in truth incorporating something else than the church. And this idea will lose none of its force, when we remember that non-professors are not a constituent part of the church, and yet may be, and often are, of the corporation.

“The details of this charter I am scarcely competent to judge of; but they seem to be simple and yet effective. They appear to take up the whole power of the church in this wise, and by direct

and uncomplicated action, to apply it to its proper subjects—and this seems to me to be the true test by which to try its excellence.

Truly yours, THEO. CUYLER."

From the papers now read, it is manifest that they and their consistent and intelligent adherents are equally far from *immediateism* and violence on the one hand, and from compromise and worldly policy on the other hand. Their right of voting is not connected with baptized infidelity, but with Christian communion. Their officers for seculars are not trustees, of human device, whether professors or not; but ordained deacons, according to the divine law and our constitution: and the legality and practicability of this platform is clear from the written opinion of our professional friends and counsellors, and from the fact that such charters have been obtained. A specimen is on the spot, with the regular attestation of the Prothonotary, State's Attorney, Supreme Court, Secretary of State, and Governor. It is the obsolete charter of the church in Southwark, which was permitted to perish because it was free.

When men object to the life-tenure of the deacon's office, they ought to be consistent, and make the same objection to the holding of the elder's office and of the pastor's office, without annual or biennial or triennial elections. Does the Bible or our scriptural constitution make any difference between these three officers in this respect?

The guilt of ancient Israel in choosing a king, and preferring a human to a divine institution, was great, though extenuated by their dark dispensation and unfavourable circumstances. We have the light of the Christian dispensation, the glorious Reformation, with the most perfect constitution among the reformed churches, all of whom agreed to the polity now under consideration. If while our consciences endorse their position, we practically decide, like ancient Israel, that it is safer and more prudent to follow a human than a divine institution, what moral scale can estimate the superior aggravations of our guilt and folly? Will it not be a virtual declaration that we claim the anti-Christian prerogative of setting aside the law of God?

Mark well that the report expressly repudiates

“all unordained secular officers supplanting the deacons.” This is utterly irreconcilable with trustees, though you bind them with seven green withs, or weave the seven locks of their head with the web. They have already carried loom and all away, though they began with a profession of religion.

Permit me now to read the Preamble and Resolutions presented by W. L. McCalla to the presbytery of Philadelphia, on the 5th day of October, 1852, and postponed to an adjourned meeting of October 15th, and then postponed to the stated meeting of January, 1853.

1. Whereas, a committee of synod reported to that body their solemn conviction that the prevailing polity of our society “is a bringing of the church, with its pastor, elders, deacons, and communicants, into bondage to the world,”—and that it is “a betrayal of our trust, which provokes the wrath of God, is calculated to corrupt the church—has corrupted it, and threatens to cast out its doctrine and discipline, as such things always have done in other churches:”

2. And whereas the truth of these positions may

be illustrated by glaring cases of frequent occurrence, some of which are forced upon the painful attention of the presbytery at its present sessions:

3. And whereas the remedy recommended to the synod by the above mentioned committee is marked with the features of quiet and peaceable improvement, in a manner perfectly conformable to our inspired and subordinate standards, and the Protestantism and Presbyterianism of the best days:

4. And whereas our present ruinous polity, which may be thus peaceably reformed, is in direct and irreconcilable opposition to the Autonomy (as Zuingle calls it,) which is recognised alike by the law of revelation, of nature and of nations—the assertion of which formed The Free Church of Scotland, and our American Republic—and the claims of which grave divines and statesmen think may soon produce Haggai's and Paul's last shaking of the heavens and the earth, (the church and the state,) including the battle of Armageddon, and the struggle contemplated by John, in the earthquake of the seventh Apocalyptic vial:

5. And Whereas the pious and intelligent

adherents of our corrupt organism do not doubt the flagrant vices of its erroneous structure and administration, nor the virtues of the proposed improvement; but, (for reasons easily understood,) choose to attribute folly and self-righteousness to such faithful and manly efforts for reform, as have marked every ecclesiastical or political reform which illumines the historic page:

6. And Whereas the natural influence of this corrupt system leads many of its supporters to make the church an asylum for crime, and to abuse and pervert the power of the keys, so as to cherish the offender, and sacrifice the consistent, unoffending, disinterested and conscientious advocate of truth and duty, in contravention of the wholesome provisions of law and equity, justice and mercy:

7. And Whereas it is especially ensnaring to the ministry, since it tempts them to slight those vows which bind them to maintain, in the face of "whatever persecution or opposition," "the truth of the gospel," the "unity" of the church, its "purity and peace," and its scriptural "government and discipline:"

8. And whereas it tempts them to consider themselves not so much the servants of Christ and his church, as the avowed representatives of a civil secular corporation, constituted by a charter from the state, whether complying with the expressed wish of the people, or in opposition to such petition—whether conforming to the scriptures and our constitution, or in opposition to them—which unscriptural, unconstitutional, usurping, secular corporation they used to call *the congregation*, but now call the regular church, (which is synonymous,) in distinction from the old-fashioned synagogue of Christians, now slaves to the regular succession from St. Erastus :

9. And whereas the natural operation of this system is manifestly and decidedly unfavourable to the cause of Christian education and missions, church extension and revivals of true religion ; all of which require the cleansing of the sanctuary ;

Therefore, 1. Resolved, that in reliance upon the Supreme and Infallible Head of our church, and in view of the unspeakably important and undisputed facts and principles contained in the premises, the presbytery engage in earnest prayer to

God, for a true revival of doctrine and discipline, and of experimental and practical religion among us.

2. Resolved that in proof of our sincerity, faith and obedience, the presbytery adopt the plan of a peaceable and gradual reformation, delineated in the report of the committee, on the 16th to 20th pages of our synodical records for 1848;—a plan which is no ebullition of caprice, but a sober, Christian proposal, for relieving a Protestant body from undisputed anti-christian corruptions, deep, dark, dismal and disgraceful.

It is sometimes useful, in the investigation of truth or duty, that the views of the parties may be presented in distinct propositions, which may be easily and intelligently admitted or rejected. This was much practised by the reformers, and it may be helpful to us. If any member should deny or doubt a single proposition, I should be glad to record his name opposite to it, for future inquiry.

PROPOSITION 1.

The prevailing polity of our society is a bringing of the church, with all its officers and members, into bondage to the world.

PROPS. 2 AND 3.

It is a betrayal of our trust. It provokes the wrath of God.

PROP. 4.

It is calculated to corrupt the church.

PROP. 5.

It has corrupted it, in all ages and societies where it has occurred. In our society, enormities once unknown, are now flagrant; and, though exposed to church courts, pass without notice. A presbytery has refused to order their investigation. A synod has refused to order their investigation, and a motion for such an order received no countenance. On this proposition let us make some distinct remarks, and some plain statements.

1. Jews and Gentiles are allowed to control the church and its officers, without the possession of religion, or even a profession. By this process they labour, sometimes too successfully, to assimilate the character of professors to their own character.

2. This makes it easy for them to enter the communion without religion. A Jew entered the

communion and lived in concubinage, being a great favourite of the pastor, who secretly told a friend that he was still a Jew to the core.

To a communicant whom I found in the mountains I will give the name of Gentile. Several persons assured me that he was the most pious man in the congregation, although they were aware of his profanity. He would sometimes come to a neighbouring town, and swagger through the streets with mighty gesticulations, oaths and imprecations, swearing that no man was a sincere democrat who would not swear. When he and a number of hands were digging a mill-race, they came to an unwieldy rock which perplexed them much. His vexation increased until he mounted the rock, and looking towards heaven, he cursed the God who planted it there.

These things I learned from elders of the church, and afterwards from the man himself; whom I got to withdraw voluntarily, along with an incestuous brother of his, and the elders who had so basely cherished these abominations. The blasphemer himself despised and condemned them for it; and other men said that the blasphemer was more pious than they were.

3. This state of things makes it easy for irreligious men to seize upon the offices of the church. In a great city we have seen a Unitarian an acting elder. The same thing can yet be shown in the neighbourhood of that city. In the mountains an elder kept a tavern. His wicked brother elders informed me that he had dances in his bar-room; and had been seen to go down into his cellar at midnight to bring up more whiskey for their accommodation. The name of that species of dance I never heard, until I heard it from them. A gentleman of the bar, finding that I had ignorantly mentioned the name in stating the fact to the synod, told me, that instead of giving the name, I ought to have called it a species of revelling not fit to be named in decent company.

I was called upon to administer the Lord's Supper. I fenced the tables with such terrible fidelity, that he sat at a distance with his head hanging down, and taking no part in the ordinance. I then persuaded him to get his unfaithful brethren to unite with him in voluntarily vacating the session. This they did, making it a solemn matter of sessional action and record, accompanied with

prayer. I pointed out to them a praying man, of reputed piety and uprightness, and got them to recommend him, after which he was elected and ordained.

These facts I have related to the presbytery and synod, to whom they were known, and by whom they were not contradicted. The sympathies of these bodies were with the offenders, and their resentment was against the minister who got them voluntarily to retire from the sanctuary which they had so basely defiled. Without a word of censure against these offenders they recalled them to the places which they had so dishonoured. For his peaceful attempts at reformation, these courts drove the minister out of the mountains as a wolf, staining their records with a prejudgment of his case, while refusing to give him a hearing, or even to hear an orderly petition for a hearing. This was a practical effort to establish an unconstitutional platform of Presbyterianism, which would recognise the basest offenders as Presbyterian sheep, and the peaceful reformer as an anti-Presbyterian wolf.

3. Under the same depraving influence of Char-

terism, men have it in their power to seize the spiritual offices of the church, without having even entered the communion of the church. It is undeniable that six non-professors were elected, ordained, and inducted into the eldership in a congregation near the one above mentioned. This was by the earnest recommendation of the pastor, and under the fostering supervision of the same presbytery and synod. As this was their way of cultivating corruption, no fault was found; but if any one had endeavoured kindly and peacefully to remove corruption, infamous records might have immortalized his name. In this place I have given you only a few hints of the depraving influence of this system.

PROP. 6.

It threatens to cast out our doctrine and discipline.

PROP. 7.

This has been its uniform operation in other churches.

PROPS. 8 AND 9.

Glaring cases are frequent. Some are now occurring.

PROP. 10.

The proposed remedy is quiet and peaceable.

PROPS. 11 TO 14.

11. It is conformable to the Bible.

12. It is conformable to our constitution.

13. It is conformable to the Protestantism of the best days.

14. It is conformable to the Presbyterianism of the best days.

PROP. 15.

The prevailing polity is opposed to Autonomy.

PROPS. 16 TO 18.

16. Autonomy is recognised by the law of revelation.

17. Autonomy is recognised by the law of nature.

18. Autonomy is recognised by the law of nations.

PROP. 19.

Its assertion formed the Free Church of Scotland.

PROP. 20.

It formed our American Republic.

PROP. 21.

It will soon produce an unparalleled agitation.

PROP. 22.

Some of the pious and intelligent adherents of our corrupt organism do not doubt its flagrant vices. When the synod at Alexandria were giving me what they thought the last *toss-up*, as a titled persecutor classically styled their Lynching operation, another titled member called me a fool. His reason was, that I am constantly risking every thing for the good of the church. At Philadelphia the same gentleman called me a Pharisee. His reason was, that I would not cultivate and cloak corruption.

At these times he believed that the zeal of my Father's house had consumed me; and his charity taught him to lavish insults upon a falling brother, though falling in a good cause, as he undoubtedly believed. The proof of this he gave at a previous synod at Lancaster; where my proposals for reformation were graciously received, committed, re-

ported and recorded. This looked to him as if I were rising without being tossed up. He then glided into the same pew with me, that he might whisper words of encouragement. "Mr. McCalla, your views are right. The church is as you have described it; and I know many of its corruptions of which you are not informed." I knew his opinion before he whispered it; and I know the same to be the opinion of many others, who wish to toss me up for saying what they know and what their Pharisaism will not permit them to defend.

PROP. 23.

Such characters doubt not the virtues of the proposed reformation.

PROP. 24.

It is their weakness that denounces attempts at improvement.

PROP. 25.

Charterism often protects crime and justifies the wicked.

PROP. 26.

It cruelly condemns and oppresses the innocent.

PROP. 27.

It is especially insnaring to the ministry.

PROPS. 28 TO 30.

28. It tempts them to break their vows.

29. It tempts them to slight gospel truth.

30. It tempts them to betray the purity of the church.

PROPS. 31 TO 34.

31. It tempts them to betray the peace of the church.

32. It tempts them to betray the unity of the church.

33. It tempts them to betray our scriptural government and discipline.

34. It tempts them to forget that they are the servants of Christ and his church.

PROP. 35.

It tempts them to act as representatives of another sort of church; a worldly, moneyed constituency; a civil, secular corporation; once miscalled the congregation, but now styled the *regular church*, by an Egyptian misnomer. These things may be proved by a reference to several charters

in this city, and the language and proceedings based upon their authority.

PROPS. 36 TO 39.

36. Charterism is unfavourable to education.

37. Charterism is unfavourable to missions.

38. Charterism is unfavourable to church extension.

39. Charterism is unfavourable to true revivals.

That I may speak in order, permit me to suggest my understanding of the business now before the house. I offered a preamble and resolutions. They were committed. The Committee reported a recommendation that the presbytery adopt the report of a synodical committee, occupying the 16th to 20th pages of their printed records for 1848. This is the thing which is recommended in my second resolution, in support of which all the arguments of my preamble were arrayed. If this resolution and the report of the committee are substantially identical, and the arguments of my preamble are apposite to the resolution, they are

apposite to the report which is now before you, under a motion for adoption.

After having thus read the papers, will the presbytery now allow me a hearing in favour of this motion? The question is prompted, not by an apprehension that the presbytery will silence me; but by the recollection that from my youth to my old age, I have seen the corruptions here complained of impelling moderators and majorities, in a manner as arbitrary as that of Popes and councils, to dispense with the substance and the forms of natural, revealed and constitutional law, to crush a witness for God, for a faithful and peaceable maintenance of that Calvinistic Presbyterianism which his oppressors had sworn to support. On one side of the Ohio a presbytery cast the mover of these resolutions out of the pale of the church, without giving him the benefit of a charge, citation, trial or hearing. On the other side of the river, he was, in the face of this outrage, recalled and placed over a congregation, with the approbation of the synod and General Assembly.

At that time New Schoolism gloried in the baptism of Dr. Hopkins, and the member was forbid-

den by a synodical moderator, and by a vote of the majority, to mention the name Hopkinsianism or any such party name in the deliberations of the body. But he was in good company, for Laud laid a similar restriction upon the Puritans.

Providence directed that my own eyes should witness the baleful influence of these corruptions in the first and second generations of Presbyterians in the famous Crescent City. On my arrival there in the winter of 1816—17, they had a church built by Presbyterians and called by their name: but shortly after my arrival their pastor returned from a visit to New York, with prelatical ordination, and according to a preconcerted arrangement, the worldly motley congregation followed him into Episcopacy.

After the falling of the bricks they were determined to build with hewn stone, not by the cleansing of the sanctuary, but by the addition of more wealth and splendor. I was present at the organization of the motley assembly. They would have dispersed without prayer, if I had not moved that their beloved Larned should pray for them.

He soon died, and his successor took them over, soul, body and hewn stone into Unitarianism.

Through this unhallowed mixture of the world with the church has not Unitarianism supplanted Puritanism in Old and New England? And was not Pelagian Independency lately within a hair's breadth of annihilating our Calvinistic Presbyterianism? And what sort of Orthodoxy have they left us? It is of such a character that if a presbytery make all possible exertions and sacrifices for the benefit of a congregation, an artful, designing swindler can induce them to renounce Presbyterianism, and move off in any direction for the purpose of filling his pockets with the spoils.

At a late clerical meeting, a respected member spoke in a modest way of possible agitations which might attend a reformation. In connexion with these apprehensions of trouble, about which he was far from being dogmatical, he referred to his experience in his pastoral charge in Burlington, Iowa. I have reason to know something of that church, as it was brought into existence by means of my own laborious exertions. When I arrived, there was not a Presbyterian known in the city.

There had been a Presbyterian church there, but according to the prevailing polity, they had received alien mixtures, until the foreign element prevailed, and they went over, pastor and people, horse, foot, and dragoons, into Unitarianizing Congregationalism.

An energetic elder of a country church enabled me to find five hidden ones. At that moment a man and his wife arrived and settled. We sent for Dr. Cummings, a member of the presbytery, and got him to organize them into a church. One of the five was a pious lady. The late arrival, who was made an elder, adopted the prevailing polity, and transferred the voting power from the pious lady to her non-professing husband, to whom I had several objections. One was, that he was an adherent of the Romish bishop Lorrat, and had been heard to say that if his Bible did not contain the Roman Catholic religion he would burn it. Another was, that he indulged in his characteristic profanity, even in the presence of the very elder who patronised him. A third objection was, that like some other gentlemen of new settlements, he was marked with repeated acts of assassination, un-

accompanied with those mitigatory circumstances which some can plead. His case has caused me to add *murderers* to my long list of Charteristic worthies. If an act of Congress, the highest law which some men acknowledge in the universe, were to put such a character in the lead of a poor little flock of Christians, I should not feel bound by it, although I might, as I did on that occasion, retire from the field.

Having such abundant reason, from my own personal observation in the north, the south, and the west, for condemning this poisonous polity, what has the east done to reconcile an old soldier of Christ to these evils? Have they here assumed a type of harmless mildness? While I prove the contrary, allow me to state, in all honesty, that I am no more moved by personal resentments in this fearless and fiery moral demonstration, than you or I would be in a mathematical demonstration. You and I believe me bound to appreciate, and I do appreciate, the feeling which now exists in this body. For that feeling I am more thankful to God, and thankful to you, than for any imaginable increase of corn and wine and oil. To that

feeling of kindness and candor I appeal for credit to the assurance that I say what I say, and do what I do, not from personal resentments, but from a blood-washed conscience towards God and his American kirk; though a portion of that kirk has visited my conscientious adherence to truth and duty with an endless series of proscriptions and calumnies, lawless condemnations and disabilities, with ejections, preclusions, and privations far more cruel to me, connected as I was, than if they had literally taken my life.

These were means which God allowed to be used, to drive me out of every quiet corner, out of every pleasant retreat, into the open field of duty, in claiming for God's American church those rights and that purity for which Mr. Brace shows that the Hungarian Protestants have contended since the reformation, and about the loss of which the French Protestants are now sighing and groaning, as is testified by the correspondent of the Presbyterian.

It belongs to the system to outlaw and crush a faithful witness, as too *annoying* and *troublesome*, (these are the words,) to be allowed the rights and

forms of our constitution and our religion. The records of the Synod, to which you are referred, are unanswerable proof that these charges of improper and troublesome annoyance are as groundless as those of Claverhouse against the Covenanters. They show that the proposed plan of reforming intolerable evils is fraught with the dignity of peace and uprightness, instead of that spurious article which endeavoured to destroy an innocent man. Those who examined it at the time came to this decision. Those who have examined it here since, have come to the same decision. God's time is coming for it to prevail, whether I live to see it or not.

Before entering upon my direct argument, allow me to dispose of three considerations which are thought sufficient to neutralize or wholly defeat it. One is the space which it gives to the wrongs alleged to be inflicted by non-professing intruders and their professing representatives and executioners. Concerning these wrongs it is worth while to remark that if there be any validity in our standards, our religion, or the morality of the civilized world, they are very serious wrongs. It

is also worthy of observation that I know them myself, and that I have confronted the perpetrators with the assertion of them, and with proof which they could not rebut nor deny.

Strike out all such wrongs from the polemics and history of politics and religion, and not even a skeleton is left. It is an impalpable apparition. Strike out all such wrongs from the history, prophecies and polemics of the Bible, and both law and gospel disappear. There is hardly a nut left to be cracked by the Siberian Hermeneutics of Neology.

Is it out of place for the Bible and its advocates to show that Egypt and Babylon, both typical and antitypical, are persecuting powers, and that Herod and Pontius Pilate shed innocent blood? Is it irrelative to the Christian controversy to show that Antichrist robs, imprisons and destroys the lovers of the Bible, and that he absolves and indulges, eulogizes and canonizes the plunderers and murderers of God's innocent people? Does transplanting unconverted Jews and Papists into our church justify such creeds and such deeds?

We do not allow a Papal bull to dispense with the

law of God: can a civil charter do it? We do not settle questions of right and wrong by the tax-book of the Roman Chancery. When worldly intruders and their mercenary representatives prove the payment of Presbyterian pew-tax, does that give them a right to take away the property and the liberty of God's ministers, elders, deacons, and communicants, and turn their Father's house into a den of thieves? If this language can be shown to partake of misrepresentation or exaggeration, I shall be happy to make such an apology as Christian honour and honesty may demand.

Another consideration which we ask leave to notice is one which proposes to show that such an apology is demanded by a supposed fact that the contemplated reformation is opposed to Protestant, Presbyterian, and political wisdom and experience. It reclaims to the pastor his ancient presidency in the congregation and the consistory, even when sacred seculars may occupy their attention; and it is thought to violate a fundamental principle that spirituals and seculars should never be confounded.

A shallow mind may be led into the ditch by

almost any abstraction, because he makes the sound general rule run over all equally sound qualifications and exceptions. In our republic it is, in theory and in practice, a general rule that the legislative, judicial, and executive departments shall not be confounded. Yet I know a judicial case which was decided by Mr. Fillmore, while the upper house has its executive sessions, and the lower house is liable to judicial ones.

The inspired history of the apostles shows that they held the general rule for separating temporals and spirituals: but what use did they make of it? Did they consider ministers, elders, deacons, and communicants too spiritual to have any temporal property, or any right of self-government in relation to it? Where is the evidence of their soliciting or submitting to a civil charter which should subject their souls and bodies and property to their Jewish and Roman neighbours, by way of separating temporals from spirituals? Their way of attaining this object was to elect and ordain deacons who should manage temporals in connexion with, and in responsibility to the spiri-

tual authority. It is thus understood by our forefathers and our constitution.

As to the danger of clerical ambition, avarice and usurpation, by allowing the pastor to occupy his own scriptural, Protestant, Presbyterian and constitutional seat as president of the congregation and consistory, let us deal with it candidly, as an affectation of extra-protestantism, and a stratagem to withdraw the eldership from the support of ministerial liberty. Let a Papist preside in the congregation, and a Jew in the secular board, for fear that their spiritual president will cheat them out of every dollar that they are worth, as the Roman bishops do.

Whether this fear be founded upon facts or fables, may be seen by an examination of the two systems, and a reference to the history of their operation. We ask to remind you of what has taken place under your own eye. A district of Philadelphia had a church upon the plan now proposed. God was pleased, and this presbytery was pleased, to let it die without holding out a little finger to save it. But the pastor had not enough of Popish

ambition or avarice to make him gain or attempt to gain one dollar by the catastrophe.

Another church arose in its place, upon the foundation of charteristic intrusionism, flattered and aided by an unparalleled quantum of presbyterial patronage. That also has left us; but it found its way into the pocket of the pastor, who played Roman bishop for the occasion. Which is the greatest warning against Romano-clerical encroachment?

But if the elders hear anti-clerical slanders, let them hear a little sober truth also. I have known generals to betray their armies, and armies to betray their generals. I have known pastors to betray their elders, and elders to betray and desert their pastors. But the end of traitors, whether from avarice or cowardice, is generally that of Arnold or Judas.

When, in the late great struggle, the encroachments of committee-men had brought the eldership to the verge of annihilation, as Dr. Beecher proudly boasted, whose instrumentality did Heaven use to save them? It was clerical prowess. And shall the eldership now say to the clergy, We

cannot allow you your scriptural and constitutional rights? We can trust you with the direct supervision of our souls, but we cannot trust you with the indirect supervision of a crust of bread, for fear you'll steal it, like the Roman Bishops. We will commit it to the care of non-professors whom we can trust, and who can govern the church and its officers better than they can govern themselves.

A third objection which is inconsiderately, if not unintentionally, made to bear against the proposed reformation, is the inefficiency and insignificance of any church organization, without the presence and power of the Holy Ghost. After hearing this objection, I reviewed the documents before you, to see if they contained any thing which had the most distant bearing against this all-important doctrine. I reviewed my ministerial life, and found it an uninterrupted plea for the supreme importance, and absolute necessity of the Spirit's agency, and of the utter inefficiency and comparative insignificance of government, discipline or worship, without the presence and power of the Divine Spirit. I reviewed our constitution.

What is it but a scriptural testimony for Calvinistic Presbyterianism? We advocate both in their proper relation and connexion, as coming from God, and leading to God.

The importance of saving truth, instead of depreciating, unspeakably enhances the value of sound order, as the superior importance of the farmer's crop and harvest enhances the value of the fence and barn by which they are protected and preserved. When Samuel denounced the divine wrath upon rebellious Israel for rejecting their *jure divino* organization, he did not thereby depreciate the agency of the Spirit. Without this agency the Scriptures themselves, with all our religious papers and tracts and sermons, are a dead letter, and a savour of death. Should this relax our zeal for the diffusion of saving knowledge? Neither should it relax our zeal for that church order which is God's appointed machinery for the diffusion of this knowledge.

Who are the most faithful advocates, and the most favoured recipients of the divine Spirit, the Puritan and Covenanter martyrs for church order, or our Latitudinarian neighbours who can

trace no order in the Bible? Gillespie's triumphant defence of Presbyterianism against Erastianism in the Westminster Assembly, was after fervent and persevering prayer for light and direction from this heavenly helper.

While men were driving me round the United States for adhering to this cause, that same blessed Comforter has sustained my feeble soul, and brought me once more this day to plead his own cause, the cause of Christian Presbyterianism. With Enoch, Elijah, and Moses, the sweet singer of Israel was among the most favoured temples of the Holy Ghost. His spirituality inflamed his zeal for God's appointed order, in giving to the priests and Levites their proper places about the ark of God. He says, "Because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not *after the due order*."

Who is there here who cannot testify to the divine displeasure at our disorderly polity in surrounding the ark with the priests of Baal instead of God's appointed agents? And now, as soon as a movement is made to rectify this error, all can see the little cloud arising which we hope will ba-

nish our spiritual drought. But after God has relieved our famine, let us not, like Jezebel, supersede God's appointed officers by the reconsecrated trustees. Let us not return like the dog to his vomit, or the sow that was washed to her wallowing in the mire.

As to the objection that the adoption of this polity may operate unjustly, I would say, Let God be true, but every man a liar.

The question of ecclesiastical and political *autonomy* slumbered in the dark ages, revived with the Reformation, strengthened with our revolution, and brightened with our prosperity, until it lately shook Europe to its centre, and the volcano is preparing for an eruption more terribly magnificent than mortal eyes have seen since the conflicts of antediluvian giants. All this is predicted, and shall be consummated by Him who is the perfection of justice and mercy; for ecclesiastical and political *self-government* are the blessings of a promised inheritance which are cheaply purchased with rivers of blood.

When Israel received the Egyptian yoke, the mercy of its sovereign, and the wants of a seven

years' famine constituted a justifiable inducement. What a contrast do they present to our case!—Pride, and fulness of bread have made us invite the civil power to lay siege to our liberties. Sold for money, charters, which ought to establish our freedom, are the chains of our bondage. Protective charters are given to Romanists and others: but as ours were oppressive, I gave the name of *Charterism* to the whole subject in its objectionable aspect, not to depreciate a fair civil enactment, but to avoid endless circumlocutions about an unfair one. As this might be thought a mark of hostility to all charters, a member of synod objected to the word, and preferred *Intrusionism*—while I sometimes give the name of *Autonomy* to the whole subject, in its favourable aspect. The etymology of *Autocracy* has made Barlow give it the same meaning; but it has been appropriated to an opposite sense, to signify not a government of our own selves, but a government of others by our own will;—an arbitrary and irresponsible government.

A common charter makes the pew-holders the *church*, though they may not profess Christianity,

nor be responsible to any Christian society. A charter is known to dignify them with the title of *regular*. It is not the action of the session, but that of the treasurer, which regulates the *franchise* of the members; that is, their *right to appoint representatives*, through whom they *govern* the society. The possession or want of this franchise, whether in church or state, decides the difference between the citizens and aliens. By this charter male and female communicants are DISFRANCHISED, *deprived of the rights and privileges of free citizens*, "as of the right of voting in elections," &c. By this charter non-communicating males are enfranchised, naturalized, made free voting and ruling members of a Presbyterian corporation, church, congregation, exercising an arbitrary and irresponsible power over God's people in their own house, to which they formerly came as guests and learners, and not as lords.

But now the question of right and liberty on the one hand, or of disability and bondage on the other, does not turn upon theology or morality, or communion, but upon money, manhood, and civil citizenship. They who enter through the door are

the slaves: they who climb over the wall are their masters. Consistent Christians are ever thankful for the stated or occasional assistance received from hearers of the gospel, and as they never claim lordship over them, they should be permitted to enjoy their own property and liberty.

Things cannot prosper in any department of society, unless the property, the power, and the responsibility be in their right places. What institution of learning could stand, if the power of the faculty, and the responsibility of the students were transposed? Did any army ever conquer, when the power of the commander and the responsibility of the commissary were transposed? Such absurdities occur in church matters only; and the reason is that in religion, the world, since the fall, is upside down. But the prince of the darkness of this world would have it so, and his simoniacal servant of the Vatican would have it so. In consideration of pecuniary bribes, a mercenary council of traitors elect that man of sin to what they call supreme power, and give to God's true church the responsibility of slaves. However great men may differ about the church of Rome, they all agree

that it is leprous with *Simony*, and that simony is an accursed evil.

Under monarchical and prelatical establishments this crime is explained as a buying and selling of ecclesiastical preferment. This is their way of buying and selling a power to lord it over God's heritage. But republicans and presbyterians, who anathematize this crime in others, have become so expert at whipping the devil round the stump, that they sell to worldly pewholders this same power of lording it over God's heritage, and they frown destruction upon a minister and congregation that will not receive their simoniacal charter, and hide the golden wedge and Babylonish garment in their tent.

An evil is still an evil, give it what name or form you please. All condemn the name of *church-and-state*, because it deprives Christ of his *supremacy*, and the church of *self-government*, in the management of its own property, and the regulation of its own members and officers, doctrine and discipline. Thus *establishments* have prostrated all the churches of the Reformation, by introducing infidelity and immorality, and excluding doctrine

and discipline. These abuses have driven the Free church of Scotland out of the establishment.

The establishment of England was scrutinized on the spot by Bishop Hobart, of New York, the celebrated leader of American High-Churchism. He says, "Look at the most important relation which the church can constitute, that which connects a pastor with his flock. In the church of England, this is absolute *property*." The Bishop might have looked nearer home. By a legal enactment of our state legislature, the right of choosing pastors for our churches is *property*, bought and sold for money, to the contempt of Christ's authority and law, and the constitutional rights of Christians. The Bishop informs his friends that this right of choosing the pastor is not in the true flock, but "in individuals, the government, or corporate bodies." With us it is not often in individuals, nor directly in the government, but it is directly in civil secular bodies incorporated by the government, without regard to their religious character.

This is the true poison of anti-Presbyterian *Patronage* and *Erastianism*, opposed by all reformers.

In Dr. Merle's letter to England, he shows that Erastianism is now the master error of the fallen church of Geneva. He informs us that in their church all citizens, however infidel or immoral, are members, and even rulers, on which account he says that the church is without doctrine or discipline. To be members there, men must be citizens of that commonwealth: to be members here, men must be "citizens of this commonwealth."

Membership there is referred to the civil magistrate: membership here is settled by a civil charter. Members there may be infidel and immoral, and may destroy doctrine and discipline: and members here are infidel and immoral, and do destroy doctrine and discipline.

Some years ago I received a letter requesting me to mark well a feature of the highly prized organ of our society in Philadelphia. One week complains that our *distinctive doctrines* are disappearing from among us. Another week laments that *Presbyterian discipline* is disappearing. To my certain knowledge, these diseases are chronic in our church; and few intelligent men doubt the rapid and threatening increase of their symptoms. It

is that fearful increase of the evil which threatens to awe and silence the voice of complaint, and which at this moment alarms the sleeping lovers of religion.

Let me entreat all such to weigh certain maxims in which we are encouraged to confide, by the history of our race, of the church at large, and of our own particular denomination. One is that the introduction and indulgence of a little disorder will ultimately unsettle the whole fabric. Another is that a partial reformation, which leaves disorder established in the system, will ultimately lead to a counter reformation. Another is that God himself has defined the boundaries of principle and right on the one hand, and of concession and compromise on the other. He has established landmarks which we are bound to preserve. Whether we shall maintain or compromise, then, is a matter which he has not left to our discretion. No compromise or expedient of ours can change right into wrong, or wrong into right. But after we have asserted the principles of scripture, Ezra shows us that we may lawfully compromise on the ques-

tion of immediate or gradual execution. This is the ground taken by the plan under consideration.

The "New England Puritan," some time ago, endorsed a letter from "a minister of the first standing in the New School body," the views of which are confirmed by a late convention, as reported in the Presbyterian. It admits that our exploded "plan of union" was an attempt to unite things "not homogeneous." They are united under our charters. Has a *legislative plan of union* made them more homogeneous? The letter professes "that as a permanent thing, Presbyterianism and Congregationalism will not coalesce; but that what there is of the one will eat up and destroy the other." Will they coalesce more successfully, when mixed up with Jews, Papists and Unitarians under a charter? Will not one eat up and destroy the other, under a charter, as well as under the plan of union? The letter professes to have "no confidence in the permanence of the New School body," but says, "I am satisfied that some day the churches here will run fully into Presbyterianism, or run fully into Congregationalism, or run out." Has he a greater confidence in the permanence of

the old school body, united with Unitarians and atheists, gamblers and drunkards? Are they not as likely to run fully into Christianity, or run fully into brandy-bottles, or run out?

Their excision of 60,000 Pelagians was highly necessary. For what reason? They were accused of an endeavour to take away saving truth, and \$175,000. Let facts answer the question, which of these two crimes is esteemed the most weighty. It is a fact, notorious as it is disgraceful, that while we thrust them out at the front door of ecclesiastical action, we invite their return, with all their errors, through the back door of secular polity. For less than \$175,000 of pew-rent, we will reinstate the 60,000 cast-aways, and as many regiments of all arms as will enter that door with money in their hands. At our front door we condemn and prohibit the *plan of union* and *patronage*, *intrusion* and *Erastianism*, *state-church* and *Simony*, but at the back door all their mischief is received for a fee.

Be so kind as to direct an unprejudiced eye to this subject, and see for yourselves its natural tendency to undo all the benefits of our protracted

struggle, and to reunite Calvinistic Presbyterianism with Pelagian congregationalism. The latter claims a right to membership and office in the former for a small pecuniary consideration. On this ground they are allowed representation and power in all the courts and all the Boards of the church. The contamination produced by this leaven naturally emboldens them to make greater advances, without even the concealment of the Trojan horse. They soon appear with flying colours before our walls, and ask admittance into the Board of a Presbyterian Institute, under the wing of the mother presbytery where our reformation began. Our influence then removes the barrier which precludes them from the other boards and courts of the church; and thus, through the magic of charterism, a counter-reformation is produced by the reformers themselves.

The above action, which was supposed possible, has this day become matter of history. A motion was made, which was avowedly intended to enable the Board of the Presbyterian Institute to fill some three or four vacancies in their body with New School appointments, for the sake of the ad-

ditional patronage and pecuniary strength which it would bring to a languishing enterprise. It appeared that a diplomatic negotiation had been carried on with the leading New School ministers, for an arrangement by which the presbytery should be bound in honour to give them a permanent right to fill one third of the seats in the Board.

As in former efforts to introduce, protect, or encourage congregationalizing Pelagianism, so in this, our feeble efforts at resistance were treated as pitiably weak, irrelevant, illogical and preposterous; not to say uncandid and insincere. There are gentlemen this side of the Vatican, who seem to think implicit obedience to all their money-making mandates an essential requisite to intelligence and virtue. These doctors of divinity stood in the first rank in the church extension enterprise; but they were so grieved at our opposition to their sage plan for raising money by reuniting Calvinism and Pelagianism, that one of them declared his intention of offering a resolution for putting the church extension enterprise into the hands of laymen exclusively; as if clergymen were ordained for literary matters, and had no

right to meddle with the spread of the gospel, or the propagation of the church, but should give their time to raising funds for a Calvinistico-Pelagian Institute, under the absolute authority of an infallible dictator.

The clerical members of the church extension committee were averse to a counter-reformation. Was it resentment for their fidelity that proposed their penal degradation? Such an absurd proposal would never have been made, if the brethren had agreed to introduce Messrs. Barnes and Brainerd, Gilbert and Grant, into the Board of our Institute, as Dr. Ely, while a member of the Old School party, endeavoured to bring Absalom Peters and all Absalom's cabinet into our Board of Missions. If the want of money and an offer of money be proper inducements for the one, they are proper inducements for the other also. When the one is done the other will be done after a little additional diplomacy; and when these things are done on the spot where the reformation began, there will be a general and hopeful effort for a counter-reformation. You have seen a leaning in that direction. When I tell you that the war is begun, I only perform the duty of a watchman.

You will soon see a return to the old wild-cat charity, which brings the bulls and the bears into the same pen, in order to promote peace and prosperity. After the attempt to bring New School men in, it was unnecessary to inform us that the next step would be to put Old School men out; for we knew by old experience that that measure would come as a matter of course. The introduction of owls into the hen roost must thin their ranks. Dr. Cook would no more form a Board of four Arians and eight Trinitarians than he would form a fold of four wolves and eight sheep, under the notion that the sheep, being two to one, would make the wolves feed them in time of drought.

Because we believe that the feeding would be the other way, we are declared to be no logicians. Now our logic is the *novum organum*, the inductive philosophy of Bacon, which draws inferences from facts. From Adam to Noah, and from Noah to Christ, and from Christ to this day, facts teach us to beware of false teachers as ravening wolves; facts teach us to beware of the leaven of the Pharisees. Bread has been prepared many millions of times. Can our logicians produce a single fact

in all those millions, in which good passover bread has been made by mixing four pounds of leaven with eight pounds of flour? Can they show a single fact in which prosperity was produced by putting four heresiarchs among eight Calvinists, or by putting four foxes among eight geese? I should suppose that none but a goose would hold such logic, in opposition to holy writ and universal experience. Yet this is the logic for rejecting which true Presbyterians must be penally degraded in their Father's house, that their seats may be filled by condemned heretics. All this is done by men who acknowledge our constitution, our Act and Testimony, and the excision which followed it.

This is the legitimate work of charteristic intruders and their representatives. They are the representatives of a moneyed constituency, practically maintaining the moneyed religion of Rome under a sworn protestant covenant, elaborated and transmitted by the witnesses of Jesus prophesying in sackcloth. To be allowed the liberty of extending the church, as regular descendants of Simon Peter, we must put Peter and Paul, James and John, out of our apostolic board, that the remaining eight

apostles might be mixed up with Simon Magus and Cerinthus, Ebion and Marcion, for the sake of raising the wind in a pecuniary way. Simon Magus offered money, and he ought therefore to come in: Simon Peter refused it, and should therefore be shut out, as unfit for church-extension operations, according to the judgment of our autocracy.

To destroy the self-government of France, whether under the republic or the empire, Bourbon diplomacy formed endless conspiracies with foreign foes, so as to murder a million of her citizens and crush her power. Is the elevation of clerical ambition by the importation of foreign enemies less guilty?

What did Moses and Joshua think of such a policy, after God had passed the act of excision against the Pelagians of their day? They let them know that such a course would make these seductive enemies become snares and traps to them, and scourges in their sides, and thorns in their eyes, until they should perish from the good land.

Self-willed pride and avarice, ambition and perfidy, may renew and cherish contention among us, until the fate of Carthage may be written upon

us. It is a just punishment for saying one thing and doing another. To violate sound principle, injure the church, and incur threatened judgments, from the illusory expectation of pecuniary profit, is a strong infatuation. No possible amount of money could compensate us for betraying our trust: but an examination of the Presbyterian Church Case, p. 533, will show that with all their talk about enormous sums which we owe to their liberality, they really took out more than they brought in, and are yet in our debt.

Now that we have referred to that able report of Mr. Miller, permit me to say that it casts much light upon our present movements in other respects. We are threatened with an innovation which shall shut clergymen out of certain offices. Our advocate, Mr. Sergeant, proved that to be a censurable New School innovation. The mover stated to this presbytery that the four trustees ought to be received upon the credit of their Presbyterianism. Mr. Sergeant, Mr. Preston and Mr. Hubbell proved, that irrespective of their fundamental heresies, they were vitally anti-presbyterian; that their polity and ours "are immiscible: when associated,

one destroys the discipline of the other: the union produces confusion and disorder." The decision of the bench says that they "are as immiscible as water and oil."

Will the author or the advocates of this mixing motion deny the correctness of these opinions and decisions? They are all advocates of this decision and of the excision, and Act and Testimony connected with it. With one breath they say, "Cut them off, because their doctrine and order are immiscible with ours. With the next breath they say, "Bring them in, because they are not advocates of prelacy:" thus trying by a ruse to set us upon a false scent, and make us bark up the wrong tree.

To Eastern tastes my Western figures may be coarse; but is it not a coarse act—an overt act of moral treason, to send a garrison to one gate to keep out Arminian prelates, in order that another gate may be left unguarded for the admission of Pelagian Congregationalists? This is especially wrong in those who know that their so-called independency is a disguised absolutism, an unordained prelacy, the offspring of anarchy and imbecility.

Anarchy is not liberty, but licentiousness. The great reformation in Europe and the great revolution in America were not in the cause of anarchy, but of *autonomy*—the liberty of *self-government* under God. After such achievements what would you think of an honourable senator, who should offer a motion, that to raise money, and settle our western wilds, the government should oblige themselves to a permanent arrangement, by which one-third of the seats in congress should be filled by delegates from the Queen of England, in consideration of such alms and such emigrants as she should graciously bestow, at her own discretion? Such a proposal in church or state, reminds me of Dr. Nesbitt's ejaculation, "Oceans! Oceans of nonsense!!"

Can any one doubt the connexion of such a motion with a counter-revolution? The council of Amphyctions represented the Grecian republics. Certain senators found a mule's burden of gold too bright an argument for their logic to resist. One-third of foreign votes were not necessary to the destruction of their liberties. The introduction of one vote, that of Alexander, the Albert Barnes of

Macedon, broke their confederation, and enslaved the world.

Their experience was the experience of this presbytery, little more than a quarter of a century ago. At that time there were only two New-School men in Philadelphia, one black and the other white. The black one died, and Dr. Skinner remained alone, in an orthodox presbytery. He filled his house by repudiating his creed. I wish that the house had never repeated that method of obtaining money and scholars. This court had abundant evidence that he was habitually and censurably vilifying the doctrines which he had solemnly professed to believe and honour. On one occasion I was one of a crowd which was thus entertained. The next day our Monday morning sodality met at Dr. Brodhead's, in the circuit which it was then accustomed to make. I see now in this house, Dr. Engles, a survivor of that company, whose memory can attest what I say.

I asked them if Dr. Skinner was not a guilty heretic. They could not deny it. I asked them if duty did not require the application of scriptural and constitutional discipline. They shrugged

their shoulders. I asked them if they would allow me to take the onus of his prosecution upon myself. A negative answer. That one heretic soon increased to four, the number with which we now wish to begin our second course of undermining and slandering and blaspheming.

We were soon compelled to let Dr. Junkin take the onus of a prosecution; but it was too late: the leprosy had spread through the presbytery, Synod and Assembly. We were so near destruction that ordinary regular remedies were certain of defeat. Nothing remained but wholesale excision; and even this the Nisi Prius court and jury pronounced a failure. Through the kindness of our father's God, the court in banc came to the righteous rescue of self-destroyers.

Is not that lesson enough to teach us how great a matter a little heretical fire can kindle? On account of sin, our liberties are never safe except in God. In some men the love of power, pelf, and patronage is a pit without bottom. Such men will not lend a little finger to the cause of autonomy; because it promotes liberty and equality, in the self-government of the whole body; whereas they

wish to keep the reins in their own hands. It was this that made the Pope invoke the intervention of French troops; and if he were here, he would invoke the intervention of Pelagian trustees. But he finds that the foreigners who have conquered and murdered his people, have conquered him also, and made him a slave and a prisoner. How different his feelings from those of Mazzini and Gavazzi, the advocates of self-government.

In politics, religion and literature, foreign intrusion should be closely watched. Who built Transylvania University and Dickinson college? Orthodox Presbyterians. Where are they now? Who built New Haven, Harvard and Andover? Orthodox Puritans. And where are they now? The loss of each of them began, not with the introduction of four, but the introduction of one foreign element.

But an esteemed brother says that we lost them for the want of ecclesiastical jurisdiction and control. Had we not ecclesiastical jurisdiction and control over Dr. Skinner? yet rather than exercise it, we let him undermine the church from Dan to Beersheba.

The same brother says that legislative interference destroyed our western university. But the legislature did not interfere until foreign mixtures had paralyzed the institution. Neither did legislative interference destroy the Salmurensian institute of France, until it had introduced Arminianism. Nor did the massacre of Saint Bartholomew destroy their church, until the love of power, pelf and patronage had got its learned Doctors so entangled in secret diplomacies with the enemy, that the grandfather of Merle D'Aubigné, a faithful old soldier, a lay-member of their General Assembly, arose and withdrew, after telling them that his principles and habits disqualified him for living among prostitutes.

They would not believe that such corruption would bring such trouble. The government was talking softly to them about love and matrimony, as the Pelagians talk to our Doctors: but all at once, the catastrophe came like a clap of thunder, and whelmed traitors and dupes in a common doom. We make endless promises to keep the wolf out of the fold; but the want of money makes us forgetful.

If the consciences of the Jews were as liberal as ours, it would greatly add to their pleasure and profit. They could then anathematize pork at the synagogue, and go the whole hog at the table. This is the way the Papists work it, for they can fast, while swallowing a halibut; but this is not the spirit of Protestantism and Presbyterianism in their good days.

No person here will dispute the position that the Bible is the religion of Protestantism. Hetherington, the historian of the Church of Scotland, says the same of Presbyterianism. He says, "This, then, must be regarded as the very essence of the Presbyterian system; its primary principle as a sacred theory,—*The Supreme and all-sufficient authority of the word of God in all matters pertaining to religion.*"

What did our Scottish fathers find in the scriptures to countenance our late distinction between church and congregation, the one spiritual, the other secular? Hetherington says, "The first distinctive designation which they applied to themselves was, 'THE CONGREGATION;' which, as they used it, was precisely synonymous with the phrase

we have used, '*the Assembly of believers.*' This appellation was afterwards laid aside, and the word *kirk* or *church* employed;" "understanding by the term *church*, the company of *believers*, comprising both ministers and people."

Their scriptural Presbyterianism had no knowledge of our late *secular congregation*, lording it over the *church*, or of our present *civil church*, lording it over "the company of *believers*, comprising both ministers and people." The historian says, "The *company of believers* they justly regarded as the *church*, and ministers the divinely appointed office-bearers therein."

Scottish Presbyterians knew nothing in scripture to countenance our election of ministers and elders by out-side voters, sent by the civil power and Simon Magus. The historian says, "They found also in the scriptures reason to conclude that the only authorized mode of appointing office-bearers was by *the free choice and call of the Christian people.*" *

Minors are allowed to possess worldly property, but not allowed the management of it. Does scriptural presbyterianism doom the church to ever-

lasting minority? Did our fathers acknowledge a divine command to give up their property to unordained, detached, irresponsible trustees, elected by a civil corporation? Hetherington says, "Following what they believed to be the scripture model, they required that each congregation should be taught and governed by presbyters, and that *its secular affairs should be under the management of Deacons.*" "The office of the deacon included membership, for no man could be a deacon who was not a member; that of elder included the deaconship, for every elder might act as a deacon; and that of pastor included the whole, for every pastor or minister was also an elder, and exercised rule, might act as a deacon, and must necessarily be a member." "Since the right of choosing their office-bearers was viewed as belonging to the company of believers by divine right, no man could be intruded or forced upon them without their consent. To attempt it were to sin against Christ's mediatorial sovereignty, from which this right was derived to his freemen."

M'Crie, another honoured historian of the Scottish church, gives, in his life of Knox, his account

of the place which the deacon occupied in their first book of Discipline. He says that this officer "had the special oversight of the revenues of the church, and the poor." The same writer, in his Life of Andrew Melville, who introduced the Second Book of Discipline, tells us that this book recognised three officers, ministers, elders and deacons, for three things, doctrine, discipline and distribution. He says that the deacons "act as distributors of alms, and *managers of the funds of the church.*" The book itself expressly declares "the deaconship to have *the care of the ecclesiastical goods.*" In speaking of the collections made by the first deacons of apostolical appointment, this book says,—"These collections were not only of that which was collected *in manner of alms*, as some suppose, but of *other goods, movable and immovable, of lands and possessions.*"

Our forefathers knew that this was the order of Calvin and the countries of his birth and adoption; but they professed to get it from the Bible. After it was broken down by the perfidious house of Stuart, its faithful adherents emigrated from Scotland, in hopes of enjoying it in America, as we are

informed by the Presbyterian Board of Publication. An authority well known to the Board and to Princeton informs us that when coming here, and in circumstances to allow it, they adopted Stuart's Collections for their government. Concerning contributions, it directs "that the money so received be faithfully delivered up to the session, according to whose judgment and appointment *the deacons are to distribute the church goods.*"

After persecution had destroyed their order in Scotland, poverty threatened it in America. To gain the strength necessary for supporting the gospel, the Scotch Presbyterians had sometimes to follow the policy of our exploded "plan of union," and unite with pious anti-presbyterians who advocated a Board of Trustees or a committee, with whom, and over whom, ministers of the gospel are forbidden to sit or preside. As New York had a desirable congregation upon this platform, the synod, in 1752, passed a vote of toleration, so as to recognise and strengthen an anti-presbyterian party in their own bosom.

But this toleration of an incipient deviation from the Scriptural order of our fathers did not

live without opposition. After fighting over it for a couple of years, the old Scotch party compelled their solitary Board of intruding Trustees to agree that "they should no longer be elected in their present form: the synod approved said agreement, and judge that if the congregation think it expedient to form a committee for the management of their temporal concerns, the said committee shall be chosen, after that time, by the ministers, elders and deacons, with consent of the congregation, and accountable to them for their conduct." "The synod also recommended it to them to choose a greater number of elders and deacons as soon as they conveniently can." The paucity of these scriptural officers had encouraged the innovation, and to remove it they recommended an early increase. It is evident that the two parties had some inclinations to thrust out each other. This is the effect of incongenial unions.

These committee-men who, a century ago, were so zealous to supplant our deacons, were no less zealous, in our recent struggle, to supplant our elders; and they were so near succeeding, that an act of our assembly in their favour caused Dr.

Beecher to say, with exultation, "There is the last kick of Presbyterianism." This very expression, from an anti-presbyterian quarter, occasioned an alarm and reaction which terminated in the act of excision.

The anti-Scotch party in the synod of New York had power enough in the formation of our constitution to mark it with one solitary mention of their idolized trustees and committee-men of human device, in so guarded a manner that not a word is said of them except that they may be valid security for the payment of a minister's salary, the old bait for hungry clergymen. I'll agree to take the Puseyites and Papists as security for my salary. My papers do not attack any constitutional mode of paying my salary, but only endeavour to correct, in a peaceable way, such evils as are grossly unconstitutional and calculated to pervert the salary into a bribe. .

It is now a flagrant and prevailing evil in our society, that non-professing pew-holders rule the church of God, in their own house, in consideration of money paid. If the anti-presbyterian party in the synod of New York had taken such ground,



it would have been the last kick of trustees and committee-men for that century.

I will not deny that doctors of divinity, now living, profess to find this principle in that passage of our constitution which forbids to vote for a pastor, a person "who refuses to submit to the censures of the church regularly administered." Yet when they are called upon to administer censure to non-professors of every shade of criminality, they refuse, upon the ground that discipline cannot be regularly administered to non-professors; thus giving up that the passage relates to communicants. This was the ground upon which this presbytery refused to pass a minute condemnatory of the trustees of the Second Church, though they all admitted that their conduct was anti-presbyterian.

This simoniacal purchase of church membership in virtue of a civil charter, to govern the people of God, is a usurpation and intrusion which now every where prevails. Does our constitution allow non-professing trustees to be elected by these non-professing voters? The only trustees tolerated by the framers of our constitution were those chosen

“by the ministers, elders and deacons, with the consent of the congregation (of professors,) and accountable to them [their electors] for their conduct.” What would those venerable fathers have said if the following article had been offered for adoption:—“*Non-professing trustees, elected by non-professors, and appointed by the civil authority, shall, in virtue of that authority, have power to receive church-members whom the session would reject, and to reject church-members whom the session has received.*” This might as well be in our constitution, for it is acted upon throughout the United States; and any church or minister is marked for destruction, who refuses to submit to *this article*, whether regularly or irregularly administered.

Among the framers of our constitution there was no party, nor shadow of a party, in favour of these corruptions. The only thing then claimed by the anti-presbyterian party, was a board or committee appointed by and responsible to the consistory. This was their substitute for the consistory; while the Presbyterian party wished the consistory, of pastor, elders and deacons, to occupy their own place. The latter party is now anni-

hilated; and the former party have shifted their ground, until they have taken away the body of Christ, and some know not where they have laid it. In the place of a scriptural and constitutional church and officers, they now have a secular corporation and civil officers, with functions no more recognised in the Bible or our constitution, than those of the *Sbirri* of Rome, or the police of Naples or Vienna. It is a notorious fact that the trusteeship, which is a mere constitutional abortion, has, under the civil usurpation, become the majestic Mount Atlas, upon whose proud shoulders our ecclesiastico-secular heavens repose.

And all this mighty change has taken place during my life, through the operation of the *Proton Pseudos*, a communicating trusteeship, supplanting the ordained deacons. In my childhood they existed in only one congregation, and were chosen by the consistory; in my youth by the people; in my middle life they obtained power over the consistory and the people, and in my old age they break down our wall, pour in their hostile legions, and scatter the church with a scourge of scorpions. Are you willing, with your eyes open, to leave to

your children a legacy fraught with such a curse? Remember Samson, whose eyes were put out by such a Delilah!

In a lofty congregation of my acquaintance, a circumcised Jew, without either of our sacraments, has presided over the board, and complained pathetically of the trouble he had in governing the elders! To facilitate the arduous undertaking, the non-professing trustees thrust out a quaternion of elders, with the approbation of a presbytery, which confessed at the very time that the elders were right and the trustees wrong. Of this truly astounding transaction I retain written evidence, at the service of any inquirer.

This statement may be mistaken for a censure upon some now present. It does not become me to censure you now; but I do criminate without reserve that charteristic intrusionism, which has taught our church courts to bind their faithful Samsons, and deliver them over to the tender mercies of their Philistine tyrants. One of the superseded reports in the case referred to stated that "the principles for which the session has contended [against the trustees] are those of sound

Presbyterianism, and ought to be sustained.” This was considered true by every one present. Yet the session were allowed to be sacrificed for their sound Presbyterianism. The report stated also, that “the trustees have erred, in assuming to themselves a right to direct the spiritual concerns of the church, which no charter nor any secular authority can confer.” All believed this to be true; but the passage of it was objected to upon the ground that it was a censure, and that non-professors were *not proper subjects of discipline*. Yet our constitution is quoted as ratifying their claims upon the ground of their *subjection to discipline*.

Thus, when they claim power, a passage of our constitution is made to blow hot; and when they abuse that power, the very same passage is made to blow cold. To get into the saddle they are endorsed “*subject to discipline*;” but when they ride to Old Harry, they are marked “*exempt from discipline*;” and all upon the same authority; as if our constitution were a nose of wax, and, like popish morality, could turn right into wrong, and wrong into right, for the accommodation of the wealthy Simoniac.

Although our constitution barely mentions trustees and committee-men as being allowed to secure a salary, it is far from dropping the consistory, the elders and deacons in the same way. They are conspicuous in our chapter "of the officers of the church." There is a distinct chapter "Of ruling elders," a distinct chapter "Of deacons," and another "Of electing and ordaining ruling elders and deacons." It tells us, concerning the church, that Christ has appointed "the whole system of its internal government." *Trustees* are now nearly the whole system of its internal government. Did Christ appoint them for that purpose? Did he appoint them at all, whether professors or non-professors? It tells us that "the character, qualifications and authority of *church officers* are laid down in the holy Scriptures, as well as the proper method of their investiture and institution." But here we have a secular church, civil officers, with a legislative investiture and institution; all unknown to Scripture, and adscititious to our constitution, as our lamented friend Mr. Hubbell said, after studying it carefully in the service of our Old School Assembly.

He made out the first copy of a constitutional charter for me. When the constitution said concerning deacons,—“To them also may be properly committed the management of the temporal affairs of the church,” he understood it as I did; especially as the article was proved by a reference to the Scriptures, where these officers were instituted for this end, and the temporal affairs of the church were actually intrusted to them.

On that passage of Scripture our Board of Publication has furnished us a comment from our late able professor of church government in Princeton. He says, — “The function to which the deacon was appointed by the apostles was *to manage the pecuniary affairs of the church*, and especially to preside over the collections and disbursements for the poor.” If we agree with Dr. Miller, and our constitution, and Stuart’s Collections, and Melville, and Knox, and Henderson, and Calvin, and the Puritans, and the Bible, by which they were all governed, what use have we for trustees and committee-men, and a secular usurpation?

Being utterly destitute of any supporting ecclesiastical principle, this system of confusion resorts

to a political maxim for help:—"No representation, no taxation," is now their stronghold. Thus to pull down *ecclesiastical autonomy* they quote a maxim which built up *political autonomy*. A little learning is a dangerous thing. The maxim seems very convenient, and they would so interpret it as to make the right of suffrage and eligibility to office an essential prerequisite to taxing the property of aliens who have never been naturalized. Without this interpretation the maxim can never prove what they quote it for,—that we must not claim rent from a non-professing pew-holder, until we allow him to vote for a pastor and be elected a trustee.

But many who hold the doctrine do not practise it, for they tax widows, whom they will not allow to be trustees or voters. And you remember the statement of our professional friend, Mr. Cuyler, that, "An alien, while he is protected by our laws, is not eligible to office; has no vote in the selection of officers, and no voice in the making of the laws. The position of non-professing members of our congregations is kindred to that of aliens to the state, and involves no greater hardship."

The manifest practical tendency of any system is a matter of unspeakable importance. Frightful truths should not deter us from gravely contemplating important consequences. So thought the framers of our constitution when they said, "that if the preceding scriptural and rational principles be steadfastly adhered to, the vigour and strictness of its discipline will contribute to the glory and happiness of any church." This is always the case when the church is a body *called out* of the world, according to the signification of its name. But when the world is allowed to buy its way into the church by filthy lucre, and to rule it as the world has always ruled, we may then truly say, "that if the preceding scriptural and reasonable principles be shamefully forsaken, the prostration of doctrine and discipline will work the disgrace and misery of any church."

Who can deny that these evils have come upon us? Doctrine is muzzled by non-professors and their boasted representatives. Discipline is transferred from the spiritual court to the secular corporation; and directed, not against those who corrupt and betray the church, but against those who

stand by the old land-marks, and long for a return to those "scriptural and rational principles" which our book says "will contribute to the glory and happiness of any church."

Taxing and tolerating sin used to be reproachfully flung into the face of Antichrist. But we have now reached that stage of our return to bondage. Tell me the crime which we would refuse to admit into our secular church for pew-rent.

When contemplating the late struggle in Europe for self-government, some of our opponents express a doubt whether the inhabitants of far Pannonia, who contend for ecclesiastical and political autonomy, are prepared for our institutions of religion and liberty. Let us coolly view that question in the light of our present polity, in theory and practice. Go to their prisons. Pick out a score of their most accomplished and guilty convicts. Let them loose until they can fill their pockets and dress their persons in the best style. They come to a fashionable church, and advance a few hundred dollars for pew-tax, and contributions for a steeple and organ, and such pious objects. They are then thoroughly qualified for enjoying and

preserving our institutions. In virtue of a civil enactment they claim church membership and the right of suffrage in the government of the body. In virtue of their taxation Presbyterian ecclesiastics accord to them the right of representation in the pulpit and church-courts; not by the authority of Moses or of Christ, but by the authority of a political maxim turned wrong end foremost.

Now you may give to these twenty convicts any character that you please, you know that I can show you a match for every one, cherished in our secular church, and represented in our courts. Nor do these results always depend upon hundreds of dollars. In some churches a dozen gamblers may decide an election for a drunken pastor by the payment of five levies each.

Christianity has nothing to do in such matters. In Washington city I heard the then Secretary of State say, "I do not pretend to be a Christian; but I do hold myself to be a true Old-School Presbyterian." I conjecture that the Honourable Secretary never uttered the same amount of religious truth in so small a compass before or since. You cannot wonder at his Presbyterian labours for the

promotion of Popery, even to making a Popish postmaster general, when he can show a written indulgence for these electioneering tricks, in the form of a treasurer's receipt for church-taxes: and, to make assurance doubly sure, he paid taxes in the New-School church as well as the Old; as a brother Secretary, (himself a broken-winded preacher, but now Secretary of State,) paid taxes in the Baptist and the Roman Catholic societies.

Did a church ever descend to such an ignoble platform without hating truth and righteousness? Did it ever bear attempts at reproof and reformation without slandering and persecuting the author of them? Depravity teaches them to turn the public indignation from their guilty selves to their innocent and disinterested reprovers. In such a course I have seen as plain and perjurious violations of our constitution as ever were perpetrated by the Emperor of Austria, or the sovereigns of France, Spain, or Naples. Their crime was swearing to support a free and righteous constitution, and then superseding it with an arbitrary and oppressive government. Of course they would

not tolerate petitions and complaints against their own perfidy, and we can hardly expect our usurpers or their boasted representatives to tolerate motions or memorials for the constitutional redress of wrongs or removal of grievances.

Yet the removal of these grievances transcends in importance any of the noisy popular enterprises; because the success of these enterprises depends upon the blessing of God, which he withholds from those who open a door for all corruption, and oppress those who testify against it. God commits to them the keys of his kingdom, not to condemn the righteous and justify the wicked, but for the very opposite end; and he has declared this perversion of authority to be most hateful. Yet this cruel abuse spares neither communicant, elder, nor pastor who may dare to do an unfashionable duty; and in such cases no Popish power can show a more reckless disregard of law and justice, and the obligation of official oaths. On this subject the expulsion of the four elders already mentioned, was as clear as daylight.

A little farther development of the sixth item of our preamble should be patiently heard. It

is intended to state nothing that can be denied, and yet nothing that is moderate in its turpitude, according to our standards. You all admit that it is highly censurable to rob a man of his purse, and still worse to rob him of his character, without cause; and that this cause must be established by proof, or the accused be deemed innocent. The judge who disregards these principles disregards his oath, and cruelly wrongs his fellow-men.

A powerful young accuser pursued a gray-headed communicant through the session to the presbytery. On one specification of one charge, unsupported by proof, a bare majority was induced to condemn him; but as there was no proof, they refused to expel him. The accuser took it to a higher court, one part of which declared upon strict search that there was no evidence, and the other part did not deny the statement, and no one had a line of evidence to show. Thus the court were unanimously convinced that the old man's character had been unlawfully stained, because without one breath of proof. They then had a fair opportunity of relieving the character of an injured man from a judicial slander, and of admo-

nishing the presbytery who had unjustly condemned him. Any one of the judges, in the place of the accused, would have said to the court, "Your oath requires this of you." Instead of this, they decided that the presbytery erred in not expelling the accused, if impenitent, after their condemnation. They knew and satisfactorily admitted that that condemnation was unjust, because without proof; and that to profess repentance would be committing the crime of deception and falsehood of which he was accused; yet they required him to be suspended, because he had been palpably wronged, and would not tell a lie to escape additional outrage.

Yet he had not committed the unpardonable sin of testifying against our secularized polity, but was only eating the apples of that tree of Sodom, the appointed food of communicants, elders and ministers who are obnoxious to the high powers. To these high powers, inflicting upon me the ceaseless vials of their vengeance, I can say as Samuel said to Israel,—“Witness against me before the Lord and before his anointed: Whose ox have I taken? or whose ass have I taken? or whom have

I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." Can any one prove that I have treated him unjustly, unkindly or uncourteously? The only crime proved against me is, that by the grace of my covenant God, I have been "zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise . . . on that account." For doing that which my adversaries have sworn to do themselves, I have been visited by as genuine a persecution as was practicable in the present state of public opinion and public law.

In direct opposition to the letter and spirit of our constitution, they kept an innocent family for years on the verge of starvation, for no other reason than that a minister had been faithful to his vows. I ask not your attention to the wonders wrought by the God of Joseph, in saving me and mine from the extreme evils to which fratricidal wrath had doomed us; but I do ask how it comes to pass that a man who has studied parliamentary order more than the whole array of his adversa-

ries, (as Chancellor Johns unreservedly confessed,) and who has conformed to it more closely, has for years been deprived of the rights of ministerial parity, in a manner as unparalleled as it is lawless, —how comes it that it is matter of wonder, if I am now allowed to present a document on the evils of our secularized polity, and to defend it with apposite proofs of its baneful tendency?

When the emperor Joseph and the Jesuits take away even the humble right of petition from our brethren whom they have crushed in eastern Europe, we say that it is in keeping with their antichristian creed and autocratic code. But what do we say to a court of republican Presbyterians, who will deprive a member of this right, and aggravate the injury by a gratuitous, false, slanderous and disorderly condemnation for alleged indecorum, of which he was as innocent as Naboth was of the blasphemy of which Jezebel accused him?

On the first opportunity enjoyed by the condemned, he proved before the condemning body, without contradiction, that their act of condemnation possessed all these characteristics;—that the

right of which he was deprived, and for claiming which he was condemned, was, both in matter and manner, in the strictest accordance with the scriptural civilization and polity, legislation and jurisprudence of the Anglo-saxon world;—and that the act by which he was deprived of that right, and condemned for the orderly exercise of it, was a high-handed act, of more stringent autocracy than was claimed by the notorious Jeffries of Star-chamber memory. For this too he has the written opinion of as respectable legal talents as the country contains; and it was not contradicted by the legal talents to which his adversaries vainly looked for a contradiction.

While the act of the condemned was in perfect conformity to their own Parliamentary code, as voluntarily adopted in 1837, their condemnation for indecorum was a palpable and flagrant violation of their own written rules of decorum, adopted as above, and published by them in 1843, and now in the house. These rules, intended to define and secure the rights of members, have, for a dozen years, been laid aside without law, and supplanted by others without law.

Is it any wonder that clergymen and laymen of high attainments are beginning to question the Christianity of Protestant bodies, as we do that of the Papists? Such things belong to both Papists and Protestants now-a-days: but they belong to anti-Christianism and not Christianity. They may cause the enemy to blaspheme; but neither religion nor the exposers of such irreligion are answerable for that blasphemy. Is it true, or is it false? That is the question, about alleged corruptions among Papists or Presbyterians. That church whose fame depends upon our hiding its true character under a bushel or a bed is no pattern for Christians.

When a most Reverend Professor of canon law tells us, as Archbishop Engel does, that its provisions are now supplanted by the arbitrary decisions of the prelates, we call it Popish Absolutism. When the Popish despots of Europe trample upon free constitutions which they have sworn to support, we call it Popish perjury. But when a Protestant court of sworn judges is unanswerably convicted of such a wanton desecration of the keys, that they trample alike upon their own rules and

covenants, the standards of the church, and the common maxims of justice and equity, acknowledged by all who regard the Bible and civilization, how do "they wrap it up?" They hug themselves in their own imaginary dignity, (yes, *dignity* is their word,) and imitate the godless government of France, which, in the case of Les Surques, refuses to do the poor justice of reversing a sentence, which treated a man as a murderer, and robbed his family of his property, although the government and the world know that they have robbed the family of their rightful property, and robbed them and the innocent victim of a fair name of still greater value. But our secularized Presbyterianism is as ready to adopt French fashions in dignity as in dress.

Who had the most genuine dignity, Haman the Agagite, with his French jurisprudence, or Mordicai the Jew, who risked his earthly all for the cause of justice, and the salvation of the church? If he had maintained the principles of our dignitaries, there was no call whatever for the fasting and weeping in which he engaged. All that he had to do was, to sell the church to swearers, liars, and

sabbath-breakers; revellers, gamblers, and drunkards, mixed up with some better people; and then devote the proceeds to the multiplication of such characters by means of education, missions, and church-extension; taking special care to sacrifice any troubler of Israel who would object to such multiplication.

The peculiarities of which he was accused belonged to the true church then, and do still. They should be a holy people, the salt of the earth; and not an asylum for adulterers, incestuaries, and seducers; blasphemers, Papists, and Atheists. God calls those D. D.'s Dumb Dogs, who, instead of cleansing the sanctuary, protect, as the Papists do, for a crust of pecuniary tax, thieves, robbers, and sacrilegious felons; extortioners, rioters, and murderers. My oppressors profess to be God's watchmen. Did he appoint them to sell places of power in his sanctuary to Jews, Swedenborgians, and Materialists; Universalists, Pelagians, and Unitarians? and to eject, pursue, and crush the opposer of such mercenary treachery? All these wolves have invaded our fold: the faithful shepherd will not turn his back. All these foes have made a

breach in our wall: the faithful soldier will stand in the gap.

There have I stood, by the grace of God, since I settled on the Ohio. Though my endeavours for a reformation have lasted long, and the evils complained of have constantly strengthened, and the penalties annexed to faithful resistance have greatly increased, they have never yet been able to produce one pang of regret for the conscientious, scriptural, constitutional, and temperate course which this court knows that I have pursued. Neither has the increasing tide of corruption and confusion in the least enfeebled my *à priori* confidence of ultimate success. Not the *à priori* certainty of German philosophism, folly, and falsehood, but that of divine inspiration, which makes the prophetic emancipation of God's true church as indubitable as their historical exodus from Egypt. Ask Gamaliel himself, or any other sober and judicious Jew or Gentile, whether the counsel of God can be finally overturned.

Who has the brightest prospect of ultimate and glorious triumph, the mighty Luther, awing and enlisting the potentates of Europe, with his Roma-

nizing compromises; or the isolated Zuingle, bleeding on the field of Cappel, for his uncompromising scriptural integrity and consistency? Luther's efforts to remain in Rome, and when driven out, to remain as near her as possible, have made his reformation pass away. The same result has followed the nominal reformation of Henry VIII. and the semi-reformation of Edward VI. Not so with the honest scriptural platform adopted by Zuingle, defended by Calvin, and confirmed by Knox, Melville, Henderson and the Free Church of Scotland. That platform is the one embodied in the preamble and resolutions now before this presbytery. It is no presumptuous slander for one acquainted with your impressions and convictions to intimate that the verdict of your enlightened conscience is against the poisonous policy of Saxony and England, and in favour of the whole-souled integrity of Switzerland and Scotland.

Then let no timid compromise, such as communicating trustees, instead of scriptural and constitutional deacons, stain your records. A semi-reformation; a human expedient, supplanting a divine institution, will end in smoke. God holds

you answerable for a whole reformation. Posterity will hold you bound for such an emancipation as your duty and their interests demand. The wretched fruits of human policy are now becoming too flagrant to be denied. Shall we plaster with a new preparation of untempered mortar, or shall we confess the folly of human wisdom, and ask God's own blessing upon his own institutions?

Our empirical modifications of these institutions, instead of adding to our safety and prosperity, make us a prey to our enemies within and without. Take the two instances contemplated in the second item of the preamble, which speaks of "glaring cases" "forced upon the painful attention of the presbytery at its present sessions." They were forced upon their attention by overtures for prospective and continued ecclesiastical connexion *in virtue of secular aid*. Real Presbyterianism was out of the question in both cases. Neither of them acknowledged the right of Old-school communicants to the possession of their own property, and the control of their own affairs, according to the doctrine and order endorsed by the Shepherd of Israel. Their bondage was a thing taken for

granted; and in the first case presented, the question was whether they should have one master or many. It was a contest between the principle of Erastianism on the one hand, which gives the property and the power to a secular corporation; and the principle of Popery on the other hand, which puts all into the pocket of the bishop. In this first case, the Popish principle prevailed and emigrated to Congregationalism; in the second case the Erastian principle prevailed; and emigrated to New-schoolism. They professed our name, built their houses with our money, and then withdrew to their proper affinities.

Such facts are so numerous that it is hardly worth the time to correct the second statement here made, by saying that the emigrating determination at last failed, and the congregation yet remains. But its place is taken by a still more recent and more flagrant case, in which a congregation and their pastor elect sought and obtained a lawful and honourable standing in our presbytery, *without being allured by pecuniary inducements*, and are now by fraud and force deprived of the right of a regular installation duly ordered by this body.

What demon has, in our free country, created a power whose mandates and menaces can thus enslave the people of God?

That anti-scriptural polity which is opposed by the report under consideration, is determined to come between congregations and the pastors of their choice, in churches which profess to abhor Erastianism and patronage. On both sides of the Delaware, and on both sides of the Mississippi, congregations have solicited my services, and these secular usurpers and their representatives have refused to hear their call, or to hear my petition or complaint. This was done upon pretexts false and foul, in irreconcilable opposition to Presbyterianism and Protestantism, Christianity and civilization.

The recent cases present this enormity where it ought to be seen, at head-quarters. It is God's rebuke upon our false polity. If they are guilty, we are not innocent. Oh do not exchange one human device for another, and thus shift the place, but keep the pain. Do not provoke God by a persevering worldly-wise rejection of what all know to be his revealed will. The finger of Heaven

points to the present moment; for Pharaoh and his host are paralyzed, and, if true to our trust, we may depart, under the pillar of cloud and fire, without losing a grain of that corn which brought us into bondage. Let Jehovah-Nissi be our Banner.

A P P E N D I X .

Rules, By-laws and Ordinances of a general character, to which others may be added, according to the exigencies of times and circumstances.

ARTICLE 1. Whereas the Charter of this Church has authorized it to use a seal, therefore it is ordained that one be procured having the following superscription : Twenty-fifth Presbyterian Church, Philadelphia: and that the said seal shall be the seal of the corporation, and as such, be used in all papers, deeds and writings to which it shall be necessary or proper to affix the corporate seal.

ART. 2. The building or buildings erected or kept for ecclesiastical or spiritual uses, shall be at the disposal of the Session proper for such uses; though they are given in charge to the Board of Deacons, for their superintendence, with authority to employ suitable persons to keep them in proper order.

ART. 3. While the Board is expected to choose the Sexton, the choice of the Precentor is in the Session.

ART. 4. The Deacons have the lifting of collections in the church, but the ordering of collections is in the Consistory.

ART. 5. As Christ committed the lambs as well as the sheep to the Apostles, so schools, classes and libraries

are under the supervision of the spiritual department; to the repudiation of unordained superintendents and societies, supplanting the Session, to the confusion of the church and injury of religion.

ART. 6. The private and official conduct of officers is the subject of investigation in the regular course of legitimate Christian discipline.

ART. 7. No pews shall be sold; as the purchaser might thereby claim rights inconsistent with the self-government of the church.

ART. 8. Pews may be evacuated or not, at the discretion of the Deacons, when their tenants, after ten days' notice, are one year in arrears.

ART. 9. When there are several applications for the same pew, and the male will not relinquish in favour of the female, nor the younger yield to the older, their claims may be decided by lot.

ART. 10. Disputing renters of the same pew, not satisfied with the decision of the pew-agent, may appeal to the Board.

ART. 11. Pew-rent should be paid quarterly, and the time should be announced from the desk on the previous Sabbath.

ART. 12. That members of the church or congregation, that is, communicants, have the exclusive right to vote, may be seen in our Form of Government, Chap. xiii. Sec. 2, and the scripture there quoted. Compare Chap. xv. Sec. 4. It is unscriptural, unpresbyterian, unfaithful, dangerous and absurd, that the peace and prosperity of a church should be involved, that her ecclesiastical

course should be shaped, and her ecclesiastical destiny decided, by the votes and acts of those who are not ecclesiastical persons; who have not adopted her constitution, not acknowledged her obligations, nor entered her society in the plain, open, honourable, easy and regular way.

ART. 13. In relation to the election of a pastor our constitution says, "No person shall be entitled to vote who refuses to submit to the censures of the church, regularly administered, or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation to all its necessary expenses." See Form of Gov. chap. xv. sec. 4. Here are two requisites to the elective franchise. The first is submission to regular discipline, which certainly pre-supposes a regular standing, contemplated in the above 12th Art. of these rules. The second is the payment of church-dues, which certainly does not disfranchise any Christian man or woman who has no debts to be paid. It does not disfranchise a Christian wife, whose husband does all the promising and paying for her. This does not disfranchise male or female Christians, who sit with their parents, guardians, relatives or friends, unless they have promised something which they can pay, but will not. It does not disfranchise the poor Christian, who is acknowledged by the proper authorities to be willing but unable to pay. It does not disfranchise the Christian renter of one seat, nor one who applies for a pew or seat, and cannot obtain one. This shows that our charter is the only platform consistent with our constitution.

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