

ONE

PROPOSITION SUSTAINED

AGAINST

THE NEW SCHOOL.

BY J. L. WILSON,

AUTHOR OF FOUR PROPOSITIONS SUSTAINED AGAINST THE AMERICAN HOME
MISSIONARY SOCIETY.

Cincinnati,

PRINTED BY LODGE, L'HOMMEDIEU AND CO.

1835.

.....

Price 12½ cents.

285.1

W694

PROPOSITION.

THE NEW SCHOOL HAVE A FIXEDNESS OF PURPOSE TO CHANGE THE THEOLOGY OF THE PRESBYTERIAN CHURCH.

This proposition is to be sustained by historical evidence. No statement shall be made but what is *known* or *believed* to be true. In leading my readers to the train of facts, which, in my judgment, sustains the proposition laid down, I must ask their attention to some introductory and explanatory remarks.

In the progress of the glorious Reformation from Popery, scarcely any event, in the providence of God, was more remarkable, and none perhaps, more beneficial to the cause of truth, than the calling of the Synod of Divines, known by the name of the WESTMINSTER ASSEMBLY. They were called by Parliament, in the reign of Charles I, for the purpose of settling the government, liturgy and doctrine of the Church of England. These divines have been justly celebrated as men of eminent learning and godliness, ministerial abilities and fidelity. They were of different denominations. They were confined in their debates to such subjects as the Parliament proposed, and many Lords and Commons were joined with them to see that they did not go beyond their commission. This assembly met July 1, 1643, and after long and patient labor, produced the Assembly's Confession of Faith, with the larger and shorter Catechisms, Form of Government and Directory for worship, which, with but little variation, now form the standards of the Presbyterian Church in the United States of America. These standards, it is well known, are, as they were intended to be, a clear and well defined system of doctrine, order and worship, and adopted by those, who believed them, not to abridge any one's liberty of deciding for himself in matters of religion; but to exercise a principle of *common right*, to declare the terms of admission into the *communion* of the Presbyterian Church, to declare the qualifications of her ministers and rulers, that they might all be sound in the faith, and to guard against the errors of Popery, Arminianism, Antinomianism, Unitarianism, Pelagianism, and every other error, which might be engrafted upon any of these dangerous heresies.

AUG 7 '95 U OF M BINDER
MAR 20 '45

Under this well defined system, the Presbyterian Church, in North America, from very small beginnings became a host, and presented a most formidable barrier to ignorance, error and mis-

1096761

rule. Other societies may have exhibited a greater zeal in making proselytes—others united with her in defence of civil and religious liberty; but none possessed a ministry of superior talents, nor a body of laity of more intelligence, piety, and decorum.

The Pilgrim Fathers of New England adopted a very different system, if that may be called a system, which is composed of many parts, having no regular order, dependence or co-operation. They brought with them to the Plymouth Rock much of the principles and spirit of the Puritans, "by whom, alone," according to Mr. Hume, "the precious spark of liberty had been kindled and preserved, and to whom the English owed the whole freedom of their constitution." But the Pilgrims had arrived in a New World. They had to make their own arrangements, both in civil and ecclesiastic polity. They had resolved to be free; but like too many of our race, they possessed and cherished a spirit of domination. To the statesman I leave the consideration of their civil constitutions. To their ecclesiastical management, a portion of my attention must be devoted.

Their enterprise and condition were new, and their indomitable spirits disdained to tread in the "old paths." Jer. vi. 16. They burnt incense to their own vanity, and have caused many to stumble in their ways from the ancient paths to walk in a way not cast up. Jer. xviii. 15. Neither the XXXIX Articles of the Church of England; nor the Savoy Confession, which contained a declaration of the Faith and Order of the Independents; nor the still more perfect system produced by the labors of the Westminster Assembly; nor, even the Bible *alone*, could satisfy them! Every congregation must be an independent society, forming its own creed and covenant! No council could be more than an adviser! And the same lawless invention and artifice, which have characterised the sons of the pilgrims, in pecuniary affairs, and become proverbial, among all nations, has led to the discovery of NEW DIVINITY and to *new measures*, for its widest circulation.

Far be it from my hand "to strike,
"The guilty and not guilty, both alike."

I believe there have been, and still are, in New England, noble exceptions, both in "*money matters*" and "*new divinity measures*," according to the old maxim, *exceptio firmat regulam*.

The Pilgrims, and their early descendants, knowing mainly the truth by the light of the Reformation, and fearing departures from the faith once delivered to the Saints; and foreseeing the facility of these departures, by means of their unconnected, latitudinarian scheme, formed a PLATFORM, on which a man might stand with some order, if not with entire safety. This for a time

might have been considered a common ground, but never formed a bond of union. Every minister and every church erected their own little *platforms* professedly upon the basis of christian liberty, courtesy and charity, till every imaginable thing from the beginning of orthodoxy to the end of heresy might be propagated.

The Quakers, Methodists, and Unitarians have made bitter complaints of bigotry, intolerance, and persecution. How far these complaints were well founded I pretend not to decide. But it certainly ill became those who opened the door of unlimited freedom, in faith and worship, to judge or condemn any men for heresy. Each congregation had the right, according to their own plan, of managing its own affairs, and with their faith and order no other church had a right to meddle.

Not so in the Presbyterian church. She strenuously maintained the right of private judgment in matters of religion; but when a man exercised this right, and made his election to be a Presbyterian, from that moment he became bound to her faith and order, and to submit to her government and discipline. If, after adopting her standards, he impugned her doctrines, he was a heretick; if he violated her order, he was a covenant breaker.

I am aware that by mutual councils, associations, consociations, general associations, and the introduction of tests into some of their colleges, the New England divines endeavored to "fence out heresy." But, could these "ropes of sand" place any obstacle in the way of such men as Hopkins and Emmons? Could they be any barriers to such minds as Kirkland and Ware? Could they restrain such a president as Dr. Stiles—or control such spirits as Murdock, and Stuart, and Taylor, and Fitch? Did they hinder for a moment the operations of the whole tribe, who boastingly call themselves Edwardeans, in preparing and fixing the "stepping stone to Pelagian perfection"? Most certainly not.

It may be asked, could the standards of the Presbyterian church have restrained such minds, subdued such spirits, and prevented such operations? I answer no. They were never formed for any such purposes. They were formed as a bond of union for intelligent, pious, sober-minded men, who honestly believed, and sincerely adopted them, as containing "the system of doctrine, order and worship taught in the Holy Scriptures;" and they left *all others free* to take their own course—to speculate and ramble, and stand or fall to their own Master. They left all others *free* to frame, for themselves, if they could, a better system of faith, form of government, and order of worship.

But the government and discipline of the Presbyterian church, when properly administered, *could do*, what congregationalism

never could nor never did accomplish—namely, exclude from her communion heretical members, who came in unawares, or started up unexpectedly to corrupt her purity and disturb her peace. Hence, in the days of her glory, Balch was made to recant, and Davis and Craighead, and Stone and Ewing, and their co-adjutors were excluded from her ministry and fellowship. But, alas! those days of purity and decision have passed away. Ichabod is written in the halls of her judicatories; while *New Divinity* and *new measures* have obstructed and almost obliterated the “GOOD OLD PATHS.”

But what is this *new divinity* which begins to “startle” even some of the moderates? What are these *new measures* of which we so often complain? How have they become so dominant in the Presbyterian church? In answering these questions, I shall only state a few things out of many.

This “startling New England divinity” contains in it the following articles of faith:

1st. Adam sustained no other relation to his posterity than that which subsists between every parent and his offspring.

2d. Adam’s sin was not imputed to his posterity, and we have nothing to do with it more than with the sin of any other parent.

3d. Infants have no moral character—they are neither sinful nor holy until they make a voluntary choice, having knowledge and consciousness.

4th. There is no innate or derived corruption, but sin lies wholly in the will, that is, in voluntary wrong choices or acts—the first sin in every man is free and might have been prevented.

5th. In the remedial system, the atonement of Christ is general—made for all men alike. Christ did not become the legal substitute for sinners nor endure the penalty of the law in their behalf—but the atonement is an expedient or governmental arrangement by which God can forgive sin consistently with the welfare of the universe—of itself securing the salvation of no one.

6th. Regeneration is a voluntary change which the sinner is active in producing, making to himself a new heart, by the change of his governing purpose.

7th. Man possesses plenary powers or entire ability to do whatever God requires of him, independent of gracious aid.

8th. Man is unwilling to do what God requires, which, if done, would save his soul; and all the Holy Spirit does, in the day of his power, is to make the sinner willing to submit to God—and this is done, mediately, in the way of suasion, by the presentation of motives.

9th. Every sinner has *full ability* to comply with the terms

of salvation—every one, who is made a subject of converting grace, is made willing in the day of the Spirit's power—and so long as he is able and willing to obey, there *can be* NO SIN, and the moment the ability of obedience ceases, the commission of sin becomes impossible.

“Who does not see that *New England Divinity* is the *stepping stone to PERFECTION*!”

I do not know that these sentiments are laid down, in the form of a system, by any one writer. But I do know they are widely preached and published in the Presbyterian church! I ask not whether the sentiments are good or bad, true or false; but I ask, is it right, for men professedly adopting the standards of the Presbyterian church to publish and preach them? But how have these doctrines become prevalent in the Presbyterian church? My answer to this question is short. By an unwise and unconstitutional plan of union and correspondence with the Divines and churches of New England—by popular excitement, misnamed revivals, “got up” by *new divinity-men*—by voluntary associations, dignified with the name of *American Societies*—and by talented men in the Presbyterian church demonstrating that such preachers in our connection are no better than swindlers, counterfeiters and perjured persons; and then turning round, taking them by the hand, as good brethren, and making compromises to shield them from censure! This leads me to consider more distinctly the *new measures* of which we complain. And the ONE PROPOSITION which I propose to sustain, against the NEW SCHOOL, is this:

The New School have a fixedness of purpose to change the theology of the Presbyterian Church. It is not the GOVERNMENT essentially, but the DOCTRINES of the church they are determined to change.

By the NEW SCHOOL I mean the leading Congregationalists in New England, clergy and laity, who are not avowed Unitarians; and their coadjutors in the Presbyterian church—kindred spirits who embrace New England Divinity.

In New England Divinity there are a thousand “shades of difference,” some more dark than others. Edwards, and Hopkins, Emmons and Stuart, Tyler and Taylor, and a hundred other distinguished and talented men, may disagree in more points of religious opinion than there are men and churches, but they nevertheless all agree in some points which they deem essential. Among the points of agreement, and in which I believe they all concur, are HUMAN ABILITY and GENERAL ATONEMENT. These I consider the two grand starting points of all Arminian, Pelagian, Universalian and Unitarian errors.

Human ability and general atonement are the Jachin and Boaz

of the whole temple of error in the Congregational and Presbyterian churches. The honesty of men in embracing error is no more to be questioned than their zeal and sacrifices in spreading it. And the talents of errorists are as conspicuous as their zeal and liberality. The leading Congregationalists *in and out* of New England, I believe, all agree that Calvinism, as modified and expounded by Edwards and the disciples of his school, is essential to revivals of religion; essential to keep back heresy, essential to the conversion of the world. They all agree, that the "New Divinity," particularly the doctrine of "the full ability of every sinner to comply with the terms of salvation," which was called "*New Divinity*," fifty years ago, in opposition, to what was then styled, "*Old Calvinism*," is essential to the production of the latter day glory. And they have found nothing so much in the way of their progress, in new improvements, as the "dead orthodoxy" of the Presbyterian church, that is, her doctrines of definite reconciliation and man's impotency, in his fallen state, to obey the gospel.

Therefore, their grand, united and persevering effort is, to entomb for ever these doctrines, with their essential adjuncts, the doctrines of the covenants, original sin, imputed righteousness, effectual calling, as the work of the Holy Spirit, and the passivity of man in regeneration.

I firmly believe that the New England Divines, who have never professed an adherence to the standards of the Presbyterian church, are as honest and zealous in digging the grave of these standards and securing the sepulture of Presbyterian institutions, as Saul of Tarsus was in doing many things contrary to the name of Jesus. But what shall I say of those men, who have adopted these standards in the most public and formal manner, and yet assist, heart and hand, in the obsequies of their own church? Who bring the coffin and shroud, take hold of the mattock and spade, ring the knell, and sing the dirge of every thing essential to Presbyterianism! What shall I say? I have no language to express my abhorrence of their conduct!

To remove from the church and the world "the greatest of all calamities," "the dead orthodoxy" of the Presbyterian Confession of Faith, a mighty machine, composed of many parts, and kept in motion by skill and power, has been constructed.

The first maxim of the Artificers was the maxim of Caesar, when he conquered Gaul, "With money I get men, and with men I get money." And many a sermon we have heard from the New School, in which this was the burden of the theme, "give us your money, give us your money, and we will convert the world."

The organization and plans of the American Home Missionary Society—of the American Education Society—the organization and endowment of new literary and theological institutions—the introduction of “new divinity-men” into the ministry of the Presbyterian church by New England Associations, or “elective affinity Presbyters,” to control all her judicatories—the corruption of our catechism and hymns—the declaration of influential men, that they intended to alter the Confession of Faith—attempts in some instances to “buy up” the orthodox who stood in their way—the lavishment of funds on agents to secure patronage for New School papers, pamphlets and magazines, and the methods of puffing the whole machinery forward, are all parts and operations of the great plan for the reformation of this great Valley and the conversion of the world.

1. The plan of changing the Domestic Missionary Society of New York, into the American Home—was laid in New England. It was not at New Haven. It was a Boston and Andover contrivance. The subsequent opposition to the re-organization of the Assembly’s Board of Missions—the deadly opposition to all the plans and agents of that Board—the calling of the Cincinnati Convention, for the express purpose of putting an end to the influence of that Board in the Valley of the Mississippi—and the operations carried on since in opposition to the vote of the Convention, all speak a language not to be misunderstood.

2. Equally plain and decided have been the origin, progress and attempts at monopoly of the American Education Society—particularly that branch, falsely called, “The Presbyterian Education Society”—by which many of the Churches in the West have been completely duped.

3. The lavishment of funds on New School Colleges and theological Seminaries, is equally a matter of public notoriety, and all for the same object! Lane Seminary alone has shared in this profusion to the amount of not less than one hundred thousand dollars; and for what? We are told, “to train up a Ministry for the Presbyterian Church”!!! May the Lord have mercy on us. Many seem to suppose that liberality in giving money is a *test* both of orthodoxy and piety, and that numerical strength is evidence of a sound system and rectitude of motive. These are great mistakes. If these things were so, idolatry, both in pagan and papal Rome, would wear the white robes of righteousness and carry the palms of victory in heaven! Far be it from me to say any thing against Christian liberality or Christian zeal. I know “it is good to be zealously affected in a good cause,” and “the Lord loveth a cheerful giver,” in a good cause; but I protest against those who make a gain of godliness, and live like na-

bobs, while preaching self-denial to others. I have been taught equally to despise avarice and parsimony and all deceit. And the greatest punishment that I wish upon the Agents and Professors, who own or occupy the princely mansions about Lane Seminary, is, that some of the poor, from whom, by their pious discourse, they have wrung perhaps the last two mites, could look in upon them occasionally and administer to them a merited rebuke.

4. The introduction of men, holding the New Divinity, into the Ministry of the Presbyterian Church, to control her judicatories.

If a candidate for the Ministry was rejected by an orthodox Presbytery, for unsoundness in the faith; he was immediately sent off to New England, or to the Western Reserve, or to some other unsound region, and there invested with ministerial office, and sent back with clean papers, and was soon in our Churches and judicatories. At the last meeting of the General Assembly I heard a new school gentleman boast that he had brought into the Presbyterian Church about thirty-eight in this way, some of whom were then members of the Assembly. The consumption of time and the great trouble of manufacturing Presbyterian Ministers in this way, was made a subject of grievous complaint, and urged as a reason for the organization of "elective affinity Presbyteries," that they might proceed more expeditiously in this good work!

5. The corruption of our shorter Catechism. A short time ago I was surprised to find that every child in my catechetical class had a corrupted catechism, and not a correct copy was to be found.— This led to the publication, in this city, of a correct edition. The corruption was charged upon the Sunday School Union, and if they have ever wiped off the imputation, their exculpation has never come under my observation. The history of the times has pretty plainly shewn that some influential men in that institution have been devoted to the interests of the New School.

6. *The corruption of our hymns.*

On this subject I need not perform the task of a reviewer. All I shall attempt is to shew that alterations have been made in favour of the New Divinity, on the following subjects, viz:

1. On the supreme *divinity*, and *worship* of Jesus Christ.

Dr. Watts' first and sixth hymns of the first book and the third verse of the thirteenth hymn, which speak plainly on these subjects, are left out of the *New Book*.

The ninety-second hymn, first book, on the *eternal sonship*, and the fifty-first of the second book, on the *equality* of Jesus Christ with the Father, are also left out of the *New Book*. In Watts' ninth hymn, second book, fourth verse, the phraseology is changed into a Socinian version, thus,

"When God, the mighty Maker died
 "For man, the Creature's sin."—WATTS.
 "When Christ, the mighty Saviour died
 "For man, the rebel's sin."—GEN. ASS. NEW BOOK.

This is the version of the Western New Lights, and there are many still living who remember the course pursued by Barton W. Stone and others, before they boldly denied the supreme divinity of Jesus Christ. And some have eyes to see the same game now played by the New School. On the subject of the "deity of Christ," they refer in their index to psalms eighty-nine and one hundred and two, and to hymn first—but let any one, who understands Unitarian opinions, examine these references, and he will find nothing in them but what any Unitarian, who understands new school modes of interpretation, can subscribe and sing.

2. *On original sin.* Watts' one hundred and seventh hymn, first book, which speaks decidedly of the *headship* of the first Adam, and of the effect of his sin upon his unborn race; and the one hundred and twenty-eighth of the second book, on the same subject—are left out. The one hundred and twenty-fourth hymn, first book, is mutilated—the following verses being omitted—

- V. 2. "Adam the sinner: at his fall,
 "Death, like a conquerer seized us all;
 "A thousand new-born babes are dead,
 "By fatal union to their head."
 V. 5. "By the rebellion of one man,
 "Through all his seed the mischief ran,
 "And by one man's obedience now,
 "Are all his seed made righteous too."

By striking out these verses the remainder of the hymn appears tolerably consistent with the "New Divinity."

The fifty-seventh hymn of the first book is mutilated. By leaving out the third verse, the remainder of the hymn can be swallowed by most of the New School. The one hundred and fifty-ninth hymn, second book, is omitted. This hymn is on the subject of an *unconverted state and conversion by the Spirit of God*. But it is inconsistent with the "New Divinity."

3. *On human inability.* The ninetieth hymn, second book, of Watts, begins—"How sad our state by nature is"—and ends—"A guilty, weak, and helpless worm," &c. The whole hymn is left out of the *new book*.

Now let it be remembered that this *NEW BOOK* was published under the inspection and by the order of the General Assembly of 1830, when the *leaven* of the New Divinity had almost fermented the whole lump, and when very few of the Old School were at all awake to the dangers to which the Presbyterian Church was exposed. Since some of the orthodox Churches have rejected this *New Book*, and it has been known that the Churches

in general would be warned on this subject, strenuous efforts have been made by the New School to publish *another book*, under the name of one of their distinguished leaders in the West. Not that they have changed their opinions or purposes or plans, but they found the Churches were not quite prepared to receive all their innovations.

This is one specimen among many of the *sagacity* of the *Tactician* whose name is to grace this *western hymn book*, and whose *new measures* have been recently so successful in preparing the way for the meeting of the next General Assembly in Pittsburg. The time may yet come when the Churches in that city will adopt the language of Paul—"Alexander the coppersmith did us much evil: the Lord reward him according to his works."

7. *The declaration of influential men that they intend to alter the Confession of Faith.*

The first declaration of this kind which I shall notice was made by an Agent of the American Home Missionary Society, who by his movements, first opened my eyes to perceive the real designs of the New School. He said, not to me, but to other persons, one of whom was so *startled* as to reveal the secret. He said, holding the Confession of Faith in his hand, "In a few years *we will have the majority*, and then we will alter this book as we please."

Another declaration was made to me, in my own pulpit. I was speaking to the gentleman about some erroneous opinions advanced in a sermon he had just delivered. He said, "In less than twenty years there will not be a Confession of Faith containing more than three articles." This gentleman ranks with the *moderates*, and is a leading man in some parts of the church. This is in perfect accordance with the fact that so many brief Confessions of Faith have been recently published, both East and West, and in some places substituted for the standards of the Presbyterian church.

8. *Attempts to buy up the orthodox.*

I have heard of several attempts. I will relate only one. A minister who was a particular friend and companion of Mr. T. C., called on an Old School clergyman, and endeavored, in several friendly conversations, to gain his confidence. Finally, he ventured to say, that if he would travel through New England, and become acquainted with the ministers there, all his objections against the *new doctrines* and *measures* would be removed. The Old School man replied that he could not go to New England without a special call, and in the discharge of some important duty—and even then he could not go without means. The solicitor replied, that the removal of his prejudices was thought, by some of his brethren, to be a matter of great importance, and

that he was authorized by a wealthy clergyman in New England, to say, "If you will go all your expenses shall be paid." I need scarcely say that the proposition was rejected with some marks of disapprobation; and whether I am right in calling it an *attempt* to buy up the orthodox, I leave others to judge.

9. *The lavishment of funds on agents to procure patronage, &c.*

I will take one instance out of many, as I must be brief. Several years ago a resolution was adopted to establish a Sunday School in every town and neighborhood where it was practicable, throughout the Valley of the Mississippi. It was a noble enterprise. It was a part of the plan for converting the world. I was fool enough myself to subscribe fifty dollars to carry on this work. What have been the results? TWENTY THOUSAND DOLLARS, were expended for the salaries of agents in less than two years, and in less than two years more, the Sunday Schools, as far as my knowledge extended, were in a worse situation than they were when the resolution was adopted. But the main objects were gained—the circulation of New School papers—the division of orthodox churches—the diffusion of the New Divinity!!!.

There are some religious machines, like steam boats, that cannot "go ahead" without puffing. Hence the New School have puffed their men, and their measures, and their schools, and their protracted meetings, and their contributions, and even their humility, self-denial, prayers and alms, till it may indeed be said, that the ancient Pharisees, with all their philacteries and trumpet-sounding, and street-praying, were but mere children in the art of puffing compared with the New School.

10. *Methods of removing weights and diminishing the friction of their machine.*

Those individuals and portions of the Presbyterian church, that could neither be persuaded, forced, nor "BOUGHT UP," were considered so many clogs upon the benevolent wheels of this New Divinity CAR. To remove these clogs and take away all the weights of "dead orthodoxy" was a matter of the utmost importance. Hence, all such persons were denounced and cried down, from one end of the Presbyterian earth to the other, as "enemies of free enquiry—enemies to revivals of religion—slaves to system—under the power of sectarian prejudice—lovers of preeminence, breaking the bonds of charity—exciting 'the common enemy'—opening the dikes, which kept out heresy—false accusers—heresy-hunters—disturbers of Israel—croakers, and mote-gatherers." In addition to all this, every effort has been made to divide and distract the churches. And where sessions and people have remained inflexible, the most unfounded reports

have been circulated respecting them. Statements have been made respecting the prosperity of New School churches and institutions, the decline of the Old School, and the condition and wants of the West, totally destitute of truth. And when these misrepresentations have been publicly exposed, the wholesale and retail dealers, in this system of deception, have triumphed by the plaudits of friends, the strength of party, the power of money, and their OWN DIGNIFIED SILENCE. "Answer him not," has been, with them, a convenient maxim. Neither Edwardean, nor the Volunteer, nor the venerable President of Williams College, nor the editor of the Standard, nor the editor of the Western Monthly, nor the Memorial, nor the Presbyterian have been worthy of their notice! "Answer him not," has been their maxim. "We treat such things with silent contempt," has been the only reply, when facts and arguments have been brought to bear against them.

But the "Act and Testimony" has compelled them at last, to break their *dignified silence*. And what have they said?

In the face of ample historical evidence, and numerous ecclesiastical records, they affirm that the General Assembly have not done the things alleged, in the Act and Testimony!

In the face of numerous publications, from the pens of their own worthies—in the face of knowledge and the testimony of large portions of the church, they affirm that the errors complained of are *not taught* in the Presbyterian church!! Why do they not affirm that Cincinnati is not in the Valley of the Mississippi, and the Valley is not west of the Alleghany mountains? Would not the affirmation be as true and as reputable? They affirm that the proposed Convention, should it meet, will not be a lawful assembly!!! Really, I suppose, it is the first time, since the days of toryism, in the British colonies, that, a meeting to be held publicly, peaceably, frankly, and openly, to consult respecting the best methods of promoting the public good, has been branded with the epithet *unlawful*. Have they forgotten their own convention, called by a single individual of *New Light* memory? Have they forgotten the boast of one of their champions, "We will have a convention, and then we will manage the Missionary cause, &c. Yes, yes, the tune is soon turned, when "Your bull has gored one of my oxen, *that, indeed alters the case.*" They affirm, that the course pursued by the approvers of the Act and Testimony, is scism! That men, determining to remain in a society, until they either reform it, or are put out by a corrupt majority, should be branded as schismatic, is not only *new*, but certainly *BRAN-NEW*.

They affirm, that the meeting of the Convention at Pittsburgh, will be an unreasonable tax upon the hospitality of the good people of that city. I know not whether the people of Pittsburgh

coincide with them in this opinion. I cannot tell whether they will receive an Old School Convention in Pittsburgh, since they have so recently adopted some of the "new measures." But, I may ask, why did not the New School think of the tax they imposed on the hospitality of Cincinnati, when they held their own Convention, in 1831.

To put this matter to rest, I propose that every delegate to the Convention do as Christ has said, Luke xxii. 36: "He that hath a purse let him take it, and likewise his scrip;" and then he may go and be a tax upon no man's hospitality. *LET THE MINORITY, however small, in every Presbytery not adopting the Act and Testimony, appear in the Convention.* If there be a *minority of ONE*, let him come. He will not starve in Pittsburgh.

They affirm, that if any man in the Presbyterian church holds *any one* of the errors specified in the Act and Testimony, they will assist in putting him out.

Their veracity on this point shall be put to an unequivocal test, if my life and health are preserved. The decisions, yet to be made, on my charges against Dr. L. Beecher, will tell whether they have affirmed the truth in this point.

11. Now add to all that I have advanced, the organization and management of Missionary and Education Societies for the Valley of the Mississippi, in direct opposition to the decision of the Convention, in 1831, and as branches of Eastern Societies, unconnected with the interests of the Presbyterian church—and you then have before you the whole visible machinery for changing the theology of the Presbyterian church. You cannot see all the under works, nor know all the men who move the different parts of this powerful engine. But no vessel on the Western waters is more obvious. Could all these things come together, like a fortuitous concourse of atoms, without design, contrivance, concert and agency? Do men act without motive and give their money without an object? And is there any thing in this whole machinery favorable to any system of doctrine but the "New Divinity"? Is there a human being from Canada to Florida—from the Atlantic to the Pacific, who has seen the tenth part of the voluminous evidence exhibited on this subject, during the last six years, who doubts, for a moment, the truth of the proposition sustained in this pamphlet, against the New School? Does not the conscience of every New School man, if it be not "seared, as with a hot iron," testify to the truth of this proposition? Would he not consider it the year of jubilee, if the Old School men, who, in his opinion, are "troublers of Israel" and the "dead orthodoxy" of the Presbyterian church, which, he thinks, "has done more to eclipse the Sun of Righteousness, than all other errors," were entirely removed out of the way of this *new divinity car*?

Who can look at the grasp of New England upon the Presbyterian Church, and the insidious policy pursued in relation to the West, without thinking of the fishing giant, as described by a poet?

“He made his angle of the tallest oak,
 “His line was cable, which storm never broke,
 “His hook he bated with a dragon’s tail,
 “He sat on mountain top and bobbed for whale.”

But the oaken-angle of “New Divinity” shall be as *rotten wood*—the cable line shall be as *straw*—and thou, great mountain of *human ability* and *self-confidence*, shall sink with thy giant possessor into the valley of Hinnom, before Him, who has said—“Not by might, nor by power, but by my SPIRIT.” For our encouragement let us call to mind God’s works of old. Is his ear heavy? Is His hand shortened? Is He not as able to save *now* as in the days of Gideon and Elijah, when artifice, and numbers, and money and human ability were all against the truth?—“Who is on the Lord’s side? Who?” Let him come, *in person*, or assist in sending *suitable men* to the CONVENTION. I make this appeal to the sound part of the Presbyterian Church. To those who are weeping between the porch and the altar, and saying “spare thy people, O Lord, and give not thy heritage to reproach.”—

I make this appeal, because I have no doubt, that the system of doctrine taught in the holy scriptures, is contained in the Standards of the Presbyterian Church. God will preserve the truth and order of his Church “which he hath purchased with his own blood.” But will he not do it by his faithful Ministers, rulers and people? “If thou therefore altogether hold thy peace,” at such a time as this, “then help shall come from some other quarter.” But what shall be the doom of the silent—of the indifferent—of the lukewarm—of the parsimonious—of the traitor? O, brethren, let every one imitate Daniel, who, when he saw the time of deliverance was at hand, betook himself to confession and prayer and supplication. “Then shall our light go forth like brightness, and our salvation as a lamp that burneth.” Amen, and Amen.

J. L. WILSON.