

# AMERICAN CHRISTIAN EXPOSITOR.

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## FREE DISCUSSION.

### A LETTER TO THE COLDENHAM CONGREGATION.

Concluded from page 329.

The discussion of them may, as is common, have a little weakened their authority, still they exist, and in so far as the principle of practice, they were intended to establish and enforce, may be denied in theory or impugned in practice *under such circumstances as they evidently contemplated*, it is disorderly, it is sinful.

The legislation of our synod has transferred the powers of administering these laws to the local judicatories, as most competent to judge of matters of existing facts and circumstances of danger. This disposition of these acts, whether judicious or not, affects not at all the moral principle; nor does it diminish, but rather accumulate, the responsibility of their inferior courts. It is satisfactory for me, dear brethren, to state, that in tendering to you all this, I am acting in concurrence with synodical enactment, and I think the tenor of my advice is in union with the sentiments of the members.

I do hope therefore, that you will take the first opportunity which your kind Lord may afford, after having prayerfully laid the whole matter before God in prayer, to humble yourselves before God as a congregation, and keep a day of fasting. No doubt many of the brethren, especially those to whom, from former rela-

tionship, your welfare is so dear, will strive to be present with you in spirit; confess your faults one to another, and pray one for another; humble yourselves beneath the mighty hand of God, he will exalt you in due time. I trust also you will fervently pray the Lord of the harvest to send forth laborers, and specially that he will fulfill to you his faithful promise, to give you a pastor according to his heart, that will feed you with knowledge and right understanding, making you to know, by able discussion, the way of truth and faithfulness and convince the gainsayers.

J. M.

### THE PRACTICE IN THE SEVERAL JUDICATORIES OF THE CHURCH OF SCOTLAND, 1830.

(Continued from page 264)

*Overtures.*—It is provided that acts, which are intended to be binding rules and constitutions to the church, must first be proposed as overtures to the general assembly, and being there passed as such, must be transmitted to the consideration of the several presbyteries, that their opinions and consent may be reported to the next general assembly. It is of great importance to the interests of the church, that presbyteries should show diligence in this respect, and not allow overtures to lie from year to year on their tables, as no overture can be passed into a law till the more

protections to their persons and rights in maintaining the testimony of this church.—Signed,

WILLIAM GIBSON,  
SAMUEL B. WYLIE,  
ALEX. McLEOD.

The above report was adopted by the synod, and a delegation consisting of Dr. McLeod, Messrs. Black and Wylie, was appointed to repair to the seat of government as soon as convenient, and confer with the government, with a view to obtaining the objects therein contemplated.”—*Extracted, &c.*—J. B. Synod Clerk.

#### FREE DISCUSSIONS.

[ For the American Christian Expositor. ]

#### JURIES.

The duty of all who profess “the common Christianity,” in relation to “serving on juries,” ought to be well understood. The act of the supreme judicatory is “*absolutely prohibitory*,” the reasons assigned.

1. “There are moral evils essential to the constitution of the United States.” Under this head we have the following particulars:

“There is no acknowledgment of the being or authority of God.” This is a radical defect, tantamount to declaring independence of Jehovah’s government. “The nations that forget God shall be turned into hell.”

2. “There is no acknowledgment of the Christian religion.” This does not give “permission to the jury to make the revealed will of God the rule.”\*

3. There is no professed submission to the kingdom of “Messiah.” How could there be, when there is no acknowledgment of the Bible which reveals him. All sin in the universe is resolvable in—

\* See Editorial note, No. 5, p. 192, of this journal.

to rebellion against Messiah, “who is made Lord of all to the glory of God the Father.” Ezra ix. 6.

4. It gives support to the enemies of the Redeemer. By granting charters of conservation to temples of blasphemy against the trinity of persons in the Godhead, and against the divinity of Jesus. The revenue of Harvard University is, in a great part, from the state treasury. That institution employs, and amply pays, more than *twenty* Unitarian professors. The mother of harlots and her harlot daughters have their charters of conservation.

5. “It admits to its honors and emoluments, Jews, Mahometans, Deists, and Atheists.” This is contrary to the *common conscience* and rebellion against the command of God. “Moreover thou shalt provide out of all the people, able men, such as fear God, hating covetousness, and place them over to be rulers,” &c. Exo. xviii. 21.

6. “It establishes that system of robbery, by which men are held in slavery.” See U. States constitution, sect. V. art. IV. clause 5, and art. V. also art. IV. sec. II. clause III. and sec. IV.

7. “It violates the principles of representation.” This it does by what Mr. Madison, in the late Virginia convention, called the “*three-fifths principle*.” See U. States constitution, art. I. sec. II. clause III.

11. *The inconsistency of this practice with our standards, and “known and appointed,” and enforced “usages”*

1. “Jurors are executive officers created by the constitution.” This constitution is impious—the U. States constitution.

2. They mingle together the virtuous and the profane in one sworn association. “Say ye not a confederacy to all to whom this people say a confederacy.” “Can a man take fire in his bosom and not be burned?”

3. The juror places himself upon oath, under the direction of a law which is immoral, as in the slave holding and other states, there are constitutional laws, regulating the transfer of slaves; *trafficking in the souls and bodies of men.*

4. The supreme judicatory “warns church members against sitting on juries.”

5. They never contravened the old law of the church.

6. On the admission of members the initiate vows to obey the judicatory in the Lord.

7. Therefore, he who swears the juror’s oath sins against God’s law, and the law of the church, and breaks his vow.

Albany, Oct. 13, 1831.

J. R. W.