# THE PRESBYTERIAN.

THE PROFITS OF THIS PAPER WILL BE GIVEN TO THE GENERAL ASSEMBLY'S BOARDS OF MISSIONS AND EDUCATION.

PHILADELPHIA, WEDNESDAY, DECEMBER 25, 1833.

VOL. III....No. 52.....WHOLE No. 150.

PRINTED AND PUBLISHED BY
RUSSELL & MARTIEN,
No. 9 GEORGE STREET.
Rev. JAMES W. ALEXANDER, Editor.

TERMS.

TWO DOLLARS a year if paid in advance.
TWO DOLLARS and FIFTY CENTS if paid in six months.
THREE DOLLARS if paid at the expiration of the year.
No subscription will be received for less than a year.
No paper will be discontinued unless arrearages are paid.
Communications must be post paid.


## THE PRESBYTERIAN.

WORKING MEN.—The phrase has become very common within a few years past, and certainly designates a large and important class of society. Its frequent use indicates some good and some evil; it betokens the honour in which honest labour begins to be held, while it also shows a disposition to excite the jealousy of those who engage in manual toils against the less active or the more wealthy circles. It is undeniable, however, that there is such a class, marked and distinct, and that it is one which, in our country, above all others, must become important and powerful. Instructed and refined by science and religion, our working men will be the bone and muscle of our nation; but left to ignorance and vice, this lawless and "fierce democracy" will breed discord and precipitate our ruin.

The ignorant portions of our community are already verging towards Godwinism, Owenism, and Jacobinism, and must always be liable to be inflamed by the flagitious agitators of the public press, and wheedled by infidel demagogues. The same persons, from their numbers, of right ought to have, and have in point of fact, great power in their hands. Among them are many of our best citizens. And it is the part of true patriotism to secure to this weighty element in our government the safeguards of knowledge and piety. The thousands who, in various mechanic arts, are coming forward as apprentices and journeymen, are to contribute mainly to the weal or woe of our republic. In our cities, these persons are exposed to special temptations, and at the same time, by means of the facilities for intercourse and combination, have special power. Schools, Debating Societies, and Lyceums, and Libraries, begin to meliorate their intellectual condition. What we wish to bring into view at this time, is the necessity of doing more for them in a directly religious way. This they especially need. Young apprentices in towns and cities are generally without the delights and the restraining influences of *home*. At night, and on the Sabbath, as they are not free to associate, in all cases, with the families of their employers, they are liable to various seductions, and are often led to haunts of vice. At night, and on the Sabbath, therefore, there ought to be attractive centres of intellectual and religious improvement, whither they might resort. We throw out these hints, in the hope that philanthropic men, especially master-workmen and employers, who best understand the case, will suggest and mature some plan for the further instruction and reform of these valuable but neglected persons.

### GLEANINGS FROM REV. JOHN NEWTON'S CONVERSATIONS.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. Now devotedness to God, whether it mows or whets the scythe, still goes on with the work.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains; but the moment the business is done, he is off: as it is said in the Acts, "Being let go, they went to their own company."

A mere solitary is but at best a candle in an empty room.

It is a mere fallacy to talk of the sins of a short life. Put a pump into the river, you may throw out some water, but the river remains.

What some call providential openings are often powerful temptations; the heart, in wandering, cries, Here is a way opened before me; but, perhaps, not to be trodden, but rejected.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God with far lower thoughts of himself than others think of him.

For the Presbyterian.

### LINES COMPOSED DURING A SNOW STORM.

In this tempestuous night, when the wild storm
Raves round the dwellings even of the great,
And the rude snow-drift hides the homeward way;
What power shall help the friendless and the poor!
Who the chilled babe shall cherish—or protect
From mortal damps the poor man's tattered bed?
'Tis Thou, my God! whose ever watchful eye
Surveys alike the palace and the cell,
Thou who pour'st plenty o'er the prosperous,
Nor overlook'st the orphan and the slave,
The unpitied prisoner and the wanderer lone.
Oh may that gentle hand be near, to save
The shuddering pauper in his nakedness!
Cast a defence o'er every crannied lodge,
Where age, and helplessness and sickness lie.
Ward off the fury of the angry blast
From where the houseless vagrant finds his lair,
And pour thy richest comforts on his heart,
That throbs with anguish in the sinking poor.

THETA.

What hold can the prince or magistrate have on the conscience of those who have no conscience? How can he build on the principles of such as have no principles? Or how can he hope for respect where God himself is neglected. —*Berkeley.*

For the Presbyterian.

### SYNOD OF PHILADELPHIA.

*Mr. Editor*,—The proceedings of the Synod of Philadelphia at its meeting in Columbia, together with the appeal from its decision by the late Second Presbytery, are viewed with much interest by many of your brethren on this side the mountains. The consequences of that appeal will, no doubt, be a considerable excitement of feeling and opposition of views in some portions of the church, and perhaps also in the next General Assembly. Previous to this state of things, will you permit a brother to call the attention of your readers to the *constitutional* view of the case, in order that our minds may be guided by our Form of Government, rather than by prejudice or party feeling?

The Synod adopted three resolutions;—one to receive the Second Presbytery of Philadelphia, as constituted by the Assembly of 1832;—another to unite it with the old Presbytery of Philadelphia;—and the third to form a new Presbytery, by a geographical line, and not by "elective affinity." It does not appear that any one charges the Synod with acting unconstitutionally in this case. The power is clearly granted to that body, and to it alone, in Chap. XI. Sec. IV., of the Form of Government. The Second Presbytery, however, held a meeting, after Synod had constitutionally united it with another; transacted business of a common kind, and then *appealed and complained* to the General Assembly, of the aforesaid act of Synod.

Now, Mr. Editor, there are four questions which naturally arise out of these proceedings, and which ought to be answered in the most satisfactory manner. 1st. Had Presbytery, as such, a right to hold a formal meeting, after the act of Synod uniting it with another? 2d. Had Presbytery, or the members as individuals, a right to *appeal* from the decision of Synod, according to Chap. VII. Sec. III., of the Book of Discipline? 3d. Had Presbytery, or the members thereof, a right to *complain*, according to Sec. IV., of said Book? 4th. Had they a right to *protest and complain*, according to Chap. VIII., of the Book of Discipline?

In answer to the first question, as to the right of Presbytery *to meet and transact business*, after the act of Synod, I would just observe, that it is believed there is nothing in our standards amounting to a direct answer either in the affirmative or negative, and hence it is one of those cases that must be decided by Christian prudence and common sense. The following direction of the Book of Discipline, may seem to militate against this opinion: "The necessary operation of an appeal is, to suspend all further proceedings on the ground of the sentence appealed from." But it will be shown, in answer to our 2d question, that the whole Section concerning *appeals*, has literally nothing to do with the act of Synod now under consideration; no bearing upon it, no applicability to it, and consequently the sentence quoted gives no light on the subject. It certainly accords with common sense to say, that the act of Synod, being constitutional, was in force immediately after its passage; and Presbytery, as such, could never hold a meeting afterwards, (save on the principle of nullification,) unless the General Assembly should direct Synod to correct its proceedings, and place the Presbytery in its former position. Suppose the case of a Presbytery, which from lack of discretion, should act in such a way as to do manifest injury to the church at large, and Synod, believing that the best remedy for the evil, would be to unite it with another, should pass a resolution to this effect; would it not be a flagrant violation of church order, if that Presbytery should continue to hold its meeting, and persevere in the same course which led to its dissolution? Would the act of Synod in such a case be any thing but a dead letter? Certainly not.

As to *precedent* on the subject, I know of but one case. The Synod of Kentucky in 1832, united Tabor Presbytery with three others. But the members of that body never met again. They took their seats peacefully where the Synod had placed them.

2d. Had the Presbytery, or the members as individuals, a right to *appeal* from the decision of Synod, according to Chap. VII. Sec. III. of the Book of Discipline.

If any person will look calmly at this section "Of Appeals," he will readily perceive that it refers exclusively to cases of *judicial process*; cases in which there have been parties at the bar, and testimony taken. Hence a proper ground of appeal is said to be "declining to receive important *testimony*; or hurrying to a decision before the *testimony* is fully taken." And the third step in taking up an appeal is "to read the whole record of the proceedings of the inferior judicatory in the case, including *all the testimony*." And it is stated that "an appeal shall in no case be entered, except by one of the *original parties*." Now suppose for a moment, that Presbytery had a right to hold its meeting after the act of Synod, still it does not follow that they could legally take an appeal. Had they been arraigned for any crime and tried at the bar of Synod? If so, where is the testimony on record which proved them guilty? And if it be not on record, how can it be *read* in the Assembly, should the appeal be taken up? Besides, it is the duty of the Moderator, "whenever a judicatory is about to sit in a judicial capacity," "solemnly to announce from the chair, that the body is about to pass to the consideration of the business assigned for *trial*, &c." Surely no such annunciation was made in Synod, when the resolutions were about to be considered. It follows then, from what has been said, that there was no judicial process; and as Presbytery was not arraigned and tried at the bar of Synod, it could not appeal. And all the members, as individuals, for similar reasons, were placed exactly in the same situation.

3d. Had Presbytery, or any of its members, a right to *complain*, according to Chap. VII. Sec. IV. of the Book of Discipline?

It is readily granted that the expressions in this Section are not so explicit as those respecting appeals. We are told that "a complaint is a representation made by any member of an inferior judicatory, or by any other person, respecting *a decision*, &c." This would seem at first sight to refer to *any* decision; but let the whole Section be carefully examined in its connexion, and like the one previous concerning appeals, its natural construction will confine it solely to cases of judicial process. Hence the recurrence of the idea of parties placed at the bar for trial. Observe the following language: "The cases in which complaint is proper and advisable, are such as the following, viz. The judgment of an inferior judicatory may be favourable to *the only party* who has been placed at their bar; or the *party* who is aggrieved by it may decline the trouble of conducting an *appeal*, &c." These expressions certainly refer to the idea of a judicial process; and what strengthens this construction, is the fact, that the party aggrieved had the right of appeal, which, as we have shown, is confined by the Book to cases of this description. Some may contend for a wider latitude because of the word "*such*" in the sentence last quoted; and if the church should agree to consider it as including every kind of decision, perhaps no great harm would be done. It is not necessary, however, to depart from the general tenor of the Section, which is against this idea, for the next chapter embraces all that need be asked for on the subject. If our construction then be correct, it follows that Presbytery could not constitutionally complain, inasmuch as it had not been judicially tried by Synod.

4th. Had Presbytery, or any of its members, a right to *protest and complain*, according to Chap. VIII. of the Book of Discipline?

This is a new chapter; and as there is nothing said about parties at the bar, or trials, we are willing that it should be considered as bearing upon all kinds of decisions. In the section "of complaints," they and appeals are placed on the same footing. It is said, "*In cases of complaint as in those of appeal*," &c.; and language of this kind occurs more than once, which proves the cases to be parallel. But a *protest* differs from them, inasmuch as it is to be placed on the minutes, and cannot, like them, be offered after the adjournment of the body. We learn, however, that "none can join in a protest, excepting those who had a right to vote in the decision." It respects minorities and majorities entirely; consequently the Presbytery, as such, could not enter a protest against the act of Synod, and could not complain in connection with such a paper. Any of its members who were present, and who had a right to vote, might have protested and complained to the Assembly. This we presume was not done.

Here I may observe, that if Synod prevented the members of the Second Presbytery from voting, especially after the passage of the first resolution, which is reported to have been the fact, the writer does not justify such conduct. He supposes that the Assembly will notice it properly, when the subject comes before that body.

Inasmuch then as Presbytery could not legally appeal and complain, and no member of the minority of Synod chose to protest against its act, the question will be asked, is there *any constitutional way* to present the subject to the General Assembly? I answer, there is; and but one way. That is by "*Review and Control*," according to Chap. VII., Sect. I., of the Book of Discipline. And if the Synod should omit to send up its records for review, the Assembly "may issue an order to produce them immediately."

Seeing then that the members of the late Second Presbytery can have redress in an orderly manner, why do they enter an appeal at the hazard of having it rejected as illegal? Surely it must have been from a want of due consideration. I know that in the trial of an appeal, Synod would have no right to vote, while this might be a disputed point in a case of review and control. But I take it for granted that Presbytery would by no means wilfully violate church order, merely to secure this result. I am persuaded, further, that the appeal must have been taken unwittingly, for no person could imagine that the General Assembly would knowingly depart from the teaching of the Book of Discipline, unless a high state of party feeling should arise; an excitement so great that even constitutional barriers must give way at its bidding.

Another question may be asked in connection with this case. Has the Assembly a right to *reverse* the decision of Synod, and revive the Presbytery by its own act? According to Presbyterial order, it has not. In cases of judicial process brought up by appeal or complaint, this power is granted; but in cases of *review and control* it can only require Synod "to review and correct its proceedings." See Chap. VII., Sect. I., of Discipline. This to be sure is doing the same thing indirectly, but it leaves to Synod its constitutional power of forming a Presbytery. Some one will ask, what is to be done if Synod should refuse to correct its proceeding, when directed to do so in a constitutional way? The answer is, let it be tried for contumacy, and if necessary cut off from the church.

The writer esteems highly many of the members of the late Second Presbytery, and hopes that the Assembly will do them ample justice. He regrets that they should have thought it necessary to complain, inasmuch as the resolutions were passed by brethren who wish to go for healing measures, and some of whom had stood as their firm friends the year before. When the act of Synod was first known in the West, you could hear the congratulations of some of all schools, believing that the difficulty was near a close, and that the phrase "elective affinity" would soon sleep in silence. But as we are disappointed in this, it is to be hoped that the next Assembly will decide every point of difference in a clearly constitutional manner, and then see to it that all parties abide by its decisions, or be duly disciplined. This will do more for the good of the church than a thousand cobweb compromises, which are liable to be destroyed by the slightest party breeze that blows.

The writer has reason to regard the Editor of the *Philadelphian* with great respect; and if he will copy this communication, and prove that the constitutional argument is erroneous, it will give him no pain to relinquish his views. To seek for truth on every subject is equally the duty of all.

A KENTUCKY PRESBYTER.

From the New Haven Christian Intelligencer.

### DR. HENRY'S LETTERS TO AN ANXIOUS INQUIRER.

We have spoken in unqualified approbation of Dr. Henry's Letters. They are accompanied by an Introductory Essay, by the Rev. Dr. Bedell, of Philadelphia, which, as an evidence of the interest taken in this work, is in itself a strong recommendation—and we think the following extract from a Review in the Christian Spectator, fully accords with the good opinion we have expressed.

"He," Dr. H. "seems to have experienced some of the difficulties which he describes, and solves. He had been much employed as a spiritual guide to awakened and distressed sinners, and to doubting Christians, and it is matter of devout gratitude that the Great Head of the Church directed such a man to put the result of his own thoughts and observations upon paper. From the impressions which we have received of Dr. Henry's character, of his strength of intellect, his delicacy of feeling, his Christian simplicity, and the warmth of his piety, we were prepared to expect much from his pen: but his letters have exceeded our expectations. We consider him to have entered a field not hitherto sufficiently explored, to have laid open entanglements and cleared away obstacles which have often retarded those who would escape from the city of destruction to Emmanuel's land, and to have erected clearer way-marks at the opening of some of those devious paths which have conducted bewildered seekers to the gates of despair. We trust that these letters will be blessed by the Spirit of Grace, not only as the means of consolation and strength, but as the instrument of saving many from ruin. Dr. H., though dead, will long speak to the conscience and the heart of the trembling sinner."

"We have perhaps never read a book, except the Bible, with whose sentiments we could more exactly accord, and few which appear to us better calculated to be useful, than those letters. Dr. H. appears to have a common sense view of every subject in his letters, and these views seem to have been formed from a practical acquaintance with the matters of which he treats. When these letters shall be known, they will be esteemed an important treasure, not only by anxious inquirers, but by those who have any concern in religious instruction; and will be regarded as a valuable closet companion to the practical Christian."

Nothing truly great and good can enter into the heart of one attached to no principles of religion, who believes no Providence, who neither fears hell nor hopes for heaven.—*Berkeley.*

### WAITING FOR GOD'S SPIRIT.

No one can read the Bible with the least degree of impartiality, but must be satisfied that it contains the doctrine that the Holy Spirit is primarily active in the conversion of men; and the church has a right to expect her own increase in numbers and graces, and what is involved in this, the awakening and conversion of sinners, only in proportion as she enjoys the presence of this divine agent. It is right then that she should fix her ultimate reliance here, and should never think of being blessed with a revival of religion, but in humble dependence on the agency of the Holy Ghost.

Nevertheless it must be acknowledged that this blessed doctrine, which is designed to be an encouragement to active effort, is often perverted as an argument for doing nothing; and no doubt this is practically done by multitudes who would shrink from admitting in words this criminal perversion. The secret feeling of the heart, is, that as there can be no revival without the agency of God's Spirit, so there can be nothing very criminal in a habit of listlessness until the Spirit begins to operate; and the practical effect of this feeling is that no bosom heaves and no eye weeps for the ruin of souls; and the slumbers of spiritual death all around remain undisturbed. Such waiting for God's Spirit as this, we hardly need say, is a direct insult to the Divine Majesty; and instead of bringing blessings in its train, it effectually shuts up the windows of heaven, and prevents the least descent both of the rain and the dew of gracious influence.

Christians should indeed wait for the outpouring of the Holy Spirit; but not in the sense of doing nothing. They should get their hearts deeply impressed with their entire dependance on God's grace for the success of every effort, and yet with their obligation to do all that they can for the attainment of the blessing. They should wait in the exercise of deep humility, realizing that they deserve not the blessing for which they plead, and that if it is bestowed it will be the fruit of God's sovereign goodness. They should wait in the exercise of earnest prayer; imitating the spirit of the wrestling patriarch, when he said, "I will not let thee go unless thou bless me." They should wait in the exercise of strong faith and devout expectation; for God permits his people to expect with strong confidence spiritual blessings which they plead for with holy importunity. They should wait in the use of every effort for waking up a slumbering world, and promoting the general interests of piety, and saving the souls which seem bound to destruction. They should wait also with perseverance; remembering that God acts as a sovereign, both as to the time and manner of the bestowment of the blessing. And where is there a church which has waited for the Spirit in this manner, that has not finally obtained the blessing? There are indeed many instances in which churches seem to awake for a little season, and relapse into their slumber where no blessing seems to follow: it is not the fitful and passionate cry of a day or a week for a revival that we can expect will reach the ear of mercy, but it is the humble, earnest, believing and persevering prayer; it is that spirit which humbly resolves to keep near the throne, and to keep pouring itself into the ear of the hearer of prayer, until the blessing is bestowed.

Would to God that there were more such waiting for the Spirit as this, in the midst of us; that Christians in our city and the surrounding region felt more deeply such an impression of their dependance on Almighty grace as would lead them to renew their diligence for the revival of pure religion. Then indeed might we hope again to witness the triumphs of God's grace in the conversion of a multitude of souls.—*Jour. & Tel.*

From the Connecticut Observer.

### ADDRESSES AT THE LORD'S TABLE.

*Mr. Editor*,—Through your paper, the writer would represent the evil of a custom, now prevalent in some of our churches, of ministers selecting the Lord's table as an appropriate place for reproving the errors, abuses, and contentions which may have crept in among their members. Thus, producing an excitement of personal feeling, by arraying petty differences before them, to the exclusion of the great and ennobling theme of salvation for perishing sinners; and so, turning the mind from the object of the sacrament, which this ordinance is established to commemorate.

It should be a season of all-absorbing love for the Redeemer, in view of our own unworthiness, and of his most wonderful condescension and mercy, in the amazing sacrifice by which we are ransomed from inevitable, eternal punishment. A view, wrapping the soul in adoration and praise, and engaging it, with humility and trust, to a fresh dedication of all its powers to God, and a renewing of its covenant obligations.

So far from this being the case, I have observed in myself and others, that the solemnity of spirit, on approaching the communion, and the gratitude to which the heart was tenderly alive for the privilege, in hope of being forgiven and accepted, have been, in a measure, dissipated by an injudicious address from the minister. And thus the blessing, from the contemplation of the mediation and death of the Saviour, has been lost.

The preparatory Lecture is adapted to bring the feelings into a salutary state; and if discord prevails, whether of passion, or perversity in opinion, let it there be brought before the church, and not distract the mind with it in this feast of love graced with Christ's special presence.

Surely it is not the right way of honouring the Lord.

A.

### A LETTER FROM ENGLAND.

The following is an extract of a letter from the Rev. John Angell James, of Birmingham, of recent date, to a friend in this city.—*Alb. Jour. & Tel.*

"I have lately been much interested and pleased by one of your countrymen who has visited me—I mean Dr. Cox, of New York. I found him exceedingly agreeable, an original thinker, and fluent speaker. He was very unwell while here and therefore did not preach for me.

"Nothing particularly new has occurred here since I last wrote you. Religion throughout our country is flat. Politics, commerce, and an excessive rage for refinement and worldly show, are eating out the spirit of true piety. Wildness and extravagance are still rampant in some circles. Irvingism is flourishing in high quarters. The apostle of this monstrous system has a thousand communicants at the Lord's supper: at least so I was informed yesterday on good authority. The question of establishments is fiercely agitated in Scotland, and in this kingdom it is coming into still greater publicity. * * * * The slave question is settled in a way that is on the whole tolerably satisfactory, though not entirely so to the friends of abolition. We do not think the scheme will work well, and are a little apprehensive of the result, so far as the Colonial legislatures are concerned. Our commerce is reviving, and I think our prospects are good in this respect. I am sorry to say that the cause of temperance flags:—that nothing we have done in this town can interest the people in it, and I am afraid it will not root itself in Birmingham or in England for a long time to come."

For the Presbyterian.

### THE FIFTH PRESBYTERIAN CHURCH OF THE CITY OF PHILADELPHIA.
No. VI.

*Mr. Editor*,—I intended to have sent you, at this time, a short history of the corporation of the Fifth Presbyterian congregation, but I find I have made several very fearless assertions relative to the nature of the call for the Rev. Nathan S. S. Beman, D. D., of Troy, N. Y., to become the pastor of the said congregation, and have no where yet presented an official paper on the subject. Allow me therefore now to send you the Endorsement on said call, viz:

*The Endorsement on the Call for the Rev. Nathan S. S. Beman, D. D. which is in these words:*

"Philadelphia, Sept. 9th, 1833.—I, Ezra Stiles Ely, do hereby certify, that on the evening of this day I presided as Moderator, by request of the Session, at a congregational meeting of the Fifth Presbyterian congregation of the city of Philadelphia, duly convened:—that on the call of the roll of pew-owners in the Congregation, forty-two legal electors answered to their names:—that of these forty-two electors, on the call of their names by the Treasurer, Mr. Joseph Montgomery, thirty-one desired the Moderator immediately to proceed to take the votes of the electors of that congregation for a Pastor:—that the Rev. Nathan S. S. Beman, D. D., of Troy, in the State of New York, was then nominated as a candidate for the pastoral office in said congregation:—that no other person was nominated:—that *thirty* of said electors then voted to elect, and *twelve* not to elect the said Dr. N. S. S. Beman:—that the amount of salary voted to be inserted in the Call, without opposition, was two thousand dollars in four equal quarter yearly payments:—that the Moderator earnestly exhorted the minority of the electors to acquiesce in the choice of the majority, but in vain:—that the Moderator then employed such arguments as he deemed reasonable to induce the majority of the electors to relinquish their right of calling Dr. Beman, but without success:—that Messrs. Nicodemus Lloyd, David H. Mason, and Thomas Elmes, were appointed a Committee in the name and behalf of the Congregation to sign the Call; and signed it accordingly in the presence of the Moderator;—that Messrs. Thomas Elmes, Nicodemus Lloyd, D. H. Mason, John Wiegand, Dr. Fitch, Robert Earp, John B. Striker, Leonard Jewell, and James Atwood, were appointed Commissioners in behalf of the congregation to prosecute the Call:—that the foregoing Call was in all respects made out in conformity with the form of government of the Presbyterian Church, and the charter, as amended, of the Fifth Presbyterian Congregation in the city of Philadelphia:—and that for the further information of Presbytery, the names of all the communicants in the church, of whatever age and sex, were called by the Secretary of the Session, Dr. Darrach, when it appeared that two hundred and eleven were present in public meeting, of whom *one hundred and fourteen* desired that Dr. Beman SHOULD NOT become the Pastor of said Congregation, and *ninety-seven* that he SHOULD become the Pastor of said Congregation.

All which is attested by

E. S. ELY,
Moderator of the meeting.

I will add a few remarks on the above endorsement.

1st. The meeting was a *congregational meeting*, and not of forty-two individuals; who, if they be corporators, have given up their guardianship to an association, until a certain *transfer* shall have been made; and when they have again become the guardians of said congregation, their action shall be exclusively on temporalities.

2d. The Moderator presided by request of an ecclesiastical body. A judicatory of a Presbyterian church which is not subject to a body politic in law: a *session* is not under a *corporation*.

3d. The roll of pew owners was the Association's, not the corporation's roll, and the Treasurer was that of said association.

4th. Of the thirty legal electors so styled for the first time on the 9th of September last, one was not a member of the congregation, and another was a citizen of another State, as well as a member of another congregation; whilst to be a corporator, requires both citizenship and regular membership.

5th. The said thirty styled corporators, voted to fix a salary. Yet the corporation of the Fifth Presbyterian church, passed the following resolution on the 2d of June, 1823, viz.

*Resolved*, That the Board do thankfully accept of said offer "of association," it being understood that the *salary* of the minister, and the expenses of the church, shall be provided for by the *church* and *association*.

6th. That the call was signed, not by the session, but by a special committee, viz: three elders, and they did it in the name and behalf of the congregation, when the voice of the church rejected the election of the thirty styled legal electors; and that nine commissioners are appointed to prosecute the call of *thirty* electors, in behalf of a congregation who did not call.

7. That the church rejected the choice of thirty men.

VOICE OF HISTORY.

*December 18th.*

### THE SPIRIT OF MISSIONS.

The Missionary spirit is the life of the church. Words to this effect are often used, but generally with a latent conviction that they are suited rather to the warmth of declamation than to the soberness of truth. Really, however, they are no impassioned expression, but involve a plain matter of fact. They contain a position which, whether philosophically or scripturally considered, is demonstrably true. Christianity is a living faith. It contains within itself a principle of vitality and diffusion. It never has been stationary, and it never can be stationary. And what we affirm is, that this principle of vitality is the Missionary spirit. A man cannot become a Christian without coming under obligation to spread his faith. In other words, if he is a Christian, he must in some sense be a missionary. The Founder of Christianity himself, and all its bright catalogue of illustrious advocates, are instances of this truth. Next to "the CHRIST," there is no more expressive title under which JESUS, in his relations to man, is predicted, described and acknowledged, than as "Shiloh," "the Apostle of our profession," the Missionary, he who is "sent" into the world. Like Messiah or CHRIST, this title comprises every branch of the mediatorial office. And the twelve chosen witnesses have been emphatically termed *apostles* or *missionaries*, they who are *sent* with the message of reconciliation. And to what cause under GOD was the rapid diffusion of the Gospel, on its first promulgation, chiefly owing? To what but the fact that to be a Christian and to be a missionary were felt to be synonymous? They who believed the Gospel the most firmly, understood it the most clearly and loved it the most ardently, *sent it forth* the most effectually. In short the whole history of the progress of Christianity is nothing more than a Missionary Record: and all the triumphs achieved by the energy of Christian benevolence over the vice and ignorance of the world; in fine, all the glory of the church, all the trophies of the cross, and all the moral worth of the world, are the fruits and monuments of the Missionary spirit.

Christianity, we say, is a living faith, and its principle of vitality is identical with the Missionary spirit. But faith, whether considered as a system of Christian truth or the spring of Christian conduct, has no life in itself. It is the most sublime manifestation of GOD, and productive of the highest results: but after all, it is but the manifestation of a spirit more sublime; it is merely instrumental, and all its life and power must be ascribed to the HOLY SPIRIT as its creator and director. And so the Missionary spirit in its very name designates the *derived* nature of our faith; constantly reminding us that every agent or means which we employ, every action we put forth, every prayer we breathe, for the diffusion of our faith, must, in order to be efficacious, be *sought* by us and *sent forth* by GOD from the alone fountain of spiritual influence.

In practice we are apt insensibly to forget first principles; and thus it is that great and complicated systems lose, in process of time, their original vigour, and have their operations impeded by a dull and mechanical formality. The best way to escape from such dangers is to keep first principles clearly in view: and the application of this truth to our present subject is to impress our minds with the fact, that *the Missionary spirit is the essence and Missionary effort the test of Christian character*. In the midst of our artificial and conventional arrangements for the spread of the Gospel, this truth will be lost sight of unless it is constantly exhibited. When men are called on to contribute money for the support of a particular agent, or the establishment of a particular station, there are so many intermediate links between the act itself and the principle into which it must ultimately be resolved, that its real nature is neither perceived nor felt. To obviate this let the Christian preacher constantly exhibit the spirit of Missions as pervading the whole economy of grace, and as being an indispensable feature of Christian character: let him unfold and press home the truth, that the Missionary spirit is the life of the church.—*Churchman.*

### EXTRACTS FROM A REWIEW OF BIRT ON POPERY, BY ROBERT HALL, A M.

At a time when Popery is making rapid strides, and Protestants in general have lost the zeal which once animated them, we consider the publication we have just announced as peculiarly seasonable. What may be the ultimate effect of the efforts made by the adherents of the church of Rome to propagate its tenets, aided by the apathy of the opposite party, it is not for us to conjecture. Certain it is, there never was a period when the members of the papal community were so active and enterprising, or Protestants so torpid and indifferent. Innumerable symptoms appear of a prevailing disposition to contemplate the doctrines of popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretention defended, which formerly drew upon popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude from the altered state of public feeling, that a system once so obnoxious had undergone some momentous revolution. We seem on this occasion to have interpreted in its most literal sense the injunction of "hoping all things and believing all things." We persist in maintaining that the adherents to Popery are materially changed, in contradiction to their express disavowal; and while they make a boast of the infallibility of their creed, and the unalterable nature of their religion, we persist in the belief of its having experienced we know not what melioration and improvement. In most instances, when men are deceived, it is the effect of art and contrivance on the part of those who delude them; in this, the deception originates with ourselves; and instead of bearing false witness against our neighbour, such is the excess of our candour, that we refuse to credit the unfavourable testimony which he bears of himself. * * * *

There is, in the mean time, nothing reciprocal in this strange method of proceeding; we pipe to them, but they will not dance. Our concessions, instead of softening and mollifying, seem to have no other effect upon them than to elate their pride and augment their arrogance. An equal change in the state of feeling towards an object which has itself undergone no alteration whatever, and where the party by which it is displayed profess to adhere to these ancient tenets, it would be difficult to specify. To inquire into this singular phenomenon would lead to discussion foreign to our present purpose.

Popery, in the ordinary state of its profession, combines the "form of godliness" with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses; implicit faith in human authority, combined with an utter neglect of divine teaching; ignorance the most profound, joined to dogmatism the most presumptuous; a vigilant exclusion of biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state, surrounded with the silent pomp of death.

The very absurdities of such a religion render it less unacceptable to men, whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty or impedes its operations.

Of all the corruptions of Christianity which hath prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel; and just in proportion as it gains ground the religion of Christ must decline. On these accounts, though we are far from supposing that Popery, were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence that the professors of evangelical piety would be its first victims. The party most opposed to them look to Papists as their natural allies, on whose assistance, in the suppression of what they are pleased to denominate fanaticism and enthusiasm, they may always depend! They may, therefore, without presumption, promise themselves the distinction conferred on Ulysses; that of being last devoured. Whether Popery will ever be permitted, in the inscrutable councils of heaven, again to darken and overspread the land, is an inquiry in which it is foreign from our province to engage. It is certain that the members of the Romish community, are at this moment on the tiptoe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost, and have seen the pretended rights of their church restored in their full splendour. If any thing can realize such an expectation, it is undoubtedly the torpor and indifference of Protestants, combined with the incredible zeal and activity of Papists; and universal observation shows what these are capable of effecting. How often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality.

Many persons, and among them some who appear truly pious, lose almost every present opportunity to do good, by waiting for a better. They feel some promptings of conscience and benevolent desire to improve any opportunity that presents itself! still they see difficulties in the way, and fancy that they descry rising in the distant horizon, a brighter prospect of usefulness. But as the prospect approaches, it gathers darker shades; and is suffered to pass on and leave room for another, that looms up, mantled by brighter promises and more unfailing certainty. Thus the delusion goes on, till every present opportunity for doing good is bartered for delusive prospects. Now the great secret of doing good is told in a few words: Seize every opportunity as it comes to hand, make the most of it, and never exchange it for the uncertainty of a future prospect.

## EDUCATION PAPERS.—No. 2.

OFFICE OF BOARD OF EDUCATION,
*Philadelphia, December 16th*, 1833.

CHRISTIAN BRETHREN,—More than two years have now elapsed, since the activity and munificence of a few individuals enabled the Board of Education to begin the enlarged system of operations which, by the goodness of God, has been so eminently prosperous Since the circular of the Board was issued in September 1831, the number of candidates who have been aided in their preparation for the work of the ministry, has increased from 66 to nearly 600; the agencies have been extended into almost every part of the Presbyterian church; more than one hundred literary institutions in each grade, from Academies to Theological Seminaries, have received, and are training our students; and we are cheered from every quarter of the country with the grateful intelligence, that the influence of the Board has been extensively felt in manifold forms of good.

This is the work of God, and not of our hands, and we record it to the glory of his great name; as also to show to his people that their intercession, their labours, and their charities in our behalf, have not been in vain in the Lord.

The proper support and control of such an institution involve an unspeakable responsibility, and call for incessant prayer, watchfulness, and effort on the part of the church at large, and especially of her servants in this important work. Even the pecuniary expense of a system so extensive, and continually increasing, is so great as often to perplex and distress your Board. While we depend exclusively, under God, upon your annual contributions, for all our resources, we are bound by a public pledge, (which we have in *no* instance failed to redeem) to aid all suitable, and well recommended candidates. The Board is therefore in a two-fold sense, completely in the power of the church, viz: dependent on her for its funds, and committed to her in a solemn promise, to expend them at her will. In such circumstances, if there be not some proportion between the contributions, and the calls of the church, the brankruptcy of the Board must be the inevitable consequence. It was in the full belief, that God and his church would support us in this course, that we ventured to assume a posture otherwise so hazardous. We were well assured that it was a work which God approved; we knew that his people were *able* to sustain us; and we could not doubt their *will*. And notwithstanding all our difficulties, we look with unshaken confidence to the same source of help. But at the same time it becomes our duty urgently to appeal to the church in behalf of this important cause, at this season of public embarrassment. We trust that the present pecuniary pressure will soon pass away. Thus far, it appears to be the result more of general distrust, and fear of future change, than of instant, urgent embarassment. But however that may be, the public and great interests of religious benevolence ought not to be made the first sacrifice to temporary inconvenience. Retrenchment ought not to begin at and bear most heavily on that part which has been devoted to God. And especially in a land like ours, where the pursuit and possession of wealth is our peculiar share, where retrenchment in luxuries, and self-denial in redundant comforts, were so easy, and so useful, there must be peculiar evil and hazard in retaliating upon Providence by the reduction of our Christian charities.

There is this peculiarity about such an institution as ours, that as our youth are already reduced to the lowest point of economy compatible with study and subsistence, retrenchment will be instant ruin to the cause. For it is not with us as with some other forms of benevolence. The demand is incessant; and it is for subsistence, for "the daily bread," the "life of our brethren," and we cannot for a day intermit our aid.

There is one form of economy in which we had hoped to find the church uniting with us, where it *is* possible to diminish the expenditure of such a system. We allude to the *agencies* of the Board. If the people of God felt, and gave as they might and ought to do, no other agency would be required than such a supervision, at central points, as is essential to the systematic direction of charitable funds. We have been so much disposed to apply the principle of retrenchment to this part of our operation, that during the present year more than half our territory has been visited by no agent of the Board. And what has been the result? Churches that last year gave us large contributions on the application of an agent, have abated or lost their interest in a single year, and remit to us a greatly reduced gift or none. And thus whole regions of country pass us by, while we are supporting their own sons, in their preparation to preach the Gospel; and while yet, if agents are sent forth, "to put them in remembrance," they complain aloud of the additional expense.

There is another evil incident to our system. It is, that our operations are so much *out of view*, that our cause, though lying at the *root* of all *benevolent operation*, is forgotten, or too little regarded by the church of God. The interesting object of regard, the student, shrinks, and should shrink from public view. It becomes him to retire to the shades of study and devotion; and a delicate regard to his best feelings and true excellence leads us to shun the exhibition of him, even to his benevolent patrons. And then the "seed sown lies *long* before those who "went forth bearing it return rejoicing, bringing their sheaves with them." The result of their charities, though immense, is remote. It is the fruition of a distant hope. A protracted and tedious course of training and of study must be pursued; and the donor waits long to see his pupil come forth a minister of God. And when he does appear, though he be full of promise, and followed by the good hand of God, he ceases to be *ours* just when the fruit of our labours *appear* upon him. He becomes the care of a missionary board, or the treasure of a waiting people. It is thus we are lost sight of in the more palpable charities which quickly reach and strongly disclose their object.

There is one exception to this general remark, and that is in cases where the candidates for the sacred office act unworthily of their high calling. In proportion to the great number of youth under our care, we think these cases are so rare, as to be matter of devout thanksgiving. But where they do at distant intervals occur, a necessary notoriety attends *them;* and the whole scheme of Education is most unjustly, and unhappily made responsible. So long as *men* are called to preach the gospel, the ministry will be exposed to unworthy incumbents; and so long as the training of candidates for the ministry is committed to *men*, we shall be liable to be deceived. These evils are incident to the plan which it has pleased God to appoint for the extension of Christianity, and the objector must be referred to the Author of the system. Not that we would excuse the wickedness of ministers or of students, much less charge it upon God: but what we mean is, that if the intrusion of unworthy young men into our Boards of Education, is to be made an objection to the system of helping them, then the intrusion of unworthy men into the ministry is equally an objection to the institution of the ministry. Whether *our* method of aiding and training is the *best*, is a question which we often ask with the deepest solicitude. We are ever open to conviction, and anxious for improvement in any and all our arrangements. We invite counsel and criticism. We wish to know and do all our duty; and we ask that every student under our care may be steadily observed, and faithfully reported; that the deserving may be encouraged and sustained, and the incompetent dismissed, the unworthy cut off. But to oppose the education of *all* candidates by the church, because *some* are unworthy, is to be wiser than God. It is to destroy the cause, because man is not omniscient; to reject the Apostles because Judas was a traitor.

While, however, we thus labour to shelter this great cause, from the injurious influence of those evils which attach in some measure to all things human, we are fully persuaded that a more minute and severely vigilant system for the exclusion of unsuitable candidates, and the aid and improvement of those who are fit, could not well be devised; or if devised, would be inquisitorial and highly injurious. Much must be left to the christian honour of young men; much is to be done to strengthen the manly principles; delicacy of feeling is most sacredly to be guarded; and aid so applied as to help them in their necessities without impairing self-respect on the one hand, or humility on the other.

We purpose to make some other suggestions on this general subject, in the paper of next week. By order,

ALEXANDER HENRY, *President.*

JNO. BRECKINRIDGE, *Corr. Sec'y.*

The Charleston Observer, the Southern Religious Telegraph, the Western Luminary, the Standard, the Pittsburg Herald, the Albany Journal & Telegraph, and the New York Observer, will please copy the above.

---

For The Presbyterian.

### DWIGHT MISSION.

Extract of a Letter from Rev. HENRY R. WILSON, Jr., to his sister, dated, Dwight Mission, W. Cherokee Nation, September 17, 1833.

My much loved Sister,—I mentioned in my last that the Board had designated me to a new field of labour, and that I had just returned from exploring that field. I took Br. Washburn and Br. Joslyn with me on this tour. Br. Joslyn is the young man whom the Board wished should take charge of a school. We found the Choctaws, whom we visited, in a wretched condition, suffering from poverty and sickness, and very much undetermined as to the place of their settlement. They have been but a few months in the country, having lately emigrated from their old settlement east of the Mississippi. So great was the distance, and so unfavourable the season, that all their cows and most of their horses perished in the swamps, whilst many of themselves fell victims to the cholera. Those who reached this were worn down with fatigue and sickness, and were glad to call a halt so soon as they were told they were in *their own country*. Most of them took up their residence on the banks of the Arkansas and its tributary streams. Here they had to spend the inclement season in the woods without houses. Notwithstanding the obstacles in their way, as the summer began to advance, they commenced making some improvements, carrying the logs and timber off their fields on their backs, having neither teams nor wagons. As the soil, along the river-bottoms is very fertile, many of them had promising crops of corn, when the flood came and swept them all away, leaving scarcely a vestige of their improvements. This, with the sickness which ensued, and the failure of their springs when the dry season came on, produced a great degree of suffering and dissatisfaction. During our visit we did not enter a hut, or a camp, (a place where Indians live without any shelter) but we found more or less sickness, and in many instances, the whole family prostrated. I never go out without a good supply of medicines; but such was the demand on this occasion that my supply was soon exhausted. I found many opposed to taking the *white man's medicine*, choosing rather to die. They have great faith in *conjuring*. Their conjurors are generally aged men or women, who practice much deception upon the poor people, and demand a cow or a horse, when these are possessed, for performing their foolish and wicked ceremony to cure the sick *or drive the evil spirit out*. One of the most painful scenes I witnessed, while among them, was the practice of this art of deception. Within a mile of the place where we had encamped for the night, we were told one of these conjurors lived, who had a great many sick about him. After we had partaken of our frugal supper, as it was fine moon-light, we concluded to walk over and see his lordship *the Doctor*. We found a miserable little hut, in front of which were many fires, around which lay a great number of sick persons of all ages, who had walked or been carried there by their friends for cure. These poor creatures were lying on the ground, some of them having a piece of cloth over them; others, a few bushes; and others entirely exposed to the damp night air, which was chilling to those in good health. I was introduced, by our interpreter, to the Doctor, who immediately asked me to bleed and purge all his patients, saying, "*If all the bile and bad blood were out of them, I could soon cure every one of them.*" Some refused, but to others I administered medicine. I found a small child lying on the ground apparently dying, while its parents were sound asleep beside it. I roused the father, and told him the child would soon die if something were not done for its relief. He replied that I might do something for it in the morning. On being told it might die before morning, he consented that I might give it medicine that night. I had it rolled in a blanket, and taken into the house, and then gave it some medicine. In the morning I had the satisfaction to find it somewhat better. How pleasant, even this, to be permitted to relieve the bodily sufferings of these miserable beings! But how much more delightful to be instrumental of saving their precious souls from the flames of tophet. O! when shall this darkness, this stupidity, this wretchedness be removed? *Never*, while they remain as they are, destitute of the Gospel of Jesus Christ. This was the only settlement in this part of the nation which promised any thing like an opening for the formation of a Missionary station, the people in other places being disposed to remove somewhere to find a more healthy situation: but they know not where. Here we succeeded in getting a few of the principal men together, and laid before them our object in visiting them. They seemed *all willing*, and one or two *anxious*, to have a school, and all disposed to have me go as a Physician, but *no desire at all to have the Gospel*. They stated that many, who were not present, would be opposed to preaching. This is nothing more than I expected. Yet their desire to have me to practice medicine is such as to make them yield in a great measure to my wishes. Indeed this is the only thing which serves to open a door to me, and which induces me to think that it may be my duty to leave my present field of labour. O how mysterious are the ways of Providence! How little did I think, when engaged in the study of medicine, that it was to render me more useful as a servant of Jesus Christ. But His ways, thoughts, and designs are not ours. I am waiting for information from some of the brethren on Red River, and for a letter from the Board, on this subject, before I make any further movement. Unless something, of which I am not aware at present, occur, I expect to go to the place of which I have spoken, and commence the building of some huts, so as to set brother Joslyn to work at teaching, while I engage in the study of the Choctaw language, preaching, in the mean time, through an interpreter. If the Board can get any suitable person, acquainted with medicine, to occupy this new field, I should feel it my duty to remain among the Cherokees, as I have become acquainted with them, and gained their confidence, which is no small matter among Indians, and greatly tends to usefulness among them. The great King, and Head of the Church, I trust, will decide this matter. It is now late in the afternoon, and I have just been sent for fifteen miles to see a sick woman. I must hasten to close this. Perhaps you may think that I have not been particular enough in speaking of myself. Well then—my health is tolerably good. The excessive heat of the climate has been debilitating to me. This is the case with all, especially with strangers. I have had a slight attack of fever, but much less severe than I had anticipated. Indeed the goodness of God has been very great unto me; for, notwithstanding my exposure, I have enjoyed much better health than those members of the family who have been here long enough to become acclimated, and who have not been half so much exposed. My sight remains stationary. The flies are so bad in the prairies, that we are obliged, in the summer, to do all our travelling after night if practicable. I have repeatedly spent the day in the shade—and, at dark, start and ride all night. Do you ask me, "Are you getting tired of this kind of life?" No! and never will until I get tired of Christ; and, through His grace, I trust that never will be. But O! how strange that He does not grow tired of my provocations, and unfaithfulness, and cut me off.—Grace—grace—"O! to grace how great a debtor."

Cease not to pray for your brother. Give my Christian love to my young Christian friends—my best love to my dear parents. May the Lord bless and keep you unspotted from the world—make you faithful in His service—and, at last, present you faultless before the throne of His glory with exceeding joy. So prays your affectionate brother, HENRY R. WILSON, jr.

---

For the Presbyterian.

### LINES ON THE DEPARTURE OF THE YEAR 1833.

The parting year is dying,
Its latest hour is flying,
Upon my brow
I feel it now,
Its last breath coldly sighing.

The clock its knell is ringing,
The wind its requiem singing;
At dead of night
It takes its flight,
To heaven its message bringing.

Oh! sad and melancholy
Its tale of sin and folly;
O'er misspent years,
How many tears,
Are shed by eyes unholy!

And many a withering story
It tells the Lord of glory;
Of ruined maid,
Of trust betrayed,
And murder foul and gory.

Like wave of passing river
'Tis gone, and gone for ever!
Away it flies
With all its joys;
Return they? Never, never!

Alas! not thus its sorrow,
'T will visit us to-morrow;
Again, again
Regret and pain,
We from the past may borrow.

Ah! many a one is weeping,
Sad memory's vigil keeping;
We love to sow
The seeds of wo,
But love not sorrow's reaping.

Some weep o'er mercies slighted,
Some mourn their fond hopes blighted;
And many a one
Beloved is gone,
In whom our hearts delighted.

And oh! Almighty Father,
When time his years shall gather,
And thou unrol
Each guilt-stained scroll
How sinner's hearts shall wither!

They scorned thy Gospel given,
Despised the blood of heaven;
Each unwashed heart
Must then depart,
To hell's dark dungeons driven!

But oh! thou gracious Saviour,
Thy ransomed ones, shall never
Know grief or pain,
They live and reign,
And praise and love for ever!

J. L. G.

*Easton, Dec.* 1833.

---

### NEW CHURCH.

The Presbytery of New York organized by their committee a Presbyterian Church in Catharine street, on the 11th inst., from the congregation collected by the Rev. Alonzo Walton, who has been labouring in that portion of the city since the first of May. The exercises were commenced by the Rev. Dr. Rowan, after prayer by the Rev. Dr. M'Cartee, the Church went into an election of Elders, who were duly ordained with prayer by the Rev. Mr. Spencer of Brooklyn, and were declared the session of the Tabernacle Church. Rev. Mr. Krebbs, of the Rutgers street church, also participated in the highly interesting services of the evening. The whole was solemn, and judging from appearances, it is a vine of promise.

---

### LETTER FROM DR. MILLER TO THE EDITOR OF THE REVIVALIST, NASHVILLE, TENN.

*Rev. Sir*,—I have seen two communications in your paper which seem to demand notice. One was in June last, addressed to me by the Rev. *Finis Ewing*, and animadverting with no little severity on certain published remarks of mine on the *rise* of Cumberland Presbyterians. The other consists of remarks, which appear to be editorial in the "Revivalist" of October 16th, calling my attention a second time to the subject. Of the former, I took no public notice at the time of its appearance, partly because it reached my hands at a time when I was more than usually pressed by multiplied engagements; and partly because it appeared to me so strongly marked by acrimonious and even uncourteous language, that I felt unwilling to engage in a controversial correspondence which promised to be productive of so little either satisfactory or useful. Your recurrence to the subject on the 16th ult., seems to render it improper that I should be any longer silent; and the manner in which you have treated the subject is such as allows me to respond.

My reason for referring to the painful circumstance which attended the rise of the Cumberland Presbyterians, was, not to gratify any feelings of petulence, far less, I hope, of malignity, towards that Body; but merely to put the church with which it is my happiness to be connected, on her guard against similar evils, with which, in some parts of her bounds, I supposed her to be threatened. With this view I wrote what I verily thought at the time was unexaggerated truth; and am not yet convinced that it was materially otherwise. My acquaintance, indeed, with the origin and subsequent history of the Cumberland Presbyterians is by no means either so extensive, or so accurate in regard to minute details, as I wish it was. Yet I have attended somewhat carefully to the "History" of the controversy relative to the Cumberland Presbytery, published by the Synod of Kentucky; to the account of the origin of your Body given by the Rev'd President Bishop, in connexion with his "memoirs of the Rev. Mr. Rice;" and also to your own Confession of Faith and Form of Church Government, as published under the authority of your highest Judicatory. From an attentive perusal of these publications, I thought myself warranted in making the statements which I did in one of my "Letters to Presbyterians." If I misrepresented any facts, or employed one word of censure more than was merited, no one can more sincerely regret the mistake than I shall when convinced of it. My confidence in *Dr. Bishop*, led me to assume with entire assurance, the truth of all his statements; and I am still persuaded that he is incapable of wilful misrepresentation.

*Mr. Ewing* denies that the body with which he is connected is *Arminian* in its creed. I am not able to interpret its published "Confession of Faith" upon any other than Arminian principles. It is true, that Confession maintains the doctrine of the *perseverance of the Saints* which *modern* Arminians reject. But Mr. Ewing probably knows that *Arminius* himself did not deny that doctrine, but studiously left it doubtful, and professed to regard the reception of it as consistent with his general system.

I can assure you, Mr. Editor, that when you accuse me of not having "sufficient humility to acknowledge that I have for once written too hastily," you do me real injustice. I have not a feeling which would stand in the way of such an acknowledgment, the moment sufficient evidence of that fact was presented. This is all I want. I can also say with the utmost sincerity, that I rejoice to see so many indications that the Cumberland Presbyterians value learning and suitable training in the Gospel ministry more than they once did; and that their Body has been, of late years, and in several respects, marked by very distinct improvement. And if this improvement should go on until the way be safely open, in consistency with our principles, for correspondence, and even, at length, union, with our General Assembly, no one will rejoice in such an event more cordially than myself. I have no expectation of living to see such a union; but I do not give up the hope that those who come after me will witness it. But, for one, I must candidly say, that, much as I respect the character of some individuals of your body, known to me by reputation only, and, much as I desire the unity of the body of Christ, I would not raise my voice for such a correspondence or union, at the expense of any of those great landmarks of truth or order for which we have so long and so painfully contended.

I mean to make further inquiry respecting the exact truth of my statements, of which you have complained; and if I should detect the least *material* error, you may expect to hear from me again. I am, Sir, very Respectfully, Yours,

SAMUEL MILLER.

*Princeton*, (*N. J.*) *Nov.* 11, 1833.

---

### TO EVANGELICAL MINISTERS OF THE GOSPEL THROUGHOUT THE U. STATES.

The Executive Committee of the American Tract Society consider the following as unquestioned facts, viz:

That there are many in every part of the country, and in some parts a large portion of the population, who do not attend on public worship;

That there devolves on the churches a solemn responsibility to tender to them the gospel;

That to them and others, the labours of Christians, in connexion with tract distribution, have been greatly blessed; and

That the success of these labours depends, in a high degree, on the duties they involve being clearly understood and faithfully and discreetly performed.

In view of these facts, the committee, at a meeting November 18, 1833, after prayerful consideration, unanimously

"*Resolved*, That the several pastors of churches throughout the United States, who may concur in these views, be respectfully requested, on the second Sabbath in January next, to deliver a public discourse on the obligations of Christians to labour for the salvation of men, and the advantages of connecting their efforts with tract distribution; and at the same time, to adopt such means as they may judge best adapted to give efficiency to this department of benevolence in their own vicinity.

"And whereas frequent meetings for prayer and mutual encouragement are a happy means, not only of procuring the Divine blessing, but of guiding to wise and efficient effort:

"*Resolved*, That this committee cordially approve the practice already adopted in many parts of our country, of observing the last Monday evening in every month as the tract distributers' concert for prayer; and recommend its observance, as far as consistent, by all engaged in those labours."

The committee feel that *the results of experience* on the subject of Christian effort connected with tract distribution are such that they can now speak with a good degree of confidence. They disclaim the idea that any minute course of procedure can be pointed out which shall be adapted to all circumstances, and which it can be hoped will in all cases lead to a favourable result. They entreat ministers and Christians in every place, prayerfully to examine the subject, and to *adapt those means which, in their own view, will be best adapted* to be useful to those among whom they dwell.

---

We have received the Christian Advocate for December, 1833. The following is a list of the contents:

*Religious Communications.*—Lectures on the Shorter Catechism of the Westminster Assembly of Divines—addressed to Youth. A Pastor's Address to his Church. Hymn adapted to Psalm VIII.

*Miscellaneous.*—A Letter to a Backslider. Memorials of Pious Negroes. Doctrine of Transubstantiation. Obituary of Rev. Ezra Fisk, D. D. Letter to Mrs. Esther Fisk. Death of Rev. John M'Millan.

*Review.*—Letters to Presbyterians.

*Literary and Philosophical Intelligence.*—The Arctic Expedition.

*Religious Intelligence.*—Letter from Mr. Gutzlaff. Western Foreign Missionary Society.

*View of Public Affairs.*

---

### THE SYNOD OF PHILADELPHIA.—No. IV.

To the Editor of the Presbyterian.

*Sir*,—We come now in the second place to notice the complaint of the former Second Presbytery against the Synod. As no appeal in this case can lie against the Synod, so neither can a complaint, especially where the Presbytery complaining, has no existence. It is often said that any one may complain. This may be true where the subject matter admits of complaint. What says the Book? "Another method by which a CAUSE which has been decided by an inferior judicatory, may be carried before a superior, is by complaint." "The cases in which complaint is proper and advisable, are such as the following, viz. The judgment of an inferior judicatory may be favourable to the only party who has been placed at their bar; or the judgment in question may do no wrong to any individual; or the party who is aggrieved by it may decline the trouble of conducting an appeal. In any of these cases no appeal is to be expected. And yet the judgment may appear to some of the members of the judicatory, to be contrary to the constitution of the church, injurious to the interests of religion, and calculated to degrade the character of those who have pronounced it. In this case the minority have not only a right to record, in the minutes of the judicatory, their dissent from this judgment, or their protest against it, but they have also a right to complain to the superior judicatory." Chap. VII., Sect. IV., § III.

From the foregoing it appears, 1. That the decision of which complaint can be made, is the decision of a *cause*, a word used in the book, technically. This further appears from the expression "*party who has been placed at the bar.*" A *judicial* decision, therefore, is the proper subject of complaint. 2. There can be no complaint admissible, except in such cases as will admit of appeal. It is true, the party at the bar will not appeal, if the decision be in his favour, and in such a case other members of the judicatory may complain; but this arises from the character of the decision, not from the nature of the case. The nature of the case is such as to admit of appeal if the decision be against the party at the bar, and therefore let the decision be as it may, the right of complaint remains. The whole of the section on complaints evidently contemplates *judicial process*. Why else does it speak of a "*cause*," of a "*party at the bar*," &c. Had the complaining Presbytery any "*cause*" before the Synod? Does that Presbytery appear on the records of Synod, as introducing or commencing any *cause* or *trial?* Was it a "party at the bar?" And where then is the right of complaint vested in any one, against the act of Synod?

Our ecclesiastical bodies have a complex character. They are at one time, and for specified purposes, legislative bodies; at other times and for other purposes, they are judicial bodies.—Whenever they pass from their legislative to their judicial character, they are properly notified of the transition by the moderator, who enjoins it upon them to remember their high character and solemn responsibility, as a court of Christ, sitting for judicial business. It is only in reference to the acts and proceedings of a judicatory, sitting in its judicial capacity, that appeals and complaints can be admitted or heard. There cannot be a clearer principle, in the judgment of the writer, than that involved in the position now taken. Let any unprejudiced mind carefully read the third and fourth sections of the seventh chapter of the Form of Government, the one relative to appeals, the other to complaints, and he cannot fail to see that a *judicial process* is the only matter contemplated. The very language of these articles is judicial language, and cannot be applied, without violence, to legislative preceeding. The section on appeal speaks of "*a party aggrieved*," "*a regular trial*," "*refusal of reasonable indulgence to a party on trial*," "*hurrying a decision before the testimony is fully taken*," "*declining to receive important testimony*," "*prejudice in the case.*" These are stated to be proper ground of appeal. When an appeal is taken up, the records of the inferior judicatory in the case, "*including all the testimony and the reasons of their decision*," must be read. This same article also speaks of a "*judgment pronounced*," "*remitting the cause*," "*a new trial*," "*original parties.*" The nature of the sentence from which an appeal is contemplated by this article, is such as "*suspension*," "*excommunication*," "*deposition from office*," or some lighter sentence. in which latter case, all further proceeding in the cause is stayed by an appeal till it be finally issued.

The section on complaints is only "*another method by which a cause, which has been decided by an inferior judicatory, may be carried before a superior.*" This session also speaks of "*a judgment*" and "*a party placed at the bar.*" It is but another sort of *judicial process*, unattended by some of the difficulties of appeals. It is "*another method*" of trying "*a cause.*" By what art of construction or interpretation, these articles and this language can be made to refer to *legislative acts*, I am unable to discover. In opposition to these views I may be referred to precedents. Cases may be cited in which appeals and complaints against legislative acts, have been entered and issued by the supreme judicatory. Especially of late have these cases multiplied.* But all this does not disprove my position, but clearly shows, in my humble judgment, that the Constitution has been, I believe unintentionally, violated by the Assembly, and that the true method of remedying the irregular legislative proceedings of inferior judicatories, has been entirely overlooked and neglected. It may be asked, is there no way of redressing evils arising from the legislative acts of judicatories? I answer, most certainly. And a very wise one, provided by the Book, under the name of "GENERAL REVIEW AND CONTROL." See Chap. VII. Sec. I. "In reviewing the records of an inferior judicatory, it is proper to examine, *First*, Whether the proceedings have been constitutional and regular: *Secondly*, Whether they have been wise, equitable, and for the edification of the church; *Thirdly*, Whether they have been correctly recorded." § II. "It may be that, in the course of review, cases of irregular proceedings may be found so disreputable and injurious as to demand the interference of the superior judicatory. In cases of this kind the inferior judicatory may be required to review and correct its proceedings." § III. "No *judicial decision*, however, of a judicatory shall be reversed, unless it be regularly brought up by appeal or complaint." § IV. Here also it is clearly taught that appeals and complaints are confined to judicial matters. These modes of process were provided expressly for judicial cases, and were never intended to be otherwise applied. The manner in which irregular or unconstitutional legislative proceedings are corrected is as follows: "When any important delinquency, or grossly unconstitutional proceedings, appear in the records of any judicatory, or are charged against them by *common fame*, the first step to be taken by the judicatory next above, is to cite the judicatory alleged to have offended, to appear at a specified time and place, and to show what it has done, or failed to do in the case in question; after which the judicatory thus issuing the citation, shall remit the whole matter to the delinquent judicatory, with a direction to take it up and dispose of it in a constitutional manner, or stay all further proceedings in the case, as circumstances may require." § VI. Here then is the only constitutional way in which the proceedings of the Philadelphia Synod, in the case before us, can be corrected or repealed. Is not here a special provision for just such a case as is complained of by the former Second Presbytery of Philadelphia? Let the Synod be cited before the Assembly, and if its proceedings, according to § II., be "unconstitutional," or "irregular," or "unwise," or "unjust," or "not for the edification of the church," let it be censured, or directed to "take up the matter and dispose of it in a constitutional manner." In this way should the case have come before the Assembly in 1832. And it will be strange indeed if, with this plain, wise, and constitutional method before their eyes, the Assembly will again take up this subject in any other. It is made the duty of Synods "to take effectual care that the Presbyteries observe the Constitution of the church." Chap. XI. § IV. A similar duty devolves upon the Assembly, in regard to the Synods. These bodies are not to wait for appeals or complaints against the unconstitutional proceedings of the inferior judicatories. It is their duty, to see that such proceedings be corrected, that the constitution be observed. But the reason why the method by appeal and complaint is in most cases preferred, may consist in the wrongful advantage which the complaining party derives from the exclusion of the body complained of, from the house, and of course from a vote. This is indeed a more sure method of gaining a point, but one most unfavourable to justice, and to the rights of the body excluded.

If complaints against the legislative acts of our judicatories are to be listened to, where will they end? What strife and contention will thereby be engendered, and continued, and encouraged? Besides, if this practice is to continue, and be sanctioned by the highest judicatory, and if it be the privilege of any one, to complain of any act, what inferior judicatory will decide on any question, when they know that they will be excluded from a vote on the same question in a higher body? Will not the lower judicatories be thereby induced to "refer" every question, and thus retain their right of deliberating and voting in the higher judicatory? The General Assembly by encouraging and countenancing this unconstitutional practice, are greatly increasing their own business. Soon we shall hear of no appeals or complaints, but every question will be referred. The lower judicatories will decide none, and thus become both useless and troublesome. No lower judicatory will, by deciding a question, voluntarily and certainly exclude itself from a higher. This could not be expected. Such is the consequence of departing from the constitution, to "carry a point." Let us then get back to the old land marks, and walk in the old paths; and let our highest judicatory magnanimously set us the example.

In my next I will notice the allegation that the Presbytery of Philadelphia no longer exists in Presbyterial order. S. G. W.

* Not having immediate access to the Minutes of the Assembly except for the last few years, I am unable to say positively whether even one precedent, except of recent date, is on record. The Digest reports none.

---

### REV. EZRA FISK, D. D.

Having been dismissed from his pastoral charge in Goshen, N. Y. this lately deceased brother arrived in Philadelphia on the 2d of Nov. last, and on the 3d, which was the Sabbath, preached in the evening, in the Session Room of the Second Presbyterian Church, with his usual strength and animation. This was his last sermon. On returning from the church to his lodgings he was soon attacked with an acute fever, and inflammation in his side. His respiration became very difficult; and after a few days a most distressing hiccup ensued, which lasted for a week. His sleep was of that lethargic kind which seemed to indicate approaching death.

During nearly the whole of his sickness his mind was clear and calm; and when awake, he was disposed to converse with his ministerial friends more than his physicians deemed good for him. He expressed at all times an entire resignation to the will of God, whatever the event of his sickness might be; and felt no reluctance at dying but what arose from the lonely situation in which his beloved wife would be left.

Frequently he said, "O how sweet to be with Jesus!" and when questioned on the subject, said repeatedly, that he was perfectly happy in the state of his mind, and had not a doubt of his acceptance with God through Jesus Christ. Near the close of the month of November his symptoms appeared more favorable; he revived a little, and with assistance was able twice to leave his lodging room for an adjoining parlour.

After this he relapsed, and his dissolution appeared to hasten on, contrary to the calculations of his medical friends, and in such a way that they were at a loss to account for it.

When his sight and speech were gone he could still hear, and answered questions by an intelligible pressure of his hand. His last token was that of tenderness to his wife, and of assurance of his own interest in Christ. He died as he had lived; a calm, firm, humble believer in the precious gospel. He breathed his last breath about 4 o'clock, P. M. December 5th, and on the 7th of the same month twenty-two of his brethren in the ministry, with numerous elders and other gentlemen accompanied his body to the tomb. On this occasion Dr. John McDowell led in an introductory prayer; Dr. Ashbel Green read an obituary address, which we presume will appear in his "Christian Advocate;" and Dr. William Neill led in a concluding prayer.

For twenty years Dr. Fisk was pastor of a large and flourishing congregation in Goshen, N. Y. and had left it, to enter on the duties of Professor of Theology in the Western Theological Seminary, under the care of the General Assembly. He was removed in the 46th year of his age, and vigor of his mind. The esteem in which he was held by his brethren in general may be gathered from his appointment in May 1833 to be Moderator of the General Assembly; from his having been long a Director of the Theological Seminary at Princeton; from his having been appointed General Agent of the Board of Missions; and from his call in May last to an important Professorship.

His removal under these circumstances seems to be a mysterious providence; and yet his death came not without many premonitions. He had long been visited with an unusual affection of his chest; had experienced hemorrhages of blood; and last winter spent his time in the south of our country for the recovery of his health.

How the people of his late charge regarded him; and how they desired to honor him when dead may be learned from the following,

LETTER,

*From the First Presbyterian Congregation in Goshen, N. Y. addressed to his widow now in Philadelphia.* GOSHEN, *Dec.* 9, 1833.

"Mrs. Esther Fisk,

Madam,—On hearing of the lamented death of your husband, their late respected pastor, the congregation over which he presided in this place, held a meeting, at which we were appointed a committee, to express to you their sympathy, and condolence in the severe loss you have sustained and the heavy affliction you have been called upon to bear.

We are directed by the congregation to ask your permission to have the remains of their late friend brought to this place for interment—supposing that no spot could be so appropriate as that, where so many of his years were passed in the able and faithful discharge of the functions of his high calling. Sure we are, that in no other place can the last offices of friendship be more feelingly performed, and nowhere would his remains be more piously guarded.

We are charged by the congregation to invite you to reside with them as their guest during the winter—that they may be enabled to administer to your comfort and happiness under the sad bereavement, which, in the dispensation of providence, you have so recently sustained.

This letter will be handed to you by Messrs. Harris and Wilson, appointed by the congregation to visit you on this melancholy occasion—to superintend the removal of the remains, should their request be complied with, and to wait on you to this place.

With our best wishes for your happiness, and our kindest sympathies in your distress, we are,

Madam, very respectfully yours,

SAMUEL G. WILKIN,
WM. HORTON."

The remains of Dr. Fisk were removed from this city on the 16th instant.—*Philadelphian.*

---

To be pleased with God as a friend, when he seems to be coming forth as an enemy; to lean upon a promise, when all the ways leading to the performance are shut up; to rejoice in God when we have nothing left beside to rejoice in, and faith is hard put to it to call God ours; thus to cleave to God, when we do not find comfort from him, this is believing indeed; to love the hand that smites, that is true grace and great grace.—*Hill.*