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IDEA OF THE CHURCH—AS DEVELOPED FROM THE  
RECORD OF THE ORIGIN OF THE CHRISTIAN  
CHURCH, IN ACTS, CHAP. 2-5.

A very simple, direct, and satisfactory method of treating the question of the Idea of the Church—a question which we rejoice to see exciting some attention—is found in the form of an answer to the inquiry: “What do we gather, from the record of the origin of the Christian Church, to have been the Idea of the Church, as it existed in the minds of the inspired agents in these transactions, and of the historian who records them?”

Now a diligent exegetical examination of that record, as we have it in Acts, chap. 2-5, inclusive, will be found to suggest the natural arrangement of all the facts, material to this one point, into these five classes, viz:

I. As to the ideal conception of the Church in its origin.

II. As to the *manifestations of this* ideal, in actual, visible form—and the relation of this Apostolic, to previous forms of its manifestation.

III. As to the constituent elements of the *ecclesia* now manifested.

IV. As to the ordinances, through which the life is first communicated to the Church, and afterward sustained.

V. As to the authority, by which it is organized first, and subsequently administered.

Following then, in this order, these five branches of the question, we find:

I. That in the minds of these men, the idea of the *ecclesia*—the body gathered under their preaching and labors—universal-

[FOR THE CRITIC.]

THE FEARLESS INCULCATION OF SCRIPTURE  
TEACHING THE GREAT DEMAND OF THIS COUNTRY AT THE PRESENT TIME.

The condition of things in the United States of America, at this time, is very remarkable. The public mind is in one of those stages of progressive development, produced by a long and powerful series of causes, all tending to the excitement of the general intellect, in every direction of action and of thought. All the tendencies of the times, are to vigor and progress of mental activity. The demands of trade, the perpetual excitement of a press which sweeps the entire circle of the world in its current reports, the acceleration of speed, the increase of travel, the wide expansion of the means of intelligence, the perpetual accession of fresh territory, the discoveries of science, perpetually advancing the domain of man over material nature, have all contributed to rouse the energies of a people naturally energetic and powerful, into an activity which often seems to indicate as much of disease as of health, and to promise as much of ruin as of benefit, in its results. Trade is pursued with a vehemence and absorption which leaves little or no room for the culture and development of the individual man, either physical, social, moral or intellectual. Cities spring up in a day. New territories are over-run and filled up almost as soon as they are opened for emigration. Old ideas are submitted afresh to the testing tap of investigation, with a perfect contempt for prescription; and so morbid has grown this thirst for novelty, in many places the age and established acceptance of a maxim, are taken as *prima facie* evidence of its falsity, or at least of its incompleteness and need of improvement. This spirit has proved most disastrous in its tampering with the great maxims of both political and mental philosophy, and especially in its daring invasions of the sanctity of religion. No subject will ever suffer as much as the great system of the Christian religion, in the prevalence of such a spirit as this, unless the proper means of counteraction are adopted. Men are naturally impatient of its doctrines. They will rejoice to be free from its restraints; and there is an inexpressible charm in the early stages of *free thought*, as it is termed, where a bold and energetic nature casts off all law, and riots over the field of speculation unrestrained by fear of consequences, or the memory of a responsibility to be met. In this universal movement of the mind of a community, where the example of one kindles the spirit of progress in another, until the whole mass becomes animated with this delicious desire for advance from old to new positions,

in every avenue of human employment, it is to be expected that the natural enmity of the carnal heart will assert itself, and seek to gain release from painful obligations of opinion and of a sense of duty, by rejecting the elements of belief, which are found to be oppressive. Hence, doctrines will be at first cautiously modified in their statement, or questioned as to their truth. Precepts will be undermined; statements of fact will be sifted with malignant severity—and as the current sweeps on, still augmenting the tendency to change, the final issue is the bold and scornful repudiation of old and established principles, as unsuited to the demands of the time, and the more enlightened spirit of modern inquiry. This has been the process by which New England has been warped from the just and conservative principles of former days, until both in religion and politics, it has become the most radical and unsound portion of the whole population of this country. This is the process by which New York and Ohio have become renowned for their political profligacy, and the dangerous looseness of their social maxims and convictions of duty. This is the process by which every wretched ism which has been hatched in the moody and distempered humors of discontented and unprincipled French and German infidels—men to whom a just idea of political prudence is as utterly unknown as is any just conception of moral obligation—finds a ready reception on American soil. This is the process by which every sober and moderate construction of the maxims of republicanism seems to be about to be discarded, for constructions which render them not only incompatible with free institutions, but with the very existence of society itself, under any form of organization. In communities in which this desperate depravation not only of the moral powers, but of the understanding has been permitted to reach anything like a maturity of influence, there is an absolute demand for prompt and effectual remedies. The elements of social ruin are there already compounded, and the cause requires a firm and radical treatment. It is useless to temporize with any such condition of affairs. No mere palliations, no simples of the remedial science of organized society will answer: the searching and thorough action of the master agents will alone meet the demands of the exigency. When public sentiment is becoming radically corrupt; when a false philosophy is debauching the public conscience; when heresy and false moral perception are distracting the minds of the people with views at war with the laws of the land, as well as with the Word of God: it is time all friends of conservatism and true religion were beginning to meet the propagators and champions of error, with a spirit as stern and resolute as their own. The country has just passed through the most momentous crisis in its history. It is unquestionably true that the Union of the States never has been in such peril as it has

been for the last twelve months. The result of the election has been of inconceivable importance. The majority of the American people have spoken out for the equality of the States, and the preservation of the Union on its original basis. But there are circumstances connected with the issue, as antecedents and attendants, which are well calculated to excite the anxious forebodings of a patriotic heart, as it turns its gaze to the future. The intense excitement in all parts of the country; the deep and perverted moral perceptions which are involved; the anxieties of a debauched conscience on one side, the anxieties of a thoroughly roused and determined spirit of self-preservation on the other; the immense sectional majorities on both sides; the powerful religious convictions enlisted, the wide and disastrous embarkation of the pulpit and the religious press in the sea of politics; the excitable nature of the population; the large number of unquiet spirits which infest every part of the land, ripe for any mischief; the scorn of all conservative ideas, too greatly prevalent in some parts; the rapid spread of heretical doctrines and irreligious tendencies: all combine to constitute the elements of a problem which must embrace the highest interests of this great people in its solution. The question of slavery is not the only one involved: questions of morals implicated in matters of property, legislation, marriage, wages, the discipline of prisons, and the care of the poor—all are involved. Nay, the fundamental maxims of society and government are all in issue, as if the experience of the past had settled no truth, or was unworthy of the consideration of the progressive present. The old and cherished maxims of the Christian faith are in issue, under forms which seem to take for granted the utter impossibility of determining anything whatever as definitely true as pertaining to the ancient faith of the Apostles and Prophets. The great question of this day is how to encounter the distempered action of the public mind, which is issuing so disastrously on such immense public interests.

The answer which we give to this question, is intimated in the caption of this article: the remedy is to be found in a bold and stringent utterance of the mind of God as expressed in the Holy Scriptures. The great mischief to be reached is in the disordered moral and religious convictions of the people. It is impossible to control these except by going to the source of their moral and religious convictions. If they are believers in the Word of God, manifestly, their religious convictions are to be controlled by a plain and conclusive display of the teachings of that book. If they are infidels, they are still to be met, if wisely met, not by philosophical argumentation mainly, but by the fearless and pointed statement of the truth as it is in Jesus. It ought never to be forgotten in all attempts to regulate the disordered views of all classes of men, that the gospel is not

merely a *doctrine*, but a *power*: it is a thing not merely to be believed, but a power *to be felt*: and that consequently, it is not dependent for its success on a previous candid and voluntary action on the part of men, but *on a power*, which, exerted by a sovereign God, subdues the pride of man, and makes him willing in the day of God's power. The very best way to meet all error, is to make up, directly and with a stringent clearness of opposition which cannot be mistaken, an absolute issue, plain, bold, and unsusceptible of compromise, between it and the Word of God. There is a power about that word which will insure the victory. It is the sword of the Spirit, and the more nakedly its edge is brought upon the head of error, the more speedily will the issue be determined. It appeals to an existing condition in the moral susceptibilities of the soul, which no skepticism can resist. Let the voice of God be heard in all collision with his enemies. And let the issue be between them alone.

Let us take for example the question of slavery. Let us look to the past and present posture of the mind of Christendom upon it. Forty years ago there was scarcely a division of sentiment in relation to it; all Christendom was united in the opinion, that slavery was a relation involving an essential criminality, some holding to one degree of it, and others to another, but all agreed in the opinion that it involved some degree of the nature of sin. At the same time there was a painful and somewhat embarrassing recognition of the fact, that slavery was so treated in the word of God, as to render the recognition of it, as an essential criminality, a problem of some difficulty in connection with the admitted inspiration of the Scriptures. It was placed on the whole, in the same category with the polygamy of the patriarchs, and explained under that general feature of Christianity which making a gradual war upon all human infirmities necessarily allows during the *process* of purification, of the existence of sins in the character and conduct of its subjects. In other words Christianity never engages to make a saint absolutely perfect from the moment its efficacy begins to work upon him, and consequently sins continued to mar the character of its subjects, sins co-existing with grace in a state of perpetual opposition, yet by no means ceasing to be sin, and as such involving guilt and responsibility. Among these sins slavery was placed in this universal conviction of the world. The agitation of the question however, began to change the position of affairs.—Some became more and more heated against slavery, and began to consider it as of the same class, with murder, piracy and the highest crimes of the decalogue. Others still recognizing it as a sin, yet did not regard it as incompatible with Christian character, or as involving a breach of communion with the church of Christ, but still recognizing it as a *sin*. Such was the position of affairs some *forty* years since in this country, when the seri-

ous investigation of the subject may be said to have commenced.

Look at the facts. On one side we see the universal and undisputed conviction that slavery was a sin per se. On the other, we see that the Word of God does recognize the existence of slavery as a lawful relation. We see that it does not recognize it on the same footing with polygamy or other sins of the patriarchs. On the contrary, it stands in the category of other and confessedly lawful relations. God is represented as the original former of it between the sons of Noah. He rewards Abraham by giving him gold and silver, camels and asses, men-servants and maid-servants, some of whom were born in his house, and some bought with his money. Nay, more, slavery was recognized in the very letter of the tenth commandment. It was incorporated into the laws and social structure of the Jewish people, the only civil order ever directly organized by God himself. When we reach New Testament times, we discover the apostles organizing the church in the midst of slave-holding communities, giving multiplied and specific rules for the regulation of the relation, sending back a fugitive slave with an inspired letter in his hand, recognizing the rights of the master, and never once giving the remotest intimation that the relation itself involved an essential criminality. Put these facts together; first the universal and profound conviction of the essential sin of slavery: and second, the fact that it is so recognized in the Word of God as to render the apprehension of it as a sin absolutely incompatible with the inspiration of the Scriptures. In this condition of things, what might have been expected? Is it possible that it can continue? Will God suffer his word to be so dishonored? Will he permit the public sentiment of the world to impeach the morality of the tenth commandment, and to overwhelm the teachings of his word, and the action of his apostles, with so gross a contumely? It was impossible. It might have been expected, what has actually happened, that the Providence of God would arouse a controversy, an agitation, an investigation of every element of this question, and that he never would suffer that agitation to cease until he had urged back the corrupt and disordered sentiment of the world, until it rested simply upon the teachings of his Word. That controversy has begun: it has made material progress: but the great work is yet to be done. The Southern States of the American Union have been placed in the position they occupy by the Providence of God, for the purpose of fighting this great battle for the vindication of the law and Word of God. This is one among the great ends involved in the providential disposition of the African race on this continent. *Nor is it possible for this agitation to cease until this end is attained.* God's Word is to be vindicated. As yet the great issue stands disputed. All Christendom is alive on the subject. Every part of our own

land especially, is convulsed. Churches have been broken to pieces: the laws have been defied: the fundamental principles of the Federal Government, the equality of the States, and the most elementary maxims of public justice have been assailed; armies have been already in the field, and the whole land held trembling on the brink of civil war for months. All the arts of detraction and abuse, the press and the pulpit, the pen of the poet and the tongue of the orator, fiction and fact, declamation and statistics, every weapon of intellectual strife has been brought into requisition. In the mean time the clear light of revelation has been breaking upon the minds of thousands in the South, and is now beginning to fall upon the more thoughtful and reverential minds in the North. The publications of Dr. Lord of Dartmouth College, Dr. Adams, of Boston, and a most remarkable pamphlet from Samuel Nott, published by a Boston house, are each an indication of the inevitable change. A reaction over the whole North and over England, is as certain as God reigns and as the Bible is the work of his wisdom. God will not suffer things to remain as they are. For the present the South stands almost alone. Of all the various branches of the Church of Christ, but one has had the boldness and the clear vision to come out with plain public documents vindicating the Word of God and the morality of the tenth precept of the law. The paper adopted by the General Assembly of the Presbyterian Church, in 1845, stands among the very grandest of all the testimonies ever borne by the Church of Christ in vindication of his despised and insulted word. Alone, amid a world shaken by the storms of fanaticism and folly, calmly putting aside the remonstrances of her mistaken sister churches, at home and abroad, she stands simply and inflexibly on the teachings of God's Word. God bless the noble witness. Ever foremost in defence of her Master's truth, no matter how despised or derided among men, she knows not how to reconcile a veneration for his word with an unbounded abhorrence of what he has been pleased to inculcate. She stands alone for the present, a unit in all parts of the nation, united in her testimony and prompt to defend it.

There is but one policy to be pursued. The Church is a witness for the truth of Christ: she is set to teach what is in the Bible, not her own discoveries or speculations in truth. Let her set forth boldly the testimony of the Word of God on this and its affiliated truth. Let her denounce, as the enemies of the Word of God, all who dare to pronounce a sin, that which is recognized in the law of God. Let her study the directions of the Holy Ghost as contained in the first five verses of the last chapter of first Timothy: where the positive command is given to teach and exhort masters and servants to mutual fidelity, and where the equally clear and positive order is given to withdraw from those who are described in terms which mark as

with the intent of a likeness, the modern abolitionist, with his strife of words, and his perverse disputings on the abstract maxims of freedom and equality. The teacher of the Word of God has no option; he is bound to give the mind of God, and to make unsparing war upon all who refuse to obey the truth. It is a fact that slavery is recognized in the Scriptures, and the Church is bound to reiterate its teachings. The Christian abolitionist denies that slavery is recognized as lawful in the Bible. This is a simple question of fact, on which we make a plain and positive issue; and woe betide the man, who mistaking an issue of *fact* as to the teachings of the Scriptures, denounces as an essential wickedness, that which is declared of God to be lawful.

Many excellent people are misled as to the real teachings of the Word of God on the subject of slavery, as on many other questions in issue before the public, by not comparing Scripture with Scripture, and consequently getting only partial views of its real doctrine. It may be a matter of surprise to some of our readers who have gone thus far with us, in our strong assertion of the recognition of slavery in the Bible, to hear us admit that the Word of God does, with equal distinctness, recognize slavery to be *a curse upon man, as a fallen being*. In the first mention made of it in the Bible, God himself subjects Ham and his family to servitude to his brethren, as a curse for his sin, and a reward for their filial fidelity. The essential lawfulness of the relation is proved by the fact that God himself constituted it. It is shown to be a curse to those who are to serve, by the very fact that it was ordered as the punishment of sin. It is shown to be a blessing to those who receive the service, by its being made a reward to the faithful sons of the sinning, yet repentant patriarch. The Bible recognizes *all servitude* to be a part of the curse—an accident and a symbol of a lapsed condition of humanity; not merely *slavery* as such, but *all forms of servitude*. Here has been one of the points of departure from the truth, in modern speculations on this great question: the general character of all forms of servitude as a curse on humanity, has been specifically confined to the relation of slavery, when in fact the Word of God extends it to all forms of servitude. The necessities for servitude, the demand for labor, the menial, yet necessary offices of life, are all the incidents and symbols of a fallen condition of humanity. Poverty and labor are both parts of the curse of God on a rebellious world; and these are the great material grounds upon which all the relations of servitude rest, no matter whether they are relations of hired or heritable service. It is in one most important sense a curse upon an individual to be compelled into a condition of servitude, whether as a hired servant or a slave, although, blessed be God, in the wise orderings of his Providence, absolute evils are made relative good; and the relations of servitude are made to minister



powerfully not only to the general good of human life, but specifically to those who sustain them. Nor is there anything paradoxical in such a condition of affairs. Labor is a part of the curse—an incident of the fall; yet it is the source of innumerable blessings to those who endure it. In like manner civil government is an absolute evil and a relative good, demanded by the exigencies of a lapsed condition of human nature, and as such, an incident and a symbol of God's curse upon the world; yet it is the fountain of inconceivable benefits to the race; the foundation and necessary condition of the arts and ameliorating advances of human life. In like manner, while all forms of servitude, including slavery, but not excluding other modifications of the necessity, are pronounced to be part and parcel of the curse upon man; yet *they all*, including slavery, are fountains of inconceivable good to those who sustain the relations involved. Here is another point of departure from the truth, as laid down in the Word of God. The Bible discriminates clearly, between the general *condition of servitude*—which it pronounces a part of the curse upon humanity—and *the relations which spring up under it*. Thus, war is an incident of a lapsed condition of affairs—a fearful curse upon the world; yet *the relations* created by it—the military and diplomatic offices—are not essentially immoral. Civil government, as we have seen, belongs to the same general category—a supply for an exigency created by the fall; yet the relations and offices it creates, are not sinful and accursed. The practice of physic and surgery are likewise incidents and indexes of the curse on the world; yet the relations that spring up under them, the offices of physician and nurse are not wrong in themselves. In like manner the condition of servitude, in the necessities which demand it, in the offices it involves, and in the losses which it implies, is a clear incident of the fallen estate of the human race; yet the relations it creates, are by no means necessarily immoral, nor is the general condition of such a course incompatible with great happiness to those who sustain those relations. While, therefore, it is a blessing to be raised above the condition of servitude; while it is a curse to be involved in it: it by no means follows, that those who are blessed with the one, or are cursed with the other, are necessarily placed in essentially wicked relations to each other, or are involved in a condition incompatible with as much of happiness as is usually allotted to man.

These conclusions indicate to us one more point of departure from the truth, in those who have been engaged on the abolition side of this question. The modern reformer, starting from the false conclusion that slavery was essentially a sin, has gone for the immediate and complete abolition of the existing relations between the master and his servants. The Bible deals with slavery, as it deals with all similar incidents and results of the

fallen state of the human family ; not by an instant and revolutionary destruction of them as *crimes per se* ; but by gradually removing the general causes that originated and necessitated these relations. Thus, the military offices will be abolished, not by a peremptory prohibition of them, as essentially wicked, but by gradually removing the causes which demand war and all its relations. In like manner it would be greatly desirable to abolish all the agencies of surgery and physic, if you could remove the evils which create a demand for them ; but it would be the worst philanthropy in the world, to abolish these agents before the evils which demand them are effectually removed. This would be true of civil government itself. It is equally true of servitude in all its forms, and of slavery specifically. Remove the demands for these relations, and then the relations themselves may be abolished ; but until this is done, it is moon-stricken madness in the summit of its phrensy, to talk of their abolition. As long as the present conditions are found attaching to the African race in this country, it would be inconceivably disastrous, to alter one iota their existing relations in society. The Word of God is full of a far-sighted wisdom in its dealing with all such issues. If God is wise, the modern abolitionist is a most consummate specimen of a fool. In the case of those who are animated by modified anti-slavery views, and who do not deserve so harsh a title as we have bestowed on the more rampant of the class, we have only to say, go study the Word of God, and endeavor to remove all morbid misconceptions of what He recognizes as lawful. There is no sense in attempting to be holier than the Lord himself. Learn from the Scriptures to discriminate between a general condition of human affairs, and the relations it creates ; between what is essential to those relations, and evils circumstantially attached to it.

There is in this last suggestion a lesson for the South as well as for the North to learn from the Word of God. The Bible does recognize the relation of slavery to be lawful in itself ; but it discriminates between what is of the essence of that relation and what is merely circumstantial to it, and consequently susceptible of modification, without assailing the essence of the relation itself. Moreover, it places the relation just as it places every other relation of life, under the protection of the unchangeable principles of justice, humanity and benevolence, and all violations of these principles, in the conduct of all the relations over which they preside, will be held to a strict account. That the institution of slavery, as it exists in this country, has no objectionable peculiarities about it, is what no Southern man has ever desired to affirm. It is no more a perfect thing than anything else in which sinful and imperfect men stand related to each other. If it were free from all objections, it would be the only thing on earth that is so. But it is, nevertheless, a

fact. that well-nigh every peculiarity, against which the outcry of the world has been raised, is to be found among those merely circumstantial features of slavery, which do not touch the essence of the relation, and which are susceptible of modification without injury ; nay, to the manifest improvement and benefit of the relation both to the master and the slave. It is upon these alterable features of the relation, that the minds of slave-holders themselves often become uneasy and imagine them to be necessarily due to the relation itself, and are only to be removed by the absolute abolition of it. The laws regulating slavery are confounded frequently with slavery itself, while, in fact, those laws are alterable without touching the institution, and, in many cases, they ought to be changed. The regulation of the marriage relation among slaves; the limitation of a wise legislation on the power of the master to sunder families unnecessarily ; the removal of restrictions on the education of slaves, wherever the villainy of the abolitionist will render it safe ; these are samples of these separable features of the relation of slavery which may be, and ought to be modified. When these things are done, when the Bible theory of slavery as a relation of the family is realized, when all the protection and ameliorating influences of which the relation is susceptible, are thrown around it, it will be seen and confessed by all candid men, that slavery is a relation of human life susceptible of the very highest results of progress and improvement to all parties concerned in it. The South is beginning to move on these collateral features of her peculiar institution. She would have moved long ago, but for the insane folly of the Northern abolitionists. While she stood on the defensive, sternly meeting the tempest of scorn and abhorrence from every civilized portion of the globe, it was not to be expected that she would have either time or inclination to engage in any wide or thorough attempt to correct the alterable evils of her institution. If the fanaticism of the North would subside and give peace and a sense of security to the country, no doubt everything which can be done, will be done by the South. For the present, let all be done that can be done ; but let us stand to our arms, our assailants are responsible before God and man for evils remaining unamended, because of the necessities of self-protection created by their own assaults. In the name of all that is sacred, give us peace, and an opportunity to look within. If, however, the North will persist in the course it has pursued for years past, prominent among a thousand reasons why the South should break up the government of the Union, will be her duty in ameliorating all the separable adjuncts of slavery that are susceptible of improvement. If not permitted to do it in the Union, it is her duty to God and herself to do it *out of it*. Let the South do her duty, first to the Word of God in the resolute maintenance of its teachings ;

and second, in modifying the alterable evils of the institution of slavery; and she may leave her safety and her good name with unshaken faith in the protection of the God of the Bible.

This question of slavery, however, is only one among others, on which there is no safety to the country, except in the fearless and stringent utterance and enforcement of the mind of God as displayed in his word. The Land Monopoly movements of New York, the Working Mens' Conventions, meeting to complain of the inequality of mechanical to professional wages, the theories of Womens' Rights, boldly claiming a right to enter all professions and pursuits of life, and even the ministry of the gospel, in open scorn of the explicit voice of the Holy Ghost, the infidel theories of marriage and public charities, all spring from one source, and are only to be encountered by the stern fidelity of a living Church, giving voice to the authoritative teachings of God in his Word. Legislation based on unscriptural views of temperance, legislation based on unsound and unscriptural views of the end of civil government and the uses of society, perverted views of public education, and above all, the utter pollution of the pulpit, the desecration of God's house, prostituted by clerical ruffians, cursed with judicial blindness into engines of political warfare of the wildest and most revolutionary description; all these evils cry aloud, that the holy and terrible voice of Jehovah should be heard amid the roar and clamor of the frenzied hour. We cannot go into the discussion of these things; we have already consumed too much time. It is enough to say, that God is master of this world and he means to rule it; the rage of man and the frenzy of devils combined, cannot stay the steady advance and final supremacy of his Word. The day comes when science will correct her conclusions by the teachings of the Bible; when political philosophy will defer to its doctrines in the development of its theories, after borrowing its fundamental maxims in the outset from its principles; when all questions of social reform, all theories of charity, all schemes of education, all principles of legislation, not less than the great inquiries touching the issues of eternal life to the individual soul, will be determined by the voice of God in his invincible Word. He will glorify his word above all his name. He has thereby made known the riches of his wisdom for the guidance and protection of man, both for this and for the life to come. Let his Church give wider utterance to the teachings of his Word, and all error will go down before the keen edge of the sword of the Spirit. It is necessary to the salvation of this country. Unless the perverted conscience of the North is purged of its false convictions by the authority of the Word of God, it will be impossible to prevent the repetition of the mad attempt to destroy the equality of the States under the Constitution, or to induce them to fulfil the

obligations of the Constitution as to the rendition of fugitive slaves. The perverted moral perceptions of the people, misled by a false philosophy, are at the bottom of the whole difficulty. The evil must be reached in its source: the voice of God must be heard; or the government of the United States will cease to be a living power on the earth. The baffled enemies of the constitution are already organizing for a renewal of the strife; they boldly proclaim the inflexibility of their purpose; and the friends of the country, and the friends of the Word of God must meet them as promptly as they attack. The only effective weapon is the Word of God.

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[FOR THE CRITIC.]

### THE EDUCATION OF OUR MINISTERS.

“It pleased God by the foolishness of preaching to save them that believe.” So wrote the Apostle Paul 1800 years ago.—Whatever subsidiary means may be employed, the divinely appointed instrumentality for dispensing the Gospel is preaching. This has God as signally honored by His Providence, as by the emphatic declaration of His Word. Following the track of history, we shall find that as other means for the propagation of Christianity have been devised and permitted to supersede preaching, whether in themselves legitimate or otherwise, they have either failed, or been converted into hindrances, and scandals. Where the divine Institution has been most honored and its simple power trusted, there true piety has most flourished, and the Church grown in spiritual strength, and thence in outward power. Where this Institution has been laid aside or subjected to some dishonored or insignificant position, piety has declined. The devices of men, papal or protestant, which have sought to enlarge the church by addressing men’s senses, or working on their imaginations, or appealing to their taste in the fine arts, have had a temporary success in multiplying professed adherents of the cause; but such have often proved its real enemies or fatal apostates. And even while God has honored with His blessing a kind of preaching, as it is a real *publication*, the books and tracts, which inculcate His truth, He has still by his providence, continued mainly to bless the preached word. No organization for dispensing the Gospel or maintaining the Insti-